CHRISTS Personall Reign on Earth, One Thousand Yeares with his SAINTS.

The Manner, Beginning, and Continuation of his Reign clearly proved, by many plain Texts of Scripture, and the chiefe Objections against it fully answered.

Explaining the 20 of the Revelations, and all other Scripture-Prophecies that treat of it.

By Robert Maton, Preacher of the Word.

Containing a full reply to Mr. Alexander Petrie a Scotch Minister, who wrote against his Book called Israels Redemption.

Divided into two Parts, The first concerns the Jews Conversion to the Faith, and Restoration into a visible Kingdom in Iudea; and the second, our Saviours visible Reigne over them, and all other Nations at his next appearing.

Joel 3.2. In the Valley of Jehoshaphat, &c. pointing out the very place. Is. 8. 20. To the Law, and to the Testimony, if they speake not according to this word, it is because there is no light in them.

LONDON,

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ISAIAH 49. v. 13. &c.

Sing, O Heaven, and be joyfull, O earth, and break forth into singing, O mountaines: for God hath comforted his people, and will have mercy upon his afflicted.

But Sion said, The Lord hath forsaken mee, and my Lord hath forgotten me.

Can a woman forget her sucking child, that she should not have compassion on the Sonne of her wombe? yea, they may forget, yet will not I forget thee.

Behold, I have graven thee upon the palmes of my hands; thy walls are continually before me.

Thy children shall make haste, thy destroyers and they that made thee waste, shall goe forth of thee.

Lift up thine eyes round about, and behold: all these gather themselves together and come to thee: as I live faith the Lord, thou shalt surely cloth thee with them all, as with an ornament, and bind them on thee sa a Bride doth.

For thy waste and thy desolate places, and the Land of thy destruction shall even now be too narrow by reason of the Inhabitants, and they that swallowed thee up shall be farre away.

The children which thou shalt have after thou hast lost the other, shall say againe in thine eares, The place is too straighth for mee: give place to me that I may dwell.
Then shalt thou say in thine heart, Who hath be-
gotten me these, seeing I have lost my children, and
am desolate, a captive, and removing to and fro? and
who hath brought up these? Behold, I was left alone,
these where had they been? &c.

R o m. 11. v e r. 28. &c.

As concerning the Gospel, they are enemies for
your sake: but as touching the election, they are be-
loved for the Father's sake. For the gifts and calling
of God are without repentance.

For as ye in times past have not believed God, yet
have now obtained mercy through their unbelief:

Even so have these also now not believed, that
through your mercy they also may obtain mercy.

For God hath concluded them all in unbelief, that
he might have mercy upon all.
TO THE
READER.

Courteous Reader,

Here are two main obstacles which debarre men from the apprehension of God's word: the one, a strange language; the other, a strange interpretation. The first is proper to Papists; the other is common to Protestants and Papists: and is indeed the more dangerous, seeing an unknown tongue doth only hide the truth from the unlearned, and so may somewhat easily be avoided, but a false interpretation doth equally deprive both the wise and the simple of it; and so causeth the blind to lead the blind. For whatsoever text of Scripture is expounded any otherwise than God meant by it, it is according to its interpretation; the word of man, and not of God, and consequently in adhering to such interpretations, we believe not what God saith, but what man doth make him say. Now of Scriptures that are misunderstood, some are so difficult, that it is not possible to give a preeminent interpretation of them, of which sort are some passages in Daniel.
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Daniel, in the Revelation, and there in other parts of the Scripture, and in these we should either confess our ignorance, or deliver our thoughts as evidences only of our desire to attain to the perfect knowledge of God's word. Others again are so plain, that every common and ordinary understanding, if left to itself, cannot choose but take them in their true sense; and not in that which is thrust upon them by a false gloss. And of these some have been a long time controverted, and others have, as long past unsuspected, amongst which are the many Prophecies which God hath reveal'd touching the future restoration of the Jews, and the personall reign of our Lord Jesus Christ on earth. And surely whatsoever was the ground of the misinterpretation of these Prophecies at the first, whether an hatred of the Jews, alone alone in their proper sense they do concern, or some sinister and self-respects whatsoever, I say, was the ground of it at the first, the continuance of it hath been occasioned by the inconsiderable of the ungrounded application of the words [Jew and Israelite] indifferently to the Jewes and Gentiles: and of the words [Israel, Sion, and Jerusalem] to the Church of the Gentiles, when as there is not one text in all the Scripture, wherein a Gentile is call'd a Jew, or an Israelite, or wherein the Church of the Gentiles is call'd Israel, Sion, or Jerusalem. Those texts, Rom. 2. ver. 28. and 29. and chap. 9. ver. 6. and 7. are both by Piscator and Pareus understood of the Jewes only. And these words Gal. 6. ver. 16. [upon the Israel of God] are both by the ordinary and interlineary glosses understood likewise of the Jewes only: so that it is, as if the Apostle had said, And as many as walke according to this rule, peace be on those Gentiles and mercy, and peace and mercy on those Jewes. And surely if
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that text be not thus distinctly understood of the faithful Jews and Gentiles; there will either be a tautologie in the words; or else the last words must be understood of the Israel in blindness, to whom the Apostle doth here also with mercy, according to that which he faith of them, Rom. 10. ver. 1. That his hearts desire and prayer to God for Israel was, that they might be saved. And that the Tribes of the children of Israel, Rev. 7. ver. 4. are properly to be understood, Ribera and others acknowledge, and Paræus though he enclines to an allegorical interpretation of them in his commentaries on the Revelation, yet in his explication of the 18. doubt of the 11. chap. to the Rom. be thus resolutely determines against it. Quod Oraculum ad literam de conversione Judæorum plane intelligendum videtur, quoniam Israelitæ signati in frontibus, ibi diserti discernuntur a (signatis) gentibus, populis, & linguis reliquis, ver. 9. Which Prophecy, faith be, doth plainely seeme to be understood of the conversion of the Jewes according to the letter: because the sealed Jewes, are expressly distinguished from the (sealed) Nations, people, and tongues, ver. 9. To which we may add, and because the sealing of these Jewes all at once, before the execution of the ensuing plagues, doth imply that they should be all living when the plagues begin, and while the plagues continue, as we find them at the sounding of the first Trumpet, chap. 9. ver. 4. And because also the plagues are not ordinary plagues, but extraordinary: not such plagues in which the sealed persons are to be any way sharers with the unsealed; but such plagues as were brought on Pharaoh and his people, when Israel was wholly exempted from them. Moreover St. Paul, Gal. 4. ver. 25. &c. is so farre from making Jerusalem that was then (Jerusalem in her legal and Masachall estate.) a type of Heaven,
Heaven, or of the Christian Church; that he plainly affirms she was an enemy to the children of promise, the children of Jerusalem, which is above, ver. 26. that is, of Jerusalem, which is to be restored from above: for seeing Interpreters acknowledge, that this free Jerusalem, is not to be understood of Jerusalem, which is locally in Heaven; but of a Jerusalem on earth: called Jerusalem, which is above, in respect of its original and spiritual endowments from thence, as Pareus observes: seeing I say, they acknowledge thus much, they might, in my conceit, have seen as well, that it could not be understood of the Church of the Gentiles, the Christian Church that now is. First, because this could not be called Jerusalem, unless Jerusalem had been a type of it, which the Apostle denies. Secondly, because the Apostle, ver. 25. distinguishes Jerusalem in bondage as well in time as in condition, from the free Jerusalem, calling her Jerusalem that now is, which argues, that the free Jerusalem was not then, and consequently could not be meant of the Christian Church then also in being. And, thirdly, the Prophecy which he alluded to, chap. 54. ver. 1. * Rejoice thou barren that bearest not, &c. doth infallibly declare, that he meant by the free Jerusalem, which is the mother of all the Jerusalem, which shall be rebuilt and inhabited by Christ himself at his coming from Heaven with all the Saints. For, first, this barren and desolate Jerusalem, is opposed to the Gentile Nations, ver. 3. who are not said to be her seed, or natural people; but to be inherited by her seed, that is, to be held tributaries by the Jews, as other Prophecies do abundantly testify. And secondly, this barren Jerusalem, ver. 6, 7. is called, a wife of youth, when was refused: and said, to be forsaken, but for a moment.
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ment in respect of the everlasting and immovable kindness, with which she shall be received, which cannot possibly be meant of the Gentiles, to whom the Lord was not married, and whom he took not for his people, till this wife of youth was refused and forsaken. And because she was to be a long time barren and desolate after her destruction by the Romans, therefore the Apostle, Heb. 13. ver. 14. saith of her, For here we have no continuing City, but we look for one to come, which City to come, is the City the Prophet here speaks of, as remarried, and more fruitful after her barren and desolate estate, then before: and which the Apostle calls, [Jerusalem which is above] and the [free Jerusalem, and of which also be faith], Heb. 12. ver. 22. But ye are come unto Mount-Sion, and unto the *City of the living God, the heavenly Jerusalem, and to an innumerable company, * of Angels, to the *generall Assembly and Church of the first-borne, which are written in Heaven, &c. which doubtlesse may well be applied to the Church triumphant on earth under Christ's Head, with whom the Angels shall come, and on whom they shall visibly attend as his next appearing: but not to the Church now militant on earth, as Pilcator and Parreus apply this also. And this may serve as a [Lydus Iapis,] as a touchstone to show how unadvisedly the words [Jew, Israel, Sion, and Jerusalem] are figuratively expounded, of the faithfull in generall. And indeed seeing the Jews before the incarnation of Christ, did never call the Converts of the Gentiles, Jews, but always Proslytes: it is not likely, that the Apostles would then begin to call them Jews; when the believing Jews themselves were (in respect of their Faith,) to be called Christians, and not Jews. Neither is it likely, that
the words [Israel, Judah, Sion, Jerusalem, &c.] should have been so often us'd in the Prophets, without any intimation of a figurative sense, yea with such evident circumstances and contents showing the contrary, if they had been mystically intended: this also I say, is nothing likely, seeing in the Revelation the mysticall sense of Sodom and Egypt, but once spoken of; and of Babylon, but seldom mentioned, is plainly intimated unto us in the 11. and 17. chap. And for my own part I am persuaded, that the mysticall interpretation of the plaine Prophecies which concern the Iewes future restauration in their owne Land, and our Saviours, and the Saints visible reigne over them and all other Nations hath beene the occasion of the various and unsatisfactory interpretations of most part of the Revelation, and of some part of Daniels visions: and that Divines will neither concur in Judgement, nor come near the truth in much of these obscure Prophecies, till they agree upon the proper exposition of the foresaid plaine Prophecies; as Mr. Mede that renowned Author calls them, in the 293. and 294. pages of his Comment, on the Apocalyps, where he commends that to the consideration of them that are learned, and able to judge of the mysteries of Divinity, to wit, Whether it be not the best and easiest way of dealing with the Iewes, not to wrest the most cleare Prophecies touching the affaires of Christ's second and glorious comming, to his first: but to perswade them, that they are to expect no other Messias, to accomplish all those things, then that Iesus of Nazareth, whom their fore-fathers crucifyed—For while we thus wrest those most cleare Prophecies, saith he, the Iewes deride us, and are the more hardened in their unbelieve. And doubtlesse this, and the Idolatry,
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...of Puffs are the principal motives, which keep us at such a distance in affection; that the ordinary means of salvation, the preaching of the Gospel, is neither exercised by us amongst them, nor sought unto by them amongst us. But yet these stumbling blocks shall neither hinder, nor delay the extraordinary means of their salvation, at their general conversion. For the time is set, in which the Spirit shall be poured on them from on high: and in which their so plentifully and so plainly foretold deliverance shall be fully accomplished at the appearing of our Lord Jesus Christ. And therefore, beloved Reader, seeing thou knowest these things before, beware that thou be not still led away with the error of an unwarrantable (and indeed pernicious) interpretation, by reason whereof the way of truth is evil spoken of; but grow in grace; and in the knowledge of our Lord and Saviour Jesus Christ, to whom be glory both now and for ever. Amen. Farewell.

Thine in the service of
the Lord,

Robert Maton.
AN ANSWER TO MR. PETRIE'S Preface:

Preface.

Ist, Some Prophecies speake plainly of Christ, and cannot be understood of another; Esa. 9, 6. Unto us a child is borne, unto us a sonne is given, his name shall be called Wonderfull, &c. Some are typicall, or delivered with covers of things signifying Christ, his offices and benefits. And of these some are spoken of the type, or thing signifying, and can be understood onely of the thing signified; and some are true both of the type and of Christ, either in the same, or in a different manner, that is, some are true of both in a proper sense; some are true of both in a tropicall or figurative sense; and some are true of the one properly, and of the other figuratively. All these sorts are manifest in sundry Prophecies: here I touch one for all, 2. Sam. 7, 12. When thy days be fulfilled, and thou shalt sleep with thy fathers (saieth the Lord unto David) I will set up thy seed after thee, which shall proceed out of thy bowells, and I will establish his Kingdome. This was true in the person of Solomon, and of Christ too properly, v. 13. He shall build an house for my name. This was true of Solomon in the proper acceptation of the word [house] and figuratively of Christ, who said, Matt. 16, 18. Upon this rock will I build
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build my Church. It follows, I will establish the throne of his Kingdom for ever. This was not true of Solomon in respect of his person (for he died) neither of his posterity, from whom Jacob had foretold that the Shepherd should depart as the coming of Shiloh, Gen. 49. 10. but of Christ it is true: for his Throne is established for ever and ever. Heb. 1. 8. v. 14. I will be his Father, and he shall be my Son. This is true of Solomon in respect of adoption, and of Christ in respect of eternal generation. Fifty, it is said there. If he commit iniquity, I will chasten him with the rod of man — but thy mercy shall not depart from him, as I took it from Saul. This is true of Solomon, and not of Christ (who was free of sinne) unless we understand his members, or their sinnes imputed unto him. x. 16. Thy house and thy Kingdom shall be established forever before thee: thy Throne shall be established for ever. This cannot be understood of David or Solomon's house or Kingdom (as experience proves now for the space of 1600 years, and more) but of Christ's house and Kingdom, which shall never fail. By this one passage it is manifest; First, how miserable ignorance it is, to expound all the Prophecies after one and the same manner, or in a proper sense only. Secondly, that the Evangelists and Apostles expounding these Prophecies in a spiritual and figurative sense, do not mean them, even albeit these have been fulfilled some way before; but according to the intentment of the Spirit they bring them unto Christ, who is the end of the Law, and scope of the Prophets.

Answer.

The Prophecies which we have alleged for the Jewes delivernace, and our Saviour's reign on earth, are all plain Prophecies: and therefore your distinguishing of the Prophecies into plain and typical Prophecies, is very unseasonably. (that I say not rashly) applied against us. However in the first place, the Reader may observe, that we have as much reason to believe, that the Prophecies which speak plainly of the Jewes, cannot be understood of any others; as we have to believe, that the Prophecies which speak plainly of Christ cannot be understood of another: and consequently that you doe very erroneously interprete these Prophecies, when you understand by them, the conversion of the Gentiles. And secondly, he may observe, that having cited 2 Sam. v. 12. When thy days be fulfilled, and thou shalt sleep with thy Father, I will set up thy seed after thee, which shall proceed out of thy bowels; and I will
establish his kingdom. You say, 'This was true in the person of Solomon, and of Christ too properly.' Which is as much as we say, so wit, that God shall establish unto Christ a civil and proper kingdom, as he did unto Solomon. And indeed it is beyond the force of these words in the 16th verse. Thy house and thy kingdom shall be established forever. Thy house and thy kingdom shall be established forever. To prove that Christ's reign and Solomon's, that the type and thing typified are not both to be understood properly and in the same manner; seeing the word [for ever] is not here to be taken in an unlimited sense, for an infinite time, but in a limited sense, for a long time, (as we shew in our reply by many instances out of Scripture) and so doth intimate unto us only, that Christ's kingdom is to be the longest that ever was on earth. So it is to be the last too, it is not to be left to other people, as Daniel saith, chap. 2. ver. 44, but is by Christ himself to be delivered up to God, even the Father, at the last resurrection. And that not only Solomon's reign, but his building of an house to the Lord too, is to be properly fulfilled in Christ, as the Prophet Zechariah, chapter 6. ver. 12. doth plainly reveal. Behold, saith he, the man whose name is the Branch, and he shall grow up out of his place, and he shall build the Temple of the Lord, even he shall build the Temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne, and the counsel of peace shall be between them both. In which words, [the Temple of the Lord] doth signify the Temple at Jerusalem, as the verses following do shew; and there is no other signification of this phrase in all the old Testament, as we have observed in our reply to your answer, where you expound our Saviour's building of the Temple of the Lord, of the raising of his body from the grave: and yet here you make it to foreshow the immovable perseverance of those that were after his incarnation, to be called to the profession of his name by a lively faith. So united are you, and unresolved in what sense to take his building of an house unto the Lord. And therefore although such typicall prophecies as are compounded oracles, were to have a double accomplishment, yet it is unanswerable, whether they were to have a different meaning. And sure it is, that this which you have alleged for an instance doth carry, but one and the same sense in the type and antitype; and consequently it is not miserable ignorance in us to expound the prophes.
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fies of Christ’s Kingdom, or the Jews deliverance in a proper sense only: but rather manifest insolence in you to say so, and to affirm withall, [that the Evangelists and Apostles expound them in a spiritual and figurative sense,] when you can bring no plain text to demonstrate what you say.

Preface.

Secondly, So the promises of deliverance from Babell had their owne accomplishment in the days of Ezra and Nebemiah: but that was not all the meaning of these prophecies, which were in another manner and more fully performed by Christ: for this cause it is said, Col. 1. 12. Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the Saints in light, who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Sonne, in whom we have redemption through his blood; And Revelation 5. 9. Thou hast redeemed us unto God by thy blood, out of every kindred, and people, and nation. There is our Redeemer more glorious then Ezra or any other: there is our inheritance and Kingdom better then Jerusalem: and there is a redemption from all nations. Now when these prophecies are fulfilled once in respect of the type, and againe in a more transcendent manner by Christ; if we deny what God hath done, we are false and ungrate:and if we expect them to be fulfilled yet againe in the type, it were a worse returning then that of the Galatians, chap. 4. 9. (that was unto the types of his Priestly, and this unto the types of his Kingly office) and Christ is become of none effect unto such.

Answer.

As we doe not doubt but that the prophecies of the Jewes deliverance from Babylom, had their accomplishment in the days of Ezra and Nebemiah: So we cannot grant that the prophecies which we have allledged for the Jewes future deliverance from their captivity, doe at all concern their deliverance from Babylom. Nor that those which concerne their Babylomites deliverance, were types of the Gentiles conversion. And you have neither quoted any one of the prophecies, which speake of their deliverance from Babylom, nor shewed out of the Evangelists or Apostles any one text, where the application of these prophecies to the conversion of the Gentiles, is intimated.
intimated. And therefore though it be true, that the Father hath made us meet to be partakers of the inheritance of the Saints in light; and delivered us from the power of darkness, and translated us into the Kingdome of his deare Sonne, in whom we have redemption through his blood, even the forgiveness of sins, and that Christ hath redeemed us unto God by his blood, out of every kindred, and people, & nation; yet it is not true, that this was prefigured by the Jews deliverance from Babylon, but by the sacrifices and legall Ceremonies, which did foreshew both the death, and the efficacie of Christ's death, in whom alone we have redemption from the power of finne and the grave. Neither is it true that the Kingdome of Christ of which we are now only made meet to be partakers, is yet in being; or that it shall be, till Christ's appearing with the Saints in light; (as we shew in our Reply) and therefore you must make better proove of these Premises, to wit, that such prophecies as are properly fulfilled in the type, may be figuratively fulfilld in the antitype: and that the Prophecies which we have quoted for the Jews future deliverance, doe foreshew their deliverance from Babylon. And that those which foreshew that deliverance, were typicall Prophecies. You must make better proove, I say, of all this, before you can conclude, [That we deny what God hath done; or that we expect that is to come which is already past.] Yea it is very absurd to thinke, that the Prophecies which concern the Jews deliverance from Babylon, were typicall prophecies: First, because they are plaine Prophecies, which you confesse cannot be understood of any other, but of them of whom they speak. And seconedly, because the type would not be of equal latitude with the thing typified, the redemption of the Jews, with the redemption of themselves, and all other Nations. And besides it is manifest, that the Prophecies which we have allgd'd out of Zechary touching the Jews future deliverance, (and which agree so well with the rest in other Prophets) were reveal'd after the accomplishment of the Jews returne from Babylon, and therefore cannot possibly be understood of that, but of a deliverance not yet accomplished, and consequently too cannot be typicall prophecies, because they have not been fulfilld in the type.
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Preface.

Thirdly, the chief Jews did not rest upon the Mosaicall Types, but all the Prophets gave wittness unto Christ, that through his Name, who-
soever believe in him, shall receive remission of sinnes. Acts 10:43; they believed that through the grace of the Lord Jesus Christ they should be saved even as we, Acts 15:11. in this faith they died, Heb. 11:37. I say this Faith, because of Faith is one in respect of the object, Eph. 4:5. So the Apostle declares our Faith by the example of the ancients. Neither did they rest on the promises as an earthly, but they desired a better, Courtyard, that is an heavenly, Heb. 11:16. and when they were tormented, they would not accept deliverance from their torments, that they might obtain a better resurrection, v. 35. was that an earthly hope? no; they believed the redemption of their souls by the Messiah, Psal. 34:22, that he was to be, wounded for their transgressions; and bruised for their iniquities, and the chastisement of their peace, was to be upon Him, and that, they were to be healed by his stripes. Isa. 53:5; and Simon, waiting for the consolation of Israel, when he saw him, blessed God, and said, Lord, now let thy servant depart in peace— for my eyes have seen thy salvation. Luke 2:29. He craves not longer life to reign with Christ on Earth, but was content to depart having seen the salvation of God, the light of the Gentiles, and glory of Israel.

Answer.

The elect Jews, you say, did not rest upon the Mosaicall types: neither doth he say all the non-elect Jews rest upon them: but having the knowledge of the true means of their salvation, did many of them seemingly, though not savingly, embrace it: And what though the elect Jews did believe the remission of their sins, and the redemption of their souls by Christ; and that he was to be wounded for their transgressions, and bruised for their iniquities, &c. and dyed in this Faith, and could not be forc't to for-sake it by any torments? Did they therefore believe no more then this? Did they therefore not believe that Christ should reign with them, as well as suffer for them? nor that they should reign with him, as well as suffer with him? what? shall we, think that they were not to reign on Earth, because 'tis said in these texts; that they believed the remission of their sinnes, and the salvation of
of their forefathers after their departure? Certainly we are taught otherwise. Verily I say unto you, that ye which have followed me, in the regeneration, when the Sonne of man shall sit on the Throne of his glory, ye also shall sit upon twelve thrones, judging the twelves tribes of Israel; and the Church to his Disciples. Matthew xxvii. §9. chap. 28. In which words there is their reign, as shall be upon twelve thrones, judging the twelve tribes of Israel. And the time of their reign, said to be first, in the regeneration, that is, in the time, when the Sones of the Jews shall be botten out: In the time when Christ shall come and turn the way of the Gentiles into Jacob and St. Paul writes, Rom. xi. ver. 26. and secondly, which is coincident with this, when the Sonne of man shall sit on the Throne of his glory. That is, when Christ himselfe shall come to reign, when the Kingdames of this world shall become the Kingdoms of our Lord, and of his Christ. This is the Makers voyce, and the voice of his servants is like unto it. If we suffer, we shall also reign with him, faith St. Paul, 2 Tim. ii. v. 5. and chapters vi. ver. 8. Henceforth therefore bind up for me a Crown of righteousness, which the Lord shall give me at his day, and not to me alone, but to them also that love his appearing, And Rev. v. ver. 10. Thus hath made us wise to our God Kings and Priests, and we shall reign on Earth, faith St. John. Now the first of these texts sheweth, that the Saints shall be Kings, the second, when they shall be Kings, at Christ's appearing, when they shall receive their Crownes. And the third (besides this) sheweth where they shall be Kings, to wit, on Earth. I say besides this, for it sheweth expressly also, that they shall be Kings: and infallibly too, when they shall be Kings, seeing it is laid, and we shall reign on Earth. Which prophesieall words do signifie unto us, a reign that the Saints should enjoy, on Earth, and not a reign that they did then enjoy, and consequentially, a reign to follow their resurrection, and not to goe before it. And when the Apostle Heb. xii. ver. 14. 15. 16. doth alledge this as a reason, to shew that the Patriarchs did differ from Heavenly Countrey, to wit, because they did not returne to the Countrey from whence they came out, which they might have done, if they would; what Countrey is this heavenly Countrey so likely to be, as the Land of Canaan, which they did expect to possess, when they and it should be restored to an heavenly condition? for doubtlesse had Heaven it selfe
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Selfe been meant by the heavenly Country, which the Apostle here speaks of, they might as well have obtained the joyes of Heaven in their owne Country (where their predecessors had obtained them) if they had returned thither, as they could in that, where they lived as Pilgrims. But seeing Christ was promised to be their seed, and the Land of Canaan to them and their seed for a peculiar possession, they could not leave that Land, and return to their Country, with any confidence to be made partakers of the blessings which God had promised to bestow on them and their seed in Canaan only, and for the expectation of the accomplishment of which promise, he had called them out of their owne Country, to live as strangers in that. I say, they could not return to their country, salvo fide, with a firm and steadfast faith in the promises, made, and to be fulfilled unto them in the land, whither God had called them; although otherwise they had opportunity to have done it: although they had no outward and worldly hinderance, and inconvenience to keep them from returning. So that the Apostle doth here set forth unto us the faith of all the Patriarchs, as he did before, the faith of Abraham only, verse 8:9. to wit, in this, because through the hope they had, that they should after receive that place for an inheritance, they chose rather to live as strangers in it at that time, when they were liable to the injuries and hostility of the Canaanites, then to return to their owne Country, where, with their kindred and acquaintance, they might have lived in more outward security, and contentment. And it is observable, that the Apostle calls not this their desire, [an earthly hope,] as you terme the Saints hope: to reign on earth, but an Heavenly hope, a desire of an Heavenly country. And well might he call that land an Heavenly country, which as Ezekiel foresehews, chap. 36. verse 35 shall become like the garden of Eden, and in which the glorified Saints and Christ himself (on whom the Angels shall visibly ascend and descend) shall be inhabitants. And well might he call Jerusalem also, in relation to the time in which it is to be restored under Christ, a *City whose builder

* This I conceive to be the meaning of these words, although in my note, page 47, I have referred it to the new Jerusalem, the City not made with hands. For I see not why Abraham sojourning in the Land of Promise, should be a more forcible Argument, of his looking for Heaven, than if he had remained in his owne Country.
and make is God, verse 10, because as it shall be rebuilt by Christ, so it shall be built according to the figure and plattforme, which God himself hath described by Ezekiel. And this may suffice here to shew how perversely you call this hope of the Saints [an earthy hope] and how trivulously you seeke to destroy this hope, by such texts as mention their belief of the forgiveness of their sins, and of our Saviours suffering for sin: and their desire to depart out of this world: and their dying in the faith; as if this were all the happiness of the Saints that is revealed unto us in the Scriptures; where- as this is to precede their resurrection, and their resurrection to precede their reign, and their reign to precede their highest glory, in the new Jerusalem. And besides this, you give the Reader notice, how apt you are to wrest the Scriptures, by the plaine conversion, which you have made of the text, Acts 15, verse 11. for you apply it to the Jews under the Law, saying, they believed that through the grace of our Lord Jesus Christ, they should be saved, even as we, when as St. Peter saith, Wee believe, that through the grace of our Lord Jesus Christ, we shall be saved, even as they, and so shews the Jews under the Gospel, that they should as well be saved by faith in Christ, without the ceremonies of the Law; as their Fathers had been by this faith under the ceremonies of the Law; and the text, Psal. 34, verse 22, which you apply to the redemption of the faithful from eternall torments by the death of the Messiah; is meant of God's delivering of them, out of temporal calamities and afflictions, as the foregoing verses doe plainly shew. And lastly your argument touching old Simeon, [that be craved no longer life, to reign with Christ on earth] doth make as much against his believe of Christ's spiritually, as his personal reign, and against his believe of Christ's suffering, as against either of these: and surely though he prayed to depart, because it was revealed unto him, that he should not see death before he had seen the Lord Christ; yet the testimony he gave of Christ, that he should be the glory of his people Israel, (which doth as well intimate the generall conversion of the Jews, and Christ's reigning amongst them, as his being a light to lighten the Gentiles, doth imply the conversion of the Gentiles) this testimony, I say, doth shew, that Simeon did hope to live againe, to reign with Christ; although he did then desire to depart, having seen him. And to this hope of the Saints, as well as to the hope of the
glory, which shall follow their reign, St. Paul adds, when he saith, that others or the faithful full sinner were tortured, not accepting deliverance, that they might obtain a better resurrection.

Preface.

Potestly, And nowhere else, many Jews sought righteousness by the works of the Law, and not by faith, Rom. 9. 33. and they looked upon the promise as a dead eye only, as if the Messiah were no more an earthly Monarchy in Jerusalem. And looking thereby upon these facts, they could not think that Jesus Christ is the Messiah, and so they stumbled at his worldly business, and being misfounded in their brains, they could not see his spiritual power and benefit. After their miserable example others acknowledging Jesus Christ to be the promised Messiah, and not considering the difference of the promises, have not attained fulness to the wealth of wisdom, and so have erred in mistaking his manner and benefits. Thomas Edison thought him to be a man, and not God, as all the promises would have been performed by such an endued with singular grace. Describable likewise told that Christ is merely a man, and because he seemeth not sitting on the throne of David, he holdeth that Christ is not risen from the dead as yet, but shall rise and reign in Jerusalem a thousand years, and all his Subjects shall be satisfied with all manner of pleasures, in meat, drink, marriage, satisfied stopes, and offer oblations and sacrifices. Ephes. iii. 34, stop. 33.

Answer.

That the Jews were in an error, which though it righteous explained by the works of the Law, we willingly acknowledge, but that they did erro in taking the promises touching Christ's Kingdom and their own deliverance in a proper sense, we cannot think. For we know that the multitude of worlds was made Christ a King; Job 6. verse 19. and that Nathanael, the righteous Israelite, said unto our Saviour, Rabbi, thou art the Son of God, thou art the King of Israel. Job 1 verse 19. and it were too injurious to our Saviour innocent (who came into the world to be known as the earth: Job 18. verse 37.) to imagine that he would not upon these occasions have showed them, that they were mistaken in his Kingdom, if he were never to be such a King, as the Jews thought he should be; and would never have made him, had he not avoided by driving themself from them. And indeed by example Luke 10. 29. teaching the
the nobleman going into a farre countrey to receive for himself a kingdom and returne, which he pur forth of purpose, because the Jews did look for the immediate appearing of his kingdom; by that parable, I say, he did as good as tell them, that they did rightly conceive of the nature of his kingdom, but not of the time when it should appear: that they truly thought, he should raigne visibly over them on earth, though they were deceived in expecting the accomplishment of it, then at his first coming. For what was the kingdom of God which the Jews thought should immediately appear, but the glory that shall follow the judgment of the dead? doubtless they thought not that the judgment of the dead should immediately ensue. Or was it the means of salvation that they looked for? doubtless then they knew that they had long enjoyed this even as their peculiar. The kingdom of God then, which they so earnestly and so soon expected, must needs be the kingdom which God had foretold, that Christ should govern personally on earth, when he should be set by him on the throne of his Father David. For indeed Christ can bring with him no other kingdom for himself, (that is, no other kingdom to govern as man,) but this, from that farre countrey, whither he is gone to receive for himself a kingdom, and to returne. And therefore was it not their looking [through these fables] as you phrase the proper exposalion of the prophecies, that made them to deny, that Jesus was the Christ, but rather stumbling at his meane condition only, they disdained him, what God himself and Christ had determined before in heaven: and as the Jewer were no example of unbelief, in looking for their deliverance from captivity, and for our Saviours personall raigne amongst them: so doubtlesse the proper acception of the prophecies concerning our Saviours raigne, did no more occa-
sion Enoch and Commiss to mistake his nature, and deny his divinity; then the proper acceptions of the prophecies concerning his incarnation & suffering did: and therefore seeing it is not possible that the true understanding of one part of the Scripture, should thrust us into the misapprehension of another part thereof: we may well think, that it was the want of a due consideration of those texts, which doe demonstrate the divine nature of Christ, and notwithstanding they held teaching his raigne, that drew them.
An Answer to Mr. Petrie's Preface.

Into this error. For it is either through the want of a careful searching into the Scriptures; or by reason of some sinister and by-cospect only, that all errors have both their rise and continuance in the Church of God.

Preface.

Fifty, upon this occasion the Apostle John wrote the Gospel again, and more largely then any other of the Evangelists speaks of Christ's Godhead, his wond'rous works, his Kingdom, resurrection, and his coming again, especially that the Sonne of man is now glorified, chap. 13. 31. that be hath overcome the world, chap. 16. 33. that his Kingdom is not of this world, and if his Kingdom were of this world, his servants would fight, that he should not be delivered unto the Jews, but now is his Kingdom not from hence, chap. 18. 36. And of the condition of his Subjects, he saith, Remember the word that I said unto you, the servant is not greater than his Lord, if they have persecuted me, they will also persecute you, chap. 15. 20. verily I say unto you, yee shall weep and lament, and the world shall rejoice, and you shall be sorrowful, but your sorrow shall be turned into joy: these things have I spoken unto you, that in me yee might have peace, in the world you shall have tribulation: be of good cheer, chap. 16. 20. 33. And of his coming again, he saith, In my Father's house are many mansions—If I goe and prepare a place for you, I will come againe, and receive you unto myself; that where I am, there ye may be also, chap. 14. 2. Now you have sorrow, but I will see you againe, and your heart shall rejoice, and your joy no man can take from you, chap. 16. 22. All wicked words were written openly against the errors of Cerinthus, and teach us that Christ's Kingdom is not an earthly Kingdom, nor delayed for one or two 1000. yeres; but now is his Kingdom, now he hath overcome the world, his subjects are not to live on earth without perfection and sorrow, and when he cometh againe, he will receive them with him into his Fathers mansions, and their sorrow shall be turned into joy that shall never be taken from them.

Answer.

That you have made a false report of the occasion of Saint Iohn's writing of his Gospell, and consequently of the end and scope of the texts here allledged, the words of our English Divines, who are the Authors of the Annotations upon all the booke of the old and
And new Testaments, printed 1645, do plainly declare: For in their argument of the Gospel according to Saint John they say. That in Demetrius' time he was banished into the Ille Pathmos, where he wrote the Revelation; after which under Nero, he was recal'd to Ephesus (being aged about 97 years, which was the 100 year of our Lord) where he wrote his Gospel; some say, at the intreaty of the Christians of Asia, for the refutation of Ebian, Corinthius, and others, who blasphemously denied the Deity of Christ. This is their testimony of the ground of St. John's writing his Gospel; wherein they tell us not, as you do, that it was because of Corinthius, and others opinion of Christ's 1000 years reigns in Jerusalem; But that it was, as history reports, because of his and others denying the Deity of Christ. Your quotations follow, whereof the first, That the Son of man is now glorified, was spoken by our Saviour, when Judas was gone to betray him; and doth signify the glory, which was then suddenly to follow both in his death, and after his death, as Piscator notes; and will his coming again, or his reigning after his coming, unglory him, think'st thou? certainly no; but will manifest unto the whole world, the glory which he hath received. For he shall come in the glory of the Father, as he faith, Mat. 16. ver. 27. And shall sit on the throne of his glory, when he is come, as he faith, Mat. 19. ver. 28. which throne, the comparing of this text with the 28, and 29 verses of the 22. chap. of St. Luke, doth shew to be meant of the throne of his Kingdom. The next words, that he hath overcome the world, he spake to comfort his Disciples against the tribulation, which they should have in the world: and they do signify, that as in himselfe he had and could overcome the temptations of the world, so hee would in them too, by strengthening them to endure to the end for his sake, what he had voluntarily resolved to endure for their sakes. And how is this his overcomming of the world by patience, in the time of his temptation, any let or hinderance to his overcomming of it by power, to his reigning over it, at his next appearing? The third text, That his Kingdom is not of this world &c. was his answer to Pilate, when he askt him, whether he was the King of the Jews. And it doth shew onely, that he was not to receive his authority to reign, of men, but of God (as I observe in my reply.) This is your first file of proffes; the second doth consist of such texts, as show...
how that the faithful might under persecution in this world, as Christ did: and doubtless they must till Christ's coming against all which time they shall be delivered from all their oppressions, and -pressures, and become peevlers of the world themselves. And so there is no man made directly against the reign of the Saints now, while the tribulations of this world endure: but nothing against the reign of the Saints, when the tribulations of it shall cease. Your last verse is brought to shew, that when Christ comes the Saints shall be with him, where he is: and that their joy shall be im

moveable. And what repugnancy is there between these things and our Saviour reigning on earth? certainly they shall ever with him on earth, when he comes again, on this earth, while he reigneth, and on the new earth (of which St. Peter speaketh, 2. Pet. 3. verse 13): after his reign is for to that earth the new Jerusalem (in which the Saints shall live after the last judgment) shall descend, as it is revealedly Mark 16 verse 20, and when Christ himself shall be their companion, and sin and death have no more power over them, how should their being on earth deprive them of their joy? but yet the next chap. 16. verse 22 is by Pisgah referred to the joy that the Disciples received both through the sight of Christ after his resurrection, and through the inspiration of the Holy Ghost, which he then breathed on them; and not to the joy which they shall receive at their own resurrection, when Christ comes again. And thus it appears, that you might as truly have saith, that all the New Testament was written against Christ's personal reign on earth, as that the Gospel of St. John was.

Preface.

Sicily, After Carcinthus we read next of Papias, of whom Euseb. Hist. Ch. 39. writes thus: he reporter strange parables of our Saviour, mixed with fabulous doctrine, where he dreameth, that the Kingdom of Christ shall corporally here on earth last the space of 1000 years, after the resurrection of the dead: which error (as I suppose) grew hereafter in that he received not rightly the true mystical meaning of the Apostles, neither deeply weighed the things delivered of them by familiar examples, for he was a man of small judgment, as by his books plainly appeareth: yet barely he gave man divers Eccelesiastical persons occasion of error, who rejected his antiquity, namely, none but Irenæus and others, if there be any

found
An Answer to Mr. Peticie's Preface.

found like minded. Then lib. 7. Chap. 29. 23. he writes of Nephis, 
Coracians, and others, in Egypt, infected with this error about the same, 
290. whom Dionysius; Bishop of Alexandria, did convince, in a Synod by 
demonstrations and doctrine of the holy Scriptures, or did reclaim them 
from their error. Thus he speaks ever of those opinions as of errors contrary 
to the holy Scriptures. After Augustine (who lived about 400 years, 350. 
that error was universally abhorred, so that Hierom, in Esa. 1: 19, 
and Augustine at Quod videste, haece? or make of it as a damned error, 
and one, needed of men or women their opinions, till in this last age in some 
apostates, the Arians, and some English. Nornamus if we write, 
against, and showeth of their arguments are so lofty, and ridiculous, that every 
understanding person reading them, findeth not only the weakness of the 
grounds, but loses out of them, and makes pregnant arguments, to the 
consequence. All the those Anabaptists do argue in the same and place of others, 
imagined anotherly, yet that writeth against another in many circumstances 
thereof, as is marked hereafter.

Answer.

It seems to me, that you may misreport Eusebius, touching Papias, 
as something the doctrine of St. John's writing of his Gospel, and 
as you do himself and Augustine, who you say, [write of the millennial 
Testament as a damned error.] whereas Augustine (lib. vi. de 
Sicut mundus sex diebus 
facit creaturos; Sept. fait festa. Sunt enim diebus sex millia annorum a mortem; postea secu-
lariter festa similia in multis annis positurum; et hoc est celeberrimum, celeberrimum refertur 
imprimis in libro V. de partu. et in specialibus; et quod est, in quo est, in quod est, 
in quo est, in quod est. Sed cum 
sint tantum potius, ut non solum nullum modo tenuatur, sed medium quoque in 
incredullitas; sed est, nullum modo tenuatur, nullum modo tenuatur, nisi a carnali bus credat. Aug. loc. cit.
ciu. Dic. cap. 7.) saith, That it is a tolerable opinion, if it were believ ed, 
that the glorified Saints should receive spiritual delights by Christ's presence, which is that we hold: and he saith, that he 
had been of this mind, himself, but left it (as in times, for another cause, 
because many carnal minded thoughts than the gene Saints should care, and drink, beyond moderation. And  
Post captivi-
tatem que sub 

Hierom em permutem, er pulchrum ac dulce, subtilitatem, nisi ad communem archi-secuti, Ruina Hiero-

Eusebius em perfusionem font: quantum sit Judai convertent, gentes de Hierosolyma restiucturum 
untant; ut virgulas, viros, videmus et sacrificia, et conjux et concub., et regnum in terris Dominii Salu-
atoris, ut licet non sequamur, damnae tamen non possimus; quia multa vitrum Ecclesiae 
trum et Martyrum; et dixerunt: Hier. loc. cit.
Hieron on Jer. 19. ver. 10, having set down the opinion (though wrongfully, as Mr. Mede affirms Comment. Apocal. pag. 235) faith of it: which things though we embrace not, yet we cannot condemn, because many faithful persons, and Martyrs of the Church have said them. However, it was as easy for Eusebius or any other to condemn Papias for a man of small judgment, as it is for you to say, [that our arguments are so silly and ridiculous, that every understanding person reading them finds not only the weakness of the grounds, but even out of them doth gather pregnant arguments in the contrary] was as easy, I say, for Eusebius to write the foresaid words, as it is for you to write these, albeit the Reader may plainly see that you doe but slander our arguments herein. For besides the plain texts and prophecies in the New Testament, there are far more prophecies in the old, to shew our Saviour's corporeal reign on earth, then there are to shew his birth and death, as clearly delivered to the understanding. But be it as Eusebius faith, [that Papias was a man of small judgment] yet that he shewed it not in being of this opinion, not only the Scriptures, but the judgment of Ireneeus, and other Ecclesiasticall persons, who followed him in it, doe attest: of whom we cannot entertain such an unjust belief, as to thinke, that they would prize the antiquity and authority of Papias's word, above the authority and antiquity of the word of God it selfe. But that this truth might be universally abhorred, and rejected as an error after the 300. yeare of our Lord, we easily believe. For it is unquestionable, that many a truth and error did change titles each with other, as popish ignorance, superstition and idolatry grew in request, and needs then must this truth, which ascribes the accomplishment of the predictions of Christ's Kingly Office to their right owner, soone vanish out of mens minds, and lose its luster and repute; whenas that Man of sin was shortly to appeare, who to exalt his power above all that is called God, should as blasphemously, as deceitfully, apply these prophecies to himselfe. And lastly, that we agree not in all circumstances about this opinion, doth no more derogate from the truth and worth of it; then the differences that are amongst other Christians doe derogate from the truth and necessity of any subject wherein they do disagree.
An Answer to Mr. Petrie's Preface.

Surely Mr. Adda (loc. cit.) most wisely ingrating against Jerome, that the primitive Christians did not expound spirituals of sacrifice. And yet seeing that text, 1 Pet. ii. 1-3. which speaks expressly of the Gentiles,
An Answer to Mr. Petrie's Preface.

Gentiles, can be no manner to expound those which speake particularly of the Jews, and of the house of Levi; and that you allege such pregnant prophecies for the restoring of sacrifices, why should we not believe this also? what absurdity will arise from such a belief? certainly we know as well as you, that they are now unlawful, but it will now follow from hence, that they shall never be lawful again: unless it can be proved, that God cannot again command, what he did sometimes forbid, or that he cannot injoyne the use of a thing at several times, for several ends: or that God hath in his word forbid the use of these things at any time hereafter, so as well after the coming of Christ, as before it: neither of which I presume can easily be maintained. And as for that prophecy, Ezek. 16. verse 53, &c. which is your other maine pillar to support the figurative sense of all the prophecies in controversy: and to beardeowne our proper and natural construction of them: it hath indeed not the substance, but the sound of an argument onely, and makes much against you, but nought against us. For first, it shews them to be in an error who affirm, that the captivity of Samaria, of the ten Tribes is already returned. And secondly, it is more possible to disprove the Jews returne from Babylon (against which also it may be alleged) then to disprove their future returne from all countreys. For the 60. and 61. verse. Neverthelasse, I will remember my Covenant with thee in the daies of thy youth, and I will establishe unto thee an everlasting Covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elders and thine younger, and I will give them unto thee for daughters, but not by thy Covenant. These words doe shew that this captivity of Jerusalem should returne againe, and at her returne receive her sisters Sodom and Samaria; and therefore the words, verse 53. when I shall bring againe their captivity, the captivity of Sodom and her daughters, &c. doe shew onely, that this prophecy doth speake of the captivity and desolation of Jerusalem and her adjacent cities & villages by the Romans; from which they should no more be restor'd, till Samaria and her adjacent cities & villages should be restored, and inhabited by the Israelites, by the ten Tribes, whose future returne is witnessed by so many evident prophecies: and untill the place where Sodom and her cities stood, should again become a fruitful land and full of inhabitants, as the 53. verse.
verse: doth intimates. So that this prophecy is equivalent with that of Isa. 22. verse, 19. &c. Upon the land of my People shall come up thorns and briars; yea, upon all the houses of joy is the joyous City: because the palace shall be forsaken, the multitude of the city shall be left, the forts and towers shall be broken down forever, a joy of wild ass, a pasture of flocks. Until the Spirit be poured upon us from on high and the wilderness be a fruitfull field, and the fruitfull field be counted for a forest. And the meaning of the word [for ever] here doth give an answer also to the text Amos 5. verse 12. The virgin of Israel is fallen, she shall no more rise. For a doubtful the negative adverb [no more] doth imply in that place the like quantity of time, as the affirmative adverbe [for ever] doth in this, that is, a long, but not an infinite time, as the insuing limitation of it, Until the Spirit be poured upon us from on high, doth infallibly declare. And thus it is evident that both the prophecy of Ezekiel chap. 16. verse 53. &c. and the prophecy of Amos chap. 5. verse 2. doth shew only (what our Saviour's prophecy doth, Luke 21. verse 24.) that Jerusalem should lie desolate a long time, but not alwayes; that is, until the conversion of the Jews by an extraordinary effusion of God's Spirit upon them, and no longer; as Jer. also foretells. chap. 25. verse 28. &c. and consequently, that which you deeme an invincible fort, is fallen of it selfe; and by its fall doth declare, that Jerome's expounding of the houses mentioned Isa. 65. verse 21. of virtues, is a very vicious exposition. For as the Pharisees made the commandement of God of none effect by their tradition, Matt. 15. verse 6. so doe you make the word of God to be nothing, by such faithlesse interpretations; I say, faithlesse, because they teach men to destroy the very object of faith (the plain history of God's word) by turning it into a meer poeticall fiction; and consequently it is the ready way, to make men have lesse faith; then the Devils have: to bring them to that passe, that they shall be willingly ignorant, that, by the word of God the Heavens were of old, and the earth standing out of the water, and in the water, whereby the world was then was, being over-flowed with water, perished: and that by the same word they are kept in store, reserved unto fire against the Day of judgment, and punishment of ungodly men: as St. Pet. faith, 2 Epis. chap. 3. verse 5, 6, 7. It is the ready way, I say, to make men willingly ignorant of all this; and then what can follow, but that they scoffe at the expectation of Christ's coming, saying, where is

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the promise of his coming; for since the Father's fall asleep, all things consist as they were, from the beginning of the creation, verse 4. Wherefore...surer as it is). God did be of inaccessible invisible,[of one] [he] were in the midst of things, pleased unto him. [Certainly he is able to understand, when God speaks of a thing by way of comparison, and when he speaks of it as it is.] And though the joys which God hath prepared for the Saints are unutterable; yet the place, the eternal habitation, which he hath prepared for them, is not incomprehensible. But doubtless it is that now Jesus here described, Acts 1:31, and 32. which must precede to the new earth; after the last judgment, the judgment of the dead at the last resurrection. For seeing the glorified bodies of the Saints shall all be flesh and bones (as our Saviour faiths, Luke 24:36.) though neither full nor corporal, that place should such material creatures inhabit? But a material place? and if they shall inhabit a material place, what more glorious City can we fancy to our selves, than the heavenly City in whose foundations, walls and gates are all precious stones, whose floor is pure gold like clear glass, whose gates are kept by angels, and in which the Lamb of God and of the Lamb, is the throne of God and of the Lamb, and in which the river of life proceeds, on the sides whereof the tree of life grows. And what should move us to take this one (and consequently any of the other materials) in an allegorical sense too, rather than Gen. 2, verse 9, and chap 3. verse 22. Or how can we think that God would so exactly and fully reveal the materials, plantings, and contents of this City, if there were no such thing? what? shall we say, that God is not where he saith he is? or that these things are not such as he saith they are? doubtless no neither either were any absurdity or presumption. And consequently, the proper exposition of such pleasant prophecies, is the only intended sense of the Holy Ghost; and you do as ridiculous, as dangerously affirm, that our Saviour's words Matt. 7. verse 24, and St. Paul's Cor. 3. verse 1, are meant of virtues. For according to this exposition, our Saviour should have said, I will build him an inexhaustible, and build his city on a rock; whereas indeed he compares the lively and active faith of an obedient hearer to a house built on a strong foundation; and not to virtues: And St. Paul should have said, to have virtues of God, virtue nor made with hand, eternal in the heavens; whereas he speaks
An Answer to Mr. Petrie's Preface.

Guider of the immortal and glorified bodies, which the Saints shall receive of God at their resurrection, and not of vertues. Yea you might have said as well, that the tenth commandement, Thou shalt not covet thy neighbour's house; is thus to be understood, Thou shalt not covet thy neighbour's vertues. And that where we read of our Saviour: Luke 14, verse 1. Thus he went into the house of one of the chief Pharisees, it is to be understood, that he went into the vertues of one of the chief Pharisees. And if this be not to make the word of God a ball of wax, a thing capable of any shape and impression, what is it?

Preface:

Bighty, I know some Millenarists will take it hardly, that they are called the offspring of Cæsar, seeing they differ from him in sundry particulars: and some say, it was matter, who hath said it before, whether Cæsar be or Sæverd the forefathers did ever renew an old heresy in all the particulars, and neverthelesse it is truly called the same heresy: and we call them so, no more then they be such: and unless any opinion hath no other father, nor absetours, but be-nes墓es, so is cullous.

Answer.

We are altogether unworthy to beare the name of him in whom we do believe: and no partipants of the light of the glorious Gospel of Christ, if having to assure a foundation of our faith, the plain word of God be, we should be any whit dismaid at the name of Heresiques and Heresi: Or at any other opprobrious termes, that can be cast against us: It is enough for the Disciple, that be be his Master, and the servant of his Lord, if they have called the Master of the house Beelzebul, yes somewhat more fast they call them of his household: saith our Saviour, Mat. xov, verse 24. Evil languages and evil entreacting are the Legacy of Christ's servants in this life, and whatsoever shall either for fear or shame refuse to confess Christ and his wordes before men, of him wilt Christ be ashamed, & him will he deny, when he cometh in his own glory, & in his Fathers, and of the holy angels. It is not then the calling of us [the offspring of Cæsar] on any other usage (as we say) that Christ make us to neglect of so great salvation, as in the first began to be preached by the Lord, and hath been confirmed now by the same that bare him. But this reproachfull language doth rather make us to admire at your excessive and inex-
An Answer to Mr. Perri[e]'s Preface.

cable holinesse, who not understanding so many clear prophesying and infallible argumentes, as we have alleged}& for the confirmation of this truth, can yet give our, [that is hath no other father, nor a bettours, but heretiques.] Surely we have intimated before, and we doe often maintain in our reply, that God hath both by his prophets, his Sonne, and his Apostles revealed and taught this truth unto us; and therefore Ceresibus was no more the Father of this opinion, then he was the Authour of the Revelation, which some also have affirmed, because it doth plainly reveal the thousand yeares regne of Christ, which Cerinthus held. Neither were the abettours of this opinion all heretiques. For as our Saviour and the Apostles taught it, so the primitive Christians beleevd it, and after them some of the Fathers, and since many worthy Divines, who were I dare say, as free from faction, and private fancies as any in the ages wherein they lived: and doubtless to able also to judge of the true meaning of the Scriptures.

Preface.

Ninthly, By this historical narration, Beloved in the Lord, you may see that this doctrine is no new light, revealed in this last age. (as you have heard some teach) but an old Jewish fancy and Cerinthusian Fable: old errors are like old whores, that is, the more to be abhorred. What I have done here is for your good: for you have heard this error preached instead of the Doctrine of Christ, (albeit it was first preached by the enemies of Christ) by some of the Authours of the Apologetical-narration for Independency, who had in their Congregations not only Millenaries, but grosse Anabaptists: and by their practice manifestly declares, what they writ obscurely in that Narration pag. 12. saying, we tooke measure of no mans holinesse by his opinion, whether adverse unto us &c. Their Dinah is liberty of conscience: their grand ammunition is Anarchy or no discipline, and they call it a bondage to be ejed in the faith. 2. The booke of Maton called Israel's Redemption, hath been oft put into your hands, and upon severall occasions of my declaring the truth in this point, you have been intreated to put that booke into my hand, wherefore you have need of an Authorita. Peruse this plain declaration of it: wherby you shall see that the reward of your service Christ is not meanes that perisheth, but everlasting life, which the Sonne of man shall give unto you. Joh. 6. 27. and that the Kingdom of God comes not with observation [or worldly respect and attendance]
An Answer to Mr. Petrie's Preface.

but Abraham, the Kingdom of God is within you, Luk. 17, 20. And as the wicked cannot have hope of long immunity from just punishment of their bodies and souls in Hell, so our deliverance from the bondage of corruption, into the glorious liberty of the children of God, shall not be long delayed. Walk you therefore in holiness, with sincerity and cheerfulness; as it becomes the heres of so great salvation, and give all diligence to make your calling and election sure: for so an entrance shall be ministered unto you abundantly, not into an expressly Montebury, but the everlasting Kingdom of our Lord and Saviour Jesus Christ.

Answer.

Beloved in the Lord, you are told here by Mr. Petrie [that this historical Narration of the original of the Millenarian Tenet, and his refutation of my books, are for your good.] And had it been so indeed, I had not now answered the one or repli'd unto the other; yet I had rather laid my hand upon my mouth; or empoly'd it about the publique retrac'tion of mine own opinion. But I find not in either, ought of that sincere and upright dealing, as is pretended in these words. That which I finde is this, that Mr. Petrie, is too much of the minde of the Lawyers in the Gospel, of whom our Saviour said, Luk. 11, ver. 52. that they had taken away the key of knowledge, that they entered not in themselves, and them that were entering in, they binded. And, that as the Pharisees best project to discomtenance our Saviours miracles, was to say, that he did cast out Devils through Balsebub the Prince of the Devils: and their most prevalent motive to disgrace his doctrine, was to say, that he was a glutton, and a wine-bibber, a friend of publicans and sinners: So Mr. Petrie's chiefest sleight to disparage the truth we hold, is to say, that it hath no other Father, nor abettors, but heresiarchs: that it is preach by such as have in their Congregation, grosser Anabaptists, and are friends to whatsoever Novellers. And that it teacheth the voluptuous & carnall living of the raised Saints, and their dying againe after they are raised. And doubtlesse, beloved, if you should be as ready to receive these tares into your hearts, as Mr. Petrie is to sow them there, your ears would be stuffed with prejudice, and your hearts choak't up with indignation against us: but as we with better things unto you, so we hope better things of you, even such things as accompany salvation. We hope, I say, that you are as wise as the Berea,
An answer to Mr. Peele's Preface.

...as how the Apostle faith, that they were wittie, in them they received the gospel with all readiness of mind, and studied the Scriptures daily, whether those things were so. And if you examine our worth by this rule, by which the Bishops examin'd St. Paul; (and were to highly commanded by him for it) we doubt not but you will with none content affirm, That in the point in question, we are not our adversaries, nor say in God faith. Ambrose we make not the notice sharpenishful, but everlasting life, the reward of the glorified Saints, although it truly affirm, that these Saints may, and shall have drinke after their resurrection. As it is said, Mat. 26. verse 29. and Luk. 22. verse 16. 18. And that you will affirm too, that we truly hold, that the Kingdom of God is not yet come, although our Saviour Luk. 17. verse 20. answered the Pharisees, who demanded, when the Kingdom of God should come, that the Kingdom of God was within amongst them. For that which our Saviour there bade the Kingdom of God, is not meant of the Kingdom itselfe (of which the Pharisees inquired) but of the outward means by which that Kingdom is obtained. As in is Mat. 21. verse 43. and thus also Rom. 8. verse 17. righteousness and peace and joy in the Holy Ghost, are called the Kingdom of God, because these things do in the state to that Kingdom, and manifest unto others, that they do belong unto it, neither of which the obseruing, or not oberserving of difference in meats and drinks can doe. And in the 1 Cor. 4. verse 20. it is said, The Kingdom of God is not in word, but in power; that is, our interest in the Kingdom of God, is neither obtained, nor attested by our discoursing, preaching, and professing of the truth onely, but by our carefull and conscionable performance of these things which we are commanded. And therefore, beloved, that you may not mistake the means and evidences of God's Kingdom; for the Kingdom it selfe; but may by the injoyment and effectual use of these, be assur'd in your selves, and make knowne unto others, that you are heirs of that; that you have an inheritance in the Kingdom of Christ, and of God; we beseech the Father of our Lord Jesus Christ, that the word of Christ may dwell in you richly in all wisdom; and that our Lord Jesus Christ himselfe, and God even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, may comfort your hearts, and establish you in every good word, and workes.
A

Answer to Mr. Parris's Rules for interpreting of the Scripture, inserted pag. 8, 9, 10, 11. after his answer to the prophecy of Amos ch. 9. ver. 11, &c. which partly because they were devised of purpose to en- thrall the reader's judgement, that he might not perceive the true meaning of the scriptures; as the preface was to per- suade him that the scripture is not the ground of the Millenarius Tenet; and partly because I would not disjoyn my replies by such a large digression, I thought fit, beloved, to present unto thee in this place. His introduction so them is this.

Mr. Parris.

And here for understandings sake, and such other prophecies, I add these worded rules.

Rule.

Undoubted rules must be grounded on undoubted authority, but these for the most have none either from Heaven, or by such.

The first rule.

The land of Canaan was a type of the Kingdom of Christ; and so was Jerusalem and Sion; and whereas these were types of this Kingdom, so glorious things were spoken of them, Phil. 4. 1. 2. and 3. 1. 2. 3. 5. which texts are more safely understood of Christ's Kingdom, than of that earthly Jerusalem and Sion: yea very hardly can they be understood of them.

Answer.

You have brought no text to shew that the land of Canaan was a type of Christ's Kingdom: but we bring many to shew that it shall be the proper inheritance of Christ, and the Saints, in the time of his Kingdom. And the glorious things which are spoken of Jerusalem or Sion in the 46. 48. and 87. Psalms, and in many other places of the
the scripture, are spoken of it, because it was to be the City of the great King, as is foretold Psal. 48. v. 2. that is of Christ in the time of his personal reign over the whole earth; and therefore these words, which therefore are more safely understood Christ's Kingdom, than of that earthly Jerusalem and Sion, yes very hardly can they be understood of them are as finely as faintly spoken by you; for is it not said in the foreaid verse, Be fruitful for everlasting joy of the whole earth is mount Sion? and Psal. 87. v. 2. The Lord loves the gates of Sion more than all the dwellings of Jacob &c: how then could you say, that these cannot be able to find of the spiritual Jerusalem on earth? Certainly (as they speak of no other Jerusalem so) they are to be understood of no other place, or thing, but that. And being prophetic, they are not to be understood of it, as it was then, in the time of David's reign, but as it should be in the time of Christ's reign.

The Second Birch.

As the Priests were types of Christ in respect of his Priestly-office, so were the Kings of his Kings office; and therefore as the Kings were anointed, so Christ is called David, 1 Esdr. 3. 28. (which is expounded Ioh. 10. 17.) and anointed by Solomon; Psal. 45. And he is said to sit on the Throne of David, & not of Nebuchadnezzar or any other, because their kingdoms were cursed kingdoms, and were not established on righteousness and knowledge of the true God, as David's Throne was; and for this cause when he is said to sit on the Throne of David, it is not to be understood that he had, or shall have the same earthly Throne of David, but this which was typified: So Mat. 2. he is called a Nazarite, not that he did use their rites and customs, (for he drank wine, and they did not,) but because he was typified by the Nazarite Samson; for he slew more by his death, than by his life, and was sewer from all sin and pollution.

Answer.

The anointing of Kings, Priests, and Prophets, was a type of Christ's anointing, and not of his being called David. Which name was given him by God, because he was born of the seed of David, to whom he was promised. And it is because he is the Sonne of David (and not of Nebuchadnezzar, or any other heathen Prince) that he is to sit on David's Throne. And that by his sitting on David's Throne, is means, his government of that people which
An Answer to Mr. Petrie's Preface.

David governed; it is evident that what need was done, was done. If God should bind him, (Acts 10:36,) that he would fit Christ upon David's Throne, it is evidence, only, that he would, for him to sit on his own Throne. Or why was not the place, also, that where it is foretold, that Christ should be the Son of David, it is means, one that he should be the Son of God; as well as say, that where it if foretold, that he should sit on David's Throne, it is meant one, that he should sit. On God's Throne? And it is as strange a mistake, of any of the rest, to quote the Scripture: and to prove that Christ was called Messiah, because he was typified by the Nazarite Samson, for the same faith, the city of Nazareth, that it was because he dwell with his Father Joseph in the city of Nazareth; and became and dwelt in a city called Nazareth, that is might be fulfilled, which was spoken by the Prophet: He shall be called a Nazarite, verses 23. And thereby that Christ gave many both in his life and death, the Gospel doth abundantly declare, but that he be not many, our tradition, I dare say, never till now heard of amongst Christians. And of such rules as this you might have set down as many as there are several types in the Scripture.

It is usual in the Scriptures, to name the type, and understand the thing signified by the type. And therefore we be said Heb. 10:1. Christ is the Minister of the Sanctuary, and of the true Tabernacle, that is, of those which truly was signified by the Tabernacle of the Law. He is said, the Son of David, and the Son of God, the true Throne of David, and the true Son. Thus we find, and so it is to be understood.

We acknowledge that in the Scriptures, the signe is sometimes taken for the thing signified; and the thing signified, sometimes for the signe. But yet we know well, that such significative expressions are easily distinguished from those which are plain and properly delivered. And therefore we must acknowledge, that the Throne of David and Jerusalem, are figuratively to be understood, of the Throne of God, and of Heaven of the Church, seeing the Spirit of God is with them, whereunto he is sometimes called, Jesus, the Son of God, and all the Church; being the Spirit of God, who is that which is called, Jesus, the Son of God, and the Church is always acknowledged, to have been with them, but of a necessary and proper.

The fourth chapter,

E 2

of
An Answer to Mr. Petrie's Proposal.

Beloved, Rom. 15. 12. It is not only in the promises of God, but also (very and effectually) joined by nature of this blood, that this once to be shed) were Adam and Abel reconciled unto God, and delivered from the powers of Satan; so Christ's Kingdom began there in Christ, Adam, Abel, and we are one body, and members of the same Kingdom, both in nature and grace. It is in Christ, and appears since the Incarnation, in which it is said to begin, or after his incarnation.

Answer.

It is true, that the Gospel of Christ (which he calleth the Kingdom of God, Matt. 11. ver. 11.) began in Adams, to whom he was first preached, and by whom it was first embraced; but it is not true, that it was wrought in Christ's Incarnation, if it is did when all the Tribes were in the land together, and undivided, as in the times of Samuel, David, and Solomon. Not that it did begin against them after Christ's ascension, it was spread amongst the Gentiles; for that was only a translating of it from the Jews to the Gentiles, as our Saviour witnessed. Matt. 21. ver. 43. The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And therefore this is your bare affirmation, not only besides, but against the express word of God.

The Fifth Rule.

The promise made to Abraham Gen. 13. 16. I will make thy seed as the dust of the earth: and ver. 15. 4. looke towards Heaven, and count the number of the stars, if thou be able to number them, and so shall thy seed be. The promise is (as it is) not to be understood of the children of Abraham, according to the flesh, but in the sense of the apostles Rom. 4. 15. not of that only which is of the Law, but of them also are of the faith of Abraham, which is the Father of us all, as it is written, I have made thee father of many nations. And Gal. 3. 28. Therein neither Jew nor Greek, neither bond nor free, nor male nor female, for ye are all one in Christ Jesus: and if ye be Christ's, then are ye Abraham's seed, and heirs according to promise. And therefore the promise made unto the children of Abraham, If thou said Jacob, we not able to numbered, unto the Jews according to the flesh (as the Jews and Moderns expect all the promise) but of the faithful. And in the faith, that distinction of the Jews, Rom. 2. 28. He is not a Jew, who is one outwardly, neither is that circumcision, which is written in the flesh, but he is
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One inwardly, and circumstantial is that of the heart in the Spirit. And of such inwardly Jews must the promise be understood (at least in part) that make mention of Judah. And therefore is it a great mistaking of the prophesiers, if we shall still make an opposition twice: Jews and Gentiles; believing Gentiles are true Jews (as was seen they are called in the new Testament) and unbelieving Jews are Gentiles, and so are vulgarly. 1. 4. and elsewhere.

An Answer.

That the faithful in general are Abraham's seed we deny not; neither doe we affirm, that any can be partakers of the promise made unto Abraham, but the faithful; nor that there is now any difference betwixt the believing Jew and Gentile. But yet we cannot grant that therefore there shall be no difference betwixt the Nation of the Jews, and all other Nations, after Christ's next appearing. Nor that the prophesiers which concern the Jews righteous and blessing at that time, are to be understood of the Church of the Gentiles now. Nor that by Isaac's and Jacob's children, any besides the Jews are meant. And we do not herein make the unbelieving Jews heirs of the promises, but the believing only; seeing as all the believing Jews and Gentiles that are departed, or shall depart before Christ's coming, shall be brought with him, to inherit the promise made unto Abraham, so all the Tribes shall be convicted against that time: and be then acknowledged by all that see them to be the seed which the Lord hath blessed, as Neb. 61. verse 1. And consequently the distinction of the Jews, Rom. 11. verse 25 (which shows the state of the Jews in St. Paul's time) is nothing to the purpose. Neither is it indeed rightly applied by you to the believing Gentiles. For it doth no more prove a believing Gentile, to be a Jew; then that which you allege, Isa. 1. verse 4. doth prove an unbelieving Jew to be a Gentile; which is only an exclamation against the Jews for their great wickedness. The meaning then of the text Rom. 2. verse 28. is only this, that that Jew was not a Jew beloved of God, which was one outwardly only, by the circumcision, which is in the flesh; but that Jew was a Jew beloved of God, which was one inwardly, by the circumcision of the heart, in the spirit. Wherefore Peter observes in this verse, an elegant contradiction or using of the same word in a contradictory sense, as if the Apostle had said, thou art a Jew,
An Answer to Mr. Petri's Preface.

6. All the prophesies cannot be understood of the Church on earth onely, neither of the Church in Heaven onely, but of both together; for partly one, and partly of the other, and partly of both; and the promises must be had in the application of the promises. Yet and there is a gradual performance of them, and the accomplishment of them is in several points of time; so much as shall give content to God's children, yet always standing to a further and further performance. And for example: God showed mercy to these Israelites when they were in captivity; he brought them home again; they were a poor and afflicted people, and was much relieved by their bondage: there was a degree of performance. There was another degree in Christ's time, when he joined the Gentiles to them, and both made one Church. But when it is said, The righteous shall also shine iniquity, and a despised tongue shall not be found in their mouth, Zeph. 3. 9; these promises shall have their time, when the people so shall be more sorrowfully purged; and certainly, the full accomplishment shall be at the day of judgement, and so long as we are in this life, we are under an imperfect and unaccomplished state.

All the prophesies you say, cannot be understood of the Church on earth onely, neither of the Church in Heaven onely. True, but yet those prophesies which forehew the Saints' happiness, on earth, are to be accomplished on earth onely; and those which forehew their happiness in Heaven, are to be accomplished in Heaven onely. And there is no prophesie which speaks of the happiness, which the Saints shall enjoy on earth, that is to be understood of their happiness in Heaven too, as you chiefly understand the prophesies, touching the Jews' future restoration. Neither were those prophesies touching the Jews to have a gradual accomplishment. For as it is false, that the Israelites, the captivity of the ten Tribes did ever yet returne home (as the prophesie in your Preface out of Ezechi. 6. doth shew.) So it is false, also, that the prophesie touching the Jews' deliverance, Zeph. 3. 8, hath bin yet accomplished, but it shall be accomplished when in their future return, the Nations of the Gentiles shall be assembled against them to their own confusion (as it is foreshadowed also Rev. 16. &c. in many other prophesies.)
And as the verse doth show their temporal deliverance from their outward and bodily enemies at that time; so the 13. verse showeth their spiritual deliverance from their sinfull pollutions, and ghostly enemies; and their outward safety and, which shall follow their temporal and spiritual deliverance, for they shall feed, and be diseases, and none shall make them afraid. And that all this is to be accomplished at the same time, the comparing of the 11. verse with the 8. verse doth confirm; for whereas it is laid, verse 8. Wait upon me; until the day that I rise up to the prey &c. it is said, likewise, verse 11. In that Day shall there be assumed, for all thy doings, whereby thou hast transgressed against me, &c. In that Day; in what day, if not in the day before spoken of, verse 8? which day indeed is called in Scripture, the Day of judgement, but yet, it is not of so short continuance, as you take it to be; for it contains the 1000 years and little season, mentioned Rev. 20, all which time is to follow our Saviour appearing, and to forego the last act of his reign, the judgment of the dead at the last resurrection. And consequently the accomplishment of the content in the 13. verse cannot be at the Day of judgement in your sense (that is, at the judgment of the dead at the last resurrection) as the close of the same verse, and the preceding and subsequent verses do declare; although it shall be the Day of judgement in the Scripture sense (that is, in the time of Christ's 1000 years reign on earth.) but...

The seventh rule.

Here note that general rule, it is also remembered, when the words of Scripture being properly taken, teach anything contrary to the analogy of faith, or honesty of manners, or anything frivolous that belongeth nothing to godliness, or dissonant from the scope of the text, or contrary unto other clear texts of the same; these words must be expounded figuratively, and a figurative sense is the literal or primarily intended sense of these words. And contrarily, unto this rule the Jews and others expose the descriptions and properties of the glory and power of Christ and his Church after an earthly manner, and so straying from the true meaning, they transform his spiritual kingdom into an earthly and temporary; which as it is ungodly, so it is repugnant unto Scripture, satisfying plainly, that his Church is all glorious within, and not of this world; and therefore these comparisons that are taken from earthly Kingdomes must be understood figuratively, and in a spiritual sense.
An Answer to Mr. Purtier's Preface.

indeed it must be diligently observed, what portion of every passage is to be understood properly, and what figuratively, seeing many times, that which is spoken figuratively, as explained by the words preceding or following, and all figurative speeches have some reference to the age, which were they not understood in another sense may be found, where the same manner is more clearly handled. These general rules being permitted, it shall be easier to explain all the promisiers of Christ's Kingdom, and especially that one Amos 9. 15. They shall no more be pulled up out of their land, which I have given them, faith the Lord thy God. For these words may be strewed by the words, Jer. 4. 1. If thou wilt put away thy abominations out of my sight, then thou shalt not remove, where we have the same promiss, but expressed with a condition. 1 And it is so in the Scriptures thus usually promisiers are expressed sometimes with a condition, and sometimes without it, but all these are understood conditionally. 2. By the exceptions of the word [land] whereby it is not always exposed of the earth, for sometimes it is set for the grave, as Job 10. verse 21. The land of darkness, and shadow of death. And for Heaven, Psa. 27. 13. I had desired, unless I had believed to see the goodness of the Lord in the land of the living. And especially that land was a type of the Kingdom of Christ (as it is said in the first rule) and of the true inherence of the Saints, and true gift of God, Deut. 4. 1. 18. And so whether the word [land] be taken properly or literally, the promiss is manifestly true both before and after the coming of Christ to suffer, for they were brought against this old land, and they who were brought were not pulled out of their land, and they are planted in their true land, whence they shall no more be pulled out: and hereby the large note on the margin of Page 9. is frustrate.

Answer.

Let this rule then (which is a compound of several rules laid down by others for the right interpreting of the Scriptures) decide the matter in controversy between us. And do not lay, but knew, that the proper exposition of the prophecies, which concern our Saviours and the Saints Visible reign in earth: the conversion, deliverance, and establishment of the Jews in their own land: the destruction of their opposers; and subjection of all other Nations unto them: in a word, which reveals unto us the chiefest events and alterations, that shall come to pass over the whole world,
An Answer to Mr. Peter's Preface.

world, till the world it selfe shall passe away; doth teach things contrary to the analogy of faith, to honesty of manners, to other clear and evident things, not belonging to godliness.

For sure, if our proper exposition of these predictions, doth teach of all this, we may well be accounted for publishers of a new Gospel; but if it teach nothing of this, you your selfe are worthy to be accounted but a partial preacher of the Gospel; a preacher but of a part of the Council of God: tell us therefore what article of faith, or plaine text of Scripture, or moral duty, is destroy'd, or opposed by the beliefs of our Saviours coming with the Saints to reign on earth; or of the Jews conversion and returne; or of the calling of all Nations to the faith of Christ, and the knowledge of God. And tell us too, whether the knowledge of these things be a frivolous and unnecessary knowledge, or a knowledge not belonging unto godliness. Certainly we cannot conceive how the personal reign of Christ on earth, should any way advance his spiritual power, or abbreviate his Kingdom; or that his Church should be less glorious, when he comes into the world unto it, than it hath been since he departed out of the world, or can be, as long as he is absent from it. And we know that by our proper exposition of these prophecies, we do make a just distribution of the word of God: that we give unto the Jew, whatsoever belongs unto the Jew; and to the Gentile, whatsoever belongs unto the Gentile: whereas you by your proper interpretation of the prophecies which concern the Gentiles; and your figurative exposition of the prophecies which concern the Jews; do keep your owne thinges to your selfe, and make the mercies prepared for others to be common mercies: yea to be as much, or more yours then theirs. And as you hereby impose a figurative sense upon the spiritual part of the promises made unto the Jews; so you impose a double figurative sense upon the temporal part of the promises made unto them. For first you interpret those outward and earthly promises (as you call them) of spiritual blessings too; and being so interpreted, you understand them of the Gentiles as well, or rather them of the Jews. And thus you make figurative speeches where you finde none; and may indeed as easily, make a figurative speech of any speech, as thus interpret these prophecies. But it is not the figurative and metaphorical expression of a prophecy, that doth
An Answer to Mr. Petrie's Preface.

Both make the prophecy to carry a figurative sense; for both temporal and spiritual promises may be figuratively and metaphorically expressed; but yet they are not to be figuratively understood; that is, prophecies of temporal things (however expressed) are not to be understood of spiritual blessings; neither are prophecies of spiritual or temporal things (whether figuratively or properly expressed) to be understood of any besides those of whom they are plainly prophesied. In a word, prophecies (however expressed) are to be understood of what they speake, where they speake of temporal things, they are to be understood only of temporal things; and where they speake of spiritual things, they are to be understood only of spiritual things. And of whom they speake, where they speak plainly of Christ, they are to be understood of Christ only; and where they speak plainly of the Jews, they are to be understood of the Jews only; and where they speak plainly of the Gentiles, they are to be understood of the Gentiles only; and where they speak generally and indifferently of both, they are to be understood of both. And in like manner, where they speak plainly of Canaan, and Jerusalem, or Sion, they are to be understood of them only.

Thus much for your rules, (which whosoever shall embrace, he will doubtlesse be no better friend to the truth we hold, then you your selfe are) that which follows is your explication of these words Amos 9. verse 15. They shall no more be pulled up out of their land, which have given them, saith the Lord God. Which passage you answer? Firstly by that text Jer. 4. verse 1. [where you say, we have the same promise, but expressed with a condition.] How? the same promise? certainly the promise in Jer. was made to Israel, before she went into captivity, before that judgement was come upon her for her abominations. But the promise in Amos is made to Israel after she should come out of captivity, after the wrath of God against her should cease. And whereas you say further, [that it is usual in the Scriptures, that earthly promises are expressed sometime with a condition, and sometime without it, but are always understood conditionally] It is to be noted, that here you confesse the promise Amos 9. verse 14, 15. to be an earthly or outward promise, and conditionally understood; which pag. 8. you interpret of [spiritual houses and beneftes:] as you doe also that text Isa. 65. verse 21. in your
your preface, and others in other places. And yet, it is not true, that all outward and earthly promises, are conditional promises: for those which are mixed with spiritual promises (as in Jer. 32, verse 37, &c. and in Ezek. 36, verse 24, &c. and in many other prophecies) or that do contain spiritual. And yet, cannot be conditional promises, we seeing the spiritual promises, I say, cannot be conditional promises, are promises of the condition itself. And therefore, the prophecy of Amos, chap. 9, verse 11, &c. is an absolute prophecy, a prophecy to be fulfilled, when the Spirit of God shall be poured out on the Jews from on high, as it is Isa. 32, verse 15, &c. And, not a conditionall prophecy, a prophecy formerly cancelld for want of obedience.

Secondly, you answer the foresaid text of Amos, by shewing a different seception of the word [land, which you say, as it is not always expanded of the earth, so sometimes it is put for the grave, and for Heaven.] But the instances by which you would prove this, doe faile you very much; for (besides that mens graves are in the earth) it is not the word [land] of itself, but this phrase of speech [the land of darkness,] that is put for the grave Job, 10, verse 21, and [the land of the living] that is used Psal. 27, verse 13, which doth not signify Heaven, as the Authours of the English annotations on the whole Bible printed 1645. doe observe, but the surface of the earth, on which the living are: as [the land of darkness] doth a place under the superficies of the earth, where the bodies of the dead remaine. And happily David spake here of the land of Canaan, in relation to the time, in which Christ himselfe and all the Saints that are to come with him, shoulde have their abode in it: in which respect, as it may properly, so it may very fitly too be called [the land of the living] of the living that shall die no more. But if this phrase did signify Heaven, as you say, yet it will no more follow from these words, [that the land of Canaan was a type of Heaven] then it will follow from those in the 10. of Job, that it was a type of the grave. And sure we are that Amos prophecy is to be fullfild in the land, whether the text faith that the Israelites shall return from their captivity, and where they shall build themselves houses, and plant vineyards, from which they shall no more be carried captive.
as they have formerly been. For the meaning of those words, that they shall no more be pulled up out of their land, is parallel with that Dan. 2. verse 44. that their Kingdom shall not be left to other people. And here also it is to be noted, that this part of your answer doth cross the former part. For there you say, that this prophecy of Amos [was a conditional prophecy,] and so not accomplished for want of obedience in the Jews; and yet here you say, [that they were brought again into their land, and that they were not pulled out of their land, but are planted in their true land, whereunto they shall no more be pulled out.] So that here you make those Jews up to Heaven, which before you did thrust down to Hell, for not fulfilling the condition required of them, and therefore you must know your own mind better in understanding the Scripture, and speak more significantly, and truly, then you doe in this inference, before you can frustrate the marginal note in the 9. page of my Bookes.
To my booke accused.

Welcome my booke, more welcome unto me
With stripes and wounds, than to have scapest free.
'Tis all I lookt for when I sent thee forth,
That most would deem thee vile, and of no worth.
For 'tis the lot of truth (tis of those
That godly live) to have the most her foes.
And sure, where wrested Scripture doth withbold
The beames of truth, and give us drosse for gold:
There nought a truth more doubtfull can conclude,
Then doth the favour of the multitude:
Which badst thou purchast, I should then have feard,
I bad obscured, what now I hope I've cleared,
And shall, by God's assistance, still make good,
Against all bawlings of the carping brood.
ISRAEL'S REDEMPTION
REDEEMED.

The first part.

Israels Redemption.

That Christ is already a come; that as a Prophet he hath called us to repentance, and as a Priest hath been a propitiation for our sins (and not for ours only, but also for the sins of the whole world) having by once offering himself, perfected for ever them that are sanctified, is the faith of Christians, and the insolvency of the Jews: But that he shall come as a King to reign on earth, and restore againe the Monarchy of Israel, is the faith of the Jews and the insolvency of Christians. And I think, it is a matter equally difficult to persuade either part to the mutual embracement of each others belief.

M. Petris answer.

What new spirit is this? Whether be such persons Jews or Christians? they oppose themselves unto all Jews and Christians. 2. Whether doe they understand the difference wise? Jews and Christians? I never yet heard, that the Jews doe believe, that Christ Jesus shall come as a King: they said, Away with him; wee will not have him to reign over us. They say, that the Messias shall come, but they speake not of his coming twice or thrice; looke all the Jewish Rabbies, and ask them who are alive; they will say but once: This conceit of Christs comming to reign on earth, is neither Christian nor Jewish, seeing Christians ba...
Israels Redemption Redeemed, or

leve not such a comming, nor doe the Jews beleue in Christ: and therefor it is abhored of all Christians and Jews: So forre are they held from embracing it.

Reply.

Sir, looke backe into your Preface, and there you tell us, that this spirit was abroad in the world in the Apostles days (which had indeed been otherwise but a lying spirit) and that it continued in the Church neere about 300 years after Christ. Yea you say plainly [by this historical narration; believed in the Lord, you may see, that this doctrine is no new light, revealed in this last age.] The more strange it is therefore in the very ensurance of the controversy, to heare you cry out so boldely, against your owne confession, What new Spirit is this? certainly that cannot be new, which was both taught and beleued so long agoe. Neither can we easily thinke it to be false, seeing it was the faith not onely of a few, but of all that were then accounted right beleeving Christians, as part of the Dialogue between Triphe the Jew, and Justine Martyr the Christian, commented on by Mr. Mede, both averse. Which being set forth together with his commentaries on the Apocalypse, you were not doubtlesse ignorant of it. And yet you demand againe [whether be such persons Jews or Christians?] to which your subjoynes, [They oppose themselves unto all Jews and Christians] as if you would have your reader therefore conceive them to be nor Jews, nor Christians, because they oppose both in some few particulars. But your argument is too weak, for who knows not, that Christians are opposed by Christians, and Jews by Jews; and that as a Jew may oppose both Jews and Christians, and yet not cease to be a Jew; so likewise a Christian may oppose both Jews and Christians, and yet be still a Christian? True then it is, that we oppose all that are Jews by profession, in confessing with all other Christians, that Christ is come in the flesh; and hereby sure we shew ourselves Christians. And true likewise it is, that we oppose all other Christians, in confessing with thee Jews, that Christ shall come as a King to reign on earth: and yet we doe not hereby shew ourselves Jews, but the true Christians; because according to plain and express Scripture, we acknowledge & embrace for truth in both, what both doe unjustly condemne and reject as a manifest error in each other. And should we doe otherwise, we should
should obey men, rather than God, and whether we should do well in that, judge you.

Having cast us out of the Church of the Christians, and Synagogue of the Jews, I mean having endeavored to bring us into contempt with both, in telling them, that we oppose them both. Your next Querie is, [Whether doe they understand the differences twixt Jews and Christians?] No doubt Sir but all of them have understanding as well as you, and that some of them are not inferior unto you, how meansoever you esteem them; but as yet there is no need that we rehearse here any more differences, than that which you have already heard; and do now labour all you can to make the reader believe to be none at all. For [it was never yet heard, you say, that the Jews doe believe, that Christ Jesus shall come as a King.] And have you heard so from us? we say indeed, that the Jews believe, that Christ shall come as a King (which no writer either Jewish or Christian hath hitherto denied) but we say not that they believe, that Christ Jesus shall come as a King: For then they should believe Jesus to be the Christ as well as we, which as yet they do not, and by this we may see, that if you had not quite altered our meaning by adding the word [Jesus] (and so confounded and obscured, what wee have clearly and distinctly delivered) you could have said nothing to what we say. For you would have been ashamed I suppose, to have uttered your assertion thus, [It was never yet heard, that the Jews doe believe, that Christ shall come as a King] which yet is all that we affirm. But having thus made your selfe worke, you goe on and tell us, [They said, A way with him, we will not have him to reign over us.] True, but this shews onely, that the Jews then denied Jesus to be the Christ; & that the Jews now continuing in the same blindness, are guilty of the same transgression; but it shewes not, that either the ancient Jews did not, or that the modern doe not believe that Christ shall come as a King. You goe on, [They say that the Messiah shall come, but they speake not of his comming twice or thrice; looke all the Jewish Rabbies, and ask them who are alive: they will say, but once.] Let them that deny it take this painses; but what though they say, the Messiah is to come but once? what will follow from hence? surely this will follow, that as long as they continue to beleive so, they cannot beleive that Jesus shall come as a King, because they know that he is already come.
come. But it will not follow from hence, that they do not now believe that their Messiah shall come as a King. And thus notwithstanding your Magisterial Querie, your fullest assertion, and ought else that you have laid, it is very evident, that the concept of Christ's coming to reign, is both Christian and Jewish: Christians believe it, (as plainly reveal'd in God's word) although you account it no part of a Christians belief; and Jewish, because the Jews believe, that Christ shall so come, although they believe not, that he is already come. And therefore it is neither abhorred of all Christians, nor of any Jews, so far are they both from rejecting it. Yea so well do they agree in the truth of this particular, That Christ shall come as a King: although as yet they disagree about his person: and consequently in all that the Gospel reveals to be already done by him.

Israel's Redemption.

2. And yet (with submission to impartial judgements be it spoken) I finde not in the Scriptures more voices for the one, then for the other: and therefore doe verily believe that neither Tenet apart, but both together doe make up the full and compleat mystery of our Redemption: which by God's gracious assistance, I thall to his owne glory and our christian comfort, clearely prove in the examination of the words now read unto you.

Mr. Petrie's Answer.

3. Who are these impartial judgements? on the one side are Christians, and on the other are Jews: it may be be submitts unto Turke; but the Turke believe that Christ is come, and will not say that he will come againe. These impartial judgements then must be Heathens. 2. If the Millenaries finde not more voices for the one, then for the other, it is no marvel: any who bath the jaundies finds every thing yellow. And who have an ague, finde every meat and drinke bitter: not that every thing is such, but their senses are distempered: another who bath not distempered senses, finds in the same thing a diversity of colour and relish. 3. Why doubt they here whether there be more voices for the one then for the other, seeing afterwards it is said, p. 50. as all the Prophets speake of nothing more, so they have nothing, which can be applied to our Saviores second coming as a comfortable effect (so generally forebromise) but this?

Reply.
Reply.

1. If the heathens be more impartial judgement then Jews or Christians are, the greater is our shame, the more their compendation. But as I have not hitherto, so I trust I never shall shew such irreverence and uncharitableness towards the Church of God, as to think, much less to say, that there are no impartial men in it. And therefore I need not go out of the Church to seek for such to submit to. But although there are many impartial judgments amongst Christians: yet it behoves the reader to take notice here, that you confesse you are none of the society, and therefore to be the more suspicios of the sincerity of your dealing, a taste whereof we had in your former answer. And it is observable too, that you make a difference between Turks and heathens, as if Turks were not heathens.

2. That all rigid Antimillenaries find not many voices for that we plead for, nor indeed any at all, we need not marvel; for you have told us, they have no impartial judgments. And therefore I might returne your comparisons on your selves; but I leave them to the judicious reader, to bestow them, where he sees most cause.

3. Surely these words [I finde not more voices for the one then for the other] have no doubtfull sound. Neither have they relation onely to a part, but to the whole word of God. Not to one Testament onely, but to both. And therefore the Prophets being not the adequate subject of this search, you have vainly transferred it hither, what else where I have spoken as from the Prophets onely. Yea and very impertinently too, for the prophecies spoken of there doe concern the restoring of the Jews onely, but the voices spoken of here are such as do concern the comming of Christ onely. And that first in the forme of a servant, to teach and suffer on earth; and next in Kingly glory, to reign and rule on earth. And grant there should be more Scriptures to shew one of these commings then the other; yet seeing there is plaine Scripture for them both, we have good reason to beleive both.

Israel's Redemption.

For—thay asked him, saying, Lord wilt thou at this time restore against the Kingdom to Israel?
Mr. Petrie's Answer.

Any who is not distempered in his braines may see the ground of this Monarchy very unsure, to wit a meer Queire, Acts i. 6. The disciples asked him, Lord wilt thou at this time restore the Kingdom of Israel? a Queire neither affirmeth nor denieth; and nevertheless how great a Kingdom is built on it? If they can finde a safer ground, why will they not choose it for their text? better they have not, and therefore they must be doing with this.

Reply.

No good Christian will be either ashamed, or affraid to suffer for the truth's sake. And therefore we had much rather be defamm'd, revil'd, and (if God hath so appointed it) worse handled by you, or any others, than (reclamante conscientia) against our owne knowledge yeeld to be deluded by you; this answer being in very deed compounded of nought but falsehood and deceit. For first, the ground of this Monarchy is not unsure although a Queire, it being grounded, not on what the Apostles knew not and would have known, to wit, the time when the Kingdom should be restor'd; but on what they knew, and doubted not of, to wit, that the Kingdom should be restor'd. Which had they not known (or at least not thought) they could not have asked, when it should be restor'd. And had they but thought it, they would (for their better assurance) first have ask'd whether before they would have ask't, when it should be restor'd. Neither can we grant this to be a Queire, untill you have defin'd what a meer Queire is, for you seem'd to me by this proposition, A Queire neither affirmeth nor denieth, to take all Queires to be alike; if you doe not, you say it onely fallaciouly to make the unlearned reader thinke, that by this meanes he might the more readily beleive all you say against us; and if you doe, you are very much mistaken, as all your rhetoricians will shew you, who reckon up many sorts of Queires, among which there is one so opposit to your words,
that it more certainly and vehemently affirms, or denies, then a bare affirmation or negation can doe; and such a one is that in St. Mat. chap. 7. verse 16. Doe men gather grapes of thornes, or figs of sifles? which is a farre more forcible deniall, then St. Lukes, Of thornes men doe not gather figs, nor of a bramble bushe gather they grapes, chap. 6. verse 44. So on the contrary, Is there no balme in Gilead, is there no Physitian there? Jer. 8 verse 22. doth more movingly affirms, then the bare affirmation doth. And of this sort of interrogatory affermations and negations the Scriptures have very many: especially God's answer to Job, and the prophecy of Micah. And therefore until you can bring better proofes to shew this ground unsure, we need not seake for another text to build so great a Monarchy on, although we bring many other to strengthen, beautify, and finish the building.

Israel's Redemption.

The words you see are a Queïe. And such propositions imply three things. First, a person, or persons proposing it. Secondly, a matter or subject proposed. Thirdly, a person, or persons to whom it is proposed. The persons here are the disciples asking the question, and our Saviour answering them; as the context declares; the matter inquired of is the restoration of the captivated Soveraignty of the Jews, as the text itself doth inform us. These are the parts, yet because it would be impertinent in this business, to speake any thing of the persons, but onely as their joynt authority may help somewhat to justify the truth of this proposal; I shall (omitting this division) onely glance at them, in the ensuing confirmation of the subject. Which comprehends in it these two assertions. First, That the Kingdom of the Jews shall againe be restored unto them. Secondly, That our Saviour at his coming shall restore it.

Mr. Petriçés Answer.

The Queïe comprehends neither of the two, because (as I said) it affirms nothing. And the asked matter comprehends them not. Not the first, because it is of the Kingdom of Israel, and not of the Jews: and as all are not Israelites who are of Israel, Rom. 9. 6. So neither are they all Israelites or the children of God, who are of Israel according to the flesh, but the children of the promise are counted for the seed; therefore, the Kingdom of Israel mentioned there may be another then the Kingdom.
Kingdom of the Jews. Neither is the other assertion comprehended in the question, because it asks not of his second or third coming, but of now: wilt thou now restore the Kingdom?

Reply.

The Querie comprehended both, because both are intimated in the Querie, and doe necessarily follow from the Querie. And you have not shewed us any Querie, that affirms nothing, nor in what sense this Querie doth affirm nothing. In the asked matter, there is the Kingdom to be restored; and from hence proceeds the first assertion. And the person that should restore it; and from hence proceeds the second assertion. But the first is not here comprehended: you say, [because the Querie is of the Kingdom of Israel, and not of the Jews] as if the Kingdom of Israel, and the Kingdom of the Jews were not to be understood of the same people. No, say you. For [all are not Israelites who are of Israel, Rom. 9. 6.] a worthy reason: for it is as if you should say, by the Kingdom of Israel, cannot be meant the Kingdom of the Jews, because all that are Israelites by birth, are not cleeft Israelites, Israelites according to the flesh, and according to faith also. For this only is the meaning of the text cited by you Rom. 9. 6. and so proves not, that the Kingdom in the text belongs to any other people, language or nation, but the Jews (of whom alone interpreters doe understand it.) And therefore you should have spoken out, and told us plainly, what the other Kingdom you speake of was. For we know of no more but two, besides this in Question betwixt us. And these are commonly calsd the Kingdom of grace, by which is meant, the Saints or Church on earth before Christes appearing. And the Kingdom of glory, by which is meant the Saints or Church in Heaven. And that neither of these Kingdoms is meant in the text, I prove thus. Not the Kingdom of grace, for at that time the Jews themselves alone were this Kingdom: and that could not be restored unto them, which as yet they had not lost; and not the Kingdom of glory, for that likewise could not be restored, which as yet they had not. And none can imagine that the Apostles Querie is thus to be paraphrased. Lord wilt thou at this time take all the faithful up with thee into Heaven? And therefore seeing it could not be meant of either of these Kingdoms; it must be meant of the Kingdom of the Jews on earth, or of none.

Which
Which is our first assertion. And the other is comprehended here too: For although the Queire [asks not of his second comming, but of now;] yet seeing Christ was to restore it, and did it not while he was on earth, it necessarily follows, that he shall doe it at his descending againe to the earth. Which is our second assertion: and thus both are found in the text. And besides, if you take the word s [as, all are not Israel, who are of Israel] in the Apostles meanings, i. e. all are not faithfull Israelites, that are descended of Israel: then it is an apparent tautology to add, [so neither are they all Israelites, or the children of God, that are of Israel according to the flesh] and if you doe not take the Apostles words in this sense; then it is notoriously false to say, that all are not Israelites, to wit, by nations who are of Israel by birth. And is it not a pretty inference: All Israelites are not Israelites, therefore the Kingdom of Israel there may be another then the Kingdom of the Jews? Surely you might as well have said, therefore the Pope shall be St. Peters successor. For this conclusion hath as much dependence on the antecedent as the other.

Israel’s Redemption:

CHAP. I.

Of the restoring of Jerusalem, and the Jews return.

And first of the first: That the Kingdom of the Jews shall again be restored unto them. For they asked of him, saying, Lord wilt thou at this time restore againe the Kingdom to Israel? So evidently doe these words expresse an earthly Kingdom (I mean only a Kingdom to be held on earth) that no expositor which I have met with doth deny it; and therefore seeing they could not but imbrace the sense, I think they should not so rashly have rejected the consequence. And that for these reasons.

Mr. Patrie’s Answer.

1. He thinkes you speake non-sense. Many expositors expresse these words otherwise: looke and you shall finde. Secondly, why may we not think, that
that; the Apostles meant as Simeon did, Luke 2. 30, 31, 32. or as the repenting thief did, Luke 23. 42. or as Christ did, verse 43. Certainly these did not mean of an earthly Monarchy; neither is there any word in this text shewing that they meant otherwise. Thirdly, albeit no expositor would deny, that the Apostles did understand an earthly Kingdom, yet it follows not. They thought so, therefore it shall be so. No more than it follows, The Apostles did not (for a time) believe the calling of the Gentiles, Acts 11. 3. Therefore the Gentiles are not called. But the consequence hath reasons be faith, whereof the first two are topical and by way of probability, pag. 5. When the Author faith, The reasons are probable, and I may say childish: will any Christian change his faith for them? Certain faith should have sure grounds; left the wind of temptation blow it away: and therefore I might leave these probabilities, as not worthy of reading or answer: nevertheless consider them.

Reply.

1. Me thinks you might as well have shewed the non-sense, as said it was non-sense. But [many expositors, you say, expone these words otherwife] This shews not that I have spoken non-sense, in saying, that I have met with so such. But I doubt it shews, that you speake an untruth, which is worse then non-sense. For you might as easily have nam'd some of them, as have said it, and bid me looke them out. And had there been any, I presume you would too, seeing it is not likely, that they would have brought an exposition different from that which was commonly received by others, and have given no reason for it, or one no better then [a why may we not think so?] 2. If you thinke that these places here quoted be diversely interpreted, (as your disjunctive conjunction[OR] intimates, and yet say, why may not this Kingdom be taken, as the thief meant, or as Christ meant, or as Simeon meant?) any one may perceive, that you are altogether unresolved what sense to take it in: but had rather take it in any sense, then that we take it in. And if you thinke that all these places have but one meaning, (as the last words of this part of your answer imply) you should have shewed us what it had been. For in our Saviour's and Simeon's words, the word [Kingdom] is not found. And the words which you take to be equivalent with it, are diversely expounded. Paradise, in our Saviour's words, is interpreted to be Heaven. And salvation and Glory, in Simeon's song doe signify, Salutis
Salutis et gratiae autorem, the author of glory, and the author of salvation; to wit, Christ himselfe. So that if the Kingdom in the Apostles Querie be expounded either of these two waies, it is all one as if they had said, Lord wilt thou at this time restore Heaven to Israel? Or, Lord wilt thou at this time restore thy selfe to Israel? And as for the Kingdom the theefe spake of, we thanks you for mentioning of it. And doe willingly grant, that the Apostles understood it as he did. But how was that? Surely as all other Jews did, of a Kingdom on earth, and not in Heaven. For his words in the original are, in Hebr. 8, when thou compest in thy kingdom (that is, in thy Kingly power, as it is Mat. 16. verse 27, 28.) for by those words, the theefe could not meane his ascension into Heaven (as it is commonly expounded) seeing he was wholly ignorant of it. And therefore it must needs follow, that he understood it of an earthly Kingdom, which all Jews expected; and (as it seemes by the Apostles Querie) all believing Jews thought should suddenly appeare after his resurrection. But because it was not to be so, therefore it was, that our Saviour promised the theefe the present happinesse of his soule in Heaven: where it should remaine in his presence, until at his coming in his Kingdom (of which he had spoken) he should bring it with him, to be reunited to his glorified body: and so, according to his request he should in his whole manhood be made partaker of his Master's glorious reign on earth.

3 You must give us leave to thinke, that no expositour doth deny it, until either we can find, or you, or others shew us such a one. But it follows not, you say, the Apostles thought so, therefore it shall be so. But this follows, therefore we must believe the Apostles, before Mr. Petrie, or any others, who thinke it shall not be so. Yea and this follows, the Apostles thought so, and our Saviour (who knew their meaning) reprehended them not for misunderstanding it; therefore it shall be so. And whereas you say, that the Apostles [for a time] beleeved not the calling of the Gentiles; and referre these words [for a time] to the time after our Saviour's ascension; it is not so. For doubtlesse from the very time in which our Saviour said unto them, Go teach all Nations, Mat. 28. 19. they did believe it (although perhaps they might not thinke, that they should have been called so soon): yes if the words of St. James,
Acts 15. verse 14. should be meant of the song of old Simeon, as you doe say, page, 26. there is no doubt but they knew it from the time they first heard of that prophecy. Neither doth the text you quote speake of the Apostles doubting of it, but of other beleevings Jews. And therefore you have shewed your selve very bold with the Apostles, mistooke the ground of your argument, and denyed what afterwards you confesse. And lastly, when the Author doth take the Apostles words in that sense which interpreters doe give unto them, and shew by reasons first, and Scriptures afterwards, that the Apostles did not out of any carnal minde, or misconceit of our Saviours Kingdom, utter this Querie; and when that Mr. Petrie doth neither flatly affirme or deny any sense of the Apostles words; nor give a reason worth the naming (much lesse reading or answering) against any of these reasons, albeit but childish, as he faith, will any reader thinke, that Mr. Petrie will prove a better guide to him herein, then this Author? doubtlesse no man taking a journey, will choose him for a guide, that is in doubt which way to goe; and no good Christian will be lesse carefull in his way to Heaven. To the Law then and to the Testimony, to the plaine word of God, this is the sure ground of thy faith: and therefore sticke to it; for if men speake not according to this, it is because there is no truth in them, Isa. 8. 20.

Israel's Redemption.

First, because the Authours of this demand were not babes, either in yeares or understanding, but the Apostles themselues; men who had followed our Saviour from the very time that he manifested himselfe to the world, by preaching and miracles, and suffered not so much as a parable to escape their knowledge. Men to whom he had showed himselfe alive after his passion, by many infallible proofes, being seene of them forty days, and speaking to them of the things pertaining to the Kingdom of God. And yet that these men should now at their last conference with him be mistaken in a matter of such importance as this is, which concerns the purpose of God touching the whole Nation of the Jews, is (as I beleeve, and as I thinke you will all say) a thing altogether unlikely, and and so it is too, that all the Apostles should be of the same mind; unlese it had been a truth formerly taught, and not (as it is imagined) an error then newly vented by them.
Mr. Petri's Answer.

1. It is unlikely they could be mistaken, and therefore it is likely, that they understood of the true Kingdom of Israel, as Christ did. 2. And notwithstanding seeing after the last conference they were mistaken in a matter of great evidence so many times foretold, as the calling of the Gentiles; it is not unlikely that before Christ's ascension they might have miscarried with that opinion of the Jewish Monarchy, which was not a new opinion invented nor vented by the Apostles.

Reply.

1. The question is not, what Kingdom the Apostles meant in their Querie, which Divines generally consent, to be an earthly Kingdom. But whether they did not err in meaning thus. So that this part of your answer having relation onely to what Kingdom they meant, is nothing to the purpose, and wee have answered you in that already, more then wee need have done; unlesse you had named plainly, what other Kingdom they spake of, and stood to that onely.

2. What you give with one hand you plucke backe with the other. In the former part of this answer you say that [it was likely the Apostles understood of the true Kingdom of Israel, as Christ did,] and yet here you tell us that [it was not unlikely, that before Christ's ascension they might be miscarried with that opinion of the Jewish Monarchy.] What, and yet when they ask the Question, understand it too of the true Kingdom of Israel, which you by opposing this part of your answer to the former, doe take to be a different Kingdom from this? surely it is a plaine contradiction; for they could not understand it both waies at the same time. And therefore impossible it was, that they could, and could not mean an earthly Kingdom, when they ask the Question. But, Romae Tibur amas ventus, Tibure Romanam; you say, and unsay, because you know not what to say. And as for the instance you bring to conforme this part of your answer, to wit [the Apostles not believing [for a time] the calling of the Gentiles,] it hath been already shewed to be false. And if by the words [as Christ did] in the former part of this answer, you mean his reply to the thieves, which you have quoted before, it hath been shewed already too, that it could not be meant of this Kingdom; but if by these words you mean otherwise, you should have told us what it was.

H 2
Israel's Redemption.

A second reason, which makes me differ from the sense here set on our Apostles; is because our Saviour's answer is alluded, as a sufficient ground for it: whereas it will appear even to a wavering judgment, that by his answer the Apostles opinion is so much established, as their curiosity is reprehended: for they asked whether he would at that time restore the Kingdom to Israel. To which he answered, It is not for you to know the times and the seasons, which the Father hath put in his own power. As if he should have said, it is enough for you to know, that such a thing shall be done, and by whom; but as for the time when it shall be done, this the Father hath put in his own power, and therefore must not to be enquired of but by you, nor to be reveal'd by me. This is the whole meaning of the reply, and now give you your verdict, whether you finde the Apostles hereby condemned for holding of an untruth; or rather for an over curious affection to acquaint themselves with the very day, in which they should behold the glorious accomplishment of so great a blessing.

Mr. Peni's Answer.

This cause is a mistaking, as if the Question were granted: for albeit they did mean so, yet Christ's words have nothing of that point, but only touch the disciples of their curiosity; and therefore the paraphrase following in this reason is vain.

Reply.

This cause is no mistaking, for the Question must needs be granted; and that even because Christ's words have nothing expressly of that point; unless ye will be so irreverent, as to think, that Christ who reprehended them only for a curious desire to know when this thing should be, would not much rather have reprehended them, for misunderstanding of the thing itself, if it should not have been. Yes, doubtless if it should not have been, she could not have said, it is not for you to know the times, and the seasons. Seeing that which shall never be can have no time nor season. And thus while you grant that Christ did reprehend their curiosity, in seeking to know the time when Israel should be restored; and yet deny, that he did therein grant Israel should be restored; you make him say, that there should be a time for that which should never be: and so in effect, put the by upon him. So much
much have you over-shot your selfe in denying, that the subject in the Question is granted, because our Saviour doth expressly say nothing of it. And besides, if the Question be an untruth, and so nothing meant by it; then what doth our Saviour's answer mean? doth that mean nothing likewise? you will not say it, for you tell us, that it taxed their curiosity, and therefore surely it meant something: for an answer that means nothing doth taxe nothing. And thersore also the Apostles means something that was true; for that knowledge is not curious, which thinks it knows something, when it knows nothing, or which knows the truth; but that which would know more then it ought to know touching some truths. And thus it appears that the paraphrase in this reason, which you have cunningly conceale'd from the readers sight, is not value, but valid.

Krael's Redemption.

Another reason which makes for our Apostles is the answer our Saviour gave the sons of Zebedee, when they besought him, that one might sit on his right hand, and the other on his left in his Kingdom (or as Saint Mark paraphraseth it, in his glory) ye know not, said he what ye are: this reprooste you will grant, goes nearer to the quicke then that before used to the Apostles; and yet if you marke what follows, you shall find, that the matter of their petition is allow'd of, and only the motives thereof condemned, to wit, their ambition in seeking the highest room; and their unadvisedness in supposing, that Christ could then give that to any, which none could have but they for whom it was from all eternity prepared of his Father. And thersore seeing this is all, that these two were rebuk't for by such a sharper reply, how can we mistrust that more then this should be included in a milder answer?

Mr. Petri's Answer.

1. These two spake of Christ's Kingdom in his glory: and therefore we may justly think, that they meant of his greatest glory, or of his Kingdom of Heaven; and not of an earthly Kingdom. 2. If Christ in his answer had spoken of an earthly Kingdom, how was it not in his power, to choose his Princes in that Kingdom? and seeing they were, only taxed for their ambition and unadvisedness concerning the glorious Kingdom of Christ, and the Apostles were taxed for their curiosity concerning the particular time of that Kingdom, how should we mistrust that they understood any other Kingdom?
Reply.

1. Not this reason, nor any other was brought to shew what Kingdom the Apostles meant, which interpreters grant to be an earthly Kingdom: but to shew they did not thinke amisse in looking for such a Kingdom, which is that, that interpreters doe accuse them of; and that because our Saviour gave them such an answer: from which answer, my foregoing reason doth shew, that no such harsh conclusion doth arise; seeing the Apostles are not excepted against by our Saviour, for not rightly understanding that about which they asked: but only for seeking to know more in it than is fitting they should know. And this reason is alledg'd for the same purpose. For whereas our Saviour gave a sharper answer here to the sons of Zebedee, then he did to the Apostles, and yet granted withall, that the thing they spake for should be given to some, it is altogether unlikely that where he used a milder reprooche, he did thereby deny, that the thing which was asked should at any time be done: especially seeing in both answers, it was for the motives of their asking onely, and not for the matter, that they were reprehended. And therefore you having not answered ought to the force of this reason, but onely caught at that which was not intended; I might well passe by all that you have thus impertinently spoken; but yet I will say somewhat to it, though not much. First, then I grant that these sons of Zebedee [spake of Christ's glorious Kingdom, and that the Apostles understood the same Kingdom:] but I conclude not from hence (as you doe) that this Kingdom shall not be on earth (which expostuores say, as well these, as the Apostles did meane) and that because Christ shall come in glory, and reigne in glory, as you may see Mat. 16. verse 27, 28. 2 Thess. 1. verse 7, 8, 9, 10. Heb. 1. verse 6. Jude, 14, 15. ver. Rev. 11. verse 15. chap. 15. verse 4. Psal. 72. Psal. 102. verse 13. See Isa. 2. verse 2, 3, 4. Zeab. 14. verse 4, 5. See. But I thus conclude from hence against your answer to my former reason: that seeing the Apostles meant the same Kingdom, that these two did; therefore they meant a Kingdom which should be, and not a Kingdom which should not be.

2. But, if Christ in his answer had spoked of an earthly Kingdom, how, say you, was it not in his power to choose his princes in that Kingdom? And how doth it appeare that he spake rather
rather of an earthly Kingdom, then of one in Heaven, if we say he had this power? for why he should have this power on earth, rather then in Heaven, you cannot conceive. And seeing you would have the reader take this for a currant argument from you to shew that Christ in his answer to these Zebedites did not speake of an earthly Kingdom: to wit, because he seemed to deny that he had power to choose his princes therein; will you your selfe take it for a currant argument from us, to shew that Christ did speake of an earthly Kingdom, if he had power to choose his princes therein? if you will not, then you would have the reader to esteem better of your argument then you your selfe doe. And if you will, you must needs grant, that you have herein argued against your selfe. For whereas our Saviour said, it is not mine to give, he meant not that he had nothing to doe in the giving of it. But this he meant, that it was not his to give indifferently too any that should ask it, (as the words, which you have omitted in this reason, doe shew) for he could give it to none but those to whom the Father had eternally appointed it to be given; and to them he could, and should give it. For the Father giveth it by the Sonne in the temporal accomplishement of it: and the Sonne giveth it from the Father according to the eternall appointment of it; as the text it selfe in the original clearly shews. For it is in the scriptures, that the scriptures gave it to them for whom it is prepared of my Father.

Israel's Redemption.

Thus farre wee have argued topically, & by way of probability. But that which seems to me clearly to quit our Apostles from error, though not from oblivion: from error, I say, in the subject, though not in circumstance; in the thing demanded, though not in the season of it's performance is, because I finde my text to be a lesson read to them by our Saviour before his passion. For speaking of the destruction of the Jews; They shall fall, said he, by the edge of the sword, and shall be led away captive into all Nations, and Hierusalem shall be trodden downe of the Gentiles, untill the times of the Gentiles be fulfilld. Luke, 21. at the 24. verse, and at the 28. verse (having before shewne what signs should immediately foregoe his appearing) he left them this Cordiall: when these things begin to come to passe, then looke up, and lift up your heads, for your redemption.
Israel's Redemption redeemed, or Part 1.

deamption drawn up high. Behold, here, Beloved, the casting away of God's people for a time, which we see at this day verified: and their receiving again for ever, which shall as certainly come to passe, plainly foretold. The Redemption, I say, not only of their souls, from the bondage of sinne, to the favor of God, by the profession of the Gospel; but consequently of their bodies too, from their general captivity; to the repotting of their country, by a miraculous deliverance. For if no more should be meant by the word [Redemption,] but the mere conversion of the Jews, in those places where now they live; it cannot be conceived, why this action should be accompanied with such wonderful tokens, and perplexity of all other nations, as is here mentioned: unless we shall admit no space of time, between this conversion, and that instant in which our Saviour shall give sentence on the dead, which I suppose few or none will yield to. And if you seriously consider the evidence of the prophets, I am confident you will confess, That a most righteous and flourishing estate of the Jews in their owne land, must of necessity distingisht the time of their calling, and the world's dissolution at the last judgement.

Mr. Patric's Answer.

Who being right in his word, shall learn of one word, Redemption, that the Jews shall have an earthly Kingdom over all nations? Our Saviour is not speaking there of an earthly Kingdom, nor of the conversion of the Jews, but at he speaks and exposes himselfe, verse 7. Know ye that the Kingdom of God is nigh at hand; and this is a matter of greater encouragement then any earthly Kingdom can be unto spiritual minded persons: and therefore when they wrestle against the understanding of the Jews conversion in these words, they fight against their owne fancies. Now if they cannot finde clearer texts in the new Testament for this earthly Monarchy, every understanding Christian will reject the misapplying of the prophets, seeing every ground of faith is revealed more clearly in the new Testament, then in the Old. Nevertheless let us heare the particular prooves.
Reply.

Who that enjoys the benefit of understanding, will not find how grossly you abuse the Author, and dissemble with the Reader; when purposely overpassing the main ground here alleged for the earthly kingdom of the Jews, you make as though there were no other light for it but in this one word [Redemption] which hath in it self none but a borrowed light, to wit, as it hath reference to the words in the 21. verse, which are these: They shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled. Untill then, but no longer. And because he would not tell them the precise time of the continuance of these times of the Gentiles; and yet would have them know too, when they were near their expiration: in the verses following, he acquaints them with the signes immediately foregoing his own appearing, their Redemption, and the setting up of the kingdom of God. And do the same signes betoken all this? and yet can you say [that our Saviour speaks not here of an earthly kingdom, nor of the Jews conversion?] Doubtlesse in that they foreshew, the Jews Redemption, they betoken not onely their conversion, but their deliverance out of captivity too; and consequently their earthly kingdom, even that kingdom of which the Apostle enquired. And in that they foreshew, our Saviour's appearing, they shew him to be the Author of this deliverance, according as the Apostles spake of him, Lord wilt thou, &c. And in that they foreshew, the Kingdom of God to be nigh at hand, they shew this kingdom to be no other, but the kingdom of Israel, so call'd, partly because the power of God shall mightily, and wonderfully appear to the whole world at the erection of it: the fearfulness whereof the very signes foreshewing onely its neer approach may serve to evidence; for great and unusuall signes, shew great and unusuall alterations. And partly because God shall be more generally, more constantly, and more purely worshiped in the time of this kingdom, then ever he was since the creation of the world. And therefore there is no cause why any spirituall minded man should be discouraged at the thought of such an earthly kingdom. Neither therefore have we wrest-
led against our own fancies, in concluding not only the conversion, but the restoration of the Jews also from the world, [Redemption] seeing it is apparent to all that will not turn away their eyes, that they may not see it, that as this prophecy was spoken only to Jews, so both the misery at first and the mercy at last was spoken only of the Jews. We have no need then to find clearer texts in the New Testament for this earthly Monarchy, for fear that any understanding Christian will reject what the Prophets have delivered so agreeable thereunto. But both we and they have good reason to suspect, that you care not what you say, nor how you tamper with the Word of God, if thereby you can procure belief. And to this end you cry out against the clearness of the text, when as it hath no darkness but what you put upon it: and speak anything of your self, as an undoubted axiom. For you tell us [that every ground of faith is revealed more clearly in the New Testament, then the old] which is indeed notoriously false. (for where is the Creation describ'd, the moral Law deliver'd, and our Saviour promised to be born in Bethlehem, of a Virgin, of the seed of David? &c.) And admit it were true of all such things, as our Saviour was to fulfill at his first coming; yet it could not be true of all such things as are referred to be done by him at his second coming. Amongst which, the restoring of the Jews, and his reigning on earth have place.

Israel's Redemption.

And with what testimonies can we better begin, then with such as are of nearest affinity with our Saviour's prophecy? They shall smite (Isa. 11 in his 5. Ch. and 1. ver.) the Judge of Israel with a rod upon the cheek. And at the third ver. Therefore will I give them up until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. What, I pray, is meant here by smiting the Judge of Israel, but the *crucifying of Christ? whom, when they had blindfolded him, they stroke on the face, and asked him, saying, *Prophecie, who is it that smote thee?* Luk. 22, at the 64. ver. And

a Cap. ejusd. v. 7, 8.
Isa. 1, 9.
and 10. 22.
Matt 24. 22.
Rom 11, 3, 28.

* To this interpretation of the prophecy (sitting so well with our Saviour's sufferings) the very next verse which foretold the place where Christ the Ruler of Israel should be born, doth to my thinking directly lead us.
what by, Until the time that she which travaileth bath brought forth, but the whole time of the surrogated Gentiles vocation? For blindness is in part happened to Israel, until the fulness of the Gentiles be come in, Rom. 11. v. 25. From whence it necessarily follows, that this prophecy, and our Saviours must be understood of one and the same time. For the dispersion foretold by Christ, was to happen after his passion, and it was this, as their smiting the Judge of Israel declares; which is alledged as the main cause of it. Again, the captivity which our Saviour spake of, is to last until the times (or calling) of the Gentiles be fulfilled; and so is this, for when she which travaileth bath brought forth, then faith the text, the remnant of his brethren shall return unto the children of Israel: which is a plain interpretation of that which our Saviour doth somewhat covertly express by the word, Redemption, viz. the whole conversion of all unbelieving Gentiles; and, among other reasons, that extraordinary restitution of the Jews, as also their being wholly comprehended by the word in the 12. v. of the same Ch. Whether, I say, the first or last of these interpretations doth palls for current with us (and one of them must needs palls) yet it comes all to one reckoning; it doth no less prejudice the cause, for which our Apostle's saying is here alledged (which is to new, that the giving up of the Jews must last, until the time, which is appointed for the calling of the surrogated Gentiles, be fully ended; for if blindness be happened to Israel, until the coming in of the fulness of the Gentiles, in the last sense (that is, of all of them indiscriminately) shall come; but then it must of necessity continue, until the coming in of the Gentiles, in the last sense (that is, of the surrogated part of them) be quite and clean anointed; seeing the vocal conversion cannot take place, before the partial gives way unto it.

Though by the word [times] the dominion and power of the Gentiles over the Jews, and their possession of the Holy Land, be in this place especially aimed at; yet because the time of the Jews' subjection to, and captivity amongst these Gentiles in general, is to be of equal duration and extent with this time of the surrogated Gentiles' calling, this thing also is necessarily (though not immediately and primarily) hereby implied.

Mr. Petri's Answer.

To the thinking of any judicious Reader the words of the same verse may lead us into another interpretation: for he is speaking there of the doings of the Jews, but of their enemies, whom he calls to daughter of troops, and he shows that these enemies shall do, they shall gather themselves in troops, and lay siege against us (saith the Prophet) that is, the Jews, and they shall smite the Judge of Israel upon the cheek; which is a proverbial phrase, as Psal. 3. 8. and signifies to treat shamefully. Now seeing the Prophet speaks there of the enemies
laying siege against the Jews, and smiting their Judge, these words cannot not be understood of the smiting of Christ, albeit it be true that the Jews did smite him. In the second ver. he comforts the Jews against the fear of that calamity, with a promise of a more powerful Ruler. Then by her that travaileth, ver. 3, the same Prophet gives us to understand another thing than the calling of the Gentiles; Ch. 4. 10. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail. And who may not think, that the same Prophet repeating the same words in the same prophecy understandeth the same persons? that is, the Jews, and not the Gentiles, unless we understand the daughter of Zion spiritually. And therefore this Exposition not agreeing with the text, all that follows upon it hath no ground in the text. It is said v. 3. Then the remnant of his brethren shall return unto the children of Israel: here the children of Israel are distinguished from his brethren, and the brethren are said to return: which is a plain interpretation, that the Prophet speaks not there of the Jewish Monarchy, but that the Gentiles shall adjourn themselves unto the Church of God, as they be called the brethren of Christ. Hebr. 2. 11. 12.

Reply.

Did you not say but now, [that every ground of faith is revealed more clearly in the New Testament than in the Old?] and did you not speak it to make the Reader believe, that there can be no evident Scripture in the Prophets, to prove the Jewish Monarchy, because as you say (and would have him conceive) there is no clear text for it in the writings of the Apostles? And why then did you only name the verses of this prophecy, as if you had been afraid to utter the text itself? Certainly it was no otherwise. For you took the word [therefore] in the 3. ver. to be like the bad herbe in the Prophets potage, which spoiled the taste of all the rest: and so omitted the rehearsing of the text, partly that the Reader might take no notice of your letting of it slip in your Comment, the independency whereof this [therefore] would have discovered: and partly that he might not see the coherence of mine. But let's compare our paraphrases together. Now gather thyself together, and make thy best resistance, O populous Nation: for the Lord will certainly bring a siege against thee, because of thy consummated behaviour towards the Judge of Israel, even the great Ruler that Bethlehem Ephratah shall bring forth unto thee; whom
whom thy children shall smite, and deliver up unto death: and for this
offence will the Lord give them up both to captivity and insolvency, untill
the Church of those Gentiles, which during the time of thy blindnesse
shall be taken into thy roome, both brought forth all her children: and
then again shall the remaining Israelites return both unto the faith, and
inheritance of the ancient Israelites. Thus I, and You as followeth. Gather your selves together, ye numerous enemies of the Jews, and
lay siege against them, and smite and abuse their Rulers, but yet, O ye
Jews, be of good comfort, and regard not this calamity which is coming
on you, for you shall have a more powerful Ruler then ever you had, born
in Bethlehem Epbrata: and therefore you shall be given into the enemies
hand, and carried away captives into Babylon, there to remain, untill
the daughter of Zion, who shall be in pain and labour to bring forth like
a woman in travail, shall be delivered there of them, whom the Lord
shall redeem from the hand of their enemies, and bring into their own
land. And then shall the Gentiles adjoin themselves to the Jews, and
both shall become one Church. And now, good Reader, (urum horem
mavis, accipe) either follow me in a smooth and plain way,
wherein no truth here foretold, and since accomplisht, or to be
accomplisht, is crost, or conceal'd. Or else follow Mr. Petrie,
who leads theathwart so many rubs and stumbling blocks.
For first he gives thee a [therefore] without a [wherefore] a punish-
ment without the intimation of any transgression. And secondly,
he makes the Jews, that were to be given up: and She that
travaileth in the time of their giving up, to be one people:
which is so unlikely, that his comparing of this phrase, with
that which is spoken in the 7. Ch: v. 10. will not prove it. For
although they be the words of the same Prophet, yet they are
not in the same particular prophecy, and therefore not fit to
interpret each other, unless there were withall, some other
circumstance to confirm it. Neither is it likely, that the tra-
vailing where it is said of the daughter of Zion expressly, be in
pain and labour to bring forth, like a woman in travail, is
meant of such a travailling, as that is meant of, where no such
pains are spoken of. And thirdly, he affirms against the plain
history of God's Word, that upon the coming back of the
Jews from Babylon, the Gentiles were called to the faith of
Christ; for of them he understands [the remnant of his brethren.]
Whose return was immediately to succeed [the time of her] which he applies to Zion's travail in Babylon. And lastly, by interpreting the [remnant of his brethren] of the converted Gentiles, shews his willingness to take away all future hope of the National conversion of the Jews. Whereas [is remnant of his brethren] here, being the same with [the remnant of Jacob, in the 5. and 8. ver.] and with [the remnant of Israel, Ch:2. v. 12.] is meant only of the elect Israelites that should be converted to the Christian faith, after the conversion of the surrogated Gentiles, as Christ himself, Math. 24. v. 22. and St. Paul, Rom. 9. v. 27. and Ch. 11. v. 28. do expound it. And consequent by her that travailleth here, cannot be meant, the daughter of Zions travelling in Babylon, to which the Jews return from that captivity did put an end. Neither will it follow, as Mr. Petrie would have it, that by the [remnant of his brethren] here are meant the Gentiles, because they are distinguished from the [children of Israel] for how are they distinguished? Surely not in respect of their stock and natural descent (which would indeed have shewed them to have been a different people, had they been thus distinguished) but only in respect of the distinct times of their calling; the [children of Israel] here comprehending all such Israelites as were then departed, or should afterwards depart in the true faith of Christ, before the calling off of that Nation (before the giving of it up to a general captivity and insidelity) and the receiving of the Gentiles in their stead: and [the remnant of his brethren] comprehending all the faithfull Israelites, whose conversion is presently to follow the accomplish conversion of the substituted Gentiles. And besides, seeing the Babylonish captivity, whither the Jews were carried away captives for their idolatry, is foretold in the 4. Ch: at the 9. and 10. ver. why shold we think, that here again the same captivity is threatened, and not rather (as some Expositors say) their captivity by the Romans for crucifying their Saviour, with the story of whose vile usage amongst them?th words of the Prophet do so punctually agree? For they shall smite the Judge of Israel with a rod on the cheek. Faith. Mirab, v. 1. And when they had blindfolded him, they took him on the face, and asked him, saying, prophesie you in that shal me thee? Faith.
Luke 22. v. 64. which words you have craftily conceal'd: and the words of St. Paul also, Rom. 11. v. 25. alluded to shew that by [she which travaileth] is meant the calling of the Substituted Gentiles. And yet for all this, as if all were plain on your side; and nothing so on ours, you can boldly conclude. [therefore this Exposition not agreeing with the text, all that follows upon it, hath no ground in the text] Of which, now the matter hath been pleaded on by both, let the indifferent judge.

Israel's Redemption.

And this the next verse doth confirm, which tells us, that at the time of this return, He (that is, the Judge of Israel, before spoken of, that he, I say,) shall stand and feed (or rule) in the strength of the Lord, in the Majesty of the Name of the Lord his God, and they (that is, the Jews) shall abide, for now (that is, at this coming of our Saviour) he shall be (not as when he took our nature upon him) of no form a, nor comliness, a man despised; and rejected of men, a man of sorrows, and acquainted with griefs; but he shall be great unto the ends of the earth, that is, over all the world, until he and his shall at the last judgement, exchange the earthly Jerusalem (the Throne of his Kingdom) which is to be built again by men, for that empire all Jerusalem, not made with hands, eternal in the heavens.

Mr. Petrie's Answer.

1. He, is the Ruler of Israel, mentioned ver. 2. and not the Judge mentioned, v. 1. 2. They, are not the Jews, but rather the brethren of whose return he shew in the words immediately preceding. 3. Now, signifies not the time of Christ's second coming, but the time of the abiding, or of the Christians constant persevering in the faith. And in this sense is our Saviour great over all the world, seeing all the Gentiles praise him, and all people defend him, as it is written, Rom. 13. 10, 11. But at his second coming men shall not build a throne to him, but be shall judge the quick and the dead. 2 Tim. 4. 1.

Reply.

1. He, is both the Ruler mention'd in the 2. ver. and the Judge, mention'd in the 1. ver. and therefore call'd the Judge of Israel, and not of Judah, or Jerusalem; because Israel comprehends all the Tribes: which in the time of our Saviour's
reign, are again to be reunited. As Isaiah, Jeremiah, and Ezekiel do shew.

2. They, are the Jews, and so are, the remnant of his brethren, whose return is mention'd in the words immediately foregoing. For the believing Gentiles can neither be said, to return to the faith, which the Nations of whom they came never had. Nor in respect of their faith, to the Israelites, to whom they had before no relation. And their abiding, is meant of the place where they should dwell, from whence they should be no more remov'd, as in former times: and not of the perseverance of faith in any; from which no true believer hath ever been remov'd.

3. Now, is apply'd here to the time in which Christ shall be great unto the ends of the earth, that is, both known, fear'd, and obey'd over all the earth: and so signifies the time after his second coming, and not the time that now is; in which he is acknowledged but of a few Nations, and amongst them too, fear'd and obey'd by a very small company. And yet you can tell us without blushing, that he is already [great over all the world, seeing all the Gentiles praise him, and all people do love him.] What? Turks, Arabians, Chinois, and heathens of America? I pray apply the Scriptures more pertinently. For St. Paul did not allude those prophecies touching the Gentiles, Ch. 15. v. 10, 11. to shew that all Gentiles did praise God when he wrote that Epistle, or that they should do so at any time before Christ should come to reign over both Jews and Gentiles too: but to shew, that God had as well appointed Christ to be a Saviour to the Gentiles, as to the Jews, that so he might move them both to agree the better together, and to bear with the infirmities of each other; and to receive one another, as Christ had received them to the glory of God: in suffering for both, and in sending the Gospel to be preached indifferently to both. And whereas you say, [that at Christ's second coming men shall not build a Throne to him, but he shall judge the quick and the dead.] I say that as well the first as the last must be done. And for the building of Jerusalem, see Jer. 31. v. 38 &c. and Ezek. 48. v. 15, 30 &c. and Zech. 14. v. 10, 11 and then hear also what Jer. hath said, Ch. 3. v. 17. At that time they shall call Jerusalem the throne of the
Lord, and all the Nations shall be gathered unto it, to the Name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart, &c. and therefore surely more must be done by Christ at his second coming; then you mean by the judging of the quick and the dead.

Israel's Redemption.

Another prophecy much like unto this, is that of Amos in his 9. chap. at the 8. verse. Behold the eyes of the Lord God are upon the sinfull Kingdom, and I will destroy it from off the face of the earth, saying that I will not utterly destroy the house of Jacob, saith the Lord. For loe I will command, and I will set the house of Israel among all Nations, like as corn is sifted with a sieve, yet shall not the least graine fall upon the earth. And at the 11. verse, In that day will I raise up the Tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins as in the days of old, that they may possess the remnant of Edom, and of all the beasts that are called by my Name, saith the Lord that doeth this. I will bring againe the captivity of my people Israel, and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof, they shall also make gardens, and eate the fruit of them: and I will plant them upon their land, and they shall no more be pulled out of their land, which I have given them, saith the Lord God. Now although this prophecy took no effect on the ten Tribes at their transplantation, began by Tiglab Pileser King of Assyria, and ended by Shalmaneser hissuccessour, who also brought up strange Nations, and placed them in their stead: which people were, from Samaria, the ancient metropolis of that Province, called Samaritans: yet who is able to maintaine, that it was fulfilled on the other two? (for not the house of Joseph, nor the house of Judah only, but the house of Jacob wholly, is here spoken of. And why else is the Tabernacle of David afterwards expressly, as a prime agent in the restoraunt, if it were not before included, as succeeding patient in the dispersion of Israel?) who then, I say, is able to maintain, that this prophecy was fulfilled on Judah and Benjamin, untill their overthrow by the Rom. Emperour Vespasian, ever since which time they also remaine forsaken, scattered, and despised captives? yea who dares affirm it, when God hath said, that at their returne from this universal
*The usual captivity be will so plant them in their land, that they shall no more be pulled up out of it? which yet should not be true, if it had been spoken of any deliverance before our Saviour's coming to suffer on this or the like places of Scripture. For as God hath here past his word, that he will no more pull them up out of their land: so in the 32. chap. of Jer. at the 39. ver. and 50. chap. at the 10. ver. in the 36. of Ezek. at the 27. ver. in the 37. chap. at the 23. ver. in the 39. chap. at the 7. ver. and in the 3. chap. of Zeph. at the 13. ver. (all which prophecies doe in the times of their fulfilling, concurre with this) he hath likewise promised. To give them one way, and one heart, that they may fear him for ever. Never to turne away from them to doe them good, but to put his fear into their hearts, that they shall not depart from him. That the iniquity of Israel shall be sought for, and there shall be none, and the sinnes of Judah, and they shall not be found. That he will put his spirit within them, and cause them to walke in his statutes, and to keepe his judgements and doe them. That they shall delight themselves no more with their idoles, nor with their detestable things, nor with any of their transgressions. That he will make his holy Name known in the midst of his people Israel, and will not let them pollute his holy Name any more. And that the remnant of Israel shall not doe iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth. And therefore God having thus equally engag'd himselfe, as well to keepe the Jews from sin, as to free them from bondage, it is as impossible that the accomplishment of this prophecy should be frustrated, and the fruition of these blessings forfeited for want of obedience, as that God should either forget, or not regard, or be unable to fulfill his word, and consequently, the appointed time for the finishing of such prophecies, is yet to be expected.

Mr. Petrie's Answer.

It is a like ground for such a Kingdom: 1. How can it be denied that the house of Judah was destroyed, when their Kings and people were carried out of the land? 2. How can the Tabernacle of David be called a prime agent in the restauration? it is said, I will raise up the Tabernacle of David; and not, the Tabernacle of David shall rise up: it is a patient, and not an agent. And none denieth that it is included in the dispersion of Israel: and therefore that part of the prophecy was fulfilled, even before the overthrow by the Roman Emperour, and so before that overthrow was restored againe, and afterwards also were they scattered. But that promise of restauration is not of the house of Judah, but of the people of Israel. verse 14. and who these be we have a sufficient interpreter, Acts 15. 16. where the Apostle James exposes these words of the enlarging Christ's Kingdom by the calling of the Gentiles, which was begun at that time by the preaching of the Apostle: and Ro. Stephanus in his notes on this text of Amos faisb, Almost all the Hebrews
brews doe consent, That this is means of the time of Messiah, and especially of the calling of the Gentiles: and by bodily houses and benefits the Prophet understands spiritual: and those who are begotten unto this lively hope are kept most safely through faith unto salvation. 1 Pet. 1:5, so that the gates of Hell shall not prevail against them. Mat. 16:18. Whereas it is asked, who dares affirm it? Zacharias hath not spared to affirm it, Luke 1:68. saying, Blessed be the Lord God of Israel for he hath visited and redeemed his people, and hath raised up an horn of salvation in the house of David his servant, as he spake by the mouth of his holy prophets &c. Dare any Millenarian contradict this testimony? Reply.

1. This prophecy of Amos speaks of a deliverance of the Jews out of a captivity, after which they should no more be pulled up out of their land. And therefore cannot be meant of the return of Judah and Benjamin from Babylon, since which they have fallen into a greater captivity than that was, but of their return from the captivity they are now in. This you saw to be the necessary consequence of the proper sense of the prophecy, and therefore you wrest that part of it which concerns the deliverance of the Jews to another meaning. But first you cavil, and ask [how it can be denied, that the house of Judah was destroyed when their Kings and people were carried out of their land?] Surely that they were in a sad condition it cannot be denied, but that they were destroyed, it may; for how else could they have return'd? Yet this thing too Haman sought to bring to passe on the Jews in his time, and you know how well he and his adherents sped in the device. But what of all this? who denies that they were carried captives into Babylon? I say only to this prophecy was not fulfill'd in Judah's captivity there, but in their captivity under the Romans; and that because the deliverance after which they are no more to be carried captives, must needs be yet to come.

2. But you have found a great mistake in me, for I have said that the Tabernacle of David shall be a prime agent in the restoration, whereas God saith, I will raise up the Tabernacle of David; and so, [it is to be a patient, you say, and not an agent.] A very learned exception, for is there not an instrumentall agent, as well as a principal agent? and amongst instrumentall agents, do not some excell others? (as amongst David's worthies, some were superior
Israels Redemption redeemed, or Part 1.

pension to the next, although then God shall shew his power in raising the Tabernacle of David, as the first and chiefest cause, what hinders but that this also may use its owne endeavor to raise it selfe, as a secondary and felle principal cause? surely if God shall so raise it, that he shall doe nothing for it selfe, it may rather be said, to be a spectator of its deliverance, then either an agent, or a patient. You say, farther [that none denyeth, it is included in the dispersion of Israel.] But yet you say withal, that the Jews dispersion and restitution here spoken of were both fulfilled before their overthrow by the Romans, which the close of this prophecy, shewing that, after their restitution here foretold, they should no more be dispersed, doth deny. And these words also in the 11. ver. I will build it, as in the days of old, do shew the contrary. For if you take, the days of old, for the time immediately foregoing their Babylonish captivity, then I say, that so short a time cannot be taken for the days of old, seeing it was but seventy yeares from that time; and consequently it must imply a restitution after a captivity of a longer date. And if you take it for the days of David and Solomon, then I say, that it was not so restored after that captivity, for in the days of these Kings, all the Tribes were but one Kingdom; and they were not tributaries to other Kings, but others to their Kings; and consequently it is as yet, than to be restored. But that you may be sure to avoide all that can be brought out of this prophecy for the future restitution of the Jews, you will not have the 11. verse to be meant of the restitution of Judah, but of the Israelites in the 14. verse, and these Israelites must not be taken for the Jews, how plaineower the text before it, but for the Gentiles: for [I say, St. James expounds them, Acts 15. verse 16.] Surely the Apostle repeates the 11. and 12. ver. of this chapter somewhat differently from the Prophe's expression, but yet speaks not of Israel there at all. Neither doth he expound the building of David's Tabernacle, of the calling of the Gentiles, as you pretend. But shewes easily in the verse following, that when it shall be built againe, the residue of the Gentiles, that are yet uncald, shall then be cald, and together with the Gentiles upon whom Gods Name is already cald, seek after the Lord. And therefore you have not learned of St. James, to take the Tabernacle of David, for the believing Gentiles. Nor can I beleive that the Hebrew Doctors doe so interpret it: albeit they
may grant, that the calling of the Gentiles in the time of the Messiah, as they expect him yet to come, is spoken of in the 12. ver. And doubletse whoever shall looke into the 14. ver. of this prophecy, he will say, that the actions here rehearsed may very well agree with men newly come out of captivity: but not that they doe any way intimate the calling of men to the Christian faith. For what relation hath the building of waste cities to inhabit them, the planting of vineyards to drinke the wine thereof, and the making of gardens to eate the fruit of them, to this? doubletse none at all. For suppose that one should tell you of a few that had lately built him a faire house; & of another that had planted an Orchard of choice fruit, would you thinke thereby, that they were become Christians? Nay would you not laugh at him, if he should have no other meaning? And yet without any ground for it, but your owne fancy as hath been showed, you conclude [that by bodily houses, and benefits, the Prophet understandeth spirituall.] To which you adjoyne Scripture to prove, that the elect cannot fall away; which is not questioned. And thus, good reader, thou hast seen the first part of one and the same prophecy historically and properly understood; and the latter part allegorically and figuratively expounded; and that for no other reason but because the deliverance of the Jews out of their captivity here foretold hath not been as yet properly and literally fulfilled, as their carrying into captivity hath been. And Mr. Petrie will not take God's word for it, that it shall be thus fulfilled. And therefore whereas I have asked, Who dares affirm: that the captivity of Judah here foretold, is meant of any other but their captivity by the Romans: seeing God hath laid here, that after their returne from this captivity they shall no more be pulled up out of their land? he tells thee that Zacharias hath not spared to affirm it, Luk. x. verse 68. &c. But is it not the same God, that spake by the mouth of both these Prophets? a God that is not as man, that he should lie, or forget himselfe. And having then foretold in Amos such a deliverance after which the Jews should no more be given up into captivity; doth he, thinkst thou, by Zachary affirm: that this was fulfilled before their captivity by the Romans? yet thus Mr. Petrie dares to make God contradict himselfe: and that because Zachary faith, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for
for us in the house of his servant David, as he spake by the mouth of all his holy Prophets &c. and what is meant by all this but that the Redeemer was then to be born, as the Prophets had said, and the therefore their redemption should as surely be fulfill’d, as if it had been done already? For it is usual with the prophets, when they would shew the certaine accomplishment of a thing, to speake as if it were then effectted. But why hath Mr. Petrie left out [for w] in these words of Zachary? was it not because they shew, that this prophecy doth belong to the Jews, &c. not to the Gentiles? and this he likes not to heare of himeselfe, neither would he have thee to take notice of it. And besides, if Zachary should speake of a spirituall deliverance onely, as this Author affirms, how doth he shew, that this prophecy of Amos was then fulfill’d, which (as is before proved, and as any one may indeed of himeselfe perceive) doth foretel onely an immoveable deliverance of the Jews from their bodily captivity amongst, and subjection to other Nations?

Israel’s Redemption.

The next prophecy shall be that of Joel, who mentions the very signes, which our Saviour said should be the immediate fore-runners of the Jews Redemption. And it shall come to passe afterwards (faith he in his 2. chap. at the 28 ver.,) that I will powre out my spirit upon all flesh, and your sonses and your daughters shall prophesy, your old men shall dreeame dreeames, and your young men shall see visions: and also upon the servants, and upon the handmaids in those days will I powre out my spirit, and I will shew wonders in the Heavens, and in the earth blood, and fire, and pillars of smoke: the Sun shall be turned into darkness, and the Moone into blood before the great and terrible Day of the Lord come. And it shall come to passe, that whosoever shall call on the Name of the Lord shall be delivered; for in Mount Zion, and in Hierusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. And in the 3. chap. at the 1. ver. Behold in those daies, and in that time, when I shall bring againe the captivity of Judah and Hierusalem, I will also gather all Nations, and will bring them downe into the valley of Jehosaphat (which in the 14. verse...
verse is called the valley of decision) and will plead with them there for my people, and for my heritage Israel whom they have scattered among the Nations, and parted my Land. And at the 15. verse, againe. The Sun and the Moone shall be darkened, and the starrs shall withdraw their shining, the Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the Heavens, and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel.

Mr. Petrie's Answer.

The Apostle Peter not only makes use of these words, but exposes them, and shews the accomplishment of them in some degree; (as it is said in the sixth rule before) for Acts 2:16 be fulfilled. This is that which was spoken by the Prophet Joel, And it shall come to pass in the last days &c. And verse, 22. Ye men of Israel heare these words, Jesus of Nazareth a man approved of God among you by miracles, wonders and signes, which God did by him in the midst of you, as ye your selves know.

Reply.

The Apostle repeats, but expounds not the Prophets words, and consequently shewes not the accomplishment of ought that the Prophet affirms shall be done. All that he shewes is this, That the thing which then happened to the Apostles, was the worke of the same spirit which Joel spake of: but he faith that, it was the same worke. The same spirit indeed was then powred out, but it was not the same powring out of the spirit. And for want of distinguishing betwixt the effusion of the same spirit, and the same effusion of the spirit; you affirm, that those things which the Prophet saies the spirit shall doe not long before the Lord's second comming, were then done at his first comming. And the reason you bring from St. Peters words, Acts 2. verse 22. to shew, that the prophecy of Joel was then fulfilled in part, is a very strange one. For the Prophet shewes what others shall doe through the extraordinary inspiration of the Spirit, before the Day of the Lord comes; and the words you have alledged doe shew, what works Christ himself did, when he was come.

Israel's Redemption.

I am not ignorant, that the darkening of the Sun and Moone is sometimes taken allegorically and by way of allusion, but that therefore it should be so understood here it doth not follow: for...
where it is figuratively applied, it signifies the judgement it selfe which is to befall those people of whom it is spoken: but where it is literally used, it is put onely for a signe of an eminent destruction, which shall suddenly follow it: as the great and terrible Day of the Lord shall doe at the accomplishment of this prophecy.

Mr. Petrie's Answer.

_Where the darkness of the Sun (and so it may be understood of the Moone) is used properly, it is not put onely for a signe of an eminent and imminent destruction, as it is manifest Luke 23. 45. which was a Testimony from Heaven of Christ's innocency for conviction of the murthers: and chap. 21. 25. the signes in the Sun and Moone and in the stars, and the distresse of Nations upon the earth with perplexity, and the roaring of the sea and waves, are all to be understood properly as signes before the great and terrible Day of the Lord. So what is promised in the 28. and 29. verses of the second chap. of Joel was truly (albeit not altogether) fulfilled in the days of Peter (even howbeit the words of the 30. and 31 verses be properly understood) and not wholly fulfilled till the time immediately preceding the last coming of Christ._

Reply.

That the darkness of the Sun, or of the Moone properly taken (especially if supernaturall, as this here) is a signe of an eminent and imminent destruction you confesse: but that it is onely so, you deny. And were this true, I have not spoken much out of the way. But the instance you bring of the darkness of the Sun at the time of our Saviours passion, makes nothing for you. For whereas you say [it was a testimony from Heaven of Christ's innocency for conviction of the murthers] the historie of the Gospel tells you no such thing, and interpreters are against you. _Sic ut enim Deus tenebris involvetha terram Aegyptum, sic etiam nunc totam Judæam, in signum irae Dæi, et futura pene, saith Pares on the 27. chap. of Mat. at the 45. verse, that is, As God did once bring darkness on the land of Egypt, so likewise did he now on the land of Judea, as a signe of his wrath and their entreing punishment. So Chryslome too. It was an undoubted signe of Gods anger, for that which they did against him. And Origen, It was a presage of the future darkness which should over-spread the whole Jewish Nation. To which Dr. Mayer consents, and with Origen concludes from the time of the darkness continuance,
contingency, being three batons, that Christ's Nation should be in darkness till about the evening of the world. Although then Christ's innocency may well be gathered from it, yet for ought I can find, you goe alone in alluding it as a reason of the darkness. And Piscator resolves the matter thus peremptorily against you, Praeter naturales ista scio horum tensebra, que totam terram occuparamus paupertie Christo, parricidium haud dubie calumniatae illis quos non nullos post Dn. instituit haec populo immiserit, quae in Christum saprè cap. 24, disceptissi praejudicet. Sed scientia Tenebrae figurae, Dei, inus perspicvis ante esse disponit, aegnorum ad aeros Christi ad judicium, ut infra sitiam saprè cap. 24, 25. Ex posito in Scriptura nominis Tenebrarum calumniatae significiorum in cap. 27. ver 45. Etc. In which words had you not only to say, that this darkness was a token of those maladies, which shortly after befell the Jews, but also that the word (darkness) in the Scripture, (whether properly or improperly taken,) doth everywhere signify calamities. And in your next instance one of the 21st chap. of Luke ver. 13, you your selfe doe say, that the signs there reheard are all properly to be understood as signs before the great and terrible day of the Lord. But amongst the rest, you reckon the distress of Nations with perplexity; for a signe; whereas it is rather an effect of the signes, which shall be so extraordinary, that they shall bring upon into great perplexity and fear of the things, which they shall shew to be coming on the earth. But whereas you say (the word doth promise in the 28. and 29. ver. of the 2. chap. of Joel,) was strictly (albeit not altogether) fulfilled in the days of Peace (roott however the words of the 30. and 31. ver. be properly understood) and not wholly fulfilled, till the time immediately preceding the last coming of Christ. It is utterly false, as hath been already showed; and may further thus be showed. To suit, because the pointing out of the Spirit spoken of by Joel is to precede (or at least to accompany) the darkening of the Sun and Moone, and both to precede the great and terrible day of the Lord; whereas the darkening of the Sun at our Saviour's first coming did precede the pouring out of the Spirit, and neither of them did precede the day of his birth. For the Sun was darkened, when he was about to leave both his life and the world together. And the Spirit was not poured out till after his ascension. And thus (besides that there was not then any unusual darkening
darkening of the moon) the very different order of the accomplishment of these things, seems that mentioned by Joel, and their not preceding our Saviour's first coming as figures thereof, doe abundantly show the goodness of your interpretation.

15.

Neither haved I forgotten, that the first of these prophecies was made use of by S. Peter, to stop the mouths of such as jeered the Apostles, when by the descent of the Holy Ghost upon them, they began to speak with tongues: but that this prophecy was then fulfilled, I allow. For when some mocking Laid, These men are full of new wind (S. Peter rephrasing Joel's words, and all ye that dwell at Jerusalem) be this done unto you, and breaken to my words: for these are the words which I spake unto you, and hath been to my words; for these are the words which I spake unto you, and breaken to my words. And it shall come to pass in the days of you (of Joel's time) I will pour out my Spirit upon all flesh. As it is said (Laid,) My brethren, these are not the effects of wine but of the Spirit of God, which is now poured out on them. Solemn and awful was the feast, as it pledge and assurance of that holinessfull self revelation, which (as Joel saith Laid) shall one day happen to the whole nation. And that this is all S. Peter means, it may that appear, First, because the chief and most remarkable effects of the Spirit in the Apostles, at this time, was the gift of tongues, of which the Prophet makes no mention.

Ezek. 39. 29.
Ezek. 3. 10.

...and if his expressed purpose was to prove, that the Apostles cited the words literally, and the Jews might have challenged him of lying: and if these carriages fight against the Apostles, and the Spirit of God, who should hegiplay this argumentation of the Apostles? as good as a calumet: 3. The whole and most memorable work of the Spirit at that time, was a sound from Heaven as of a mighty rushing wind, which filled all the house; and there appeared unto some-chosen tongues like as of fire; and in some sparrows, and they were all filled with the Holy Ghost: and this was not left abroad. Whereby it is evident, that the Apostles spoke officially not only of the effect, (which is their speaking in strange languages) but of the cause, the pouring down of the Spirit, of which Joel speaks expressly, and therefore Peter cited the words pertinentely.

[Part II.]
That the Prophet speaks not of any whom the Spirit should endue with the gift of tongues, is so evident, that you could not deny it, and yet you dare say, [If this enquired were true, it should please us, as the Apostle declares here, and humbly believe then the Apostle must be presenting that, rather than you in studying to what end he cited them. No, Sir; the Apostle alleged it very preeminently, in that he shews by it, that the disciples spake not thus out of drunkenness, as some accused them, (and consequently from an evil spirit,) but by reason of the effusion of that Spirit on them, of which Joel had spoken. And therefore the unlearned take it in you, who do very impertinently conclude from hence, that the same effusion of the Spirit, which Joel spake of was then fulfilled. For, although the same Spirit may be poured out divers times, yet shall pointing out of in which Joel spake of, can be thus filled but once; consequently, not as our Saviour's Spirit comingly and second comming, etc. And now who fights most against the Apostle, and the Spirit of God, he that understands them rightly, and endeavours to make others do so too; or he that misunderstands them, he who had rather condemn and them, and draw all others into an error with them; then yeild to mistake; and here I would impress the reader, to take notice, that when Mr. Peirce hath little or nothing to say, he commonly breaks out into the more violent speech, thereby to disgrace what he cannot answer.

2. This part of your answer, is as much to the matter as the former. For whereas I speake of the gift of tongues, as the most remarkable effect of the Spirit in the Apostles, you are to be of the manner of the Spirit descending upon them, as the most remarkable works of the Spirit. But does it seem then you say, I was not a greater work to make the Apostles speak divers languages, then to cause the sound of mighty winds, or the appearance of tongues, which were only outward signs of the extraordinary gift, which the Spirit then wrought within them? I can hardly think, that any say, but yourself by otherwise. And by your leave, it was the Apostles speaking with another tongue, which made the Multitude come together, and at which they were not founded, as the 4, 5, 6, 7, etc. also there, And not the sound of the rushing wind, that filled the house, where the Apostles were sitting.
flying, when the appearance of cloven tongues, like as of fire, came and sat upon each of them. For this was that which St. Peter speaks not of, but he was Enabled, that their speaking thus in divers languages, was the spirit of the same Spirit, of which Joel had spoken. And your conclusion [therefore Peter with the words particularly] (which I dare say, none is so likely to doubt of, as you else) hangs as loosely to your premises, as the premises do to that which I have said.

Isaia's Redemption.

16. And Secondly, because the Prophet revealed so he repeats the pouring out of the Spirit, as a contemporary event with the wondrous which shall be shewn, in the Heavens, and in the earth, before the great and terrible Day of the Lord comes. Which Day can no way be referred to the first coming of Christ, when he came to save sinness, and not to destroy them. When he would not take upon him to bear the Judge and Father over them. For then too the donation of the Spirit must have been an antecedent of his birth, of the time he lived: and not a subsequent of his death and departure, which hath no analogy with a day. It remains then, that it is an expression of his second coming, which is called a great and terrible Day, in regard of the general destruction which shall be brought on all Nations, that oppose themselves against the Jews at that time. For immortal Zion, and in Jerusalem (as you have heard,) shall be deliverance, and in the Remnant whom the Lord shall call.

St Peter's Answer.

25. Joel saith, not, that the pouring out of the Spirit shall not be till the great and terrible day of the Lord come, but he foresaw so many things preceding the coming of our Saviour: neither may we think that all these things shall be fulfilled in the same juncture of time; if all be accomplished, even in several times, the prophecy abides true. 2. That day or time was terrible: for it is written, Acts 2. 6. the multitude came together and were confounded or troubled in mind, because that every man heard them in his own language, and they were all amazed and marvelled; & verse 22. a man approved among you by miracles, wonders, and signs. Whereby, it is manifest, that even to the sight of those Jews that time of Christ's coming was terrible, albeit his second coming shall be more terrible in regard of
of the general destruction, which shall be on all Nations, not for opposing themselves against the Jews (as they imagine) but for their not acknowledging God, and not obeying the Gospel of our Lord Jesus Christ. 2 Thess. 1. 8.

Reply.

1. Now you tell us [that Joel saith not, that the pouring of the Spirit shall not be till the great and terrible Day of the Lord come.] Neither have we said he did; for had he said so, the Spirit could not at that time have been poured on the Apostles. But yet Joel saith that that particular pouring out of the Spirit of which he speaks, is to be a sign of the nearer approach of that terrible Day; and therefore cannot till that time be accomplished. Although then we think not, that all the things which Joel speaks of are to be fulfilled in the same juncture or moment of time; yet we think, that they shall be all accomplished in a very short time. But to say that one of these things shall be accomplished in one age, and another in the next, or some hundreds of years after, and so of the rest, is to make the word of God of none effect. For Joel speaks of these things as immediately to ensue, if not to contemporate with each other: and speaks but of one pouring out of the Spirit; and that also to be a forerunner of the Day of Christ's second coming; and therefore it can be but once fulfilled, and that only in its proper season.

2. But you will make good all that you have said by and by. For the Day of our Saviour's first coming [was terrible, you say. And] that because, it is written Ayl. 2. 6. The multitude came together and were confounded, because every man heard them speak in his own language, and they were all amazed and marvelled; and verse 22. all approved among you by miracles, wonders, and signs.] And did this make him terrible? What then could make him comfortable? If to save sinners, to cast out Devils, to raise the dead, to open the eyes of the blind, to ease the ears of the deaf, to looke the tongues of the dumb, the feet of the lame, to heale the lunaticke, and them that had palsy in a word, to cure all diseases, did testify the Jesus, what could he doe to make his presence delightful unto them? O what a terrible message the Angel came with, when he said, Luke 2.9, 10: Behold, I bring you tidings of great joy, which shall be to all people, for unto you is born this day in the City of David, a Saviour, which is Christ the Lord! O what a terrible noise was made, when a multitude
...ende of heavenly spirits praising God, saying, *Glory to God in the Highest,*

**ver. 13 14.**

**Mar. 4:23.**

in earth peace, good will towards men. *O what terrible doings, there was, when Jesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness, and all manner of diseases among the people!* *O what terrible sight it was, when so many thousands of hungry souls were fed with five loaves and two fishes!* *These were wonders indeed, but all things that are wonderful, are not terrible, but such only as are either punishments, or signs of punishments. Otherwise, though they cause amazed, as at first, as surpassing the reach of natural causes, yet being intended for man's good, they occasion gladness and not fear, unless, it be a pious fear, which well consits with joy, in the Holy Ghost.* For shame then recall this doctrine, and think not to make any one believe, that the sick person will be afraid to hear of his health, or the condemned prisoner of his pardon, and till you can do this, persuade not your selves, that you can prove our Saviour's presence terrible in the Day of his humiliation, wherein he was approved for so many signs, miracles, and wonders, wrought only to make men lay hold on the means of their eternal happiness; And if the history of these things be so wonderfull pleant unto us, what was the performance to such as saw them, and the benefit of the miracles to such as felt the virtue of them? You goe on, and say [that the time of Christ's second coming] shall be more terrible then his first was. And surely the great destroyers of the earth should else have greater cause to climb up to the tops of the mountains to meet him first, (if such a thing might be) as rayling Shimei was the first of all the house of Benjamin that met King David in his returne after Absolom's conspiracy; and no need at all, to call for the mountains to hide them from his presence. But you will not have that day accounted terrible in regard of a generall destruction to be brought on the Nations, for opposing the Jews, but for their not acknowledging God, and not obeying the Gospel of our Lord Jesus Christ, as it is in the 2 Thess. 1:8, and had you confirmed this by shewing, that the Nations should not at that time oppose the Jews, you had laid the whole truth: but seeing you have not, and indeed could not doe this (for the prophecies following doe shew the contrary,) you have affirmed one halfe of the truth to exclude the other halfe of it. And therefore
Israel's Redemption.

And to put it out of doubt, that God's bringing down of the Heathen into the valley of Jehoshaphat, is meant, not only, of his gathering them together to a battell, and consequently of a judgment on the living, and on the dead: to put this out of doubt, I say, the Prophet makes it to be a concomitant of the Jews returning from their captivity: and in the 10, 11, and 12. ver. provokes the Gentiles to prepare warre, to assemble their mighty men, and to break their plow-share into swords, and their pruning-hooks into speares: a preparation, which as it would be fruitless, so doubtlesse they shall neither have time, power, or will to make, when they are summoned to receive the dreadful Sentence of God's judgments. And for my own part, I am perswaded, that this great Army here spoken of is the very same that shall be gathered together to the battell of the great Day of God Almighty, by the three unclean spirits like Frogs, which St. John saw come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet. Rev. 16. ver. the 13. ver. Of his destruction, also, speaketh Zechariah in his 3. chap. as the 8. ver. Therefore saith the Lord, until the day that I rise up to shew the determination is, to gather the Nations, that I may assemble the Kingdoms to power upon them mine indignation, even all my fierce anger for all the earth shall be devoured with the fire of my jealousy: for then will I turne to the people that are the Jews, and Lebanon shall be as the cornfield, and all my glory shall be the Name of the Lord. And at the 19. ver. Behold at this time I will send upon all the that afflict thee, and I will save thee that beset thee, and gather her that was driven out, and I will get them praise and fame in every land where they have been spread abroad. And at that time I will bring you againe, even in the time that I gathered you, for I must shew you a Name, and a praise, amonge all people of the earth, when I turne backe your captivity before your eyes with the land. And yet, word fully Zechariah.
Zeb. in his 12 chap. at the 3. verse. In that Day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that Day will I smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. In that Day will I make the Governors of Judah like a heark b of fire among the woods, and like a torch of fire in a sheafe: and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited againe in her own place, even in Jerusalem. The Lord also shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem, do not magnifie themselues against Judah. In that Day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them at that Day shall be as David; and the house of David shall be as God; as the Angel of the Lord before them. And in the 14. chap. at the 12. verse. This shall be the plague wherein the Lord shall smite the people that have fought against Jerusalem: their flesh shall consume away while they stand upon their feet; and their eyes shall consume away in their holes; and their tongues shall consume away in their mouth; and it shall consume and puffe in that day, that a great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour: and Judah also shall fight against Jerusalem, and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel in great abundance; and so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, at this plague. And in the 38. and 39. chap. of Ezek. the same Army is foretold, under the names of Gog and Magog.

Mr. Pettie's Answer.

i. That these words are not meant of the temporall Almighty after Christ's comiing, it may be learned by the parallell text where it is said, And for my owne part I am perswaded that this great Army here spoken of, is the very same that shall be gathered together to the Battle of the great Day of God Almighty by the three unclean spirits like frogs, which St. John saw come out of the mouth of the Dragon, and out of the mouth of the false Prophet, Rev. 16. 13. If he be perswaded, that this is the same battle, it might likewi
be persuaded, that the text of Joel 3. is not after the comming of Christ; nor immediately at his comming, for that battle is in the time of the first vial, after which follows another vial and time of trouble mentioned in the rest of that chap. of the Revel.

2. We may be persuaded that the gathering of the Nations Joel 3. 2. is not to be understood of a battle after the comming or at the comming of Christ, if we consider the words of the first verse, for behold in these days and in that time &c. He knitted this chap. with the preceding, and shows the contents of both to be at the same time: which is not any particular years or age, but comprehends the whole deliverance of Israel or people of God, which was begun, when the captive Jews were brought from Babylon, and continues till Christ's second comming, as if the Prophets had said, When the Lord shall deliver his people, it shall not be a short and momentary deliverance, but this protection shall continue till he have avenged him of all the enemies of his Church; As for the Name of the valley of Jehoshaphat, there is no necessity to understand thereby the valley of blessing, 2 Chro. 20. 26. seeing that valley never had this name in the Scripture; neither is it possible that all the Nations of the world can convene in that place: but the name may rather be taken appettitively for the valley of God's judgment, or the Hebrew word impets, and the words following allude thereto: whereby the Prophet teaches us to consider the etymologie of the Name: and neverthelesse be he would have us to consider the gracious deliverance of Jehoshaphat, that he was certainly deliver his people in all ages, as he did Jehoshaphat. And this is a more glorious trophie, then if any one Nation were kept a thousand yeares in worldly prosperity.

Reply.

1. My words doe shew, that this prophecy of Joel, cannot be meant of the time of Christ's Judging the dead (when they shall be all called out of their graves) as it is commonly expounded; and that because it speaks of the gathering together of a great Army against the Jews; but not after Christ's comming (which opinion you falsely attribute to me) although against his comming, as the parallel prophecy Rev. 16. at the 12, 13, 14. ver. doth shew, for that Army is to be gathered into Armageddon in the time of the sixth vial, and to be destroy'd at the pouring out of the seveth vial, by our Saviour and his Heavenly Host, as the 15. ver. of the same chap. and the latter part of the 19. chap. of the Rev. from ver. the 11. &c. doe plainly declare.
2. That which you here begin with was the ground of the former part of your answer, but on what ground I know not; for I deny that this prophecy doth speak of a battle after Christ's coming, albeit I doe affirm, that our Saviour's coming shall be when this great Army is gathered together against the Jews as ready to destroy them. And your shewing the coherence of this chapter with the precedent, doth make more against you then you are aware of, for it is remarkeable, that you rightly conclude from hence, [that the Prophet shews the contents, which I have urged out of both (being in the Hebrew all in one chapter) to be at the same time.] And yet you say presently after [that this same time is not any particular yeare or age, but comprehends all the time from the Jews returne from Babylon to the second coming of Christ] which is as if you had said, This particular time, is not a particular time, but many particular times; yea thousands of particular times. This same time, is not the same time, but more then the same time: yea as much more than the same time, as is from the Jews returne from Babylon to this same time. For the text in the original points emphatically to one particular time, as the separate pronouns (יָם and מִזְכָּר) subjoynd to their substantives, with the prefix מ does shew. So that it is as if the Prophet had said, In those false same days, and in that very time, in which I shall bring againe the captivity of Judah and Jerusalem; I will also gather all Nations, &c. And besides, how I pray can the signes, that are to be shewed more often then any man knows; or in any part of so large a time as you speake of (all which your exposition grants) forshew the neerre of the terrible Day of the Lord? which yet is the onely end of the wonders, that Joel faith shall be shewed, in the Heavens and in the earth at that time. For our Saviour Mat. 24, Luk. 21, speaks of the same darkening of the Sun and Moone that the Prophet doth: and if his word may be taken, these signes shall as infallibly shew the neare approach of his second coming, as the shooting forth of the leaves of the figtree doth shew that the summer is nigh at hand. And thus the emphasis of the Hebrew text, and our Saviour's intimation of the true extent of the time betwixt these signes and his appearing (the accomplishment of which signes you confess to be at the time of the deliverance which the Prophet foresaies) doth both discover how notoriously false your exposition of the [same time] is. And therefore the sense which you by this means
would thrust upon the prophet must needs be your owne like-wise, and not the Prophet's. For the Prophet speaks here but of one Army, and the parallel prophecy Rev. 16. speaks but of one Army, and Ezek, who foretold the same battle, speaks but of one Army, and they all say that the Jews onely are to be opposed by this Army, and that a sudden destruction shall come on this Army; and consequently the deliverance here spoken of, is to be short and sudden, and the people to be delivered by it, are the Jews: And so here is nothing at all touching God's special protection of his Church in all ages, or of many deliverances, but here is an extraordinary judgement foretelling the dreadful overthrow and downfall of all the enemies of the Jews, and the then faithfull Christians. And as concerning the place where this Army is to be gathered together, this is chiefly to be taken notice of, that the prophecy speaking but of one Army, it can be meant but of one place, and that to be in the land of Judea, whither the Nations shall come up against the Jews shortly upon their returne, as the valley of Jehoshaphat here doth intimate, and Ezek. doth plainly declare. Neither is the doubt you bring, about the possibility of so many Nations meeting together in one place, of any consequence: For it is not usual for a people wholly to leave their owne country when they invade their enemies land (for that were the ready way to lose their owne land and to starve themselves) but to send forth such a strength, as they may well raise and maintaine, and the Prophet here calls for their men of war, and their mighty men; but not for all the men of these Nations, much lesse for all the people of these Nations: and who knows not, that many hundred thousands may against the time of a battle be drawn together within the space of a few miles? and at once to overthrow so mighty an Army as the Prophets speake of, and thereupon to make all that are left of the Nations willingly to submit themselves as tributaries to the Jews: and to settle not onely one Nation, but the whole world in a godly peace and prosperity for a thousand yeares after, will doubtlesse set forth the Justice, mercy, and power of God in a more glorious and wonderful manner, then all the victories of Christians or Protestants put together, can doe. Yea it will even abolish the memory of all the miraculous victories and benefits, which God hath wrought.
for the Jews themselves, since the time, that they grew up into a Nation. And yet you feare not to say, that this generall and extraordinary deliverance, and exemption from future calamities, will not so much declare Gods glory, as their particular deliverances in former ages doe.

Israel's Redemption.

Now how can wee forfake the literal interpretation of these prophecies, if we doe but consider that the Jews are here distinguished from all other Nations, of which we Gentiles who are now converted, were then a part; and are by this name in the writings of the Evangelists and Apostles still distinguished from them? If we consider what grosse absurdities would follow from the tropical construction of these or the like propheticall revelations, wherein the event of things, is so plainly and distinctly attributed to the Jews, who I am sure, did never since the prophets dayes returne from any captivity, with such an high hand, and with such a wonderful victory over their enemies as is here foretold. And as for the Church that now is, let the lamentable experience of all ages witnesse, whether she hath not been more often crown'd with Martyrdom, then victory: whether the blood-thirsty Mahometan hath not gotten much ground upon her. Yea whether He who claims to be her Head, hath not and doth not, most of all waste and devour her. According as it is written of him in the 13. of the Rev. at the 11. ver. And therefore these prophecies can have no relation to the times of the Gentiles: nor so much to the time of the Maccabees, as Cornelius & Lapide endeavours to make these of Zechariah, to have for neither were their enemies smitten with such plagues, nor brought into such subjection, as is here foretold: neither was the house of David then so highly exalted, as is here promised; and Judas and his brethren, who did then beare the chiefest sway, were not of the Tribe of Judah, but of Levi; neither was the wealth of all the Heathen round about then gathered together: neither did the Lord then descend and all the Saints with him. Unlesse we will say (as our Commentator doth) that this was fulfilled, when the five comely men upon horses appeared unto the enemies from Heaven, as 'tis in the 2. of the Maccab. the 10. chap. at the 29. and 30. ver. Which apparition doth as well expound these words, as he doth that other prophecy

prophecy of Zephaniah, by which he would have us to understand,

God's calling the Gentiles to repentance by the preaching of the

Gospel, when as the text saith plainly, that God's determination is
to gather the Nations, and to assemble the Kingdoms, that he may pour
upon them his indignation, even all his fierce anger.

Mr. Petrie's Answer.

1. We forsake not the literal interpretation of these prophecies: for

that is the literal interpretation, which is principally intended, whether
be proper or figurative: but we forsake that restrictive interpretation,
as only belonging to a temporal Monarchy of the Jews.

2. The Jews are not to be understood (in these promises) in way of

opposition to all Nations: for them all other men without exception shall
be consumed in the valley of Jeholnaphat: but the Jews and Israel are
to be exalted of the Elect people of God, according to the first rule mentioned
before, and the Gentiles are all the enemies of the Church. And, the
faithful are called Jews not only typically, but likewise for the special
comfort of the Jews, because they were hated of all Nations every where:
which might have been unto them occasion of despair: and therefore the
Lamb saith unto them to this purpose, How many or great soever your
enemies shall be, I will judge them. And for the same are the Jews oft
named in the promises of the New Testament, to shew their particular interest
in the Kirk of Christ, notwithstanding their unworthiness and contempt of the Gospel as the first preaching thereof. Now if the prophecies be exposted this way (as they must be) of believers, whether Jews or Gentiles: and their enemies whatsoever, the enemies of the faith in any age, none of these absurdities shall follow which are rehearsed here, as in a
catalogue.

Reply.

1. You doe not onely forsake the literal sense, which as it is

opposed to a figurative is alwayes meaned of a proper sense (and
is by Divines commonly used for this, where no other sense is men-
tioned) but in forsaking this sense, you forsake also the sense principally intended in these prophecies: And that it is not a restrictive interpretation which understands prophecies onely of what, and
of whom they speake: but that is a loose and licentious interpretation, which understands them of what, and of whom they speake not.

2. The onely reason that you bring to prove, that in these pro-

pecies
prophesies the Jews are not to be taken by way of opposition to all other Nations, is, because they without exception all other men should be consumed in the valley of Jehosaphat.] But though God's faith in the prophecy, I will gather all Nations: yet he faith not, I will gather all of all Nations, and consequently it is to be understood only of some of every one of these Nations, and not of all the men of all these Nations, as the words in the 9. ver. of the same chap. and the parallel prophecy of Ezek. chap. 38. doe shew. And some few of these also are to escape, as we may see Isa. 66. ver. 19, 20. And so we have no need to seek out a figurative sense to solve this argument, although it be your chiefest drift to make us do it. And therefore had rather take pains to obscure, what is plainly delivered, then to open what is doubtfully spoken, as by your words following we may perceive. For [if these prophecies, say you, be expounded of believers, whether Jews or Gentiles, then none of these absurdities shall follow which are here rehearsed] and so you take them in this figurative sense without any other warrant for it, but your (sic volo, or) so it must be: for testimony from Scripture you can bring none. And the reason you allude to shew why the faithfull are called Jews, is a very strange one. For [they are so called, you say, for the speciall comfort of the Jews, because they were hated of all Nations everywhere, which might have been unto them an occasion of despaire.] But what likely-hood is there that the Apostles (who try'd all wayes and meanes to winne the Gentiles unto, and to confirme them in the faith) would call them by that Name which you say, was so odious unto them and what comfort could it be to the Jews, (yca what readier way could there be to make them distrust the truth of the Gospel, then,) to conceive that their Name, and the prophecies delivered in their Name, did belong to others, and not to their owne Nation? yet that which you add presently after [that the Lord faith unto them, how many or great so every one enemys shall be, I will judge them] was indeed an effectuall remedy to keepe them from despairing of God's mercy, and their future deliverance; and consequently too from acknowledging the figurative sense of these prophecies, or of the words [Jews, Israel &c.] And whereat you say further, [And in the same are the Jews oft named in the promises of the new Testament, to shew their particular interest in the Church of Christ &c.] you here-
in contradict what you say before, that the Jews and Israel are to be expounded of the elect people of God. For if they are thus to be expounded, they are not to be taken properly for the Jews as here you affirm (and in which exception only they do the Jews particular interest in the Church of God.) And if these words are used both properly and improperly in the new Testament, I pray tell us how we shall know, when and where, they are to be taken properly, and literally, and when and where improperly, and figuratively. But 'tis time to leave this wavering discourse, and to survey your answers to the objections you allege out of my former words.

The first objection.

The Jews did never since the Prophets days returne from any captivity with such an high hand, and with such a wonderfull victory over their enemies, as is here prophesied.

Mr. Petrie's Answer.

Neither ever shall they returne in such a manner, if ye understand a worldly and civil pomp: for these promises cannot be understood (as I have said) of any one exploit, nor of any age. The promises of God are more glorious and more large.

Reply.

But these prophecies, as I have prou'd, may and must be properly understood, and may and must be accomplished in one age, and in lesser then one age too. And doubtlesse these Prophets [i.e. is of] more weight, then your [nay.] Neither will these promises of God be the lesser, but the more glorious, for being fulfilled in so short a time. For is it not more glory for a King to subdue his enemies speedily then to be a long time about it?

The second objection.

As for the Church, that now is let the lamentable experience of all ages witnesse, whether the hath not been more often crowned with martyrdom, then victory.

Mr. Petrie's Answer.

This is a bad apposition as the former: for Christ in sufferings did triumph over his enemies, Col. 2. 15, and martyrdome is victory, Rom. 8. 37. In all these things we are more then conquerours. Spiritual victory consists with bodily suffering. Next, albeit the Church were oftener crowned with martyrdom then victory, yet in several ages she hath been
crowned with glorious victory, and her full glorification is a coming, and her enemies have been and shall be smitten, and brought into subjection; and the house of David is exalted in the person of Christ, and his members, and all the wealth of the Nations hath been employed or shall be employed for the use of the faithful (albeit not in any particular year or age) and the Lord shall defend and the Saints shall be with him.

Reply.

To this objection, which faith that the Church of the Gentiles hath not been thus victorious, and by consequence is not spoken of in these prophecies, you answer, [that Christ in suffering did triumph. And martyrdom is victory; and next, that albeit the Church were at first crowned with martyrdom then victory, yet she hath been crowned with glorious victory.] So that as before by the Jews and Israel you understood the Gentiles, to avoid the force of that reason; so here for the like end, you would willingly put a figurative sense upon the victory mentioned in the prophecies: but it may not be; for these prophecies do not foretell the death and affliction of God's people by their enemies (as it is in persecution and martyrdom) but their great deliverance, and their enemies wonderfull destruction. Yea such a destruction as never yet happened to the enemies of God's Church, either Jewish or Christian. And therefore as your spiritual conquering is very imprudently inferred, so no glorious outward & bodily victory that the Church of the Gentiles hath had, will march with this that the Prophet speaks of, nor indeed all that she hath had. To my next reasons which show these prophecies of Zechariah were not fulfilled in the times of the Maccabees, as Cornelius a Lapide expounds them, you say nothing: but huddle them up together with that which you have said touching the Church of the Gentiles. For [the house of David, you say, is exalted in the person of Christ and his members; and all the wealth of the Nations hath been employed, or shall be employed for the use of the faithful (albeit not in any particular year or age) and the Lord shall defend and the Saints shall be with him.] But by the house of David is meant the Ishabe of David that are in captivity (as by its being opposed to the tents of Israel it is manifest:) and as the faithful Gentiles are not of the Ishabe of David, so though Christ be descendsed of David as touching his humane nature; yet
yet he is not in captivity, but in Heaven; there to abide, till the
time of this deliverance of his brethren according to the flesh.
And therefore exposition of the [house of David] wholly failes;
for though the faithfull in general are calld in Scripture the
seed of Abraham, yet neither Gentiles nor Jews are in this respect calld
the house or seed of David. And what made you take the wealth of
the Nations in a proper sense, when as you take all that is spoken of
in the prophecies besides this, in a figurative sense? Doubtlesse had
it been the wealth of the Jews, you would have so expounded it
as well as you did their houses, Vineyards, and gardens in the 9.
of Amos at the 14. ver. But though you doe not so expound it,
yet you understand the text of such heathens only upon whom
Gods Name is not calld: and by your words too, you seeme to
conceive that you have a better title to their wealth then they
themselves, which would be a hard matter for you to prove. And
that you may not thinke you have any interest in it by reason of
this prophecy, you must know that the gathering together of the
wealth spoken of in Zeab. is against the time when the Lord shalldesend;
and all the Saints shall him. Which being at the time of the
victory there foretold, shewes your application of this prophecy
to the spiritual and corporal victories of the faithfull Gentiles, to
be a mere wresting of the Scriptures.

Israel's Redemption.

And if this be not to cry, Peace, peace; when there is no peace. If
this be not, to call evil good, and good evil; to put darkness for light,
and light for darkness; bitter for sweet, and sweet for bitter; What
is it?

Mr. Petrie's Answer.

This is a pitifull exclamation, if it were true, but exclamationes are
not always victorious. When we teach it shall be well unto the children
of God, and there is no peace unto the wicked: and set your hearts on
things above, and not on things on earth; Is this to cry peace, when
there is no peace, or to call good evil? or is it not rather to put darknes
for light, when spiritual promises are restrained to a temporal prospere-
ity of a carnall people? and when God teacheth faith by sense, that
because we cannot understand heavenly things til be instructe them into
our affections by pleasing and knowne things, should we thinke that
God hath no higher sense in those promises? All the earth belongeth unto

Christ,
Christ, and in the midst of Sycamore fans have lived happily, even more happily than many have done in Judea. The promises then are not tied to Judea, but belong unto all them who are mentioned Joh. 11. 51. he prophesied, that Jesus should die for that Nation, and not for that Nation onely, but that also he should gather together in one the children of God that were scattered abroad; that is, through the world, as the same Apostle expresseth himselfe, 1. Job. 2. 2. But it may be, that this exclamation was made against the conjecture of Cornelius Lapide; then he should distinguish the persons.

Reply.

Having spent your store and your stomach so vainly, that any one may perceive your willfull mistake, you are forc'd in the close, to shift it off with this spiritfull excuse: [but it may be that this exclamation was made against the conjecture of Cornelius Lapide; then he should distinguish the persons.] How? it may be? and he should distinguish the persons? Surely there is no other Commentator spoken of; and almost a whole page is spent to shew, that he is out in his exposition of the Prophecies of Zech. which I have reheard, and so contrary to the true meaning of the Prophet, which I have alleged out of Zech. that he interprets, the pouring out of God's fierce anger on the Nations: of his great mercy in sending the Gospel to be preach'd unto them: upon which groundless exposition, I have inferred the words you are so much offended with. And it may be you had more reason to be so, then you will be knowne of, however, (instead of confirming that exposition, which perhaps you may too much favour,) you take occasion to tell us how conscionably you dis pense the word of God. And may we believe you? what made you then so scornfully to call that remnant of the Jews, whose temporal prosperity the Prophets have so frequently foretold, [a carnall people?] when as God himselfe faith of them: I will bring it health and cure, and I will cure them, and I will reveal unto them abundance of peace and truth: and againe, I will put my fear into their hearts, that they shall not depart from me: and the remnant of Israel shall not do iniquity, nor speak lie, &c. Yea, the regeneration of their persons, is almost as often foretold, as the restoration of their Land, their deliverance from captivity, or their Lordship over other Nations. And when ye shall have the kingdom, whom

God
God so oft calls spirituall, yea, spirituall in a farre greater measure then we Gentiles are, do you not put evil for good, darknesse for light, and bitter for sweets? And to what purpose doe you tell us [that some have lived more happily in the midst of Scythia, then many have done in Judea?] Doth this prove that these Prophecies shall not be historically fulfill'd? or that when they are fulfill'd, the Jews shall not live so happily in Judea, as the Nations shall in other Countries? And it is to as much purpose, that you tell us out of the 11.ch. of John at the 31.ver. that Caiaphas prophesied, that Christ should die for the Jews, and not for them only, but that he should gather together in one the children of God, that were scattered abroad through the world, for doth any one deny this? or doth this prove, that the Prophecies touching the Jews, are not to be understood of the Jews? Doubtlesse it doth rather prove, that they can be no otherwise understood, seeing the Jews cannot be made partakers of the benefits of Christ's death, till they be call'd out of the darknesse of unbelief (in which they have liv'd so many hundred yeares) into the light of the glorious Gospel of Christ, by the effectuall working of God's Spirit in them, as the Prophets have said.

Israel's Redemption.

But enough of the perplexity which shall happen to other Nations when the Jews returne. Now againe of their returne, and of the prosperity which shall then happen to themselves. And it shall come to passe in that day (Isa. 11. ver. 11. &c.) that the Lord shall set his hand against the second time, to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Paphros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the Sea: and he shall set up an ensigne for the Nations, and shall assemble the out-casts of Israel, and gather together the dispersed of Judah from the four corners of the Earth: the envy of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim: and the Lord shall utterly destroy the tongue of the Egyptian Sea, and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men goe over dry-flood, and there shall be an high-way for the remnant of his people, which shall be left, from Assyria's like as is 8.Mic. 7. ver. 15. &c.
was to Israel, in the day that he came up out of the land of Egypt. You see here that the Prophet speaks plainly of a miraculous recovery of God's people: of the recovery, I say, of Judah, not from Babylon, but from the four corners of the Earth: and together with Ephraim, with the ten Tribes from Assyria, which as yet never came back, and therefore this is not yet fulfilled.

Mr. Petrie's Answer.

1. There is no mention of returning here, but of recovering of the remnant of his people. 2. Who be these his people? Looke the tenth verse. In that day there shall be a roote of Jesse, which shall stand for an Ensigne of the people: to it shall the Gentiles seek, and his reft shall be glorious: And bebold how the Apostles exposes these words, Rom. 15. 12. Esias faith, there shall be a root of Jesse, and he that shall rise to reigne over the Gentiles, in him shall the Gentiles trust. Now whereas the Apostle exposes his people to be the Gentiles, may they not be ashamed, who will understand onely the Jews? So that there is meant the recovery of God's people, or the Gentiles from Assyria, Egypt, or wheresoeuer they be.

Reply.

1. There is mention of recovering the remnant of his people from Assyria, Egypt, Paphros, Cuth, Elam, Shinar, Hamath, and the Islands of the Sea, and of smiting the River, that men may goe over dryshod; and of a high-way, for the remnant of his people that shall be left, from Assyria, like as it was to Israel in the day that he came up out of the Land of Egypt. And how much doth this recovering differ from a returning?

2. Who the people be that are meant in this Prophesie, the words Israel, Judah, and Ephraim doe shew, and not the tenth verse where the Gentiles are mention'd. For why should those things which concerne the Jews here, be understood of the Gentiles, which are onely mentioned by the by as it were; rather then that which is said of the Gentiles, be understood of the Jews, of whom so much is spoken in this Chapter? And where have you learned to take Judah, and Ephraim, or Israel for the Gentiles? Surely the Apostle expounds not the Jews by the Gentiles, nor the Gentiles by the Jews, but reheareth the 10. ver. of this chapter, to shew that Christ was to bring salvation to the Gentiles, as well
well as unto the Jews (and this Prophecy of the Gentiles being
mixt with that which concerns the Redemption of the Jews, is
more likely to be meant of the coming in of the fulness of the
Gentiles at Christ's next appearing, then of the coming in of the
substituted part of the Gentiles, in the time of the Jews blind-
ness.) And therefore seeing God hath made mention of the Gen-
tiles by name, in those Prophecies which concern them; and of
the Jews by name in those which concern them: it behoves us
to give to the Jews, the Prophecies that bear the Image and su-
perscription of the Jews: and to the Gentiles those which bear the
Image and superinscription of the Gentiles: and not so needlessly,
so irrationally, and so unjustly to give unto the Gentiles, all that
belongs unto the Jews. Whereas then the Apostle quotes this
Prophecy out of Isaiah, onely as a testimony to prove, that Christ
came as well for the good of the Gentiles as the Jews: if you had
any regard of what you say, you would never have call'd it an ex-
position: nor have publish'd it to the world as a rule to interpret
the Prophecies, which concern the Jews, of the Gentiles. The
objections which you have alleged against your selfe out of the
forefaid Prophecy, are these.

The first objection.

It is said, He shall assemble the out-casts of Israel; and the disper-
sed of Judah.

Mr. Petrie's Answer.

The Gospel (which is Christ's Standard) hath been preached unto
them, Jer. x. 1. and so their assembling is into the bosom of the
Church.

Reply.

And so you separate these words from the rest of the Prophe-
cie, and apply them to the calling of the Jews at the first preach-
ing of the Gospel, of purpose to delude the Reader; for the
Prophecy speaks of their return into their owne Country, and
not at all of the preaching of the Gospel unto them in other
Countries, as any one may perceive. And yet although the Gos-
pel was in the first days thereof preach'd to the Jews scattered
abroad, what effect had it amongst them? Surely St. Paul Act. 13,
ver. 45, 46. and in the 1 Thess. 2, ver. 14, 15, 16. doth testify, that
such
such was their malice against the Apostles for preaching of it, that they laboured all they could, to raise up enemies against them, thereby to hinder the growth of the Gospel, not only amongst their owne Nation, but amongst the Gentiles also: so that even in this sense, Israel and Judah, the twelve Tribes are not yet assembled. And it is observable how palpably you here contradict your former words, for here you expound Israel and Judah properly of the Jews only, as your quoting of the first chap. and first ver. of the Epistle of St. James doth show, and yet in the second part of your Answer you tell us, that both the Prophet and St. Paul do expound [his people] to be the Gentiles.

The second objection.

It is said, the ensue of Ephraim shall depart, and the adversaries of Judah shall be cut off, &c.

Mr. Petti's Answer.

1. The meaning is, whereas there had been contentions twixt the Tribes one against another, and both against the Gentiles, and Gentiles against them both: under Christ shall be an end of that malice.

2. In the citation of this Prophecy the 14. ver. is omitted, because they cannot see, how it can be verified of the peaceable Kingdom, which they imagine: but seeing the words preceding and the words following contains one and the same Prophecy, and these words in the middle part cannot be expos'd of that Monarchy, it is evident, that no part of this Prophecy can be understood of that Monarchy, but the meaning is plain, if they be expos'd of the Christian Church, thus, The Apostles flee, that is, quickly preach unto other Nations, and brought them in a short space into the obedience of Christ: not going in troopet from Province to Province, but at the same time they went one by one into several Nations.

3. This ver. being omitted, the 15. ver. is quoted, and out of it they do imagine, that a way shall be made for the Jews through the Sea, and all floods shall be dried up before them. But if these words shall be expos'd properly, what kind of Miracle shall that be? shall the Jews who are scattered into all the corners of the Earth, have a dry passage through every river? and the Egyptians or Red Sea be destroied? Or is it not rather in a spiritual sense, that the Lord will remove all impediments, which may hinder the course of the Gospel: and he both opened a way into that Kingdom of Heaven, from which we are exceded in
Adam, and spirituall Pharaoh is drowned; or destroyed in the Red-Sea or bloody death of Christ; and by a mighty wind of preaching, the Lord hath made his power known every where, even as sensibly, as when he brought Israel out of Egypt.

Reply.

1. In this first part of your answer, you say, [that whereas there had been contenstions, twixt the Tribes one against another, and both against the Gentiles, and the Gentiles against them both, under Christ shall be an end of that malice.] All which is very true, and here the Reader may see you at once confess, all that we affirm: for you take Ephraim and Juda properly; and affirm, that they are againe to be united under Christ; and not onely one, with another, but with the Gentiles too, all malice being laid aside. And is not this to say with us, that it is not yet fulfilled? for can you prove that the twelve Tribes are already converted, and united? or that all malice is at an end twixt Jews and Gentiles? certainly you cannot, and what need we then any further witnessing? for (habemus consentientes reum) your owne mouth hath condemned you, and quitted us.

2. This part of your answer hath no relation to the objection, but is a quarrell against us for omitting the 14. ver. in the citation of this Prophecy, which we did say [because we saw that it could not be verified of the peaceable Kingdom which we imagine.] But this Kingdom is plainly held out unto all in the word of God, and is not the fruit of our imagination, which is nothing worth but as it is enlightened from hence. And though the 14. ver. will not consist with the peace of this Kingdom, yet it will very well consist with the returne of the Jews before this Kingdom, who in their passage to their Land may have many particular victories over their Enemies, as well in this returne, as in that out of Egypt onely; and this is all that the 14. ver. doth shew, with which the verses preceding and following (speaking onely of their returne (and alleged to shew their returne) doe better agree; then pick the Apostles preaching of the Gospel to several Nations; whereof there is not a word spoken in this verse, nor in any other. But I have alleged: and if you have interpret Juda and Ephraim in the 13. ver. of the Jews in opposition to the Gentiles, how could you expound the 14. ver. where the three persons are
meant of the Apostles? or understand by their spoiling them of
the East, the preaching of the Gospel?

3. That the tongue of the Egyptian sea shall be utterly de-
stroyed, and the river give a passage to the Jews (as Jordan did in
time past) is the express word of God in this chapter, and is
the hand of the Lord shortened, thinkest thou, that he cannot doe
such Miracles now, as he did heretofore? or is his mind changed,
that he will not doe what he hath said? or hath he forgotten
what he spake by the Prophets so long agoe? I know you dare
not affirme ought of this, and yet surely some such impious
thought doth seeme to be the most ground that you have, for the
strange metamorphosis that you make of this Prophecie, by your
mythical application of it: For [what kind of Miracle say you,
shall that be? shall the Jews who are scattered into all corners of the
Earth, have a dry passage through every river? and the Egyptian or
Red-sea be dried up?] But you forget your selfe, for the text faith.
[River] not [Rivers] and the [the River] is in the Scripture by
way of excellency put for Euphrates, and yet admit it were in the
Text, as you say; it were but the reiteration of the same Miracle,
and cannot God as well make all rivers yield them a dry passage
as any one river? hath he power to doe it once, and hath he not
power to doe it againe? yea as oft as he pleaseth? or can he not
doe greater Miracles then any here foretold? or then any that he
hath hitherto done? Why then should your Faith straunge thus at
a gnat, at the drying up of a river, or the destroying of the tongue
of the Egyptian Sea; when as it can so easily swallow a Camel, in
destroying the plaine history of Gods word, by incredible alle-
gories, and incongruous interpretations?

Israel's Redemption

21. Such another Prophecie is that of Ezek. in his 37. chap. at the
19. ver. Thus saith the Lord God, I will take the stick of Joseph,
which is in the hand of Ephraim, and the Tribes of Israel his fellowes,
and will put them with him, even with the stick of Judah, and make
them one stick in my hand, and at the 21. ver. Behold, I will take the
children of Israel from among the Heathen wheresoever they be gone,
and will gather them on every side, and will bring them into their own
Land: and I will make them one Nation in the Land upon the Moun-
tains of Israel, and one King shall be King to them all; and they
shall
shall bear more of the Nations, neither shall they be divided into two Kingdoms, but more at all, neither shall they desire themselves any more with their Idols, nor with their desirable things, nor with any of their transgressions: but I will scatter them out of all their dwelling places, wherein they have served and will cleanse them; for they shall be my people, and I will be their God. And in Horeb: ver. 10. For the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them: Ye are not my people, there they shall be called the Sons of living God. And shall fill the children of Judah, and the children of Israel, be gathered together, and appoint themselves one Head, and they shall come up out of the land, and for great shall be the Day of Jeroam. In both which Prophecies the Lord hath promised, that the Jews shall again be like unto nothing only (as they had done before the division of his Tribe) and that in their own land too, which had not been yet performed, and therefore the time of these Prophecies is yet to come.

Mr. Ret's Answer,

2. The like Prophecy is likewise contained, but for further clearing of these I add. John the Baptist. 37. is answered by Christ: John 10. 14, 15. I am the good Shepherd, and know my Sheep, and other Shepherds have which are not of this fold: them also I must bring, and they shall hearken my voice: and there shall be one fold and one Shepherd. Where you see, that Christ is the Shepherd, and by consequence the King too, and therefore will make himself and his Sheep. ver. 44. of Ezekiel. 37. of two different persons: and the people over whom he reigned are his Sheep, not only of the Jews, but of another fold, whom Christ brings into the same fold, that is, into the same Church. 3. The same words speaking of Christ and calling him David and King, and Shepherd, John 10. as they must be spiritually understood: 3. Thus 25. ver. may be more easily understood in the spiritual sense: for me to the land that I have given unto Jacob, and they shall dwell therein for ever, and my servant shall be their Prince for ever: for that land was not given unto Jacob, nor to any of the Millenarians say, that the Jews shall dwell for ever in Jerusalem: but, for a 1000 years: and then Christ's Kingdom shall cease. But observe that one word: land, typically for the thing typified thereby, and all the other words go enuitively, even to the end of the chapter, as we see the Apostle expresses the answers of the Corinthians as a part of these people.
people. 2 Cor. 6. 16. Now seeing certainly Christ is the King and Shepherd; and the people are the Jews and Gentiles, who were strangely divided, but now are one Church by faith in Christ; therefore the people of Israel and Ephraim (who after the division were always insolvent) may well be expos'd typically for the Gentiles; and so the union is easily understood, which otherwise very hardly or scarcely can be conceived, seeing now through many ages Ephraimites are not known in any part of the earth. As for that text of Hosea, it is expos'd of the Gentiles Rom. 9. 25. 26. and therefore the Prophet changes the word Israel into Jesus, that is, the seed of God, signifying that he shall wherein the Lord shall gather his seed or the faithful all in all Nations from the bondage of the Devil, shall be very great and wonderful to all the world.

Reply. 3. Surely your further clearing is no other than a further clouding, as the very reading of this prophecy, and that which our Saviour hath said; Job. 10. ver. 14 and 16. is of it selfe sufficient to discover. For Ezek. speaks of uniting the Jews together under one King in their own land, and our Saviour speaks of uniting the Jews and Gentiles into one Church, after a certain number of elect Gentiles should be gathered. Other sheepe, faith ye. These which are not of this fold (that is, other elect servants which are not of this Nation) them also I must bring, and there shall be one fold and one Shepherd. Where it is to be noted by the words (them also I must bring) that he speaks only of such elect Gentiles as were to be called before the Jews and Gentiles should make one sheepfold, and not after they were one sheepfold. For when they are all brought, then it is, that there shall be one sheepfold, and not while they are bringing. No, the words of our Saviour Mat. 21. at the 43. ver. will not admit of such a meaning, for The Kingdom of God; faith he shall be taken from you, and given to a Nation bringing forth the fruits thereof. Whereby it is evident, that the Other sheepe he speaks of in the 10 chap. of St. John, should be brought to the faith, when the Nation of the Jews should be deprived of the means of salvation: and consequently when it could not possibly be one Church. And therefore in saying that the Jews and Gentiles are at this time one sheepfold, you contradict our Saviour, and affirm that the Jews are now saved without the ordinary means of salvation: For this they have not, but shall have it when the time comes, in which the Jews and Gentiles shall
Part 2. Christes Personall Reignes on Earth.

shall be one shepheard. And then also the Jews shall be one Kingdom againe in their owen land, and Christ shall reigne over both Jews and Gentiles together. And thus our Saviour's words doe neither expound Ezekiel's prophecy, nor shew that the Jews and Gentiles are now one shepfold. But rather point out the time when Ezekiel's prophecy shall be fulfilled, to wit, when the Jews and Gentiles shall be one fold under one Shepheard. So much have you mist, your time in alluding these prophetical words of Christ.

2. The words, David, King and Shepheard, will no more prove that the temporal prophecies (or temporal part of the prophecies) in which they are used, are to be spiritually and figuratively understand, then God's words to David. Thou shalt feed thy people Israel. 2 Sam. 5, ver. 2. will prove, that David's Kingdom was not a temporal Kingdom, nor he a temporal King. Or then David's own words of his people, But these keep what have they done? will prove that the whole Kingdom of the Jews were all faithful persons.

3. Being conscious, that all which you have said before, to make men take these prophecies in a mystickal sense, will not aile you, if the word [land] in the prophecies should be properly understand, of the land of Canaan, you now endeavor to persuade them to take this figuratively also, and your first reason to induce them to it, is (like to that by which Jereboam dissuaded the Israelites from going up to Jerusalem,) because [it may be more easily understood, you say, in the spiritual then an earthly sense.] But what is that spiritual sense which may so easily be understood, and yet was so hard to be described, that you could not tell us what it was. But sure I am, that God hath told us by the Prophet what land he minds to joyne the Tribes together in; even in their owne land, ver. 21, in the land upon the mostaines of Israel, ver. 22. in the land that he gave unto Jacob his servants, ver. 25. which circumstances doe infallibly manifest, that it can be meant of no other land or place but Judea. And therefore the second reason you bring to shew, that it is best to take the word [land] spiritually, is both false and impious. For [that land, you say, was not given to Jacob.] No; did not God say to Jacob in a dream: The land whereto thou liest to thee will I give it, and to thy seed &c. Gen. 28. 13. and hath he not said here in this prophecy, the land that I gave unto Jacob my servants? no marvel then, that you can so lightly reject all the plain texts of Scripture that
Spake for us, whereas you dare thus affront God himselfe, and call him to his face, that he did not doe that which he faith he did doe. Neither will the words [forever] in the text any while excuse you, seeing the Lord faith plainly, that he gave [That land to Jacob,] of which he faith, that they and their children, and their children's children should dwell in it for ever. And yet the very next words: [wherein your fathers have dwelt] doe put it out of doubt, that it is meant of Judea, and consequently, the dwelling of their children, children in it for ever, is to be understood of their dwelling in it successively: and the word [forever] is to be taken literally, for a long time; to wit, as long as men shall succeed each other on the Earth (as it is in many other places of Scripture) and not indefinitely, for time without end. And whereas you say, that St. Paul in the 2. Cor. 6. 16. expounds the 27. verse of this Prophecy of the Corinthians: [as a part of the People the Prophecy first speaks of] it is not so, for as the words which St. Paul makes use of, are rather taken out of the 28. of Leviticus, at the 13. ver. where they are more fully delivered, then out of this Prophecy: So they are not alluded by the Apostle to make the Corinthians think, that they were part of the people spoken of in those places, where any of the words, that the Apostle quotes, are us'd, (which is evidently false) but to shew that the Faithfull (whether Jews or Gentiles) had all the same spiritual fellowship with God, & therefore should have the like care not to defile their bodies, which are the Temples of God, with the unfruitful works of darkness, of which he gives a particular instance to the Corinthians, touching the contending with unbelievers and Infidels, in their Feasts and rites celebrated in honour of their Idols, and that these words were solely thus applied in the Epistle to the Cor. the very next verse, in Ezek. doth declare, wherein the Israelites are oppos'd to all other Nations; So farre were other Nations from being included in the Prophecy as a part of them. And therefore this proofe is too weak also to support your conclusion [that the Jewes and Gentiles, who were strangely divided, are now one Church by Faith in Christ;] you do but declare they were never divided with greater hatred one against the other, then they have been since the preaching of the Gospel, and our Saviour hath told us, that the meanes of Salvation was to be taken from the Jewes, thence part of the Gentiles. I say,
the Gentiles, that have been a long time the Church of God) might be lay'd by it; before it should be given to them again, and St. Paul in the 1. Thess. 2. ver. 16. with also, that wrath is come upon them to the uttermost. And can yet all the spiritual and temporal Prophecies which concern them, be at the same time (the time of their unbelief, and of God's wrath against them) fulfilled in them? these are grosse contradictions, and 'tis not the conversion of a few Jews in many ages, or of all that have hitherto been call'd by the Gospel, that will solve the doubt, for the Prophets speake of a National conversion and deliverance. And besides you yourself doe tell us [that through many ages Ephraimsite was not knowne in any part of the Earth] and how then can they help make one Church with the Gentiles (as you say) if there are now no such people on the earth? can there be a union between something and nothing? But this Sam was brought in at a reason wherefore the people of Israel and Ephraim should be expounded typically for the Gentiles. And if there were no Jews left; yet why should these Prophecies be the rather expounded of the Gentiles for that? were it not better to say, that they were conditionall Prophecies, and should have been fulfilled if the Jews had been obedient to God's word; then without any necessity to make them types of the Gentiles salvation? And yet we do not grant, that there are no Ephraimsites now, although none are call'd so; for none of the Jews, are now call'd after the names of their particular Tribes, at least by the Gentiles; and why should this Tribe rather than the rest? or why should this prove that Tribe to be confus'd; rather then the rest? doublet, it's sufficient to prove them remaining, if the twelve Tribes are remaining: and they were remaining in the Apostles days, as St. James, 1. & 2. St. Paul, Acts 26, 27, 10. & Titus, and St. John Rev. 7. reasons them up as remaining near the time of Anti-christ's confusion, it as then call'd to the Faith, as some Interpreters understand that vision, where though Ephraim is not mentioned, yet Joseph is, which is all one, and Mr. Gifford tells that he is call'd by this name as unworthy to be called by his own name, in that catalogue of Converts, because he had been a Ring-leader to Idolatry, and perhaps also how the Tribes should again become one Kingdom, his name was conceale'd, for that he had formerly been the occasion of the dividing of the Tribes into two Kingdoms,
Kingdome, and how could you tell us here; that through many ages Ephraimites are not knowne in any part of the earth, when as you say but a little before, page 18, that all malice between the Tribes, and between them and the Gentiles should be at an end under Christ? For if this be ready fulfilled (as you teach) what should consume the Ephraimites after all malice between them and all others was departed? and if it be not yet fulfilled (as indeed it is not) you must either recall what you before affirmed should be done under Christ, or else confess, that the Ephraimites must needs remaine to the accomplishment of it. Now as for the Prophecie of Hosea, it is to be understood of the Jews, as well as this of Ezekiel, and the word Jesreel, which signifies the seed of God, will help you nothing. For shall we think that God will make his power known after a wonderful manner in the redeeming of an unbelieving Nation? nay, but because the Jews shall then be even the whole Church on earth: because I say, they shall be believers when almost all others are fallen into unbelief: therefore great shall be the day of Jesreel, of the deliverance of this seed of God.

Israel's Redemption. For though this of Hosea be understood by some Expositours of the vocation of the Gentiles, that is, of the Christian Church in these our dayes: yet doubtlesse, they are much mistaken in this exposition, for seeing this and the former Prophecies concerneth one and the same thing, to wit, the uniting of all the Tribes under one King, therefore they must needs receive their accomplishment at one and the same time: and so this must be referred to the Jews, as well as the other.

Mr. Petrie's Answer. This is a quarrell against the Apostle: and now let all the world judge, whether be or the Milennaries being contrary shalbe followed: especially seeing now we have found, that our Saviour expounding the former Prophecies of Ezekiel, and the Apostle expounding this like Prophecies of Hosea, doe accord harmoniously.

Reply. That we neither quarrell with the Apostle, nor with any man else, may be seen by our words; for of the Apostle we speake not, and the worst that we say of others, is, that they are mistaken: and whether this be so worthy to be called a quarrell, as your cal-
Chriſt's Personall Reigne on Earth.

lying it a quarrel against the Apostle, is to be cal'd an egregious untruth, ['let all the world judge,'] and let it judge it too, whether our Saviour's words in the 10. chap. of St. John, doe expound the former Prophecies of Ezechiel, of which he speakes not a word. And though the Apostle allgedgeth some of the words of this Prophecy, yet it is not to shew that the Prophecy is to be understood of the Gentiles, but to shew that God did reject some and choose others of the Israelites, as he pleased.

Israel's Redemption.

And besides, how can that belong to the Gentiles, which was prophesied onely of the Jews, as is declar'd by the Prophets wife of whoredomes, and children of whoredomes, which he tooke of purpose to upbraid the Idol-worship, and spirituall whoresomes of the Israelites, ver. 2 ? and therefore when she conceived, and bare him the second sonne, Call his name, said God, Loammi: for ye are not my people, and I will not be your God; the Israelites then they were, to whom this Prophet was sent, and of whom it was said, Ye are not my people.

Mr. Petrie's Answer.

It was not prophesied of the Jews onely: for it is plain, that Hosea speaks of the Israelites, as well as of the Jews: and generally the Apostle speaks Rom. 10. 12. there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. So that albeit the Prophet was sent personally unto the Israelites, yet his words were no leffe true and meaning of the Gentiles, who then were not the people of God, but now through Christ are the people of God, for whosoever shall call upon the Name of God shall be saved.

Reply.

I have here cal'd the ten Tribes Jews in opposition to the Gentiles, and you say that [this was not prophesied of the Jews onely; for it is plain, that Hosea speaks of the Israelites, as well as of the Jews] A wild exception, for are not these Israelites, Jews? certainly Israelites and Jews, are the proper names of that Nation. And though after the division of the Tribes, Israel and Judah were often used to distinguish the two Tribes from the ten, and the ten from the two; yet the word [Jews] was never thus used. For by this Name all the Tribes are cal'd in the History of Heber, and in many other places, and in that instance that you bring out of the Rom. chap. 10. ver. 12.
the word, if taken indifferently for any Jew: And therefore is it, that you urge these words of the Apostle? doe you think that it proves the name, to be indifferently taken for a Jew, or a Gentile? Surely, those words shew, that the believing Gentile is acceptable to the Lord, as the believing Jew; and that there is nothing in the Jew which can move God to bestow grace on him. Rather, then, on the Gentile, as the following words confirm it: but they shew not, that God takes a faithful Jew, for a faithful Greek, nor a faithful Greek, for a faithful Jew. And therefore you cannot conclude from hence, that although the prophet was sent personally unto the Israelites, yet his words were not true; and intended for the Gentiles, for through Christ all believers are the people of God, yet through Christ a believer of one Nation, is not made a believer of another Nation; but though every one that confidently calls upon the name of the Lord, shall be saved; yet every one that calls on the name of the Lord shall not thereby become a Jew. And how can you take Israelites for Gentiles, who are of different Nations, from them; and yet will not take Israelites for Jews, which is a Name belonging equally to all the Tribes? But you herein condemn St. Paul, who sometimes calls him, like a Jew, and sometimes an Israelite, and could be both; if these Names do not equally belong to the same Nation?

Israel's Redemption.

And the place where they were told to was their own land, and therefore in that place it shall again be laid unto them, Te are the names of the living God, ver. 10. And this Piscator grants to be the meaning of it here in the Prophet: But withall he holds, that it is applied in the 9. of the Rom. to the conversion of the Gentiles, because the Israelites being thus rejected of God, were become like unto the Gentiles, who until then preaching of the Gospel, were not his people: But notwithstanding this reason, no one thinks it is very unlikely, that the Apostle should borrow a prophecy from the Jews, to prove God's mercy towards the Gentiles, which is in sundry places of the Scripture, so properly and distinctly foretold, as you may see by the authorities which are urged to this purpose in the 10. and in 15. chap. of the same Epistle.

Mr. Petri's Answer.

How is it so as a, in that place, ye may read in the margin, instead...
instead of that it was said &c. and therefore that word proves nothing.

2. It is no lesse true, that the Gentiles are the people of God even in the same lands where they did not serve God. 3. This is no applying by way of similitude, but accommodating (as Pilctor speaks) to another particular, that as the Israelites by Idolatry became like unto the Gentiles, so the Gentiles receiving the Gospel are Jews or the people of God. And this exposition is not onely likely, but very certain, seeing the Apostle exposes these prophecies of God's mercy towards the Gentiles, as you may see by the authorities, which are urged to this purpose in the 10. and 15. chap. of the Epistle to the Rom. and elsewhere.

Reply.

1. Arias Montanus renders the original (Ex erit in loco quo) without any such marginal note at all. And the Septuagint reads it (αι σε με τρώγει, δυ) and it shall come to pass, that in the place where, &c. And this expression agrees best with the scope of the Prophecy, which foretells their returne againe to their owne Land; in which it had been laid unto them, yea are not my people, yea, the Apostle too alledged these words, agreeable to the translation in the text: and in the latter part of the sentence relates to them with an (in iis susceperunt) illic vocabular, there they shall be called; &c. And therefore this proves so much, that of force you must grant the accomplishment of the Prophecy in its proper sense.

2. And what though (the Gentiles are the people of God even in the same lands where they did not serve God?) shall not therefore the Jews be called againe, the people of God, in the same land where once they forsooke God? or shall this Prophecy be thereupon understood of them, to whom the Prophet was not sent to lay, as he did to the Israelites, ye are not my people?

3. I thinke not that the Apostle did apply this Prophecy by way of similitude, to the Gentiles, and much lesse, that he did accommodate it to them, as to those of whom it was meant, by the Holy Ghost. For the Holy Ghost foresaw not only the calling of the Gentiles under the name of the Israelites, but in their own name. And surely if it cannot be proved, that the Apostle expounds these Prophecies of God's mercy towards the Gentiles, till the Authorities alledged in the 10. and 15. chap. of this Epistle to the Rom. doe shew it, it will never be proved: for those Prophecies speake
speak only of the Gentiles, and how then doe they expend in
any degree the Prophesies of the Jews in Exod. Hosias, or any other
Prophet?

Israel's Redemption.

And therefore I should rather take it to be brought in by St.
Paul, as a testimony establishing the freeness of God's election,
which is the Doctrine he there maintains, and doth in those words
(as he did before in the example of Jacob and Esau) give an in-
stance of something the Israelites, whom God had for a long time
rejected, and would yet again receive; and that because (as the Pot-
ter hath power over the clay to make of the same lump, one ves-
sel to honour, and another to dishonour, so) He hath mercy on
whom he will and whom he will be hardeneth:

Mr. Petrie's Answer.

1. This subterfuge will nor serve, for be saith in the preceding
page, that the Prophecie, Hosea 1. is meant of the Jews; and if that be true
(which I have proved to be false) it is not meant of the Israelites.

2. The Apostle verse 24. is speaking expressly of the Faithfull, not of
the Jews only, but also of the Gentiles, and his intent is that tes-
timony of Hosea.

3. Of the Gentiles doth he expose the same testimonies in other texts,
where he is not speaking of election, nor of the freeness thereof, as 2.
Cor. 6. 16.

Reply.

1. In the preceding page I have said, that the Prophecy, Hosea 1.
it meant only of the Jews, [and if that be true, say you, it is not
meant of the Israelites.] O rare criticism! O profound subterfuge!
Jews are not Israelites, and Israelites are not Jews! But surely if
it be meant of the one it must needs be meant of the other: for they
are both the names of the same people, and the Apostle calls them
by both in the 9. chap. of the Rom. ver. 4. and 24. Yes, they are
indifferently used one for the other in the last part of your former
Answer; for [in the Israelites by Idolatry became like unto the Gen-
tiles;] say you, the Gentiles receiving the Gospel are Jews.] So
readie are you to censoure that for an error in another, which you
allow for a truth, when spoken by your selfe.

2. To this that the Apostle speaks expressly of the Jews and
Gentiles, in the 24. verse; but it is not true (that hitherto he used the
testimony of Holies, for the 24. ver. hath relation onely to the preceding verse, and not to that which followeth, so that it is as if the Apostle had said, And that he might make known the riches of his glory on the vessels of mercy, even on us (or on a part of them) which he had afore prepared unto glory, and hath now called, not of the Jews only, but also of the Gentiles. For the 19, 20, 21, 22, 23, and 24. verses are brought in by way of digression, to satisfy such as might from the discourse of the freeness of Gods election, be readie to dispute against his Justice: and at the 25. v. he returns againe to confirm this Doctrine, partly by other Scripture of Hosea, and Isaiah, which shew Gods eternal purpose, in passing by some, and receiving others of the Israelites: and partly, by Gods receiving the Gentiles, even in the time of his passing by the Israelites, as the 30, 31, 32, and 33. verses do manifest.

3. You said before, that the words alleged in the 2 Cor. 6. chap. at the 16. ver. I will dwell in them, and I will be their God, and they shall be my people, were taken out of Ezek. chap. 37, ver. 27. and are they now taken out of Hosea too? but what is it that you will not say, to make a flaw of answering, and to puzzle the unlearned Reader? for the Apostle neither mentions Ezek., nor Hosea: most likely that he took these words out of the 26. chap. of Lev. at the 13. ver. (as I have said) and he makes no other use of them, but to shew that the faithful Corinthians were become Gods people, and therefore should no longer yoke themselves with the servants of Belial, either in the observance of their Idolatrous Feasts and pastimes, or in any extraordinary familiarity.

Israel's Redemption.

And this the 14. verse seems to confirm, where it is said, for also crieth concerning Israel. For what makes the copulative [also] here, if the Apostle understood not the former Prophecy of Israel, as well as this? And yet in what sense forever you please to take it, here, I hope, it is already sufficiently declared, that it concerns the Israelites onely in the Prophet, which is as much as the subject of my discourse requires.

Mr. Perey's Answer.
The copulative knits the testimonies, and sheweth that they must both be understood of these people, ver. 24. this is yet more cleared by
the 30. ver. what shall we say then? that the Gentiles who followed not after righteousness have attained to righteousness, but Israel who followed after the Law of righteousness hath not attained. There it is manifest, that he speaks of the Gentiles attaining to righteousness, and of Israel not attaining it; and nevertheless the opposition is not simply of the two people, but of, their seeking righteousness two contrary ways, to wit, by faith, and by works of the Law. And now ye see it sufficiently declared, that these Prophecies do not belong unto the Jews or Israelites only.

Reply.

The copulative knitteth the testimonies, and sheweth that the testimonies of Hosea must be understood of the Israelites, as well as the testimonies of Isaiah; and if these are not properly to be understood, why saith the Apostle, Isaiah also speaketh concerning Israel, and not rather concerning the Gentiles, or the Nations? And this is fully cleared by the 30. and 31. verses, where the Gentiles and Israel are plainly oppos'd; and that that passage is inferred upon the former Prophecies of Hosea and Isaiah, these words in the 30. verse immediately following them, What shall we say then? doth clearly shew, and therefore those Prophecies must needs be understood of the Jews only. And if this be not enough, consider also what the Apostle saith in the 3. and 4. verses of the same chapter, I could wish, saith he, that myself were accursed from Christ for my brethren, my kindred according to the flesh, who are Israelites, where as he sheweth his great heaviness for them, because they were cast off; so in the following dispute about the freeness of God's election, he alludeth those Scriptures which doe foreshew their passing by, and receiving againe; and therefore if we know who those Israelites are, that are St. Paul's brethren according to the flesh, we need not doubt, what Israelites Hosea and Isaiah speak of.

Israel's Redemption.

There is yet in the 3. ch. of Hosea, at the 4. ver. one more material Argument for the Jews' deliverance. The children of Israel, saith he shall abide many days without a King, & without a Prince, without a sacrifice, and without an image, and without an Ephod, and without Teraphim: afterwards shall the children of Israel return, and seek the Lord their God, and a David their King, and shall fear the Lord and his goodness in the latter days. Which Prophecy cannot possibly be
be as yet fulfill’d, for if it be meant onely of the ten Tribes, amongst whom Hosea prophesied, it is confessed that they did never yet returne, and if of the other two, it must be meant of their captivity since our Saviour’s coming, for till then, the Scepter could not depart from Judah, nor a Law-giver from between his feet, as Jacob foretold, Gen. the 49: at the 10. verse; and therefore till then they could not be without a Prince, or Governours of that Tribe, although they were long before tributaries to other Nations. And this also is intimated by those words (the latter days), which are nowhere put for the time before the incarnation of Christ.

Mr. Petrie’s Answer.

1. This argumentation faileth in both parts, but first mark that all these words cannot be meant properly: for the word David cannot be understood of Solomon’s Father, but of Christ the Sonne of David; or typified by David: and therefore that Prophecies could not be fulfilled till the incarnation of Christ, and then it might be fulfilling.

2. And consequently these words, the latter days, though they be nowhere put for the days before the incarnation, yet they are often put for the days of the Scepter, seeing in the last days God was known by his Sonne. Now the first part of the dilemma is false: for if that Prophecy be meant of the ten Tribes, at they abode many days without a King &c. So, who dare deny, that they did returne, and seek the Lord their God and Christ their King? when the Scepter was preached to the scattered strangers not onely through Pontus, Galatia, Cappadocia, 1 Pet. 1: 1. but likewise to Syria, Assyria, &c. and expressed to the twelve Tribes scattered abroad, Jam. 1: 1. who can bold the negative, that the children of Israel did never returne and seek Christ? and the other part is no less falsity: for Christ came not till the Scepter was departed from Judah: and these words, the latter days, are not to be referred unto the 9. verse, (as if the Israelites should abide many days without a King, and sacrifice in the latter days, and then returne) but unto the fifth verse, in the end whereof they are; and in the latter days they shall returne (not into their Land, this Text faileth not so, but) and seek the Lord their God and Christ their King, as they did Acts 2, 41. and 4, 4. and in severall ages. And so both the parts of this Argument being false, the words of Hosea 3 are more against the temporal Monarchy than for it.

Reply.

That by David here Christ is meant, is not to be doubted,
but that therefore this Prophesie was fulfilled at Christ's incarnation, it is to be proved, and so it is too, that the Rhetorical and tropicall sense of some words and phrases in a Prophesie, doth often a mysticall meaning upon it, for the sense of a Prophesie takes not its denomination from the words in which it is spoken, but from the things it speaks of, if it speaks of material things (whether in a proper or figurative straine) it is a material Prophesie; if of spiritual things (whether in a proper or figurative straine) it is a spiritual Prophesie, if of both, it is partly material, and partly spiritual, and the title of a Prophesie takes its denomination, from the place, person, or people of which it is spoken.

2. There is a great difference between the last dayes, and the latter dayes. For the (last dayes) Heb. 1, ver. 2, and the (last times) 1 Pet. 4, ver. 20, doe comprehend the whole time under the Gospel, the time I lay, from Christ's first coming to his second; but the (latter times) 1 Tim. 4, ver. 1, doe signify only the latter part of the last times. And as the last times, or dayes, have their latter times, so againe, the (latter times) have their (last dayes) as we may see in the 2 Tim. chap. 3, ver. 1, and in the 2 Pet. chap. 3, ver. 3, and of the end of these (last dayes), of the (latter times) are the (latter dayes) in this Prophesie to be understood; as St. Paul's words in the 11, chap. of the Epistle to the Rom. at the 25, and 26, verses doe evidence. For I would not Brethren, saith he, that you should be ignorant of this mystery, that blindness in part is turned to Israel, until the fulnesse of the Gentiles be come in, and so all Israel shall be saved, &c. And yet it is enough to confine the first part of the Dilemma, that the (latter dayes) in this Prophesie, cannot be taken for the first dayes of the preaching of the Gospel, in which onely the Gospel was preach't unto the Jews, and therefore the Jews, that sought the Lord in those first dayes of the Gospel, cannot be the same Jews, where the Prophets faith, shall seeke the Lord in the latter dayes of the Gospel, that is, not long before Christ's appearing. And besides, what effect the word of God tooke amongst the Israelites, even in the dayes in which it was preach't unto them, we have formerly shewed out of the 13, chap. of the Acts, at the 45, and 46, verses, and out of the 1 Thess. 2, at the 15, and 16. ver. to which wee may adde the same.
Apostles great heaviness and continuall sorrow for them, Rom. 9. ver. 2. 3. and his words concerning Israel, in 31, 32, and 33. ver. of the same chapter, and his prayer for them, and record of them, chap. 10. ver. 32, and his words, ch. 11. ver. 29, 10. 13. 15. 25. and 28. in which places he faith, that they stumbled at the stumbling stone (that is, at Christ's preaching unto them) that they submitted not themselves unto the righteousness of God: that they were enemies to the Gospel, and that God had given them the spirit of sloth, eyes that they should not see, and ears that they should not hear, and therefore we dare not but to affirm, that Israel did not then returne thus the Lord; so to win by repentance and embracement of the Gospel. For the Prophet speaks not of the returne of some particular Families, or of some particular persons of divers Families; but of all the children of Israel, that were so to be long without a King, that is, of the whole body of the ten Tribes at least. And of the whole Israel of God it is (that is, of all the Tribes, though not of all of every Tribe) that the Apostle speaks in the forefaid Text of Scripture, and how then can it be said of any of the Tribes, that they have as yet sought the Lord? and if none of the Tribes are converted, where is the union you boast of betwixt the Jews and Gentiles? How are they one Christian Church, when as not one of the Tribes hath been hitherto joyned to this Church? And further though it be not said expressly here, that the children of Israel shall returne into their Land, yet other parallel Prophecies doe shew, that the word (returne,) doth imply this: and so doe some of the contents of this Prophecy. For whereas it is said (they shall be many days without a King,) it is to be understood, that after the end of these days, they shall again have a King; so wise, one to reigne over them in a temporeall Monarchy, as before they had, when David did reigne over them; for such a King it is that the Prophet faith, they shall be without, and he faith not, that they shall be without him always, but many days, and therefore after the expiring of these days, they shall again enjoy such a King: and consequently they shall again become a Kingdom on Earth too. As for the other part of the Dilemma, you had nothing at all to say to it, and therefore you fight with your own factions only; first in saying (that Christ came not till the Scepter was departed from Judah,) which (though it is not easily to be main-
maintain'd I have neither affirmed, nor denied, but only urg'd
the Prophecy of Jacob, to shew that the Scepter could not depart
from Judah till Christ's coming: (for whether it was to depart
immediately before, or shortly after, it is not material in this
Argument) and consequently, that if this Prophecy were to be
understood of the two Tribes, the punishment in abiding many
days without a King, and without a sacrifice, &c. could not be ful-
fill'd on them, till their Captiv'ly, under the Romans, at the de-
struction of their City: from whence also it will follow, that
their returne here foretold must needs be as yet to come. And se-
condly, in saying, that the latter daies are not to be refer'd unto the
4. v. (as if the Israelites should abide many daies without a King
and sacrifice in the latter daies, and then returne) but unto the 5. v.
in the end: whereof they are,) For I never thought that the (latter
daies) did comprehend the (many daies) spoken of in the 4. v. but I
know that they doe shew what a long continuance and space of
time the (many daies) doe imply, for this not before but afterward,
that is, at the end of the (many daies.) that the (latter daies) doe
begin; in which the contents of the latter part of the Prophecy
are to be fulfill'd: as the contents of the first part of the Pro-
phesie are in the (many daies.) And as I have already prov'd; these
(latter daies) not to be begun: so you your selfe seeme to confesse
as much, saying, (and so in the latter daies they shal returne,) and
seeke the Lord their God, and chuse their King, as they did, Acts 2.
41. and chap. 4. 45.) but whereas you add, (and in severall ages)
surely the conversion of the Jews did even wholly wear away in
a very short time after the preaching of the Gospel: For they were
St. Paul and Barnabas, that told them: It was necessary that the word
of God should first have been spoken unto you, but seeing ye reject it from
you, and judge your selves unworthy of everlasting life, lo; and turne to
the Gentiles, Acts 13. ver. 46. and that their behaviour was the
same towards the Apostles in other places, as well as at Antioch
in Pisidia, you may see in the 1. Thess. 2. chap. at the 1. 14. 15. and
16. verses. And therefore their conversion hold not long age, so
short was the continuance of the Jews joyned with the Gentiles
in the Christian Faith, yea too short and too small to prove, that
the unifying of the Jews and Gentiles into one Church, is already
accomplish'd: and so the truth of both parts of this Argument, doth
appear the more firme, by your indirec't and Obste answer.
Israel's Redemption.

CHAP. II.

Of the Jews pious and prosperous estate after their returne.

But we are yet to shew the Jews pious, peaceable and prosperous estate after their returne. Read then what Jeremias hath written in his 23. chap. at the 3. ver. I will gather the remnant of my flocke out of all countries, whithere I have driven them, and will bring them againe to their foldes, and they shall be fruitful and increase, and I will set up Shepherdes over them, which shall feede them, and they shall feare no more, nor be despised, neither shall they be lacking, saith the Lord.

And in his 31. chap. at the 10, 11, 12, 13, 14, 27, 28, 31, 32, 33, 27, 36, 43, Psa. 34. verses. And in his 32. chap. at the 37, 38, 39, 40, 41, 42. verses. 89, 31, 32, 33, 34, 27, 28, verses. And in his 33. chap. at the 2, 7, 8, 9. ver. And in his 46. chap. at the 7, 14, Psa. 94, 27, 28, verses. and 50. chap. at the 19, 20. ver. Read also what Ezek. hath written. In his 28. chap. at the 25, 26. verses. And in his 34. chap. at the 12, 13, 14, 15, 16, 17, 25, 26, 27, 28, 29. verses. Ezek. 37, 11, 12, 13, 14, 15. And in his 36. chap. at the 8, 9, 10, 11, 12, 13, 14, 15, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36. verses. And in his 39. chap. at the 25, 26, 27, 28, 29, 30, verses. And lastly looke what is said in 11, 12, the 10. chap. of Zech. at the 6, 7, 8, 9, ver.

I appeal here to the confidence of all men that shall read these, or the like prophecies in the word of God; whether they can thake it possible, that the time appointed by God for the dispensation of such extraordinary blessings, should be so very tame, in which the world, and especially the Christian part of it was so grieved under the continued plagues, written in the Revelation, which yet we must needs grant to be so, if we rest on those interpretations, by which all such prophecies are only, or chiefly, applied to the anticipated conversion of Substituted Gentiles.

Mr Petrie's Answer.

1. All these prophecies are to the same purpose, and therefore it was needless to have rehearsed so many of them, unless he had a minde to misstress them al. But number prevaleth not in this case. 2. None stith, that these prophecies were only accomplished at the same time of the plagues; but we deny that the plagues were continued, seeing the Christians have their
sometimes of joy, as well as of mourning, and the woman is clothed with the Sun, because at other periods she be forced to fly into the wilderness: and therefore both the appeal at the beginning, and the supposition in the close of this marginal note, is a vain bragg. Why should one appeal in this manner to the consciences of all, seeing interpreters from the beginning of the Christian Church (except a few Millenniums) till this time have expounded these texts not of the Jews only, but of the Christian Church? And it may be easily understood that these have written according to their consciences: and therefore if these be Judges, this anchor hath left the case.

Reply.

1. Had not these prophecies been to the same purpose, you might well have thought, that I had had as little regard what sense I wrested the Scriptures to, as you your false have. And seeing they are all to the same purpose, you had the less reason to quarrel at the number of them. But it was a great eye-loare unto you, to see such, and so many witnesses together, all maintaining the truth we hold, and you oppose. And because you could not reply unto them, by any credible interpretation in your allegorical way; you slide from them, with no more, nor weightier words then these [but number prevaileth not in this case.] Surely it is a poore case, that you, who have laboured all this while to persuade the reader, that we can bring no plaine proofs for what we say, should now be afraid to let him heare what God hath said for us, and what you could answer for your selfe. But you saw very well, that these prophecies were too cleare to be obserued with the vail of a figurative sense: and too eminent to be put on the roll of conditionall prophecies: because many of them doe as well containe spiritual blessings, as temporal blessings: and there can be no doubt of their doing God's will, to whom that Spirit, and those graces are promised, by which alone men are enabled to doe it. And for a taste of what I have said, take the prophecy of Jeremiah chap. 32. at the 37. ver. Behold I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath, and I will bring them againe unto this place, and I will cause them to dwell safely. Here is an outward and temporal promise. And they shall be my people, and I will be their God, and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and their children after
after them. And I will make an everlasting Covenant with them, that I will not turn away from them to do them good, but I will put my fear into their hearts, that they shall not depart from me. Here is an inward and spiritual promise; after which it follows, yea, I will rejoice over them, to do them good, and I will plant them in this land assuredly, with my whole heart, and with my whole soul. For thus saith the Lord, like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised. And the like prophecy is in the 33. chap. of Jer. at the 6. ver. &c. And in the 36. chap. of Ezek. at the 24. ver. &c. and in the 39. chap. at the 25. ver. &c. And in the 36. chap. at the 8. ver. this prophecy is made to the Mountains of Israel. O ye mountains of Israel, ye shall be fruitful unto your branches, and ye shall yield your fruits to the people of Israel, for they are at hand to come; for behold I am for you, and I will turn unto you, and ye shall be rided and joined, and I will multiply men upon you, all the house of Israel even all of it, and the Cities shall be inhabited, and the wastes shall be builded; and I will multiply upon you man and beast, and they shall increase and bring fruit, and I will feed you after your old estates: and I will do better for you, than at your beginning, and ye shall know that I am the Lord. Yea I will cause men to walk upon you, even my people Israel, and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more be cast out henceforth because of men &c. Now as none of the former prophecies will bear the title of conditional prophecies, to neither will this; for the land itself could neither do anything, for which God should make such a promise unto it, nor for which he should refuse to fulfill unto it, what he hath promised. And I am persuaded, that he who will deny, that these prophecies are to be understood of the prosperity and happiness of the Jews only; that will deny I say, that they are properly and historically to be taken; or that they are as yet to be fulfilled, will not sticke to say anything.

2. If they affirm, that these prophecies were partly, though not onlyly accomplish'd in the time of the plagues; that, I say, their accomplishment did continue as well then, as at other times; they affirm, that which is altogether inconsistent with the uninterrupted prosperity of these prophecies, which shew, that none of the people of whom they are spoken, shall be left in captivity among the Heathen, or be a prey any more to the Heathen; but that
they shall dwell safely in their own land, without fear or sorrow. And that they shall have such increase of cattle, corn, and other fruits of the earth, that there shall come no more famine upon them. And who seeth not by this that these prophecies cannot possibly belong to the troublesome and distressed state and condition of the Christian Church? or to any other people but the Jews, who alone live dispersed in captivity? But you deny that the plagues spoken of in the Rev. were to be continued plagues.] You should then have shewed what intervals of joy the Church had from the time that the Dragon began to persecute the woman which brought forth the manchild. And went to make warre with the remnant of her seed. Rev. 12, 13, 17. For doubtfule the persecution hath bin a constant attendant on the servants of God ever since the first preaching of the Gospel. Tis true indeed that the Gospel at the first made a great conquest on the Gentiles; but how was it done? Surely not by the contentious hearts, bloody hands of the Apostles and their successors, but by a constant lifting up of their hearts and hands in prayer, and by an undaunted offering up of their lives in persecution. And it is hard to say when all Christian Churches together have had rest from open persecution. But grant that there had bin no such persecution at all in any Christian Kingdom unto this time, yet doubtlesse that maxime of St. Paul in the 2 Tim. at the 1st ver. Iea and all they that will live godly in Christ Jesus shall suffer persecution, had stood firme, and pasted still for an undoubted truth. For the servants of God might neverthelesse have bin mockt, revilid, hated, and opprest, albeit they had not bin haled to prisons, tortures and death itself, and yet let that Hell on earth, the devillish Inquisition witness, whether this also might not have bin effected, in a more cruel & barbarous manner in a secrete, then in an open persecution. You say next that [all interpreters from the beginning of the Christian Church except a few Millenniums till this time, have expos'd these texts, not of the Jews only, but of the Christian Church.] which is as if you had said, that all interpreters doe write for you, besides those that write against you. And do you not remember what you said before (even of the scriptures themselves) that number prevaleth not? Why then do you urge us now with the greater number of interpreters? I am sure you will not be content, that the trial of the truth shall be put to most voices betwixt Protestants and Papists; if
not, why would you have it to here? But were the prophets thus interpreted from the beginning of the Christian Church, no, it could not be, for we have learned from the Dialogue between Trypho and Justin Martyr, that then no other Christians were esteemed orthodox, but those of the Millenarian faith; and therefore it may easily be conceived how the Prophets were expounded in those days, and that they then began to interpret the Scriptures mystically, when errors had taken hold, not only on the most, but the most powerful patrons in the Church also, on such who by their place and authority, could force the truth either wholly to hide itself, or to be known, no otherwise then by the ignominious name of an heresy: which was not till some ages after the Apostles’ days, as you yourself confess in your Preface: But you say that, [these Interpreters have written according to their consciences.] And so our Saviour told the Disciples, that they should be put out of the Synagogues, yea that they should be hid, by such as should think that they did God service, Job 1:6, 2, and St. Paul was mov’d by his conscience to raise a very tyrannous persecution against the Saints, as he confesseth Acts 26, 9. I verily thought with myself, saith he, this I ought to do many things contrary to the Name of Jesus of Nazareth, which thing also I did, &c.; and so although he went not against his conscience, yet he went against the truth, for his conscience was a blind and ignorant conscience, as he saith in the 1 Tim. 1:13, but I obtained mercy, because I did it ignorantly, and in unbelief. And such consciences, no doubt, were the consciences of many (if not of all) of these Interpreters, in relation to the truth in controversy; who had they first made diligent search after this truth of the Jesuit general conversion and return; and of our Saviour’s personal reign on earth; they would never, I presume, have spent their time and pains in such Expugnations. But these Interpreters are dead for the most part long ago, and there is scarcely one of them now living; and we appeal not to the dead, but to the living, who are or may be acquainted with what is said on both sides, and therefore cannot pass sentence against us out of ignorance, although they may out of prejudice, and so not according to conscience. And who ever heard till now, that it is a [paine bragge] to appeal to men’s consciences, in giving their judgement about a truth? certainly he that fears to appeal unto this Judge, doth fear the uprightness of his own cause, for what faith Saint Paul?
Israels Redemption redeemed, or Part I.

Paid in the 2 Cor. chap. 4, ver. 2. We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth recommending our selves to every mans conscience in the sight of God.

Israel's Redemption

Which Prophecies, as they doe containe many evident and unanswerable arguments for a future restauration of Israel; I mean a restauration yet to come, so they have such correspondence with that of Isaiah in his 59. ch. at the 20. ver. and with that of Amos in his 9 ch. at the 11. ver. (both which Prophecies are allledged by the Apostles St. James " & St. Paul") for the conversion of the Jewes after the fulnesse of the Gentiles is come in, that is, after all those of the Gentiles, which are appointed to be called before Christ, comming againe, be converted; or rather, perhaps, when the fulnesse of the Gentiles shall come in, that is, when the time shall come in which (not a part as now, but) all the Gentiles that are left shall through the wonderfull deliverance of the Jewes, together with them serve the Lord ) that seeing these are not yet fulfilled, neither can any of the other: betwixt which and that of Amos, there is not any materiall difference; and no other betwixt them and that of Isaiah; then there is betwixt a Comment and the Text, betwixt a briefe intimation, and large explication of one and the same thing.

Mr. Petrie's Answer.

We grant that these Prophecies containe evident arguments for a future restauration of Israel, if you will acknowledge that which is before clearely proved by the testimony of the Apostles, and by experience, that is, that they are begun already in part: we grant also, that they have such correspondence with these Texts of Elya and Amos and many more too: but we deny, 1. Our manner of restauration, and we hold that the spiritual restauration is more glorious for the honour of God and weal of Israel.

We deny that the Apostle James allledged the prophecy of Amos for such a conversion of the Jewes: for he speakes expressly of visitinge the Gentiles, to take out of them a people unto his name, Act. 15. 14. and of this visitinge he expresse the words of Amos, and the other Prophets: he speake not onlye of Amos, but saith generally, and to this agree the words of the Prophets. 3. We deny that the Apostle Paul allledged the prophecy of Elya, to that pretended purpose, for he saith not, and then all Israel shall be saved; but, and so all Israel shall be saved: he desires no order and distance in
time, but makes a conclusion out of the former words, where he saith, Blindness in part is happened to Israel, until the fulness of the Gentiles shall come in: and then be in their turn. And so all Israel shall be saved: and therefore the conclusion must be expanded according to the preceding words, that is, all Israel are the called of Israel and of the Gentiles: there is a distinction twixt Israel, and all Israel; and all Israel is more than Israel, seeing it includes likewise the faithful Gentiles: and in this signification the prose following in the cited testimony must necessarily be understood, and not of all calling of the Jews after the full calling of the Gentiles, and for less of that calling, which (he saith) shall perhaps be (not in part, but) of all the Gentiles that shall be left. Yet these conjectures destroy one another: for if the calling of the Jews shall be after the fulness of the calling of the Gentiles, then all the Gentiles that are left cannot be called through the wonderful deliverance of the Jews. And this last conjecture destroys a main sense of the Millennium, who say, that the Jews shall rule over all Nations, and hold them in subjection till the end of the 1000 years, and then these prophane Nations shall rise again in arms against the Jews. Now, in viewing these above named Prophecies of Jer. 23. and 31. etc. and these two of Esay and Amos, there is not any material difference, and no other difference than between a brief intimation and large explication of the same thing: and seeing these Prophecies of Esay and Amos are to be understood of the Christian Church, and elsewhere from the beginning till the end, as the Apostles James and Paul expose them, this conclusion follows. These above named Prophecies give no ground for the earthly Monarchy of the Jews. And so much the rather may every one embrace this conclusion, that we find the greatest part of these Prophecies so expressed in other passages of the New Testament, as that of Jer. 31. 1. in 2 Cor. 6. 18. and Jer. 31. 2. till 35. in Heb. 8. 8. and ch. 10. 16, 17. and Jer. 32. contains the same words which ch. 31. doth that of ch. 33. 8. and to the same purpose is that of ch. 50. 20. and that of Ezek. 34 concerning the gathering and feeding of the sheepe exposed by our Saviour, Joh. 10. 11, 16. and that of ch. 39. is correspondent with the Prophecy of Joel, whereas we spoke before: and that of Zach. 10. in one with Jer. 23. 6. 8. and other that are handled before. It is to be marked that in the testimony Jer. 33 is omitted ver. 12, 13, whereas is Prophecied that in all the cities of the land shall be an habitation of Shepherds, causing their flocks to lie down there, even in the cities of the mountains, the cities of the valleys, the cities of Benjamin, & the cities of Judah.
Jude. What is this the glory of Christ's Kingdom, that scewes shall lie in his cities? Or doth not rather the Lord understand the spiritual sheep of Christ, whom he will have gathered by his spiritual Pastors every where? as he exponeth it, Ezek. 34. 31. Ye flocks of my pature are men, and I am your God, faith the Lord. Likewise this Author slippest over ver. 18. and 22. where perpetuity of Sacrifices and Levites is promised as plainly, as the Throne of David. Shall in the last days the meat-offerings, and burnt offerings, and the house of Levi be restored? I think, they will not say it, lest they contradict the Gospel, which hath abolished that order: And nevertheless the Lord saith so in Jeremias. Hath the Lord said it, and will be not performe it? Yea, be hath performed it, as the Apostle witnesseth, 1 Pet. 2. 5. Ye also as lively stones are built up a spiritual house, an holy Priesthood, to offer up spiritual sacrifices to God by Jesus Christ. And as these promises of the Priesthood are fulfilled spiritually, and not in a proper sense; so we must thinke of the promises concerning the Kingdom, seeing they both are conjoined and mixed after the same strain, as we have shewn there, ver. 17. 18. and ver. 21. 22. Thus faith the Lord, David shall never want a man to sit upon the throne of the house of Israel, neither shall the Priests, the Levites want a man before me to offer burnt-offerings, and to kindle meate-offerings, and to doe sacrifices continually, &c. But all this evidence cannot satisfie selfe-conceits; therefore it is added.

Reply.

You grant first that the foresaid Prophecies doe containe evident arguments for a future restoraunt of Israel whereby if you meane no more then a future restoraunt in relation to the time in which it was foretold, you grant onely what you could not possibly deny; seeing Prophecies speak not of things already done, but to be done: and if you mean a future restoraunt in relation to the time that now is; you contradict your self in saying presently after that it is already begun in part; seeing that which is as yet to begin, cannot be already begun; and that which is already begun, cannot be as yet to begin: and if you meane by a future restoraunt, such a restoraunt as was to begin at the first preaching of the Gospel, and to continue to the comming of Christ: besides that it is somewhat an harsh expression, it is not true that you have before clearly proved this by the testimonies of the Apostles, and by experience, for you have not brought any at all, much lesse any clear testimonies out of the Apostle.
Apostles to prove that this restauration which the Prophets speak of is to be wrought successively, and by degrees, in many ages; or that it is meant only of a spirituall restauration, or that by the Israelites any of the Gentiles are to be understood: neither can experience shew you any one Tribe converted to the Christian faith, but that all the Tribes are of a different Religion from us. You grant also [that these Prophets doe agree in their contents with the Prophecies of Amos and Haggai alleged by the Apostles, but you deny, 1. Our manner of restauration, for you hold (you say) that the spirituall restauration is more glorious for the honour of God, and weale of Israel.] And did you consider what you said in all this? doe we speake of a corporall restauration onely, and not of a spirituall too? certainly that we hold not only a bodily restauration of the Jews from their captivity, is very well knowne unto you, by our words you have answer; and your very next words doe confirme it, where you deny [that the Apostle James alleged the Prophecy of Amos for the general conversion of the Jews,] and what is it to contend for their conversion, but to hold their spirituall restauration? so that although you hold onely a spirituall restauration to be meant in the Prophecies, we hold both to be meant in them. And is it most for their [weak] thynke you, to be restored from the bondage of their bodies and soules both; or from the bondage of their soules onely? and is the accomplishment of one or of both these [most glorious for the honour of God]? But it had been a signe of farre more discretion, and of some Christian modesty in you, if you had onely forborne to teach God so often what course he should take to make himselfe appeare the more glorious; for doubtlesse it is most for Gods glory to accomplish what he hath promised to doe, and we cannot imagine, but that he hath promised to doe what should make most for his glory.

2. You deny that the Apostle James alleged the Prophecy of Amos for such a conversion of the Jews: for he speaks expressly (you say) of visiting the Gentiles, etc. The Apostle James by your owne confession, alleged two Prophecies, one (as you say after page 27,) of old Simeon, Acts 15. at the 14. ver. and the other of Amos, ver. 16. 17. where there is express mention of building the Tabernacle of David (as in the former there is, of visiting the Gentiles,) and yet you would have this last Prophecy to be no more then an

R. Exposition
Exposition of the former (which we have once already shew'd to be false) and were it not to expound Notun per ignorantia, to make the Comment more obscure then the Text, to say that he [the building of the Tabernacle of David] James meant the [visiting of the Gentiles] before spoken of? Thus then whatsover talk you make of the present conversion, and union of the Jews with the Church of the Gentiles; yet when you come to apply the Scriptures, you debar them of all interest in those Prophecies, or that part of a Prophecy which concerns them alone, so much doe you favour their conversion, or esteem their company. But as you hold the words in the 14. vers. to have reference to Simeon's Prophecy, so you must remember, that Simeon's faith of Christ; that he should be a Light to lighten the Gentiles; before he faith of him, that he should be the glory of his people Israel; and what doth this imply, but that a substituted part of the Gentiles, were to become the Church of Christ; before the Nation of the Jews should receive the Gospel? for being indued with the spirit of Prophecy, he could not speake at random; and therefore the very order of these words is obseivable; with which Saint James his changing of the first words of the Prophecy [In that day] into [After this] doth very well agree; which might else as well (if not better) have beene alledged according to the Prophecies expression, had this Prophecy beene no more but a larger exposition, and further confirmation of the Gentiles calling. And if you looke into the latter part of Amos' Prophecy recorded by St. James, you may see, that at the building againe of David's Tabernacle, there is not onely mention of [the residue of men] that should then seek after God, but of the Gentiles too, upon whom God's Name is call'd; before that (for why else should they be thus distinguished from other Gentiles, that are then to seek the Lord as well as they?) And what will follow from hence upon your expounding [the building of the Tabernacle of David] of the first calling of the Gentiles, certainly this will follow, that the first calling of the Gentiles, was not the first calling of the Gentiles, seeing [the people upon whom God is call'd] is always meant of a people that doth worship the true God. And consequently from the words [after this I will return & will build again the Tabernacle of David] inferr'd upon the foresaid [visiting of the Gentiles] in the 14. vers. and from the words [that the residue of men might seek after the Lord] and all the Gentiles upon the Name.
Name is called thus: the time when it is againe to be builde, it must needs follow, that here is an express mention, as well of the Nationall conversion of the Jews after the visitinge of the Gentiles, as of the calling of a substittuted part of the Gentiles before such a conversion of the Jews: for as the Tabernacle of Davids cannot possibly signifie the Nations of the Gentiles, to the building againe of it, cannot be meanes of Gods receiving those Nations for his people, which were never before his people. And thus this Prophecy of Amos sheweth not the calling of the Jews onely, nor the calling of the Gentiles onely, but the order of both for which purpose it was allledged by the Apostles to wit, to shew, that a substittuted part of the Gentiles should be called, before the generall conversion of the Jews, and that all Gentiles whatsoever that were then left both of the called and uncalled should make one Church with the Jews, when the Tabernacle of Davids was againe builde, that is, upon the conversion, deliverance, and setting of the Jews in their own land, according as the aforesaid Prophecies doe declare. And whereas you seeme to deny, that this Prophecy was taken out of Amos onely [because] the Apostles speake not onely of Amos, but generally, to this agree the words of the Prophecies, you shew great weakenesse in it, for (besides that it is an usuall manner of speaking to put the plural number for the singular, and the singular for the plural,) he might very well say to this agree the words of the Prophecies, because other Prophecies also foretell the same thing, although he brought an instance onely out of one of them, for I am sure that this prophecy is wholly in Amos, with a little difference from this translation according to the originaill, but none according to the Septuagint, as Doctor Mayer affirme. And why doe you say before [Lames allged by the prophecy of Amos, if you did not think it to be the prophecy of Amos? and if you knew that but a part of it was his, why did you not shew what words were spoken by him, and what words by some other Propheests? But you could not; for to this agree the words of the Prophecies is indeed as if he had said, to this agree the words of Amos in the booke of the Prophecies. For the minor (or lesser Prophecies were all in one volume, called the booke of the Prophecies, and therefore when a testimonie is brought out of any of them, it is most commonly alledged, as from the whole booke, and not from that prophecy where they are written in the booke. And thus you may...
read, ['As it is written in the book of the Prophets, Amos 7. 42.'] instead of ['as it is written in the book of the Prophets. And Amos 13. 40. which is spoken of in the Prophets'] that is, by Haggai in the book of the Prophets. And in all this I hope I have fully answered this great doubt; the mentioning whereby doth either show your little insight in Divinity, or your great delight to wrangle, if you knew the answer to it.

3. You deny that the Apostle Paul alleged to the prejudice of Israel to show the general conversion of the Jews; after the conversion of the substituted Gentiles: for he saith not, (you say) and then all Israel shall be saved, but, and so all Israel shall be saved. But though he saith not ['and then,' yet Parme tells you, that this, and more, then this is understood: for he saith there it is an [Ellipsis] of the antecedent; a defect or leaving out of something that should have been spoken before. So that the full rehearsing of the Apostles mind here in been thus. For I would not brethren, that you should be ignorant of this mystery: that blindness is in part happened to Israel; until the fulness of the Gentiles shall come in; and then the fulness of the Gentiles shall come in, the blindness shall cease, and so all Israel shall be saved. And doth elef this is the true meaning of what the Apostle hath more briefly uttered. And yet we do not grant, ['that the Apostle doth not order and difference in time.'] because he saith not ['and then,' but ['and so.']. For the distance of time between Israel's calling off and calling again, is express by the words ['Until the fulness of the Gentiles shall come in;'] without which or the like words in the premises, the word ['then'] in the conclusion had been of little force: as the want of it after such a plaine marke and boundary of Israel's blindness, is not considerable; for seeing the Apostle saith, blindness is in part happened to Israel, until the fulness of the Gentiles shall come in, and adds presently after, and so all Israel shall be saved; and confirms it too with a Prophecy which concerneth the pardoning and purifying of the Jews only; who that calls his with about him, can believe, that the Apostle meant nevertheless, that blindness should never depart from that Nation? which doome your expounding of [all Israel] of some but of the called of Israel and of the Gentiles, doth necessarily put upon it. For by the words ['and so all Israel shall be saved.'] you do not understand a further calling of any, but the accomplishment of the
the whole number of the electing Jews and Gentiles formerly called; and therefore the blindness being to continue, until the ful-
ness of the Gentiles shall come in, and then (according to your opini-
on) the calling of men to salvation, to cease; it must needs follow,
that in your sense, there is to be no other end of Israel's blindness,
then the eternall condemnation and perdition of almost that whole
Nation. Whose general conversion, many of the Fathers, and the
most and most learned men amongst Protestants and Papists doe
acknowledgeth to both plainly foretold here by St. Paul, and a-
betteth by the Prophecy alleg'd out of Isaiah, which you grant to
be the same in sense with the Prophecies before recited, and yet the
want of this poor particle [then] must sway the scales on your side,
against so many evident authorities of God and man. And seeing
you prize your conceit so highly, you might very well have afforded
us a paraphrase of the 25. and 26. ver. of this Chapter; that so we
might have known your meaning fully, and seen how you could
make all St. Paul's words agree with that mystical sense which
you take Isaiah in. But to say no more of a Text, which is one of the
maine pillars of the Tenet; you to much condemn't, then therefore the conclusion must be expounded according to the preceding
words, that is, All Israel are the called of Israel, and of the Gentiles:
therefore the conclusion must be expounded according to the preceding
words, that is, All Israel are the called of Israel, and of the Gentiles:
is to bring the Reader into a wood, or labyrinth rather, and there
to leave him, to seeke his way out himselfe. For the preceding
words are, that blindness is in part hapned to Israel, until the fulneffe
of the Gentiles shall come in; and the meaning of them (you say) is,
All Israel are the called of Israel and of the Gentiles; and the con-
cclusion is, and so all Israel shall be saved: and the meaning of this also
(you say) is, All Israel are the called of Israel and of the Gentiles. For
the conclusion, you say, must be expounded according to the preceding
words, that is, All Israel are the called of Israel and of the Gentiles.
Audiendo admississe visum esse amici? Is this to helpe or hinder the
Reader in the understanding of the Apostle? And yet for all this
above [All Israel] 'ts not your distincion betwixt Israel and
all Israel, that can prove the word [Israel] to be mystically taken.
For besides that there is an apparent opposition betwixt the Jews
and the Gentiles throughout this Chapter; and that the Israel which
is to be saved, hath relation only to the Israel that is before said to
be in blindness (and not to the words, until the fulness of the Ge-
tiles shall come in, which are added to shew the distance of time between the blinding and saviing of Israel besides all this, it is not generally true, that [all Israel] is more then [Israel]; seeing the word Israel alone, is more often used for the whole Nation then [all Israel] is. Neither is it true that [all Israel] here, doth comprehend both Jews and Gentiles, for he useth the universal note [all] in the last place, and not in the first; because all, none excepted, were to be converted, although all, none excepted were not to be blinded: And lastly it is not true, that [all Israel] here, is more then [Israel] here, for Israel to whom blindness is happened in part, comprehends both the believing and unbelieving Israelites, and consequently all Israelites, and although [all Israel] be more then the blinded, or not blinded part of Israel, that is, then Israel, dividibly taken, yet is not more then Israel individually taken, then Israel to whom blindness is happened in part, and in part not happened; for thus Israel in the 25. v. is [all Israel] too, because it contains all believers & unbelievers of the Jews together, although it be not [all Israel] as it is appli'd to the believing or unbelieving Jews severally, and at parts, and therefore in saying that [all Israel] is more then Israel, where blindness is happened in part, you do say, that [all Israel] is more then all Israel; & though it be more then the believing or unbelieving part of Israel; yet to argue thus from hence, all Israel, is more then the blinded part of Israel, therefore it comprehends, the Jews and Gentiles both; it is but such an argument as this, all England is more then almost all England, therefore it is England and Scotland too, or, all your wit is more then the greatest part of your wit; therefore it is your wit and your folly both. And whereas you say [that in this signification the profoe following in the cited testimony must necessarily be understood] you do hereby, closely endeavour to put the like mystical meaning upon the words [Sion and Jacob] in Isaiah's Prophecy: but, is not the delivering of your meaning so darkly, nor the pressing of it upon the Reader's believe with such an irrational necessity, that will ought avail you. For [Sion] doth signify, in this place, the people of the Jews, of whom the Deliverer, that is, Christ, our Saviour was to be borne; and [Jacob] is never used, but for the person of Jacob, or the posterity of Jacob: which last acceptance is the meaning of it in this Prophecy; and how then shall the turning away of ungodliness from Jacob be understood, but of laying [all Israel] the
the whole posterity of Jacob by calling them out of the blindness in which they are: And consequently this Prophecy also doth shew the Nationall conversion of the Jews after the fulness of the substituted Gentiles is come in; or when the time comes in which thorough the wonderfull deliverance of the Jews, (not a part, as now) but all that were left of the Gentiles shall together with them serve the Lord. But [these conjectures (you say) destroy one another, for if the calling of the Jews shall be after the fulnes of the calling of the Gentiles, then all the Gentiles that shall be left cannot be called through the wonderfull deliverance of the Jews.] Thus no doubt you would have it, although you cannot thus apprehend it; for I have before in a marginals note, which you would take no notice of, (nor of some others which would have given good light to the reader in the totall discovery of this truth.) I have there, I say, as well as he here distinguished betwixt the full number of the elect that were successively to be call'd out of the Nations of the substituted Gentiles before the conversion of the Jews and the full calling of all unbelieving Gentiles whatsoever at and through the extraordinary restauration and deliverance of the Jews. Now to say that the Jews shall be converted after, or at the filling up of the full number of the elect of the substituted Gentiles, that are appointed to be call'd before, and at the Jews generall conversion (& before our Saviours coming, which shall be at the deliverance of the Jews, not long after their calling, and even suddenly after their return) & that the Jews shall be converted before the calling and comming in of all unbelieving Gentiles whatsoever, that are to be converted through their wonderfull deliverance at our Saviour's descending; is not to affirm, that all Gentiles shall be call'd to the Christian Faith before the Jews conversion, and yet many of them left to be call'd through the Jews deliverance; as any one, that is not more willing to have the truth mistaken, then to satisfie himselfe or others therein, may easily perceive: For that the Christian Nations have bene the people of God in the Jews stead, ever since the Apostles turned from them to the Gentiles, is knowne to all Christians that endeavour to know anything; and that there are faire more Nations then these, that as yet embrace not the Christian Faith, experience at this day wittnesse.
at ver. 19. &c. and of Leeb. chap. 14. at the 12 ver. &c. doe clearely prove to be through the wonderfull deliverance of the Jews, from the destruction which these Nations shal endanger to bring upon them, and God shall in a most terrible and marvellsous manner turne upon their owne heads: and that the Nations which are yet aliens from the Christian faith, shall not till that time become Christians (besides the great probability thereof) the foresaid Prophecie of Amos doth manifest it. For by [the building of the Tabernacle of David] is meant the restoring of the Jews; by [the Gentiles on whom Gods name is called] are meant the Christians; and by [the residue of men] are meant the Nations which shall not till then be callahd to the Christian faith: and of this comming in of all Gentile Nations together upon the foresaid deliverance of the Jews, I doe indeed take [the fulness of the Gentiles] which St. Paul speaks of, to be understood. So that untill the fulness of the Gentiles shal come in; is, untill the time in which God hath appointed thus to bring in all Gentile Nations together, be neere at hand, be shortly to begin: then shall the Jews be converted, that this may be effected: and thus the Apostle doth prophesie of the generall conversion of the Jews and Gentiles too: and that Mr. Mede (whom you your selfe commend for a renowned Author) did thus understand the Apostle you may see page 54. of his Commentaries on the Apocalypse: where affirming, that from the time of the Jews rejection, the Church of the Gentiles hath beene taken into Israels room, he saith, Ex quo loco apud Deum tantissim babenda, diem veteri popula suo demum misericordiam consecutum, plenius de gentium introiiti; and indeede the Apostles own words in the 12. and 15. ver. of the same Chapter doe conforme this; for there he saith, that as the fall and casting away of the Jews, was an occasion of the conversion of the substitted part of the Gentiles; so their fulnesse, their receiving againe, should be an occasion of the comming in of all other Gentile Nations whatsoever. And though you say [that this last conjecture (to wit, touching the comming of all Gentiles whatsoever through the deliverance of the Jews) doth destroy a maine Tenet of the Millenaries, who say that the Jews shall rule over all the Nations and hold them in subjection till the end of the thousand yeares; and then these prophane Nations shall rise again in arms against the Jews.] it is only spoken not prov'd and though you will not beleive God in all this; yet if you will beleive what
long experience hath verified in others, you must needs believe also. For why may not the Jews rule over them, that shall embrace the same faith, and worship the same God with them: whereas one Gentile Nation doth thus rule over other Gentile Nations of the same belief? and why also may not these Nations fall away, and rise in arms against the Jews, at the end of the 1000 yeares, at the loosing againe of Satan? when as it is not onely ordinary for one Nation to rise in arms against another of the same faith, and many times against such as beare sway over them: but they who reject our Tener doe hold too, that the Christian Church shall be farre more enlarged, and more flourishing, then ever it was since the preaching of the Gospel: and yet before Christ's comming even wholly fall away againe? and therefore you have onely slandered what by reason of the evidence of Gods word, and of common experience you could not possibly disprove. And yet you have not done. For the greatest part of the prophecies (which shew the Jews prosperity after their returne) are expounded of the Christian Church (you) lay in other passages of the new Testament. Surely if there bee no better passages in the new Testament to expound them so, then the prophecies of Amos and Isaiah are, therre be none at all: as the reader doth by this time, I thinke, plainly understand. But [Jer. 31. 12. is expounded (you lay) in 2 Cor. 6. 18. and Jer. 31. 31. in Heb. 8. 8. and ch. 11. 16. 17. and Jer. 32. contains the same words with ch. 31. 31. to doth that of chap. 33. 6. and to the same purpose is that of chap. 50. 19. and that of Ezek. chap. 34. concerning the gathering and feeding the sheep, is expounded by our Saviour John 10. 11. 16. and that of chap. 39. is correspondent with the prophecies of Joel, whereas we speake before: and that of Zech. 10. is one with Jer. 23. 6. 8. and other that are handled before.] And what other were they? certainly you have not answered, one of all these prophecies that are alleged to shew the Jews peaceable and prosperous condition after their returne. And the answers that you have made to them which concern the returns, doe leave the reader as doubtfull and unsatisfied, as your shuffling together of these prophecies here doth. For the first words which I have alleged, out of Jer. 31. are at the 10. ver. and not at the first ver. but this ver. was quoted in the margene of your Bible in the 2 Cor. chap. 6. at the 18. ver. and that was enough to make you say, that the whole chap. of Jeremiah is meant of the Gentiles.
Gentiles: and yet the words in Jer. 31. at the 1. verse, are not the same with those in 2 Cor. ch. 6. verse 18. and what if they were; what though that which is common to the faithful in general, (as that God should be their Father and their God; and they his people, Sones and daughters, and the like) be applied as well to the Gentiles as to the Jews, it will not follow from hence, that where God faith he will be a God to the Jews, and they shall be his people, he means in that place the Gentiles, and not the Jews; or the Jews and Gentiles both. And much less will it follow, that any thing which is prophecyed as proper to the Jews, in particular, or as opposed to other Nations, should yet be understood of other Nations. For, certainly, if such prophecies belong not to the Jews onely, no promises can be so properly, distinctly, and plainly, made to any Nation, which can assure that Nation that they belong to it, and to no other. You say next, that the prophecy Jer. 31. at the 31. verse is expounded in Heb. 8. ver. 8. &c. There indeed it is wholly repeated, but expounded it is not, unless the same prophecy doth expound it selfe, which is to make it both the text and the comment: such poor shifts are you put to, whilst you had rather say any thing, to winne the unstable, or to hide the truth from the unlearned, than acknowledge it for a truth. And to whom did the Apostle allledge this prophecy, but to the Jews of whom it was spoken by the Prophet? and why did he allledge it to them, but to shew that Christ Jesus was the Mediator of the new Covenant, which God had promised to make with them, and that the ordinances of the old Covenant, were by his death become void and unprofitable? that hereby he might at once establish the faith of the believing Jews; and, if it had been possible, have moved the whole Nation at that time to embrace the Covenant of the Gospels, of which this prophecy doth plainly witness they shall be one day partakers; even the whole house of Israel and Judah together. And as this prophecy cannot expound itselfe (and is indeed so plain, that it needs no exposition) so it doth no more expound the other prophecies (which you say, are the same with it) as it is repeated by the Apostle, then it doth as it is delivered by the Prophet. And they being all to be accomplish to the Jews at the same time, at the restoring of their Kingdom, this prophecy is as much expounded by the others, as the others are by this, if not more. For where-
as this contains spiritual benefits only, these Jer. 31. at the 37. ver. &c. chap. 39. at the 6. ver. &c. and chap. 50. at the 19. ver. &c. do contain spiritual and temporal benefits both: for they fore-tell the Jews with all, their returne inso, and prosperity in their owne country; and so declare both when and when the new Covenant shall be made with them. It follows [and that of Ezek. 34. at the 12 &c. is expounded by our Saviour, John 10. ver. 11. 16.] These words of our Saviour you have before alluded as an expostition of the prophecy Ezekial chap. 37. at the 19. ver. &c. because our Saviour prophesied of uniting two sorts of people, the Jews and Gentiles, into one Church, after the calling of the substituted Gentiles; and the Prophet of uniting the Kingdoms of Judah and Israel, which were one people, into one Kingdom againe in their owne land. And you will have our Saviour's words to expound this prophecy too, because our Saviour and the Prophet do use the same Metaphor, to wit, the word [sheep] to express men by. But the sheep the Prophet speaks of, are the scattered Jews and none else: and the sheep our Saviour spake of, were the Jews impli'd in the words [of this fold.] and the substituted Gentiles, express'd in the words [other sheep.] and all Nations together incarnates in the words [one fold:] for after the calling of the [other sheep] the substituted Gentiles, there shall be one fold and one shepherd, that is, one Church and Kingdome over all the world, under one King, to wit, Christ Jesus; and therefore when you can prove this prophesie in Ezekiel to be meant of Jews, and Christians, and all other Nations, you may have some colour to say, that our Saviour's words Job, the 10. doe expound it. And [that of chap. 39. is correspondent (you say) with the prophesies of Joel, &c.] And therefore it is not yet accomplished, for I have shew'd before, that the prophesies cited out of Joel are not to be fulfilled till the great and terrible Day of our Saviour coming, (towit, that in the 2 chap. at the near approach of that Day: And that in the 3. chap. partly immediately before, and partly at the very time of Christ's descending,) and this prophecy of Ezekiel doth to plainly declare the returne of the whole Nation of the Jews to their owne land, none excepted; that you could neither prove it to be already fulfilled, nor deny that it shall be fulfilled; because God, who hath promised so to powre out his Spirit upon them, that he may no more hide his face from them,
bath therein promised both their conversion from sin, and continu-
ance in obedience. And [that of Zech. 10. at the 6. v. &c. in one (you
say) with Jer. 23. at the 6.8. v.] you should have said at the 3.8. 4. v.
But doth it prove, that they are therefore fulfill’d already, be-
cause they have one meaning? because they were to be fulfill’d to
the same people at the same time? then you may say too, that the
Prophecies which concern our Saviour’s coming, or the day
of judgment, are already accomplished, because they foretold the
same thing. And thus it appears by the three Prophecies, which
you have barely refer’d to three passages in the New Testament,
whereof the first is mistaken, the second the self-same Prophecy
that is refer’d, and the third neither spoken of in the Text to
which it is refer’d, nor of any affinity with it, in the contents
thereof; by this I say, it appears, that being unable to give a con-
siderable answer to any of these Prophecies, you had no other
way to hold up your credit, amongst your friends, but by a sub-
tle pretending [that the greatest part of these Prophecies are expos’d
unto their hands in the writings of the Apostles;] but whatsoever the
rest may doe, I presume the learned of your opinion, will be asha-
med of the few and mean instances, which you have brought to
make good your assertion: for doubtless by such references, with
which you have answer’d these Prophecies, you may shun the
force of any Argument, and expound any text of Scripture, as
you list. Now in the last place you take me for [omitting the 12.
and 13. ver. in the testimony of Jer. chap. 33; and for overslippping like-
wise the 18. and 22. ver.] But not one of these verses was in that
part of the chapter, which I have cited; and therefore they were
neither overslip’d, nor purposely omitted; as you have purposely
omitted in the 12. verse these words, [again, in this place which is
desolate, without man and without beast;] and in the 13. verse these,
[and in the places about Jerusalem—shall the flock pass, again
under the bands of him that telleth them] that so you might make way
for your mystical interpretation, in the entrance whereof you doe
to unlawful doctrine, at the glory of Christ’s Kingdom, saying [what?
in this the glory of Christ’s Kingdom, that sheep shall lie in his Citizens?]
certainly the chiefest glory of Christ’s Kingdom is, that mercy
and truth shall meet together; and peace and righteousness kille
each other: but yet the promised fertility and pleasantness of the
Land
Land of Canaan, and the increase and prosperity of man and beast upon it, shall help set forth the glory thereof also, seeing the glory of a Kingdom on earth doth as well consist in the abundance of outward and temporal blessings, whereby the evils that would come through want and poverty are prevented; as in the abundance of inward and spiritual blessings, whereby the evils that would follow upon riches and plenty are avoided: yea it is more glory for the servant of God to keep himself holy and righteous in the midst of prosperity and delight, than when there is a scarcity of the creatures which conduce to the pleasure and welfare of his body. And whereas you say further, [that the Lord understands here the spiritual sheep of Christ, &c. as be expounded is, Ezek. 34. v. 31. To flock of my pasture are men, & I am your God.] You do herein apparently bely God; for although God doth in that chapter of Ezek. call the Jews his sheep, and his flock; yet it doth not therefore follow, that by [flocks] in this chap. of Jer. he understands men also, yea the words, which you have omitted, doe clearly shew, that this word is here to be taken properly; for why doth God say in the 12. verse; Again in this place which is desolate without man and without beast, and in all the Cities thereof shall be an habitation of shepherds causing their flocks to lie downe; but to shew, that there should be againe an increase of men and of beasts in that land? and what doth God mean when he saith, in the 13. ver: that in the Land of Benjamin, and in the places about Jerusalem, and in the Cities of Judah shall the flocks passe againe under the hands of him that telleth them? Doth he mean that Ministers should tell their Congregations, as Shepherds tell their flocks? or rather that there should be againe both flocks and men to looke to them, and to tell them as formerly they had done? and so the concealing of these words doth plainly witness against you, that you made the fore-said impious flourish against your owne Conscience. And as you could not be ignorant, that by [flocks] here cattell are meant, and not men; so you had no ground in the Text, wherefore you should conceit that sheep shall lie in the Cities; as the inserting of the words [there even, &c.] into the Text doth declare: for the Lord saith, In this place—and in all the Cities thereof shall be an habitation of Shepherds causing their flocks to lie downe. Whereby it is manifest, that Shepherds shall dwell in the Cities, but not that their flocks.
flocks shall have their folds there, but by the Cities where their feeding shall be; and in that there shall then be Shepherds as well in the cities as in other places, it shewes what a great increase of cattle shall then be; and besides who knowes not that cattell may be driven into Cities to be sold there (or for some other occasion) and so may passe under the hands of him that telles them, in the cities themselves? But suppose that these words in Jer. were mystically to be understood, what would you gaine by it? when as it is expressly said, that for the Shepherds of these flocks shall be an habitation [in this place] that is, in the Land of Judea, and afterwards more particularly in the Cities of the Mountains, in the Cities of the Vale, and in the Cities of the South, and in the Land of Benjamin, and in the places about Jerusalem, and in the Cities of Judah: doth not this prove, that these faithfull Congregations (if the Prophecies were to be mystically taken) must needs be Inhabitants of Judea, and not of other Countries? And yet you can shew no reason, wherefore we should take spiritual promises in these Prophecies for spiritual blessings, and not temporal promises for temporal blessings: and must we thinke nevertheless, that when God faith, I will strengthen the house of Judah, and will save the house of Joseph, and I will bring them againe to place them, and they shall be as though I had not cast them off: And I will cause you to dwell in the Cities, and the wastes shall be builded, and the desolate land shall be silled, whereas it lay desolate in the sight of all that passed by, and they shall say, This land that was desolate, is become like the garden of Eden, and the waste and desolate and ruined Cities are become fenced and inhabited. And I will cause the shower to come downe in his season, that shall be bounties of blessing, and the tree of the field shall yield her fruit, and the Earth shall yield her increase, and they shall be safe in their land, and know that I am the Lord when I have broken the bands of their yoke, and delivered them out of the bands of those that served themselves of them: and they shall no more be a prey to the Heathen, neither shall the beasts of the Land devour them, but they shall dwell safely, and none shall make them afraid. Must we thinke, I say, that in these and such like promises God hath the same meaning as he hath, where he faith, I will cleanse them from their iniquitie whereby they have sinned against me: and I will pardon all their iniquities whereby they have sinned against me, and whereby they have transgressed against me. And in
those days and in that time the iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah, and they shall not be found, for I will pardon them whom I reserve, I will sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your Idols will I cleanse you, and I will put my Spirit within you, and cause you to walk in my Statutes, and you shall keep my judgements: and do them? Hath God in those first promises the same meaning that he hath in these last? then shew us how we shall know, when God doth make a temporal promise, and when not; if the former promises be not to be understood of outward and temporal blessings, as well as the last of inward and spiritual blessings: for sure it is not the manner of the Holy Ghost to obscure what is plainly delivered, but to explain what is obscurely revealed. But in the 18. and 22. verses of the 33. chap. of Jer. [the perpetuity of sacrifices and Levites (you say) is promised as plainly, as the Throne of David, whenever (you demand) shall be in the last days the meat offerings, and burnt offerings, and the house of Levi be restored, &c.] This is indeed your pametrium argumentum, your maine fort, your principall Argument: by which doubletelle you suppos'd, that you have stopp'd our mouths for ever, and given the Milleharian Tenet a mortal blow, an irrecoverable wound. But what thinke you? If Adam had not fell, and so sinne had not entred into the world; should there not have been eating and drinking, buying and selling, Judgement and Justice, marrying and giving in marriage? you will not deny it: and might there not also have been offerings and sacrifices made unto God; as of incense, in token of Gods hearing and being delighted with their prayers: and of the best of their fruits, and of their cattell, in token of mens praising of, and thanksgiving unto God for the increase of them? doubletelle there might. And what hinder't then, that in the Kingdom of the second Adam, there should not be such sacrifices offered also? For as it is not the use but the abuse of the foresaid actions, that makes a Kingdom to be accounted more or lesse carnall and voluptuous: so neither is it the offering of a matterall sacrifice, when requir'd and as requir'd, but the superfluous invention of man, that makes the worship of God a carnall and sinfull worship; and the carelesse and cold performance of a preferred worship, that makes men carnall and sinfull worshippers. But you will lay, are not then sacrifices.
crifice abolished by the death of Christ? hath not the substance swallowed up the shadows? true, they are cast in regard of that end to which they were formerly us'd: they can no longer shew, that Christ shall come to suffer again, and therefore the place where alone they could be offer'd, and the people by whom alone they could be offer'd, are both forsworn, the Temple is destroy'd, and the people (scatter'd) but seeing the Prophets have frequently declared, that at our Saviour's appearing, the City and Temple shall be rebuilt, and the people and Priesthood restored; why should we not think, that as sacrifices of praise and thanksgiving may again be required, so other sacrifices may also? but how? surely not as in time past, to shew what Christ should doe for sinners, but to witness to the generations then to come, what he hath done for sinners, or perhaps to be a testimony of the publick acknowledgment of; and repentance for sinne. For whereas it is said, Heb. 10. at the 18. vers. Now where remission of sinnes is, there is no more offering for sinne: it is to be understood in relation to Christ's satisfaction for sinne, who by one offering hath perfected for ever them that are sanctified: and shall appear again the second time, unto them that looke for him, without sinne unto salvation; that is, without sinne any more to be imputed unto him, whereby he should be constrained to lay downe his life againe for sinners; so that it is as if the Apostle had said, where remission of sinne is already procured through the death of the Mediator, there is no more offering for sinne by way of satisfaction, or as representing any satisfaction againe to be made: but yet there may be offering for sinne by way of signification, and manifestation of an atonement formerly made, or at least of publike confession of, and repentance for sinne. And why then should the restoring of this thing amongst the rest, give distaste to any, and (upon a groundlesse mistake of being restored as types of a Mediator to suffer for sinne, which were to offer them according to the Law,) become an occasion of rejecting so many other things yet to be fulfilled: as namely, the calling and restoring of the Jews, the rebuilding of their City and Temple, the making of their Land more fruitful then ever, the descending of Christ to deliver them from their enemies and to reigne over them, and the coming in of all Nations to worship God with them? all which are so plainly and so often foretold; that for my owne part, could I give
give my selfe (much lesse another) no satisfaction in this particular about sacrifices only: I should yet thinke it should be done, because God hath said it; though I knew not to what end and purpose, rather then thinke that the things before mentioned, should not be properly fulfilled, which as they are frequently foretold, and that as well distinctly and by themselves, as together with this; so also they are so clearly foretold, that it is not possibly any thing should be more plainly spoken. And thus I have given my Judgement in this matter, which I submit to the whole Church of God, hoping not to be censured for that, which the importunity of an adversary hath put me to, who presuming that the Prophecies touching the restoring of sacrifices, are altogether uncappable of a proper interpretation, doth (because they are conjoined and mixed with the others after the same straine, as he saith) hereupon take occasion to wrest all other Prophecies to a mysticall meaning.

The marginal note page 30.

The words in the 15. chapter of the Acts at the 14. ver. upon which the prophecy of Amos is inferred, are taken by Dr. Mayer, to be means of the song of old Simeon, and not of the former speech of Simon Peter.

Mr. Petrie's Answer.

Is there not a difference twixt Simeon and Simon? James names Simeon, and not Simon: wherefore not: without reason it may be thought, that he means old Simeon, especially seeing Luke is the writer of both books; and if the words of Simeon doe hereunto agree more then the words of Peter, who should doubt that James spake of him? wherefore consider the words of old Simeon. Luke 2. 30. It is said of him, not only that he was a just man and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him, but likewise, it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord Christ, and he came by the Spirit into the Temple. All which particulars serve very much to purchase credit unto his testimony, who saith: Mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel. We may see that he declares there the fulfilling (at that time) of the prophecy of Isa. 49. 6. And he said, It is a light thing, that thou shouldest be my servant, to raise up the Tribes of Jacob, and to restore the preserved
Israels Redemption redeemed, or Part 1.

... of Israel: I will also give thee for a light unto the Gentiles, that thou might be my salvation unto the ends of the earth: and ch. 52. 9. Break forth into joy, sing together ye waste places of Jerusalem: the Lord hath made bare his holy arm in the eyes of all the Nations, and all the ends of the earth shall see the salvation of our God. To the same purpose is chap. 60. 1. 3. 19; and ch. 62. 1. 2. 11. where we see the faithfull are bidden to joy at the coming of Christ; and so did Simeon, when he saw him: Christ is called the salvation of the Lord, and Simeon speaking unto God, faith of Christ, my eyes have scene thy salvation: the Messiah is called a light unto the Gentiles into all the ends of the earth; and Simeon faith, which thou hast prepared before the face of all people, a light to lighten the Gentiles: Christ is called the glory of Sion and Jerusalem; and Simeon faith, Christ is the glory of thy people Israel. And so by the testimony of old Simeon (which is approved and registered by the Spirit of God). these and the like prophecies should not be rejected unto the second coming, but were in part fulfilled at the first comings of Christ, and therefore also all that followes in this long and tedious are a frivoles discourse, as we may see by the many innumerable in the true worship of God, betwixt the Jews and other Nations in the same chapter of the Acts, where the Jews and Gentiles conveene in the general Synod, howbeit the odds continue between the obstinacy both Jews and Gentiles on the one part, and the seed of Abraham, believers both Jews and Gentiles on the other part, both in their opinion and practice of religious duties.

Reply.

Whether St. James meant Baris, or old Simeon, I left it as doubtfull, and your unadvised touching the difference twixt Simon and Simeon, is of no force to decide the Question. Seeing Peter is (in his 2. Epis. 1. chap. at the 1. ver.) according to divers readings in the originally called both Simon and Simeon, as you may see in the edition of the New Testament with Stephanus, Scaligers and Casaubon's notes, printed London 1622. And Casaubon, who was as confident that he Apostle meant Peter, as you are, that he meant old Simeon feared not to say, in his note on the 14. ver. of this chap. of the Acts that your opinion in this matter, is an ancient error grounded on the diversity of writing this Name. His words are, Simeon hic est non, qui alibi Simon dicitur, quae diversitas Joseph secutus est magnos errores vestiminarum antiquissimorum non Petrum
Petruum bil intelligi, sed Simeonem—verum errasse eos qui ine seferent, notiam est, quia in longa reificatione opus habeat. And doubtlesse if the Apostle had meant old Simeon, he would not have said, Simeon hath declared how God at first did visit the Gentiles. But that God would first visit the Gentiles. For Simeon shewed onely, that they should be cal’d, and not that they were cal’d, and therefore the Apostle’s words [how God at first did visit the Gentiles] having relation onely to the actual performance of it by Peter, who had told in what manner God had by him begun to visit them, must needs be understood of Peter, and not of Simeon, who onely prophesied, that it should be done. And yet if it had been meant of old Simeon, it would have made the more with me: seeing the word [first] alone compared with the order of Simeons words, [a light to lighten the Gentiles, and the glory of thy people Israel] had plainly shewed, that a substituted part of the Gentiles should be cal’d, before the Nationall conversion of the Jews. From this you proceed to shew, that Simeon spake by the inspiration of the Holy Ghost, which no Christian can doubt of: and then repeating the prophecy, you say. [Wee may see that he declares there the fulfilling (at that time) of the prophecy, Isa. 49. ver. 6. and chap. 52. ver. 9. and chap. 60. ver. 1. 3. 19. and chap. 62. ver. 1. 2. 11.] How? at that time? certainly amongst prophecies touching the same thing, one may be more plainly delivered than another, and so may give some light for the true understanding of the other. But to say that one prophecy doth shew the fulfilling of another, is a ridiculous un-truth: seeing it is not the prophecyng of the same thing, but the actual performance of it, that shews the fulfilling thereof. And therefore Simeon who prophesied of the calling of the Gentiles, and restoring of the Jews, as well as Isaiah, could not herein declare the fulfilling (at that time) of Isaiah’s prophecies; unless you can prove, that to foretel what should be done, is to declare what was done. And thus Simeon’s words which you have allledged to prove that Isaiah’s prophecies were then fulfilled, doe indeed most evidently shew, that they were not fulfilled. And the reasons which you bring to confirme your doctrine, are as meane, as the doctrine is maimed. For [the faithfull (say you) are bidden to rejoice at the coming of Christ; and so did Simeon when he saw him.] No doubt but the faithfull, that saw Christ when he was come, did rejoice: that
he was come, and so did the faithfull too before Christ's comming, and before Isa. prophesied, rejoice that he should come: for Abraham, faith our Saviour, saw my day and rejoiced. Yea this was a thing ever performed by the Saints from the beginning of the world. But yet it is not express in the text, that Simeon rejoiced; neither doth the Prophet in any of these texts which you have cited bid the faithfull rejoice at the comming of Christ, but chap. 52. at the 9. ver. he calls to the waste places of Jerusalem to break forth into joy—for the Lord, faith he, hath comforted his people, he hath redeemed Jerusalem: Where the Prophet wisthe like forme of speech, as Zacharias doth in his prophecy, Luke. 1. ver. 68. &c. And therefore Zacharias speaking in the preter perfect tense. Blessed be the Lord God of Israel, for he hath visited and redeemed his people, doth no more prove that Israel was then redeemed (for which purpose you have before alleged it pag. 8.) then this prophecy of Isaiah doth, that it was redeemed when Isaiah prophesied. And in confessing, that this prophecy of Isaiah (which agrees so well both in matter and forme with the first words of Zacharias) was not fulfilled before Christ's first comming, you doe as good as confesse, that it is not to be fulfilled till his next comming. For seeing the Prophet calls to the waste places of Jerusalem to rejoice, and speaks of God's redeeming Jerusalem, as well as of comforting his people; it is manifest, that this prophecy cannot be fulfilled, till the city it selfe be againe restored, as is implied in our Saviour's prophecy, Luke. 1. ver. 24. and express. Jer. 31. ver. 38. and Isa. chap. 60. and 62. and in many other places. This is your first parallell, for which you had no ground in the text. The rest are these. [Christ is called the salvation of the Lord; and Simeon saith, My eyes have seen thy salvation. The Messiah is called a light unto the Gentiles: and Simeon saith, a light to lighten the Gentiles; Christ is called the glory of Zion, and Jerusalem; and Simeon saith, the glory of thy people Israel.] And will it follow from this, that Isaiah's prophecies were at that time fulfilled? surely no more then it will, that they were fulfilled when Isaiah spake the same words, but this will follow, that these texts of Isaiah and Simeon's prophecy are one in their contents; and that therefore Simeon's words do no more shew, that Isaiah's prophecies were fulfilled at Christ's first comming, then Isaiah's doe, that Simeon's prophecy was then fulfilled. Which doe indeed shew that Christ is to be [the glory of his people Israel] at
his next appearing, and not before. For seeing to be the glory of his people, implies a greater happiness to belong to the Jews of whom the Redeemer came; then to the Gentiles, to whom he is said to be a light; is it likely that this should be fulfilled, when now and then a Jew should seek God amongst the Gentiles, or rather when the Gentiles in general should seek God amidst the whole Nation of the Jews? or rather I say when (as Isaiah speaks) the Tribes of Jacob shall be raised up, and the preferred of Israel restored; when they shall come from the North, and from the West, and from the land of Sinim. When they waste and desolate places, and the land of their destruction shall be even now too narrow by reason of the inhabitants, and they that swallowed them up shall be far away. When the Lord shall feed them that oppress them with their own flesh, and they shall be drunk with their own blood; as with sweet wine, and all flesh shall know, that the Lord is their Saviour, and their Redeemer, the mighty one of Jacob. When the glory of the Lord is risen upon Sion, and the Gentiles shall come to their light, and Kings to the brightness of her rising. When the abundance of the sea shall be converted unto her; and the forces of the Gentiles shall come unto her. When the multitude of Camels shall cover her, the Dromedaries of Midian and Ephah, and all they from Sheba shall come, and shall bring gold and incense, and burn forth the praise of the Lord. When all the flocks of Kedar shall be gathered together unto her, and the Rams of Nebaioth shall minister unto her, when they shall come up with acceptance upon God's altar, and God shall glorify the house of his glory. When the glory of Lebanon shall come unto her, the fir tree, the pine tree, and the box tree together, to beautify the place of God's Sanctuary; and when God shall make the place of his feet glorious. When the Nations and Kingdoms that will not serve Sion shall perish, sea shall be utterly wasted. When violence shall no more be heard in her land, wasting nor destruction within her borders, but she shall call her walls salvation, and her gates praise. When the Gentiles shall see her righteousness, and all Kings her glory, when she shall be called Heph-Zibah and her land Beulah. In a word, when the Jews shall be called, The holy people, The redeemed of the Lord; and Sion shall be called, Sought out, a City not forsaken. When the time comes wherein all this, and much more (which is revealed in the chapters of Isaiah cited by you) shall come to pass; then, and not till then shall our Saviour declare himself, to be the glory of his people Israel, as Simeon hath foretold. And so by the testimony of those prophecies,
prophecies, that part of Simeon's prophecy, which concerns the glory of the Jews, is to be referred wholly to our Saviour's Second coming; when as well [the residue of men] the Gentiles, that are yet uncall'd, as the Gentiles [on whom God's Name is already cast] shall all goe up to worship the Lord at Jerusalem: shall all seek salvation amongst the Jews, and not the Jews amongst the Gentiles: And therefore when the Jews and Gentiles shall be so united, as there and many other prophecies doe foreshew; there is to be no disagreement at all betwixt the Jews, or betwixt them and any other nation in the practice of religious duties. Which thing too this marginaall note doth (to clearly prove out of the prophecy of Amos alleged by St. James, that you could make no better reply to it, then to call it a long tailed note, and a frivolous discourse. And whereas, you say [that there was an unanimous consent in the true worship of God, betwixt the Jews and other Nations, when they did conveen in the general Synode Act. 15.] Surely there was not one whole City, and much lesse was there any one Nation of the Gentiles, at that time converted. And if a few Turks should become Christians, you might as well infer from this, that there were an unanimous consent in the worship of God betwixt Christians and the Turkish Nations: as you can conclude from that meeting or from all that were then converted, that the Jews and (any, much lesse all) other Nations were united in the true worship of God. And indeed the uniting of the Jews and Gentiles into one Church, so often and so plainly foretold by the Prophets, and confirmed by our Saviour Tps. 10. ver. 16. is not of some Jews and Gentiles onely, as it was in the first dayes of the Gospel: nor of some Nations of the Gentiles, and a few Jews, as it hath been since the conversion of the substituted Nations of the Gentiles.; nor of all the Jews and some Gentiles, as it was under the Law; nor of all the Jews, and a part of the Gentile Nations; but of all the Tribes of the Jews, and all the Nations of the Gentiles.

The marginaall Note.

But it matters not much, which of the two is here spoken of; for seeing the Prophet doth plainly shew a future restoring of the Jews; and yet the intent of the Apostle was only to prove, that God had then call'd the Gentiles: it cannot otherwise be, but that the words [after this] in the prophecy, being applied to the foresaid visitings of the Gentiles by the preaching
preaching of the Gospel must needs conclude, that the extraordinary re-
stauration of the Jews foresewnne by the Prophet, was to follow the ca-
ling of the Gentiles, then begun by the Apostile.

Mr. Petrie's Answer.

The Prophet Amos is that chap. before ver. 11. speakes not of the 
calling of the Gentiles, and the Apostle cites the same words of ver. 11. 
for the calling of the Gentiles: neither hath the Prophet these words, after 
this, but, 'in these days: and bowbeit the Apostle cite them so, yet this 
must be understand of the order of things mentioned by the Prophet, which 
is a restauration after the destruction of Israel, and not a Monarchy of 
the Jews after the calling of the Gentiles. Whereby it is manifest, that 
in this note is a twofold euror; one inserting the words in the prophecy, 
which are not in it; another in misinterpreting the words of the Apostle.

Reply.

The Prophet Amos doth neither before nor at the 11. ver. speake 
of the calling of the Gentiles, but at the 12. ver. where they are ex-
presse. And it hath been shewed before, that the Apostle cites not the 
11. ver. for the calling of the Gentiles, but for the conversion 
and deliverance of the Jews after the calling of the substitut.
Gentiles. For the Apostle having said, Simeon hath declared how God 
at first did visit the Gentiles to take out of them a people for his Name: 
confirmes it by this prophecy of Amos, which in the 12. ver. shewes, 
that there should be some Nations of the Gentiles, upon whom God's 
Name should be called, or who should be called by God's Name, whilst 
David's Tabernacle was waste, whilst the Jews were to continue in blin.
dness. And surely seeing there are so many prophesies which 
shew the general conversion of the Gentiles at the resting of the 
Jews, the Apostle in passyng by them, and alluding this prophecy 
to shew, that God would at that time take but a part of the Gentiles 
to be a people for his Name, doth to my thinking, thereby plainly 
shew, that the Jews were then to be given up, and to be no more 
God's people, until that day in which he hath appointed to build 
against the Tabernacle of David: at which time, the residue of men 
also shall seeke the Lord, as well as the Gentiles in whom God's Name is 
already called. You tell us next that the Prophet hath not these 
words [after this] but, 'in these days.' But though the Prophet hath not 
these words, yet the prophecy hath as the Apostle cites it; who 
faith, so this agree the words of the Prophet, as it written. After this 

And
And the prophets words are not [in these days] but [in that Day] in that Day, nar tizias, in that great Day of Christ's Kingdom. Neither is it likely that the Apostle cited the words [after this] in reference to what the Prophet had said (which was not questioned,) but rather to what he himself had said. And if we should referre these words to the foregoing destruction of Israel, how doth this prove that their restauration shall not follow the calling of the substituted Gentiles, whenas it is evident, that their threatened dispersion and sifting among all Nations, after which they should be againe restored, was more to be fulfilled upon them in the time of the substituted Gentiles calling, then before? and seeing you confesse, that the preceeding destruction was denounced against the Jews onely, how could you believe, that by [the raising of the Tabernacle of David, that is fallen, and building of it as in the days of old] is meant the calling of the Gentiles, and not the restoring of the Kingdom and people of David, whom the forefaid judgement should ruine? And yet you seeme to be so confident of the currantnesse of this expostition, that you thus peremptorily conclude [It is manifest that in this note is a twofold error, one inserting the words in the prophecy, which are not in it; another in misinterpreting the Apostle's words] Certainly it is very manifest what spirit was predominant in you, when you penned these bold and lowd untruths. For did I infer the words [after this]: into the prophecy? or did the same Spirit who revealed the prophecy by Amos, rehearse it thus by the Apostle? search and see. Nay doe you not say before [and howbeit the Apostle cite them so?] whom then doe you here accuse of error, me, or him? And as for misinterpreting the words of the Apostle, it is already shewn, that you would faine make you misinterpreting of it on the Apostle. To which this may be added, That the Prophet doth make a plain distinction between the people meant by [the Tabernacle of David] and the people meant by [the remnant of Edom, and all the heathen which are called by God's Name.] For he saith that those meant by the Tabernacle of David shall possesse these. What? can the same people be the possessours and the possessed? surely so it must be according to your interpreting of the [building of David's Tabernacle] of the calling of the Gentiles: seeing in the 12. ver. not onely the remnant of Edom, the heathen that were to be called in the Jews stead are plainly spoken
Spoken of Or take it as the Apostle delivers it. And then in your sense it will be thus. After this I will returne and call againe the Gentiles, that is, the Gentiles which are not yet to be called, may seek the Lord, and all the Gentiles upon whom my Name is (now to be) called. Or, that the residue of men, that is, all the Gentiles, that are now to be called may seek the Lord, and all the Gentiles upon whom my Name is (already) called. And what sense is therein either of these interpretations, one of which must needs follow up your interpreting of the building of David's Tabernacle, of the calling of the Gentiles by the Apostles, seeing the conversion of the Gentiles upon whose Name is called, in the prophecy, was to precede the conversion of the Gentiles, meant by, the residue of men. And besides, the building of the Tabernacle of David as in the days of old, doth infallibly shew the refloering of a people so that estate & condition they were formerly in, which cannot be said of the Gentiles, who were never before God's people.

The Marginal note:

And consequently, that the Jews endeavoured in the growth of the Gospel (1 Thess. 2:14, 15) was a sure proof of the conversion of the Gentiles, or, their owne rejection, who unto the death of Christ were the peculiar people of God, & not wholly cast off, until by their wilful unbelief, they forced the Apostles to turne from them to other Nations (Acts 13:46, 47) to whom God had not formerly revealed himselfe, & therefore could not at that time be said, to returne unto the Gentiles, whom he had but then receiv'd no, not to the Jews, whom he had then (and not till then) quite forsaken. So that if we consider the Returning of God here mention'd in the prophecy, to be applicable only to the Jews, to whom alone God had so long before made himselfe known: & yet that the Jews were shortly after the calling of the Gentiles, quite forsaken, we must needs grant, that their great happiness here foresaid hath not been yet enjoyed, but shall be, when the fulness of the succedance of Gentiles is come in. And therefore did the Apostle change the Prophets, in that day will I raise up, into, After this will I returne and build? wherefore, I say, did he, or rather the Holy Ghost in him, make choice of this paraphrase in place of the text, if not of purpose to make that which hath been said, the more plainly appear? to wit, that the day of the Jewes deliverance, is to await the accomplishment of the succeded Gentiles vocation. For though this consolatory prophecy, according to the order of the things revealed to the Prophet, hath relation only to a foregoing judgement denounced against the Jewes, yet it is not therefore misinferred.
formerly they enjoy'd, and it is very remarkable here, how wa-
vering you are both in your interpretation and application of
God's [Returning] mention'd by the Apostle; for first you un-
derstand it of God's returning to the Gentiles, in calling them by
the preaching of the Gospel, and presently after you understand
it of his returning to the Jews, in sending Christ among them;
of whom nevertheless, you have hitherto deny'd, that this Pro-
phesy doth speak; but I have said that the Jewes were [guile for-
faken'] and, the Apostle (you say:) cannot suffer this phrase. Rom.
11. ver. 11 Hith God cast away his people? God forbid, &c. And yet
the same Apostle in the same ch. at the 15. ver. faith, If the casting
away of them be the reconciling of the world, what shall the receiving
of them be? but life from the dead? and ver. 32: For God hath con-
deded them all in unbelief; that he might have mercy upon all: and was
not the Nation of the Jews quite cast off, when all the Tribes
were thus concluded in unbelief? or will you say, that they have
still continued the people of God under the Gospel, as well as un-
der the Law? if you will say, you must needs grant, that the Na-
 tion is quite forsaken, quite cast off, although not so forsaken,
not to cast off, as never again to be received to mercy; although
some particular Jews be not cast off, as some particular Gentiles
were not secluded before Christ's coming. And thus having made
a little to passe through almost half this note, you leave the Rea-
der in the bruth, and step over all the rest, as too rough for your
handling.

Israel's Redemption.

And yet there want not some, who by the words [All Israel] in
the 11. of the Romans, understand only the Church of the Gen-
tiles, to which one of the Jews should be united: but if the ob-
vVIOUS and simple meaning of the 28, 29, 30, 31, and 32. verses fol-
lowing, will not suffice to discover the weakness (that I say not
willfulness) of this interpretation; yet surely to any man that is
not without reason, the shadows which Wendellius (in the 19:
chap. and 2. book) of his natural contemplations, at the 99:
page) brings to the contrary, will give abundant satisfaction. For
first the Apostle doth apparently distinguish the Jews from the
by the word [Israel] when he faith, that blindness is in-
ed to Israel, unill the fulness of the Gentiles become in. And
therefore
therefore I much doubt, whether he would in the very next line, by the same word indifferently comprehend both Jews and Gentiles: especially seeing the Israel that is to be saved must needs have relation to the Israel, that was before said to be kindness. And then too, what is become of the mystery here spoken of, if the words; And so all Israel shall be saved, should not signify such a conversion of the Jews, as must follow the vocation of the Gentiles; for that some particular Jews were at that time to be gathered to the Church, they knew before, seeing many such were then among them, some of which did first convey the Gospel to them. And therefore in my judgment, those Divines deal most sincerely with the text, who acknowledging the literal sense thereof, do send us to that of Hab. in his 66. chap. at the 8. ver. as to a plain proof of this opinion. Who (saith he;) hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day, or shall a Nation be born at once? for as soon as Zion travailed she brought forth her children. Where the wonderful and unheard of conversion of a whole Nation at once (such as never happened to any Nation of the Gentiles) together with the express mention of Zion, and the evidence of the following verse, should me thinks, be motive enough to make any impartial Reader understand this Prophecy of the Jews; which yet implies not so much a returne of the whole Nation to their Country as to their God, and therefore could not be fulfilled by the returne of a part of them from Babylon; at which time too, the Kingdom of God, (that is, the true worship of God, the means by which that Kingdom is obtained) was amongst them only, but hath since (according to our Saviour's Prophecy in the 21. chap. of Matth. at the 43. ver.) been taken from them: and shall againe according to this, be suddenly and extraordinarily restored unto them: as Joel also before intimated, by the plentifull distribution of God's Spirit in the last days.

Mr. Petrie's Answer.

All this Section fights against vaine imaginations: for (as it is said), by all Israel we understand not the Gentiles only, but the seed of the Promise, that is, the faithful Jews, and others in all Nations. As for that Prophecy, Esa. 66. 8. says it is not fulfilled truly (albeit most fully) when the believing Church travaileth, and brought forth so great multitudes.
tudes in one day; as may be called a Nation, at 3,000, and 5,000, converted in a day. Act. 2. 41. and 4. 5. and the people, while one accord gave heed unto these sayings, which Philip spake, and they who all had gazed themselves, and Simon the Magician, from the least to the greatest, believed, and were baptized both men and women, chap. 8: 6.; and chap. 19.
 17. 18. This was known unto all the Jews and Greeks dwelling at Ephesus, and those fell on them all, and the name of the Lord Jesus was magnified, and many believed; not only at Ephesus, but almost throughout all Asia, ver. 10. and 26. besides many other parables, and other gods and miraculous conversions, whereof none read in Eusebius or all Historians. So that what was a wondrous thing to the faithfull in his time: (who had heard such a thing,) being but daily done a day, before those our days; the wonderful conversions of God, should be noted enough to make any part all throughout all. Reader understand what Prophecy generally; and so much the more our 's shall (by this Author's own confession pag. 33.) it shall be, that it much the more of the whole Nation to their Country; as to their God: it is certain, it was in part fulfilled in their return from Babylon; for then they cried up their walls, they planted Vinyards, &c. but in this grosse opinion to think, that all the particulars of these Prophecies should be fulfilled (in a proper accomplishment of the words) at once, and the same judgment of time: and it is as true to think, that what Prophecy of God concerning the plentifully pouring down of the Spirit could not be fulfilled by the accomplishment of our Saviour's Prophecy, Mark. 16: 14. There is no dependance of this Prophecy, or the words of Joel, and every one who hath but eyes to see, that our Saviour speaks not there of the temporal Kingdom of the Jews; but of the Gospel, seeing he calleth it the Kingdom of God, and he saith, It should be taken from them, and another Nation shall bring forth the fruits of it: (their temporal Kingdom was taken from them already; and these last words cannot be understood of any temporal Kingdom; neither were these Romans by divested Jerusalem, more devoted than the Jewsh Jews.

Reply.

As the last part of the note, the first part of this Section was too strong for your pallet, and therefore it was high time for you, as you say, ['all this Section fights against your imaginations'] of which kind of answer you have a very pregnant instance.
value as they are, they have made the greatest Selphire. in Chri-
tendome to confesse, that a general conversion of the Jews is
here forsooth by the Apostle, and to deny, that no more but a
partial, and successive, conversion of them, with the Gentiles,
throughout the whole time of the Gentiles sitting, is here meant,
as you would have the Apostle understood. For I would not Bri-
shen that ye should be ignorant of this mystery, &c. faith. St. Paul,
what? was it a mystery, that some Jews were then joyn'd with
the Gentiles in the Church of Christ? or shall we thinke, that the
Apostle would admonish them not, to be ignorant of, that which
they could not be ignorant of? No doubtlesse, but to be
mindful of that, which being a mystery they were ignorant of,
and well he had now revealed it unto them; so that the conversion of
All Israel, of the whole Nation, when the fulnesse of the Gentiles
should come in. And as I have before shewed, that I trust here, is pro-
perly to be taken, so I dare say, that you cannot allege any text
of Scripture, that will justify the mythicall ascension of it, if it be
throughly read. And whereas you lay, that the Prophet, Eze.
6. 8. was fulfilled truly (albeit not fully), where the believing
Church was established, and brought forth so great a multitude, in one day, as
may be called a Nation, at 3000, and 5000: Acts 2, 43, and 4, ver. 4,
and chap. 2, ver. 8, and chap. 19, ver. 10, 17, 18, 20, 26, besides o-
ther great, and most curious, conversion, whereof, we read in Ecclesiastical
Historian. Certainly your application, fails, your very much. For
first the Prophet speaks of the conversion of a whole Nation, not
of half a Nation; and much less of so small a number, as you
(to maintain your cause) would persist in to make for a Nation.
Secondly, he speaks but of one Nation (equally the Nation of
the Jews, and not of the Jews and Gentiles together, as you in these
instances do interpret him. Thirdly, he speaks of Sions. travell,
when she should return from her unbelieve (as the contempora-
ting Prophecy in the same chapter doth shew); and not before she
fell into unbelieve, as the conversion of the Jews, which you men-
tion, was. And fourthly, the conversion he foresaw, is to be so
founded, that it is laid to be performed [at once] which cannot be
affirmed of a conversion of any ordinarie continuance, and how
then can it be affirmed of a conversion of so many yeares and ages,
as you understand it of, in applying it to the whole time under the Gospel? For suppose that a great summe of mony were to be paid to you [at once] would you give the credit or leave to make this construction of it, that it was to be paid by him and his heirs, to you and your heirs, until it were all paid? Doubtles ye would not: and yet as if all the time betwixt Christ's first and second comming, were not time enough to be understood by [one day, and at once] you tell us too [It is certaine, it was in part fulfilled at their returning from Babylon, for then they reared up their walls, they planted Vineyards, &c.] Who ever heard of such a laige [at once] of an [at once] to begin at the deliverance of the Jews from Babylon, and to continue to the next appearing of Christ? what? could the Prophet have made the speedie execution of that he speaketh, a matter of so great admiration, if it should have been any long time in fulfilling? or shall we say, that Adonij the Excite, who lift up his Speare against eight hundred, whom he slew at one time, did it at so many severall times as there were men slaine by him? 2 Sam. 23, ver. 8. or that when Abraham said, Let not the Lord be angry, and I will speake yet but this once, Gen. 18, ver. 32. it is to be understood that he spake more then that once? or that when the Lord said unto Joshua, I shall goe about the City once, Josh. 6, ver. 3. it was to be done many times together? (for in all these texts there are the same words in the original, as are here in the Prophet) were not this most wilfully to contradict the text? and yet can you very modestly, reverently, and righteously affirme that [It is certaine this [once] was in part fulfilled at the Jews returning from Babylon.] But where are the reasons that prove this certainty, seeing there is neither in this verse, nor in the whole chapter, any mention of Babylon; or of walls and Vineywards? and if there had been mention of maring up their walls and Vineywards: how could you understand it properly here, who take it figuratively, Amos 9, ver. 14. so that all this being laid together, to witt, that this Prophcet doth speake of the conversion of a whole Nation, of but one Nation, of a Nation fornicly given up to unbelieve, and at once againe to return to the truth; it should be motive enough to make any partiall or impartiall Reader, to understand the accomplishment of it particularly of the Nationall conversion of the Jews onely, by the plentifull effusion of Gods Spirit up-
on them before the great and terrible Day of the Lord appearing, as Joel hath prophesied. And as for that which follows, any one that hath but half an eye may perceive how well your eye-sight served you, when you conceived, that the Prophesie Matt. 21. ver. 43. was alleged by me to prove the temporall Kingdom of the Jews; who have alleged it only as a reason to shew, that this Prophesie of Isaiah could not be fulfilled at the returning of the Jews from Babylon, because the meanes of salvation, (the Kingdom of God, as our Saviour calls it,) was then amongst them only, of which they were to be destitute before the accomplishment of this Prophesie, which shews their conversion to it againe. And therefore you may perceive how you take non causa pro causâ, how injuriously you impute unto me the alleging of the accomplishment of our Savious Prophecies; to shew that Joel Prophecies was not fulfilled, which was indeed before prov'd by such reasons as you could not answer.

Israel's Redemption.

CHAP. III.

Of the surviving Gentiles subjection unto, and communion and fellowship with the Jewes, in the knowledge and worship of God.

You have hitherto heard of the deliverance and happiness of the Jewes only; I shall now acquaint you with their partakers, which shall be such as are left of the Nations, that are then to be destroyed, as you may see in the 66. chapter of Isaiah at 15. and 19. verses. Behold, the Lord will come with fire, and with his Chariots like a whirl-wind, to render his anger with fury, and his rebuke with flames of fire, for by a fire, and by his sword will the Lord plead with all nations, and the flame of the Lord shall be many. And I will set a sign among them, and I will send those that escape of them, unto the Nations, to Tashshar, Pul, and Lud, that draw the bow, to Tubal and Javan, to the Isles a farre off, that have not heard my name, neither have seen me. 3 Iz.
Mr. Petrie's Answer.

It is now manifest, that those forenamed Prophecies are not of the early prosperity of the Jews only, and yet we know certainly, that the Gentiles are purchasers with the Jews: so that the proof of this point is needful, and moreover effects fillet up some passages which Prophecies to their purpose.

Reply.

Now we are come to the Prophecies that decide the difference, for the very ground of the controversy is, Whether the Jews and Gentiles are already joyn'd into one Church; which you affirm, and we deny, and yet both agree that these Prophecies doe fore-shew their uniting. And what then doe they say of it? certainly
they say not, that the Jews and Gentiles were united into one Church, whilst the Church was amongst the Jews only, and some Gentiles were call'd into it as it was before. Christ's com-
ming vitally did they say, that they are united into one Church whilst the Church is to be amongst the Gentiles only, and some Jews excluded no is it as it hath been since Christ's comning: but
whilst they say that in their making, the whole Nation of the Jews, and all Nations of the Gentiles that are left shall worship
Gentiles the last times was at Jerusalem. That they knew of them selves, and conspired with the Prophecies which foretold our Saviour's reign on earth; they infallibly declare those, that at their
visiting, all Nations in the world shall make but one Church and
Kingdom under the general reign of our Lord Jesus Christ, which
is enough for them, that in the unearthly Temple you doe but vainly
kick against the pricks, and manifestly obtinate apocalypse from
the truth. But lest the unlearned Reader should mistake mole-
stiles for mountains, and shadows for substances, we must pro-
ceed to examine your Answer. And first you tell us [It is now no-
wise, that those foretold Prophecies are not of the earthly prosperitie of
the Jewes only.] What? is it manifest that those foretold Prop-
hecies speake not onely of the prosperitie of the Jewes, because
the prosperitie of all Gentiles belongs not to the Jewes only? be-
cause I say, these Prophecies here doe shew that the Gentiles shall
be partakers with them in the peace, piety, and plenty of that
time who sees not this non sequitur, the independency of this in-
sistence? These last Prophecies shew, that the prosperous estate of
the Gentiles shall be dependent on their voluntary submission to,
and union with the Jews; therefore those foretold Prophecies
touching the Jews returns unto, and prosperitie in their own
Land, are not of the prosperitie of the Jewes only: such bal-
undue and sophistical Arguments doe stop many a breach in this
waste of yours, and help very much to gains the simple, and to
hold up the confidence of the prejudice Christian. You goe on
and say [we know nothing that the Gentiles are partakers with the
Jews.] Partakers of what? of the happiness which the accomplish-
ment of the Prophecies here alleged, was to bring forth unto them? You must first prove, that these Prophecies are fulfills;
because you can affirme, that they are partakers of the contempso
saying happiness is revealed in them; and unless you imagine that they are partakers with them of the happiness foreseen in these Prophecies, you do not equivocate, in saying, [that the Gentiles are partakers with the Jews.] And yet you conclude, [so that the proof of this point, is needless, and nevertheless be filled up some pages with Prophecies to this purpose.] Doubtless this is spoken of purpose to baffle the Reader from a serious consideration of the union which these Prophecies speak of, which is so obvious, that every ordinary apprehension may of itself perceive, that it is not yet accomplished; and this you know very well, and therefore have not so much as quoted the Chapters, or Books where these Prophecies are revealed. Was not this after all your pleading, so plead guilty? For if this point was needless, you might so much the rather have afforded the Reader a sight of, or at least a direction into the Prophecies so needlessly alleged, seeing you could not have wished for a greater advantage against me. But when you pass over the former Prophecies untouched, and keep these wholly out of sight, who will not conclude from hence, that you could not possibly disprove the proper and historical accomplishment of them; and consequently, that the time of their accomplishment is not yet come?

Israel's Redemption.

I know that most of these Prophecies are chiefly interpreted of the jointing together of the Jews and Gentiles in one Church, and rightly.

Mr. Petrie's Answer.

If they be chiefly, and rightly interpreted so, why should we not acquiesce? Shall we go about to interpret them unwrighily? That were to put out our eyes, and deceive ourselves and others.

Reply.

As May, that Interpreters, doe rightly affirm, that these Prophecies doe concern the jointing together of the Jews and Gentiles into one Church: so I say also, that they doe wrongfully apply the accomplishment of these Prophecies to the time of the substituted Gentiles' calling. And therefore by your fallacious dividing of these words from that which followeth, you doe willfully put out your own eyes, so as you may the better beguile others of the truth. For first the union foretold in these Prophecies is
not to begin, untill the Nations which shall oppose the Jews after their returne be miraculously overthrown at the coming of our Lord Jesus Christ, as the foresaid Prophecies of Isaiah, chap. 66: at the 15, 16, 19. ver. 8c. compared with the 38, and 39. chapters of Ezekiel, with the 3. chap. of Joel, and with the 29. chap. of the Revel. at the 11, 12, 13, 14, 15. ver. 8c. doth plainly declare. And secondly, at the accomplishment of the union foretold by these Prophecies. All Nations must go up to worship before the Lord at Jerusalem, at the latter part of the 66. chapter of Isaiah, doth shew, to which we may add the Prophecies in the 8. chap. of Zechariah, at the 20. ver. 8c. and in the 14. chap. at the 16. ver. 8c. The words are, Thus saith the Lord of Hosts, it shall come to passe, that there shall come people, and the Inhabitants of many Cities, and the Inhabitants of one City shall go to another, saying, Lest we go speedily to pray before the Lord of Hosts, I will go up, saith many people, and strong Nations shall come, to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of Hosts, in those days, it shall come to passe, that ten men shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you. And it shall come to passe, that every one that is left of all Nations which come against Jerusalem shall even go up from year to year, to worship the King, the Lord of Hosts, and to keep the feast of Tabernacles; and it shall be that whosoever will not come up, shall be cut off, both before the Lord, and from amongst the Nations of the earth unto Jerusalem, to worship the King, the Lord of Hosts, even upon them shall be no rain. And thirdly, at the accomplishment of this union, the Jews shall not seeke unto the Gentiles, but the Gentiles in generall unto the Jews: only, for instruction in the wayes of God, as Isaiah faith, chap. 2. ver. 2. and 3. and Micah, chap. 4. ver. 1. and 2. It shall come to passe in the last days, that the mountain of the Lords house shall be established in the top of the mountains, and shall be exalted above the hills, and all Nations shall flow unto it; and many people shall goe and say, Come ye, and let us goe up to the Mountain of the Lord, to the house of the God of Jacob, and he will teach us his wayes, and we will walke in his pathes, far out of Sion shall goe forth the Law, and the word of the Lord from Jerusalem. And fourthly, at the accomplishment of this union (and throughout the whole time of its continuance, which is express Rev. the 20. ver. 2, 3.) there is to be an uninterrupted peace.
peace, even, that the whole world, as the following prophecy of Isa. & Micah, doth manifest. And be shall judg amongst the Nations, & shall rebuke many people; & they shall break Ethiopia & Syrie, & Arabia: & her fishes shall be distributed into great numbers of nations, & they shall lift up their voice against Nations, neither shall they learn war any more. Which which agreeth that of Hosea chap. 2. ver. 24. For that day will I make a Civill Covenant for them, with the beasts of the field, & with the fowles of Heaven, & with the creeping things of the ground: And I will break the bow, & the sword, & the battle out of the earth: & will make them to lie down safely. And to this we adjoyne the prophecy, Psal. 46. 8. 9. Come behold the works of the Lord, what desolation he hath made in the earth; he maketh warres to cease unto the ends of the earth, he breaketh the bow, & cutteth the fowles in sunder: he burneth the chariot in the fire. And firstly, at the accomplishment of this union, the converted Jew shall not be governed by the ecclesiastical and civill laws of the Gentiles, as it is now, but the Gentiles by the ecclesiastical and civill laws of the Jews; as it is before theew by their going up to Jerusalem to worship, and to be instructed in the ways of the Lord. And as touching their civill government, it is further evidenced by the prophecies in which the Gentiles great subjection to the Jews is revealed. Of which sort are the prophecies, Isaiah chap. 14. 1, 2. chap. 49. 22, 23. chap. 50. 9, 10, 11. 12. 18. &c. and chap. 61. 5, 6, 7. And thus, good reader, thou hast the true sense and scope of the prophecies, with which (as Mr. Patten saith) I have needfully filled many pages; and doubtless it was very needfull for him to say so, seeing their perspicuity is so irrefutable, that he could finde no mysticall paraphrase against it, to puzzle thee withal.

**Job's Redemption.**

But to say, that this is now fulfilled, in the time of the substituted Gentiles vocation, is to overthrow what was before affirmed, and to take great paines to beguile our selves and others of the truth: it is, I say, to put out our owne eyes, and bid others follow us; for St. Paul in the 11. of the Rom. tells us plainly, that the Jews are broken off from their Olive tree: and that we are grafted in for them: that they are cast away; that they are hardened: that God hath excluded them all in unbelief: and that, through their fall salvation is come unto us, to provoke them to 15 jealousy. And therefore it cannot possibly
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As before mentioned, that the Jews and Gentiles are many, one fold.

Mr. Pembroke Answer.

The Apostle saith, 'As all the Jews are broken up, so are all the Gentiles broken up also.' Gentiles, though broken up as the Jews, yet the Gentiles in unbelief, where He might have denounced all the Jews: but (as our former蜜蜂蜂 said, conferring on the original) God hath fore-told all in unbelief, that He might have mercy upon all under heaven; the words of the same Apostle Gal. 3:29.

The Scripture hath concluded all another sense, that the promise by faith in Jesus Christ might be given to them who believe. Nor is the Apostle onely speaking of the Jews only, but generally both of Jews and Gentiles; and yet these words he extended thereto, saving in a fashion of them, men 30. and 31. and 32.

For the meaning of ver. 31. in. It was the counsel of God to suffer both Jews and Gentiles to fall into unbelief in unbelief. (as the word Apopitheta implies, and the words in English Gal. 3:2) that He might save all: his chief both of Jews and Gentiles after one way, not by their works, but of his own mercies. And therefore it cannot possibly be conceived, how a man of understanding can bring or receive such a conclusion out of these words, as this. It cannot possibly be maintained, that the Jews and Gentiles are as yet one fold. For besides the fall of the consequences, the conclusion is contrary to the express words of Scripture, especially Eph. 2:11. Remember they are being iniquitous. Gentiles in the flesh, who were called uncircumcision by that which is called the circumcision in the flesh made by hands, but now in Christ Jesus you who sometimes were far off, are made nigh by the blood of Christ: for he is our peace, who hath made both one, having broken down the mid-wall, for to make in himself the twaine one new man. And who will dare, that the beholders now living among the Gentiles are members of the same body and Church of Christ, which is perfect, whereof Abraham, Jacob, David, Ezekiel, Paul and others were. I now then, even now, Jews and Gentiles are one fold.

Reply.

What the Apostle affirmes wee deny not, and therefore wee say not that every family amongst the Jews, and every family amongst the Gentiles, was cast away, but broken off from their Olive. But whereas the Apostle saith, If the fall of them be the riches of the world, vs. 15. and, And concerning the Gospels hee examineth fraught with, vs. 22.
and, God hath concluded them all in unbelief, ver. 32. These passages wee understand with the Apostle to be meant of all the Tribes, though not of all of every Tribe. I say, with the Apostle, for to generall was the unbelief of the Jews even in the Christian time, that chap. xx. 24. \\
he faith, Brethren, my heart desire, and pray to God for Israel it, that they may be saved. For I bear them record, that they have a zeal of God, but not according to knowledge. And in the 13. and 14. verses of this chap. he hath these words of them. For I magnifie mine Office, if by way of recompence you provoke to emulation those, which are my stilly and might more (some of them) Not any one Tribe, but here and there some, yea but some in all, here and there, amongst the Tribes. And your flying to the former translation of the 32. ver. as to a refuge against the evidence of the last translation, will not serve your turne; seeing the words in the originall are certaine, which are more fully and more exactly rendered by [them all], than by [all] only. And the [them all] in the 32. ver. must needs have relation to the Jews only express in the third person by [their selves, and they] in the 30. and 31. verses. And not to the Gentiles express in the second person, by [ye, and, your.] And the reason you bring to prove, that the 32. ver. must be extended to Jews and Gentiles both, to wit, [because the Apostle in the 30. and 31. verses is speaking of both,] is of no force at all, seeing he speakes of the Gentiles asbelievers, and of the Jews as unbelievers. And therefore might well say of the Tribes who were then left in unbeliefe, For God hath concluded them all in unbelief, that he might have mercy upon all. But of the Gentiles who had then obtained mercy (through the Jews unbeliefe) he could not affirm this. Neither will the text which you have allledged out of Gal. 3. 22, (as parallel to this in the former translation,) any thing availe you. For there is a vast difference betwixt these propositions. The Scripture hath concluded all under sin. And, God hath concluded all in unbelief. The first is universally, and actually true; seeing all men are sinners, as well believers, as unbelievers. But the last is not universally, and actually true; seeing all men are not unbelievers, nor ever were since the first promise of a Saviour. Yea the Apostle faith Gal. 3. that the Scripture hath concluded all under sin, for this very cause, to wit, that the promise by faith of Jesus Christ might be given to them that believe. That is, to them that are not concluded in unbelief, albeit they
are concluded under sin. And therefore it must needs be granted, that
the 32. ver. Rom. 11. is applied by the Apostle to some men only, and
not to all; to wit, to the unbelieving Jews in opposition to the
believing Gentiles. And consequently must of necessity too be meant
of all the Tribes, none excepted; because it cannot be meant of all
Jews, none excepted. And if this be not evidence enough to make
you understand the 32. ver. of the Jews only, we have undeniable
experience to help clear your eyesight: For tell us, what are the
many numerous multitudes of the unbelieving Jews dispersed at
this day amongst the Nations of the Gentiles? Are they the Nation
of the Jews, or are they not? If they are, then were all the Tribes
concluded in unbelief; if they are not, then tell us what Tribe, or
Tribes are wanting, that fell not, or continued not in unbelief
with the rest. For surely in the opinion of great Divines the Holy
Ghost hath reckoned up by St. John Rev. 7. all the Tribes as re-
maining, and to be converted, not long before the destruction of
the Beast and false Prophet. And therefore it is somewhat hard to
conceive, how a man of such understanding as you conceive your self
to have, could not withstand so much evidence of Scripture and
experience, to condemn this conclusion. Therefore it cannot possi-
bly be maintained, that the Jews and Gentiles are as yet one sheep-
fold. And as for the fallacy of consequence, let the reader judge,
whether it be on our part, who say, that the Jews and Gentiles
shall not be united into one Church, until the whole Nation of the
Jews be converted, and the foresaid prophecies accomplished: or
on, yours, who granting, that these prophecies doe foretell their
uniting, doe affirm, that they are already thus united, although
not one of these prophecies be fulfilled, nor any one Tribe conver-
ted. But to prove that the Jews and Gentiles are united into one
Church, you allledge [Eph. 2. ver. 11. &c. Remember that ye being
in times past Gentiles in the flesh—that at that time ye were without
Christ—but now are made nigh by the blood of Christ—who hath made
both one, and broken downe the midwall of partition betweene us—for
to make in himselfe one new man.] And is St. Paul then contrary to
himselfe? What would he have written himselfe accursed from Christ
for his brethren, his Kindred, according to the flesh, Rom. 9. ver. 3.,
or would he have said, that going about to establish their own rights
of

ensifie, they had not submitted themselves to the righteousness of God, chap. 2. v. 3. or even to have these also now not believed, that through your mercy they also may obtain mercy, chap. 11. ver. 31. would he have laid all this off the Jews (and much more to this purpose) if the Jews and Gentiles had then equally embraced the Gospel? if the Tribes had been already one body, or then likely to become one body with the believing Gentiles? doublesthe he would not. And therefore, first I may say, that these words [who both made both one] are to be referred to the meriting cause or purchase of their union already wrought on Christ's part, by the shedding of his blood for them: and not to the actual accomplishing of this purchased union in them, which was to be performed in the time fore-appointed by God for it. For as in the 6. ver. of this chapter, where the Apostle saith likewise in the present tense. And both raised us up together, and made us sit together in heavenly places in Christ Jesus. The words could not be mean de facto, of the actual possessing of these heavenly places by the Saints then on earth: but de jure, of their right unto them by Faith in Christ, in like manner he might say, that Christ had made the Jews and Gentiles [one] by purchasing their union, by paying the price of their reconciliation with God, and amongst themselves, although it were not to be fulfill'd by an actual dispensation of it unto them, until the fulness both of the Jews and Gentiles should come in, as it is Rom. 11. ver. 12. 25. Or secondly, I may say (as you your selves determine of the union betwixt the two people in your answer to my next words) that the union the Apostle here speaks of, is not to be understood of an actual union betwixt the Jews and Gentiles then living: but of an actual union betwixt the Church of the Gentiles then begun under the New Testament, and the Church of the Jews formerly gathered under the Old Testament, (both which were to make one new man, that is, that one glorified Assembly and mystical body of Saints which shall come with Christ their head at his next appearing. Whereas the union which we treat of, and which is fore-shew'd by the preceding Prophecies, is to be of all Nations on earth in one visible Church. And thirdly as I say not, that all the Jews, but all the Tribes were concluded in unbelief, so I deny not that the first-fruits of the Jews under the Gospel are joyned unto the Church of the Gentiles; but I de-
rie that this is such an uniting of the Jews and Gentiles as the preceding Prophesies doe reveale, or that it is any more an uniting of them into one Church, then the calling of the believing Gentiles before Christ's comming, was an uniting of the Jews and Gentiles into one Church, and therefore I thus retort your following Argument against your selfe. Who will deny, that the believing Gentiles living amongst the Jews before Christ's comming (yea before the foresaid Prophets dayes) were members of the same body and Church univerfull, whereof Abraham, Jacob, David and others, were members also? then therefore (by this Argument) even then the Jews and Gentiles were one fold.

Israel's Redemption.

And as for those which were converted at the first preaching of the Gospel, and at other times since, they are but the first fruits, and root of the branches, and lump, which shall follow after them by a general conversion: and therefore the calling of these can no more be accounted a conversion of the Jews, then the calling of those Gentiles which were gathered to the Church before Christ's nativity can be taken for the conversion of the Gentiles; who were (as time hath shewn us) but the [s] of the forerunners and pledge as it were of all those Nations, which were a long time after converted, by the ministry of the Apostles and their successors.

Mr. Petrie's Answer.

These who were converted at the preaching of the Gospel, howbeit they may be called the first fruits of the Gospel preached since the incarnation of Christ, yet they cannot be called the first fruits of the shephold, seeing the Patriarchs are the root and members of the same body of Christ, as they are expressly called, Rom. 11.16. being conferred with ver. 28. They are beloved for the Father's sake. Next, there is a vast difference between the calling of the Gentiles under the Old Testament, and the calling of the Jews under the New: for very few Gentiles were converted, even nothing in comparison of the converted Jews; and albeit not, to many 1000, have been converted as may be converted, yet that is no impediment of the union twixt the two people, which consists in the union of the Church under the Old and New Testament, even albeit never a Jew were converted.
Reply.

In the first words of this answer, you say with the Jews which were converted at the preaching of the Gospel, may be called the first fruits of the Gospel: but whereas you add, [yet they cannot be called the first fruits of the sheepfold:—] you speak of your owne; howbeit in such a manner, as if I had affirmed, that they were the first fruits both of the Gospel, and Sheepfold; (which had been a mere contradiction.) You say next, [that there is a vast difference between the calling of the Gentiles under the Old Testament, and the calling of the Jews under the new: because the Gentiles then converted, were very few, even nothing in comparison of the converted Jews since the Gospel.] And suppose the Jews were more, yet seeing no one Tribe of the Jews hath been converted since the incarnation of Christ, as no one Nation of the Gentiles was before the incarnation, why should these first fruits of the Jews (though more) be taken for the conversion of the Jews, rather then those first fruits of the Gentiles (though fewer) be taken for the conversion of the Gentiles? But yet it is but supposed by me, and but said by you, that the Jews converted under the Gospel are more then the Gentiles converted under the Law were. For most of the Jews converted under the Gospel are mention'd in the Acts, and besides the many Gentiles, that became Proselytes in the flourishing and powerful estate of the Jews, wee read Esther the 8. ver. 17. that in the very time of their captivity, many of the people of the Land did Judaize (as the original hath it) that is, did turne to the Jews Religion: and these [many] must needs be a great multitude, seeing the Land which Absauleus reigned over, was divided into an hundred and seven and twenty Provinces, in all which the Jews inhabited, as the Letters sent into these Provinces, by Haman for their destruction, and by Mordecai for their deliverance doe witness: and it is not unlikely, that as in all these Provinces the fear of the Jews fell upon them, so in all these Provinces some were converted unto them. And in the very last days of the Jewish Church, the multitude which came together to hear the Apostles speake with other tongues, were partly Jews, and partly Proselytes, Acts 2. 10. And therefore doubtless the number of the converted Gentiles before Christ's coming doth not come so much short of the number of the Jews converted since Christ's coming.
comming as you pretend: yea for ought that you or any man else can tell, they do not only equal but exceed the number of these Jewes. And lastly, in saying that the union of the two people of the Jewes and Gentiles, consists in the union of the Church under the Old and New Testament; You doe herein grant, first, that the Church under the New Testament, is the Church of the Gentiles; and so not of the Jewes and Gentiles both, as it should be, if it did proportionably consist of the Jewes and Gentiles. And secondly, you doe herein grant, that the Apostles words, Ephes. 2. ver. 11. &c. are meant of this union: for you cannot conceive, that the union betwixt the two people consists in the union of the Church under the Old and New Testament: unless you doe conceive withall, that the places which speake of their union are so to be understood. And thirdly, you doe herein contradict the preceding prophecies (which you grant to forehew the same uniting of the two people) for these Prophecies doe plainly declare the uniting of the whole Nation of the Jewes, with all the Nations of the Gentiles on the earth: and not the uniting of Gentiles under the Gospel with Jewes under the Law; not the uniting I say, of one part of Christ's mysticall bodie the Church then in heaven, with another part thereof newly cal'd to the Faith on earth.

Israel's Redemption.

And besides, how the bringing of the Jewes out of all Nations upon horses, and in Litters, and in Chariots, and upon mules, and upon men's boulders, can beare any other but a literall sense; or how the vaile that is spread over all Nations, can now be said to be destroy'd, when as so many of them runne a whoring after their owne inventions, I cannot conceive. Yea, Even unto this day, faith St. Paul of the Jewes in his time, when Moses is read, the vaile is upon their hearts. Nevertheless, when it shall returne unto the Lord, the vaile shall be taken away. 2 Cor. 3. ver. 15. and 16. But we see not yet Israel return'd (yea we see it fallen into more grosse ignorance and superstition) and therefore the vaile is not yet taken away, and consequentely is not yet destroyed from all Nations.

Mr. Petrie's Answer.

Whether he cannot or will not conceive it may be doubted: many 1000 have conceived both these: be gives no reason of his doubting in the former; and the cause of his doubting in the other is naught: for albeit the vaile
quite be not taken away from all the Jews, and from all of all the Na-
tions (in which sense it shall never be taken away, seeing the Church
on earth is always a mixed company) yet certainly it is taken away from
the Jews and all the Nations, so many of them, as turn to
the Lord, which are so many as the Stars in heaven, that is,
immumerable to men. For the grace of God that brings salvation hath ap-
peared unto all men, Tit. 2. 11. And God who hath commanded the
light to shine out of darkness, hath shined in our hearts, to give
the light of the knowledge of the glory of God in the face of Je-
sus Christ: so writes a Jew unto the Gentiles, 2 Cor. 4. 6.

Reply.

The reason of my doubting in the former passage, is because
neither you, nor any other can give a reason sufficient to prove,
that the bringing of the Jews for an offering unto the Lord out
of all Nations, upon boses, and in Litters, and in Chariots, and up-
on mules, and upon swift beasts, &c. to his mountains at Jerusalem,
is not to be taken in a proper sense for the best reason you can show,
is (as it seems) that many thousands have conceived these words in
another sense, which is as good a reason to prove that other sense
to be the true sense of them, as it is to say, that Maimonist was no
false Prophet, because many millions have and doe erroneously
conceive him to be a true Prophet. And why did you not afford
us a sight of that other sense, which so many 1000. have taken
these words in: and of the important reasons, that moved them
so to doe? seeing you confess page 10. that the Scripture is pro-
perly to be taken, unless the proper sense be dissonant from the
scope of the text, or contrary to the analogie of Faith, or honesty
of manners: neither of which hath been proued of the proper
sense of these words; nor of any of the Prophetsis upon which
you strive so much to impose a figurative sense. And as you hav
not brought a reason to remove my doubting in this former pas-
fage: so you have not proued, the reason of my doubting in the
other, to be naught. For in saying, [that albeit the souls be not ta-
ken away from all the Jews, and from all the Nations (in which
sense it shall never be taken away, &c.) yet certainly it is taken away
from the Jews, and from all Nations, so many of them as turn
to the Lord, &c.] In saying thus, you say nothing to the purpose:
for was it not thus when the Prophet spake these words? was not
the vail then taken away from as many of the Jews, and of other Nations, as were then turn'd unto the Lord? And when St. Paul said, Even unto this day, when Moses is read, the vail is upon their heart, nevertheless when it shall return unto the Lord, the vail shall be taken away: were there not then more Jews converted to the Christian Faith, then have been ever since? and yet the Apostle faith, that the vail was then upon their hearts, and speaks of the removing of it from them, as of a thing to be done, and not then done; although those were then converted which God had appointed to be then converted. And therefore the Apostles words are to be understood of the removing of the vail from all the Jews, and not from some only. And the Prophet faith likewise, that God will destroy the Covering cast over all people, and the vail that is spread over all Nations; which cannot be fulfill'd when onely a part of the vail is destroy'd, as you understand it; but shall be, when the whole vail is destroyed. And that it shall be wholly destroyed, the Prophesie of Isaiah, chap. 2, v. 25, which showes, that all Nations shall goe up to the mountain of the Lords house, to be taught in his ways; and the same Prophets words, ch. 11, v. 9, for the earth shall be full of the knowledge of the Lord, as the waters cover the Sea. And the Prophesies which shew that all Nations shall goe up to Jerusalem to worship, doe with the preceding Prophesie joyfully testify: and therefore this first clause of your parenthesis doth flatly denie, what God doth frequently affirm. And the Scripture which you have alledged, is us'd only as a dashing glasse to dazzle the eyes of the heedleffe or unlearned Reader, for that of Is. chap. 2, ver. 11, hath relation to the severall ages, Sexes, and conditions of men, as the preceding verse doe shew: so that [to all men] there, is no more then to all sorts of men, young, and old, male and female, Master and servant. And yet it might be true too, that the grace of God that bringeth salvation, had then appeared unto all Nations; in regard of the report and publishing of it amongst them, as St. Paul faith, Rom. 10, ver. 18, although not in regard of any effectuall participation of it by them. And as for that text, in the 2 Cor. chap. 4, ver. 6: what doth it shew, but that God had reveal'd unto the Apostle and his Assistants, what they preach't unto others: to wit, the knowledge of the glory of God, in the face of Jesus Christ? and quid bonum ad R. homen, what can you conclude from hence?

Israel's
Israel's Redemption.

46. Againe, I know no reason, why we should give more credit to
the metaphorical interpretation of these Prophecies, then to the
figurative exposition which some presume to put upon those
words in the 12. of Zechariah, at the 10. ver. although St. John in his 19.
chap. at the 37. ver. hath alledged them as the onely cause that
our Saviours side was pierced: of which fact doublesthe there had
been no necessity, if the Prophecie were not to be understood in a
literall sense; and to say with others, that it was thus fulfill'd in the
Disciples, who beheld our Saviours sufferings, is not onely to rob
the Prophecie of its right end, but also to make the Disciples guil-
ty of their Masters death: for the text faith expressly, They shall
looke upon me whom they have pierced. Where also it followes, And
they shall mourn for him, as one that mourneth for his onely Sonne, and
shall be in bitterness for him, as one that is in bitterness for his first
borne. In that day shall there be a great mourning in Jerusalem, as the
mourning of Hadadrimmon, in the valley of Megiddon. But who can
at the same time earnestly bewail that mans death, whose punish-
ment they themselves doe not onely procure, but socrat at? as all
that murdered Christ, did at his.

Mr. Petrie's Answer.

1. He useth here rhetorical terms, but certainly it cannot be concei-
ved by his words, whether he takes them properly, or improperly: but we
give no other interpretation of the Prophecies then be literall, that is,
chiefly intended as be confesseth, page 37.

2. The Evangelist saith that Prophecie of Zechariah to be properly
fulfil'd in that part, that the sides of our Saviour were pierced, and no
Interpreter saith, that the rest of that Prophecie was fulfilled at that in-
stant; but we may justly thinke, that many of them who swent unto
his death did mourn for that their fault; seeing our Saviour prayed unto
his Father to forgive them, Luke 23. 34. and the same Evangelist
beareth witness, that they who had crucified him, were at the preaching
of Peter pricked in their hearts, Acts 2. 23. 37. whereby we conceive
that that Prophecie was not fulfill'd in the Disciples, neither in respect of
the piercing his sides, nor of looking to him at that time, (for they all
fled away, except John) but in the Jews, who indeed by wicked hands
did crucifie him, and looked upon him, and afterwards did mourn for
him, as one who mourneth for his onely Sonne: and the mourn-
ning was great, when 3000. were together pricked in their hearts. Now consider whether this exposition be more consonant unto these words of the Prophet, or that other, whereby it is alleged, that all the Jews who did not see him pierced, shall after so many hundred years mourn for their Fathers, smell and mixtious, contrivance: the former is fulfilled in the same person within the space of seven or eight weeks; and the other is not of the same person, neither within the space of 1600. years, if at any time it shall be verified.

Reply.

1. This is the second time that you cavill at my using of the word literall, for proper, although I herein speake but as Divines commonly speake, out of whom it were easie to fill up many pages with instances for the confirmation of this sense of the word. For what is the meaning of it in this Question, An dogmata fidei ex solo Scripturae sensu literali, non autem mystico figurato et parabolico stabilenda sunt, thus it is proposed by Stagmarius; and by Bros., and thus, An dogmata fidei e solo sensu literali, non autem mystico stabilire commercio aedicit: two passim? and in the abridgement of the substance of Religion set forth by Amandus Polanus, page 127. concerning typical Oracles, are these words. Of the first sort are they which are understood of both of them, that is, the type and the substance together, and are to be taken properly, or as they use to speak, literally, as Ex. 12, 43. Ye shall not break a bone of it. And now who hath showed himselfe the novice? have I, in following Divines in the use of this word? or you in carping at me for it? And whereas you boast [that you give no other interpretation of the Prophecies, that be chiefly intended,] it were well if you did not: but surely you cannot prove your mysticall sense to be the sense chiefly intended: neither do I say that it is, in telling you, that Interpreters doe chiefly expound the preceding Prophecies of the joyning together of the Jews and Gentiles into one Church: for as I grant that they doe rightly conceive of the subject of these Prophecies, in affirming that they concern the uniting of the two people; so I allow not of the application of this union to the time of the substituted Gentiles calling, by their mysticall interpretations of them.

2. That the Evangelist allegedst this Prophecy of Zeeb, as then fulfilled, only touching the piercing of our Saviours side, I wil
ingly grant; and as the rest of the Prophecy was not at that time fulfilled, so that it had not been since fulfilled, I do also affirm. And yet if you look into Cornelius à Lapide, you shall find, that some have said it was then wholly fulfilled in the Disciples; of whom there were more present than St. John, as St. John himself records; I say more of the Disciples, if no other of the twelve, and therefore it is false, that our Saviour was not beheld by the Disciples. But as I say, that this exposition is quite contrary to the evidence of the Prophecy, which speaks of the piercing of Christ by his enemies, and not by his friends; so I say too, that your expounding of it as fulfilled by the Jews that were pricked in their hearts at Peter’s preaching, Acts 2. ver. 23. 37. is not so consonant to the words of the Prophet, as you imagine. For albeit that many, if not most, of these Jews were consenting to his death, and upon their conversion were sorrow for their sin; yet the occasion of all this sorrow was Peter’s preaching, was the hearing I say, of what they had done, and not the beholding of their pierced Saviour, which the Prophet mentions as the only occasion of their sorrow by whose mourning this Prophecy is to be fulfilled. And our Saviour himself also hath foretold, Matth. 24. at the 30. ver. that this mourning is to be fulfilled at his next appearing, his words are, Then shall appear the sign of the Sonne of man in Heaven, and then shall all the Tribes of the earth mourn, and they shall see the Sonne of Man coming in the clouds of Heaven with power and great glory. Whom then shall we believe, our Saviour and the Prophet? or you? For what though the Jews which shall mourn for him so long after his suffering did not in their own persons, either pierce, or see him pierced? yet as Levi is said to pay tithes in the loynes of his Father Abraham, so these are said to have done what their Fathers did? and Mr. Brightman, in his exposition of the 7. ver. of the first chap. of the Rev. understands that too of the accomplishment of these words of Zech. which he expounds almost in the same terms as I have done, pag. 16. 17. of his Rev. of the Apocalypse.

Israel’s Redemption.

And what comparison is there, betwixt the grief of a few fearfull and scattered Disciples, for a day or two; and the Solemn mourning of all Judah and Jerusalem, and that to every Family
apart and their wives apart? As therefore this Prophecy doth concern the Jews only, and chiefly the Tribes that crucified their Saviour: doubtless it shall then receive its accomplishment, when God at their general conversion, shall pour upon them the Spirit of grace and supplications, that so they may at once obtain the forgiveness of their sins; and thus lament their forefathers malicious and cruel contrivance, and their owne hereditary and wilful approbation of the death of Christ; who shall then descend unto them, to restore their Kingdom, and to reign over all the earth, as it is in the 14. chap. of the same Prophet at the 5. and 9. ver. &c.

Mr. Petrie's Answer.

It is said, ver. 11. There shall be a great mourning in Jerusalem, and ver. 12. and the Land shall mourn, every Family apart, &c. whereby is intimated a distinction of the mourning in respect of place: and as they did mourn at Jerusalem publicly, so we may easily conceive that these who had resorted at these publick Feasts unto Jerusalem, did likewise mourn apart after their returning; and were not contented with one days mourning (all facts that are credible are not written;) And therefore this Prophecy doth concern the Jews (but not only; seeing even the Gentiles may be said to have pierced his sides by their sinnes meritoriously, and to looke on him by faith, and mourn for their guiltiness, &c.) and chiefly the persons that crucified their Saviour: So doubtless it is great impudence to affirm, that the same Prophet chap. 14. 5. and 9. ver. saith Christ shall descend unto the Jews to restore their Kingdom, for there is not one word of restoring, nor of the Jews Kingdom in these two verses.

Reply.

As in the preceding answer you have applied the accomplishment of Zech. words, ch. 12. ver. 10. to the Jews converted by St. Peters first Sermon: so in this you endeavour to parallel their mourning, with the great and solemn mourning so largely express in the following verses of the same Prophecy. For it is said ver. the 11. There shall be a great mourning in Jerusalem, &c. and ver. 12. The Land shall mourn, every Family apart, &c. [whereby is intimated (say you) a distinction of the mourning in respect of place: and as they did mourn at Jerusalem publicly, so we may easily conceive, that these who had resorted at these publick Feasts unto Jerusalem did like-
wise mourne apart after their returning—(all this is very credible are not written.) And therefore on the contrary you have written here what is not credible. For is it credible that the mourning of 3000 is any way comparable to the solemn and universal mourning of all Judah and Jerusalem for Jeshah, 2 Chron. 35, ver. 24, 25. to which the mourning in this Prophecy is compared? Or is it credible that any of those Jews who returned unto Jerusalem out of so many Countries as are rehearsed, Acts 2, ver. 9, 10, 11. were of the Families of David and Nathan, when as the Tribe of Judah was not then carried into captivity by the Romans? And if they mourned after their returne into their several Countries, into Mesopotamia, Cappadocia, Pontus, and Asia, &c. this was out of the Land, whereas the mourning the Prophet foresewes is to be fulfilled only in Jerusalem, and in the land of Judea, and it is to be observed by men and their wives apart, and what circumstance is there in the 2. chap. of the Acts from which you can gather, that any of the 3000 you speake of, were women? yea it is to be observ’d by all the Families of the Jews that remaine, that is, that are living at the accomplishment of this Prophecy, and therefore the repentance of these 3000, could not possibly be the mourning here spoken of by the Prophet. You lay next, that this Prophecy doth concern the Jews, and chiefly the persons that crucified their Saviour, but not only, seeing even the Gentiles, &c. And did you not tell us even now, [that you give no other interpretation of the Prophecies than is chiefly intended?] How then can you lay here, that this Prophecy is chiefly meant of the Jews in a proper sense; and yet meant also of the Gentiles in a figurative sense? is not this to give another sense besides that which is chiefly intended? and do you think that both these senses are intended? If so, how shall we know certainly which is chiefly intended? Surely to affirme that the Holy Ghost doth intend a double sense in these Prophecies, is no small error; seeing it makes God to have, as it were a heart and a heart; to be I say, as a double dealer, who speaks one thing and means another: and shall we consent thus of God? God forbid. Tea, let God be true and every man a liar: as truth then is but one, so doubtlesse there can be but one true sense of any place in the Scripture, but one sense intended by God; and therefore to make the Scripture Janus-like to look two ways, is from man and not from
from God, and it is the readiest way that I know to foment division amongst men. But, there is yet the heaviest charge behind, for [it is great impudence, you say, to affirm that Zechariah chap. 14. ver. 9, saith Christ shall descend unto the Jews to restore their Kingdom, for there is not one word of restoring or of the Jews' Kingdom in these two verses.] And yet his descending and reigning over all the earth is expressly foretold in these two verses, and shall he come to be King over all the earth, and yet not restore the Kingdom of the Jews? what City then shall be the royal City of this great King, if not Jerusalem, whose extraordinary restoration is promised in the verses immediately following, and to which all the Nations shall go up to worship, as the latter part of the chapter doth foretell? And what people shall be the choicest subjects of this great King, if not the Saints that shall come with him, and the Jews (his brethren according to the flesh) whom he shall then deliver from their enemies, as the judgment revealed in the 12, 13, 14, and 15. verses doth declare? Certainly you must needs grant, that the Prophet hath here foretold the restoring of the Jews (though he useth not these very words, which I say not,) unless you will deny that the 9. verse is meant of our Saviour reigning on earth as man, and how can you doe this, when as the Prophet faileth plainly, that our Saviour shall be King over all the earth after his descending to the earth, and not while he is in Heaven? Thus then the great impudence of your innocent assertion, is nothing but the graceless imprudence of your choleric aculence; and this one Prophecy which first shews our Saviour coming with all the Saints, and then his reigning over all the earth, doth infallibly prove all your answers to the other part of the Treatise, to be (as the answers to this) but mere shifts, and evasions.

Israels
And thus much of the felicity of that remnant of the Nations which shall outlive the rest at the Jews returne. Now a word or two of the alteration of the sensitive and senseless creatures at that time. The wolfe, saith Isaiah in his 11. chap. at the 6. ver. shall dwell with the Lambe, and the Leopard shall lie downe with the Kid: and the calfe, and the young Lyon and the fasting together, and a little child shall leads them. And the Cow and the Beare shall feed, their young ones shall lie downe together; and the Lyon shall eate strauw like the Ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the Cockatrice den. They shall not hurt nor destroy in all my holy mountaine: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in the 65. chap. at the 25. ver. The wolfe and the Lambe shall feed together, and the Lyon shall eate strauw like the bullocke; and the dust shall be the serpents meat: they shall not hurt, nor destroy in all my holy mountaine, saith the Lord.

Where wee may observe against such as understand by these expressions the effects of preaching on the hearts of cruel minded men; that they are a part of those prophecies which concern the Jews deliverance, and therefore can have no relation to the calling of the Gentiles.

Mr Pereys Answer.

As wee have nothing as yet of the felicity of the Nations at that imagined time; so these infusing prophecies make nothing to that purpose, for in Ha. 11. 10. immediately after the forecited words it is said, In that day there shall be a root of Jesse, which shall stand up for an ensigne of the people: to it shall the Gentiles seek, &c. Marke 1. be saith, In that day, so he confirmeth the preceding and following things into the same time. He speaketh expressly of the calling of the Gentiles, as it is also said Rom. 15. 12. 3. In the words preceding ver. 1. he speakes of the first comming.
of Christ: A rod shall come forth out of the stemme of Jesse, and a branch shall grow out of his roots. 4. In the words following that testimony, he speaks of the calling of the Jewes and Gentiles together, as was expos'd before. And therefore this prophecy concerneth not the Jewish Monarchy, and these words may be better expos'd allegorically then properly.

Reply.

As it is very untrue that you have had nothing from us of the felicity of the Nations in the day of the Jews deliverance, for we have brought you many unaccomplish'd prophecies out of God's word to conforme it; so it is very true, that the reader hath had no thing from you of this felicity, seeing you have wholly conceal'd from him those prophecies in which it is reveal'd. And those ensu'ing prophecies doe speake of the restauration of the creatures both sensible and insensible at that time, for which purpose they were all'ded, and not to shew the felicity of the Nations; which yet may well be gathered from the large mercy which God keepeth in store even for the dambe and insensible creatures in that Day; in that day, I say, so frequently foretold by God, and not fall'ly imagined by us. But to prove that these prophecies doe not concern the restauring of the sensible creatures to their primitive innocency at the redemption of the Jews, you bring sore raw and trilling reasons. For reciting the 10. verse, In that day there shall be a roote of Jesse, which shall stand for an ensigne of the people, to him shall the Gentiles seek. You bid us; [Mark first, that be saith in that day, so be enjynes the preceding and following things to the same time.] And wee say that the restauring of these creatures to their original perfection; the coming in of the fulness of the Gentiles; and the redemption of the Jews are all to be performed in that day. [Secongly (you say) that he speaks expressly of the calling of the Gentiles, as it is cited Rom. 15. 12.] And wee say, that as some Nations of the Gentiles were for long agoe call'd to the knowledge and obedience of the Gospel; so at our Saviour's next appearing, all other Nations of the Gentiles shall be call'd unto it. [Thirdly, you say, that in the 11. ver. he speaks of the first comming of Christ, A rod shall come forth out of the stemme of Jesse, and a branch shall grow out of his roots.] And this we say too, and yet wee say with all, that as the foure verses immediately following may as well, if not rather, be understood
of his actions at his second coming, then at his first: so all that
follows in the 8, 7, 3, 8, 9, 10, 12, 13, ver. &c. is to be fulfilled only
at his second coming, which the first part of the 10. ver. speaks of.
And you may not thinke it strange, that both the first and
second coming of our Saviour are revealed in the same chap., when-
as wee finde them elsewhere revealed within the compass of two.
or three verses, as Isa. 9. 6, 7. and chap. 52. 13, 14, 15. and in other pro-
phesies. Yea you doe seeme to me to acknowledge it, in that you
forlasse the 10. ver. (out of which you gather your two former
observations, and) in which the roote of Jesse is expressly men-
tioned, and fall backe to the first ver. as the onely place in this chap.
that shews the first coming of our Saviour. And [fourthly, you
say, that in the words following that testimony, he speaks of the calling
of the Jewes and Gentiles together, as was expos'd before.] And wee
have before shewed this exposition to be notoriously false; and that
from the 11. ver. to the end of the chap. nought but the wonderfull
redemption of the Jews is foretold. As then you have not yet dis-
proved the proper sense of these prophesies, so doubtless you can-
not fit them with an allegorical paraphrase. For first, as here are
many severall kinds of beasts mention'd, so you must finde-out as
many severall kinds, or dispositions of men to expound them by.
And secondly, seeing in an allegorical sense these prophesies are
apply'd to the conversion of men, you must tel us, why after their
conversion some are cal'd, Wolves, Leopards, Lynxes, Bears, and Cock-
strieses; and others, Lambs, Kids, Culerianc oxen. I say, after their
conversion, for these names they are distinguished by, when they
are said, to lie downe together, and to feede together, and to doe no harm.
And thirdly, you must give us the meaning of these phrases. For
the sucking child shall play on the hole of the aspe, and he that is
made child shall put his hand by the cockstrieses den. The Lyon shall
come knew like a sheep, and of mankind, as well as of beasts, you must tel us what Converts
are alluded unto under the names of these severall sorts of beasts,
and what Converts are meant by the sucking child, the sucking child;
and the meaned child: and secondly, why the names of these beasts
are not to be taken properly for the beasts themselves, whereof
the things here reheard do so well agree with them, and they are
plainly
plainly distinguished from mankind too. And unless you can give us reasonable satisfaction in all this, you doe but vainly say, [that these words may be better expos'd allegorically, then properly.] Yea the proper sense of these Prophecies is further confirmed by the food which God created for every beast of the earth, and every fowl of the aire, and everything that creepeth on the earth to live by, to wit, the green herb, Gen. 1. ver. 30. and by restraint of the wilde beasts and fowles both from their ravenous disposition and feeding, the whole time of their being in the Arke: for seeing Noah was to provide food for them as well as for himself and his Family, Gen. 6. ver. 21. it must needs be granted, that as the Wolf, the Lamb, and the Leopard; the cow, the Lyon and the Bear were did then lie downe together, so they did feed together too: and that the Lyon did eat straw (or hay) like the Oxe: this, I say, must needs be granted, unless we can imagine that Noah did take in flesh into the Arke for the ravenous creatures to live by at that time.

Israel's Redemption.

And besides, is there no hurt nor destruction in all the Christian world, that we should thus flatter our selves with such vaine fancies? or rather when was there none? or where is, the Nation shall I say, or the City, yea the village amongst us, where cruelty is not practised, where such mishifts are not to be found, as can scarcely be paralleled in the Common-wealths of the most barbarous heathen? And as for those words, for the earth shall be full of the knowledge of the Lord, which seem to have been the occasion of the former interpretation, in my conceit, they imply but this, that therefore God will restore to these creatures their primitive obedience, and cause them to be no more offensive to his people; because he hath determined to make himself at that time so well known over all the earth, that his people shall no more offend him, and so the feare of God shall at once be put againe into the hearts of men; and the feare of men into the hearts of the creatures: for the enmity of the creatures, is but the issue of mans sinne, and therefore when God shall pardon the house of Jacob, and cleanse them from all their iniquities (as hath been said) the sinnes of men which are the cause, and the curse of the creatures, which is the effect, shall depart together.
Mr. Petrie's Answer.

1. Albeit this Author will not give glory unto God in fulfilling his promises, yet wee see, that others are not so ingrate: as Aft. 9, 31. Then had the Churches rest throughout all Judea, and Galile, and Samaria: and in other times we finde, that the Christians had their Babylonian days twixt these ten great persecutions, and afterwards in the days of Christian Emperors and godly Kings.

2. Neither doe the Prophet, or Revelation speaking of these times say, There shall never be hurt nor slain ever any man destroy one another; but rather the property of the Church, in this world, is to be militant, and nevertheless Wolves and Lions forsake their cruelty in the person of many converts, and therefore these hyperbolicall complaints might very well be spared.

3. It doth puzzle the Author, that Ebray faith, chap. 11, 9. For the earth shall be full of the knowledge of the Lord, and therefore fancie a private conceit for expounding these words, of which he gives no reason: but we have given sufficient reason for the allegorical interpretation, which is confirmed by these words, to wit, that the abundance of the knowledge of the Lord is the cause, why wicked men leave their wickedness, and adjoin themselves unto the milk of the earth: as our Saviour saith, Matth. 10, 16: I will send you as sheep among Wolves. Of whom certainly many became sheep of Christ's fold, which is a more proper effect of knowledge, than the changing of beasts affections.

Reply.

1. We think that God is best pleased with us, and most glorified by us, when we confess the truth, albeit against our selves: and therefore as we are not so ingrate to deny, that God hath given particular Churches rest, not onely from foreigne enemies but homebred also; not onely from heathenish persecutors, but from heretical too; so we are not so ungodly to deny our own unrighteousnesse, and unthankfulnesse towards God notwithstanding such mercy conferred upon us. For even when these Churches have had such rest, then have they provok'd God afresh; by more than heathenish impieties and oppressions; so that rest from persecution hath been the very seed-time in which the tares of all impietie and injustice, of all manner of misgovernment and misbelief have been sow'd afresh amongst us; and the spring-tide, in which that cursed and numerous brood of the flesh, which St. Paul reckons
up, Gal. 5. ver. 19. &c. hath been manifest in us: as adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulation, strife, seditions, Heresies, envyings, murkthes, drunkenness, revilings, covetousness, and such like: For it was in the time of Israel's rest, that the faithful City became an harlot, and full of murderers, that her Princes grew rebellious, and companions of thieves, that every one of them loved gifts, and followed after rewards: that they judged not the fatherlesse, nor the cause of the widow: that they joined house to house, and field to field, till there was no place: that God looked for judgment, but beheld oppression: and for righteousnesse, but beheld a cry: that the Harp, and the Viol, and the Tabret and Pipe, and Wine were in their Feasts, but they regarded not the works of the Lord, nor the operation of his hands, Es. the 1. and 5. chapters.

And have Christians made any better use of their rest from persecution and destruction? surely no. For it was in the very infancy of the Church, that Ephesus was threatened for leaving her first love; Pergamos for the Doctrine of Balaam, and the Doctrine of the Nicolaitans: Thyatira for suffering Jezebel to seduce the servants of God to commit fornication, and to eat things offered to Idols: Sardis for that her works were not found perfect before God, that is, to proceed from a sincere heart and an upright affection; and Laodicea for her lukewarmness in Religion, Rev. the 2. and the 3. chapter. And seeing it was thus in the first and best age of the Christian Church, how bad, thinke you, hath it been since? surely the same Apostle will tell you, chap. 9. ver. 20, 21.

And the rest of the men that were not killed by these plagues, yet repented not of the works of their hands, that they should not worship Devils, and Idols of gold, and silver, and brass, and stone, and wood, which neither can see, nor hear, nor walke: neither repented they of their murders, nor of their fornications, nor of their thefts. And this great wickedness of Christians themselves, 'tis their envying at, their contention with, and their defrauding of each other; 'tis the mischief they devise against, and the hurt they daily doe one to another, that I have spoken of; and not of the hurt they receive from others; nor of suffering by their heathenish neighbours before the whole Empire became Christian, or by heathenish Nations since that time; and therefore in this part of your answer you have quite mistook the marke, and brought a
record of some particular Churches rest from suffering, instead of their rest from sinning.

2. In the next you give but a false fire; for we are discoursing of what doth inevitably follow from these Prophecies according to the allegorical interpretation of them: and therefore if the Rev. or the Prophet doth speak otherwise of the times, to which you refer these Prophecies, then these Prophecies doe; it is an undeniable evidence against you; that either the allegorical sense is not the true sense of them: or that these Prophecies are not to be accomplished in the time to which you apply them: as indeed they are not: for they shall not hurt nor destroy in all my holy mountain, saith the Lord, which words doe infallibly shew, that the innocencie of the creatures whom this is spoken of, shall be such, as cannot possibly consist with the many mischievous (that I say not unnaturall) actions of Christians amongst themselves: but may very well be fulfilled in the generall agreement and gentlenesse of the dumb creatures at the appearing of our Lord Jesus: at which time it is, that these Prophecies which reveale the Jewes prosperitie in their owne land, and those which reveale the joynt embracement of the truth by all Jewes and Gentiles, and those which reveale the reducement of the dumbe and insensible creatures to their original perfection, are all to be accomplished; and therefore although it be the propriety of the Church to be militant in this world, that is, untill the appearing of Christ; yet in that new world she shall be triumphant; she shall be rid of all her adversaries, of all her disturbers, as is plentifully declared by the Prophets, and implied in the first part of the 20. chap. of the Rev. But whereas you have alleged these words, as a reason to prove, that there shall be alwayses hurt done by Christians in this world (for these you say are the beasts of whom these Prophecies are to be understood) certainly you are much mistaken in this argument; for it will not follow, that Christians must needs be hurtfull to themselves, because it is the property of the Church to be militant in this world, that is, till our Saviours comming to receive hurt from others. And yet though we deny your Argument, wee deny not what you would infer from it, to wit, that Christians are hurtfull to each other; yea we say (and that without an hyperbole) that they are so hurtfull, that even for this very cause these Prophecies cannot
not be understood of them. For we dare not with our first to make them contradict other Scripture by wresting of them to a false sense, and then to uphold our error by a flat denial of that which God hath spoken in them: by affirming I say, that these words, they shall not hurt nor destroy in all my mountaine, are thus to be understood, they shall hurt and destroy in all my holy mountaine. Yea, we hold it much safer to deny the allegorical sense of them, and so their present accomplishment withal (neither of which any other Scripture, or any circumstance in these Prophecies doth enforce) than to deny what God hath so plainly revealed in them.

3. And yet you go on like a Conquerour, and bear the Reader in hand [that the words in the 9. ver. for the earth shall be full of the knowledge of the Lord, doe puzzle the Author, and that therefore be fancied a private conceit for expounding these words, of which be given no reason.] But surely it doth not puzzle the Author so much, as to make him contradict any thing that God doth say; as you have done to justify the allegorical interpretation of these Prophecies; and therefore it is evident, that your exposition is the private conceit, seeing it crosseth the text, and not mine, which though your accuser, you could not shew to be contrary unto the text. Yea, the reason which I have given for it (for you wilfully belie me, in saying, I have given none) is not only very agreeable unto the proper sense of these Prophecies, but to reason it selfe: for what could more illustrate the wisedome, Justice, and mercy of God in the re-stauration of these creatures, then to ordaine, that man, the creature whose disobedience had been the occasion of subjecting all other inferior creatures unto vanitie, should againe by his obedience (springing from the abundant knowledge of his maker) become the occasion of delivering them from this bondage of corruption? and therefore though it be true, that the saving knowledge of the Gospel hath made and doth still make wicked men to leave their wickedness; yet it is not true that the calling of men out of the state of nature into the state of grace is foretold in these Prophecies, and the words of our Saviour, I send you as shepe amongst Wolves, Matt. 10. ver. 16. are flat against you, for they are meant of the most obstinate enemies of the Gospel: they are meant, I say, not of such as should become shepe, but of such as should kill the sheep, and use their utmost endeavour to keep all other out of the
shall this be fulfill'd? shall it be after the general judgement of the dead mention'd, Rev. 20. ver. 12, &c.? surely no, for then this earth out of which these creatures were made, shall pass away, and be no more found, Rev. 20. ver. 11, then this earth and the works (the creatures) that are therein shall be burnt up, 2 Pet. 3. ver. 10. And we read not of any Starres in the new heaven, or of any beasts on the new earth; yea, besides men and Angels, we read of no more creatures then of a tree of life, and of a river of life in that holy Jerusalem which shall descend from God unto the new earth; the earth with which there shall be no Sea created; and consequently these creatures deliverance is to be fulfill'd at the restoring of Judea and Jerusalem, call'd here by Isaiah, the holy mountaine's, and chap. 2, the mountaine of the Lord's house, and the mountaine of the Lord. And thus by conferring these two Prophecies of Isaiah and St. Paul, it is manifest, what these creatures deliverance from the bondage of corruption is, touching which you say onely [that the Apostle is speaking of the final deliverance of the creature from the bondage of corruption: which is not cleared by that cohabitation of beasts, unless wee will be content with a small portion of deliverance for the general deliverance of the creature.] So that you grant, that the cohabitation of the beasts is their deliverance from the bondage of corruption (and consequently, that the foresaid Prophecies in which it is reveal'd, are properly to be understood, which before you so stoutly denied), but you say with all, that it is [a small portion of the creatures deliverance,] that it is a deliverance but of a part of the creatures: and surely we do not say, that the deliverance of the sensitive creatures is the deliverance of all the creatures; but we say that all the insensitive creatures too shall be restor'd to their Primitive perfection (and so delivered from the bondage of corruption) when these are, as other Prophecies doe foreshew of them. And seeing you acknowledge the Renovation of the creature to be its deliverance, we marvel what you mean in saying that [the Apostle is speaking there of the final deliverance of the creature:] For if you mean by [the final deliverance] a further renovation of it; surely we know not of one renovation of the creature that the Scriptures speake of, and that is to be a perfect renovation of it: but if you mean annihilation and dissolution of it; you hold one more deliverance of the creature than any other Divine doth, to wit, a deliverance
liverance by renovation, and a deliverance by abolition, but wee
denye that the Apostle speakes there of the dissolution of the crea-
ture; and that this is calld a deliverance of the creature from the
bondage of corruption in any place of the Scripture: Yea, wee
see not how the creatures deliverance from the bondage of corrup-
tion, should be a delivering of it into a greater corruption; nor
how the creature should rather earnestly expect such a deliverance
from the bondage of corruption, by which all the kinds of it shall
be destroyed; then desire to continue subject to this bondage, un-
der which all the kinds are preserved. And seeing the creatures
bondage of corruption, is the vanity to which it was made sub-
ject by reason of mans sinne, after its creation; and so cannot be
meant of that corruptible condition of the creature in which it
was created subject to death, and dissolution; it must needs fol-
low, as wee conceive, that the creatures dissolution cannot be its
deliverance. For such as the bondage is, such must the deliverance be:
but the bondage was the alteration which befell it through
mans sinne: after its creation (which was adventitious to it) and
not its corruptibilitie, which was made natural to it by creation:
and consequently the deliverance must be a restauration of it; the
deliverance of the sentient creatures a restauration from their hure-
ful and untame disposition to a mild and harmless, and of the
insensitive, of the Scarres and Heavens from a malignant influence
to a favourable, and from a dimmer to a clarer brightnesse, &c.
And whereas you say, [that the Author collecteth nothing particular-
ly from that text, Isaias 65. ver. 25.] Surely he collecteth as much from
that Prophecie, as from the other; and to this end hath alledged
both together, because both doe reveale the same thing; but if
you want a particular observation from this text, you may take
notice that he faith, And dust shall be the Serpents meat, whereby
he sheweth, that when the Lyon shall eate straw like the bullock, when
all other beasts and creeping things of the earth, and fowles of the
aire, shall live by that food which was appointed for them at the
creation, Gen. 1. ver. 30. the Serpent onely shall feed still on the
nourishment of his cursed, Gen. 3. ver. 14. as a memoriall of his be-
ing the instrument of mans fall, and so of subjecting his fellow-
creatures into vanity thereby. And how could you say [that there
is not any word of the Jewish Monarchy in this Prophecie;] when-

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as these are the verses immediately foregoing, I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more there an infant of days, not an old man that babbleth: for his days shall be an hundred years old. But the froward, being an hundred years old shall be accursed. They shall build houses and inhabit them, and plant vineyards, and eat the fruit of them; they shall not build and another inhabit them; they shall not plant and another eat: for as the days of a tree are the days of my people: and mine eldest shall sing and enjoy the works of their hands: they shall not labour in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them: and it shall come to pass, that before they call I will answer: and while they are yet speaking, I will be there. The wolf and the lamb shall feed together, etc. What think ye of all this? doth it not plainly shew the future establishment and prosperity of the Jews in their own land, as the latter part of the 11. chap, doth their returne to it? and are not the dumb creatures as plainly distinguished here from the Jewes, as in the 11. chap, from the Jews and Gentiles? what then shall we say of you, who have so little care of your credit, and regard of your conscience, as to denie, that there is any word of the Jewish Monarchy? surely you have need of such readers as will swallow all you say with as implicit faith: for if they take the course of the noble Bereans, and search whether it be as you say or not, you will often be found a traitour to the manifest truth of God; a crime doubtless of no low ranke, a sinne of no light dye.

Israel's Redemption.

Another Prophecy touching the renewed estate of the creatures, is to be seen in the 30. chap. of Is. at the 23. v. Then shall be given the rain of thy seed, that thou shalt sow the ground with it: and bread of the increase of the earth; and it shall be fat and plenteous: In that day shall thy cattle feed in large pastures. The Oxen likewise, and the young Asses that ear the ground, shall eat clean provender, which hath been winnowed with so Howell and with the fanne, and there shall be upon every high hill, rivers and fountains of waters, in the day of the slaughter, when the towers fall. Moreover, the light of the Moon shall be as the light of the Sunne, and the light of the Sunne shall be sevenfold, or the light of seven days, in the Day that the Lord shall redeem the breach of
his people, and healeth the stroke of their wound. But the great increase
of the light of the Sunne and Moone here spoken of, is in the 60.
chap. at the 19. ver. plainly gainesayed, the words are these. The
Sunne shall be no more thy light by day: neither for brightness shall the
Moon give light unto thee, but the Lord shall be unto thee an everlasting
light, and thy God by glory. Where if it had been said, that the Sun
should no more burne thee by day, nor the Moone by night, as it is in the
121. Psal. or smite them, ait is in the 49. chap. of Esai. at the 10.
ver. I could have sent you for an answer to the fourth chap. of the
same Prophet at the 5. ver. 'The Lord will create upon every walking
place of Mount Sion, and upon her assemblies a cloud and smoke by day,
and the shining of a flaming fire by night: so upon all the glory shall be
a defence. And there shall be a Tabernacle for a shadow in the day
from the heat, and a place of refuge and for covering from storms and
from rain. But feeling it is said, The Sunne shall be no more thy light
by day, these places will be better reconciled, if we acknowledge,
that in the 60. chap. there is a mixt rehearsal of those blessings,
which are properly to the heavenly Jerusalem (which as it is,
Rey. 21. ver. 23. and chap. 22. ver. 5. hath whose of the Sunne, mea-
ther of the Moone to shine in it) with those which the Jews shall
receive at the restauration of their earthly Jerusalem: for such a
mixture of things, which shall in their execution be many genera-
tions apart, is very usual in the Prophets.

Mr. Petrius. Answer.

Here he shews no Argument for this purpose, but gives a base for reconcil-
ing the 26. ver. with chap. 60. 19. but all this travail might have
been saved, if he had considered, that Isa in chap. 30. hath a particu-
lar warning for the Jews in his owne time: he speaks not there of any
returning of the people; but in the beginning be reproved them for their
confidence in Egypt, and for their contempte of the Word, and in the midst
be foretells the mercies of God on them, and lastly assures them of the
destruction of their enemies the Assyrians by name: all which were ac-
complished in his owne time, as we may finde in chap. 37. and for these
cases nothing in that 30. chap. can make for the restauration of the
creatures at that imagined Monarchy.

Reply.

How, you say, he shews no Argument for this purpose, but gives a
base for reconciling the 6. ver. with chap. 60. ver. 19. And doe you

speaketh this in good earnest? I pray then tell us, when the light of the Moone shall be as the light of the Sunne: and when the light of the Sunne shall be seven fold, as the light of seven days; if it shall not be fulfilled at the time of our Saviours reign on earth. For as yet it hath not been thus, and after the last resurrection it cannot be, because then the day and night shall come to an end, as it is Job 26. ver. 10. because then these Heavens in which the Sunne, Moone, and Starres are set shall passe away, shall be no more found, as it is, Rev. 20. ver. 11. and Job. 14. ver. 12. And therefore it must needs be thus at the restoring of the Kingdoms to Israel, or as the Prophet here expresseth it, in the Day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound, and so here is not only a baze: but such an argument too for our purpose, as you know better how to avoyde, then answer, how to accoetile, then to reconcile with your opinion: (and yet if you like not the baze you speake of, I can give you another baze, for perhaps that text in the 80. ch. may be thus understood, to wit, that the cloud which chap. 4. the Lord hath promised to create upon every dwelling place of mount Sion, shall both defend it from the heat of the Sunne, and be it selfe a light unto it by day, and that the flaming of the flaming fire, which he will create, shall be in stead of the brightness of the Moone unto it by night) But [all my travell in the reconciling of the 26. verse of this chapter, with the 19. ver. of the 60. chap. might have been spared, you say, if I had considered, that Isa. chap. 30. had a particular warning for the Jewses in his owne time, and so repeating the several heads of the chap. you conclude, all which were accomplisht in the Prophets owne time, as we may finde in chap. 37.) And what doe we finde there? doe we finde that the threatening against the Jewses, chap. 30. for their confidence upon Egypt, and their contempt of Gods word, was fulfilled in Sennacheribs threatening to come up against Hezekiah? no, but the contrary, that Sennacheribs was disappointed of his purpose by Hezekiab prayer unto the Lord. Doe we finde then that the destruction of the Assyrians which is foretold in the 30. chap. was fulfilled in that slaughter of an hundred and fourscore and five thousand of Sennacheribs Army mentiond chap. 37? no, for that slaughter was an extraordinary Judgement of God by an Angel sent in the night to destroy them: but the destruction spoken of in the 30.
chap. was to be in more than one place, and to be performed with Tabrets and Harpes: and in battle of shaking, as the 32. verse doth declare. Doe wee finde then that the mercies of God forecasted in the midst of the 30. chap.—for the people shall dwell at Sion in Jerusalem, thou shalt wepe no more.—And there shall be upon every high mountaine, and upon every high hill rivers, and streams of water—Moreover the light of the Moone shall be as the light of the Son, &c. Doe we finde it recorded in the 37. cb. that these things were fulfill’d in the Prophets dayes? no, we finde not a word there touching ought of all this Prophecie; and therefore the 37. chap. is only a Chronicle of that which passed betwixt Hezekiah and Sennacherib; and no Register of the accomplishment of what is foretold in the 30. chap. and consequently Mr. Petrie in affirming this, of purpose to shift off the invincible evidence of that which wee have alledged out of the 30. chap. for the restauration of the creatures, hath shewed himselfe a teacher fit for none, but such as the Prophet mentions, chap. 30. ver. 10. Who said unto the Prophets, Prophecie not unto us right things; speake unto us smooth things, prophecy deceits.

Israel’s Redemption.

And it is the more likely to be so here, (not only because the words immediately following in both Prophecies are in sense all one; for they shew the same reason wherefore the Sun and Moone should no more give light unto them, but also) because the happinesse which the Jews shall then be made heirs of, shall never againe be interrupted by any misery. For the ransomed of the Lord shall returne, and come to Sion with songs and everlasting joy upon their heads. They shall obtaine joy and gladness and sorrow and sighing shall flee away. Esay be 35. at the 10. ver. And lest one should conceive that the Judgement of the dead (plainly describ’d in this 20. chap. of the Rev. at the 11, 12, &c.) shall either suspend or disturb this joy; Saint Paul in the 1. Epist. to the Cor. the 6. chap. the 2. and 3. ver. hath told us, that the Saints shall judge the world; that is, the wicked men that have been their oppressours; and judge the An-

* These first words may not

refer’d also to the time of the Saints reigne on earth; for it is their priviledge at their entrance into their Kingdom, and throughout the whole space of their reign, to judge the world, that is, all Nations of the Gentiles, with the Judgement of Government and Reformation; with the exercise of a Civill and temporall power over them; as in the Prophecies of
the Gentiles subject unto them, it may plainly be seen. And it is their privilege at the last resurrection, to judge the world, and the Devil, that is, all evil as well as angels, as men, by a joint approbation of their small and perfect condemnation, of the full accomplishment I say, of their eternal reprobation.

For, that is, the evil spirits, that have been their tempters; and therefore shall not be thrust down to the barre amongst them, but advanced to the bench against them; an addition doubtless to their former happiness, and no abatement of it.

Mr. Petri's Answer.

Some word of Isaiah 35, 10. must be taken in another then the proper signification: for if the word Sion be not taken for the Christian Church, but for that hill within Jerusalem, and the word Returne be meant of bodily returning of the Jews, the words everlasting joy, (being taken for worldly joy) contradicts the sense of the thousand years Monarchy, which shall end with an instructing of the Gentiles against the Jews: but, if the redeemed of the Lord be espoused for the faithful, whom Christ our Lord hath redeemed with his blood, and their returning and coming to Sion, be their repenting and joyning to the society of the Saints, then the everlasting joy is clear by the words of our Saviour, John 16, 22. Ye now have sorrow, but I will see you againe, and your heart shall rejoice, and your joy shall no man take from you.

And as the Judgement is unquestionable, so it is justly doubted, whether the Apostle meaneth the Jews, I Cor. 2, 3, seeing our Saviour saith, Mark 19, 28. Ye who have followed me in the regeneration, when the Sonne of man shall sit on the Throne of his glory, shall sit upon twelve Thrones judging the twelve Tribes of Israel, where the twelve Tribes are not Judges but judged. But certainly he meaneth not of their judging in the temporal Monarchy, seeing the Angels shall not be judged before the universal Judgement: And, the Apostle saith, how much more things appertaining unto this life? whereby it appears, that in the last part of the verse he understands a Judgement not in this life. And in both respects these words of the Apostle are a diminution doubtless, unto that imagined Monarchy.

Reply.

Without doubt if the Reader will take all to be true that you say, he shall never finde you in an errour: But if you have no better reason to prove, that the words [Sion and Returne] must be taken in another then a proper signification: but because you con-
ceit, that the words [everlasting joy] cannot consist with the insurrection of the Nations at the expiration of the thousand years; you doe but deceive your selves with this reason. For though the thousand years peacefull reigne shall be terminated, by the Gentiles insurrection at the loosing againe of Satan; yet the joy of the Jews (here reveal'd) is not limited by it. For we read indeed of the surrounding of the Saints by the Nations, Rev. 20. ver. 9, but we read not there of any feare in them, or hurt done unto them; yea wee read onely of the small overthrow of their enemies. And whereas the better to countenance your argument, you call the [everlasting joy] here, a worldly joy; I pray what reason moves you to imagine that the joy promised by God to the converted Jews (whom he calls his elect, and whom others, he faith, shall call the holy people, and the seed which the Lord hath blessed) should rather be a worldly joy then such a joy as our Saviour promised his Disciples, John 16. ver. 22. Is it because the Jews are to be Inhabitants on the earth, after they receive this everlasting joy, that you were not the Disciples Inhabitants of a more sinfull world, then these Jews shall be, when they were made partakers of the joy which no man could take from them? This reason then cannot prove your Epithete to belong rather to the joy of the Jews, then to the joy of the Apostles; and yet unless this be the reason of your calling it a worldly joy, I cannot conceive why you should thinke, that after the Jews are so plentifully impor'td with the Spirit of God, as the Prophets do foreshew they shall be, their joy should not be as spiritual and inseparable as the Apostles was. And although it be unquestionable from the passage of St. Paul, in the 1 Cor. chap. 6. ver. 3, that the Judgement of all evill as wel Angels as men, is at the last resurrection to be passed on them, by the joynt approbation of the whole number of the elect; yet seeing it is not unlikely, that by [the world] ver. 2, the Apostle means rather the Nations of the Gentiles in the time of Christ's reigne on earth, then the number of the reprobate at the generall Judgement of the dead; it may justly be doubted, whether by the word [Saints] in that place also, the Nation of the Jews be not comprehended with the faithfull which our Saviour shall bring with him, as well as in the 20. chap. of the Rev. where it is foretold, that the Nations of the foure quarters of the earth shall be gathered together against
the Saints at the end of the thousand yeares. And the words of
our Saviour to his Disciples, Matth. 19. ver. 28. Ye who have followed
me in the regeneration, when the Sonne of man shall sit on the Throne
of his glory, shall sit upon twelve Thrones judging the twelve Tribes of
Israel, doe help to confirm, and not to confute the Government
of the Gentiles by the Jews. For as the Apostles shall be made the
supreme Governours of their owne Nation under our Saviour:
so doublest thou other glorified Saints both of the Jews and
Gentiles be chiefe Governours under our Saviour over other Na-
tions, according as it is said, Rev. 5. ver. 10. and chap. 20. ver. 4.
and as the parable, Luke the 19. of the Noble-mans distribut-
ing of ten Cities to one servant, and five to another doth imply: for
who is that Noble-man, which is gone into a farre Countrey to
receive for himselfe a Kingdom, and to returne, but our Savi-
our? whom the Heavens must receive untill the times of restitution
of all things, &c. Acts 3. ver. 21. who also spake that Parable, be-
cause he was nigh unto Jerusalem, and because the Jews errone-
ously thought that the Kingdom of God should immediately ap-
peare, should be set up then at his first comming. And as the glor-
ified Saints shall be chiefe Judges under Christ, so wee may well
thinke, that many of the unglorified Saints of the Jewish Nation
shall be employed by them in the administration of their Govern-
ment, seeing Isaiah chap. 14. ver. 2. faith plainly, that they shall
take them captives whose captives they were, and shall rule over their
oppressors. And suppose that none of the unglorified Jews should
be employed in this government, yet when our Saviour himselfe
shall be King over all the earth, and all the Saints that come with
him, Princes under him: when the Nation of the Jews shall be
his naturall Subjects, and all other Nations tributaries and ser-
vants unto them: when they shall be comprehended by the name
of Saints, with those undefined ones that Christ shall bring with
him: when all this shall be: what Nation shall the Gentiles be
said to be governed by, but by that which they live in subjection
unto, and of whom their King came, and amongst whom he shall
reigne? And thus much touching your first pretence, that the
Gentiles shall not be judged by the Jews; because the Jews are to be
judged by the Apostles. Which is all one as if you should say, that a
Nation that lives under any government is selfe, cannot govern
other
other Nations that are in subjection unto it. Your next pretence is 
[that our Saviours words are not meant of the Apostles judging in a 
temporall Monarchy, seeing the Angels shall not be judged before the uni-
versall Judgement.] But where doe you finde, that our Saviours 
promise to the Apostles, is not to be fulfill'd, before the judging 
of the Angels? And what shall we understand by [the twelve 
Tribes of Israel] according to your opinion? Shall we take them 
for the rest of the glorified Saints? No no, they cannot; for they 
shall be all Judges at the universal Judgement as well as the Apo-
stles. Shall we take them then for the reprobate of the Jewish 
Nation? Surely we finde no such signification of these words in 
all the Scripture, neither doe we finde it taught by any, that the 
reprobate of one Nation, shall be judged by some of the Saints 
onely, and the reprobate of another Nation, by others of the 
Saints: but that all the Saints shall joyntly judge all the repro-
bate both Angels and men, onely by according to the Judgement 
that our Saviour himselfe shall give against them: and this may 
be gathered from the Apostle, who faith not thus, Know yee not 
that the Apostles, or Prophets: but, know yee not that we shall judge 
the Angels? he speaks of all, and not of some Saints only: seeing 
then the twelve Tribes of Israel: as you apply this laying to the 
universal Judgement, can neither be taken for the rest of the 
glorified Saints, nor for the reprobate Jews, it must needs follow, 
that you are out in your application, and consequently, the twelve 
Tribes of Israel, must be taken for the Nation of the Jews, over 
which the Apostles shall sit as Judges in the time of our Saviours 
reigne on earth. And how else should this promise of our Saviour 
imply a priviledge to the Apostles above the rest of the glorified 
Saints, for their following him in the time of his temptation, if it 
did not constitute them alone to be supreme Judges under him over 
that Nation which shall be nearest and dearest unto him in his 
Kingdome? For seeing all other Saints shall joyne with them in 
judging of the reprobate Angels, much more shall they in judging 
the reprobate Jews, which cannot be so much honour unto the 
Disciples, as the judging of the reprobate Angels: and so the 
great priviledge which our Saviour promised the Disciples shall ac-
cording to your opinion, be farre inferior to that which St. Paul 
affirms to be common to all the Saints. And whereas you say,
Israel's Redemption

And this is as much as I need say, though not above half, that the Prophet saith, concerning the Kingdom in the text. I will therefore shut up all with that solemn profession of God, in the 31. chap. of Jer. at the 35. ver. Thus saith the Lord, which giveth the Sun for a light by day, and the ordinances of the Moon, and of the Stars, for a light by night; which divideth the Sea, when the waves thereof roar: and the Lord of Hosts is his name. If then Ordinances depart from before me, saith the Lord, then shall the seed of Israel also cast from being a Nation before me for ever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath; I will also cast off all the seed of Israel, for all that they have done, saith the Lord. And with that humble complaint of Israel, whom God in the 7. of Micah, at the 8. ver. makes to prophesie thus of her selfe. Rejoyce not against me, 0 mine enemy, when I fall, I shall rise; when I sit in darkness, the Lord will be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until I be plead mine cause, and secure Judgement for me. He will bring me forth to the light, and I shall behold his righteousness.

Mr. Bessie's Answer.

We acknowledge both in their own sense and truth, but nothing is in them, nor collected out of them for use of this purpose.

Reply.

If you will acknowledge them both in their own sense, you must acknowledge them so for our purpose; for you must acknowledge, that the Nation of the Jews, which now sit in
darkness, which now beares the indignation of the Lord; because he hath sinned against him; shall againe be brought forth to the light by him: as Micah faith here. And the foresaid protestation of God by Jer. chap. 31. touching the preserving of the Jewish Nation will force you to acknowledge your error page 20. where you say [that now through many ages Ephraimites are not knowne in any part of the earth.]

Israel's Redemption.

And so I passe from the thing to be restor'd, which is the Kingdom of Israel: to the Person by whom it is to be restor'd, which is Christ the Lord, at his next appearing. For they asked of him, saying, Lord, will thou at this time restore againe the Kingdom to Israel?

Mr. Petrii's Answer.

If the temporall Kingdom of the Jews could be demonstrated one of the Scriptures, the question is next, the king might more safely be refuted: and nevertheless these few millesymes cannot agree concerning the person of their king: for Mr. Macon-thinkes, that Christ shall continue visible King of this Kingdom, and Mr. Archer-thinkes, that Christ judges forevure Kingdom was the Jews, and returne into the Glories for the thousand yeates he was expected, and at the same time the Jews shall be Kings. Tell these two questions be decyded, we might doubt, and neverthelesse let us hear what they can say for a temporary Kingdom of Christ, whether for Jews and Gentiles.

Reply.

The temporall Kingdom of the Jews hath been already demonstrated by such evident Scriptures and unanswerable Arguments from them, as you durnt not to examine; and it is now (praised be God for his good leave and assistance) deliverd also from that darkness which your defeating allegories, and farre fetched interpretations did draw over it, and thereby set free from that disgrace and contempt, which you strive so much to bring it into amongst the Gentiles. And our next take is to discover the like fraudulent dealing in your Answers to these texts and reasons, by which we have proved, that our Saviour, who shall restore this Kingdom, shall also reigne over it on earth. And first that the Reader may not take disaste at us before he heare us, you tell him here that these few millesymes agree not concerning the person of their...
their King: for Mr. Manton thinks that Christ shall continue visible King of this Kingdom, and Mr. Archer thinks that Christ shall restore the Kingdom unto the Jews, and return unto the Heavens.] Herein indeed we agree not, and as I heartily wish, that all Christians did so rightly understand the word of God, that there might be no difference at all amongst them: So seeing offences must needs come, and that there must be heresies and divisions amongst us, that they which are approved may be made manifest, 1 Cor. 11. ver. 18, 19. I had rather differ from any man in opinion, then for any respect to depart from one jot or tittle of the truth, which is neither plainly revealed in the Scripture, or may be gathered from it by infallible consequence. And sure I am, that as we find often mention of our Saviour coming again, so Job tells us, chap. 19. ver. 25. that his Redeemer shall stand at the latter day upon the earth, to wit, at the day of his next appearing and the Saints resurrection, at these words immediately following, do declare, And though after my skin worms destroy this body, yet in my flesh shall I see God, &c. And St. Luke, ch. 1. v. 31. records, that the Lord shall give unto him the Throne of his Father David: and Jer. chap. 23. ver. 5. that he shall reign and prosper, and shall execute judgement and justice in the earth; and so say Isaiah, and Zechariah; (yea and we conceive it to be for this reason, especially, that Jude is call'd the Land of Immanuel, Isaiah 8. ver. 8.) and we read not of his departure from the earth again, until the earth it selfe shall passe away at the last resurrection. Yea, unless our Saviour should as well reign over the Jews as restore their Kingdom to them, we cannot conceive, why he should descend before the universal judgement, seeing he can as well restore the Kingdom of the Jews in Heaven, where he is, as if he should descend unto the earth to doe it. But yet your collection from this difference, to wit, [that till these two questions be decided, you may supersede,] is a very dangerous Doctrine. For though [supersede] be a very fine word, yet as you use it, it hath a very foule consequence, for you would have the Reader conceive, that there is no truth in the subject wee treat of, because there is some difference betwixt us in the stating of it: whereas indeed all truth is made the more firme and manifest by difference: else what shall we say of our Religion, there being scarce any one head or Article in Divinity, about which there hath not been,
been, or is not now some difference or other amongst Christians: if then we must supercede from, if we must let passe, if we must have nothing to doe with those things in which there is not a full agreement amongst us: we must omit the use of the Lords Supper, because Papists differ from Lutherans, and Calvinists from both about the presence of Christ in the Sacrament. Wee must not believe our election or Justification, because Divines doe differ about the materiall and formal causes of the one, and the moving and meriting causes of the other: and because there is a difference betwixt you and us about the manner and place of our Saviours Kingdome, we must not believe that he hath any Kingdome, yea, we must quite cast off the worship of God, because we cannot agree about the forme of it, some being for a set forme and others against it; some againe for premeditated, and others for extemporary prayers. And thus to make one truth odious, you stick not to make a shipwrack of the faith: even at once to destroy our whole Christian practise and belief: so contrary is your advice to that of the Apostle in the 1 Thess. chap. 5. ver. 21. Prove all things, hold fast that which is good. Now for conclusion of this first part, I will adde Mr. Brightmans words touching the 7. and 8. ver. of the 66. chap. of Isaiah, and the 3. ver. of the 110. Psal. Many such places of Scripture, faith he, might be brought to this purpose; (he meaneth to shew the generall conversion of the Jews,) and perhaps it would be profitable to bring them, at least for this end, that our Writers might have occasion theryby given them, to consider more diligently of these places, from the right interpretation whereof, I fear mee that we wander, when as we make them to speake of things that be past, whereas they doe fore-tell of things yet to come. In his Revel. of the Apoc. chap. 19. on the 8. and 9. verses pag. 791. and his words on the 11. ver. of the 6. chap. of the Cant. Time, faith he, will teach many things to be in the Prophets, which we commonly interpret as though they were past, whose event is yet to come: and especially (as is seemeth to mee) in the calling of the Jews; which verily little considered of ours, hath darkned (I will not say perverted) the proper and natural meaning of the Prophets in many places.
Cor. 4, v. 8, &c.

Now ye are full, now ye are rich, ye have reigned as Kings without us, and I would to God ye did reign; that we also might reign with you.

For I think, that God hath set forth in the Apostles last, as it were men appointed to death: for we are made a spectacle unto the world, and to Angels, and to Men.
We are fools for Christ's sake, but ye are wise in Christ. We are weak, but ye are strong: ye are honourable, but we are despised.

Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place.

And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:
Being defamed, we intreat: we are made as the filth of the world, and are the off-scouring of all things unto this day.

Therefore say those things to shame you, but as you beloved sons I warn you.

2 Tim. 2, v. 12.
If we suffer, we shall also reign with him.

Rev. 5, v. 10.
And hast made us unto our God Kings and Priests, and we shall reign on earth.

Dan.

- How long shall it be to the end of these wonders? And I heard &c.

Therefore, so is the end of the wonders, when all these things shall be fulfilled, that is to say, when the resurrection shall be, the glory of the Saints shall shine, the glory of the teachers shall be chiefest, and all other things brought to perfection, whereby Christ's Kingdom shall have the preeminence over all; which things if any man judge to be meant of the internal Kingdom already obtained, be destroyeth the Prophecy, which is specially conversant in foretelling things which shall be accomplished, being proper to certaine places and times, and not alike common to all: whereof what observation, or prediction, or admiration can there be, as is of these things, which in the former verse are called wonders? Mr. Thomas Brightman in his Exposition of the last and most difficult part of Dan. Prophetic. pag. 954. on the 7. vers. of the 12. chap.
ISRAELS
REDEMPTION
REDEEMED.

The SECOND PART.

Israels Redemption.

CHAP. I.
That Christ shall reign personally on Earth, a
necessary consequence.

That our Mediatour hath undergone the
Offices of a Priest and Prophet, the Gospel
is our witness: but considering that the
Jews are yet to receive a Kingdom, a
Kingdom in which they shall hold them Isa. 14, ver.
captives, whose captives they are, and in 1203.
which peace and righteousness shall
flourish on the earth; considering this, I
say, we may justly doubt, whether our Saviour hath as yet exes-
cuted the office of a King; and so much the rather, because he
tooke our nature upon him, as well to perform his Kingly of-
office therein amongst us, as either his Priestly or Prophetically;
the glory of this being indeed the reward of that contemp-
and torment which he suffered in the others, and though it can-
not be denied, That he hath already a spoeld Principalities and pow-
ers,
Isaiah Redemption redeemed, or Part 12.


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ers; (that is, the evil spirits) and hath made a show of them openly triumphing over them in his Cross: now that he is ascended up on high, and hath led captivity captive, and given gifts unto men. Nor that he is become the Head of all Principality and Power, (that is, of the Saints and Holy Angels) and is set downe in the right hand of the Throne of God; so that he is able even to subdue all things unto himselfe. Yet that he doth not now reign in that Kingdome, which he shall govern as a man and consequently in that of which the Prophets speak, his own words in the third of the Revelation at the one and twentieth verse doe clearly prove. To him that overcometh, faith he, will I grant to sit with me in my Throne; even as I also overcame, and am set downe with my Father in his Throne: From whence it followes, that the Throne which here he calls his woe, and which he hath not yet received, must needs belong unto him as man, because the place where he now sits, is the Fathers Throne, a Throne in which he hath no proper interest but as God. Again it followes, that seeing he is now in his Fathers Throne, therefore neither is this the time, nor that the place, in which his Throne is to be erected: Not the place, for in one Kingdome, there can be but one Throne: and not the time, for then he should sit in his owne Throne, which now he doth not doe.

Mr. Petris Answer.

He grants, that Christ is now a King, and that he hath accepted the Highly office; but he denies that he hath reigned in an earthly Kingdome, as men: in all which we agree: but we disagree in some particulars. First, That the Prophets have spoken of such a Kingdome, which remaineth as yet to be proved. Secondly, That he sit on a Throne in heaven as man. If these words, as man, be understood according to the Logical expectation, it may be granted: for what agreeth unto any man as man, belongeth unto all men, and indeed it belongeth not unto them to sit on the Throne of Majesty: And nevertheless Christ sitteth at the right hand of the Father, as God-Man or Mediator: and in this sense we deny this affirmation, as (it seems) this Author takes it.

Reply.

What a Miscellany of untruth and contradiction is here? we need not then enquire what spirit had the guidance of your pen. It is evident enough, that it was he, who once undertooke to be
be a lying girl in the mouth of Obadiah Prophets. For that Christ is a King, it is sufficiently proved: Wherein the title is borne: King of the Jews! Said the wise men, Matt. 2. ver. 2. And Saint Matthew, and Saint Luke have given us his regnal genealogy, and registered his princely parentage. At his birth then he was a King, authentically, as Divine spake. The Authority of a King did then of right belong unto him: he was not then; nor hath been since, a King regnant, by denying his royal Authority in execution. Neither have I said it, but the contrary, for my words are concerning the thing so justly doubts, whether he hath or yet executed the offices of a King: yet that our Saviour whom as the Sonne of David, hath not yet executed this office of a King; is the very hinge of the difference we are now entering upon; for you hold that our Saviour reigned as the Sonne of David, is to be fulfilled while he is in heaven, wherein when he was not to restore the Kingdom to Israel: and we hold, that the reigning as man, as the Sonne of David, is to be fulfilled on earth, as his next appearing, when and where he is to restore the Kingdom to Israel: In this there is our disagreement, and not our agreement, as you report. And seeing you affirm, that he hath executed his Kingly office, for you say (though falsely) in all which we agree, How can you conceive, that he doth not reign? when as that which is already done, cannot possibly be as yet in doing, or so doing. It seems by this therefore that you neither rightly understand what we, nor what your own side doth hold of our Saviour's Kingdom: and yet as I take it, you are the man; that uttered this selfe-conceited querry, [Whether do they understand the difference between Jews and Christians? p. 1.] This is one untruth, to wit, [That I have granted, that Christ hath executed his Kingly office.] The next is, [That I have said, that he is on a Throne in bountie to man.] which though it be in itselfe a truth for Christ himselfe, and is for thine own Father, in his Throne, Isa. 9. ver. 21. Yet it is not true, that I have said, these words; for shew I have said, [That the place where he now sits is the Father's Throne; a Throne in which he hath no proper interets, but as God.] This is your mistake, of what I have said to which we may add, yours affirming, that it hath not been proved, that the Prophets have spoken of a Kingdom on earth;
sbut as the Prophecies which I have allledged for it, are so
plaine, that you left them, as one afraid to behold their evidence.
Now your contradiction followes for having al so falsely affirmed
that this Proposition, [Christ sits on a Throne in heaven, as man,]
is one thing about which we disagree, you thus delect on us.
[If ther' s words, as man, be understood according to the Logicall accep-
tation, it may be granted.] Thusafore you affirme that according
to the Logicaall acceptation, Christ sits on a Throne in heaven,
as man; and yet you subjoyn Germany presently [for what agrees unto ev-
evy man as man, belongeth unto all man, and indeed it belongeth not un-
to all men to sit on the throne of Majesty.] Whereby you deny,
that according to the Logicaall acceptation, Christ sits on a throne
in heaven as man; It so followes, [and nevertheless Christ sits at
the right hand of the Father, as God-Man, or Mediater.] Here
likewise, you affirm, that Christ sits on a Throne in heaven as
man, though not only as man, but as God too; and yet you im-
mediately subjoyn [and if these we deny his assertion (to wit,
that Christ sits on a Throne in heaven as man) as is former this Au-
thor takes it.] But surely this Author had not spoken the words,
yet he will not deny that Christ doth sit there as man, he
should deny what Christ himselfe, and the Apostles have said,
neither will he affirm that Christ sits there any otherwise then
as God-man, or Mediater, although his sitting doth properly
belong unto him as man only. But you have said, [that Christ
both sits, and sits not there, in a Logicaall acceptance, and that he sits there
as God-man, and yet not as man.] Thus contrary are you to your
selfe, and what is contrary to the truth in misapplying your
distinction. For whereas you say [It may be granted, that Christ
sits on a throne in heaven as man, if these words be understood ac-
tording to the Logicaall acceptation of them] it is notoriously false: for
the words [as man] in this sense do imply somewhat essentially
belonging unto man which cannot be affirmed of Christ sitting
on a Throne in heaven, to wit, that it doth essentially belong un-
to his humane nature; for then it should inseparably belong un-
to him, and to all other men besides; this then you should have
denied, and affirmed only that he sits there, as such a man as Me-
diator. But you, out of your great skill in Logique, (in which
you will allow me no insights) have first affirmed both members of
of your distinction, and presently deny'd both: such a subtle or rather simple discourse have you extracted out of your logical principle. And that the Reader may see how unfeasible and unreasonable you have adduced this Philosophical rule, as well as the Prophesitical and Aposto-licall writings and revelations, he must know: that this maxim, [what agreeeth unto any man as man, belongeth unto all men,] is generally true only of more men in opposition to other creatures; and not of our Saviour, who is both God and man, and so as well distinguished by his humane properties from his divine nature, and by his essentiall attributes from other creatures, as by his mediatory offices from other men. Wherefore it follows not, that what belongs unto Christ as man, belongs unto all men: because we usually say, that all that belongs to Christ as man, which belongs not to him as God, which appertains to his humane, and not unto his divine nature. Whether it be proper to him as man, in opposition to other creatures, as to laugh, and to be borne of a woman, or common to all creatures, as to be hungry, and thirsty, to eat and drinke, to walke, to weep, to groane, &c. Or proper to him as such a man, as Mediator, in opposition to other men: As to be borne of a Virgin, to die for our sinnes, to rise againe for our justification, to sit on a Throne in heaven, and to reign visibly over all Nations. These and such like we say, do not in propriety of speech, belong unto Christ as God, but as man, because they are the properties of his humane nature. As on the contrary, it belongs unto him as God, and not as man, to be equal with the Father, to be infinite, omnipotent, omniscient, &c. And thus much for your answer in grosse, which is indeed a very grosse answer: You goe on to catch at particulars, which you thus allledge.

The 1st Particular.

That the James are yet to receive a Kingdom, in which they shall hold them captives, whose captives they are.

Mr. Petrie's Answer.

Here a little change of a little word makes a great difference: for the text saith, whose captives they were. And now they say, they are. The Prophet is speaking by name of the Assyrians, whose Monarchy is now destroyed, and the Interpreters shew the accompaniment of that Prophecy,
Prophesy according to the Prophets meaning, that prophesy speakes not of them whose captives the Jews now are: neither know we whose captives they are, saying they live as free Subjects, whereas never they live. Howbeit the apostle answereth, Thus saith the Lord, Behold, I will send my angel, and he shall lead thee into the land of Egypt, and will be to thee a shelter, so that there shall none of the enemy do thee hurt. And I will shew thee, say the Prophet; the difference is: these words, 'the Lord will have mercy upon Jacob,' and 'will exalt him,' doe shew: Unless, I say, you can prove, that the whole Nation of the Jews, whose redemption this Prophecy doth contain, as these words [for the Lord will have mercy upon Jacob, and will exalt him] doe shew: Unless, I say, you can prove, that the whole Nation that all the Tribes have been in their own Land, and all their return shewed them brought strangers with them, whom they have polished their for servants and handmaids, and have ruled them over; their oppressour, over those who formerly ruled over them, (which I am sure you cannot doe) it is not very manifestly, whether we say, whose captives they were, or, whose captives they are. And if there be any difference in the change, it is only because the Prophet's expression doth seem to point to that last generation of the Nations, under whom the Jews shall continue captives immediately before their deliverance. But because you would not show the accomplishment of this Prophecy touching the Jews; you tell us that Interpreters doe shew the accomplishment of the Prophecy touching the Assyrian, at the end of this chapter, and that that Prophecy speaks not of them, whose captives the Jews now are. No? Doe none of the Jews then continue captives in Assyria? Surely, the reports and writings of Travelers and Traffickers in those parts doe contradict the contrary. And what though the Emperiall power hath been translated from one Nation to another, since the Jews were carried captives by the Assyrian? yet may we truely affirme that the Jews remaining in that Country, are now captives to the Assyrian, because by the Assyrian in the Prophecy, is meant the Inhabitant of Assyria (whether the Jews were first-captured captives) of whom the Lord hath said, will breake the Assyrian in my Land, and upon my mountains, tread under foot, sheweth his spoyle, depart from off them (that is, from off
off the Jews and his burden from off their shoulders. And have Interpreters shewed the accomplishment of this according to the Prophets; meaning? Me thinkes then you should not have hid it from us, for the story is worth the hearing, which can shew, when the Jews were in their owne land, wholly set free from the bondage which the Assyrian first brought them into, and the Assyrian himselfe made subject to them. And what though no Jews were now captives in Assyria? what were this to the aforesaid Prophecy touching the Jews redemption, which speaks indefinitely of their deliverance from their oppressors, and of their taking them captives, whose captives they were, and not particularly of the Assyrian, or of any other Nation? It follows [neither know we whose captives they are, seeing they live as free Subjects where soever they are.] But do you know that God calls them captives? and their dwelling in strange Countreyes a captivity? this then would have made you account them captives too, if you had had but a graine of that divine reverence towards Gods word, of which you would make others believe, that you have no small measure. And what was it that made the Jews captives at first? was it not the losse of their Countrey, and their living under the dominion of another people? and doth not this still continue upon them; wherein then are they now lesse captives then they were heretofore? what privileges have they now, which they enjoyed not under Nebuchadnezzar, Cyrus, Darius, Artaxerxes, Abasuerus, and others? It seems then, that you take them not for captives, unleas they should be put under great slavery, under an Egyptian bondage. This indeed were to make their captivity more grievous and burdensome unto them, but captives they are, without this; and God onely knows how to make the civill power, under which they live, may be turned against them.

The 2. Particular.

He spake our nature on him, as well to performe his Kings office therein among us, as his Priestly or Prophetical; the glory of his being, &c.

Mr. Petri's answer.

It is manifesti bat he reigneth in us, seeing the faithfull are sayd with the Apostle, Gal. 3. 29. The life which I now live, I live by faith in
the Sonne of God; and Christ lives in mee: but that the glory of an earthly Kingdom is the reward of his contemps and torment, we cannot thinke, seeing such a glory is not an admisible to his sufferings, who being equal with God, made himselfe of no reputation, and humbled himselfe even to the death of the Cross, wherefore his reward is not deferred so long: but now God hath exalted him highly, and given him a name, which is above every name, Phil. 2. And he for the joy that was set before him endured the Cross, and is set downe at the right hand of the Throne of God, Heb. 12, 2. which is a greater honour then of an earthly throne.

Reply.

It is manifest, that the faithful before Christ's incarnation, could say: So as well as we, The life which we now live, we live by faith in the Sonne of God, and Christ lives in us. For they were baptised unto Moses in the cloud, and in the sea: and did eate the same spirituall meat, and drinke the same spirituall drink: which we doe, (for they drank of the spirituall rockes that followed them, and that rocke was Christ) 1 Cor. chap. 10. ver. 2, 3, 4. So that if you will call the adoption, sanctification, regeneration, and justification of the Saints [a reigning,] which the Apostle calls [a living,] Christ doth no otherwise reign over them now, then he did from the beginning of the world, to wit, by his holy Spirit. But the reigne in question, is his reigning visibly in his humane nature on earth: In which sense it is, (and for which end it was) that he was borne a King, an heire apparent to the Throne of David. For unless he had been to reign as man on earth, and as the Sonne of David over Israel, there had been no more necessitie of his being borne of that Tribe and Family of the Jews, which had sole interest, and title to the Crowne of Israel; to qualifie him for the execution of his Kingly office in your spirituall sense (for the distributing of his Spirit unto, and the guiding of the Church therewith,) then there was of his being born of the Tribe of Levi, to fit him for the execution of his Priestly office, in laying down his life for our sins, and making intercession for us now unto the Father. And as Herods destroying of the Infants of purpose to destroy our Saviour, that he might thereby translate the Kingdom of Israel from the House of David, and fasten it to himselfe and his Posterity: had been a plot as
Christ's Personal Reign and Earth.

...that... recognized what King Christ should be. He demanded his kingdom as the reward of his sufferings, and that this should be very acceptable, though not equal to all the sufferings: that, I say, God hath very righteously appointed, that our Saviour should be the possessor of the same persons he there worshipped and obeyed, where by their predecessours he had been so scornfully and unjustly handled: and that at the end of this reign, he should be judge of all persons also, who had formerly adjudged him to death. And the scriptures which you have brought, do not gainsay this, for that Hab. 1:2, 13. Shall the just mans seed perish in the same day; and shall the righteous, and he that hath escaped the wrath of the wrath shall remain alive in the Day of his reign on earth, when the soul hath already.

His answer, And shall the righteous in the first place intercede for us? To this he did not answer.

Can any man, therefore, understand or thing for an earthly Kingdom? for what the throne of the Father, and the throne of our Saviour, were diverse, yet pray they not the both in heaven?

...and the light of the sun, and the light of the moon.

Can any man choose but see in these words, two distinct Thrones? a, will any man be so bold as to say, that they may be both in heaven? What? Can our Saviour have an aside throne in heaven, yea, Throne in which he doth sit, and in which he shall sit in his Fathers Throne; and when they shall sit in that other Throne which you say may be in heaven, beside the Fathers Throne? Certainly, you cannot tell us: So many are our doubts then, that the Throne, which our Saviour here calls my Throne is a distinct Throne from the Fathers, and yet not in heaven: you must
mistranslated, saith, that this Throne is one, according to judge, which be shall receive, whereas some say, to judge the quick and the dead, and therefore is to be everlasting, and not in heaven. And secondly, That it is the Throne, in which, the Son of God is seated, to which he ascended, and therefore also the Throne as well of his everlasting government, as of his judging the dead, as his delivering up of the Kingdoms to the Father: because in this the chief of his Filial duty, after the twelve Apostles shall be set down, directing the nation of Israel, as he hath been foretold before.

The 4. Particular.

That which he saith of his more Throne, the celestial and vicarious, Heb. 1.8. and Col. 1.16. vs. 15. vs. 18.

As the former may.

The words Heb. 1.8. and Col. 1.16. vs. 15. vs. 18. which both part of things above the heavens. For in the day that you left thine inheritance, to me, the Father, to be under his feet, and in the days of my power and glory, saith God, that he is in the highest seat, and of all things, vice regent, and all things are subject under him. Wherefore, saith Paul, in Heb. 2.5. stepst on the right hand of God: (Thou art the height of glory,) expecting from henceforth till his enemies be made his footstool. What is here for an earthly Throne, or another Throne? his enemies are made subject unto him, even the greatest of them, and to his feet before: But as long as this world continues, mine enemies shall be subject, until he come that shall be exalted, and shall be no more subject to him, but sit at his right hand. He 1.18. 12. 15. 15. 18. 18.

Reply.

You have here arrived all you could to obtain two Throners, which I have quoted in the margin of my book out of the 2. and 3d step of the Epistle to the Hebrews, ch. 1.8. vs. 18. Is it that, that hate put all things in subjection under his feet? For to that he put
all in subjection under him, he left nothing (Mark the Apostle) that is not put under him. For there was no manner of thing not put under him, Out of which words you frame your objections thus: (Mark it is a twofold Univer:ality, all things are put under him, and, nothing is not put under him. What more should you have? The last words say, (All things are not put under him;) This is your formal argument, and your wife answers thus, (If we forewords say so, they must be contrary to the former words: but the words are, we say not all things put under him.) Now the words are, (But now we say not all things put under him;) And if they were so you have alleged them, why did you object before, that the last words say, (All things are not put under him;) Seeing you deny that they say so in your answer? Is not this, that to speak otherwise than the text speaks, and then to reprehend your self for misusing words? If yet, this I hope, is neither false Logic, nor false Divinity in you. And what I pray, is the meaning of these words: But now we say not all things put under him, if this be not the meaning of them, these all things are not put under him? And yet (by your leave) they aren't contrary to the former words: for the Apostles former words, have relation to the Prophetical expression of the Psalmist, who speaks of that which was to come, as if it had been then done. Who therefore newely what great power was designed unto our Saviour by the Father, and how when the manifestation and exercise thereof should be. So that the whole meaning of Saint Paul's words is this, That our God (hath fore-appointed to) put all in subjection under Christ, in (he hath) left nothing; (the hath exempted no creature;) that is, as we (by their) put under him. But we say not yet: (this fulfilled, but not yet) all things (actually) put under him. But we say (already) thus: for the sufferings of death crowned with glory and honour. And thus the Apostle shows what of that Prophecy of David was then fulfilled in Christ after his ascension, to wit, this, that he was then crowned with glory and honour. And what was not then fulfilled, to wit, this, the actual subjection of all creatures unto him, which is not to be fulfilled till the manifestation of the world to come, to which time it is hast the Apostle leaves the accomplishment and exercise of Christ's dominion over the creature which the Psalmist revealed, a type, composing of the sum of this whole, with that which

Hh 3 following,
follows, doth evidently declare. If not having adduced in the 5. ver. for having added (as some preserved) the world to confound, whereas he spoke, he presently affirms, And where it is certain place testified, saying, Wherefore thou knowest that the mind of all of him, or the sense of man that thou wilt see him. And thus the text endeth for our text is but a small part, but yet we see in it all the looking to Christ as your and our only doth pronounce you prophane, in calling you such foolishness, which Christ the Prophet and Apostle have so plainly, and plentifully set forth.

In the other Text, Heb. 10. ver. 13, 14: it is said, But the man after he had offered one sacrifice for sins, sat down at the right hand of God, from henceforth expecting till his enemies be made his footstool, that is, looking for the time in which his enemies shall be subdued unto him, as the 10. ver. of the 10. Psa, doth therewith, where the words are the like. The 10. Psa, in short, is my Lord, sit thou at my right hand, and shall dwell on his throne, which shall be made thy withholding: So that the Lord hath not there while it is doing, but until it must be done, until the time ordained for the accomplishment of it. And then that the Apostle affirms in this text, likewise to be already done is this, That Christ is set down at the right hand of God, as was foretold; but as for the other part of this prophecy, he with plainer words, That Christ now expecteth, when it shall be fulfilled; and if this be not sufficient to make you confess, that the enemies which David here prophesied of, are now ye shall be subject unto Christ; that which follows in the Psaill will purse beyond exception, for he nominates what enemies are here meant, the time when, and the manner how they are to be subdued Christ's footstool. The enemies he speaks of, are men, the Kings and Heads of the earth, as we finde. ver. 5, 6. The time wherein is [the day of his power]. The day in which the temple shall be at willing to receive him, as in the day of his power they were to be rid of him, as we learn in ver. 3. Thy people shall be willing in the day of his power, The manner how, is by an eminent destruction brought on these Kings, and their people, as the 5 and 6 verses do inform, as also, which being compared with the latter part of the 19. chap, of the Revel, doth plainly show that this destruction which David foretold, is the very same with that to which St. John here there
The enemies of Christ are to be defeated against heaven, and to this end, he does a good ground for another throne, and that a throne on earth. And you shall see this text in no more contradiction in your sense, and your faith. That Christ, being seated in the right hand of God, is to be subject to his enemies, he made his forefathers. You say plainly, 'You shall consider the state subject unto him, and his great power.' And whatsoever is spoken of justifying the truth, you say, 'I have reason to believe.' And so further on, you show where the greatest blessing is. I imagine what you mean by every one, you seem to think it is granted by my allegiance of the former Apostle's word, Psal. 2, ver. 15, to vow, 'That Christ with the power of his Godhead should reign over the saints spirits in his holy temple, making a shew of them openly, that is leading them captives in the time of their captivity;' (as some expounders understand it,) yea, it is not exact, but these principalities are the enemies recorded in the text. Psal. 2, where Saint Paul took the said text. Neither is it true, that the will of God, and God's will, is that the will of Christ reigns over the saints, spirits in his holy temple, making a shew of them openly, that is leading them captives in the time of their captivity, (as some expounders understand it,) yea, it is not exact, but these principalities are the enemies recorded in the text. Psal. 2, where Saint Paul took the said text. Neither is it true, that the will of God, and God's will, is that the will of Christ reigns over the saints, spirits in his holy temple, making a shew of them openly, that is leading them captives in the time of their captivity, (as some expounders understand it,) yea, it is not exact, but these principalities are the enemies recorded in the text. Psal. 2, where Saint Paul took the said text. Neither is it true, that the will of God, and God's will, is that the will of Christ reigns over the saints, spirits in his holy temple, making a shew of them openly, that is leading them captives in the time of their captivity, (as some expounders understand it,) yea, it is not exact, but these principalities are the enemies recorded in the text.
the will of his enemy, that Saint Peter addeth unto the whole remmow of God, Ephes. 6. 1. i. &c. Yet this is the Christian Church, that they were subjeeted to seeking spirit, and spiritual instruments of devils, as Saint Paul writes, 1 Tim. 4. 1. and that they should not take teachers reprovingly, but being in dominion therof, even denying the Devil that brought them. An Sineo Perry writes, 3. Ep. a chap. 3. ver. &c. And they are the Christians of the last days, of whom S. Paul foretells, 2 Tim. 3. 1. That they shall be brazen, chiselled, set upon some, destroyers, proud, blasphemous, deceitful, rebellious, corrupt, unthankful, incredul, froward, no signers of acts, insatiable, always learning, but never sufficient. And if there be the fruits of Sana's subjection and imprisonment, what are the fruites of his power and freedom? Doubtless Satan can be held in subjection, to be bound up, (as he must be in the time of Christ's reigne) as long as new enemies doe arise against Christ in his poore members, seeing it almost through the liberty and power that this Antichrist hath had in the world, that good men suffer so sorely, and so many men oppose it; that I say, men are kept from a general peace and unity over the whole earth, and therefore in coming, [that new enemies shall arise against Christ] you doe flaminly gaine thy, what you before faldly affirmed, to wit, that the evil Angels Christ's greatest enemies are now held in subjection by him, that they are now deprived both of their power and liberty to destroy, to rob and to seli against Christ, and to make perfecution against those that are Christ's, so as they shall be. I say, not in this time of the world, but in that in which Christ's eleigne personally on earth. Yes, if Christ's enemies mentioned in the foresaid Psalm, be now made his footstool, if they be now wholly subdued unto him, (for this is the meaning of their being made his footstool) how can new ones still arise?

They, Particular. Seeing before memorable Passare Theven, therefore neither within this time, nor that the place, in which his Thorne into he is made; nor the place, because in one Kingdom there another name. Thorne, and not the time, for then be founds him his name Thorne, which now be, debe
Mr. Pepys’s Answer.

If this be not to deceive with words, I know not what it is to deceive. One and the same throne is called the throne of God, and of the Lamb, Rev. 22. 5. and therefore his Father’s throne, is his own throne, as he saith generally, John 17. 10. All things are subject, and all things are mine: and so both parts of the prose fall to the ground. In one Kingdom is but one throne, and that throne belongeth to the Father, and to the Sonne, and not between on his own throne, as it is said expressly unto the Sonne, Heb. 1. 8. Thy throne is for ever and ever, and thy throne shall be prepared before the world was, John 17. 5.

Reply.

It doth ill become a deceiver to cry out against deceivers. Our Saviour’s words Rev. 3. 22. are very plain, they are no parable: To him that overcometh, (saith he) will I grant to sit with Christ, and to see his throne, (loc. here a Throne, in which the Saints shall sit with Christ, as it follows) even as I also overcometh, and sit on thrones with my Father in his Throne, (loc. here a Throne, in which my Man can sit, but himselfe,) and therefore there are two distinct Thrones. But you object, That one and the same throne is called the throne of God, and of the Lamb: and therefore (say you) the Father’s throne is the same throne.] And therefore lay you your slip from the matter in question: for whereas you should prove, that the Throne, which Rev. 3. Christ saith [my throne] is not a distinct Throne from that, which he calls [the Father’s throne], you prove only that the Father’s Throne, is Christ’s owne Throne, which no Christian will gainsay. For it is his by proper interest, as he is God: and by purchased interest, (as I may say) as the Lamb of God, as a sacrificed Saviour: and yet it is not that Throne which properly belongs unto him as he is man; as he is the Sonne of David. For this he is to receive on earth, where others, where they that overcome shall sit with him. And in opposition to this Throne on earth it is, that he calls the Throne in heaven, the Father’s throne, Rev. 3. 21. which Throne Rev. 3. 22. (after the expiration of the time of his reigne, on Davids Throne) he calls the Throne of God and of the Lamb. And to your argument being mistaken, the scriptures alleged do conforme it, are of no force to beare downe the truth of a double Throne mentioned, Rev. 3. 21.
The 8. Particulars.

He hath a throne which belongeth antithem as man, and to the throne of the Father he hath a proper interest, but as God.

Replied to.

If he hath a throne, he must have any throne, and not as God, it must be given unto him. But it is now given and him to sit on his Father's throne, and his own throne is the throne of his Father.

Reply.

You have been backed to have what in your credit to have set it alone. For it is not strange, that our Lord should be in the place, as you seem him to be, though called unto the work of Christ, one of the seven. If we have the word, you already, the unanswerable text, Rev. 3. 21. and yet you will not believe it. To shame you then, if not to make you see, we will shew you others. What are the Thrones of which the same John saith, Rev. 10. 4. And I saw thrones, and they sat upon them, and judgment was given unto them? Are not these the Thrones of which the Lord, saith, I will shew thee in the vision of the evening? And are not the Thrones on which the Disciples shall, being made Bishop of Israel, sit? Some of these Thrones? Doubtless they are. For, as it is said, Matt. 19. 28. That the Throne of David, and judgment was given unto them, and over Israel, that is, They were made Judges over others, not others over them. And where shall the Saints depart from, or be exercising judgment over others, but on earth? and where but at the time of our Saviour's Kingdom, (who shall bring them with him) when, I say, but at the time of his 1000. years reign? as this is the 22. 19. 30. and Rev. 20. 4. For in heaven they cannot sit judging any, because there are none to be judged by them; there are none but themselves; and at the judgement of the dead, they shall not judge any, any other wise given by way of approbation. Because this is our Saviour's privileged one, as his words, John 5. 22. 24. and the single throne, Rev. 20. 11. doe declare: (and indeed it is not likely, that the Saints...
Saints who are saved only by our Saviour's righteousness, shall pronounce glory to themselves, and perdition unto others.) The time therefore in which our Saviour's Throne shall be accompanied with the Throne of the Saints, must needs be the time of Him's going to reign on earth, after which time, and the little season of the self-same ingathering of the Nations that must follow it, he is to sit alone on the white Throne spoken of Rev. 20:1. to give sentence on the dead, and (taking the full number of the elect with him into the New Jerusalem) to sit against the Throne of God, and of the Lamb, in the height of glory, Rev. 2:3. And thus we have laid before you other texts, which shew that our Saviour shall have a Throne on earth, and consequently, that he hath another Throne besides that where he now sits. And that his Throne on earth is a Throne given unto him, also, the words of the Angel Gabriel, Luke 1:32, do witness. And the Prophet also, give unto him the Throne of his Father David: And his own words, John 5:27. And hath given him authority to execute judgement also, because he is the Son of man. But you by your wily, if not rather weak arguing, would pervert us to think, that Christ cannot have another Throne given him, because the Throne where he now sits, is a given Throne. Which is just as true a reasoning as this; King James was first crowned King of Scotland, therefore he could not afterward be crowned King of England.

Israel's Redemption.

And the reason of it, (as is intimated in the first words,) is, because the time in which all that shall overcome, are to be called, is not yet at an end; and this also the answer which was made to the Sover. unter the Alter, (who cried for vengeance against their persecutors,) doth fully conforme. For it was laid unto them, that they should rest yet for a little season, till their fellow-servants also, and their brethren, that should be slain as they were, should be satisfied, Rev. 6:11. and when this is done, then shall Christ sit in his own Throne, and they that overcome shall sit with him: For he that overcometh, and keepeth my words unto the end, to him (saith he) will I give power over Nations, (and he shall rule them with a rod of iron, as the vessels of a Potter shall they be broken to shivers,) even as I received of my Father, Rev. 2:20.
Mr. Patrie's Answer.

1. The force of this reason is, Christ shall not be a King till all his Subjects be called and overcome: but his Subjects are not all yet called; in which sense is alike with this, Ferdinand shall not be Emperor, till all his Subjects be born, and be victorious over those of his Subjects are coming daily into the world, and may be more of them are daily departing. This is a ridiculous reason, and so is the other. 2. Neither doth the prayer of the Saints make mention of his earthly Kingdom, but of subduing or avenging their enemies, which shall be without an earthly Monarchy, or more, by punishing them in hell. 3. That text Rev. 11: 15. speaks not of a proper Kingdom of Christ, (and far less of an earthly Kingdom,) but of the Kingdom of our Lord and his Christ: if it had been said of our Lord and Christ, or of our Lord Christ, it might be thought to be the proper Kingdom of Christ, which be as man governs, or shall governs; but in Christ, the Son of man, in which is said of our Lord, and of his Christ, we see a distinction of person, and dignity of power; and therefore as is clear, that the text Rev. 2. 26. is improperly cited for proof of that thing which is not, and is imagined to be on earth: whereas that power is in heaven.

Reply.

1. Doubtless, you take this for a very witty comparison; but the truth is, it is a very ignorant one. For the force of this reason is not as you make it (that Christ shall not be a King till all his Subjects be called, and overcome.) But it is this. That Christ shall not receive his Kingdom, till all those Subjects, those glorified Saints which shall come with him, in his Kingdom, be called, and have overcome. So that the sense is like this, Ferdinand shall not be Emperor, till all those Subjects, those Nobles that shall wait on him at his coronation, be born, and able to attend him. And Ferdinand being a mortal King, is so accompanied by mortal attendants; but our Saviour being an immortal King, is to be accompanied with immortal attendants; with all those believers which have already, or shall hereafter overcome the temptations, and afflictions of this world, before his appearing, and his Kingdom: which Saints being but a part (though the choicest part) of our Saviours Subjects, are indeed ridiculously compared by you to all Ferdinand's Subjects born and unborne.

2. Though
2. Though the prayer of the Saints, Rev. 6.10. shew not respect to our Saviours Kingdom on earth, yet seeing the revenge they call for, is deferred till the number of those that shall be slain for the word of God, be fulfilled; we know that it is not to be executed till our Saviours coming. And in what manner it is then to be done by him, the 14. chap. of the Rev. from the 14. ver. to the end, both declare. And the 19. chap. also at 17. ver. &c. Where the fowles of heaven are summoned to the Supper of the great God: to eate the flesh of Kings, and the flesh of Captaines, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all both bond and free, both small and great. And surely this judgement on the Saints enemies, is to be a temporal judgement on earth: at our Saviours coming with the Saints to receive his Kingdom, as the 11. and 14. verses of this Prophecy doe shew, and not an eternal judgement on their bodies and soules in hell: which is not to seize on them, till the giving up of Christ's Kingdom at the Judgment of the dead, till above a 1000 years after this overthrow, (in which the fowles are to feast on their carkasses,) as in the 20. chap. of the Rev. at the 11. verse, &c. it is revealed.

3. That text Rev. 11. 15. [speakes not you say, of a proper Kingdom of Christ, but of the Kingdom of our Lord and his Christ.] And by this reckoning our Saviour hath no proper Kingdom at all, and consequently is not properly a King: for what Kingdom belongs to Christ, which may not as well be called the Kingdom of our Lord, as the Kingdom of his Christ? But certainly the Kingdom which this text faileth shall become the Kingdoms of Christ, are the Kingdoms of this world: and therefore Kingdoms on earth, and proper Kingdoms, both which you deny. And they are to become Christs Kingdomes at the sounding of the seventh Trumpet, and not before, that is, at the time of his appearing againe: and therefore they are to be his to governe as he is man, and so by your owne confession, to be properly his. Although then we grant, that these words, [the Kingdomes of our Lord, and of his Christ, doe intituate a distinction of persons, and unity of power,] which is more than Paresio grants, (who enclits to a distinction of natures, and unity of persons,) yet it will not follow from hence, that the Kingdomes of this world,
which our Saviour at his coming shall receive into his own possession, as he is man, shall not be his proper Kingdomes. For they are said to become the Kingdomes of our Lord, not because they are not now his, but because at the accomplished donation, and actual subscription of them unto Christ, God shall more marvellously declare his supreme power over them, than ever he did. And secondly, because they shall then be his after a more special manner, then they are now his; because I say, he shall then be worshipped and obeyed in them all, according to the righteous rule of his own Lawes. And yet they are said to become the Kingdomes of Christ only, in regard of the administration, of the immediate government of them. For Christ alone shall then be visible King over them, as now others are: and therefore shall be as properly a King on earth, as any of them who now bear rule in these Kingdomes. And this the next words of the text doe confirm, which say not, and they, but and he, (that is Christ alone) shall reign for ever and ever. And therefore that text Rev. 2. 26, is very pertinently cited, for proofe of that thing which shall be on earth, and is not now in heaven. For our Saviour (though then in heaven) did not say, that he had given the Saints in heaven, or Saints on earth, power over the Nations on earth, but that he would give them power over them. And surely we cannot thinke, that the Martyrs, Rev. 6. 10. would call on God to hasten the time for the avenging of their blood, on them that dwell on the earth, if they could now do it themselves, if they could now rule the Nations with a rod of iron, & break them to pieces, as a Potter's vessel. Yea, why have the Saints on earth been so long time persecuted, afflicted, tormented, and still are, if the Saints in heaven have power to deliver them, and tread down their enemies? And why are there still so many large heathen Kingdomes, not yet subdued to the faith, or government of the faithfull, if the Saints in heaven can rule them as they please? Certainly if you can make this good, that our Saviour hath already given to the Saints in heaven, that power over the Nations which he here speaks of, to wit, a conquering and commanding power, a power to rule them with a rod of iron; you will helpe the Papists to a better ground for their supplication into Saints, then was ever yet thought of by themselves. For doubtlesse if
Part 2. Christ's Personal Reigne on Earth.

The Saints in Heaven have now command over this Infinite World; they must needs be acquainted with all Passages of Importance in it, as Kings and their Agents are with the Affairs of State in the Kingdoms over which they rule: and so may well be sought to, if not for Spiritual, yet for outward and Temporal Advice, succour, and defence.

Israel's Redemption.

The like encouragement he gave also to his Disciples before his passion. Ye are they (said he) which have continued with me in my temptations, therefore I appoint you to a Kingdom, as my Father hath appointed likewise, that ye may be there and drink at my table, in my Kingdom, and sit on twelve Judgements, judging the twelve Tribes of Israel.


Mr. Petriest Answer.

It might be more for your purposes, you say, to have concealed this text, which makes the 12 Tribes of Israel the persons judged, or all the texts quoted on the margin, speak of the Kingdom of God, except that of Luke 22:42, 43, where a mention of no Kingdom, but operating and drinking after Christ's Resurrection; and if that best be the Kingdom, whereof our Saviour speaks, ch. 22.29, that Kingdom is come already.

Reply.

If it might have been more for my purposes, you say, to have concealed this text. And why? because you have nothing to lay to it, [but it makes] the twelve Tribes of Israel the persons judged? What? do you think then that in our Saviour's Kingdom, in the restored Kingdom of Israel, there shall be no Government? or that it is a token of the unrighteousness of a Kingdom to have Government in it? Certainly unrighteous Judges are a ready means to make a Kingdom unrighteous: to make Charity waxe cold, and envy and contention waxe hot. But upright Judges are as such, Equally means to preserve righteousness in a Kingdom, so cherish and strengthen Love and Unity, and chase away all hatred and dissension: and how righteous are they that shall that Kingdom be, where our Saviour himself shall be King, and the Disciples and other Saints govern under him? And, truly seeing the twelve Tribes of Israel cannot be taken for the Reprobates, nor for the Saints already departed, and to depart, or to overcome, before our Saviour appearing; (for these must be Judges, as well as the Disciples,
Disciples, as our Saviour himself doth tell us, Rev. 3:21. To him that overcometh will I grant to sit with me on my throne, that is, to have power over Nations, as it is Rev. 2:26, 27. and to reign on earth, as it is Rev. 5:10. Seeing, I say, the twelve Tribes of Israel can be taken for neither of these; they must needs be taken for the Kingdom of Israel, which is again to be restored on earth, where only the glorified Saints can sit as Judges over others. For in the New Jerusalem they are all so to partake of the same glory, (though not of the same measure of glory,) they are all to have equal interest in the tree of life, and river of life; and therefore there shall neither be need of judging, nor any temporal offices, and affairs to be judged of. For the heavens and the earth that now are, and all the creatures on the earth, (being to last no longer that the first death shall last,) shall be then all dissolved. And those new ones mentioned, Rev. 21:1 (that new heaven, I say, from which, and that new earth to which the new Jerusalem shall descend,) created in their place. You tell us next, that all the texts quoted in the margin speak of the Kingdom of God, except that of Luke 22:42, 43, where is mention of no Kingdom, but of eating and drinking after Christ's resurrection, &c. But does not the other texts speak also of something to be done in the Kingdom of God, as well as of the Kingdom of God? Surely our Saviour faith Matth. 26:29. I say unto you, that I will not drink henceforth of the fruit of the Vine, until that day, when I shall drink it new with you in my Father's Kingdom, (as it is Mark 14:25, in the Kingdom of God,) and Luke 22:15. he saith, I have earnestly desired to eat this Passover with you before I suffer, for I say unto you, Henceforth I will not eat of it any more, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said, Take this and divide it among you; for I say unto you, I will not drink of the fruit of the Vine, until the Kingdom of God be come. Lo, here is mention of eating and drinking; and that of our Saviours eating the Passover, and drinking wine again with his Disciples, but not until the Kingdom of God be come; And therefore unless you will deny, that the Kingdom of God shall come, you cannot deny, that our Saviour and his Disciples shall again eat and drink together; nor consequently that the Kingdom of God, is meant of our Saviour's Kingdom...
on earth. Of that Kingdom, of which he said to his Disciples, 
Luke 22: 28. Ye are they which have continued with me in my tem-
pitations, therefore I appoint unto you a Kingdom, as my Father hath ap-
pointed unto me, that ye may eat and drink at my table in my King-
dome. For where is a Lamb for the Passover? where grows the Vine, but on earth? and when could the Disciples 
eat the Passover, and drink wine again, with our Saviour at 
his table, but after the resurrection of their bodies? And that text 
Luke 24: 42, 43. was quoted only to shew that glorified bodies 
can eat, and consequently, that the denial of this can be of no 
force against the proper sense of our Saviours words: whose 
single affirmation of his eating and drinking with his Disciples, 
after his next appearing, ought to be of more account with us, 
and to gain more belief from us, than all other mens negation 
of it. And this false Kingdonme of our Saviour on earth, is 
sometimes called, the Kingdom of the Father: and sometimes Christ's Kingdom, 
because as man he is to reign visibly in it: and sometimes the 
Kingdom of God, because Gods power shall be revealed after 
a wonderful manner at the setting of it up, and because none but 
Gods Lawes shall be observed in it: and sometimes the Kingdonme 
of heaven, because the chiefest governours of it shall come from 
heaven, and because it shall be of an heavenly condition, in regard 
of the holiness and righteousness thereof: for as our Saviour 
and the glorified Saints shall then as perfectly due Gods will on 
earth, as it is now done by them in heaven: So shall their right-
egeous judgement occasion a more righteous dealing amongst all 
others over the whole earth, then was ever yet observed in any 
particular Kingdom.

Israel's Redemption.

I know these words are taken by Interpreters, for a metaphor-
ical expression of those joys, which we shall receive in heaven; 
but it is a current axiom in our Schooles, (Non est aliter, sed 
propriam scripturam significatio recedendum, nisi evidens aliqua necessitas 
cogat, &c. scripturam veritas in ipsa litera periclitari videt.) That we 
must not forfake the literal, and proper sense of the scripture, 
unlesse an evident necessity doth require it, or the truth thereof 
would be endangered by it: and I am sure, here is no such case.
for which we should leave the natural interpretation of the 5, 6, 7. (which I take to be the platforme of the city, that is to build as the temple by these and many more differences. Firstly, the builder and maker of the one is God (Rev. 21. 2). But the other men shall build (Is. 31. 8, Rev. 40. 8). Secondly, the materials of Jerusalem which is above, are all gold and precious stones (Rev. 21. 18, 19, 20, 21), but the materials of that other Jerusalem shall not be such (Rev. 40. 16, 17, 21, &c.). Thirdly, in this city, there is no Temple, for the Lord God Almighty, and the Lamb are the Temple of it (Rev. 21. 22) but this city shall have a Temple of glass (Rev. 4. 12, &c.). Fourthly, in this city, the river, of waters of life proceed out of the Throne of God, and of the Lamb (Rev. 22. 1) but in that city, waters (not the river of life, though endued with healthful and nourishing qualities, because of the place, where they are to proceed, Ezek. 47. 12.) shall issue from under the threshold of the Temple, for the forepart of the house shall stand towards the East, and the waters shall come down from under the right side of the house, at the South side of the altar, Ezek. 47. 12, &c.) Fifthly, in this city, the tree of Life only grows on either side of the river, and bears twelve manner of fruits monethly (Rev. 22. 2) but by the river that shall issue out of the Sanctuary of that city, shall grow all trees for meat (Ezek. 47. 12.) Sixthly, in this city there is no night, they need no candle, nor light of the Sun, for the Lord God giveth them light, and the Lamb is the light thereof, (Rev. 21. 12, &c.) but in that city there shall be no night, and the light of the Sun shall then be sevenfold (Is. 40. 5, 6, ch. 60. 1, 19, 21, 22.) Seventhly, this city shall descend to the new earth, with which there shall be no sea created, (Rev. 21. 1) but the waters shall come from that city, shall go into the sea, and being brought forth into the sea, the waters shall be healed, (Ezek. 47. 8.) and therefore that city is to be built, before the annihilation of the first earth, with which there is a sea.

Mr. Petrie's Answer.

It may be doubted, whether this Author hath been bred in schools, or what he calleth our schools, seeing he so abuses rhetoricall terms, (as literal sense, for proper sense, metaphorical sense, contrari-distinquished to figurative sense,) and keepeth no logical canons in his arguing, and I thinke, he did never learne a true interpretation of scripture in any approved schoole. As for this rule, he may see partly by that is said, and shall see more hereafter, that these words cannot be understood of an earthly Kingdom: neither doe these fore-cited compell us, (as he boldly saith,) to sticke unto the earthly sense of this text in hand.

Reply.

It may well be doubted, whether pride or choler did most oversway your judgement in this answer. For though I willingly confesse my selfe to be a man not worthy to be numbered among the learned: yet unless I should make as little conscience of lying for an advantage, as you doe; you cannot chuse but know

what
what schools I was bred in, for the title page of my book doth publish it to the world. And doubtless the schools have ever yielded men as eminent for judgement, as righteous in their life, and as zealous for the truth, as those that you have been bred in, or any other schools in Christendom besides. But that which you here first indict me for, is this. [That I abuse rhetorical terms, and literal sense for proper sense.] And I pray, what Divine doth not as often, or oftener, use literal sense for proper sense, then for the true sense, whether proper or figurative? and what is the meaning of literal sense, in this approved axiom, but a proper sense? For doubtless there is no necessity that can compel us to leave the true sense of the Scripture, although it may, to leave the proper sense. And yet, the enquirer runs his base: We must not falsify the literal or proper sense, etc., which being resolved (according to your acceptation of the word literal) the true or proper sense, what sense will there be in the axiom? Your next centurie is, [That I have contrived and metaphysical sense to figurative sense.] But it had been honest dealing to have showed the place, or else not to have said so: for an accusation without proof doth only declare the plaintiff a slanderer. Your third complaint is, [That I keep no Logical canons in arguing.] No Sir, it is not for every one to doe this, it is for such as you are, for such as are scholars; such men will observe a canonical method in arguing; and make as excellent use of logical maxims, as you have done, pag. 39. of this maxime; [What agreeeth unto any man or man, belongeth unto all men.] The last centurie is, [That I never learned such interpretation of Scripture, in any approved schools.] Surely the interpretation of Scripture, is to be learned from God, and not from man; for that interpretation is most true, and infallible, when the coherence of the text doth point out the sense, or when one Scripture doth expound another of the same nature. And yet I goe not alone, but am accompanied with many approved Authors, bred in approved schools, who have all confesse the same truth that I speake for, and sticke to that proper interpretation of these Scriptures, which I follow. For not to speake of the primitive Christians, or of many of the Fathers after them, there have been many approved men for learning in these latter times, that have been witnesses of this truth, amongst whom, are
Brightman, Alstedius, Wendelius, and Mede, whom you your selfe pag. 14. commend for a renowned Author, although you make off his choicest proffes, as easily as Sampson shooke off the Philistins cords: and break through his strongest arguments, as forcibly as Sampson did through the gates of Azzah, which he carried away in a triumphing manner: such wonders doe you work by your canonically, (or rather careless) arguing. And yet for all this, you must give me leave to make bold with you againe, as to tell you; That as the plaineness of this text in hand, and of the fore-cited scriptures, doth compell us to acknowledge the proper sense of them; so I trust both the love of the truth, the fear of God, and a desire to keepe a good conscience, will ever constraine us, to sticke to it. For it is manifest by your taunting termes, that you could finde neither scripture contradicting, nor necessity forbidding the proper sense of our Saviers words; for the confirmation whereof, this rule is here allledged.

Israel's Redemption.

For besides, that there is little analogy and resemblance betwixt a perpetuall praising and worshipping of God, and the businesse of a politicke government here spoken of: besides this, I say, we are already informed, that though our Saviour be now in heauen, yet he sits not there in his owne Throne, and consequently, is not yet in the Kingdome which the Father hath appointed him.

Mr. Petrius's Answer.

What impudence is here! Dost not David say, Pla. 16. 11. In thy presence is the fulness of joy, at thy right hand are pleasures for evermore? and Pla. 17. 15. I shall be satisfied when I awake with thy likenesse, and Pla. 36. 8. They shall be abundantly satisfied with the fulness of thy house, and thou shalt make them drink of the river of thy pleasures. These and many more are spoken of the joyes in heauen by resemblance with earthlie Kingdomes: and we have already shewed that he hath been misinformed (or misinformed) of another Throne and another Kingdome.

Reply.

Here you startle the Reader with a very foule exclamation, but an evill tongue, as it doth not become you, so it will nothing benefit you. Yea it deeply staines your innocency before God, very much impaires your reputation amongst men, (especially upright
upright men) and sets up your wounded conscience as an irreconcilable judge against you. Look into the Epistle of Saint James, chap. 3. ver. 6. and you may see both the abominable offspring and original of it. So is the tongue, faith he, amongst the members, that it defiles the whole body, and sets on fire the course of nature, and it is set on fire of hell. That therefore, it may not burn hereafter in those flames, from whence it is now too much inflamed, thinke seriously on this passage, and henceforth give better language to others, though your enemies, then you have done to me for telling you the truth. Now as for your answer, I confess these texts to be Davids words, and that there are some metaphorical phrasés in them. But I deny that they have any ressembling with the civil affairs of an earthly Kingdom, or that there is any comparsion to be made between them and our Saviours saying, Luke 22. 28. so that the impienence you speake of may well recoile on your selfe. For the text Psal. 16. 11. shews onely, that the full, use of all joy and delight, is in the enjoyment of the light of God, and to be [at the right hand of God]. Both be-tonken the highest place of honour and glory in heaven, which is proper to our Saviour, who is said to sit at the right hand of God, in allusion to a custome amongst men, who are wont to set those whom they will most honour, whom they most delight in, at their right hands. And that Text Psal. 17. 8. shews that David after the resurrection, when he shall have a glorified body, as Christ now hath, shall be perfectly happy, shall be as he would be. For these words [to awake after thy likeness] are all one with those of Saint Paul in 1 Cor. 15. 42, 43, 44. To rise in incorruption, in glory, in power, to rise with a spiritual body. For if we have been planted together in the likeness of Christ's death, we shall be also in the likeness of his resurrection, faith the same Apostle, Rom. 6. 5. and because we are laid into our graves as one that lies downe in his bed to sleepe, and shall be raised out of them, as one that riseth out of his bed from sleepe, therefore it is, that the Prophet useth, [awake] in stead of [arise]. And the text Psal. 36. 8. is referred by Musculus to Gods bountifull provision in this life for all men indifferently; and by Calvin better, as well to the outward and temporall, as to the spirittuall and eternall benefits of God towards the faithfull, his words are, Some restraine it to spirittuall graces, but
unto one is seeneth a more likelyhood, that: under it are comprehended all. Gods ben菲s, that pertaine as well to the use of his present life, as to the everall & heavenly blessednesse. And so refers it as well to joyes on earth, as to joyes in heaven. And happily seeing the Prophet makes mention here of the house of God, it is best understood of the great comfort which men shall receive through Gods loving kindnesse toward them, in the time of our Saviours Kingdome on earth, when Jerusalem and the Temple of the Lord shall again be rebuilt, and all Nations shall flow unto it, as it is, Isai. 2. 2, or as it is, Zeoh. 14. 16. Shall go up from hence to yeare to yeare to worke the King the Lord of Hosts, and to kepe the feast of Tabernacles. When I say, in the mountaine of the Lords house, in the restored Jerusalem, the Lord of Hosts shall make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined; And shall destroy the face of the covering cast over all people, and the vable that is spread over all Nations, Isai. 25. 6. Or. And besides, every understanding man knowes, that to drinke of the river of the pleasures is a metaphorical expression, seeing pleasures are not the entitlement of the body, and so properly, and corporally dranke of; but belonging to the soule, to which they are as comfortable, as sweete and wholesome waters to a thirsty body. But to drinke wine, to eate the Passover, to eate and drinke at our Saviours table, to eate bread in the Kingdome of God, to sit on yeares, and judge the twelve Tribes of Israel, are all proper expressions, and to quite different from the other. And as spiritual pleasures appertaine to the Saints on earth, as well as to the Saints in heaven; so the eating and drinking agree as well with glorified, as unglorified bodies, as well with the state of immortality, as with the state of mortality. For our Saviours did eate on earth, (at his Disciples table) after his resurrection; and he faith, that the glorified Saints shall eate and drinke with him at his table, after their resurrection. And further he faith, that after the last judgement, there is in the new Jerusalem the fruit of the tree of life, to eate of; and the water of the river of life to be dranke of; his words are, To him that overcometh will I give to eate of the tree of life in the midst of the Paradise of God, Rev. 2. 7. and againe; Rev. 22. 14, 15. Blessed are they that doe his Commandements, that they may have right to the tree of life. And whatsoever will, let him take.
of the water of life freely. And indeed seeing God creates nothing in vain, it were vain to thinke, that the tree of life should beare twelve manner of fruites monthly, unless they were to be fed on: or that theriwer of the water of life should runne through the midle of the streete in the holy Jerusalem, if it were not as well to be dranke of by the Saints in glory, as to nourish the tree of life on the sides of it. And therefore unless you can bring better proofs to shew that I am misinformed, or doe misinforme, then these texts of the Psalms, or any you have cited hitherto, you your selfe will be found an over-hasty misinformer against the truth.

Israel's Redemption.

And as it is evident from his owne words, that the Throne of his Kingdom is not now in heaven: so it is plaine from Saint Pauls, in 1 Cor. 15. 22. that it shall not be thereafter the judgement of the dead; his words are these, (as in a Admonall dye, even) Christ shall all be made alive: But every man in his owne order, Christ the firstfrutes, afterwards * they that are Christ's at his comming, (and therefore not the Martyres onely.) Then commeth to end, (what, presently after his comming? no, but:) when he bath delivered up the Kingdom to God, even the Father, (and when shall that be? when he shall have put downe all enemie, and all authority, and power. For he must reign till He, (that is, the Father;) hath put all his enemies under his feet: which will be fully accomplished, when the last enemy shall be destroyed, which is death, and when all things shall be subject unto him, (shall follow that inuterable glory, the height of happiness, where:) the Sonne also himselfe shall be subject unto him, that did before put all things under him, that God may be all in all.

* They that are Christ's at his comming. If there were not to be some distance of time between the resurrection of these, and other men, it had been as easie for the Apostle to have said, they that are dead, or, all that are in the grave. And if there shall be a preceding of time, then no doubt but it shall be such a preceding, as may bring some advantage and honour unto the Saints; and therefore not onely of a few hours or days, but of a more double conversation, and length of time, of many years. For if Christ should descend for no other purpose, but to call all men to judgement, then is there would be need of none, so there could not well be any priority of time to distinguish their resurrection; because in that case, both good and bad must be assembled before him at the same time: and the wicked doubtlely should then be raised as soone, to see his coming, as the just, to meete and accompany him therein.
Mr. Peiries Answer.

1. Whether the Apostle might have said so, or so. Can any man gather necessarily out of these words so great a distance of time, between the resurrection of the godly, and of the ungodly? Here the Apostle nameth the godly, and not the ungodly, not importing any notable distance of time: but because he had said, ver. 22. In Christ all shall be made alive, which words cannot be properly and univocally meant of the ungodly, whose rising shall be for the accomplishment of the second death: therefore here ver. 23. be justly omitted the mention of the ungodly, and speaks of the godly, as also he doth, 1 Thes. 4. 16, 17. where we find expressly an order among the godly saying, The dead in Christ shall rise first, and then we who are alive and remain, shall be caught up together with them in the clouds, to meete the Lord in the aire. The Apostle in both texts speaks of the same comming of Christ, (as this Author acknowledgeth and applyeth the words to the same purpose, pag. 50.) As none will say, that there shall be any notable priority in time between the one and the other for meeting Christ: so, and farre lesse doe these words speaking onely of them that are in Christ, import two resurrections, different from the one from the other, the space of a 1000 yeares. Yeas, and the Apostle saying, That we shall be caught up, and meete the Lord in the aire, and so shall be ever with him: How can any imagine that we shall come downe agayne from the aire to abide so long a space upon the earth, and therefore he speaks there of the generall resurrection; when they who are in Christ, shall be ever with him, not in a temporal, but everlasting glory. And so the Apostle speaks both here and there of the same resurrection, certainly he speaks not here of a resurrection before the time of the generall judgement. 2. pag. 49. After these words of Paul, as his comming: Mr. Maton insisteth, and not the Martyrs onely. Why insisteth he these words? doth any (who denyeth this earthly Monarchy) say, that the Martyrs and no more shall come with Christ? no, but some Millenaries say so. And here be would marke a word against them. Be it so. 3. He wresteth the words thus, Then commeth the end, (what presently after his comming? no, but) when he hath delivered up the Kingdom to God, even the Father; and when shall that be? when he shall have put downe all rule, and authority, and power, &c. Here instead of explication is a very contradiction of the text by insisting a negative, and conveying it closely with a query.
Part 2. Christ’s Personal Reign on Earth.

The particle Then hath relation to the words preceding, and the word Comes, is not in the original, as you may see by the divers characters in the translation, and it may as well be rendered, Then, or at that time is the end, when he shall have delivered up, &c. So that the very time when he shall deliver the Kingdom, is when they who are Christ’s shall arise at his coming. And therefore there shall be no notable distance of time betwixt the resurrection and the general judgement, and consequently these words of Paul do clearly prove, that the reign of Christ as God-man doth not begin after his next coming, nor can (without contradiction unto the Apostle) any notable space of time be betwixt his next coming, and the last subduing of all things. The 25 verse proves the same: for when it is said, for he must reign till he hath put all his enemies under his feet, thereby is reached (more clearly in the original language) that now be reigneth, and continues reigning, and consequently, he is not to begin his reign, (even as it is said, Heb. 2.8. Thou hast put all things under his feet,) and when they who are in Christ shall be made alive, death the last enemy shall be destroyed, and then is the end of administration.

Reply.
1. The reason which you allege against the distance of time betwixt the resurrection of the godly and ungodly, to wit [that the last clause of the 22 verse, So in Christ shall all be made alive, is not properly and univocally meant of the ungodly, whose rising shall be to the accomplishment of their second death;] this reason is a mere mistake, or rather a groundless untruth. For as in Deu. 12. 2. the words, [Sleep and Awake.] are indifferently applied to the death and resurrection of the just and unjust, as in this chap. v. 4. 20. the word [Sleep] is indifferently applied to all that are dead, and ver. 12, 13, 15, 16, 21, 29. [The dead.] are opposed to the living in general, to all that live a natural life on earth; and so are meant of all that are departed out of this life, both elect and not elect. In like manner the word [Shall be made alive,] ver. 22, is opposed only to the first and natural death of the body, to the corruptible state of it in the grave; and not to the spiritual death of the soul, or to the second and supernatural death of the body; and consequently doth equally comprehend the resurrection of the good and bad: as the 21 verse doth further
ther: confirm: For since by man came death, (to all, both good and bad.) by man came also the resurrection of the dead (of all, both good and bad.) So that the Apostle discoursing here of a proper and bodily resurrection, speaks onely of such a death, as is common to all, (which is a bodily death,) and such a resurrection as is common to all, (which is a bodily resurrection.) And having proved the resurrection, and shewed also in what order it shall be fulfilled: towards the end of the chapter, he tells the Saints, with what bodies they themselves shall arise to live, with incorruptible, with glorified, with spiritual bodies. And as far the text in 1 Thes. 4. 16, 17, it doth shew onely, that the Saints, which are living, at our Saviour's coming, shall not be caught up to meete Christ, before those that are dead. For when the Saints who are dead, shall be raised out of their graves, then the Saints that remaine alive shall together with them be caught up into the clouds, to meete the Lord. So that this order, (as you call it) is an order betweene the Saints remaining alive at our Saviours coming, and the Saints deceased before his coming: and not an order touching the distinct rising of all those that are dead, which is that which Saint Paul affirmes in the 1 Cor. 15. 23. &c. And whereas you would make it, a matter incredible, that our Saviour and the Saints shall come downe againe, from the aire, to abide so long space on earth, onely because it is said, [That they shall meete the Lord in the aire, and shall ever be with the Lord.] You do shew your selfe to be either very forgetfull of what you have read in God's word, or that you tooke but little notice of it, when you did read it; For doth not Zech. 14. 5. tell us, That the Lord shall come and all the Saints with him? Seeing then the Saints shall meete the Lord in the aire, as Saint Paul faithes: and seeing also when they are met, the Lord shall come, and all the Saints with him, as the Prophet faiths, whither shall they come, but from the aire to the earth? Surely whatsoever you or any other through your persuasion may imagine of it, Job makes no doubt of it. For chap. 19. ver. 25, 26, 27. he faith, I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skinne, worms destroy this body, yet in my flesh shall I see God: whom I shall see for my selfe, and mine eyes shall behold, and not another, though my reins be confirmed within me. And Jerem.
Part 2. Christ's Personall Reign on Earth.

...promisseth second him, chap. 91, ver. 5, in express terms, touching our Saviour's abode on earth. Yea seeing our Saviour at his coming, with his heavenly host, shall take the Beast and false Prophet alive in battle, and make a feast of their Armies for the fowlers of heaven, as it is revealed in the 19 chap. of the Revel, and tread them in the winepress of his wrath, that the blood shall come even unto the horse bridles, by the space of 4,000 and 600 furlongs, as it is foretold Rev. 14, 19, 20. Shall he descend to the earth to doe this, thinke ye, or shall he not? And why also may not the Saints, when they have met the Lord, as well be ever with him, though he first descend with them to reign on earth, as if he should goe immediately backe with them into heaven? Nosce teipsa teipsi.

3. You might well have spared this passage, unless you could have shewed, that I had markt any thing against the truth. But doth the Apostle prove them only to be in an error, who hold that none besides the Martyrshall rise & reign with Christ at his coming? Surely he markt a word against those too, who hold that all the dead shall rise at Christ coming: for every man saith he, in his owne order, Christ the first-fruits, afterwards they that are Christ's at his coming. Loe here the order of the Saints that dye before Christ's appearing, is, to be the next that shall rise after Christ himselfe. And when then is the order of the rest of the dead? but when the time of Christ's 1000 yeares reigns on earth, is finished? When the last enemy is destroyed, which is death? which shall not be utterly destroyed till the last resurrection, till all men are raised from the dead. For seeing the Apostle without any relation to the several estates of the just and unjust, after their resurrection, speaks here onely of the rising of their bodies, which equally and univocally belongs to them all; why should we thinke, that he would not as well have mentionned the resurrection of the unjust too at Christ's comming, as he doth the resurrection of the just, if they were to rise at the same time with these? if the words [But every man in his owne order] do not intimate any order? does not intimate a priority of time between the godly and ungodly, as well as they doe betwixt Christ and them?

3. If you were as able to justify your accusations, as you are...
forward to act, there were no contending with you; but it
is so common with you to save the Reader with your words,
when you have least to say to the purpose, that he is by this time
well acquainted with your craft; and therefore your bare affirm-
ing that there is a contradiction, will be taken for no evidence.
Although the word [kolhemeth] be not explained in the origi-
nal, yet to make the sense complete, this word, or a word
equivalent to this, (as your own translation almost wittnesh) is
here to be understood. For then, [or at that time; say you, is the
end], I pray at what time? at the time of our Saviour's
descending? Surely the Apostle answers not this, but when be shall have del-
ivered up the Kingdom to God even the Father, when he shall have put
downe all rule, and all authority, and power, &c. So that the [Then]
here is referred by Saint Paul, to these [Where], which follow it,
and not to the words foregoing, as you writers. And besides,
wheras the Apostle shews us, when the end shall be by these
convertible expressions, when be shall have delivered up the King-
dom to God: When be shall have put downe all rule, and all authority,
and power; you skipping from this, and falsely and fallaciously in-
ferre, [That the same time when the world deliver up the Kingdom, &c.]
so that according to your explication of the text, the words,[Then commeth the end]
are superfluous, and the text should runne thus, Christ the first-
fruites, afterwards they that are Christ's at his comings, when he shall
have delivered up the Kingdom, &c. And thus it appears, how
much this place of the Apostle doth puzzle you. And yet you tell
us also, [That the 15 ver. doth teach us that Christ reignes now,
because it is laid there, for he must reign, &c.]: But this is no truer
then the rest that you have said. For the Aposto3 refers these
words to the time after his comings, and not to the time that
now is; so that the full meaning of his words, is this. After-
words they that are Christ's at his comings, Then commeth the end,
when (after his comings) he shall have delivered up the Kingdom to
God; When (after his comings) he shall have put downe all rule,
and all authority, and power; When (after his comings) the rest
of the dead are riven. For he must reign (after his comings) till be
shall put all his enemies under his feete: And the last enemy shall be
destroyed is death; at the last resurrection of the dead. And whereas
you,
you adde thase hee, Heb. 2. 8. [Then hee put all things under his feete, to prove his Lord and God wose reignes.] You doe very unadvisedly contrariet to your owne Tente, and the Apelles words. For all things are now actuall put under him, then hee doth not now reigne, reading the Apelles faith, That Demons reigns woulde be paid put all his enemies under his feet, and no longer. And therefore it is evident that those words, Heb 2. 8. are spake in relation to Gods forsicking of it, and not to the actual performance of it, to God committing that power to the Sonne by which he is now able to subdue all things under his footes, as in Phil. 2. 9, 10, and not to the Sonnes putting of this power in execution, which shall not be till his comming againe, as both the order and sense of Saint Paul wouleth. And shewes, and shewes in heavens the sounding of the seventh Trumpet, Rev. 11. 17. And the thanksgiving of the Elders, ver 17. doth confirm. And to the beginning as not the end of the administration of Christ, Kingsom cleis to be when they who are dead in Christ shall be made alive. And though these Saints shal dye no more, yet death the last enemy shall not be thence utterly destroyed, for as much is none but those Saints shall then receive that the Sonne which are then to be delivered, and the saints which shall be called out and through their deliverance, and those who are bothat the time of our Saviours reignes, shall be subject unto death as well as we, though not to the like persecution by men, or temptation from Satan, who is then to be bound up for the space of a 1000 yeares.

Israel's Redemption.

Thus farre Saint Paul, whose words doe clearely prove, that the reignes of Christ begin (for which alone we receeue) doth neither beginne before his commings, nor extend it wide beyond the death of Death the last resurrection. And therefore cannot without a palpable contradiction, be taken for the times, when he shall give up his Kingdom to the Father. yet for the time that now it is, between which and his Kingdom the two saviours in my conceit, hath passe an inconceivable distillation, eating this, the time, not of a Kingdom, but of temptation, and the time of persecution of righteous men take, when his Di-ciples must be delivered up to be misttacted, and hand of all, for the good or woe of it. And this is as much....
Nations for his Name: that thus fulfilling the rest of the afflictions of Christ, for his bodies sake, which is the Church, they may at last wholly, and together, (for shall not their bodies as well reign with Christ, as their souls?)  but, these we know, are, and shall be yet, captives to the grave: or, are the Saints that shall be found alive at Christ's coming, exempted from his Kingdom? for if he should reign till then, and then give up his Kingdom to his Father, they are exempted; but if, as our Apostle shows, his reign begins not till his coming, then as the living shall at that time, together with the dead, in Christ, be caught up to meete him, so the Saints shall then, and all then, they cannot wholly, and altogether reign with him.) I say together, and at once, be made partakers of their Master's Kingdom, which as it appears, is not to be in heaven, and therefore must needs be held on earth; where all things which our Saviour promised his Disciples may well be accomplished in a literal sense.

Mr. Patrie's Answer.

What God by his word and experience hath enjoyned, let no man call irreconcilable: for he saith: (Hab. 2:4.) Reigneth thou in the midst of thy enemies, and Rom. 8:37. In all these things (that is in the midst of our sufferings) we are more than conquerours: for thus when the enemies doe rage and persecute, even then doth Christ reign, and the gods are Kings, or if there be any title more transcend".

Reply.

Certainly experience doth joyne nothing together, but declares only to us what God hath enjoyned, and doublest what God hath enjoyned, Christ would not separate: and yet Luke 22:28 he saith, Ye are they which have followed me in my temptations, therefore I appoint unto you a Kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my Kingdom, and sit on thrones judging the 12 tribes of Israel. Which words, as they do plainly distinguish the time of Christ's temptations, from the time of his Kingdom, so they do shew too, that the Apostles' Kingdom was then only appointed unto them, by our Saviour, and not then enjoyed by them. And you cannot deny it, unless you will say, that the Disciples did then sit on thrones, judging the twelve Tribes of Israel: or that Christ himselfe did then reign; for it is his owne Kingdom which
here appoints unto them. Neither will the text which you have cited, prove that the time of our Saviour and the Saints persecution and affliction doth contemplate with the time of their reign. For that Psal. 110. 2. Reignes shew the midst of thy enemies, doth shew onely, that he shal reign amongst those who shall declare themselves enemies to him and his, both before and when he comes to reign; and not that his enemies shal have any power to molest (much lesse to raise persecution against) him, and his when he doth reign: for the text doth manifest that these enemies are to be made his footsteps at his very entrance into his Kingdom, at his coming from the right hand of God, at which time it is, that he is to reign amongst them, and not before. And that text Rom. 8, 37. doth shew onely, that through Gods special love towards us, we are enabled to conquer all tribulation, distress, peril, (or whatsoever else) that can be brought on us for our faith in Christ: and consequently that we doe now contend for a Kingdom, but not that we doe now reign; for who will say, that when two strive for the mastery, either of them is conquerour, till one be vanquished: or that when two Princes contend for a Kingdom, either doth reign over the other, till one be quite subdued unto the other: and such certainly is our condition in this life, and in no other. For now we are all, now we are all rich, ye be reigned ye be reigned as Kings amidst us, and I would to God ye did reign, that we also might reign with you, Saint Paul, 1 Cor. 4.8: where he goeth on, For I think that God hath set forth us as Apostles last, as it were men appointed to death, for we are made a spectacle unto the world, and to Angels, and to men, &c. What! would the Apostle have thus demanded that he did reign, onely because many tribulations did attend him, if the reign of the Saints and their sufferings were confiuent? Doubtlesse he would not: and therefore though they depart out of this life, as conquerours over all temptations, through the grace of God that is in them: yet they live nothence as Kings, but as combatants: neither doe they finish their conquest, till the appointed time of their life be finished. And when should they be Kings, but when they receive their crowns; which is not while they fight, nor presently after they have overcome, (but when they receive their bodies again to wear)
them shall see the day of Christ's appearing, which shall be a Coronation day to all them that love that day, as the same Apostle's words do witness. 2 Tim. 4, 8. I have fought the good fight, I have finished my course, I have kept the faith. Henceforth he said unto me, Be thou faithful in that which thou hast so long appeared. And in the 2 chaps. of the same Epistle also, ver. 11, 12, he thus plainly distinguisheth the time of the Saints reigning, from the time of their suffering. It is a joyful saying: for if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him. Here Mr. Petrie defends excepts against two particulars in the parenthesis of my foresaid words.

The 2. Particular.

And lastly, their bodies as well reign with Christ, and their soules as well depart from this present state, and shall be yet captives to the ground.

Mr. Petrie's Answer.

When Christ shall come, the last enemy shall be destroyed, and the bodies Captives. Wherein theSoules, which die not, shall be made alive, and both shall be with him for ever.

Reply.

You should here have told us whether the bodies of the Saints shall not reign with Christ, as well as their soules: in which matter if you told us, that their soules are put, and that when Christ cometh, their bodies shall be made alive, and both bodies and soules shall be with him for ever.] I dare say this answer was never learned in any approved Schoole: and I believe indeed, that this Querel is dialected you to a stand. For if you should have denied, that the bodies of the Saints must reign as well as their soules, you could shew no reason for it. And if you should have granted it, you had also denied your owne Tenet, to wit, that the Saints do not reign, because while they are in this life, they suffer in their bodies, in manner of distress, they are hungry, thirsty, naked, scourged, buffeted, banished, tormented: and when their soules depart out of this life, their bodies are left behind to moulder into dust. So that neither while they are in the body, nor when they are out of the body, are their bodies in a condition agreeable to an equal estate; so the quiet, free, honourable, powerful and delightful

Righsome exercise of Kings, of such as rule over others. Yea it is in regard of their bodily affections only, that they are here of all men most miserable; and the spiritual conquest of their souls, is indeed the principal occasion of men tyrannizing over their bodies, and of their conquering and destroying the life thereof.

The Particular.

Are the Saints that shall be found alive at Christ's coming exempted from his Kingdom? for if he should reign till then, and then give up his Kingdom to his Father, they are exempted.

Mr. Patric's Answer.

He is a King still then, and governeth all who are, and shall be: and when he shall come, they who shall be found alive, shall be caught up to meet him. And because the clearing of this point, may serve for clearing the whole matter, I add by way of explanation. As the sin of Adam was committed against God the Father, & his revolting or apostasy was a diminution of the Father's Kingdom, so the bringing of the soul full into his obedience, is the rendering of that Kingdom. It is true, the offence was against the Sonne, and the Holy Spirit; but the works of reconciliation being the works of the Father in a special manner, (as it is designated in the Creode) the Sonne was directly against the first Person. When obedience was not given, the Father might have exacted his justice on the offenders, as he did on the Angels. Now as when a part of an earthly Kingdom rebelled against the King directly, and indirectly against his Sonne, as a friend, and heir of his Father's Crown; the Sonne may undertake to regain the rebel unto his Father, and the Father may be well pleased to commit unto his Sonne that part of the Kingdom for that effect with full power, which the Sonne accepts, and reigneth, and prevails powerfully: so that, although the arch-traitor, gus-stander in malice, to the honour of the King, and his Sonne, yet many of the rebels are reconciled with the King, who by this means regain much of the Kingdom. So be Some of God hath undertaken for so many as it pleased him, and beseeches men to be reconciled with the King of heaven and earth, showing that he hath opposed the Fathers wrath, and hath power to receive into, and exclude from the Kingdom of heaven, which power he hath received of the Father: and he shows that there is some determined for receiving men into grace againe; So that if that small shal aspire, there is more grace to be bestowed upon any, Satan en-riding the glory of God, and mans reconciliation, and therefore opposed by,
by deceiving some, and victi\[ing others, who be brought unto the ward of faith, conciliation; nevertheless Christ prepar\[eth by hit preaching, to bring a great many repent, and crave mercy, and others not: when the determined time comes, these who have been received into mercy, are presented unto God the Father, and as if they had not rebelled, he accept them into his Kingdom, when the Sonne is faith, Here am I, and these whom I have brought into acknowledgment of their offences. I have satisfied justice for them, Toon O'Father, I shew mine own Subjects, and let them have the Kingdom prepared for them: The Father will not say, thy reward is not in heaven, but on earth: therefore let them go againe to the earth, and inherit glory there for 1000 years, but receives them into the inheritance reserved for them in the world.

Reply.

This answer is as much besides the question as the other: for the argument is, That if Christ doth now reign, and shall reign onely till his comming, then those Saints which shall be found alive at his comming shall be exempted from his Kingdom, shall not reign with him, as the Saints departed did reign with him. To which you say no more but this, That they shall be caught up to meete him.] And besides, seeing our Saviour is not to give up his Kingdome to his Father, till after his next appearing, and that the time of his reign is to be but 1000 years, it must needs follow, (according to your opinion) that not onely all the Saints before his incarnation, but that the Apostles themselves, and all the rest of the Saints that have been converted within the first six hundred yeares and upwars since his incarnation, must be excluded from his Kingdome. And yet doubtlesse both the Saints before Christ's first comming, and the Saints under the first ages of the Gospell, have all reigned spiritually, as well as the Saints since that time. They have been conquerors I say, over sin, and over sufferings for obedience unto Christ, in a eminent manner, as any Saints since have been, (If not more eminent,) as in the 11 chap. to the Heb, the Acts of the Apostles, and the Eclesiasticall histories doe testify. And therefore that reign of the Saints revealed in the 20 chap. of the Apoc, as a reign to come, and to be but of a 1000 yeares continuance, must needs bomeant of some other reign: and consequently of a proper and politicke reign on earth, at the redemption of their bodies. But lest she reader
reader should take notice that you have nothing to say to these arguments, you annex unto your indirect answer, a long discourse; wherein that of the Apostle, Rom. 5.19. As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous; is the whole summe. And in this discourse which you call [a clearing of the whole matter.] There are these notable passages. For first you tell us, [that Adams revolting was a diminution of the Fathers Kingdome.] whereas indeed it made way for the salvation of those whom God had predestinated unto the adoption of children by Jesus Christ, of which number not one was diminished by Adams apostasie: for as many as God had purposed to save before men fell, so many and no more will he make heirs with Christ, will he make partakers of the Kingdome prepared for them from the beginning of the world. Secondly, you tell us, [That the bringing of the faithful into the obedience of the Father, is the rendering of the Kingdome unto him.] And so you make Christs reign, and the rendring of his Kingdome to the Father, to be all one, and to contemnorate; whereas the giving up of his Kingdome, must needs succeede the time of his reign: for to cease from governing a Kingdome, must needs presuppose a preceding government of it. Yea and you yourself say afterwards, [That when the determined time comes, these who have been received into mercy, are presented unto God the Father—when the Sonne saith, Here I am, and these whom I have brought into the acknowledgment of their offences, I have satisfied justice for them. Then O Father hast thine owne Subjects, and let them have the Kingdome prepared for them.] Wherein you plainly acknowledge, that the rendring up of the Kingdome to the Father, is to be when the number of the elect is fulfilled, when these who have before been received into mercy, are all presented unto God the Father, with spotlesse and incorruptible bodies and soules. Which is a flat contradicting of your former words, to wit, That the receiving of the faithful into mercy, that the bringing of them into the Fathers obedience at their conversion, is the rendring of Christs Kingdome. Thirdly, you tell us, [That Adams revolting was a sinne directly against the Father.] Whereas the workes of power being chiefly attributed unto the Father, the workes of wisedome unto the Sonne, and of love unto the Holy Ghoft; The finnes of infirmity, and
and weakness, are most direct against the first Person: the sin of ignorance and unadvisedness, most direct against the second Person: and the sin of wilfulnesse and malice, most direct against the third Person. And did Adam fall out of weakness, when (as all Divines agree) he had ability to stand? or out of ignorance, when he knew that he did what he was forbid to doe? or rather out of wilfulnesse, when notwithstanding his power to have withstood temptation, and his knowledge of the unlawfulnesse of the act, he yet yielded to doe what he should not have done? Fourthly, whereas the rebellion of mankind against God is general: you compare it only with the rebellion of a part of an earthly King's Subjects. Fifthly, from this defective comparison, you make Christ to reign but over a part of his Fathers Kingdom, to the Father, and not a part of a Kingdom onely; and doubtlese he must reign over all that he delivers up. Yea although you here make Christ to reign only over a part of his Fathers Kingdom, and say also, [That the usurper by gain stands in malice to the honour of the King and his Sonne: that Satan still opposes by deceiving some, and vexing others:] yea you say pag. 7. That Christ reigns over all the world, seeing all the Gentiles do praise him, and all people love him. And pag. 52. That he was made King of the world, acknowledging his authority, and his power and authority. &c. And pag. 58. That now is no Kingdom but our Lords and his Christ's. And pag. 49. That his enemies are made subject to hiso, even his greatest enemies. So contrary are you to the truth, and to your selfe. Sixthly and lastly, you tell us, [That at the delivering up of our Saviour's Kingdom, the Father will not say, Thy reward is not in heaven, therefore let them go againe into the earth; and theris glory for a 1000 yeres.] And doubtlesse he will not. For when our Saviour shall give up his Kingdom to the Father, his owne Kingdom on earth shall be fulfilled. And we say, that his Kingdom is to beginne at his appearing, when none but the Saints then departed shall rise: and not at the last judgement, when all others shall rise, as you to delude the reader purposely misunderstand him. And so your pretended explication of the whole matter, is indeed no other, but an intended implication of a plain truth.

Israel's
Israel's Redemption.

Of this Kingdom also speaks Saint Peter, in Acts 3:19. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which was before preached unto you, whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Where is by the times of refreshing, and times of restitution of all things, nothing else can be meant, but the Jews inhabiting againe of their owne land, and the bringing of all other Nations into subjection to them, (with which a blessed and wonderful change of the creatures shall concurr) then it is evidently, that when Christ comes at this time, he shall accomplish this thing to Israel, and consequently receive his appointed Kingdom: but that these words can have no other meaning. A small acquaintance with the Prophets will informe you, who as they speake of nothing more, to they have nothing which can be applied to our Saviours second coming, as a comfortable effect to generally foreshewne, but this.

Mr. Petrie's Answer:

1. I am sure no man can imagine that these words in themselves import, that our Saviour shall reign among the Jews as an earthly Monarch: which is the point, page 45. And therefore this, if by the time, &c. is as if one would say, if I be a King, I am a King. 2. That the Prophets have another meaning, may be seen by all interpreters, and partly by that is said here. 3. It is wonder, if any Jew will say, that the Prophets speak of nothing more, for if his meaning be, They speak not more of any other thing, it is questionable, seeing there is much spoken of God's precepts: But if he do mean, (as it seems,) that they speak not of any other thing that can be applied unto our Saviour's coming, I will cite one Prophet for all, Dan. 2:1, 2. Where is mention of the great Prince, of great trouble even to the time of deliverance, and then awaking of some, (not for a space of time, but) to everlasting life, and of others, (at the same time) unto shame and everlasting contempt. And is not this a more comfortable effect for those generally unto every one, that shall be written in the book? Now the cause why the Prophets write so much of Jerusalem, and that Kingdom to be restored, was, That the godly hearing of the destruction of that
Kingdom, did greatly fear, that that Commonwealth should never be restored, wherein Christ our Saviour was to be born, and performe the worke of redemption: we may justly thinke, that their fear was not so much the want of bodily liberty, as the not coming of our Saviour: and therefore the Prophets insist much upon that point for the comfort of the godly, that howsoever that Kingdom shall be ruined, yet it shall be restored, and all Nations shall by the preaching of Jews come into the obedience of Christ, and for receive Loaves from the Jews, as being captives unto them, whose captives they might be for a time. But to imagine that the faithful did expect, and the Prophets did speake of no other thing but this earthly Monarchy, is too grosse, and directly contradicting the Apostles bearing another testimony of them, Heb. 11. 16. They desire a better country, that is, heaven. And 1 Pet. 1. 9, 10. Receiving the end of your faith, even the salvation of your soules: Of which salvation the Prophets have enquired and searched diligently, who prophesied of the grace that should came unto you, &c.

Reply.

1. If these words in themselves import not, that our Saviour shall reign among the Jews as a Monarch on earth: yet compared with the prophecies to which they do direct us for an explanation of [the times of refreshing, and times of restitution of all things,] they do certainly import as much. And this forme, If by the times of refreshing, and times of restitution, &c. the Jews restoring to, and prosperity in their land, must needs be meant, then it is evident, that when he comes at these times, he shall accomplish this unto Israel, is not to prove (idem per idem,) the same thing by the same thing, as you untruly affirme. But this forme, If by the times of refreshing &c. the Jews restoring to, and prosperity in their land be meant, then by the times of refreshing, &c. the Jews restoring to, and prosperity in their land is meant. And your silence touching the meaning of the times of refreshing, and the times of restitution of all things, doth manifest, that you did thus traduce the forme of this argument, only because you could not gainsay the evidence for it.

2. You say pag. 23. That interpreters (except a few Millenniums) have expounded the prophecies touching the Jews future prosperity in their owne land, of the Jews onely. And you say, [That all (without exception) have saide, that the Prophets have
Part 2. Christ's Personal Reign on Earth.

[Text continues here]
God hath appointed to be delivered, 

that the Jews shall be greatly hated and oppressed by other Nations, (as the two last verses of the preceding chapter compared with Rev. vi. 12, 13, 14, 16, and with the 7th chap. of this prophecy, and other prophecies doe plentifully declare) 

and consequently 

it doth foretell, that which we allow to be meant by the [source of refreshing] to wit, the deliverance of the Jews, (of Daniel's people,) both from their spiritual and bodily bondage: For why else is the deliverance of the Jews so long spoken of, who have so long been, and still are captives both to unbelief, and to other Nations' strangers to Christ, and to their own country? And whereas you tell us, [That the restoring of the Kingdom of Israel, was so foretold by the Prophets, rather to keep the Jews from the distrest of our Savior's comming, than to comfort them against the loss of their bodily liberty, and native inheritances: Doubtless it was rather for this, than for the other; seeing they did reveal also many particular prophecies, touching our Savior's incarnation; which revelations did more directly confirm their belief of Christ's comming, then those touching the deliverance of their posterity, and the restoring of their Kingdom to them, could. 

And seeing you confesse there, [That the prophet speaking of the restoring of Jerusalem, and that Kingdom, did concern the Commonwealth of Israel, which was afterwards destroyed;] You doe herein apparently admit of that proper sense of the prophecies, which you have before so much opposed. For the destruction of a temporal Kingdom cannot be repaired, but by the regaining of that freedom, and command which it formerly enjoyed. And yet you presently recall this; for having said, [That howsoever this Kingdom shall be ruined, yet it shall be restored], you add immediately, [And all Nations shall be by the preaching of the Jews, come into the obedience of Christ, and so receive laws from the Jews, as being captives unto them, whose captives they might be for a time.] 

So that you speak forward and backward, all in a breath, and are as one in the midst of a bog, who knowes not where to finde his footes. For first you grant, that the Kingdom of whose restauration the Prophets write so much, was the temporal Kingdom of the Jews; and by and by you make the restoring of this temporal Kingdom, to be the converting of the Gentiles by the
the preaching of the Gospel, which is a very ridiculous impossibility. And as this your inconstancy, so your expression is observable: for first, though you understand that which you speak to be already past, yet you deliver it in the future tense; and thereafter to be fulfilled; And secondly, you say, [That the nations shall by the preaching of the Jews—become captives unto us.] But surely the state of grace is very unfitly termed a captivity, seeing it brings with it the greatest freedom, the freedom of the conscience. For whereas the Spirit of the Lord is, there is liberty, with the Apostle, 2 Cor. 3. 17. And if the calling of men to the faith of Christ should make them captives; I pray, what will come of the spiritual reign of the Saints, which is all the gaining that you allow them under Christ? And besides, the ophers words, That the Jews shall possess the Gentiles, in the land the Lord for servants, and for handmaids, that they shall take themselves, whose captives they were, and shall rule over their oppressors; doe plainly shew that the Gentiles shall be captives to the war, in the like manner as the Jews were to the Gentiles; too, by a bodily subjection, and captivity, which cannot be while: Jews themselves remaine captives under the Gentiles. And therefore we do truly imagine, that the faithful did expect the Prophets in their revelations concerning Jerusalem, and that rugged and stony, did speake of a Monarchy on earth. Neither is this imagination contradict any testimony of the Apostles, touching the expectation of the faithful before Christis incarnation. For who will say that this amen of S. Paul, Heb. 11. 14, 16. The Patriarches Abraham, Isaac, and Jacob, guided in their suppable condition, when they lived as strangers and pilgrimes the earth, desire a better country, that is, an heavenly (for to Apostle interprets himself, and not as you doe) will bear this sequence; Therefore when they shall rise in incorruption, shall not reign on earth a 1000 years? Or that this proposition of Saint Peter, 1 Epist. chap. 1. vers. 9 &c. The believing were did by faith in Christ receive the salvation of their soules; which salvation, when it should be purchased by the suffraegs of Christ, (and when conferred upon the whole Nation of Jews,) the Prophets which prophesied of the grace that should come unto the Jews, did enquire, and search diligently, will
will inferre this conclusion; Therefore at the redemption of their bodies, at the perfecting of their salvation through the revelation of Jesus Christ, they shall not reign with Christ on earth?

Israel's Redemption

And here we may call to minde too, our Saviours words to James and John, when they requested that one might sit on his right hand, and the other on his left in his Kingdom. To sit on my right hand, and on my left, said he, is not mine to give, but as it shall be given to them, for whom it is prepared of my Father.

Mr. Petri's Answer.

We may call to mind too his words, ye know not what ye aske, Matth. 20.22. and the words of the Evangelist, ver. 24. When the ten heard it, they were moved with indignation against the brethren. Which words show that because Christ had spoken of his Kingdom, yet at that time James and John were both ignorant and ambition.

Reply.

You tell us here, that we may call to mind too our Saviours reprehensive words, Matth. 20.22. and the Evangelists words, ver. 24. touching the indignation of the ten against the brethren. But surely it is best to call to mind the truth, which as it is plainly taught in our Saviours direct answer, ver. 23. so it is necessarily implied in the other disciples indignation, who doubtlesse would rather have marvelled at the strangethess of their fate, then have been any whit offended with them for it, had they sought that which no man should at any time enjoy. And therefore although you may charge the two brethren with ambition, for seeking to be preferred above the other disciples; and with an erroneous conceit touching our Saviours unlimited choice of the persons, that should sit at his right and left hand; yet you cannot charge them with ignorance touching the subject and matter of their request, to wit, that there were such places to be had, which they aimed at.

Israel's Redemption.

Which saying, as it doth shew that our Saviour had before acquainted the Apostles of his Kingdom: so it intimates, that his Kingdom is to be held on earth, where only this may be fulfilled; for in heaven it cannot be done, unless we will grant that:
that other men shall be so highly exalted there, as our Saviour is, to wit, to the right hand of God.

Mr. Peere's Answer.

1. Albright the one shall sit on his right hand not his left; yet, nothing in those words for this purpose; seeing he saith not there, that any shall sit; but only, 'To sit on my right hand— is not mine to give.' 2. Math. 19. 18. he speaks of sitting on the Throne of his glory. (which must be in heaven; seeing he speaks absolutely, his glory, and his glory is greater in heaven, then can be on an earthly Throne.) And he saith unto his Disciples. When be shall sit on that Throne, ye who have followed me in the regeneration, shall sit upon twelve thrones. And may not some of these thrones be on his right hand, and some on his left hand? I enquire not now, what these thrones may be, but there ye see multitude of thrones in glory, as Kings in their State may have thrones for their greatest Peeres.

Reply.

1. Doubtless if never one shall sit on Christ's right hand, not his left: there can be nothing in our Saviours answer to prove this; for no scripture doth teach, that that shall be done, which is never to be done: but how shall we know whether any shall sit at his right hand, and his left, but from scripture? And if the scripture is to be sole Judge in this case, (as indeed it is,) our Saviours answer is an unquestionable evidence to prove this. For he faith, not only (as you answer for him) It is not mine to give; but he faith, 'It is not mine to give but to them for whom it is prepared of my Father.' What were the places on his right hand and on his left, then prepared of his Father, to be given by him to some; and yet can you say, that never one shall sit on his right hand, not his left; and, that nothing in these words is for this purpose? Alas, that of all Gentiles, a Christian: of all Christians, a scholar: of all scholars, a Divine should so willfully and presumptuously bear false witness against Christ himself.

2. 'Tis true, that Math. 19. 18. our Saviour speaks of sitting on the Throne of his glory: and that he said unto his Disciples, when he should sit on that Throne, they also should sit (not on multitude of Thrones, but) on twelve Thrones, judging the twelve Tribes of Israel. And therefore that Throne of his glory is not to be in heaven, (as you say,) but on earth, (as we say,) seeing
feeling neither our Saviour, nor the Disciples shall judge any in heaven. And we willingly grant that some of these Thrones are to be on his right hand, and some on his left. And therefore we say also, that they cannot be in heaven, because then some of the Disciples, (if not all) should be as highly exalted there, as our Saviour, to wit, to the right hand of God. Which is a dignity that no creature but the Sonne of man shall have.

Israel’s Redemption.

Which is a Prerogative peculiar to the Sonne alone, a preeminence, I say, which the chiefest of the Angels never enjoyed. For to which of the Angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool, Heb. 1.13.

Mr. Pelvies Answer.

Christ sitting on a Throne sits, on the right hand of God: but to speake absolutely, To sit on a Throne in heaven, is not to sit on the right hand of God, no more then any Prince is advanced to the right hand of a King, althou the sit on a Throne, and inferior to the King, and his eldest Sonne.

Reply.

’Tis true, that Christ sits on a Throne in heaven, as he himselfe faith, Rev. 3.21. and its true likewise, that he sits on the right hand of God, as the Apostle faith, Heb. 1.13. and chap.10. ver. 12. but it is not true, that I have said; To sit on a Throne, is to sit at the right hand of God. And therefore this instance, (as it is alleged by you) being a meere perverting, of my words: you answer your selfe, not me. And yet your answer is but a bundle of superfluous words. For who knows not, that to sit on a Throne onely, is one thing; and to sit on a Throne at the right hand of a King, is another thing: and therefore that though to sit on a Throne onely, be not to be advanced to the right hand of a King: yet to sit on a Throne, (or out of a Throne) at the right hand of a King, is to be advanced to the right hand of a King. As Bathsheba was to the right hand of her Sonne Solomon, 1 King. 2.19.

Israel’s Redemption.

And the same Apostles words, in 2 Tim. 4. may not be forgotten: I charge thee, first, before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his Kingdom. For why should Christ’s appearing, and his Kingdom be joyned together: yes, why should his Kingdom be added, as the
Christ's Personall Reign on Earth.

...end of his appearing, unless both were to continue? unless his Kingdom were to begin at his appearing, & not before it?

Mr. Petrie's Answer.

The mentioning these two together, and in that order, doth no more import such a beginning, than the end of glory is the beginning of vesture, because the Apostle saith, in the same order, he hath called us unto glory and vesture, 2 Pet. 1. 3. when it glory be named before vesture, glory is after vesture.

Reply.

Although the end doth always precede the means to the end, the intention, and in this text, of Saint Peter in the expression, so; yet (as we say not that Christ's appearing is the like mediocre to his Kingdom, as vesture is to honour, so) we deny, that the order of Saint Paul's words, in 2 Tim. 4. 1. is like to this, of Saint Peter's; and that our Saviour's appearing is the end for which he is to reign. For that our Saviour is to reign, that he may appear, there is no scripture to testify; but that he is to appear, that he may reign, not only this text of Saint Paul, but many prophecies do witness, as that of Zech. 14. 4. &c. which shews he shall reign on earth after his coming with the Saints, and that Rev. 19. which shews that at the time of his descending, the Kingdoms of this world are to become his: and at Rev. 19, which shews in what manner the Kingdoms of this world are to become his, to wit, by destroying the Kings and mighty men on the earth in battle, and giving their flesh to the fowles of heaven. And that Rev. 20. 2, 3. which shews it after these Kings are thus destroyed, and their Kingdoms gained, Christ shall shut up Satan in the bottomlesse pit the space of a 1000 yeares. And lastly, that propheticall parable, Zech. 11. &c. which was purposely spoken against the false union of the Jews, who even generally thought, that Christ's Kingdom should immediately appear. For it declares plainly that the Nobleman went into a farre countrey, (not to reign,) to receive a Kingdom, and to returne: and that when he returned, and had received his kingdom, he gave to one vast authority over ten cities, and to another over five, &c. and those that would not that he should reigne over them, is not this all one as if he had said, that he was not to reign, while he was among them, (as they expected,) nor in the time...
in which it is said, In the days of these Kings shall the God of heaven set up a Kingdom, which shall never be destroyed: and the Kingdom shall not be left to other people, but it shall break in pieces, and consume all these Kingdoms, (the iron, the brass, the clay, the silver, and the gold,) and shall stand forever. Certainly you could not have urged a plainer text to prove the contrary. For first, seeing the Prophet's faith, that the Kingdom here spoken of, is to be set up in the days of these Kings, that is, after the iron Roman Empire should be divided, (as the preceding verses declare,) the setting of it up, cannot possibly be meant of a Kingdom to be set up at our Saviour's first coming; and consequently not of the preaching of the Gospel by the Apostles. For this was done while the Empire was entire, and in its height: it being in the reign of Augustus Caesar that Christ was born, and of Tiberius that he was crucified. And therefore the Kingdom that was to be set up after this Empire should be divided into several Kingdoms, and yet not presently after, but in the days of these Kingdoms; that is, after they should be of some remarkable continuance, must needs be understood of our Saviour's visible reign on earth, to whole Kingdom, these Kingdoms shall give place, as the former Kingdoms did successively to each other. And secondly, seeing the Prophet's faith, That the Kingdom shall not be left to other people: It necessarily followes, that when the God of heaven shall set up this Kingdom, some one people shall have the sway over all other people, from whom the dominion shall not be taken away, as it was from the successively prevailing Nations of the four several Empires. And what people should this be, (in whose hands the rule shall continue so firm and steadfast,) but the Jews, the people of whom Christ (the person, prefigured by the stone cut out without hands, that should smite the image) was to be borne? And to whom (at the expiration of the time allotted to the four Kingdoms, revealed in another vision, chap. 7.) The Kingdom, and dominion, and the greatness of the Kingdom under the whole heaven, shall be given, ver. 27? And thirdly, seeing the Prophet's faith, That this Kingdom shall break in pieces, and consume all other Kingdoms, to wit, the iron, the brass, the clay, the silver, and the gold, it is manifest, that it is by itself alone to succeed, and follow after all these: for how shall all these be broken in pieces, and consumed?
peeces by it, if this be not to succeed them in the place where it breaks them in pieces? And how shall all these be consumed by it, that no place shall be found for them; if either of them shall continue with it? And fourthly, seeing it is unquestionable that the Kingdomes which the image represented, and which this Kingdom shall brake in pieces, were all temporall and visible Kingdomes: It must needs be granted, that this Kingdom by which these temporall Kingdomes were to be destroyed, and succeeded in their place, (for the stone having smote the image filled the whole earth,) must it selfe be a visible, and (for the place and manner of government) a temporall Kingdom also. Because no temporall and politick Kingdom can be overthrown, and succeeded in its place, but by another of the like nature overmastering it. You goe on and say, [It shall brake in pieces the silver and gold, then it shall be before the brass and iron: And of what kind, say you, can that be understood, but of Christ, who faith, I say, 101 & 12. I will punish the stones heart of the King of Assyria; and chap. 37. ver. 29. Because of thy rage against me, I will put my hooke in thy nose, &c.] Here are a few words, but full of very groffe and contradictory untruths. For first, having immediately before recited out of the Prophet, It shall brake in pieces the iron, the brass, the clay, the silver, and the gold: You presently affirm, [It shall brake the silver and the gold, then it shall be before the brass and the iron.] And shall we believe you when you speake against the Prophet, or when you speake with the Prophet? When you say of your selfe, It shall brake in pieces, and succeed but two of the four Empires; or when you say, as the Prophet doth, that it shall succeed and break in pieces the whole image, all four Empires, and the Kingdomes of the last divided Empire? Secondly, in saying that the stone (the type of our Saviours manhood) was to be before the brass and the iron, you make Christ to be borne before the Grecian Empire was in being; whereas it is evident by the history of the Gospel, that he was borne in the days of the Romane Empire, to which the Jews were then tributaries. Thirdly, by the instances which you bring out of Hait. x. 12. and chap. 37. ver. 29. &c. to confirm your argument. You first make the stone to be Christ in his God-head, (to whom you attribute this threatening,) and not in his manhood, of which alone:
alone it is to be understood (for the stone cut out without hands, is Christ borne of a Virgin: and the mountain out of which he was cut, is the Jewish Nation, the Inhabitants of Mount Sinai, the place which God had chosen to put his Name there.) And secondly, you hereby make the accomplishment of the vision, (which the said things then to come) to be before the revelation of it. For the threatening against Sennacherib was fulfilled before Judah's captivity; and this vision was in the time of their captivity under Nebuchadnezzar, who was the head of gold in the image. And thirdly, you make the destruction of the Assyrian Empire to be by an extraordinary means, by an Angel sent from God; whereas it was by an ordinary means, by the army of Cyrus, Prince of the Medes and Persians: And what could you have said more contrary to the dream, and the interpretation there, of, than all this?

2. You have nothing to say against the evidence of ver. 35, which shewes that the Kingdom of Christ was to succeed the four Empires in time and place, as they had succeeded each other, (so wise, by force of arms,) but this, [that ver. 35. is not contrary to ver. 44. And doubtless it is not, nor ver. 44. to such a setting up of our Saviour's Kingdom, as we hold. For whereas you say, That this Kingdom shall be set up in the days of these Kings, and not after them.] It is as if you had told us, That a King cannot overcome, and succeed other Kings in their Kingdomes, while they reign, but after their reign. When as indeed they cannot lose their Kingdomes, but while they have them: but in the days of their reign, and not after them. And so you have not yet shewed us any reason, why this phrase, [It shall break in pieces, and consume these Kingdomes,] should not as well be taken properly, when it is attributed to the setting up of our Saviour's Kingdom, as when it is attributed to the setting up of the other Kingdomes. And therefore we have still good reason to believe, that the forcible and destroying fall of the stone upon the image, doth betoken notable then a conquest and succession by force of arms.

Israel's Redemption.

And as the falling of the stone upon the feet of the image, upon the last, and divided Kingdomes of the Iron Empire: Yet probably imply.
Mr. Petrie's Answer.

The dreame implyeth nothing contrary to the exposition: and therefore leave probabilities that are contrary to certainties.

Reply.

Doubleesse the dreame implyeth nothing contrary to the exposition: but both dreame and exposition doe point out our Saviours personall reigne on earth. For the confirmation and manifestation of which truth, we bring not probabilities onely, but certainties too; yea such certainties, as all your wit and wittynes is not able to answer, or obscure: and therefore methinks you have no cause to be offended with such variety of testimonies. And had I said also, that this, which I called onely a probability, had been more then a probability, I had not overlaid. For seeing God by this image foreshewed Nebusbradnerzaw what Kingdoms should succeed his unto the second coming of Christ (all which time the Jews should remaine captives, and tributaries.) And that the falling of the stone on the feete of the image, did intimate both the second appearing of Christ, (for the first was when he was borne of a Vergine, when he was cut out without hands:) and the expiration of the time allotted to the Kingdomes represented by the image: It necessarily followes, that when the stone should fall on the image, (when the Kingdome of God should be set up, as it is expounded,) the Kingdomes prefigured by the image, should be no longer; should all be subdued: and that the montaine filling the whole earth, the visible and Monarchicall Kingdome of Christ on earth, should succeed alone.

Israel's Redemption.

For if the Kingdome of God there spoken of, were to be understood of a Kingdome, which shold to be set up, in the days of these Kings; that their reigne should notwithstanding continue together with it, (as not onely these, but all former Kingdomes also have done with the Church militant, with the Kingdome of grace: which therefore cannot be the Kingdome there foreshewne,) then doubleesse it should have been represented by some part of the image it selfe, (as the contemporating Kingdomes of the divided Empire are, by the mixture of iron and clay,) and not by a thing so different from it, and adverse unto it, by a stone I say, so wonderfull for its beginning, operation,
and encrease. For it was cut out without bands: and when it had
smote the image, became a great mountain, and filled the whole earth.
(Which the Churches as yet never did,) whole fall and growth.
too, as they import a more powerful, speedy and general con-
quest over these Kingdomes, by this Kingdome, then either the
gold received from the silver, the silver from the brass, or the
brass from the iron: so they imply the utter extirpation and
total abolition of that manner of policy, and government which
these Kingdomes have used; of which it is said, That they became,
like the cloud of the Summer threshing-flores, and the winde carried
them away, that no place was found for them, ver. 35. And with
this sense of the interpretation of the vision, very well agree
that in the second Psalm, ver. 8. Ask of me, and I shall give thee
the Heathen for thine inheritance, and the uttermost parts of the earth
for thy possession. Thou shalt break them with a rod of iron, thou shalt
dash them in pieces like a potter's vessel. And that in Psal. 110. 2.
The Lord shall send the rod of thy strength out of Zion: rule thou in the
midst of thine enemies. The Lord at thy right hand shall strike through
Kings in the day of his wrath. He shall judge among the heathen, he
shall fill the places with dead bodies; he shall wound the heads over
many Countries. He shall drink of the brooke in the way, therefore shall
be lift up the head. Yea, and that too, in Psal. 149. 2. Let Israel re-
joyce in him that made him: let the children of Zion be joyfull in their
King. Let the high praises of God be in their mouth, and a two-edged
sword in their hand: to execute vengeance upon the heathen, and pun-
ishments upon the people: To bind their Kings in chains, and their
Nobles in fetters of iron, to execute upon them the judgement written:
This honour have all his Saints.

Mr. Petris Answer.
1. Thence God bow he should execute his will. 2. It is revo-
led in express words, ver. 44. 3. There was reason to express it by
a different thing, because the foure were of one quality, and this was of
another quality. My Kingdome, (faith be) is not of this world,
John 18. 36. It is more wonderfull, more powerfull, and more gen-
eral than any of them, and all the Kings who will not serve this King
shall perish, he shall breake them with a rod of iron, Psal. 2. &
he shall strike them through in his wrath, Psal. 110. 5. and binde
them with chains, and their Nobles with fetters of iron,
149. 8.

Reply
Reply.

1. We leave this presumption to your selfe, who have so bold-toold God, what is most for his glory, pag. 15, 16, and what is lost to the praise of his mercy and bountifullness, pag. 68.

2. It is revealed in express words, ver. 44. That God shall set up a Kingdom in the days of these Kings. But not that these Kings and the Kingdomes which God shall set up, are to continue together, else the Kingdom of God could not break in pieces these Kingdomes, could not succeed them by conquest, unless they should be in the possession of their severall Kings, when the Kingdom of God is thus to be set up. And seeing these Kingdomes are to be broken in pieces, are to be consumed, by the Kingdom which God shall set up; how can you once imagine, that their conversion, and not their confusion; that their instruction, and not their destruction; that their amending, and not their ending, (I meanely in respect of their former distinct tides and governments,) could hereby be meant? Certainly you cannot finde in all the scripture, nor in any humane writing, such a signification of these words. And as for the Christian beleefe, it doth not alter the form of civil government in any Nation. But the Democraticall, Aristocraticall, or Monarchicall, it agrees alike with all of them.

As it consisted in the primitive times with the profession of Paganism, and doth now consist in the Eastern Churches in the religion of the Mahometans, so farre is it (in its purity and integrity) from teaching us to disturb the peace of any Kingdom; to sake, I say, the suppression and remove all of the government religion thereof, by outward violence, by the helpe of the ord. And therefore it cannot be said of the preaching of the Christian Faith, that it breaks in pieces, and consumes the Kingdoms, in which it is profest.

3. There was reason, you say, to express the Kingdom of God, ver. 44, by a thing different from the image, because the four Kingdoms are of one quality, and this of another. But doubtlesse, (as the four are no more of one quality, then gold, silver, brass, and iron: all of one quality, 10) though they were all of different quales from this, yet this could not be the reason wherefore the Kingdom of God, ver. 44, was represented by no part of the age, but by a thing different from it: For if notwithstanding their
their different qualities, they had been to continue together, (as you say) they might notwithstanding this difference of qualities have been represented together also: (as well as the contem-
porating Kingdomes of the divided Empire are, by the mixture of iron and clay,) but the reason was, because the setting up of this Kingdom should be the beginning of a new world; of a 
world in which all the Kingdomes on earth should make but one Kingdom under Christ, when once the time comprehended by the image, should be at an end, as it is said, ver. 35. Then was 
the iron, the clay, the brasse, the silver, and the gold, broken in pieces to-
gether, and became like the chaffe of the Summers threshing-flores, and 
the winde carried them away, that no place was found for them; And 
the stone that smote the image, became a great mountain, and filled the 
whole earth. And againe, ver. 44. But it shall breake in pieces, and 
consume all these Kingdomes, and it (not it with any other, but it 
alone) shall stand for ever. And that text, John 18.36. My King-
dome is not of this world, doth helpe also to confirme this: for it 
either points out unto us the time of our Saviours reign, or 
the authority by which he is to reigne. And so is as if he had ei-
ther said thus, My Kingdome is not (to be now, in the time) of 
this world; in the time before my next appearing: but hereafter in the time of that world to come, spoken of Psal. 8. that is, at the 
time of my appearing againe: when all creatures shall be actu-
ally put in subjection unto me. Or thus, My Kingdome (that is, 
the authority by which I must reigne,) is not (from hence, is not to 
be given unto me,) of the world, (that is, of men,) but I am to have it from God; I am to fetch it from him, and to come a-
gaine, as it is in the parable, Luke 19.11. &c. and in this sense 
the expression agrees very well with that Querie, Matthew 1.25. 
The baptism of John whence was it, from heaven, or of men? And 
besides all this, the Kingdome of grace, of which you understand 
the Kingdome which the God of heaven should set up, ver. 44. 
was set up at the first promise of Christ, as you confess, p. 9. 
and so was in the world even from the beginning: whereas that 
Kingdome ver. 44. was then to come, when this vision was re-
vealed to Nebuchadnezzar. And if you say, that the Kingdome, 
ver. 44. did represent the Kingdome of grace, as it was to be set 
up amongst the Geniil: as the preaching of the Gospell to them 
after
after our Saviour's ascension: Surely it was set up thus also before the division of the Roman Empire, and therefore it cannot in this sense be the Kingdom meant in ver. 44, which was to be after the division of the Empire: and when some of the Kingdoms into which it was divided should be Christian, or rather Protestant Kingdoms, as these words ver. 43. doe intimate. And whereas thou saw'st iron mixed with mery clay, they shall mingle themselves with the seed of men: but they shall cleave one to another, even as iron is not mixed with clay. And in the days of the King. (to wit, of these amongst whom some that are Christian or Protestant Princes, shall mingle themselves with the seed of men, shall joyne themselves in marriage with unbelieving or mis-believing Princes,) shall the God of heaven set up a Kingdom which shall never be destroyed. And at the setting up of this Kingdom it is, that the contents of Psal. 2. 8. and of Psal. 110. 2. 6 and of Psal. 149. 2. 60. (which agree so well with the breaking of the image in peeces,) shall be accomplished. And if their very expression do not sufficiently declare, that they are properly to be understood; yet certainly all the prophecies which foretold the Gentiles' subjection to the Jews: doe render it unquestionable: Israel's Redemption.

And that noth else is meant by the world to come, in Heb. 11. but this Kingdom of our Saviour, it is evident by the authority there allledged out of Psal. 8: which prophecy is therefore made use of by the Apostle, as a plain proofe, that Christ's manhood is exalted above the chiefest of the Angels: because it sheweth, that it is to Christ as man, and not to any of the Angels, that God hath put in subjection the world to come.

Mr. Petrie's Answer.

None anyeth is.

Reply.

If some denieth, that the Kingdom of our Saviour is to be in the time of the world to come; why doe you so much condemne us for believing this truth? and why allo doe you affirm, that against this truth, that it is now in this present world?

Israel's Redemption.

And if there be yet a world which is to be put in subjection to Christ as man, then it must needs be a distinct world, from that
in which a man shall give up the Kingdom to his Father.

Mr. Priest's Answer.

The Kingdom of the World, whereof the Apostle speaks, there was then to come, not in respect of Christ, but of the Apostle: for he meaneth the Kingdom of heaven, as appears by these words, which have relation to the words preceding, ver. 3. If we neglect to great salvation: where he opposeth the Evangelical promises unto the typical promises: there was an earthly Canaan, and this is known: Christ at the time of writing, this Epistle, was in possession of it, and the Apostle did then hope for the house not made with hands, where all the inhabitants. 2 Cor. 5. 1. And therefore, that world is not a distinct world, but the same in which as Mediator, he shall give up the Kingdom to the Father.

Reply.

That the Apostle speaks of a world to come, as well in respect of Christ, as of himself, it is evident, first from Psal. 8. 4. 6. which theeseth, that the world, which the Apostle calleth the world to come, is the world, in which those works of God are, that he made for man to have dominion over: is the world, I say, in which the beasts of the field, the fowles of the air, and the fishes of the sea doe inhabit. And secondly, it is clear from the original word, by which it is express: which is not [superior] the superior world, the third heaven, (as you take it,) but [inferior] the inferior world, the terrestrial globe, the dwelling place of men, and all other mortal creatures; as we read Math. 24. 14. and Acts 17. 6. 31. And therefore the Kingdom of heaven in your sense, that is Christ's possession of heaven, and his reigning over the Saints departed, cannot possibly be meant by it; but the Kingdom of heaven in our sense, that is, the heavenly Kingdom which Christ shall here visibly reign over in time to come. In the day, (the great day) in which God hath appointed to judge, [the world] the world in righteousness by him, as it is Acts 17. 31. that is, to execute judgment and justice on the earth. as the Prophet Jeremiah expresseth it, chap. 13. ver. 5. So that the Apostle's words are, as if he had said: For, not unto the Angels hath he appointed this inferior world, of which we spake before chap. 1. ver. 6. to be subject in time to come, but unto Christ; or one in a certain place satisfied; laying, What is man that thou art mindful.
of him, or the same of man, that thou wishest him? Thou madest him a little lower then the angels, thou crownedst him with glory and honor, and didst set him over the works of thy hands. And thus it is manifest, that the saying of the words, whereby we speak, to ver. 3. is but a private fancy, crossing the Apostles explication of the world to come. by the prophecy of David, Psal. 8. 4. &c. And imposing such a signification on the word, [imagine] as is not to be found in all the Scripture. And therefore we still conclude, that the world, which the Apostle speaks of, is to be a distinct world in time, from this we now live in, and both in time and place, from that in which our Saviour shall give up his Kingdom to the Father. And as for those, who by [the world to come,] do understand the time of the Gospel between Christ's first and second coming: they do hereby make the Apostle either to call the time in which he himselfe lived, [the world to come,] or to distinguish the time between Christ's first and second coming into two worlds at the least. Whereas the Scripture doth divide the whole time appointed to the heavens and earth that now are, but into three worlds, or parts of time, the first wherein contains the time from the creation to the flood, and is the old world of which Saint Peter speaks, 2 Epist. chap. 2. ver. 5. the world long since past. The second contains the time from the flood to our Saviour's next appearing, and is the world then now. The third contains the whole day of judgement, the 1000 years, and little season mentioned Rev. 20. which is to begin at our Saviour's next appearing, and to end with the world it selfe at the last resurrection; and this is [the world to come] of which the Apostle here speaks.

Israel's Redemption.

or that which is to be given up, is already past.

Mr. Petrie's Answer.

That which shall be given up is not past as yet: neither shall it be given up altogether, but in some manner, as the Millenniums acknowledge, at the end of their 1000 years.

Reply.

That which shall be given up is not past as yet, you say; true, and that which shall beginne, is not come as yet. But surely, it is false to say that we acknowledge Christ's Kingdom shall not be given up
up altogether: that we acknowledge I say, that Christ as man, as the Sonne of David, shall not then cease to reigne, when the generations of man, over which he must reigne, shall cease. And this earth on which he must reigne, shall passe away. In a word, when at the last resurrection he shall take the elect with him into eternall glory and delight, and turne the reprobate from him into endless horror and contempt. For we know that the Apostle, in 1 Cor. 15. 24. 28. teacheth otherwise, saying, Then cometh the end, when he shall have delivered up the Kingdoms to God even the Father, etc. And when all things shall be subdued unto him, then shall the Sonne also himselfe be subject unto him that put all things under him, that God may be all in all.

Israel's Redemption.

And it is nowhere said, that the new Jerusalem, the City of eternall glory, shall be subject to Christ as a creature: but that Christ as a creature shall (after the judgement of the dead) be there subject to the Father.

Mr. Peirce's Answer.

He as God man saith, Matt. 28. To me is given all power in heaven and on earth. And thus all the consequences for proving the earthly Monarchy of the Jews are naught.

Reply.

That the [E] the power our Saviour speakes of, Matt. 18. 18. was given to him as man, and not as God, (for to he had it from all eternity,) interpreters agree. And what though all power in heaven and on earth was then given to Christ as man? What doth this make against my words, which affirme that Christ as man shall after the judgement of the dead, after all things are subdued unto him, surrender againe this power, (as having no further use of it,) and in the new Jerusalem, (not reigne a man, but) be himselfe subject to the Father? Or what doth it make against Christ's 1000 yeares reigne on earth, that he had then all power in heaven and on earth given unto him? unless it will follow from hence, that if he had been to reigne visibly on earth, he might, and would have done it at that time. But certainly this will not follow, for though our Saviour had then all power given him, yet he was to exercise it, to doe all that was to be done by it, in that order and manner which God had appointed.
Christ's Personal Reign on Earth.

And therefore as we acknowledge, that God had from all eternity the same power of creation, which in the beginning of this world, he first of all put into use, and exercised; so we acknowledge likewise, that Christ hath now that power by which he shall reign visibly on earth, although he cannot put it into use until he descend to take the Kingdom of this world unto himself. Thus we find that he had power to lay down his life, and power to take it again, before he did, John 10:18. And that all judgment, even the judgment of the great day, was committed unto him at his first coming, John 5:26. And thus it appears, that all your answers to the consequences by which we have proved our Saviour's visible reign on earth, are of no consequence at all.

Israel's Redemption.

That Christ shall reign personally an earth proved by express Prophesy.

And thus it is sufficiently proved by consequence, that our Saviour shall hereafter reign on earth. You shall now hear it directly and expressly affirmed: Behold, saith the Angel to the Virgin, Mary, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus: he shall be great, and shall be called the Son of the Highest; and the Lord shall give unto him the throne of his father David; Luke 1:31: Behold, (saith Jeremiah, Jer. 1:9, 10.) the days come, saith the Lord, that I will raise up David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days, shall the waste land be overflowed, and righteousness shall go before him, and the meadows shall water their grass. 

Luke 1:31-33. Jer. 23:5, 6. Is. 11:10, 11. Rom. 14:13. *Whatsoever loss the disobedience of the first Adam brought on him, and his posterity, that no doubt the second Adam hath recovered with advantage for himself and his church. But the first Adam lost not only his right to heaven, but the happy estate too, which an innocent life would for a long time have continued to him, and his posterity. And therefore that intercourse and familiarity with God, that rule and command over men, and all other creatures, which Adam (before the advent of mankind to it) had not the happiness to enjoy, if he had not lost that, and far more then that, shall Christ with his chrest inherit it at his next appearing. And how being poor and sad, he should then most strongly conclude for our Saviour's future sovereignty, what unreasonable else were it in us, any longer to doubt the literal accomplishment of these, and all other sacred revelations which to fully declare and barely confirm it?
or the Jews in their owne land, "The Throne of Israel," on which David reigned being the true Throne of David, and no other. But to say, that Christ now reigneth on the true Throne of David, is to assume, that he is now going over the river in the land of Juda, and what can be further from truth then this? Israel's Redemption.

For neither did Christ at his first coming, sit on David's Throne, nor any other of David's lineage, or of that Tribe, (or of the other Tribes;) For the Scripture was then departed from Judah, and a Lawgiver from between his feet.

Mr. Pardes's Anfwer.

He sits on the right band of the Throne of Majesty in heaven, Heb. 8. 1. which was typified by the Throne of David.

Reply.

"You told me this now, that Christ reigneth on the right hand of David." And you tell us here, [that he sits on the right hand of the Throne of Majesty in heaven, which was typified by the Throne of David.] And doth he reign then on both these Thrones at once? on the true Throne of David (the type) and on the Throne of God (the antitype) too? But I pray, what Scripture doth teach you to call the Throne of David, a type of the Throne of God? Surely if this were so, Christ must necessarily have reigned on the Throne of his Father David, before he could have been exalted to the right hand of the Throne of Majesty on high. Because the possession of the typical Throne, must needs precede the possession of the typified Throne. This therefore is an unwarrantable conceit; and we know that these prophecies speak only of his reigning on the Throne of his Father David, and not of his reigning on the Throne of God. And if by the Throne of David which is promised to Christ, is meant the Throne of God; what then is meant by the Throne of the House of Israel, which is promised to him, Jer. 33. 17? Is not this all one with the Throne of David? if it be, then by the Throne of David cannot be meant the Throne of God: unless you will lay, that by the Throne of Israel, the Throne of God is meant also. And if the Throne of Israel be not meant of the Throne of David, then tell us what it is; and why you take it to be all one with the Throne of David, pag. 26, where you alledge this text of Jeremias; to shew that
Christ's Personal Reign on Earth.

As the promises of the priesthood, and of the Kingdom, are
GODJovied and mingled after the manner of Christ, and tell us, in what
respect by the kingdom of David, upon which Christ govern-
ments is said to reign as well as upon the throne of
David, (as in Ps. 2.)

And besides what region can you allege, wherefore we should
not consider that part of those prophecies in a proper sense,
which speaks of our Saviour's reigning on the throne of David,
as that part, which speaks of his being born of the seed of
David, the throne being revealed unto us, in as plain terms as the

Mr. Percival's Answer.

Neither were Judah and Israel, then in the Lord together.

There is neither Jew nor Greek, neither bond nor free, neither male
nor female, but all are made to Christ Jesus: and if ye be Christ's, then
are ye Abraham's seed, and heirs according to the promise, Gal. 3:28.

In the 23 chap. of Jeremiah we read this prophecy, thus: I will
come, saith the Lord, that I will raise up unto David a righteous
branch, and a King shall reign on the earth. In his days Judah shall
be saved, and Israel shall dwell safely, and this is his name, whereby
he shall be saved. The Lord our righteousness. In which words there are
these particulars foretold: first, that Christ should be born of the seed of
David, I will rise unto David, a righteous Branch. Secondly, that
he should reign, And a King shall reign, and prosper. Thirdly,
how he should reign, to wit, civilly, as other Kings; which is
set forth, first, by the quality of his administration, And shall
execute judgement and justice. Secondly, by the place where he
should doe it, On the earth. Thirdly, by the people amongst
whom, the Jews, the Tribes of Judah and Israel. And fourthly,
by the time when, to wit, when the Jews should be redeemed
out of captivity, and settled in their land: When Judah shall be sa-
ved, and Israel shall dwell safely. Now of all these particulars, there
is but one already accomplished, which is that touching our Savi-
our's incarnation; and the rest remain to be fulfilled at his next
appearing. Amongst which, I have alleged only the last, to
prove that our Saviour's reigning here, foretold, was not ful-
ished.
led at his first appearing, to wit, because Israel was not them in the land with Juda, to which you give no other answer, but this.

[There is neither Jew nor Greek, neither bond nor free, nor male, nor female; but we are all one in Christ Jesus: and if we be Christ's, then are we Abraham's seed, and heirs according to the promise.] And what then? doth this make the prophecies of God of none effect? may the reader conclude from hence. Therefore Juda and Israel shall not dwell safely in the land together, nor Christ be sent to reign over them on the Throne of David? Surely he may as well conclude. Therefore amongst Christians, there are no men, nor women: no masters, nor servants: no Jews, nor Gentiles. But the Apostle's words will countenance no such contradictory inferences: for his meaning is, That grace doth conjoyne and assimilate those whom natural and civil respects doe difference and divide. For they that have put on Christ, are not distinguished in him, (he saith) as they are in the world, by nation, sexe, and condition, but they are all one. They are one in denomination and title, being all Christians; they are one in rank and society, being all of one mystical body; they are one people, being all Abraham's seed, and they have one inheritance, being fellow-heirs according to the promise. And what though the believing Gentile be one in Christ with the believing Jew? was he not so before Christ's incarnation, as well as since? was he not Abraham's seed before, as well as since? was he not heir according to the promise before, as well as since? What hindereth then but that the Jews may (notwithstanding this spiritual union and fellowship with the believing Gentiles,) be (as here before, so) at their general conversion againe advanced above all other Nations by many not onely outward favours and privileges but by a greater measure of inward gifts and abilities also?

Israel's Redemption.

Neither was the Temple then destroyed, but afterwards: and therefore the things here spoken of, are all to be accomplished at his second comming: and that not in heaven but on earth. On earth I say, and in Jerusalem, where David's Throne was. For his feet shall stand in that day, (cowr, when he comes,) or if God himselfe be here by an [aparemetes] figuratively described, when he brings him) to receive his appointed Kingdom;
the Mount of Olives, which is before Jerusalem on the East, (from which Mount our Saviour ascended,) and the Mount of Olives shall come in the midst thereof toward the East and toward the West, and there shall be a very great valley, and half the mountain shall remove toward the North, and half of it toward the South. And ye shall flee into the valley of the mountains shall be made into a sea, ye shall flee like as ye fled from before the earthquake, in the days of Uzziah King of Judah. And the Lord my God shall come, and all the Saints will say: And it shall come to pass in that day, that the light shall not be clear nor dark, but it shall be one. Rev. 19. 15. the day, that the light shall not be clear nor dark, but it shall be one. Rev. 19. 15, 16. which shall be known to the Lord, not day nor night; but it shall be one day to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; Ezek. 47. And in Summer and in Winter shall it be, and the Lord shall be King over all the earth. In that day shall there be one Lord, and his Name shall be great. All the Land shall be turned as a plain from Geba to Rimmon, south of Jerusalem; and it shall be lifted up, and inhabited in her place; from Benjamin's gate unto the place of the first gate, unto the corner thereof, and from the Tower of Hananel unto the Kings wine-presses; and men shall dwell in it, and there shall be no more utter destruction: but Jerusalem shall be safely inhabited, Zech. 14. 4, &c.

Mr. Patrie's Answer.

Christ said, Destroy this Temple, and in three days I will raise it up again. Then said the Sadducees, Forty and six years was this Temple in building, and wilt thou raise it up again in three days? but he spake of the Temple of his body, John 2. 19. So the true Temple is Christ himself, which the Lewen destroyed, and raised it up again: and in this sense the Disciples did believe the Scriptures after the resurrection of Christ, ver. 22. And therefore the things spoken in these Scriptures are accomplished, not only in heaven, but on earth, according to the different portions thereof: In heaven, and on earth; and in true Jerusalem, and on the true Throne of David; for his face stood in hidness, [to wit, when he would receive the fuller accomplishment of his Kingdom.] on the Mount of Olives, which is in Jerusalem on the East, [from which also it was ascended.] and the Mount of Olives hath been shown in the midst thereof toward the East, and toward the West.
[when we apply the meaning of the Gospel, but all the world was
induced at the powerful persuading of the Lord, (even as our
glorious givers then by the giving of the Law, Heb. 12:26,) So also
taking such admonitions from Christ, there.] And the leaves were green, that
valley of the mountains, [where they did embrace the Gospel, which is
lowlis worldly more effective, and of higher esteem before God.] And the
valley of the mountains birth reached unto Az). [For the preaching
of the Gospel hath been an excellent stone work felled through ;
(as it is exposed, Is. 20:19, on the mounds of the Gentile nations,
) to the Kingdom of heaven.] Yea, they have felled, they are they did the
from before the earth quake in the days of Zan;h King of it. dah. (so
wise, they have been astonished at the wonderful eye of God's work.) And
the Lord hath come: And so forth, as it follows in Zach. 14, where
be forever the principal lobe of the glorious Gospel, ver. 6, 7, and the
eunding flowing of the wholesome waters, in the Kingdom of Christ,
ver. 9, 8, and the removing of all impediments for the security of the
leaves conversion and salvation. You see here, that on Saviour came not
only to conquer death, (which is the last enemy that he shall destroy, and
therefore not be destroyed till the last resurrection,) but also to take
the Kingdoms of the world into himself, and hath made them all
knowledge his authority; and hath put down all contrary power and
authority, (for all Nations have praised Christ, and given land unto
him, Rom. 14:9, 10, 11.) That there is one forsook and one shep-
fold, that the Dominion, Kingdoms, and greatness of the Kingdoms
under the whole Head, have been possessed by the People and Sings
of the most High: that is, (as the Gospel hath exposed it,) by the
faithful Israel, Rom. 2:14, 13,) by whose all hath not been possessed at
the said period of time.

Reply.

Was ever scripture more apparently wrested, more improperly alleged? Beata'd, with Zachariah, the man whose name is the
Branch, and he shall grow upon his place, and he shall build the
Temple of the Lord, even he shall build the Temple of the Lord,
ver. chap. 6, ver. 13. This is the prophecy, and your interpre-
tation this: Christ said, Destroy this Temple, and in three
days, I will raise it up again, etc. John 2:19. An interpre-
tation doubtful as wide, from the time of the Prophet, as the
Jews' apprehension was from the meaning of our Saviour's
words. For thou us where [the Temple of the Lord.] is, in all the
old
old Testament, (which was then all the scripture,) taken in any other sense, then for the house of God's worship at Jerusalem. Or, [the building of the Temple of the Lord,] in any other sense, then for the building of that Temple. Yet, looks he into the 14 and 15 verses immediately following, and it is unquestionable, that the same words are there taken for the Temple of the Lord in Jerusalem. And besides, seeing the Prophets shew so plainly, that our Saviour shall reign over the Jews, in their own land, and that Jerusalem shall again be built; why should we not believe, that both the building of the Temple of the Lord, and his reigning on the throne of his Father David, shall be as propitiously fulfilled, in Christ (the antitype,) as they were in Solomon (the type?) Whereas then you say further, [That in this sense the disciples did believe the scriptures, after the resurrection of Christ.] I pray, what scriptures? this prophecy? Surely it is false, that they did any where cite this prophecy to prove our Saviour's resurrection from the dead. And the words of the Evangelist are plain, when therefore he was risen from the dead, (faith John,) the Disciples remembered, that he had said thens unto them, (to wit, that he had said to the Jews, Destroy this Temple, &c.) and they believed the Scripture, (that is, the scripture which foretelleth our Saviour's resurrection, as Psal. 10, alleged by Saint Peter, Acts 13. 32. &c. and Psal. 37, alleged by Saint Paul, Acts 15. 32. &c.) And the word which Jesus bad said; (that is, and they believed also,) that this saying of his to the Jews, was meant of the resurrection of his body: and not (as you say they did,) that it was an interpretation of Zechariah's prophecy, which foretelleth, indeed the building of the Temple of the Lord, but not the destroying of it by the Jews: nor the building of it in three days, or the building of it until the man whose name is the Branch should reign and rule on his throne. Neither did our Saviour say plainly, destroy the Temple of the Lord, (as the false witnesses accused him,) nor absolutely, destroy the Temple: but darkly, and in relation to his own body, destroy this Temple: as his words respecting the raising of it in three days do intimate, and the Evangelist doth afterwards expound it. And he said also, I will raise it, and not, I will build it, which shews the making of a Temple, there was none before; and therefore cannot be applied to the
the quickening of our Saviour's body, a temple then in being, and how to be corrupted in death. And as for your confused explication of the prophecy of 

[Prophetic reference] it is not alone contrary to truth, but to reason also. For first, which is true against the truth, you ascribe the accomplishment of this prophecy to our Saviour ascending to the Saints to heaven, and to the time succeeding his ascension; whereas it is manifestly only in the words of the first verse (which you have concealed): And the Lord my God shall come, and all the Saints with me, that it is to be understood as his descending with the Saints from heaven, and in the time succeeding his ascension. And secondly, which is not only against the truth, but against reason also, you affirm [That by the cleaving of the Mount of Olives towards the East, and towards the [Place name], is meant, the breaking of all the world at the preaching of the Gospel.] And [That by the waters lying to the valley of the mountaineers, is meant, their embracing of the Gospel.] Which is as if you had said, that the waters did then embrace the Gospel, when they did not; or that the waters lying from the Gospel, acted to the Gospel. For as you interpret the cleaving of the Mount of Olives, (from which the waters were to fly,) of the preaching of the Gospel; so you interpret the valley of the mountaineers, (to which the waters were to flee,) of the same also. And who does not know that by this, and by your copounding of the 6th and 7th verse (Of the propagation of the Gospel,) and the 8th verse (Of the confirmation of the doctrine of the Gospel,) and all of the Gospel, and of nothing else of the Gospel: that by such a liberty of interpreting, any one may make the plain scripture that is, to say nothing as he shall, and so patronize and defend any dangerous opinion against the truth clearly revealed in it. The truth therefore of this prophecy, is no other then that which the Prophet himself hath plainly told us: to wit, that the Mount of Olives shall be cleaved in the midst by an earthquake at the coming of our Saviour with all the Saints: and that the waters which are gathered together nevermore shall thereby for fear of this earthquake, as they fled for fear from before the earthquake in the days of Uzziah King of Judah. And the effect of this earthquake is described, ver. 10, where it is said, And all the land shall be laced as a plague from Geba to Rimmon, Sono of Jerusalem, shall be lifted
Christ's Personall Reigne on Earth.

Part 2.

lifed upon, and inhabited in her place; from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hanaiaunon to the King's mint-preisses. And men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited.

And as this part, so all the rest of the prophecy is to be understood likewise according to its own style and language, which is so obvious, that it needs no interpretation: and the light thereof cannot be more obscured, then by such a gloss as you have put upon it. And thus it being undeniable, that this prophecy of Zechariah doth declare our Saviour's second coming, his coming with all the Saints, and the things then to be performed by him, it necessarily follows, That he shall come, not only to conquer death, but to reign over the resurrection of the Saints, that their rise to meet him, and to come with him; and then wholly at the resurrection of all or none, when he shall pass the sentence of salvation on the elect, and of damnation on the reprobate. But in the interim, in the space betwixt this first and second resurrection, to be King over all the earth, as this Prophet saith, ver. 9. to take the Kingdoms of this world unto himself. Isaias Joh. 18. 15. to pandowne all rule and all authority, as Saint Paul affirms, 1 Cor. 15. 24. and to set up the dominion, glory, and Kingdom, as the manifestation whereby all people, nations, and languages, shall serve him, as Daniel foretelleth, chap. 7. ver. 14. which he shall doe by an extraordinary destroying of the more and greatest of his enemies in heaven; and by causing every one that is left of the Nations, to give up from yeare to yeare to Jerusalem to worship the King, the Lord of Hosts, as Zechariah here, and many other Prophets besides do declare.

Israel's Redemption.

You see here, that our Saviour comes not only to conquer death, (which is the last enemy that he shall destroy, and therefore for a man most wholly to be destroyed till the last resurrection,) but also to take the Kingdoms of this world unto himself, to put downe (as Saint Paul hath said) all the authority and power of other Nations; that there may be one shepheard and one sheep-fold. But also, Kingdoms, and dominions, and, possession of the Kingdoms under the whole Heaven, may be possessed by the people of the Saints of the most High. That is, as the former prophecies doe expound it,

Q. q. 3 by
by the people of Israel. And this, as I think, is the time of which he spake these words, \textit{Verey, verily, I say unto you,} Hereafter shall ye see heaven open, and the Angels of God ascending and descending upon the Son of Man.

Mrs Petrie's Answer.

That these words shall be fulfilled, or have been fulfilled, it is most certain; and it is as certain, that they shall never be fulfilled in the proper acceptation of the words, seeing the body of Christ is not so tall, as that it shall reach from heaven to earths for this cause some, (as Cyril on this place, have expos'd unto us,) upon this sense, as if the Heavens were open, the Angels shall come down, and ascend unto my Saviour: So doubt Christ hath not only these words to the Angels ministering unto Christ in time of his passion, and resurrection. Others think it to be an exposition of the vision of Jacob, Gen. 28, whereby was signified, that Christ is the Mediator making way between heaven and earth, Col. 1:15: And these explications (for the master) do agree with other Scriptures.

Reply.

It seems by your first words, that you are doubtfull of the accomplishment of this prophecy, for \textit{that it shall be fulfilled, or have been fulfilled, it is most certain,} you say. And your next assertion, \textit{that it shall never be fulfilled in the proper acceptation of the words,} doth apparently contradict that which follows: for by and by after, you tell us, \textit{that Cyril hath expos'd it, as if the heavens were open, the Angels shall come down, and ascend unto my Saviour, and that Christ hath only these words to the Angels ministering unto Christ, in time of his passion and resurrection.} And is not this a proper exposition of the prophecy? then shew us one more proper. And doubtless it is to be understood, as Cyril understands it, of the Angels ministering to our Saviour. But yet we believe not, that it was fulfilled, when in his agony there appeared an Angel unto him, strengthening him, Luke 22: 43: and much less when after his resurrection an Angel appeared at his sepulchre, Mark 16: 9. For it is evident, that when this prophecy shall be fulfilled, they that are in our Saviour's presence, shall as plainly see heaven open, \textit{for the earth trembleth, the heavens:} and they shall see each other, more plainly, I say, as Shadrach, Meshach, and Abednego, looking...
Christ's Personal Reign on Earth.

...king first saed his beast saw [revised: every thing] the heavens, and the Sonne of man standing on the right hand of God, Mæs 7. 56. And as Saint John Baptist saw the heavens opened unto Christ, and the Spirit of God descending like a dove, and lighting upon him, Matth. 3. 16. And Saint Paul assures us, Heb. 1. 6. That when God againe bringeth in the first begotten into the world, he saith, and let all the Angels of God worship him. And to what time then our Saviours [merch.] can this visible attendance of the Angels on him belong, but to the time of his next appearing, of coming againe into the world? the time, and place of which he hath said, that all the Angels of God shall be homage unto. And besides, it is more than probable, that the Evangelists would as well have recorded the accomplishment, as the prediction of this thing, if he had knowne of the fulfilling of it. But the acute reason of your denying the proper sense of the prophecy yet beinge, and may well remaine to posterity, as the wonder of your worke, and the monument of your wit. For the Angels, you say, shall not ascend and descend upon the Sonne of God, seeing the body of Christ is not to tarry, as that it shall rest from hence to earth. Doubtlesse a very tall proofe: and yet it cometh of the marke you aime at. For surely the proper acceptation of the prophecy, as it depends not on, so it is not proved of the word, which preposition having relation solely to the participle [descending], the full expression had been thus, ascending from, descending upon, (or unto,) which is meant by [upon] in this sense. And which the original word [ἐπάνω] doth as well signifie [upon] and might have been here to express, as well as it: Luke 10. 6. and chap. 19. ver. 5. (and in other places,) had been any likelihood of a modest Christian's misunderstanding of this prophecy, by reason of the word [upon]. However learned had need beware, that in translating the scriptures, to follow not the common liberty of speech, in the smallest part of the word, when as the willful are so ready to make it an occasion of their vain conceits.

Israel's Redemption.

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Mr. Petrie's Answer.

That these words shall be fulfilled, or have been fulfilled, it is most certain; and it is as certain, that they shall never be fulfilled in the proper acceptance of the words, seeing the body of Christ is not so tall, but shall reach from heaven to earth for this cause some, (as Cyril in this place, have expressed unto us for upon this sense, as if the Heavens were open, the Angels shall come down, and ascend unto my Service;) and so Chrysostome apply these words to the Angels ministering unto Christ in time of his passion, and resurrection. Others, think it is to be an exposition of that vision of Jacob, Gen. 28, whereby was signified, that Christ is the Mediator making way betwixt heaven and earth, Col. 1:20; and those expositions (for the matter) doe agree with other Scriptures.

Reply.

It seems by your first words, that you are doubtfull of the accomplishment of this prophecy, for [that it shall be fulfilled, or have been fulfilled; it is most certain] you say. And your next assertion, [that it shall never be fulfilled in the proper acceptance of the words;] doth apparently contradict that which followes: for by and by after, you tell us, [that Cyril hath expressed it, as if the heavens were open, the Angels shall come down, and ascend unto my Service; and that Chrysostome doth apply it to the Angel ministering unto Christ, in time of his passion and resurrection.] And is not this a proper exposition of the prophecy? Then shew us one more proper. And doubtlesse it is to be understood, as Cyril understands it, of the Angels ministering to our Saviour. But yet we believe not, that it was fulfilled, when in his agony there appeared an Angel unto him, strengthening him; Luke 22:43, and much lesse when after his resurrection an Angel appeared at his sepulchre, Matt. 28:2. For it is evident, that when this prophecy shall be fulfilled, they that are in our Saviour's presence, shall as plainly see heaven open, [and angels appear], the heaven from the earth parted, and the Angels ascending from, and descending to him, they shall see each other as plainly, I say, as Samuel did, looking.
Christ's Personall Reign on Earth.

And as Saint John Baptist saw the heavens opened unto Christ, and the Spirit of God descending like a dove, and lighting upon him, Mat. 3. 16. And Saint Paul assures us, Heb. 1. 6. That in God againe bringeth in the first begotten into the world, he saith, I let all the Angels of God worship him. And to what time then our Saviours [Hereafter] can this visible attendance of the gels on him belong, but to the time of his next appearing, of comming againe into the world? the time, and place of which I hath said, that all the Angels of God shall be brought unto.

And besides, it is more than probable, that the Evangelists as well have recorded the accomplishment, as the prediction of this thing, if he had knowne of the fulfilling of it. But acute reason of your denying the proper sense of the prophecy yet beinde, and may well remaine to posterity, as the tender of your worke, and the monument of your wit: For Angels, you say, shall not ascend and descend upon the Son of God, seeing the body of Christ is not so tall, as that it shall reach from heaven to earth.] Doubtlesse a very tall proofe; and yet it comes out of the marke you aim at. For surely the proper acceptation of the prophecy, as it depends not on, so it is not proved, infaillibly disproved, by the proper acceptation of the word [ἐπάνω] which preposition having relation onely to the participe [descending] the whole expression had been thus, ascending from, descending upon, (or unto,) which is meant by [ἐπάνω] in this place. And which the original word [ἐπάνω] doth as well signify [ἐπάνω] and might have been here so exprest, as well as it; Luke 10. 6. and chap. 19. ver. 1. (and in other places,) had been any likelihood of a modest Christians misunderstanding of this prophecy, by reason of the word [ἐπάνω.] However learned had need beware, that in translating the scriptures, to follow not the common liberty of speech, in the smallesst; when as the willfull are so ready to make it an occasion setting their vaine conceits.

Israel's Redemption.

O that this may be fulfilled, it is requisite, that he be one, whether these intellects may descend unto him, and from whence.
whence again may ascend: which argues too, his continuance there, for a greater space of time, then the judgement of the dead requires.

Mr. Petrie's Answer.

A poor proof: for as it is requisite, that he be on earth, wherein they may ascend unto him, and to which they may descend on him, and so taking the words in that sense, they may be fulfilled, albeit he never were on earth; even as they may be fulfilled when he was in the earth, and not in heaven: but, according to the first exposition he was on earth, when they were fulfilled, saith he. so is this contraries an earth necessary for these words.

Reply.

A poor proof, you say: And surely, were it not much more powerful than the answer, it were poor indeed, For may you say as well from the order of our Saviour's words, [That it is requisite he be in heaven, wherein the Angels may descend from him, and ascend to him], as we may, that it is requisite he be on earth, wherein they may ascend from him, and descend to him: Certainly nothing can be said more direct against the truth. For such a conclusion doth necessarily change, and pervert our Saviour's words into this contrary sense. Hereafter we shall see heaven open, and the Angels ascending to, and descending from the Paraclete of men. Whereas our Saviour said, ascending, and descending, to the Son of man, which necessarily proves, that he is not to be in heaven at the accomplishment thereof; seeing he must have the terminus, and the person from whom, (and not to whom,) the Angels shall ascend: and the terminus ad quem, the person to whom, (and not from whom,) they shall descend. And therefore taking these words otherwise then our Saviour spake them, they may be fulfilled on earth, as we say: but it is not possible, that they can be fulfilled both in heaven and earth, as you say.

Israel's Redemption.

And although it be said, that Christ shall reign over the house of Jacob for ever: and that of his Kingdom there shall be no end. Yet it is not meant, that he shall always reign as man: or that the earthly Jerusalem, the place of his Throne, ascends, shall always stand. But this only is meant, that the Kingdom of
of the Saints, which Christ as he is man, shall govern long - Isa. 65. 21. me on earth, shall after the judgment of the dead, (at which me this heaven and earth shall pass away,) be delivered up to God over the Father, in the new Jerusalem, where it shall ever remain, and where God shall be all in all: yet so that Christ as man shall still retain the dignity and preeminence of a king, a Priest, a Prophet, though he shall have no need to make use of either office. And thus a late and learned Divine of ours both reconcile the former words of Saint Luke, in chap. 2. ver. 59, with that of Saint Paul, in 1 Cor. 15. 24. 28. now we know, with be, that the Kingdom of Christ contains both in it, some things, The ordinary function of his Kingly office: and this Kingdom. That he will lay aside for them (so will, after the judgment of the dead,) there will be no further necessity, nor use thereof. But this he shall build forever, as being by the acts of his mediation justly acquired, and according to covenant bestowed upon him by his Father. And furthermore it may be observed, that the words, For ever, Eternity, and Everlasting, are in the Scriptures, often joined with and put to these and the like expressions, Through all, or many generations: through all ages; or, as long as the sun and moon endure. And therefore can conclude no more but this: That Christ's reign, as man, shall continue, as long as there shall be men to succeed each other on the earth: as long as this heaven and earth shall last; that is, until the time which God hath therefore ordained for the judgment of the dead. When the heavens shall be consumed, saith a man shall pass away with a noise, and the elements shall melt with fervent heat: Col. 1. 16. When the earth also, and the works that are therein shall be burned up: 2 Pet. 3. 10. And to this purpose, when the Prophet David had said, his dominion is an everlasting dominion, which shall not pass away: he addeth presently by way of exposition, And his Kingdom that which shall not be destroyed. And in another place more plain, the Kingdom shall not be left to other people, So that when the Prophet saith, in the prophecies, that Christ shall reign for ever and ever, or be an everlasting Kingdom, it is to them, as if they had told us plainly, That neither Christ nor his Kingdom shall have any successor: that no some of men shall succeed him in his throne: that no human Kingdom shall be set up in the place of his Kingdom, as shall himself be in the place.
place of the four Monarchies, but that in so that of all oppositions both of men and devils, his dominion shall endure, until the 9th or 10th period of all temporal and humane government: that is, until the last resurrection, when withal the whole of the elect shall be given up the number of the elect full and whole, unto God himself.

Mr. Peirce’s Answer.

They will change the signification of the words, when they please, and so far as it makes for their purpose, and no more; but when they shall prove by scripture, that the care by Jerusalem shall be the place of Christ’s Throne, we may agree upon the exposition of the words, [for ever, and shall be no end: ] and till that be so sure, I omit further enquiry of them: but as yet we have seen neither necessary consequence, nor obvious expression for it. Follow another point, that the restoration of Jerusalem, and resurrection shall concur.

Reply.

Here is the accusation, but where is the evidence to confirm it? doubtless you sought narrowly, but could find none: and therefore the reader may first take notice, how for want of proof against us, you confute your selfe. For [they will change the signification of the words, you say, when they please, &c.] And a little after, [till that be true, I omit further enquiry of the words.] How? further enquiry? did you then enquire of them? if you did, where are your reasons to shew that we have changed the signification of the words? if you did not enquire, or enquired in vain, how can you tell that we have changed their signification? &c. would you say that we have, when you could not tell? yes you would doe worse than this, for you say, we have done it, although you know we have not done it. For we have quoted on the margine no less then seven texts to shew that the words [for ever, and everlasting, &c.] are in the scripture taken as well in a limited, as in an unlimited sense, &c. they are these Psal. 72. 17. 89. 28. 29. and againe Jer. 36. 37. 145. 13. Lxxi. 52. 14, 15, and 66. 50. Ezek. 27. 25. in all which places the foresaid words are taken not for a long time. And shall the reader believe, that you, (who do so frequently catch at the marginal quotations in other places,) did not see these here? doubtless you saw them, and saw so much in them, that you could say nothing to them. And besides,
Israels Redemption.

Chapter III.

That the Kingdom of Israel, and the thousand yeares
reign of the Saints shall continue.

And thus, even one prophecy of Zech. doth clearly unfold,
all that we averre touching our present subject, to wit, That
our Saviour shall reigne on earth, and in Jerusalem. For as it tells,
That the Lord shall be King over all the earth, that in that day,

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there shall be one Lord, and his name one. So it faith too, that at
the very instant of our Saviour's descending, All the Land shall
(by an earthquake) be turned as a plains from Geba to Rimmon, south
of Jerusalem: and it shall be lifted up, and inhabited in her place: from
Benjamin's gate, unto the place of the first gate, unto the corner gate, and
from the tower of Hananiell unto the King's wine-presses, &c. Moreover
another notable content of this prophecy is, That when our
Saviour comes to reign over all the earth, he comes not alone,
but brings all the Saints with him.

- Mr. Petrie's Answer.

We see neither that he shall come to reign, (after that manner) over
all the earth: neither that he shall bring all the Saints with him, and
for this last point he allleges no text of scripture, but will have it to be
taken on his bare word: which we refuse to doe. We read that when
he shall come to judge, he shall bring all the holy Angels with him,
Matth. 25. 31. and all Nations shall be gathered before him, and that he
shall send his Angels to gather the elect from the four winds: but that
they shall come with him into an earthly Monarchy, we finde no where.
And never believe as if it were unquestionable he addeth.

Reply.

Unless you had made a covenant with your tongue to deny
everthing that we prove, you could not have said.[That we al-
ledge no text of scripture, which shewes that Christ shall bring all the
Saints with him.] For what is the meaning of these words, Zech.
14. 5. And the Lord my God shall come, and all the Saints with him.
Or what means Saint Paul, when he faith, 1 Cor. 15. 23. After-
ward they that are Christ's at his coming? doth he not meane that
all the Saints departed shall then rise? and can they rise in their
bodies at Christ's coming, and yet not come then from heaven
to be reunited to their bodies? These texts we have allledged in
express terms: and do you take them for canonical, or apocry-
phal? if for canonical, then surely your foresaid report of us is
apocrypha. And yet this is not all that we have to say touching
this point, for as you read Matth. 25. 31. That Christ shall bring
all the holy Angels with him: so you may read too in 1 Thes. 3. 13.
these words, As the coming of our Lord Jesus with all the Saints.
And chap. 4. 14. Them also that sleepe in Jesus will God bring with
him. And Jude ver. 14. out of the prophecy of Enoch. Behold, the
Lord
Lord calleth with ten thousands of his Saints. And therefore that Christ shall bring all the Saints with him, is not our bare word, but the plain word of God. And so it is too, that they shall come to reign with him on earth, as we have already proved, and the texts following do further declare. And besides, how can you choose but believe, that Christ shall bring all the Saints with him, though there were no express scripture for it, seeing you believe, that all the dead shall rise at the same time? surely you must either deny this, or grant that.

Israel's Redemption.

Which words as they doe establish the literal sense of the first resurrection, mentioned in the 20 chap. of Rev. So they make the Kingdom of Israel, and the 1000 yeares reigne of the Saints there spoken of, to synchronize, and meete together: for why shall the Saints come with him, but because they have a share in his Kingdom, and are to be his assistants in it, as he told the Disciples, Luke 22. 28?

Mr. Patri's Answer.

The first resurrection of bodies imports a second resurrection: and so either these who rise shall dye againe, and rise againe at the second resurrection: or they who shall rise at the first shall not dye at all, and others shall rise againe at the second resurrection. This Author makes is no where manifest, which of these two be holdeth, and Mr. Archer boldeth the first opinion: but neither of them hath any warrant from Scripture, and the testimonies that are cited here on the margin, shew that there shall not be such a resurrection of the righteous: for it is said, Luke 20. 35. They who shall be accounted worthy to obtaine that world, and the resurrection from the dead, neither marry, nor are given in marriage, neither can they dye any more: for they are equal unto the Angels, being the children of the resurrection. If they can dye no more, and be equall unto the Angels, then they shall not rise at a second resurrection, neither shall they live an earthly life, which in the best degree is inferior unto the life of the Angels. John 6. 39. This is the Fathers will, that of all that he hath given me, I should lose nothing, but should raise it up at the last day: and ver. 44. No man can come unto me, except the Father who hath sent me, draw him, and I will raise him at the last day. If the last day be the day of the general judgement, (as certainly it is, even
... and the
... the first and second resurrection, unless the second resurrection be after the last day: and consequently, there not being is resurre-
... and Col. 3:1. He cites also Phil. 3:11. If by any means I might attain unto the resurrection of the dead. These words name the dead generally, and make nothing for a first and second resurrection: but ver. 20, it is said: Our conversation is from heaven, whereas also we look for the Saviour, who shall change our vile body, that it may be like unto his glorious body. If the freedom [P O L E T O: M. 1] of the sons be in heaven, then they shall not be detained in earth's, and if the bodies shall be like unto his gloriously, they shall but live an earthly life, not die again. He quotes 1 Thes. 3:13, and chap. 4:14 &c. but the first death, nothing of a second resurrection, and chap. 4:14 &c. We shall bear with the Lord, to wit, in another manner than now: now by grace, and then in glory. If we shall bear with the Lord, then we shall not die again, and rise again; unless the Lord die too. Whither, I think, they will not say. Lastly, he cites Ezek. 37:12,13, which words certainly are allegorical, and show the return of the Jews from their captivity, not with standing the exact identity of their history, and after these words be taken out of the Book of the spiritual Kingdom of the Church, as is said before; but neither first nor last speaks the Prophet of a first and second resurrection at or about the last day. And so in all these testimonies, nothing is so in purpose of the concurring of the Jewish Mornay with the first resurrection.

Reply.

The first resurrection of bodies imparts a second, yoursay; True, but of other bodies, not of the same bodies. And I dare say, that the doctrine touching the dying again of them that rise, to rise the second time, is your proper fancy. Sure I am, it is very handi-
... inscribed to Mr. Ather, who holds indeed, that the raised Saints shall be made governors over our Saviours King-
... in his absence; but not that they shall again be subject unto death. And when I say here, that these Saints shall have a...
are in Christ's Kingdom, and be his assistants in it. And therefore, page 11, that the time of these Saints' abode with Christ shall never have an end: yea when you your selves confess, that the testimony in the margin doth prove, the contrary: doe I hold their dying again she, thinke you, or doe I not? Certainly, as we know no to what end, the Saints should rise, if they were die again she. So we know, that the bodies of the dead, though they be found in incorruption shall be raised in incorruption, even the bodies of the greatest sinners, who could not otherwise be in eternal torment, and therefore, it is manifest, that you have here laid an error of your own devising, to another man's charge, partly that you might not seem to take so much pains and conduce nothing and partly to disgrace the truth we hold, as the order of the resurrection. For as it is true, that the saints rise but once: so it is true also, that they shall not rise but once: And this the prophecies of Saint John Rev. 20. 4. 5. and Saint Paul in 1 Cor. 15. 22, 23, 24. doe so plainly reveals at we may well wonder, why so many learned interpreters could rather strive to ceaseth, with these greater lights, than by the brightness of them, to discover the true meaning, not onely such texts as concern the resurrection, but of those also, that concern the prerogatives and privileges, which they who have in the first resurrection, and to enjoy on earth. And how, I entreat you to see how you treat with the texts on the margin: of which e first that you allege, (though not the first that is quoted,) in Luke 20. 33, 36th D be they which should be punished more by so obtaining a world, and the resurrection? for both dead, neither marry, nor are in marriage, neither doe they desire any more, for they are equal, no more Angels, and are the children of God, being the children of the resurrection. This is the text, and your inference, these [If they can no more, and be equal unto the Angels, then they shall not rise at the resurrection.] And who saith that they shall not [neither shall they be in corporeal life, say you.] And so we, if by an earthly life, you mean a finfull life, or a mortall life, but if you mean only, that they shall not live on earth: we deny your sill. For our Saviour lived on earth before his death, and yet he lived not earthly, that is, a sinfull life. And he lived many days on earth, after his resurrection, in which he shewed himself openly.
to his Disciples, who did eat and drinke with him after he rose from the dead, Acts 10, 42. And yet his glory was not diminished by it, nor he made lower then the Angels, or the more liable unto mortality for it. Neither shall the raised Saints be lesse equal unto the Angels, in their immunitie from copulation, in their holiness of conversation, or in the immortality of their bodies, while they abide on earth, then when they are carried into the presence of God himselfe. And seeing our Saviour saith here, But they that shall be accounted worthy to obtain that age, or that time of the world, and the resurrection from the dead: doth he not plainly point out unto us, a time in which none of the dead shall be raised, but such as shall be accounted worthy of some peculiar happiness, which is kept in store for them against that time? Certainly if we compare these words of our Saviour, with the 14 and 15 verses, of the 14. ch. of Luke, we cannot think otherwise. For what is the resurrection, which stone but they that are accounted worthy shall obtain, but the resurrection of the just, spoken of chap. 14. ver. 14? (which you passe over in silence) and what did our Saviour mean, when he said not only these shall be recompensed at the resurrection, but, at the resurrection of the just? Did he not mean that he should receive a recompence at that time, when all the just then dead, and none but the just should be raiued? And what is the [παντότις ἐξ ἐνόμου] here, [That age, or that time of the world,] but the time of the Kingdome of God spoken of, chap. 14. ver. 15? And what is this Kingdome of God, of which it is said, that he is blessed which shall eat bread in it, but the Kingdome which God shall set up under Christ as man, when he brings him againe into the world? For whereas it is recorded, chap. 14, that when one that sat at meat with our Saviour heard him tell the Pharisee, who bad him to eate bread at his house, that if he made a feast, he should not call his rich kindred, friends, and neighbours, but the maimed, the blinde, and them that could not recompence him, and that he should be recompenced at the resurrection of the just: whereas, I say, it is written, that when one heard these things, he laid unto our Saviour, Blessed is he that shall eate bread in the Kingdome of God; What correspondence could there be betwixt these words, and our Saviours touching the recompencing of the charitable at the resurrection.
Resurrection of the just: unless the Kingdom of God were spoken of, should contemporaneous with the resurrection of the just? unless the just, I say, should rise to receive their recompence, then this Kingdom of God shall begin? And it being evident from the text, that this Kingdom of God, is to be a Kingdom in which there shall be eating of bread, that is, (according to the signification of this phrase in the Gospel,) of such creatures as God hath ordained for man's food on earth: this Kingdom of God must needs be meant of a Kingdom on earth: and consequently, the recompence our Saviour spake of, is to be given on earth, and the resurrection of the Saints to enjoy this Kingdom, is to precede the rising of all others, which shall not be, till the time of this Kingdom be fully expired. The second testimony is in Job. 6. 39, 40, 44-54. of which the last vers. is this, Who so eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day. And these last words are the close of the other verses also: whence you argue thus, [If the last day, be the day of the general judgement, (as certainly it is, even supposing the temporal Monarchy for 1000 years, and the elect shall not be raised till the last day, (as these words imply,) then there shall not be a first and second resurrection, unless the second resurrection be after the last day.] And what coherence is there in this argument? what appearance of truth? certainly it favours not of your great skill in Logique. For neither the first nor the last resurrection shall be till the last day, and yet both shall be in the last day: seeing the last day shall begin with the first resurrection, and end with the last. But yet we have good reason to believe that our Saviour spake here only of the first of these resurrections, because in v. 54. he speaks only of raising them that should be worthy partners of the Sacrament of his Body and Blood, which Sacrament he sheweth forth the Lord's death till he come, as Saint Paul affirms, 1 Cor. 11. 26: and for ought we yet know no longer. If therefore you have no better arguments to support the spiritual interpretation of the first resurrection, Rev. 20. 4, 5, 6. then this, were farre better, that you did lay your hand on your mouth, then plead for it. And indeed how could you imagine, that God would reveal unto S. John [the rising of men from. sep.] as a secret then unknown unto the world? that I say, he should forehew this.
as a thing then to come, which began in Adam himself; and was at that time the daily effect of the preaching of the Gospell. The third text is that of Saint Paul in Phil. 3. 12. If by any means I might attain to the resurrection of the dead. To which you answer, these words in many be dead generally, &c. Certainly no more generally, then the same Apostles words in 1 Cor. 15. 42, 43. &c. Where he faileth, so also is the resurrection of the dead, and some in corruption, it is raised in incorruption; it is raised in glory; it is raised to weakness, it is raised in power; it is raised a spiritual body. And do you believe the just shall live in glory, in power, and with spiritual bodies? or do you think, there was necessity for Saint Paul to use his utmost care and endeavours, that he might entreat the time, when the unright should rise? The resurrection therefore, which the Apostle strove so much to attaine unto, was no other then the resurrection of the dead in Christ, then the first resurrection, of which it is said, that he who hath part in it, shall have no power over him. As on the contrary, all that dye before this resurrection, and are not raised in it, shall perish everlastingly. But because you had no more to say to the text which I have quoted: you allledge the power of the same shop, out of which you raise these arguments. If the (Politians) the freedom of the godly be in heaven, then they expect not a Monarchy on earth. And if their bodies shall be like unto Christ's glorious body, they shall not live an earthly life, nor dye again.] But as we allow your last argument, (for we know not who doth affirm the contrary,) so much, that the Saints shall after their resurrection be either mortal or immaterial,) so in your first argument, we first deny your translation of the word [ætasæ], which you make the ground of your argument. For it signifies not there [a freedom or privilege, but a manner of living, as by the Apostles opposing of his owne conversation, to the conversation of some small minded Ministers of the Gospell, it is apparent; and therefore it is rendered by Piscator, word for word; for our civil life (convenience) is in heaven; that is, in prosperity, as if we were in heaven in the presence of God and the holy Angels. And secondly, we deny the argument itself. For though we suppose that the godly have now no outward freedom on earth, (for an inward and spiritual
spirituall freedome you must needs grant them. seeing he that is called in the Lord, is the Lords tree-man as it is said, 1 Cor. 7, 22, and all the royall dignity which you allow the Saints, consists in this) though then we suppose, I say, that they have now no outward freedome, (for this also they have, as appeares in 1 Cor. 7, 22, and chap. 9, ver. 19.) yet it will not follow from hence, that they expect none on earth hereafter, when Christ shall change their vile bodies, that they may be like unto his glorious body. The two next sects are one in 1 Thes. 3, 19, and the other chap. 4, ver. 14, 15, 16, 17. in both which the Apostle speaks of the rising of none at Christ's coming, but of the dead in Christ. And seeing the resurrection of their bodies doth equally belong to the godly and the ungodly, why should we not think, that he would as well have spoken of the resurrection of the sinner, as of the other? if they had been to rise at the same time with the other? Doubtlesse you could shew no reason, why the Apostle should speake so much, (and so often) of the resurrection of the godly at Christ's coming, and nothing of the resurrection of the ungodly, if they had been to rise all together. And therefore you have here also argu’d only with your owne fancy; and now the third time strangled this deformed issue of your sinnerous imputation; to wit, [that the raised Saints shall dye againe, and rise againe.] For this opinion is indeed altogether inconsistent with the truth which we hold touching the reigning of the raised Saints with Christ a 1000 yeares, before the last resurrection. And suppose any one had vented this error, yet it is an argument of your malice to prosecute the confutation of it in your answer unto me. I say thus to prosecute it, as if it were the common opinion of us all. But, as yet I know no father of it besides yourself, unlese it be that father of lies, who suggested it unto you. And therefore the reader had neede beware how to take your words upon trust; for doubtlesse if he hearken to your bare word, he shall never beleue what God hath foretold, nor know what we hold. The last text is Ezekiel's vision of the dry bones, chap. 37. And if it brokens the Jews returne from their captivity, as ver. 11, doth seeme to interpret it, where it is said, These bones are the whole bones of Israel. Yet it is obseruabell, first, that the deliverance here forevmore, is of all the Tribes, of the whole
whole house of Israel. Secondly, that it is to be after such a long
and tedious captivity, as should make them even despise of a
deliverance, as ver. 11. doth declare. And thirdly, that at the
time of their deliverance, they shall become an exceeding great
Army, as it is said, ver. 10. which observations the infallibly
manifest, that this prophecy hath not been yet accomplished, and
consequently, that when you say, this vision doth forebode the re-
erniture of the Jews from their captivity, nor withstanding the extreme
of their misery; y you doe not avow it consisile, that they are not
yet return'd, but shall returne at the accomplishment of this pro-
phesy. For when were the Jewes delivered out of a captivity of
such a long continuance as is here intimated, by these very dry
bones, and by the raising of them out of their graves? or when
did all the Tribes, the whole house of Israel returne to their land?
or when did any of them (that I say no all, that I speake not of
so great an Army as is here foretold,) make their way into their
owne countrey by force of armes, since their forty yereas march
into Judea but of Egypt? And therefore as all the other texts
have relation to the first restoration only; so hath this last to
the future Redemption of the Jews out of captivity; to their
returne againe into their owne land, against the time of their re-
demption of the Saints bodies out of their graves, at our Savi-
ours appearing. And that what follows in the chapter doth as
plainly reveal the uniting of all the Tribes in their owne land
under one King; and our Saviours personall reigning over
them there, as the vision of the dry bones doth their returne to
their land.

Israel’s Redemption.

73. — And as the Elders in Revel. 5, 10. said in the hearing of Saint
John, Thou hast made us unto our God, Kings and Priests; and we
shall reign on earth.

Rom. 5, 17. ch 4, 13. "And the firstfruits among them that slept shall rise first: after them those that sleep in Jesus shall rise also. For there shall be a firstfruits, even Jesus Christ; after whom them that are Christ’s at his coming."

Luk 19, 17, 19. "And in that day Jesus answered and said, I thank thee, Father, Lord of heaven and earth, that hast hid these things from the wise and prudent, and revealed them unto babes. Even so, Father: for so it seemed good in thy sight."

2 Tim. 2:12, 11:8, 1 Pet. 5:4. "As aliudum super terram regia dignitas & auctoritas in hoc mundi florat nulla est: sed exilium & perpetuum calumnias ac persecutiones, quas tyrannis mundi bising regibus patiuntur. De altero igitur mundi securi hoc acceptum adiumentum, quod vero super terram regnantes sancti, utique ea non ab obstat, nec amabilibus, in idem imum quod non est, triste. Omnia non est. Hodem videtur Christi resplendisse, Matt 5:5. Et hoc observandum, quod sancti nimirum, regnabimus, non regnare, quo digitius intendunt ad alterum seculum. Nam res sancti, quidem in eodem consilio: jam regnantes super terram; quia cum patientia adhuc exspectant liberationem fratrum neque secesserint in populum. Apoc. 20:10, 11."
...of the a. sort of his \textit{Natural Constitution}, pag. 429. 430. urged in defense of an accidentall change of the world, against the essen
tial abolition of it; both which Tenets are, as I think, very true, if refer'd to their proper seations; if (thuning both the improvident confounding and pernicious wresting of Scripture) we affirm a marvellous renovation of this Heaven and Earth at the beginning of our Saviours' Kingdome, and a creation of new, at the end thereof, that is, at the last judgement: when as it is in the 20 of the Rev. and the f. v. r. This heavens and earth shall pass away, and no place be found for them; and if they shall have place no more, then surely they can have being no longer, for place is an inseparable addition of their being; and consequently this Scripture proves an absolute annihilation of the first world, which I suppose, no Man will deny. If he doth observe when this passing of the first heaven and earth is so becomplishing as with above a thousand years after the renewing of them, for they are to be renewed at our Saviours' entrance into his Kingdome, but they are not to passe away, till the giving up thereof to God the Father at the last judgement, and so it stands firme, that these words imply no lesse then a perishing, which yet may further, be establisht by three other undeniable testimonies. One of the same Apostle; in the next chap. at the 1. vers. And I saw a new heaven and a new earth, for the first heaven and the first earth were passe
d away, and there was no more. Which last clause expressly affirming an utter abolition of the sea, doth plainly informe us, that by the dying and passing away of the first earth (which with the sea makes but one globe) is meant a substantial perishing of it. Another of Moses in the 8. chap. of Gen. at the 22. vers. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease; and therefore when seed-time and harvest, and summer and winter, and day and night shall cease, as it is most certaine they shall at the last judgement, the earth is then lost of necessity then cease also. A third of Job in his 25. chap. at the 10. vers. He hath compassed the waters with bounds, until the day and night come to an end. (Deut. 11. vers. 21.) which words being compared with the precedent testimony, wherein day and night are shewed to be of equal duration with seed time and harvest: and with that of the 22. of the Rev. where it is laid of the new Jerusalem and the inhabitants thereof, there shall be no night there, and they need no candle, neither light of the Sunne; must needs be taken for a plain and positive proofe, that the day and night shall come to an end, and consequently, that the furnace, and to the sublimine creatures too, whose generation and continuance do more or lesse depend upon celestiall influences (being all made onely for the use of man, while he is to have his residency and abode on this earth) shall (at man
dkinds removal from hence) together with this earth with which they were created, be brought againe to nothing.

\textbf{Mr. Petrie's Answer.}

\textit{That these words Rev. 5. 10. signifie the bener and priviledges of the godly on earth, it is out of doubt. But the question is, whether John saw these Elders in heaven, and whether they shall come from the heavens to the earth againe; or whether John signifieth by them the godly on earth? If these words make any thing for this purpose, these Elders were in heaven: but all the interpreters, (even the Author of Commentari Apocryph. pag. 8.) expresse them to be the godly on earth. The words Rom. 4. 13. are. The promise that he should be the heire of the world, was not to Abraham, and to his seed through Sf 2 the}
the law, but through the righteousness of faith. Certainly also, the land of Canaan was promised to Abraham, and his seed, yet he (never having possession of that land,) and his seed or the faithful are more properly called the heirs of eternal life. Tit. 3. 7. And heirs of that kingdom which he hath promised unto them that love him. 1 Pet. 2. 5. And heirs of God, and joint-heirs with Christ, Rom. 8. 17. Which kingdom was typified by Canaan, and of this promise without doubt speaks Paul above. The words of Luke 19. 17. 19. are a part of a parable, and we know that every part of a parable is not argumentative. These texts then serve nothing for this purpose. On the margin is cited also a testimony of Windelin: but we regard not the testimony of parties in their own cause, (and for lesser doe we regard the consequences of that testimony, where with the next page is filled, and with this question of the essential or accidental change of the Elements,) seeing for one we may bring five thousand testimonies in this purpose.

Reply.

The question is, you say, whether St. John saw these Elders in heaven? And that he did the text itself doth witness. For that these Elders were the same with the Elders in chap. 4. the continuation of the vision doth infallibly evince. And that St. John saw those Elders in heaven, the 1. ver. of the 4. chap. doth clearly prove, where it is said, After this I looked, and behold a door was opened in heaven, and the first voice which I heard, was as it were of a trumpet, saying with me, which said, Come up hither, and I will show thee the things which must be hereafter. Now what heaven was it in which St. John saw a door opened, but the starry heaven, the same heaven, which St. Stephen saw opened, Acts 7. 56? And what heaven was it, from whence he heard a voice talking with him, but the third heaven? In the third heaven it was then (whether St. Paul as once caught up,) that St. John heard and saw such wonderful visions, and revelations, as soon as he was in the spirit, that is, as soon as he was carried up by the spirit, whither he had been before called by the voice. And consequently, he saw these Elders in heaven: and this also the 6 and 7 vers of the 5. chap. doth confirm, which shew that these Elders were there, where our Saviour (represented by the Lamb that had been slain) was, when the book of Revelations was given unto him. And as St. John saw these Elders in heaven,
Part 2. Christ's Personall Reign on Earth.

Those Elders doe understand Saints in heaven. One, which takes them for four and twenty and no more, for twelve Patriarchs, and twelve Apostles. Another, which takes them for all the Saints then in heaven, so which interpretation be himselfe enclips. And Pisistratus understands by them all the faithful under both Testaments, under the Law, and under the Gospel; and so makes those 24 Elders to represent not only the Saints then departed, but all others also which should depart before Christ appearing. And now seeing the text shows that Saint John saw these Elders in heaven; and interpreters say, that they represented the Saints departed, how can their words, we shall reign on earth, be understood any otherwise than of their reigning after their resurrection? Yea, let them be taken for the Saints on earth, and yet their words cannot be otherwise understood. For if they did represent the Saints militant on earth, they did then reign spiritually when they spake these words. And therefore seeing notwithstanding their spiritual reign, they said not: we do, but, we shall reign on earth; it is evident, that their words cannot be meant of a reign, which they should enjoy on earth, while they were in their bodies before their death, (which by your own confession can be no other but a spiritual reign, but of a reign, which they should enjoy on earth, when they are again reunited to their bodies after their death. And whereas the words in Rom. 4. 13. For the promise that he should be heir of the world, &c. are by you thus interpreted, [That he should be heir of eternal life, Tit. 3. 7.] When you can prove that [apart] the visible world doth signify, eternal life, we shall approve of this exposition. In the meantime, we shall understand it of the joint government of the world, by Abraham and the rest of the raised Saints, in the time of Christ's reigns on earth. At which time also, they shall well be said to be heirs of eternal life, and coheirs with Christ, seeing they shall rule the world with him, and can dye no more. The other words Luke 19. 17. 19. [are a part of a parable, and every part of a parable is not argumentative, you say,] true, that part which containeth something plainly delivered in the Scripture, but that which agreeeth with the plain Scripture at this doth with the prophecies touching our Saviour and the Saints.
Saints reigning on earth, argumentative. But why is it said, that our Saviour taught them in parables, if parables do contain no certaine truth? And what is the scope of this parable, but to shew, that Christ was not to reign over the Jews, till his first comung (when the Jews should refuse to have him reign over them), saying, We have nothing but Caesar, but at his coming againe from heaven with power and great glory? at which time he would make those that had in their life time improved his spirituall flocke, governours under him. And lastly your slighthing of Wendelius testimonie, as a party: and of this marginall note, as too meane for your meditation, is a fine sleight for excuse your not answerung of them. To which doubtes you had nothing to say, for else we may well thinke, that you would have been nibbling at this marginall note to, as well as you are at others, and that among so many thousand opposite testimonies, you would have pickt out an answer to this single testimonie of Wendelius.

Israel's Redemption.

And this will appeare to a diligent eye, even out of the controversed place in Rev. 20. for besides, that the opposition betwixt the first and last resurrection, doth impose the same sense on both; besides this, I say, the vision represented not unto St. John, perfect men, (at the first,) that is, men that should be beheaded for the witnesses of Jesus, but soules onely, and that as of men already beheaded: which most manifestly shewes that the resurrection after mentioned, did follow their death, and not goe before it. And therefore, may not be taken spiritually, for their regeneration, for the renewing of their mindes, which is to precede their perfection, (and may more probably be referred to the sealing of the servants of God in their foreheads, spoken of in chap. 7.) But materially and properly, for the quickning of their bodies, when once the number of the persecuted is fulfilled: whose consummation and glorious exaltation, this vision did represent.

Mr. Petrie's Answer.

This forme of discoursing shewes manifestly, that the Authors is a strange wrangler; for 1. There is no more opposition, nor agreement betwixt the first and second resurrection, then is betwixt the first and second death; but more wil say, that the first and second deaths are in a
like for bodies: and therefore there is no necessity to suppose the first and second resurrections in the same sense. 2. Whether the resurrection of Christ is to imagine, this man who shall be beheaded for the witness of Jesus are more perfect than the souls of them that are beheaded? 3. If by these souls be understood the spirits of all men, are they not made perfect, then how can I understand the spirits either before, they entered into the bodies, or after they entered into the bodies, before their regeneration? but both these conditions are before the first resurrection. 4. If the first resurrection be spoken for taking of the Christian enemies (as it is said there) their note of stopping the Beast, and their not engaging his works (as all interpreters, except Millenniums suppose it,) then the first resurrection follows not their death, but goes before it.

Reply:

Surely he is a wrangler (and, no other) who multiplies words, without knowledge and against all reason and evidence still pertinaciously. To make good then what I have said touching the opposition between the first and second resurrection, to wit, that it doth impose the same sense on both, there is this logical rule, *Quod in omni legisimis distributione, membrum inter se opponendum sub eodem genere.* That, in every legitimate distribution, the members are opposed under the same genus; that is, do divide the same thing, which according to your expounding the first resurrection of a bodily resurrection, is, so here. For we take the resurrection of the dead, or a bodily resurrection, to be the genus, the thing divided. And the first and second resurrections, to be the members dividing this genus. And this expostion of these words in ver. 5. *But the rest of the dead,* (that is, of them whose bodies were in the grave) lived not till the 1000 years were expired, doe confirme. Seeing they doe necessarily imply that one of those that had been in the grave, were then risen; for a participial pronoun [nos] (that was, in the text, thereof, that they who were risen, were before their resurrection held in the same condition, in which they also were delivered, as the last resurrection of bodies, described, ver. 8, 9, 10,) by your expounding the resurrection of a spiritual resurrection, and the second, of a bodily resurrection, doth make the first and second resurrections, etc.
the members of no resurrection. But paraphrases only, and equivalent expressions of a spiritual and bodily resurrection: and the second resurrection to be all one with a bodily resurrection. And yet in your answer you acknowledge what we affirm, to wit, that the first and second resurrection were to be compounded in the same sense. For there is no more opposition nor agreement (you say) betwixt the first and second resurrection, than is betwixt the first & second death.) True, and are not these opposed under the same genus? are not the first & second death, both bodily death? doubtless the second death is not opposed to the spiritual death of the soul, (which is a death in time,) but to the natural death of the body, (which is the first death of it for sin,) and this these words vv.8. On such the second death hath no power, do confirm: for they do plainly intimate, that the first death of the body, the natural death thereof hath had power over them, as well as over others: although the second death of the body, the supernatural death thereof, (which is its destination to eternal torment,) should have no power over them.

3. Look again, and you shall finde that there is more perfection of wit in my words, then there is in yours. For surely I make no comparison betwixt the perfection of men, who shall be beheaded, and the soules of them that are beheaded, (but betwixt their natural perfection) for all that I say, is this: That John say not at first, perfect men, that is, men that should be beheaded for the wickedness of Jesus; but the soules of men only: and that as of men already beheaded. And what perfection of wit is it, to imagine, that a part of a man (the soule only,) is a more perfect essence than the whole man, (then the soule and body both?)

3. In the preceding words, you make [what perfection of wit it is to imagine, these men who shall be beheaded are more perfect than the soules of them that are beheaded.] And so in this passage you grant, that I doe take the soules which Saint John saith, for the soules of men beheaded. And yet here you make your selfe ignorant of the sense in which I take them. For you say [If by these soules he understand the spirit, & part of men are they be made perfect, then he must understand the soules before they entered into the bodies, or after]
after they were into the bodies before their regeneration. But surely I understand neither of these by them, but the soules departed from their bodies, as the text faith they were: (and as any man may perceive by my words.) And what perfection of wit were it, by soules onely to understand soules entered into bodies? Or what are both these parts of your answer, but a vain wresting of the wordes [perfect men.] which (to avoid the answering of my argument) you purposely mistake, for regenerate men: for men perfect in grace. Whereas [perfect men.] opposed to the soules of men onely, must needs signifye, men perfect in essence, men consisting both of bodies and soules. And therefore that the reader may see how poorly you have shifted off the force of my words; I will lay it before him in this Syllogisme. If Saint John at first law the soules onely of them that were beheaded, and not men that should be beheaded, then by the word, [they lived.] is meant the living againe of them that had been beheaded, (the rising of men after their death,) and not the regenerating of them that should be beheaded, (the rising of men before their death.) But Saint John law only the soules of them that were beheaded, and not men that should be beheaded. Therefore by the word [they lived.] is meant the living of them that had been beheaded, (the rising of men after their death,) and not the regenerating of them that should be beheaded, (the rising of men before their death.) For the word [know they lived.] must needs be opposed to the death of the body, to the death of the beheaded, the death here mentioned and not to the death of the soule, the death of men before they are regenerated, a death not here mentioned.

4. This argument is a mere petitio principii, a begging of the point in question, for it supposeth, that the first resurrection is to be understood spiritually, which is the very subject of the controversy. And therefore it is just as if you had said, If the first resurrection be that which we say it is, then it goes before the saints death, as we say it doth: & surely if interpreters do expound the first resurrection of the Saints, [of the forsaking of Antichrist's power, of their not worshipping of the Beast, nor receiving his mark of their constant profession, &c.] then they doe understand it the effects and consequents of the spiritual resurrection, and not the spiritual resurrection itselfe. For the regeneration of the
the Saints, is the change and renewing of their souls by the infusion of sanctifying and saving graces of their regeneration. And they doe herein put a metaphor upon the text, which according to this interpretation must be thus paraphrased, And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the Beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived, that is, and they worshipped not the Beast, nor his image, nor received his mark, &c. And if for the word, [they lived,] you say, they were regenerated; I demand, when they were regenerated, were they regenerated again, after they were beheaded, &c., & after they had in their lifetime refused to worship the Beast, &c.? For all this was revealed, as past when St. John saw their souls, and yet it was after he saw their souls, that they lived, and reigned with Christ a thousand years. Thus then is the text by your interpretation despised both of truth and sense, which taken in its proper signification, both of itself speaks in this manner to every understanding. And I saw the souls of them that were beheaded for the witness of Jesus—and (the souls of them) which had not (in their lifetime) worshipped the Beast, neither his image—and they lived, that is, and they (that were thus beheaded) lived again in their bodies: they rose from the dead, and reigned with Christ a thousand years. But the rest of the dead lived not till the thousand years were finished. That is, till the resurrection of the dead described, ver. 14, 15, &c.: And now who hath showed himselfe the [strange wrangler,] hath this Author, or Mr. Petri s 3. Israel's Redemption.

It is said also, that they lived and reigned with Christ a thousand years. But how can it be, that they should reign immediately after their resurrection; or begin their reign at once; or continue it but a thousand years, (which things these words imply,) if by their resurrection, should be understood their regeneration; and by their reign, their being in heaven? Or if by the word [they lived,] should be meant only, they were converted: how can they reign so long as a thousand years, seeing the place of their reign must be on earth? for if they should be anywhere else, how can they be encompassed againe with warre, when the thousand years are expired, as ver. 9, declares they shall?
Mr. P.  

After, their living and resurrection: to mean: their constant profession (as is said) and by their reigning their prevailing over herefies; all these things are some fatternees: to wit, they reigned before their death, and not after their resurrection: they began their reign not all at once, but in their several ages, (even as the Millennium do imagine, that the Saints in that constituted Monarchy shall not live all at once, but in their several ages, and succeed one age to another for the space of a 1000 yeres,) and so they reign not everyone throughout this 1000 yeres, and so long have we some ever opposed the course of the Church; and they reigning on earth have been encompass with warre and gaine, as it was foretold, and Ecclesiastical histories declare.

Reply.

This answer is a fallacy of the same straine with the fourth part of the former answer. So that all it signifies unto us, is this, That if you say the truth, then you say the truth. And seeing you affirm that by the Saints [living and resurrection] is meant [their constant profession] and by their reigning [their prevailing over herefies.] I pray tell us, whether amongst Christians there were to be constant professours, and prevalers over herefies, the space of a 1000 yeres only, and no more: if there were to be such longer, then this cannot be the meaning of the Saints living and reigning with Christ a 1000 yeres. And if there were to be such no longer, then when did the 1000 yeres begin, in which these constant Professors should be? If, they began in the time of the Apostles, then there are no constant professours and prevalers over herefies now; nor have been in some hundreds of yeres before this. If they began not at that time, then you will exclude the Apostles themselves out of the number of constant professours, and prevalers over herefies: unless you will divide the 1000 yeres, and say, that it is not meant that they lived and reigned a 1000 yeres together, but at several times: and yet thus also you must exclude some ages from having any constant professours in them, which is quite contrary to the word of God; which shews, that when Satan should most prevail, should have most power to deceive, there should be some elect whom he should not deceive. And whereas you say, [That these constant professors reigning on earth, have been encompassed with warre and gaine.] I pray tell us when.
they were exempted from it the space of a thousand yeares; or when they have beene onely encompassed with it? Surely they have knowne but little peace, and have not beene onely encompassed, but often destroyed, and made away, by the fury of their adversaries, whereas in the time of the Saints 1009 yeares reign on earth with Christ, they are to enjoy peace so long, and when after these yeares they shall be encompassed by their enemies, not one of them shall perish, but their enemies shall wholly be destroyed by fire from God out of heaven, as Rev. 20. 7, 8, 9. doth manifest. And consequently all that you have said, or can say, touching the present accomplishment of this prophecy, touching the fulfilling of it before our Saviour's appearing, neither hath, nor can have any truth in it. And lastly, as for the contents of your parenthesis, certainly we do not imagine that the raised Saints, the Saints which the Lord shall bring with him, (whom alone Rev. 20. 4. doth concern,) shall not live throughout the whole space of a 1009 yeares reign: for we know that they can dye no more after their resurrection. But we believe, that the converted Jews, and all the Gentiles that are left, (to wit, after the extraordinary destruction, which, for their general opposing the Jews, shall light on them: our Saviour's appearing,) we believe, I say, that these, and their posterity shall live in the like mortal condition as we do now; though they shall live much longer then we doe now.

Israel's Redemption.

And lastly, The reign of Christ doth not begin till Antichrist is destroyed, so that a metaphorical interpretation of the first resurrection, would make good this conclusion: That most of the Saints shall rise many hundred yeares before their reign: there being no lesser distance of time betwixt the hour of their calling, and Antichrists confusion.

Mr. Retrie's Answer.

I have before made it cleare, that Christ's Kingdom is already begun: for he reigneth in the midst of his enemies, not onely by his power over-ruling, disappointing and turning all their plots upon their owne pates, but also in comforting the hearts of the godly, so that they are a terror to the whole earth, even to their enemies (who are many times more afraid at the prayers of the godly, then at the commons of other enemies,) and subdue the spirits of the world, and binde Kings in chains stronger than
iron: And therefore that assertion falleth. The reign of Christ begin-
not till Antichrist be destroyed: and that absurdity following that
assertion, is falsely imputed to that interpretation.

Reply.

You have before alledged, Psal. 110. to shew that Christ doth
now reign in the midst of his enemies; and we have shewed, that
that prophecy is not to be fulfilled, until he comes from the
right hand of his Father: and therefore you have only said, and
not proved that Christ’s Kingdom is already begun. And [That
he doth now by his divine power, over-rule, and dispose of the actions of
men, and by his Spirit comfort the hearts of the godly,] is nothing to
the question in hand. For thus he governed the whole world,
and his Church in the world, as much before his incarnation, as
he hath done since. But the prophecies which foretold our Sa-
vior’s Kingdom on earth, doe clearly manifest, that he is to
reign over the world in the same manner as temporal Kings
do over their Subjects, to wit, visibly and civilly: that in the
time of his Kingdom, I say, the acts of his government are to
be the immediate acts of his manhood only, (although they pro-
ceede originally from his Godhead.) And surely this Kingdom
is not yet begun, nor shall beginne till Antichrist be destroyed,
and consequently, the foresaid absurdity touching the great di-
stance between the rising and reigning of the Saints, doth inevita-
bly follow upon the spirituall interpretation of the first resur-
rection. And whereas you say, [That the enemies of the godly are ma-
ny times more afraid of their prayers, then at the cannons of other en-
enies,] you herein contradict experience itself; for what doe
the Mahometans, or any Pagan Nations regard the prayers of
Christians, whose very faith they account foolishnesse? or what
doe persecuting Christians themselves regard the prayers of
the persecuted, whom they thinke to be worthily punished by
them? doubtlesse they are no more afraid of them, then Saint
Paul was, when through a mistaken zeal, he was exceedingly
madde against them, that he punished them in every Synagogue,
and compelled them to blaspheme, & persecuted them in strange
cities. And therefore though the prayers of the righteous may
prevale very much with God, for their owne, and their enemies
good: or for the disappointing of their enemies devices and

Tt 3,
attempts; yet certainly their enemies can neither see, nor regard this, unless God open their eyes, (as he did Saint Paul's,) to behold the perverseness of their own ways, and the innocency and uprightness of them whom they so much despise.

Israel's Redemption.

77. The assumption is grounded on Rev. 11. 15. which sheweth, that till the time of the seventh Trumpet, (with the beginning whereof the last vial doth concur,) The Kingdoms of this world do not become the Kingdoms of our Lord, and of his Christ.

* The Kingdoms of this world, is not said, The Kingdom of heaven, to wit, of the third heaven (the incorruptible habitation of Saints and Angels) or of another world, I say of another in substance. But the Kingdoms of this world, that is, the world which is now, & shall till then be divided into many Kingdoms, shall wholly become Christ's, and be made by him one heavenly Kingdom, a Kingdom, in which men shall live after a heavenly estate and condition: a Kingdom, in which God's Will shall be done on earth, as it is in heaven. For seeing that cannot possibly become any mans possession, which doth utterly cease to be; what other construction can be given of these words, but this; That the government of all the Kingdoms of the world, is hereafter to be taken into Christ's own hands, as he is man? And indeed how else should they then become his, after such a manner as they are not now his, if not by a subjection to his manhood? For as he is God, they were always his, and all will grant that this Scripture doth plainly foreswear, a deposing of all the Kings of the earth at the accomplishment thereof. A deposing of them, I say, in such a way, that their Kingdoms may become the Kingdoms of our Lord, and of his Christ, which cannot be by abolishing and dissolving the earth, on which they must reign: but may and shall be by subduing and conquering them, and the Kingdoms over which they must reign.

Mr. Petri's Answer.

The assumption, [be would say, assertion; but it is marked before the Author is no Logician] is grounded on Rev. 11. 15. the words are, The Kingdoms of this world, are become the Kingdoms of our Lord, and of his Christ. Here it is not said, Our Lord and his Christ shall not reign till this time; but this is all that the words import. No is no Kingdom but our Lords and his Christ's. And if it be objected, It is nowhere said so of Christ's reigneth till this time, of the seventh trumpet: and therefore it cannot be true, that our Lord and his Christ doth reign till then. I answer, ye have heard before, that in the midst of these Kingdoms, doth Christ reign, even among them, and over them. But all their Kingdoms shall be utterly destroyed, and his Kingdom shall be for ever and ever, saith John, and therefore not for a thousand years only. Now if we key together what is said of the Lewes reigneth here, and this answer, we shall like wise see the vari-
ty of that observation on the margins, upon these lines, words: which is, it is not said, the Kingdom of heaven, to wit, of the third heaven, or of another world, I say, of another substance, but the Kingdoms of this world, that is, which is now, and shall till then be divided into many Kingdoms, shall wholly become Christ's, and be made by him one heavenly Kingdom, &c. For if we remember what is said, that here John speaks of the Kingdom of our Lord and of his Christ: he speaks not of the Kingdom of the Jews on earth: seeing he makes a distinction of two persons, our Lord, and his Christ, that is, the Father, and the Sonne, and that Kingdom is for ever and ever.

Reply.

As little Logick as the Author hath left, he can tell that [Assumption] is not a Logical, but Rhetorical term. And he doth remember also, that in the schools where he was bred, they were wont to call the [minor proposition,] the [Assumption,] as he hath done here; and can make it evident by this syllogism. If the reign of Christ as man, doth not beginne till Antichrist is destroyed, then the spirituall interpretation of the first resurrection doth make most of the Saints to rise many hundred years before their reignes. But the reign of Christ as man doth not beginne till Antichrist is destroyed. Therefore &c. Now what will you call this minor proposition? will you call it an Assumption, or an Assumption? If an Assumption, you call it as no Logician calls it: if an Assumption, then why may not I call it too, without any offence to the learned in Logick? Your answer followeth, in which you say, [It is not said here, our Lord and his Christ shall not reigne till this time. But this is all the words import, now is no Kingdom, but our Lords and his Christs.] And surely this comment is a great deal more obscure than the text. For if you mean, only, that at the accomplishment of this prophecy, there shall be no Kingdom over which the Lord and his Christ shall not reign; this is no more then what you affirm to be done by our Lord and his Christ already: for you say, [That at this present time Christ reigneth, in the midst of these Kingdomes, even among them, and over them.] But you must needs acknowledge a difference between his reigning over them now, and his reign over them then; or else you make this prophecy to be no prophecy, to foreshew nothing at all. And wherein can this difference consist;
Israels Redemption redeemed, or Part 2.

...but in his reigning over these Kingdoms hereafter in his humane nature, which he doth now over rule only by his divine providence; for it by your foretold words you should mean, that at the accomplishment of this prophecy, there shall be no Kingdom but a spiritual Kingdom, (which is all the Kingdoms you will allow Christ;) this is not only contrary to the light of the text, but of reason itself. For there can be no spiritual Kingdom on earth, unless there be withall a temporall, a civil Kingdom, in which it may be set up. And the text speaks not of spiritual Kingdoms, but of temporall; for it saith, The Kingdoms of this world, that is, the temporall and civil Kingdoms, which the Kings of this world doe reign over, These Kingdoms, it saith, (be they the Kingdoms of Christian, or of heathen Princes,) shall become the Kingdoms of our Lord, and of his Christ, that is, shall by the Lord be put under the government of his Christ, as he is man. And therefore the Kingdoms themselves shall not be then utterly destroyed, as you say, but be made one Kingdom under Christ, as we say. And indeed if we doe but call to minde the time when this prophecy is to be fulfilled, which is at the sounding of the last trumpeter, when Christ himself shall descend from heaven; we cannot imagine, that the Kingdoms of this world should then become the Kingdoms of Christ, any otherwise then by a subjection unto his manhood: then by submitting themselves to the rules of that Ecclesiasticall and civil policy, which he their King shall then command to be observed by them. And now if the reader consider this, and remember also what cleare prophecies there are for the restoring of the Kingdom of the Jews, he will plainly perceive, that the time when the Kingdoms of this world shall become the Kingdom of Christ, is to be the very same, in which he shall restore againe the Kingdom of Israel. And your precious subtlety touching [a distinction of two persons, our Lord and his Christ, that is, the Father and his Sonne,] doth make nothing against this synchronisme. For they are said to be the Kingdoms of the Lord; partly, because he shall then make it more manifest, that they are his to dispose of; and partly, because no other Lawes but the Lords shall be observed in them. And of his Christ, because no man but he shall be supreme Head and Governour over them. And surely...
ly the Kingdomes [ū nēbēnu] of this world, cannot be the
Kingdomes of the Father and the Sonne for ever, if you take this
word in an unlimited sense, seeing neither this world in which
they are, nor the civill societies of men of which they doe consist,
shall be of an infinite duration. And I thinke too, that you will
not say, that by the Kingdomes of this world, that Kingdom
of eternall glory is meant, in which the Sonne of himselfe, shall
after the judgement of the dead, be subject unto the Father:
unto him that before put all things under him.

Israel’s Redemption.

And this also is intimated, by the binding up of Satan a thou-
sand yeares, (with which the reign of the Saints contemporanes.)

Mr. Petrie’s Answer.

He said before, This chapter is controverted (to wit, by the Mille-
nares on the one part, and all Christians on the other,) and now be saith,
This his conceit is intimated in the binding up of Satan: which is as
if he had said, It is all undoubted what he saith, and all is false that
all Christians say, whereas Christians have given better warrants of
their exposition, then Millenaries are able to doe.

Reply.

I say not that the whole chapter is controverted, for dou-
blefle no Christian will deny, that the latter part thereof doth
speake of the judgement of the dead at the last resurrection. But
I speake of a controverted place in this chapter, which is that
touching the first resurrection. And yet suppose the whole chap-
ter had been controverted, I might nevertheless say, that this,
or that truth is not onely intimated, but plainly express in it, as
the first bodily resurrection is plainly express in ver. 4, 5, not-
withstanding the disagreement of expositors about it. And as
the deliverance of the Jews, the restoring of their Kingdome,
and our Saviours personall reigne on earth, are all so plainly ex-
press in the propheticall scriptures, as that nothing can be more
plainly spoken; although the proper interpretation of them be
called in question by most expositors. Yes if we should say, that
not more is plainly delivered in the scriptures, but that which is
not controverted by any, what a small pittance of scripture
should we acknowledge for plaine scripture? And doubtlesse
you your selfe will say, that most of the texts controverted be-

[Note: The text is cut off at the bottom, and the page number is 279.]
twixt Protestants and Papists, and betwixt orthodoxes and hereticall Protestants, are plain texts: for difference in opinion; for the most part proceeds not so much from the obscenity of the text, as from the obstinacy of such, who either out of prejudice, or self-conceit, or for self-ends, wrest it from the scope and purpose of the Holy Ghost to countenance their private and perverse fancies. And whereas you say, [That Christians have given better warrants of their explications, then Millenarians are able to doe.] The reader may well guess at the soundness of these words, by the state of your charity. For as without any warrant you exclude all Millenarians from the communion of Christians: so the truth is, that we justify our explications, either by other scriptures, or by the coherence of the precedent and subsequent verses, or by the plainness of the texts themselves, (which are undoubtedly the best warrants,) whereas you without any necessity enforcing thereto, dost straine the words of the text from their proper meaning: and so do impostre upon them a sense not minded by the Spirit of God, not warranted by other scriptures, and whereof they are scarcely, yea in many places not at all capable: as your answers doe sufficiently testify against you.

Israel’s Redemption.

79. Which vision, as it is the next to that of the battell, wherein the Beast and false Prophet are taken: so doubtless shall not till then receive its accomplishment; for seeing Antichrist is but the devills instrument, we cannot imagine, that his power shall out-last the devills liberty; especially if we consider, that while Satan is in hold, there shall be a general peace over the world, as the prophets say expressly: and as is here implied, in that as soone as he is loosed againe, * presently he shall gather all the rest of the world to fight against the Saints. But their malicious attempt shall finde no better success, then that of the Beast, the false Prophet, and the Kings of the earth, (their predecessours) had done at the beginning of the 1000 years. For fire shall come downe from God out of heaven, and devour them.

Mr. Petris Answer.

This vision is next to that battell in order of writing: but it follows not, that it shall not beginne to be accomplished, till the former vision be fully accomplished: for albeit Antichrist be the devills instrument, it may be understood, (as histories doe verifie,) that his power may be in
the time of Satan's imprisonment; that is, while Satan is not permitted to rage and persecute openly, as he did in the days of the heathenish Emperours, in the meantime Antichrist may sit in the Church of God, and deceive the world with lies, and fained miracles; so that even when peace is in the world from warses, there be not peace from the children within, (as Bernard complains in his time in Cantic. 33.) and when he hath deceived the greatest part of the world, (except some few persons in comparison of them who are deceived,) then Satan may stirre up Antichrist to wage warre against the disclosers of his deceits, as he did against the Albigenes and Totofani about the yeare 1220. and against the Bohemians about the yeare 1420. in the days of the Emperors Sigismund, Albert, and others: and so the malicious attempt of Satan may have the same success with that of the Beast; I say not she like, but she same both in place, time, and number.

Reply.

That the binding up of Satan, and the thousand yeares reign of the Saints were to contemporate, you doe not deny; but that the binding up of Satan is to succeed the destruction of the beast and false prophet as well in the execution thereof, as it doth in the order of its revelation [it doth not follow] you say; and yet you bring no reason against it, whereas we have these unanswerable evidences in the Text for it. First, that upon the binding up of Satan a thousand yeares peace is to follow in the world: and secondly, that throughout this time, Satan is to be withheld from deceiving the Nations, neither of which was ever yet accomplished: For when was there amongst men such a time of rest from warre as this? or any time at all of immunity from Satan's temptations? Whereas therefore you understand by Satan's imprisonment, no more then his restraint from [raging and persecuting openly.] it is flat against the Text, which saith, that when Satan is shut up, he shall not deceive the Nations: and not that he shall not stirre them up to open persecution, which is but a particular effect of his deceiving of them. And besides may not a secret persecution be farre worse then an open? And is not a power to deceive Christians [by lies, and fained miracles] more obnoxious to the Church of God, then both these? What comfort then could this prophecy afford the faithful, if, notwithstanding Satan's imprisonment, Antichrist should still prevale so much
much amongst men? Or what new thing had been here revealed unto Saint John, if no more but this had been meant, by the binding up of Satan? But indeed when Satan shall be cast into the bottomless pit, and a seal set upon him, he shall be debarred, not only from tempting, but from walking up and downe amongst men; and therefore it is no better then meer non-sence to say, that when Satan is bound up, and withheld from deceiving men, he may yet have an instrument [sitting in the Church of God, deceiving the world, &c.] For can any man be an instrument to Satan, when Satan himself shall neither have power to deceive him, nor liberty to come near him? Thus then your conceit of Antichrist's existence, and continuance in the Church after Satan's imprisonment, and restraint, both plainly cross not only the order of this Revelation, but the evidence of the Text. And your historica]l narration holds no correspondence with this propheticall history of Saint John.

I S R A E L S Redemption.

CHA P. IV.

The chiefe doubts Answered.

Now against this which hath been said touching our Saviour's Kingdom, his owne words in the 18 of Saint John ver. 36, may be objected. For there he faith plainly, My Kingdom is not of this world, and in Matt. 25. 31. he faith, When the Sonne of man shall come in his glory, and all the holy Angels with him, then shall he sit upon the Throne of his glory; And before him shall be gathered all Nations; and he shall separate them one from another, as a Shepard divideth the sheep from the goats. With which agree as that of Saint Peter, in his 2 Epift. ch. 3. ver. 7. But the heavens and earth which are now, by the same word are kept in store, reserved unto fire, against the day of judgement, and perdition of ungodly men. And many other places there are of the like nature. But to the first, I answer, that those words of our Saviour doe only distinguish the
the time and condition of his Kingdom, from the time and condition of the Kingdoms of this world; at the setting up of whose Kingdom, there shall be such an alteration over the whole frame of nature, and such a change of government on the earth; that this time shall then as well be accounted the time of another world, as the time before the flood, is now taken for the old world by us; and was long agoe set aside by Saint Peter, in his Epistle, chap. 2. ver. 3. And therefore notwithstanding this proof, the place of his Kingdom shall be the earth that now is, though this be not the time, nor any humane policy the pattern of his reign.


Mr. Petrie’s Answer.

Our Saviour distinguishes not between the time of his and other Kingdoms: for he saith in the same verse, My Kingdom is not from hence; that is, My Kingdom is at hand, as he said unto his Disciples, Matth. 16. 28. Verily I say unto you, there be some standing here, who shall not taste of death till they have seen the Sonne of man come in his Kingdom, that is, reigning powerfully by the preaching of the Gospel: and Matth. 24. 14. This Gospel of the Kingdom shall be preached in all the world for a witness unto all Nations, and then shall the end come. There is his Kingdom before the end of this world: and now is the time of his reign; albeit no humane policy be the pattern thereof. 2: If he had said so to that purpose, (as the Millenarians say,) that in time of his Kingdom, (being so nigh) the Kingdom of the Romans should be no Kingdom, they might have had more pretext of law for condemning him: whereas he distinguishes the condition of the Kingdoms, and not the time of them: so that Cæsar might be Emperor, and Christ a mighty King.
both as one. Non eripit mortalitа, qui regna dat coelestia.

Reply.

1. That our Saviour's Kingdom is to be a distinct Kingdom, both in time and condition from the Kingdoms of this world, is a truth apparently delivered in the Scriptures. And for ought you have said to the contrary, we may still thinke, that these words of Christ doe intimate as much. For though you first deny, [that these words doe distinguish between the time of his Kingdom and other Kingdoms,] yet you presently give this sense to them your selfe, when you say, [My Kingdom is not from hence, that is, My Kingdom is at hand.] And therefore it was not then in the world; and if not then, sure I am, it hath not been yet: and so it is distinct in time too from other Kingdoms, as well as in condition. I say it hath not been yet, for what Kingdom of Christ hath been set up in the world since he spake these words, which was not in the world when he spake these words? Certainly his spiritual Kingdom was as much in the world at that time, though not spread so much over the world, as it hath been since. That Kingdom therefore, which you say was not then, but was at hand, is not yet come; as the testimonies which you have alleged to prove that it was then at hand, doe testify against you also. For that text: Matt. 16. 28. doth speake of a Kingdom to beginne at Christ's appearing, and not before it: of a Kingdom, I say, when the Sonne of man shall come, as it is in the same verse; and when the Sonne of man shall come in the glory of the Father with his Angels, as it is in the preceding verse. And therefore doubtlesse these words of our Saviour, Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Sonne of man comming in his Kingdom, doe reveal a strange and extraordinary preservation of some then present, till Christ's next appearing. For what doth the [comming of the Sonne of man] signifie, but Christ's descending from heaven? and why did he subjoyn these words to his speech, touching his comming in the glory of the Father with his Angels, but because they are meant of the same comming? And besides the Gospell had been before preacht, by the Baptist, by Christ himselfe, and by the Disciples; and not some, but all the Disciples lived to see it preacht among the Gentiles also; and therefore
the seeing of this could not be the meaning of our Saviour's words. Thus then this first text doth shew, that the Kingdom of our Saviour is not yet come. And the other text Matth. 24. 14. doth shew onely, That the Gospel of the Kingdom, (that is, which makes report of the Kingdom, or by which men are made partakers of the Kingdom of Christ,) should be preached in all the world before the end should come: that is, the end and destruction of Jerusalem, as the subsequent verses doe declare; and not the end of the world, as you affirm. For would Christ, thinke you, have advised them to flye out of Judea into the mountaines, from his presence at the end of the world? Or how should it be worse for women with child, and for them that give sucke at his comming then for others? And now as for your exposition of these words, [My Kingdom is not from hence, that is, My Kingdom is at hand.] I pray what interpreters doe you follow in it? or what colour have you for it? What! are [from hence] and [at hand] all one? or is [from hence] an adverbe of time, or of place? Doubtlesse these words, My Kingdom is not from hence, are to be understood, as if Christ had said, My Kingdom is not from beneath, but from above. I am not to be made a King by the power of mortall men, but by the power of the Immortall God onely. So that in his former words, My Kingdom is not of this world; the preposition [ex] of, doth not indeed intimate any difference in time or condition betwixt our Saviours Kingdom and other Kingdomes, but in the cause and author of them; which sense it carries in our Saviours word, Matth. 21. 25. The baptism of John whence was it, from heaven, or of men? and in the saying of S. int John Epist. chap. 2. ver. 16. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but, of the world. And thus, My Kingdom is not of this world, is no more but my Kingdom of men, if my Kingdom were of men, then would my Servants fight, that I should not be delivered to the Jews, but now is not my Kingdom from hence, from the men of this world.

2. You tell us next, [That if Christ had said, that in the time of his Kingdom, the Kingdom of the Romans should be no Kingdom, they might have had more pretext for condemning him.] But surelv Christ had no need to answer to that which was not asked: neither did the Romans, but the Jews desire his death. And yet
yet as before he spake openly to the world, so now he spake plainly to Pilate demand too: for when Pilate said unto him, 
Art thou a King then? he answered, Thou sayest that I am, etc. 
Which forme of answering, was taken for an affirming of that 
which was askt. (And therefore where Saint Matthew writes, Jesus said unto him, Thou hast said, chap. 26. ver. 64. Saint Mark hath, And Jesus said, I am, chap. 14. ver. 62.) And doubtlesse 
Pilate by this answer tooke him for such a King to whom the 
Throne of Israel did belong, and yet he made it not a pretext to 
condemne him, but sought to deliver him. And it is falle also to 
imagine, that the Kondomes of this world shall not be taken 
out of the hands of their severall Governours, of their mortall 
Kings, when they shall become the Kondomes of Christ himselfe, 
when they shall be governed by him, and the glorified Saints 
that shall come with him.

Israel’s Redemption.

And to all such places that mention only the dissolution of the 
elements, and the last judgement, I answer, that these are but a 
part of those things, which shall be done by Christ at his next 
appearing: and that as other scriptures shew onely that he must 
reigne on earth, and what shall be done at the beginning of his 
reigne, so these shew onely what shall be left undone, till the 
close of his Kingdom, when he shall deliver it up to God, even 
the Father.

Mr. Petrie’s Answer.

This shift will not serve their turne, for the scriptures teach us, 
That at Christ’s comming shall be the end, and he shall deliver 
up his Kingdom; 1 Cor. 15. 23, 24, &c. (I forbear to write any more 
of Mr. Petrie’s objections here, because I shall repeat them all in my reply.)

Reply.

You allledged even now such scripture against our Saviours 
reigning after his comming, as doth infallibly prove it to be then 
and not before, to wit, that text, Matt. 16. 28. which shews 
that the Sonne of mans comming in his Kingdom, is when he 
comes in the glory of the Father with his Angels; as, by 
comparing it with the former verse, it is evident. And yet here 
you call it [as before] to say that some of the prophesies which 
concerne the Day of our Saviours appearing, are to be accom-
fixed at the time of his coming, and some in the time of his abode on earth, &c some at the close of his Kingdom; And to counteract your venture you have up these objections following against us.

First you say, That the Scriptures teach us, that at Christ's coming Object 1., shall be the end, and he shall deliver up his Kingdom, 1 Cor. 15. 23, 24.

But that Text heues only, that the Saints shall rise at Christ's coming; and not that the end shall be then. For it saith, That the end shall be, when after his coming he shall reign, and God hath put all his enemies under his feet; which will be fully accomplished when death the last enemy is fully destroyed at the last resurrection: as we have shewed before.

Secondly you say, That Christ shall come in a time when none look not Object 2., for him, and all shall rise again, both godly and ungodly and then is the fracturing of heaven, as the parable of the ten Virgins teacheth; Matt. 24.

But there is no mention of the rising of the godly and ungodly together: but of the gathering of all Nations before Christ, and the separating of them into two companies, wherein one company, the elect, shall be received into life eternal, and the other company, the reprobate, shall be sent away into everlasting punishment: which separation we say, shall be made at the close of our Saviours reign, at the last resurrection, when he is to give up his Kingdom to the Father. For we read Matt. 14, 30, 31., of the gathering of none but the elect at his coming to take possession of his Kingdom. And as for the day and hour of his coming, we know that it is unknown to any; but it will not follow from hence, that he shall not reign after his coming. And the parable of the ten Virgins doth shew only, that those which at our Saviours coming are thought to be faithfull Christians, and are indeed, but hypocrites, shall not be partakers of his Kingdom. Hypocrites being of all others, most odious to our Lord and his Christ.

Thirdly, you say, That where Christ is, the faithfull shall be Object 3., with him; John 14. 3.

And to lay we, for they shall be with him in his reign on earth. Sol. 3.

Fourthly, you say, That the heavens must contain him till the time Object 4., of the restitution of all things, which God hath spoken by the mouth of all his Prophets since the world began: But the Prophets have foretold the last judgment, and that he shall convince all the ungodly, Jude ver.
Therefore we speak that Christ shall reign in heaven, before he returneth to the earth again, but when he doth return, he shall execute a civil judgment over all, in the time of his reign; and that he shall execute an extraordinary temporal judgment on all the ungodly, that shall oppose him at the entrance and end of his reign, and an eternal judgment upon them and all other ungodly sinners, at the last resurrection of the dead. All which judgments the Prophets do foretell to be in the last day, and not the last of these. And therefore our Saviour's coming shall not be at the last of these, but at the last day. And whereas you allege, Psal. 31:9, to shew that Christ shall not come till the last judgment, it is false that this Psalme doth teach us any such thing; for it sheweth only, that Christ shall not come till that day, in which God hath appointed to make his enemies his footstool; of which day, the last judgment is but the last act. And it is false also, that Christ's sitting at the right hand of God, is his reigning over his enemies, but expecting the time in which they shall be made his footstool, Heb. 10:13, that is, in which God shall bring him to reign over them. And that which follows, in the Psalme, doth shew what is to follow Christ's coming from the right hand of God, and not what is, to goe before it, as is shewed before.

Object. 5. Sixthly, you say, That Christ's Kingdom is an heavenly Kingdom, 2. Tim. 2:17, and the reward of the godly is in heaven, Matth. 5:10, as our Saviour spoke of it, and never of an earthly Kingdom, unless by way of hyperbolion, Who made me a Judge, saith he, Luke 12:14, and the godly have prayed and wished to baptize him in the heavens, and never prayed to reign in his earthly Kingdom, 2. Cor. 5:1, 6, Phil. 1:3.

And we say that the Kingdom of Christ is to be heavenly in condition, and no way earthly but in place, and that the reward.
Part 2. Christ's Personal Reign on Earth.

ward of the godly departed before Christ's coming, in both in Heaven and on earth. Although the text of 1 Thess. 4:16 is meant only of Christ's Kingdom on earth, called the Kingdom of heaven, partly because of the heavenly constitution thereof, but especially because the God of heaven shall mightily manifest his power in the seizing of it up, and because Christ and the Saints now in heaven, shall come from heaven to govern. And we confess that Christ at his first coming refused to be made a King, and to undertake the actions belonging to his Kingly office, because that was not the time in which he was to sit on the Throne of David, but when he should come again into the world, as hath been plentifully proved. And 1 St. Pet. 2:20, 30, 31, doth plainly prove from the prophecy of David, Psalm 16, That Christ's sitting on David's Throne was not to forego, but to follow his restitution. And what though the godly, living in this world, have prayed and desired to be dissolved, and to be with Christ in heaven? did they not therefore expect, and wish to come with him again from heaven? certainly it is not only false to affirm, that the godly never prayed to reign in Christ's Kingdom on earth. But what is it that Christ taught them to ask in these petitions? They Kingdom come, Thy will be done in earth as it is in heaven. And what said that the Son of Peace, and the petition thereof sought for? or what was it that the Elders sang praise to the Lamb for? But 1 Thess. 4:9, 10? was it not because by his death he had purchased for them a Kingdom then to come on earth?

Sixthly, you say, That God hath raised up Christ from the dead, and set him at his right hand in the heavens, from thence aboveth all principalities and power, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet; and gave him to be the head over all things; Eph. 1:20, 21: Wherein it is manifest, that seeing our Saviour governeth his Church, and all Spirits are subject to him, (which authority is given unto him, and so as God-man) his Kingdom is not to begin as yet. 4:11, 10.

But certainly it is not manifest from hence, that Christ doth now govern his Church, any otherwise than he did before his Incarnation, that is, outwardly and openly by mechanical agents, and inwardly and secretly by his Spirit and divine power. Neither is it manifest from hence, that all things are (actually) put
under his feet, or that all things are now (thus) subject to his
manhood. For who can better expound the Apostles meaning,
than he who himself? who in Heb. 2. 9. saith, We see Jesus,
who was made a little lower than the angels, for the suffering of death,
crowned with glory and honour; that he is raised from the dead, and set at
the right hand of God in the heavenly places far above all principality
and power and might, and dominion, and every name that is named,
not only in this world, but also in that which is to come: as it is
expressed in Ephes. 1. 20, 21. But now we see not yet all things put under him,
like the Apostle too, Heb. 2. 8. which words are quite contra-
tary to these. And hath put all things under him, 1 Cor. Ephes. 1. 22.
What shall we say then? that the Apostle speaks contradictions?
God forbid. For they are put under him in a prophetical sense,
by a certain appointment of it, which is the meaning of the
Apostle in the Ephesians, where he speaks (as the Prophet doth)
of what God intends to do, as if it were already done: And
they are put under him, in a proper and grammatical sense, by
an actual performance, and visible manifestation of it, which is
the meaning of the Apostle in the Hebrews, nor doubtless shall
they be thus put under him, until that world to come, (of which
the Apostle speaks, Heb. 2. 5. &c.) shall be put under him. And
then also shall he be the visible Head over all things to the Church.
For then he shall sit and rule upon his throne, (on the Throne
of David, on which God hath sworn with an oath to set him,
Matt. 2. 60.) and shall be a Priest upon his throne, as Zechariah
hath foretold, chap. 6. ver. 13.

Seventhly, you say, That when Christ shall descend from hea-
ven, with a shout, and voice of the Arch-Angel, with the trump of
God, the dead in Christ shall rise first, and they who are alive and re-
mains shall be caught up together, with them in the clouds, to meet the
Lord in the air, and so shall be even with the Lord, 1 Thes. 4. Here
he is speaking of the same resurrection, whereof he speaks, 1 Cor. 15,
there appears by ver. 52. and here he speaks the rising of the dead, and
change of the living to be together, and that they both together shall
meet the Lord, and be ever with him.

And what then? will you conclude from hence, that there-
fore these Saints shall not live with Christ on earth? no, you
must; for though they shall meet the Lord in the air, yet they shall
shall neither stay with him there, nor ascend with him to heaven from thence, but come with him, as Zechariah assures us, chap. 14. ver. 5. And the Lord my God shall come, and all the Saints with thee. And as the Apostle in 1 Tbes. 4. faith, As the coming of the Lord Jesus with all the Saints, and chap. 4. Even so shall he whose soul in Jesus will God bring with him. Bring with him when? but when they with the living in Christ have met him in their bodies. And whither? but to the earth whence they were caught up to meet him, and where he hath appointed them to reign with him.

Eighthly, you say, And that the Saints being raised shall not abide Object.8. an earth or reign with the Jews in earthly pleasures, is it manifest, because the Apostle saith unto us, 1 Cor. 15. 42. they shall rise in incorruption, ver. 43. in glory and in power, ver. 44. in spiritual bodies. And when Christ shall appear, we shall appear with him in glory, Col. 3. 4. But it is certain, that incorruptible, glorious, powerful and spiritual bodies cannot live a natural life.

And it is as certain that you are slip from the question, for Sol. 8. we make not our Saviour's Kingdom to be a Mathematical Paradise, to consist of chambering and wantonness, of sensual and voluptuous living, (this agrees not with the holy and righteous government of Christ and the Saints,) and much less doe we think, that the glorified Saints shall be deified with such doings, or that they shall live against such a life as they did before their death. (This is your flaginous imputation.) And therefore if you will conclude any thing against us, you must prove, that the glorified Saints shall not live on such any more, nor eat and drink any more, (which things we assure.) And not, that they shall dye no more, or marry no more, or sin no more, all which we deny as well as you.

Ninthly, you say, Neither can the faith of Christians, that Christ is Object.9. come already, stand with that imagination of Jews and Christiasts.

This is all one as if you had said, that the faith of Christ's first Sol. 9. coming, cannot stand with the faith of his second coming.

But you bring two prooves to confirm your words.

Mr. Petri's 1. proofe of the 9. Object.

Saying Jacob said, The Scepter shall not depart from Judah, till Shiloh come, and unto him shall the gathering of the people be. This
place cannot be understood of the departing of the Scepter of the Jews, as it was in the captivity of Babylon; which because it was by a short time, and the Scepter was restored again, it was not thought to be the accomplishment of the prophecy; but now seeing the Scepter is departed, and the Nations have been gathered unto Christ, who showed doubt of the accomplishment thereof; and so that Scepter cannot be restored unto the Jews.

Answer.

What? Not restored? doth Jacobs prophecy then foreshew, that the Scepter should no more be restored to the Jews, after Christis coming? or doth it foreshew only, that it should not depart till Christis coming? certainly it foreshewes this last thing only. And therefore the accomplishment of Jacobs prophecy hath no affinity with your argument. And in saying that the Scepter was departed from Judah in the captivity of Babylon, you plainly contradict Jacobs prophecy, which saith, that it should not depart from Judah till Shiloh came. And in this prophecy shewes, that it was not to depart till then, to others do shew, that it was to returne again, as that of Hosea, which shewes that the Israelites should abide many dayes, (but not alwayes,) without a King, and without a Prince, and without a sacrifice, &c. And all the prophecies which foreshew the Jews deliverance, the uniting of the Tribes under one King, and our Saviours reigning over them, doe witness the restoring of the Scepter. And Saint Pauls application of that prophecy, Rom. xi. 30. doth shew, when the Scepter is to be restored, to wit, when the fulness of the Gentiles shall come in. For then he saith, All Israel shall be saved, as it is written, There shall come out of Sion a Deliverer, and shall turne away iniquitie from Jacob. And so he plainly declares, that the accomplishment of this prophecy shall be at Christis last comming, at his comming, I say, after the the gathering of the substituted Gentiles, (who were in the Jews stead to become Gods people in the vacancy of the Scepter,) and at the gathering of all other Gentiles, who are to become Gods people with the Jews, at the restoring of the Scepter. And agreeable to this are Saint Peters words to the Jews, Acts 4. 31. Him hath God exalted with his right hand, to be a Prince and Saviour, for to give repentance unto Israel, and forgiveness of sinnes.
And his words to them, in his 1 Epist. chap. 1. ver. 19. Wherefore gird up the loines of your mind, be sober, and hope to the end for: the grace that is to be brought unto you, at the revelation of Jesus Christ.

Mr. Petrie's 2 prose of the 9 Obiect.

The Apostle saith, 1 Thel. 2. 16. Wrath is come upon the Jews to the uttermost. This is not understood of spiritual wrath, seeing as yet the Lord hath mercy upon them, as the Apostle witnesseth, Rom. 11. 5. 26. and therefore it must be understood of temporal wrath: and consequently a temporal kingdom shall not be restored unto them.

Answer.

Did you consider what you said, when you thus expounded the Apostle's words? Certainly the Apostle speaks of a wrath which was come upon the unbelieving Jews, who persecuted their believing brethren, & not of a wrath which was come upon the believing Jews that were persecuted whom the loss of their country, and the departing of the Scepter, did concern as well as it did the other Jews. And therefore doubtlesse the wrath is to be understood of a wrath peculiar unto the unbelieving Jews, (of whom alone the Apostle speaketh,) and consequently of a spiritual wrath especially, and of a temporal wrath otherwise, then as it is an inseparable effect and concomitant of the spiritual wrath which is come upon them. And though this expression of the Apostle doth imply that a great wrath, and a wrath of long continuance was come upon them: yet it doth not shew that the wrath which was befallen them, should be an endesse wrath. And therefore whatsoever the kind of it be, it will no more follow from this passage of the Apostle, that the temporal fall Kingdom of the Jews shall not be restored unto them, than it will, that their spiritual blindness shall never be removed from them. Of the departure whereof, the Apostle Rom. 11. speakes to much, and so manifestly: shewing, that, as there was a diminishing, and casting away of them; so there should be also a returning of them again. And the 5. and 26 verses of this chapter, which you allledge to shew, that the forefaid words in 1 Thel. 2. are not to be understood of a spiritual wrath, do indeed rather conforme, then confute this exposition. S[eir] it is plain that the Apostle in ver. 26. speaks of such Jews especially, who for the Gentiles sake that were to be received into their company,
some, were become the enemies of the Gospel of Christ: and consequently, not of such on whom God had mercy, or would have mercy, any otherwise than in making of them instruments for the fulfilling of his promise made unto the Fathers, touching that elect remnant of their posterity, whom he purposed to call by a general conversion.

Obje. 10. Tendly, you say, That the estate of the Church is described such, that the godly shall be mixed with the ungodly even till Christ come, and gather the tares from the wheat to be burned; Matt. 13:39.

And surely we say not, that Christ shall reign on earth before he comes to doe this; but when he comes to doe this. And therefore also his Kingdom, (for so he calls it, ver. 41.) shall not be a Kingdom of such carnall delight, as you, toviulhe the truth, assume unto it. It being the only scope of this parable, and another in the same chapter, to set forth the righteousness thereof.

Your last words are, All these and such like passages the Millennium willingly passe over. But let the reader judge, whether you have not more cause to be ashamed of such arguments, then we have to be afraid to answer them.

Israel's Redemption.

And in my conceit, Saint Peter in the very next verse doth intimate as much; for having before used the word [Day,] he warns them not to be ignorant of this one thing. That one day is with the Lord as a thousand years, and a thousand years as one day. And if he had told them, that the day he spake of, was indeed a thousand years, the Holy Ghost alwayes using it in this sense, when it is emphatically applied to our Saviour's coming, or the Jews redemption. (Which as it is already proved, shall happen at the same time.) And though God, as he is eternall, cannot be measured by time: and as he is immutable, feeleth no alteration in time: a thousand, (yee ten thousand times ten thousand) yeares, and one day, (hour or minute of a day,) being in this respect all one to him; yet this shift cannot void the exposition already given; seeing the apparent dependance of these words on the former, doth clearly prove, that Saint Peter intended not to shew, what a thousand yeares, and one day were to God in regard of his nature, (which it is like they knew before,) but only what is usually meant by one day in the word of God. And indeed
indeed to what purpose had this sudden and serious amendment been inferred, if the Apostle did not hereby discover unto them, (besides the largest definite and limited ascension of the Word) such a special relation of a thousand years to one day, as cannot belong to any other number? when as touching God's immensity and immutability, one day might as well have been compared with ten thousand times ten thousand, and thousands of thousands, (as I said) as with one thousand years.

Mr. Petris Answer.

Whatsoever be your conceit, you may see, that the Apostle hath another purpose there: for ver. 4, he taketh of sufferings, jeering at the promise of Christ's coming, because all things continue as they were, and so all things seem to have subsisting in themselves: He refutes this imagination, and sheweth that the world both was made, and continued by the word of God, who is able to destroy; (as sometimes he did,) and hath appointed a day of judgment and perdition of ungodly men. Where he protesteth the day of judgment and perdition of ungodly men, for that the sufferer saith, where is the promise of his coming? so that at his coming he will judge and punish the ungodly: which is contrary to the opinion of the Millenarists. Then ver. 8, be answered to that opinion of delay, saying, One day is with the Lord as a thousand years, His faith not one day is a thousand years, (as the Millenarists make the commentary stronger than the text,) but is a thousand years: and therefore here is no opposition, but comparison, as if he had said, although a thousand years seem a long time to us, and so the world seemeth to have continued long, yet it is not so with the Lord, so whom all time is hath, or none. And then he sheweth the end why God delayeth that coming, so as, in long-suffering toward men, awaiting the repentance of the last of them. Whereby you see another meaning and another purpose, even contrary to that conceit of the Millenarists. The Apostle might have named many millions of years, as one day in respect of God's eternity: but according to the usual custom of speech, he named a round great number for any number.

Reply.

You had no other shift to avoid the answering of my former answer, but to call it, a chace. And here you have dealt no better with me, then you have often done before, to wit, left out what was most displeasing to your felleie, and instrusive to the reader, and made a flourish against the truth and yet all this will not
Israels Redemption redeemed, or Part 2.

For first it is a manifest blunder, to say, 

[That Christ's judging and punishing of the ungodly, is contrary to the opinion of the Millenarians.] For do not we say, that the destruction of the Army in Armageddon, is to be at our Saviours descending? as it is plainly revealed Rev. 19. and alluded unto chap. 14. ver. 19, 20. and that shall be then also a destruction of all obstinate and rebellious sinners? as it is foretold in 2 Thes. 1.7,8,9, 10. and Rev. 16 20, 21. and intimated in the parable of the tares, and the net cast into the sea, Matth. 13. and doe we not say likewise, that when the new insurrection of the Nations shall be at the end of the 1000 yeares peacefull reign, fire shall come downes from God out of heaven and devour them, Rev. 20? And doe we not hold that all this shall be before the last act of the great day of the Lambes wrath, in which the sentence of damnation shall be pronounc'd against all unbelieving sinners at the last resurrection? All this then being undeniable, there can be no truth in your forefaid words. And as in ver. 5, 6. the Apostle shewes the faithfull why the wicked shou'd make a scoffe at the promise of Christ's coming, and in ver. 9. gives them the reason of Gods putting off of his coming so long; so in ver. 8. hee makes no answer to the opinion of delay, but puts them in minde of the meaning of the day of judgement, spoken of in ver. 7; (which two verses doe seeme to be brought in by way of Parenthesis.) For though a 1000 yeares, which seeme a long time to us, be but a short time with the Lord, (as you say;) yet doub'tlesse that which seemes a short time to us, cannot be a long time to the Lord. And therefore albeit the last part of Saint Peters reciprocal proposition may favour your interpretation, yet the first part will not suffer it. Seeing that which is but one day with us, cannot possibly be as a thousand yeares with the Lord: although the space of a thousand yeares with us, may be but as one day with the Lord. And consequently the [Mia spara] the [one day] in ver. 7. must needs be meant of a prophetical day, of a day consisting of yeares, (of so many yeares at least as the Apostle here speaks of,) and not of a natural day, of a day consisting of houre; for how else should one day be with the Lord, as a thousand yeares in regard of continuance of time? And whereas you say, [That it is not said, one day is a thousand yeares, but is as thousand yeares.] I pray what difference in sense is there be-
twixt these propositions? Certainly the adverb [as, as] doth not always intimate a comparison, but hath divers acceptions amongst which Pastor reckons its denoting of the truth, and certainty of a thing, for one. And when it is used comparatively, it doth include an exposition also, as it were, ease to prove by many instances; and we need looke no further then the 10th verse of this chapter for an instance. But the day of the Lord will come (as the Apostle) as a thief in the night: here the comparing of it to the coming of a thief doth shew, that as it is unknowne to all, so it is unexpected, too of the ungodly, on whom it shall come as a thief in the night, that is, altogether unlook't for; and to whom also it shall be, as the coming of a thief in the night, that is, searcefull, unavoidable, and full of horror and amazement. And thus it is evident, that our exposition of ver. 7. is the onely adequate and full exposition of the Apostles words, and that yours is but a defective and partiall exposition of it.

Israel's Redemption.

This then being so, I see not, but that God's fore-appointment of a thousand yeares continuance to the world, for each seve-nis annis, septimae, septimus millenaria, millenarius remissionis est. Pic. Apoc. par. 2. pag. 287.

Mr. Patrie's Answer.

The certainty of all the appointments of God we acknowledge, and the infallibility of his pen-men: but where is it revealed, that God hath appointed a thousand years continuance to the world for each seve-nall day of the first week? On the margin breiseth Rab. Ketina. comment. Apoc. par. 2. p. 287. where are some testimonies in the Rabbines to this purpose. Let Jewes follow Jewish fables, to us Christians hath God spoken in the last days by his Sonne, Heb. 1. 2. whom he hath hidded us before, certainly with a limitation, to heare none others.

Reply.

I do not say it is revealed in Scripture, that God hath appointed unto the world a thousand yeares continuance for each seve-nall of its first weeks: but that God's fore-appointment of so many
many thousands of yeares remaining unto the world, might happily be the ground of this propheticall sense of the word [Day] in the scriptures. Which space of time it doth comprehend, whensoever it is emphatically applied to the time of our Saviour's appearing, or the Jews redemption, as Isa. 11. 11, chap. 17. 12, 13. and Amos 9. 11. and 2 Thes. 1. 10. and 2 Tim. 4. 8. doe testify. And these texts in which it hath the epiteth [great] annexed to it, Joel 2. 31. Mal. 4. 5. Jude, ver. 6. Rev. 6. 17, chap. 16. 14. And the learned doe understand the word [Day] too, in God's threatening to Adam, Gen. 2. 17. because that threatening must needs be meant of a punishment that should come on Adam for his disobedience, and consequently of a bodily death, which yet he suffered not till nine hundred and thirty years after. And thus it is manifest, that we take this word in no other sense then the Prophets doe, to whom God spake by his Spirit in time past; or then the Apostles doe, to whom God spake by his Sonne first, and by his Spirit afterwards; or then God did (as many learned Divines acknowledge) in the foresaid passage to Adam. And therefore we borrow it not from the Jewish fables; although we will not reject any truth that the Jews hold, for feare of being upbraided with their fables, or with the name of Jewes. But what? So much out of charity with the Jewes now? Is not this the Name whose mysticall interpretation hath stood you, in such flead in the wresting of the prophecies which concern them by Name, and none else? and did you not say, pag. 16. that [the faithful are called Jewes, not only typically, but literally for the speciall comfort of the Jewes.] How did you dare then so boldly to abuse that Name, by which (you say) the faithful are so frequently stiled in Scripture? And what comfort can it be to the Jewes, that you lay claim to this Name in the scriptures, where it belongs not to you: that you seeme to take delight in it there, and yet in your writings and common discourse, use it as a by-word, and term of reproach? or how can we thinke, that you apply the prophecies touching the Jewes, to the Christians, for any other reason, but because you thinke such great and glorious mercies too good for the Jewes: how, I say, can we thinke otherwise, when you see they are so odious unto you, that in mere Icorn and correction
of the truth we hold, you call us Jews by way of opposition to Christians? I pray remember what our Saviour is as man, is he not a Jew? I think then, (if I ought else could, yet) the reverence you owe to him, should have with-held you from such an uncivil usage of this Name.

Israel's Redemption

To this also may be added that in Matt. 24. 31. which shews that when the Sonne of man descends, He shall find his Angels with a great sound of a Trumpet, and they shall gather together his Elect from the four winds, from one end of the heaven to the other: at which time, two shall be in the field, the one shall be taken and the other left; two women shall be grinding at the Mill, the one shall be taken and the other left: and as Saint Mark records, two men shall be in one bed, the one shall be taken and the other left. But if our Saviour at his coming shall presently give sentence on all that are not written in the Book of life: if he shall make no stay on earth before he undertake this businesse, then why shall the elect only be gathered together, and the rest left behind? Seeing that great Affair is to be held chiefly for the condemnation of ungodly men.

Mr. Pereire's Answer.

Here is nothing to prove the Monarchy of the Jews. 2. The two Evangelists speak here of the gathering of the Elect, and taking them up; (as also 1 Cor. 15. 23.) yet they speak not exclusively, as if the ungodly shall not be judged, nor raised, but they speak of separation, and thereby of taking the Elect into the air, and heavens, whereas the wicked shall not be taken up, but left on the earth, and be condemned, and sent to hell, Matt. 13. 40, 41. and is followeth, ver. 42. Then shall the righteous shine forth, &c. The particle then shows that the wicked shall be cast into the furnace of fire, as soon (if not sooner) as the righteous shall shine in the Kingdom of their Father. 3. If the righteous shall be taken up, and the ungodly left on the earth, that is, there taken away from the earth, and the wicked left on the earth, then the godly shall have earthy dominion. 4. If Christ is his coming shall hold that great Affair chiefly for condemnation of the wicked; how then shall the godly be quickned, and the wicked be left in their graves after them for the space of 1000 years? These things cannot agree.

Reply.

1. Here is nothing, (you say,) to prove the Monarchy of the Jews.
2. The Evangelists speak here only of the gathering of the elect to meet Christ at his coming, and not of the raising and judging of the ungodly, because that is not to be done at the beginning, but at the end of his reign. And then it is that the whole number of the elect, and of the reprobate, shall be separated, one company on his right hand, and the other on his left, and not one part caught up to the aire, and the other left on the earth. And we confess that the casting of the wicked into hell mentioned in that parable, Matt. 13: 42, shall be at the entrance of the time in which the righteous shall shine forth as the Sun in the Kingdom of their Father. But we deny that this casting of the wicked into hell is meant of their casting in after their resurrection, when they shall all at once receive the sentence of damnation from Christ himself. For first, it is not said here, that they shall be gathered together before Christ, as it is said Matt. 25: 32 & c. But that the Angels shall gather them out of Christ's Kingdom, and cast them into a furnace of fire; that is, shall destroy them in every place over the world where they then are, and cast their souls into hell, as is intimated by the binding of the tares in bundles to burn them. That is, as they finde them here and there in the field. And secondly, it is said, that they shall be gathered out of Christ's Kingdom, and cast into hell, that is, shall be taken away from the place where, and from among the men over whom Christ shall then reign. And therefore this gathering of the wicked is to be at the beginning of Christ's Kingdom, and before their last judgement; and not at the end of Christ's Kingdom, when they shall be set one of hell again to receive their last judgement. And that the foresaid judgement is meant of a temporal destruction on all obstinate sinners, that are living at Christ's coming, and not of the eternal destruction of their bodies and souls together at the last resurrection, it is evident also from Rev. 3: 10, 9, where it is revealed, that all the ungodly that are to oppose the Saints at the end of the thousand years reign, shall be devoted by fire from heaven, before the last resurrection; so that there shall be none of them living on the earth, when they are to be gathered before Christ at the last judgement; and consequently, that gathering of them cannot
cannot be the same with this gathering of them, when they shall be on the earth, Matt. 13. And so by the Kingdom of their Father, mentioned ver. 43. must needs be meant, the Kingdom of Christ, spoken of ver. 41. which is called, the Kingdom of their Father, because Christ with whom these Saints shall reign, shall receive it of God, who is both his and their Father.

3. The righteous shall be caught up to meete Christ, and to come along with him to the earth. And not to stay with him in the aire, or to be carried up to heaven from thence; as hath been showed already more then once. And therefore this is but a trifling argument.

4. This argument is a supposition of that which we deny. For it is our argument against you, That seeing the elect onely shall be raised and gathered together at Christ’s coming, and theungodly which are left in their graves, (and that the mischievous ungodly which are living, shall be left also to perish extraordinarily, as it is Matt. 13, 41, 42. and the rest to be eye-witnesses of God’s wonders at that time, and to become converts by it, as it is Isai. 66. 19, 20. Joel 2. 32. Zech. 14. 16. Rev. 11. 13. and in other places.) Therefore the last judgement, the great Affire, (which is to be held chiefly for the condemnation of ungodly men,) cannot beat, or pretend after Christ’s coming, but shall be at the end of His reigne. And so this part of your answer is a mere perverting of my words, which agree so well in themselves, and with the word of God, that you had nought to say against that which they prove, and therefore you fallaciously make them to grant, what they doe indeed disprove.

Israel’s Redemption.

Who doubtlesse are not to be left, that the evil Angels may fetch them, for they shall be partakers with them of that judgement, and therefore will be as unwilling to appear before that barre, as they. Neither is it likely, that they shall be left, because the good Angels cannot at once assemble them to the place of judgement, and the elect to meet the Lord in the aire, if these things were to be done at the same particular time. And therefore as I suppose, they shall be left, either to perish in that general destruction, which shall come upon all Nations that fight against the Jews, whom our Saviour shall then redeem; or to be...
Israels Redemption redeemed, or

eyes-witnesses of Gods wonders in all countries at that time.

Mr. Patries Answer.

What can either good or evil Angels doe without the Lords Authority? and what can they not doe, when he willeth? but certainly the wicked shall both be witnesses of Gods wonders, and likewise perish in that general destruction: that escape of their condemnation is looked to before.

Reply.

We know that neither the good nor bad Angels can doe anything without the Lords Authority, but what is this to the force of my words, which consists in this; that seeing the good Angels, which can at once assemble the unjust to the place of judgement, and the elect to meet the Lord in the air, shall yet gather the elect only, and leave the rest behind; therefore these things are not to be done at the same time. And consequently, that the judgement of the dead is not to be at the time of Christs ascending. For then doth lascive the wicked should as well be gathered to the place of their last judgement, as the elect, shall to meet the Lord in the air. And it is flat against the express word of God, I. Pet. 4. 13. 19. 20. &c. Zech. 14. 16. Rev. 11. 13. 18. to say, that all the wicked that shall be eyes-witnesses of Gods wonders at the time of our Saviours descent, shall perish in the destruction that shall then come on the earth.

Israels Redemption.

For that by Christes judging the quickes and the dead, mentioned in 2 Tim. 4, cannot be meant one kind of judgement, to wit, the sentence of damnation; that by his judging the quickes, I say, cannot at all be meant the last and compleat, but rather a former and incomplete judgement of ungodly men, it appears one of Rev. 20. where it is shewing, that the Saints enemies shall be all slain before the last resurrection. And we cannot say, that these which are to be left, shall be a part of that Army there spoken of; because that Gog and Magog is to be destroyed at the end of our Saviours reign, that is, immediately before the last resurrection: whereas these shall be alive, at the time of that general disjoint, which shall light on the world, as his entrance into the appointed Kingdom, as the gathering together of the elect, who are to reign with him doth declare.
Mr. Petrie's Answer.

Here (as before) are strange imaginations. 1. That text 2 Tim. 4. 1, cannot be meant of the last, but a former judgment. Wherever said before, that Christ shall judge the quick and the dead, 2. For suppose that only the godly shall be raised as Christ's coming, yes they will not say, that he shall judge them, facing they say, that they shall not stand at the barre. 3. The judging of the quick and the dead, shall be before the time of the last resurrection, as that form of arguing imports; whereby it follows, that Christ shall judge the quick and the dead in a former and infinite judgment. Who shall remain then to be judged? In the complete judgement at the last resurrection? 3. I will say no more of that fancy, concerning those that shall be left, and the destruction at the entrance of that Kingdom: but mark how Gog and Magog is to be destroyed at the end of our Saviour's reign, that is immediately before the last resurrection, i.e. (which is one) after the reign of the Jews. But that Army of Gog and Magog is the same with the Army mentioned in Rev. 16. 14, as Napoleon grew, Proph. 33. And Mr. Mason proveth in his treatise of Gog and Magog, pag. 94, 95. And I have shewed before, that the first mentioned in Rev. 16. 12, 13, 14, is the same with the first trumpet: yes, and Clavis Apocalyp. in part. 1, synchro. 7. makes it to concur with the destruction of the Beast and Babylon, which shall be before the Monarchy of the Jews, as the Millenniumies hold: and therefore in this point Mr. Mason is contrary to himself, and to Clavis Apocal. as well as unto Christians, who deny that Monarchy of the Jews. Whereby it is manifest, that what he speaks here without reason must be wrong, and amended by these reasons which he hath, loc. cit. And consequently, that great battle shall be fought not after, but before the Jews shall reign, if ever they shall reign in that manner.

Mr. Petrie's Answer.

Part 2. Christ's Personall Reign on Earth.

Reply.

The truth is strange to none, but to such as make themselves strange to it. He seemeth to be a fater forsh of strange gods, said the Athenians of Saint Pauls preaching unto them Jesus and the resurrection, Acts 17. 18. When as indeed their Gods were the strange Gods, and not his God: they in another, and not he. And yet how strange soever our former imaginations doe seeme to you, we have shewed that they are not so strange as true. And that these words doe bring such strange things to your ears, was not
not the fault of the Author, but the errour of the Printer, and
the overseer of the Stationer, who sent his books abroad
before he had received a copy of all the faults: wherein the
words here omitted were the greatest, and are to be corrected, as
they are now set down, to wit, thus. (For that by Christ's judg-
ing the quick and the dead, mentioned 2 Tim. 4:18, do not he ment
one kind of judgement, to wit, the sentence of damnation: that by his
judging the quick, I say, cannot at all be meant; the last and compleat;
but rather a former and intermediate judgement of ungodly men; it ap-
pears out of Rev. 20, where it is shewn, that the Saints enemies shall
be all slain, before the last resurrection.) This is the true forme of
my words; and in this forme they do wholly difaffirm all the two
first parts of your answer; for the destroying of the Army in Arm-
ageddon at Christ's comming, Rev. 19, and of the Nations that
shall againe be gathered against him and his; at the end of his
reigne, Rev. 20, are temporal judgements on the ungodly, and
before their last judgement, the judgement after their resurrection.
And therefore Christ shall not appeare twice: to judge the quick
and the dead, but shall twice judge the ungodly after his ap-
pearing. That is, once by a former and intermediate judgement in
their temporal destruction, (in their first death:) And againe by
a small and compleat judgement in their eternal destruction,
(in their second death.) And as for the third part of your an-
swer, it is but a slanderous information against me. For I say
not that the Gog and Magog mentioned in Rev. 20, is the same
with the Army mentioned Rev. 16:14, but that Ezekiel's Gog
and Magog is the same with that Army, as the reasons which I
allledge pag. 94, 95, doe shew. And I say that the Gog and Ma-
gog in Rev. 20, is a different Gog and Magog from Ezekiel, as
these words, pag. 128 doe witness. [And this Gog and Magog
in Rev. 20, is to be the multiplied posterity of those that are left of the
Nations at the beginning of the thousand yeares: when the Army of
the Beast and false Prophet, and of the Kings of the earth, and of the
whole world, (in so much as the parallel scenes are the Gog and Magog fore-
told by Ezekiel,) shall be destroyed in Armageddon.] And againe
pag. 129. I say, [That the Nations which shall oppose the Jews at
their expected return, are to be the Gog and Magog foretold by Exe-
kiel: and that the posterity of those which shall be left alive of these Na-
Christ's Personall Reign on Earth.

And as it is very false, that I am in this point contrary to my selfe, so it is as false, that I am herein contrary to Clavis Apocal. For the fourth synchronisme of the 2 part, doth infallibly prove that the Army of the Nations mentioned, Rev. 20: is to be a distin Army from that in Rev. 16. whose destruction is revealed, chap. 19. The words inferred upon the second argument of this synchronisme, pag. 26: are these. Marke here reader, the chroni- call character: by which it is intimated, that this whatsoever is con- cerning Satan, being taken and condemned after his second fainting, it succeedeth the vision of the former chapter concerning the Beast and false Prophet, being vanquished, taken, and thrown upon the lake burning with fire and brimstone: by him which sat upon the white horse, in an order of narration, so also in the time of the thing done. For otherwise it should not have been said, that Satan was sent thither, whereas both the Beast and false Prophet were, except both the Beast and false Prophet had been sent thither first. Neither can any man of judgement say by way of evasion, that this warre (of chap. 20.) after a thousand yeares, is not different from that of the former chapter, when as not only the character already brought, but also all circumstances on both sides are repugnant: the parties, the battell, and the manner of the slaughter, where with the sword, here with fire; yea and the event of either warre unlike, as upon the matter being demonstrated, shall be made plain: thence the binding of Satan only for a time, but here a condemnation to eternall fire. And Clavis Apocal. In par. 1. synchro. 7. doth speake nothing of the Gog and Magog in Rev. 20: but of the utter destruction of the Beast and Babylon at the effusion of the last viall.

Israel's Redemption.

And to this conjecture, Isai. 27. 2. doth sufficiently confirm.
off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one. O ye children of Israel, and it shall come to pass in that day, that there shall great Trumpets be blowne, and they shall come which were ready to perish in the Land of Assyria, and the outcasts of the Land of Egypt, and shall worship the Lord in the holy Mount at Jerusalem.

Mr. Petri's Answer.

If this be a conjecture, how is it sufficiently confirmed by the Prophet? or if it be sufficiently confirmed, why is it called a conjecture? A conjecture it is, and hath no warrant from the Prophet: for the Prophet and Evangelist are not speaking of the same purpose: the Prophet is speaking particularly of the Jews deliverance out of Assyria and Egypt, and of the Trumpets that did sound at the proclamation of Cyrus for their returne, which was past before the days of the Evangelist. And nevertheless ye Anabomi concluded triumphantly.

Reply.

And why may not a conjecture be as well confirmed by scripture, as grounded on scripture? yea wherefore can such a conjecture have a better confirmation than from scripture? And that this conjecture, (to wit, That some of them who are left, when the elect shall be gathered together at Christ's coming, shall be left to perish in the great destruction which shall then light on all Nations that fight against the Jews, and others of them to be eye-witnesses of God's wonders at that time,) that this conjecture, I say, is warranted by the Prophecy of Malach, touching the Jews returne, ch. 4. p. 12, 13. it is evident, first, from the identity of the signe, which is to precede the accomplishment of this Prophecy, and that of our Saviour Matt. 24. 40. For what is the great sound of the trumpets mentioned by the Evangelist, but the blowing of the great trumpets foretold in Malach? And secondly, it is evident from the contents of the prophecies which speak not of the returne of the two Tribes, of the returne of the captivity of Juda and Benjamin from Babylon: but of the returne of the ten Tribes, of the returne of the captivity of the children of Israel from Assyria; who, as Divines confess, did never yet returne. And admit it had been spoken of the returne of the two Tribes, yet it could not be already accomplished, because it foreshewes the returne of the Jews out of Assyria in a time when they shall be ready repent, and hence it cannot
cannot be affirmed of the Jews, that returned to Jerusalem upo
on the proclamation of Cyrus, by whom they were so much fa
voured. And by whose command the Jews that returned, were
so much enrich'd with silver, and gold, with goods, and with beasts,
&c. as it is written, *Ezra* 1. 4. And although it be true, that
Cyrus made a Proclamation throughout all his Kingdom for
the returning of the Jews: yet we read not of the founding of
any triumph at the proclamation. And if it had been a custome
to do so, not one, but many triumphs doubtless had been foun
ded at the publishing of that proclamation, which was by many
messengers sent into all the Provinces of Cyrus Kingdom, to
whom God had given all the Kingdoms of the earth, *Ezra* 1. 2.
And lastly this Prophecy doth intimate a gathering, and bring
ing of the Israelites to Jerusalem, by the extraordinary power of
God. A gathering of them, I say, not by the helpe and assisstance,
but against the will and resistanse of earthly Princes, as is plain
ly foretold *Zech* 9. 13, 14, 15, 16, and in many other Pro
phesies. And seeing we have alluded to many clear prophecies
for the vindication of the truth we hold, why may we not say,
as the Apostle doth *Heb* 12. 2. (after that he hath by divers in
stances set forth the force and efficacy of a justifying faith,) to
wise, that we are compass about with a great cloud of witnesses;
of which surely every single prophecy, (as it is or that sufficenc
sic) ought to give satisfaction to a Christian, who is as well bound
to manifest his obedience towards God, by the reading of
his believes, as by the righteousness of his life. By his confiding
on the accomplishment of God's prophecies, as by his confor
ting to the practice of God's precepts, as it is said, *1 John* 3. 23:
Murt's Redemption.

And thus being thoroughly satisfied by this cloud of witnesse,
the double Jury of Prophets and Apostles, with which I find the
doctrine of my text to be encompassed, I here give over the pur
suit of these meditations, and commend myself as well to themsevethemselves, and to Zion, these instructions following:

Mr. Patrie's Answer.

If you be thoroughly satisfied, why have you so oft used the words of
probability, conjectures, my conceit, it may be that the words
wind fruit of satisfaction, were of that certain knowledge and stead.
fastnesse, which is required, 2 Pet. 3. 17. As for that double jury, it may evidently appeare that both Prophets and Apostles are contrary to such fancies. It may be, the Uses of this doctrine are commendable, yet if wrong premises be powerfull to perswade. Never thelesse beare all.

Reply.

We bring not onely probable, but demonstrative and necessary arguments also to justify the truth of our tenet. And besides all this, we allledge for it a large Catalogue of cleare and invincible prophecies, from which we receive full satisfaction our selves; so (that we might shunne the guilt of keeping back any part of the counsell of God, Acts 20, 27.) we hold them out to others too, that as many as God hath appointed by our Ministry to call to the knowledge of this truth, may be partakers of the like satisfaction with us. And what though I have in some places used the word [probable,] and once, the word [conjecture,] and somtimes said [in my conceit?] shall that therefore of which I so speake be suspected for an untruth? I pray tell me why my conceit may not be as agreeable to the truth, as any others? or why without any disadvantage to the truth, I may not use such expressions, as the pen-men of holy wrie have done? How much was Saint Peter beside the truth, when in answer to our Saviours demand, touching the two creditours, Luke 7.42, 43. Tell me, which of them will love him most? He said, I suppose, he to whom he forgave most? Certainly nothing at all, for Christ replied, Thou hast rightly judged. Or what was Saint Paul's counsell, the worste for saying, I suppose, that this is good for the present distresse, 1 Cor. 7. 26? Or will you say, that it was doubtfull whether Saint Paul had received the Holy Ghost, because ver. 29. he saith, And I thinke also that I have the Spirit of God? Or can you imagine that the Apostles tooke not the best course for the pacifying of the difference that was riven in the Church of Antioch, betwixt the Gentiles and some believing Jewes about circumcision, Acts 15: because they wrote in this forme, It seemeth good unto us, ver. 25. and againe ver. 28. It seemeth good unto the Holy Ghost and to us? If you dare not say, or once imagine; that these words doe argue ansted fastnesse or uncertaine knowledge in these, then how can that be true, which you say here, that words equivalent with these, [smell not of satisfaction?] And if these words argue un-
certaine knowledge and united fastnesse in us, then what do they argue in you? who even in the second and third pages, have your [may be: me thinks: why may we not think thus, or thus; it is likely; it is not unlikely.] Certainly as to cavill at words, and phrases, the weaknesse of your cause; so to blame another for that which you your self may as well be blamed, doth shew the malice of your mind.

Israel's Redemption.

First, to praise God for his abundant mercy, who through the full of the Iowes, hath brought salvation unto us Gentiles: that together with them, we might partake of the tree, and fastnesse of their Olive tree.

Mr. Patrice's Answer.

Whether be it more to the praise of God's mercy and bountifulnesse, that he godly shall come againe from the heauen to abide so long on the earth, or to abide in that glory of heauen for ever and ever? certainly the age of the greater and uninterrupted glory deserveth the greater praise: and while they were on earth, they professed themselves to be strangers from home, and pilgrimes on their journey towards their home, Heb. 11.13. and shall they come as pilgrimes againe?

Reply.

Doubtlesse God is not to be taught by us, [what reward is most to the praise of his mercy and bountifulnesse towards the godly.] But we are to account that reward most to the praise of his bountifulnesse and mercy towards them, which we find in his word to be appointed unto them. And we doe conceive, that the glory of the Saints after their reunion to their bodies, will be greater (because more perfect) though they live on earth: then the glory of their soules is now without the fellowship of their glorified bodies. And we know not what should interrupt their glory on earth, when as Christ himselfe, (on whom the Angels shall visibly attend,) shall be on earth with them: and God himselfe also may here manifest his glory unto them, in what measure hee pleaseth. And though Abraham and some other of the Patriarches, (to whom God had promised the possession of the Land of Canaan,) did in their corruptible estate here live as strangers and pilgrimes in that land, yet they shall not after their resurrection possesse it as strangers and pilgrimes, but as heirs.
heir, and coheirs with Christ. And whereas you say, [That it is a greater gift of God, that the godly should abide in that glory of heaven for ever and ever, then to come againe from the heavens to abide on earth.] You seeme to me to imagine, that the godly shall never come from whence, (as your denying also, pag. 54, that Christ shall bring all the Saints with him, doth testify against you,) which conceit is contrary to all the scriptures that affirme the resurrection, and the Saints appearing with Christ. And I pray, where doe you finde in scripture, that the Saints shall after their resurrection live in a place separate from the earth? Certainly they are after the last judgement, to be translated into the new Jerusalem: and that City is then to descend to the new earth, as we read Rev. 21. 23. And lastly, what affinity hath ought that you have said here, with the use you answer? what! shall we not praise God for his mercy in making us partakers of the felicity of the Jews Olive tree, while we are here, although it were a greater happiness for us to be ever in heaven after our departure, then to come againe to the earth?

Israel's Redemption.

90. Secondly, to beware of unbeliefs: which was the cause that the Jews were broken off from their Olive. And if God spared not the natural branches, much lesse will he spare us, if by faith we continue not in his goodnesse.

Mr. Patrie's Answer.

It is greater unbelief to despeire the revealed truth of God, then to despeire the fancies of men, as this Mr. Patrie is proved to be.

Reply.

Tis true, that it is greater unbelief to despeire the revealed truth of God, then to despeire the fancies of men. And it is as true, that it is a sinne but liuing inferior to that against the Holy Ghost, wilfully to call a revealed truth, an humane fancie; that it may be drawne into scorne and contempt under this notion. And surely seeing it is a great unbelief to despeire the revealed truth of God, therefore we have great need to beware of such unbeliefs, as it is said in the use.

Israel's Redemption.

91. Thirdly, not to content ourselves like the Jews, a fault too common in the Christian world: and that partly, because we are unmindfull
Part 2. Christ's Personal Reign on Earth.

mindful as well of the Olive from whence we were taken, as often into which we are grafted, whose root beaustus, and not we sheweth, and partly, because we disapply the infallible promises of God, by which he hath so freely, and so seemingly so often, and so openly declared, that he will again graffe them in. For if we were one out of the Olive tree, which is wild by nature, and were graffed contrary to nature into a good Olive tree, how much more shall they which be not Gentiles in name, nor small branches, be graffed into their own Olive tree? Romans 11:24.

Mr. Parker's Answer.

Whether it be more for to move us to love the Jewes, so to know that the Jewes and Gentiles are one in Christ, whenever they shall be converted; or to thinke, that the Jewes shall not be converted, till Christ come again, and show they shall be Lords over the Gentiles a thousand years? The former doctrine proceedeth downe the partition wall, and this opinion holdeth this up, at least for a thousand years. Reply.

This Query as it doth in it selfe containe an apparent untruth, so it is grounded on a mistake of our Tenet. For first it maketh some think, that there shall be no Jewes converted, until the whole Nation be converted; whereas we hold the partial, and (as I may so call it,) typical conversion of them, the conversion of them, I say, in their first fruits, with you; and the general and corresponding conversion of them, the conversion of them in the whole lump, against you. Ondly we say, that the partial and successive conversion, their conversion in some particular persons and families, hath since the Apostles days been very shiene and rare. Secondly, you make us to thinke, that the Jewes shall not be converted till Christ comes, when as we hold, that they shall be converted before his coming, and be wholly freed from the opposition of the Gentiles, as and by his coming, at the judgement which shall light on the world when, he descends to destroy the Army in Armageddon. And thirdly, you make us to thinke, that there shall be no spiritual union betwixt the Jewes and Gentiles in the time of the thousand yeares reign, whereas there is not to be a full and perfect union betwixt them, in their acknowledgement and worship of the true God till then, and in that time. As our Saviour's prophecy John 10, 16, and Zech. 14.
Israel's Redemption redeemed; or Part 2.

16. Oil, and Isai. 24.3, 4. and many others doth with thee, and though the Gentiles shall then be tributaries to the Jews, yet they shall be much more happy in this subjection, wherein they shall have Christ for their King, and the glorified Sains for their chief governors under him, then ever they were in their former liberty; which for the most part they so much abused to the provocation of Gods everlasting wrath against them. Even, as now you account that Jews which is become the Lord's free-man, which lovingly embracest the truth of the Gospel, much more happy in his captivity under, and subjection to the Gentiles; then if he were Lord of the whole earth, and with all a stranger from the covenants of promise, having no hope, and being without God in the world. These are your misreports, and as for your Query it selfe, it is false to imagine; that the knowledge of the conversion of a few Jews, can move, unto a greater love towards them, then the knowledge of the conversion of the whole Nation can. And what love forever you may grant to be due to them, in your dispute of it: we may well think, that you make shew of little towards them in your actions, as these words pag. 63. [Let Jews follow Jewish fables; &c.] does manifest. In which there neither appears any symptom of your desire of their conversion, nor of your love towards them, or us.

Israel's Redemption.

92. And lastly, earnestly to beseech God, that he would speedily put into execution the means which he hath appointed for their conversion; that he would even in these our days bring this mystery to light, by powring on his people the spirit of grace and supplications, whereby they may believe and repent. For their happiness will both increase and comminate ours: so also the Apostle. *If the fall of them be the riches of the world, and the di-

* If the fall of

them, &c. Observe here, what Jews are said to occasion the riches of the Gentiles. Not those that believed when the Apostle wrote this, although many of them were the first instruments of the Gentiles conversion: and much lees they that have believed since that time: for these, as they come farre short of the others both in number and qualifications, so they may be said rather to have taken of us, then given unto us: to have inherited the riches of the Gospel with us, but not increased them. Nor the first believers thereof, nor such as hitherto have so slowly, and thinly followed them, but the stiff-necked and stubborn Jews, who slew so many martyred and persecuted his Disciples. They are here said, to be the reconciling and the riches of the Gentiles. And that because their fall and casting away mo-
ved God so soone to visit us with the tidings of salvation. And their fulnese, the receiving of them, it must be, that shall perfect us. The receiving of them, I say, which were then cast away: but how o not in their owne persons, (for it is impossible that the same men should fall and not fall, should be cast away and not be cast away,) but in their posterity: and that not in part, and by furs; but wholly, and at once. For the Apostle speaks not of particular men and families; but of all the Tribes of the whole Nation. And indeed what but a general conversion of the Jews, can bring such felicity to the Gentiles, as shall not onely parallel, but exceed the blessings which we have already received by their unbeliefs.

minishing of them the riches of the Gentiles, how much more their fulnese? and againe, If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? Rom. xi. 12, 15. Now to our Lord Jesus Christ, who is both the light of the Gentiles, and the glory of his people Israel, who is the faithfull witness, and the first begett of the dead, and the Prince of the Kings of the earth: Unto him that loved us, and washed us from our sinnes in his owne bloud: and made us Kings and Priests unto God, and his Father, to him be glory and dominion for ever and ever. Amen, Amen.

Mr. Petrie's Answer.

Whether in these more confidently beseech God for the conversion of the Jews, who thinke, that the Jews may daily be converted; or these who thinke, that they shall not be converted till the comming of Christ? the former sort may be confident, to be heard daily, which these others cannot. And moreover the former sort seeth (as the Fathers did see, Heb. xi. 13,) everlasting glory presently at hand; and thereupon they doe minde and seek heavenly things, as they are commanded, Col. 3. 1, 2. and the other sort are out of hope of glory in heaven, (at least,) yet for the space of a thousand yeares, and they set their affections on things on earth. Tea and it gives encouragement unto the wicked, that they shall not be judged, nor their bodies tormented these thousand yeares to come yet; and on the other side the feare of imminent judgement and punishment is a more powerfull motive to depart from iniquity. For which cause the Lord would not give unto men the knowledge of that time, but will have us to be always preparing and waiting for that comming to judgement. Wherefore we pray unto our Lord Jesus, who even now is King of Kings, and reigneth in the midst of his enemies, and is offended at the foolish conceites of unstable hearts. That he would make his power manifest by conforming them whom he hath called and gifted with the knowledge of his eternall Gospell, and
by reducing all his elect both Jewes and Gentiles who goe astray; and that he would now, even now, give us heavenly hearts, and them all together in the acknowledgment and obedience of his truth, verbal profite of his Name, and our spiritual comfort both now and eternite. Come Lord Jesus, and change our vile bodies, that they may be like unto thy glorious body according to thy working, whereby thou art able even to subdue all things unto thy selfe.

Reply.

Surely they that deny the general conversion of the Jewes, as you doe, cannot pray at all for this conversion. But they that believe it, may confidently beseech God for it; and be confident too, that they are delightfully heard of him in it. For as we ought alwayes to pray for that which may be done, we know not how soone; so though our prayers cannot haffen the accomplisment of any future blessings to our selves or others, yet we are daily heard in them; seeing by such a manifesteration of our obedience towards God, who taught us to pray for them; and of our faith and hope in his promises, which reveal them; and of our charity towards all that are to be partakers of them; we daily improve God’s mercy towards us here, and our owne weight of glory with him hereafter. And whereas you seeme to lay claime to heaven for your selfe and others of your minde onely, and to shut us out of it, because according to the tenour of God’s plaine revelations, we affirme, That the raised Saints are to beginne the eternity of their immortal and glorified estate, in a regall condition here on earth with Christ, where He and They have been formerly so much reviled, and so vilely handled: whereas I say, you would for this exclude us from having any portion of thejoyes of heaven with you, till the 1000 yeares reigne be finished: Be it knowne unto you, That we hope through God’s free mercy towards us in Christ Jesus, to be receiv’d into the society of the Saints in heaven, even as others; if God hath appoin’ted that our earthly house of this Tabernacle shall be dissolved, before the appearing of our Lord Jesus; if not, we hope together with the whole number of the elect, to be made Inhabitants of the new Jerusalem, in that time in which God hath purposed to bring us thither, and not before. And we cannot conceive, that we doe set our affections on things on earth, (in the
Apostles Letter, Col. 3. 2. When we doe with patience expect the accomplishment of the promises made to us in Christ; altho' they are in part to be fulfilled on this earth; And by this way, it is worth the Reader's observation, That to confirm [your seeing ever-lasting glory presently at hand] you cite Heb. 11. 13. where it is said, These all died in faith, not having received the promises, but having seen them afar off. So, what I it to see the promises a farre off, all one, with the seeing of glory presently at hand? But you goe on, and tell us, that our Tenet gives encouragement to the wicked, that they shall not be judged, nor their bodies tormented these thousand yeares to come yet. Which is a contused and corrupt report of our words: For though we say, That the last judgement of the wicked, the judgement of their bodies and soules together shall not be till the end of the thousand yeares reign on earth; yet surely we believe even as others, That their soules are cast into hell, immediately after their departure out of their bodies. And dooubtlesse, if they will not forfayke their evil couts for feare of the imminent damnation of their soules; for feare of this painfull and particulaer judgement at their death, (which doth infallibly bindeth them over to the eternall damnation of their bodies and soules together, at their generall and concentuating judgement,) they will neither forfayke their wickedneffe the sooner for their ignorance, nor continue it the longer for their knowledge of the large space of time that is yet to precede their generall judgement. For what comfort can it be to them, that it shall be yet a long before their bodies be tormented in hell, when as their soules may suddenly be adjudged to such torments as are agreeable to the number and nature of their sinnes: which the more and greater they are, the more and greater will the punishment of their bodies be too at the last? And therefore if you had said the truth, you would have acknowledged, that our Tenet doth warne all those that shall live in the time of the Jews conversion and deliverance, not to oppose them, lest to the augmentation of their endless woe, they thereby perish from the earth by a fearfull death. And I doth persuade men likewise, to take off their affections from things on earth, seeing it puts them in minde, that if they now walke.
not after the flesh, but after the spirit; if they fashion not themselves to this present world, they shall together with their Saviour, be heirs, and inheritors of the earth, when the whole creation shall be delivered from its bondage of corruption; and when by the means of Christ's and their government on it, judgement shall run downe as waters, and righteousness as a mighty streame.

And thus the impartial reader may plainly see, what little alliance there is betwixt the title of your answer, and the contents of it; For you pretend to fetch him out of darkenesse into the light; but doe indeed lead him out of the light into darkenesse. And as the Syrians eyes were held by God, that they should not know the Prophet, though they heard, and followed him; so it hath been your utmost endeavour all along, to corrupt and dazzle the readers judgement, that he might not know the truth of the Prophecies, that is set before his eyes, and publish in his cares.

Now the Father of our Lord Jesus Christ, who commanded the light to shine out of darkenesse, shine in our hearts, that as of sincerity, as of God, we may give the light of the knowledge of the glory of God in the face of Jesus Christ. That, I say, without handling of the word of God deceitfully, we may by manifestation of the truth commend our selves to every mans conscience in the sight of God; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever, Amen.

Glorificetur Deus, praeclat varitas, excreatur pietas, restituetur integritas.

Let God be glorified, truth taught, piety practised, righteousness restored.

Redeat Pax, regnet Rex, regat Lex.

Let peace returne, the King reigne, the Law rule.
To my Booke excus'd.

Their wounds are heal'd, and now thou must along,
To tell thy torturers they did thee wrong.
That thou wast no deceiver, although they
Did strain their wits, to hide thy truth away;
Left passing, unexcus'd, the simplest might.
Have taken too much heed of the upright.
Report thou mak'st, and claspt thee with such love,
As no* Gamaliel should e're remove.
Tell this to them, and after greet thy friends,
Who prize the truth, more then their private ends.
Curtious Reader,

Here was of late in this Kingdom one Mr. Medes a grave and learned Divine of the University of Cambridge, who in his Treatises on the Revelation (which he publisheth to the world some yeares before his death,) doth plainly profess, that he held not onely the Jews generall conversion, but their returne to their country too, and the thousand yeares reigne of Christ and the Saints with him, which he hath in a particular Tract, so in the fourth synchronisme of the second part of his Clavis Apocalyptica he shewes by infallible arguments, that it is to succeed the utter destruction of the Beast and false Prophet, and to contemporate with the 1000 yeares binding up of Satan; That it is, I say, to be in the time between the destruction of the two Armies reported in Rev. 19, 19, which he ther clearely proves to be two distinct Armies. Against this Argument while he lived no man mov'd his pen; although there was both time and opportunity to have done it, but since his death (which is an usuall course with the enemies of the truth,) as there have been many, who have voted against him without answereing any of his Workes, so there have been some, who have undertaken to examine here and there a piece of his labours, amongst whom Mr. Petrie is one, who in pag. 14. 60. 61. of his answer to Israels Redemption, doth assay the consutation of two of Mr. Medes synchronismes. The first is the seventh synchronisme of the first part of Clavis Apocalyptica, which he thus encounters.

Mr. Petrie.

And here by the way we observe that the renowned Author of Clavis Apocalyptica is mistaken in his seventh synchronisme, wherein he saith, that the pouung forth of the seven vials is contemporary with the end of the Beast and Babylon.

Answer.

He saith indeed that they contemporate with the ending, that is, with the declining estate, with the totall destruction of the Beast and Babylon, which the vials shall by their several plaguies gradually bring to passe; but not that they doe all contemporance with the very end, with the last moment of the Beast and Babylon, which is proper onely to the pouung out of the last viall. For then shal great Babylon come in remembrance before God, to give
Part II. Christ's Personal Reign on Earth.

The vision of the triennial feast of God was now accomplished; Rev. 11:19. And the temple of God was opened, and the ark of his covenant was seen by all the world, as it is declared in Ex. 25, 22, 23. After this, the Beast was destroyed.

Mr. Petrie.

But, because it be said that the Beast is destroyed, and the temple of God is opened, are we to understand that the Beast was immediately destroyed?

Answer.

Surely it follows as well, that the Beast shall be destroyed when the song of Moses is sung by the conquerors of the Beast, as it is said that Pharaoh and his host were destroyed, when it was sung by Moses and the Israelites. For seeing it is a song to be sung upon the like occasion, and not before; the destruction of the Beast must as necessarily precede the second singing of it, as the destruction of the Egyptians did the first. And this is the fourth beast, which says, which shall be made manifest unto the world at the singing of this song, all Nations, together shall come and worship before the Lord, as the Prophet had said; and so Saint Paul doth instancen by the coming in of the fulness of the Gentiles; Rom. 11:25, which thing cannot come to pass, while Satan the deceiver of the Nations is in liberty, and the Beast and false prophet, his instrument, are subsisting.

Mr. Petrie.

Neither will it be the first and last, but that those be poured out in the Beast, following on, as they were not poured till the last time of the destruction of the Beast, seeing the Saints in heaven, and on earth, raise up their particular victory over the Beast, now reigning, and the victims may be poured out in the Beast at present, or some of them in the Beast in the height of their pride, as the last sheet might have warning of the judgments of God, and the Beast in his highest pomp.

Answer.

This also follows, as the seven vials are called the seven last plagues, and why are they called so, but because they were not to be poured out till the last time, the time of the destruction of the Beast.

R. H. Impeccible.
The caption is missing.

Isaiah Redemption redenied, or Part 2.

Imposoble...ly, they made all the plagas, and the plagues which were to fall upon the Beast, unable, should he be at the height of his pride, or under great pomp, that is, long before their last frame. For this is all one, as if you had said, that the Beast then began to be destroyed, when she was most insensible of her destruction, when she had least cause to fear it. And therefore we thought the Beast, in horrid, (and on earth, also,) may rejoice in their particular victory over the Beast as yet reigning, yet doubtless they shall not sing long of thanksgiving, for the utter overthrow of the Beast, before the Beast be utterly overthrown. And though the vials were to be poured out at several times, yet in their ordering powrings out they were suddenly to succeed each other; so likewise they were appointed to contemplate with the last time of the Beast only.

Mai Perece.

And therefore what we judge, that we find such agreement in the principal visions of the seven trumpets, and seven vials; the second trumpet with the second vial, the third trumpet with the third vial, the fourth trumpet with the fourth vial, the fifth trumpet with the fifth vial, and the seventh trumpet with the seventh vial. Now seeing the first trumpet is of the same time with the beginning of the Beast, (as Jn. vii ch. viii. 21. 23.) the first vial must be of that same time also; and all the other synotheses and expositions of texts that are grounded on the seventh synothesis of the first part are wrong.

Affirm. A.

At theire be such agreement betwixt the trumpets and vials, as you pretend, the trumpets cannot possibly contemplate with the whole time of the Beast, as you hold; seeing the vials contains the last plagues that are to befall the Beast, which could not begin to be poured out while the Beast was to remaine in his height, and much less could they beginne to be poured out as soon as the Beast began. Wherefore therefore the trumpets were to beginne, sure I am that there is not that agreement betwixt the trumpets and vials as you imagine. For as the effects of the first and fifth trumpets, and vials agree not, so neither do the effects of the third, fourth, and sixth. For at the sounding of the third trumpet, the third part of the rivers, and fountains of waters doe become so bitter, that men dye of them because they are made bitter.
bitter. Whereat the pouring out of the third viall, the river
and fountains of waters, are turned into blood. And at the sounding
of the fourth trumpet; the third part of the Sunne, Moon, and
Starses is smitten with darknesse; whereas the fourth viall is pow-
ered on the Sunne onely, and power given him (thereby) to search men
with fire, so that by reason of their great heat, they blaspheme the
Name of God, which hath power over these plagues. And at the sounding
of the fifth trumpet; the sworne Angels bound in the great river
Euphrates are loosed, who, with an extraordinary and miraculous Army
defrey the third part of men, whereas at the pouring out of the
sixth viall, this river is dried up, that the way of the Kings of the
East might be prepared, and the Kings of the earth and of the whole
world are then also drawn together to be battled of the great Day of
God Almighty by the Sonomone delusion of the Beast and false
Prophet. Which Army is destroyed by the plague of the seventh
viall, and not in the time of the sixth viall. And therefore there is
no such agreement in the principal termes of his seven trumpeaters and
seven viallers, as will either conclude, that they are of the same time,
or that all the other synchronismes and expressions of seases that are
grounded on the seventh synchronisme of the first part, are wrong.

Mr. Petrie.

Which I marque because the late Millenarians have been moved by the
appearance of these synchronismes, to embrace this opinion.

Answer.

The many prophecies and prophecies which we allege out of
the Prophets, the Evangelists, the Acts, and the Epistles, as well
as out of the Revelations, doe abundantly testify, what moved
us to embrace this opinion. Even the same authority which mo-
ved this renowned Author to embrace it, and to take so much
paines for the confirmation of it.

The first Synchronisme of the second part followes, whose arg-
ument Mr. Petrie thus propoundeth and answereth.

The first Argument.

First, be it said, Doe not shew words. Quin Beli trium non adversa-
tur, saeculum, que hujus Regni nostri Christi regnium, et in uin
vita, in animo, quibus adiuvandum, quibus serie marciis, et quibus
marcamur, s. al. cupet.
why should it be said of the former of that Kingdom, that they had not worshipped the beast, unless the beast had gone before? And truly, the good office went before the reward in time. So Mr. Purr's Answer.

1. Our former translation is more consonant unto the Greek, which signifies: They did not worship the beast, which is not the pluperfect, but perfect: that is to say, sometimes the beast is deceiving the world, and the children of God do not worship the beast. 2. The reward of those who worship the beast is in heaven, and they follow the Lamb, which signifies, in heaven.

Reply.

1. Whether it be rendered, They did not worship the beast, or They had not worshipped the beast; the difference is not material. For this follows from this last translation, that the kingdom of Christ spoken of in Rev. 20, succeeds the kingdom of the beast: it will follow as well from the first translation. For, doubtless, they that did not worship the beast, had not worshipped the beast. And indeed, though it be true, [That at the same time, the beast is deceiving the world; and the children of God do not worship the beast], yet it is not true, that the children of God are to receive their reward for not worshipping the beast at the same time, in which they do not worship the beast. And therefore seeing this vision did represent unto St. John the reward of the saints, for not worshipping the beast, it must needs succeed the time in which the beast had power to torment them for not worshipping him.

2. That reward which the souls of them, who worship not the beast, are to receive while their bodies are in the graves, is in heaven. But the reward, which is presently to follow the resurrection of their bodies, about two hours and a half, is to be with him on this earth for the space of a 1000 years and upwards, as the sentiments of Rev. 20, do shew.

The Second Argument.

This appears, yet more fully by the song of the elders, and beasts, sung at the destruction of Babylon, chap. 19. 6. Hallelujah, for the Lord God Almighty reigneth, &c.

Mr. Purr's Answer.

When the Bohemians saw the Armies of the Pope and the Huguenots, burning their bodies at the stake, of which the princes, said
they not just reason to sing Hallelujah: for the Lord God Almighty reigneth, let us rejoice, &c. And so may the godly at every victory over the Poppish Armies, even before the restoration.

Reply.

No doubt but the Babenians had great reason to rejoice, and to praise God, when they say the Armies of their enemies flye at the sound of Ziscahs drumme. But yet as I cannot thinke, that those Babenians were represented by the great multitude which Saint John heard sing the hymne, Rev. 19. 6, 7. or that they did then sing this hymne: for I know, that this hymne of praise is not referred by the Holy Ghost, as you referre it, to every particular victory over the Poppish Armies; but onely to the victory immediately recorded in the same chapter: which is the victory which Christ himselfe shall have over the beast and false prophet, when at his descending from heaven to enter his Kingdom on earth, he shall cast them alive into the lake of fire. And therefore your application of the story of Ziscahs drumme to this argument, is a very ridiculous answer.

The third argument.

But most of all ploresly in chap. 11. ver. 15, 16. &c. where at the sound of the seventh trumpet, the days of the witnesses, and the mouths of the Beast and False witnesses were great voices in heaven, saying, The Kingdomes of this world are become the Kingdomes of the Lord; &c. This is the consummation of the mystery of God foretold by the Prophets.

Mr. Petrie's Answer.

This indeed is the consummation of all the promises foretold by the Prophets and Apostles: and therefore it is not to be understood of any earthly Kingdoms seeing the full accomplishment of the prophesies is not on earth. And so this synchronisme being false, all the like synchronismes, and all expositions following upon them must fail with it.

Reply.

This argument shewes, that the Kingdomes of this world are to become the Kingdomes of our Lord and of his Christ, at the sounding of the seventh trumpet, and not before. That is, at the time of our Saviours descending from heaven, at which time the reign of the beast shall end. And consequently it proveth first, that this reign of Christ must needs follow the reign of the beast, seeing it begins.
begins not till his appearing, by which the Beast shall be utterly destroyed. And secondly it proves, that this reign must needs be on earth, seeing the Kingdomes which shall then become his, are the Kingdomes of this world. And thirdly, it proves, that the time in which these Kingdomes shall become Christ's, cannot possibly be the time in which he shall deliver up his Kingdom to the Father, seeing they shall then cease to be his. And so the time of our Saviour's reign is over them must needs be the interim, the time between the reign of the Beast, and the delivering up of his Kingdom to the Father. To these consequences you had nothing to say; and therefore you catch at these words which follow the argument, to wit. [This is the consummation of the mystery of God foresold by the Prophets.] which you thus pervert. [This indeed is the consummation of all the promises foresold by the Prophets and Apostles: and therefore it is not to be understood of any earthly Kingdom.] But surely as the mystery of God foresold by the Prophets, and recorded chap. 10. ver. 7, is meant only of Christ's reign on earth at his next appearance, when the Kingdomes of this world are to become his: so you can shew us no promise either in the writings of the Prophets or Apostles, which after the resurrection of mens bodies, is to be enjoyed by them in heaven, in your sense: that is, in a place of glory separate from the earth. For as the raised Saints that are to come with Christ shall be on this earth all the time of his reign, so at the delivering up of his Kingdom to the Father, the whole number of the elect shall be with him in the new Jerusalem, (which is the Paradise of God,) on the new earth whither it shall then descend. And so this synchronisme being true, all the like synchronismes, and all expositions following upon them, must be true also.
The Author's Judgement of the Contents of the Trumpets and Vials; which he commends to the serious consideration of every intelligent Reader.

That the plagues of the vials should be literally and properly interpreted, and not figuratively and mystically: these reasons doe in my conceit require.

1. Because there is no necessity of interpreting them otherwise.
2. Because God hath already shewed many such wonders as the vials speake of.
3. Because the last plague is properly to be understood, and we may not take one plague properly, and the rest improperly.
4. Because the pouring out of all the vials shall not take up so much time, as the mystical sense of them doth allow, to the pouring out of one of them. For

1. We finde that on the same persons on which the first viall, (the plague of the toyone fire,) is poured, on the same the first viall is poured. For ver. 10, 11. it is said, And they gnaured their tongues for paine, and blasphemed the God of heaven because of their paines and their sores. And at the pouring out of the fourth viall also, ver. 9. it is said, And men were scorched with great heat, and blasphemed the Name of God, which hath power over these plagues, &c. (not over this plague,) whereby it is intimated, That the men who were to seeke the fourth plague, were to seeke more of the plagues besides that. And it is very likely, that the same persons may live to be the objects of all these plagues. For

2. The vials are not to be poyered out till after the Jews conversion, whose returne to their countrey is apparently
apparently express at the pouring out of the first vial; (they being the Kings of the East that are to pass over Euphrates, as the comparing of the 12th verse with the latter part of the 11th chapter of Habakkuk doth prove.) And whose full deliverance from all their enemies, is plainly revealed in the extraordinary destruction of the Armies in Armageddon, at the pouring out of the last vial: the time of our Saviour's descending, as the 19th chapter doth evince. For what are the Armies of the Beast and of the Kings of the earth against which our Saviour is there said to descend? but the Armies of the Beast and of the Kings of the earth, which here are said to be gathered into Armageddon?

And indeed who can think that God, who showed such great signs and wonders at the deliverance of his people out of Egypt, from the slavery of that one Nation; will not shew as great wonders as those, yea as great as any the vials or trumpets doe contain, at their redemption from their captivity in all countries?

And as for the plagues of the Trumpets, it is manifest from the Text, 'That they were not to be powred out, till after the sealing of the 144,000 of all the Tribes of Israel.' Which if it be understood of the general conversion of the Jews, (as many learned Expositours understand it) it is clear, That the things contained in the Trumpets are not yet begun, and consequently, that they are literally to be taken also. Now, that the [12 Tribes of Israel] there, are to be properly understood, these reasons do evince.

1. Because there is no necessity to interpret them otherwise.

2. Because [the 12 Tribes of Israel] cannot in the same place be taken both properly & improperly. Properly, for them that are to be saved of all the Tribes of Israel; and improperly, for them that are to be saved of all other Nations.

3. Because it is not probable, that by one Nation; by [the 12 Tribes of Israel] all Nations and kindreds, and people, and tongues should be meant. Or that Saint John knew not what Saints were meant by the 144,000 Laced persons of all the
the Tribes of Israel; although he knew not what Saints the
great multitude of all Nations, and kindreds, and people, and
soules were. Of whom the question was made to him, and
not of the 144000 of all the Tribes of Israel.

4. Because these words, [the 12 Tribes of Israel] are always
to be taken for the Jews. And much rather are the Tribes
distinctly numbered, so to be taken.

5. Because the sealed of the Tribes, and the great multitude of all
Nations, and kindreds, and people, and tongues, are revealed as
two distinct companies: whereof one [the sealed Tribes,] is
finite, 144000, and the other [the great multitude of all Nations]
infinite, a multitude which no man could number.

6. Because the Apostle only heard the number of the sealed
Jews; but he saw afterwards the great multitude of all nations,
and kindreds, and people, and tongues, standing before the Throne
of God, and before the Lamb, clothed with long white robes, and
palms in their hands. Wherefore by these are meant the
Saints in glory, (as the Angel answered, chap. v. ver. 4, 15.
&c.) to whom such robes were appointed to be given, at the
opening of the first seal, (the seal which comprehends un-der
it, the first first trumpeter,) and not the unglorified Saints;
and consequently they are not the same persons with the sealed
of the 12 Tribes of Israel.

7. Because [the 12 Tribes of Israel] can neither be joyntly,
nor severally taken for the believing Gentiles. Not joynt-
ly, because no particular Tribe doth express any particular
Church of the Gentiles: as Judah doth not signify the
Church of England: nor Reuben, the Church of France, &c.
For every particular Tribe hath as much relation to the be-
leaving Gentiles of one Nation, as to the believing Gentiles
of another Nation, and to may be itselfe as well be under-
stood of all believing Gentiles, as of any believing Gentiles.
And not severally, because no particular Tribe doth signify
all the particular Churches of the Gentiles. And if one should,
then all should, (seeing there is the same number of sealed
persons out of every Tribe,) and consequently, the belee-
vling Gentiles, would in the sealing of the 12 Tribes, be twelve
several times express.
8. Because it is very unlikely, that this prophecy, which contains the most remarkable events that were to fall out in that part of the world, which the Romans then possessed: and the chiefest alterations in the Church of God, from the time it was revealed, till the appearing of Christ, should nowhere intimate the general conversion of the Jews; a doctrine so splendidly and plainly taught, by the Prophets, Apostles, and Christ himself.

9. Because some of the plagues under the Trumpets, are such as were wrought at the Jews deliverance out of Egypt. And though others of them are more wonders full then any hither to shewed; yet they are not impossible unto God, who can as well give unto locusts, a strange shape, and a strange power, as he can suddenly create them. And cause twenty thousand times ten thousand of his Angels in the appearance of horse-men on a strange kind of horses, to kill the third part of men; as well as he could cause such a multitude of horses and chariots of fire to appear to Eliphas Levyant: a King. 6. 17.

10. And lastly, Because from the descriptions of the plagues, just exceptions may be made against any allegorical exposition that hath been, (or can be) given, either of the contents of the Trumpets, or of the Vials: as neither suiting with the strangenesse, nor with the diversity of the plagues, or of their events.

Revel. 21. 24.
And the Nations of them which are saved, shall walk in the light of it: and the Kings of the earth, do bring their glory and honour into it.

By [the Nations of them that are saved.] are meant, I suppose, those that shall be saved of the Nations in the time of Christ's thousand yeares reigne, mentioned in the former chapter. And by [the Kings of the earth.] are meant, I suppose, the Saints which shall governe the Nations with Christ in his thousand yeares reigne on earth. So that it is, as if it had been said, That the whole
whole number of the elect, that is, all the Saints which shall reign with Christ, which shall be made rulers under him, when he comes to reign, and all that are to be saved in the time of his reign, shall (at the delivering up of his Kingdom to the Father) be made partakers of the glory, that is to follow the last resurrection in the new Jerusalem, where there shall be no more death, nor sorrow, nor crying, neither any more paine, ver. 4.

FINIS.