

437. 2

THE BREAKING OF THE DAY OF GOD.

Wherein,
Four things are manifested.

- I. *That the two Witnesses are not in killing : but in rising from death.*
- II. *The three daies and half : or 42 months of the Saints captivity under the Beast, very near expired.*
- III. *Christ hath begun to reign in his Saints, and to tread their corrupt flesh under his feet.*
- IIII. *Christs dominion over the Nations of the world, near the approach.*

by Gerrard Winstanley.

London, printed by H. for Giles Calvert,
at the black spread-Eagle at the
west end of Pauls. 1648.



The de
of



world
simply
but be
our F
which
they b
and y
And u
and tr
them
and t
mine
and v



TO

*The despised Sons and Daughters
of Zion, scattered up and
down the Kingdome
of England.*

Dear friends, and fellow brethren in the Kingdom and patience of *Jesus Christ*: you have been, and are the object of the worlds hatred and reproach; not simply as you are men and women; but because the light and beautie of our Father shines forth of you; which they cannot behold; therefore they brand you for wicked ones, and your principles to be errour. And under that name of deceivers and troublers (though indeed they themselves are the only deceivers 1 Kin. 18. and troublers) they threaten your ~~mine~~ and death: you are the signes and wonders of the Kingdom; you

Psal. 83. 4

Num. 22.

12.

Dan. 8. 24.

Dan. 6. 5.

Dan. 11.

43.

are the object of every ones laughter and reproach; you are the men that they would plunder, you are the men, that are sentenced to be put to death in these uproar risings, under the name of round-heads, That the name of *Israel* might be no more known in the Land, but they shall never prevaile, your Father hath blessed you, yea and you shal be blessed: you are the men, they would chain up by an Ecclesiasticall compulsive or coercive power, you are the men that they would give no liberty too; to practise what God teaches you; you are the men preached against, writ against, and petitioned against to the higher Power, to bring you under their footsteps: you are the men that are counted the troublers of Kingdoms and Parishes where you dwell, though the truth is, you are the only peaceable men in the Kingdom, who loves the Kingdoms peace, the Magistrates peace; and the peoples peace; who loves the health and peace of all their souls.

But what's the reason, the world doth so storm against you; but because

cause
canno
the w
and M
hate y
they k
know
crucit
know
dwels
dispis
But
it is y
the w
for a t
to the
of lig
and o
Gods
shall b
have b
glad t
draw
half d
may b
for th
peace
to dis
of me
make

cause you are not of the world, nor *Ioh. 15. 19.*
cannot walke in the dark waies of *1 Iohn 3. 1.*
the world, they hated your Lord
and Master, Jesus Christ; and they
hate you, they knew not him, and
they know not you; for if they had
known him, they would not have
crucified him; and if they did truly
know the power of that God, that
dwels in you; they would not so
dispise you.

But well: these things must be;
it is your Fathers will it shall be so, *Luk 21. 12*
the world must lie under darknesse
for a time, that is Gods dispensation
to them; and you that are children
of light, must lie under reproach
and oppressions of the world; that is
Gods dispensation to you. But it
shall be but for a little time. What I
have here to say, is to bring you
glad tydings that your redemption
draws neer; you are come to the
half day of the Beasts reign, which
may be very hot, yet it wil be short,
for the Son of righteousness and
peace is risen; and he is beginning
to disperse those cold, rainy clouds
of mens lusts and inventions; and to
make the earth, (mankind) to be-

come like the sommer season, ful of
light, heat, fruitfulness and com-
fort.

Ier. 23. 6. There is two things which the
Lord our righteousness is in doing;

2 Thes. 2. 8 First, He is burning up all the
dross of our flesh and treading it

Luk 17. 21 under his feet; by his bright appear-
Heb. 4. 3. ing in your hearts; and by the lively
and free discoveries of himself,

and doth cast out the accuser, (The
serpent) and takes possession and
dwells in you himself; and takes you
up to dwell in him: this is Gods

1 Iob. 4. 4. Kingdom, and this many of you
have experience of; and this strength

of your God within; is that which
supports you against all the storm-

ing provocations of the world
without; stronger is he that is in

you, then he that is in the
world. Then

Esa. 1. 25. Secondly, the same God of truth,
he is burning up the dross and shak-

ing and casting down all corrupti-

ons which the wise flesh (or rather
wicked serpent) hath built up in

Common-wealths and Churches;
and is begining to spread the know-

ledge of himselfe over the earth, as
the

the wa
the pr
quiete
God, n
work
their f
ling an
be hea
Why t
the wh
the wh
the Be
corrup
when
Kingd
fleshy
ches, f
the ser
and th
Judg
smoak
wards
again
and il
live a
God;
the b
pent;
but o
your

the waters covers the seas; But for *Esa. 11. 9.*
the present men are angry and dis-
quieted at it, they would not know
God, nor be saved, God at first must
work against their wills, and make
their swelling spirit to become wil-
ling and obedient; before they can *Rev. 12. 9.*
be healed. And whats the reason?
Why truly the serpent that deceived
the whole earth, doth still stir up
the whole world to wonder after
the Beast; and to maintaine that
corrupt power as long as he can, for
when once the Anointing takes the
Kingdom and reigns: The Beast, or
fleshy wisdom in States and Chur-
ches, shall never reigne more; this *Dan. 7. 26.*
the serpent knows; and because God *27.*
and the Lamb sits upon the Throne, *Rev. 11.*
Judging the beast and serpent; The *15.*
smoak of their torment ascends up- *Rev. 16.*
wards, day and night, in blasphemy *17.*
against God, and bitter language *Rev. 14.*
and ill usages of his Saints; that *11.*
live above, in the liberty and life of
God, which is a condition above
the bondage and death of the ser-
pent; wel, it must be thus for a time
but doe you wait patiently upon
your God, and you shall see in con-
clusion,

Esa. 60. 14 clusion, he will bring in your enemies to fall downe at Christs feet, and acknowledge, love, and live in the same God with you, and then your joy shall be more and more fulfilled.

*Revel. II.
13.*

2 Cor. 5. 4.

Esa. 4. 4.

This thing, God ere long will doe; for he is judging the serpent. And if *England, Scotland, and Ireland;* this three-fold Kingdome, united under one head or State Government, be the tenth part of the City *Babylon*, that must fall off from the Beast first, as I have uo doubtings but daily confirmations in me, that it shall be. You shall then see, That all this envie and bitternesse of spirit in these Nations, shall die, and shall be swallowed up, in the spirit of love: you shal see these great nationall divisions, to be swallowed up into brotherly one-nesse, you shall see oppressing injustice, to bee swallowed up, into righteousness and peace, and the fire of Gods spirit, to burn up the fire of mens lusts and inventions: so that Magistrates shall love the people, and be nursing Fathers to them, for that prophesie comes now to be fulfilled; and the people

people shall love and cheerfully obey the commands of Magistrates ; All striving who shall honour God most, in their severall places and callings, this God can doe, and this he will doe : for he is Commander in Chief in and of the spirits of men. *Esa.49.22*

There are three Songs which God hath taught us, and will have us to sing in experience continually. The first is, fear (or rather love) God, and give glory to him. *Rev.14.7.8.* The second is, *Babylon* is fallen is fallen, that great City *Babylon* is false. And the third is, *Haleluja* : for the Lord God omnipotent reigns. *Rev.19.6.*

Now brethren, you I speak to, *1Pet.4.13* in whom the serpent is subdued, you see and feel, that God is your teacher, your comfort, your life, your strength, your liberty, you are set free by him ; and it is a sweet satisfying freedom : Now speak plainly, doth not your hearts love God, and glory in him, do you not acknowledge God all in all, in pardoning, healing, teaching, saving, and manifesting love and life to you ; and that your self, men and creatures can

Esa. 60. 14 clusion, he will bring in your enemies to fall downe at Christs feet, and acknowledge, love, and live in the same God with you, and then your joy shall be more and more fulfilled.

Revel. 11. 13.

2 Cor. 5. 4.

Esa. 4. 4.

This thing, God ere long will doe; for he is judging the serpent. And if *England, Scotland, and Ireland;* this three-fold Kingdome, united under one head or State Government, be the tenth part of the City *Babylon*, that must fall off from the Beast first, as I have uo doubtings but daily confirmations in me, that it shall be. You shall -then see, That all this envie and bitternesse of spirit in these Nations, shall die, and shall be swallowed up, in the spirit of love: you shal see these great nationall divisions, to be swallowed up into brotherly one-nesse, you shall see oppressing injustice, to bee swallowed up, into righteousness and peace, and the fire of Gods spirit, to burn up the fire of mens lusts and inventions: so that Magistrates shall love the people, and be nursing Fathers to them, for that prophesie comes now to be fulfilled; and the people

people shall love and cheerfully obey the commands of Magistrates ; All striving who shall honour God most, in their severall places and callings, this God can doe, and this he will doe : for he is Commander in Chief in and of the spirits of men.

Esa. 49. 22

There are three Songs which God hath taught us, and will have us to sing in experience continually. The first is, fear (or rather love) God, and give glory to him. The second is, *Babylon* is faine is faine, that great City *Babylon* is false. And the third is, *Haleluja* : for the Lord God omnipotent reigns.

Rev. 14.

7. 8.

Rev. 19. 6.

Now brethren, you I speak to, in whom the serpent is subdued, you see and feel, that God is your teacher, your comfort, your life, your strength, your liberty, you are set free by him ; and it is a sweet satisfying freedom : Now speak plainly, doth not your hearts love God, and glory in him, do you not acknowledge God all in all, in pardoning, healing, teaching, saving, and manifesting love and life to you ; and that your self, men and creatures can

1 Pet. 4. 13

Esa. 60. 14 clusion, he will bring in your enemies to fall downe at Christs feet, and acknowledge, love, and live in the same God with you, and then your joy shall be more and more fulfilled.

Revel. II. 13. This thing, God ere long will doe; for he is judging the serpent. And if *England, Scotland, and Ireland;* this three-fold Kingdome, united under one head or State Government, be the tenth part of the City *Babylon*, that must fall off from the Beast first, as I have no doubtings but daily confirmations in me, that it shall be. You shall then see, That all this envie and bitternesse of spirit in these Nations, shall die, and shall be swallowed up, in the spirit of love: you shall see these great nationall divisions, to be swallowed up into brotherly one-nesse, you shall see oppressing injustice, to be swallowed up, into righteousness and peace, and the fire of Gods spirit, to burn up the fire of mens lusts and inventions: so that Magistrates shall love the people, and be nursing Fathers to them, for that prophesie comes now to be fulfilled; and the people

Esa. 4. 4.

ene- people shall love and cheerfully o- *Esa.49.22*
fect, ey the commands of Magistrates ;
ve in All striving who shall honour God
then nost, in their severall places and
more allings, this God can doe, and this
will doe : for he is Commander
in Chief in and of the spirits of
men.

There are three Songs which
God hath taught us, and will have
us to sing in experience continual- *Rev.14.*
ly. The first is, fear (or rather *7.8.*
love) God, and give glory to him. *Rev.19.6.*
The second is, *Babylon* is falne is falne,
that great City *Babylon* is falne. And
the third is, *Haleluja* : for the Lord
God omnipotent reigns.

Now brethren, you I speak to, *1Pet.4.13*
in whom the serpent is subdued, you
see and feel, that God is your teach-
er, your comfort, your life, your
strength, your liberty, you are set
free by him ; and it is a sweet satis-
fying freedom : Now speak plainly,
doth not your hearts love God, and
glory in him, do you not acknow-
ledge God all in all, in pardoning,
healing, teaching, saving, and ma-
nifesting love and life to you ; and
that your self, men and creatures
can

can doe nothing herein, but must
let that alone to God for ever
now you give glory to him, and
you love him, and I believe that
Scripture that is interpreted, *Fear*
God, should rather be, *Love God*, for
the frame of spirit thus set at liber-
ty, in whom *Babylon* is fallen, and in
whom the Lord God omnipotent
reigns ; is rather full of the embrac-
ings and breathings of love and
delight to give God all the glory
rather then fear ; which is part
of bondage, which perfect love casts
out.

1 Ioh. 4. 18.

Well, all that I have to say is
this, rejoyce in the midst of this
cloud of Nationall troubles, for
your redemption drawes near, God
is working out, an inward, and an
outward peace, and liberty for you
all. What I have writ in this fol-
lowing discourse, I could not but
write, I was carried by a strong
hand (I believe of God) in writing
of it through much bodily weak-
nesse, and yet with a bundance of
delight ; that gave strength to my
spirit ; I leave it with you. Eu

Rev. 22. 1.

the Crowne of Glory I cheer-
fully

ly set upon his head that Sits Rev. 5. 13.
on the Throne, and upon the
amb for ever more.

648.

Your brother, and companion

in the Kingdom and patience

of Jesus Christ.

Gerrard Winstanley.

The

*The Particulars insisted upon in the
following discourse.*

CHAPTER, I.

The great Mystery of God is this : He will cast the Serpent out of man ; and subdue that corrupt flesh under his feet, & dwell in man himself. pag. 1.

The Promises & types of the old Testament, pointing out God manifested in flesh ; which is Gods kindom.

God by his prophets fore-told the captivity of Gentile Saints, under the little horn, The Beast.

The Prophets saw not in the depth of those prophecies, God gave them to write.

God manifested in flesh, makes knowne his owne mystery to men. Seven particular heads to be minded, about Gods two Witnesses.

CHAP. II.

What the testimony of the 2 witnesses is. p. 9.

Jesus Christ and his Saints make one perfect man.

The Anointing that dwelt in Jesus; and in his Saints, is that only power, that bruises the serpents head.

The world ever hated the appearance of God in flesh.

CHAP. III.

Who these two witnesses are that God speaks of ; to whom he will give power to prophesie in sack-cloth 1260, dayes. p. 15.

What is meant by three that bears witness in heaven, and by three that bears witness on earth.

The excellency of Christs spirit in his sufferings.

Christ was not compelled by humane authority, to bear testimony of his Fathers counsell ; but he did it willingly

willingly. The Saints are not compelled; they beare testimony of the Father willingly: by the power of the same Anointing. Gentile Saints, are Gods Witnesses, that prophesie in sack-cloth 42 moneths.

What is meant by two Candlesticks. And by one golden Candlestick, and 2 Olive-trees of each side of it. And by 2 Olive branches. Jesus Christ was the first that went under the captivity of mysterie Babilon, and the first that came out. Christ laid the foundation of the temple; and his hand shall finish the building. The two witnesses kils enemies by fire that proceeds out of their mouth: and how. What it is to hurt the 2 witnesses. What Anti-christ is. What is meant by heaven. The witnesses have power to shut heaven, that it rain not: and how. What is meant by rain. The witnesses have power over waters to turne them into blood: and how.

CHAP. IV.

What is meant by 1260 dayes, which is the time given to the 2 witnesses to prophesie in, cloathed in sack-cloth.

p. 42.

What is meant by prophesie: and to prophesie in sack-cloth. And by 1260 dayes in a literal sense. And by silence in heaven for the space of half an hour. And by wilderness into which the woman fled. The wilderness is a safe hiding place (in Gods hand) from the face of the serpent. The earth helped the woman. What is meant by 1260 dayes in a mystical sense. And by 3 daies and half, by 42 moneths, or by time, times, and dividing of time, that the Saints are to lie under the captivity of mysterie Babilon. What is meant by Dragon, by Leopard, by the Beast with 2 horns like a Lamb, And by the image of the Beast. The proud Beast, or whorish spirit, will not suffer Christ to reign King, Priest, & Prophet: but he will reign in his stead. What it is, to speak like the Dragon. The Saints re-

joice

joyce when Christ reigns. What the seaventh day, of Sabbath is. The Saints greatly rejoyce, when they feel and see the serpent cast out of them: and the Anointing appears to rule and dwell in them.

CHAP. V.

The Witnesses were to be slain when they had finished their testimony.

The witnesses finisheth their testimony, and prove the word of the Father true: That the seed of the woman should bruise the serpents head, by their own experience, not by hear-say. What the bottomlesse pit is. What the Beast is that rose out of the bottomlesse pit. What the smock is that ascended out of the bottomlesse pit. What the King of this bottomles pit is. What is the ayre wherein the Beast lives.

S. *John* speaks that the two witnesses must prophesie in sack-cloth, but 1260 dayes: And *Daniel* saith, that the Sanctuary and Host shall be trod under foot 2300 dayes, how these are reconciled. The Beast kills the two Witnesses, and how. Three dispositions in the Beast, whereby he kills Gods two witnesses. The Ecclesiastical lawes of the Beast, kills Gods two witnesses, but gives liberty to Gods enemies. The Whore kills the two witnesses, by that Authority which she got from the Kings of the earth, when she and they committed fornication together. What the mystery of iniquity is. What the kingdom or mystery of God is.

The killing of the two Witnesses, is not a killing of the bodies of their flesh only: but a killing of their testimony, and how. The Beast and whorish spirit, snubs and thwarts Jesus Christ in 8 particulars.

CHAP. VI.

The Witnesses were slain long ago, and are slain dead in

in the street of the great City three daies and almost
the half, and are now upon their rising. p.85.

We in these dayes are under the sound of the sixth
Angel, or second woe. Four Angels are loosed, that
were bound up in the great river Euphrates; and what
they doe. What the great River Euphrates signifies.

What is meant by kings of the East, whose way is
prepared when Euphrates is dried up. Those four
Angels are evil ones, and what they are by name.

How these four evil Angels kills the third part of men.

These four evil Angels raises Armies of Horse-men,
and what they are. What is meant by fire, smoak,
and brimstone, that proceeds out of the horses mouths,
by which the third part of men are killed. The rest
of the men that were not killed, yet repented not; and
who they be. Why these our dayes are called the
half day of the Beast: or the dividing of time.

They of the nations, kindreds, tongues and people,
that see the dead bodies of the witnesses lie dead in
the street of the great City 3 dayes and half: and who
they are.

They will not suffer the two witnesses to be put in
graves: what is the meaning. What the great City
Babylon is. What the street of the great City is. The
Beast doth not doe his own will, when he killed the
witnesses: but Gods will. A scruple answered. The
power called Ecclesiastical, hath and doth deny the
scriptures. Men of the earth rejoyced when the wit-
nesses were slain. The appearance of God in Saints,
casting down the formes and customes of the Beast, is
that which torments the world. God calls his wit-
nesses to come up to heaven to him: what is meant.

What the cloud is, in which the witnesses ascend up
to heaven. What is meant by Earth-quake.

In the Earth-quake the tenth part of the City fell,
what is that.

Seven thousand men were slaine in the earthquake,
Who are they. How those 7000 men are slain.

The remnant were affrighted, what is that.

The reformation, and preservation of Magistracy
in Common-wealths: is that which every man is to
minde with tender care; it being Gods Ordinance.

The downfall of humane Ecclesiasticall power, will
be the reformation and preservation of Magistracy,
and peace of common-wealths.

That which men call Ecclesiasticall power, was raised
up by the craft of the serpent, on purpose to make
war with Christ and his Saints, God only suffering it
for a limited time.

Ecclesiasticall troubler, relies upon the arme of
flesh to support it, not upon the arme of God.

Ecclesiasticall power hath alwaies made men hypocrites.

Ecclesiasticall power hath through its policy, ever
made Magistrates to act backwards.

A Conclusion.

16 MAGI

Prophesies



PR
FV

By
nera

The gre
will
subdu
and a



his So
From



PROPHEESIES FVLFILLED:

A S



By particular and
nerall Experience is proved.

CHAP. I.

The great Mystery of of God is this : Hee
will cast the Serpent out of man; and
subdue that corrupt flesh under his feet,
and dwell in man himself.



IN every age of the world,
God hath manifested his
love to sinners, more clear
than other, that he will
deliver them from the
power of darknesse, by no
other name or power, but

by his Son, Iesus Christ.

From Adam to Moses, God revealed his

B

Sonne

Prophecies fulfilled.

Gen. 3.15. Sonne, under the name of a seed, The seed
Cha. 18.18 of the woman shall bruiſe the ſerpents head;
Gal. 3.16. and then to Abraham promiſing a bleſſednes
 to all Nations throw his Sonne. In thy ſeed
 ſhall all the Nations of the earth be bleſ-
 ſed.

This was Gods ſowing time, and all our
 mercies, graces, pardon, life, ſalvation, are
 in that ſeed of his love, Jeſus Chriſt whom
 the Father hath ſent and caſt into the world
 even as the fruitfull crop of corn, lies in the
 ſmall ſeed, which the husband-man throws
 into the earth.

Then from Moses till the fulneſſe of time
 of the period of Gods determinate counſell,
Gal. 3.24. That Chriſt ſhould come in the fleſh: God
Heb. 10.5. did make known his Sonne, under types,
 figures, ſhadows and ceremonies of the Law.
 And God took no delight in thoſe legal per-
 formances, no further then they by his ap-
 pointment, held forth his Sonne. And ſo
 the Law was a teaching (not a whipping
 Schoole-maſter) till Chriſt came in the
 fleſh.

When God made known the Law of works
 to the people upon Mount Sinai in Horeb, he
 taught the people therein to beg a Media-
Exod. 20. tour, for God appeared ſo terrible to them,
 19. that they ſaid to Moses, Doe thou ſpeake to
Deu. 5.28. us, and we will hear, but let not God ſpeak
 with us, leſt we die. They have ſpoke well,
 ſaith God, in what they have ſpoke, there-
 fore bid them goe to their Tents again, and
 come thou, ſaid God to Moses, and ſtand be-
 me, and I will ſpeak unto thee, and thou
 ſhalt be a Mediator betwixt me and the
 People.

Prophecies fulfilled.

3

People. But *Moses* was made onely a Type of Christ, who is the Mediator of a better *Heb. 8. 6.* Covenant then this.

For as soon as God had granted them *Moses*, he promised them his Son *Jesus Christ* in *Moses* : for when the People had desired *Moses* to speak to them from God. They have well spoken, saith the Lord, in what they have *Deu. 18.*
Deu. 18.

For I will raise them up a Prophet from among their brethren, like unto thee ; and I will put my words into his mouth, and he shall speak unto them, all that I will command him : And the Apostle shewes plainly, *Act. 3. 21,*
Act. 3. 22.

that this Prophet, whom God promised, is *Jesus Christ* the Son of God, or God manifested in flesh. And so the Law of Types and Ceremonies, whereof *Moses* was the Mediator, was but a teaching Schoolmaster to lead us to Christ. For it was added till the time of reformation, or till the seed came : For it *Heb. 10. 4.*
and 9. 10.

was impossible that the blood of Bulls and goats should take away sins : therefore when Christ or the anointing came into the world, sacrifices, Sacrifice and Offerings thou wouldst not ; but a body hast thou prepared for us in burnt offerings and sacrifices thou hast pleasure. Then said I, Lo I come to doe *Psa. 40. 6.*

thy will O God ! He takes away the first Covenant, whereof *Moses* was Mediator, that he might establish the second, whereof he himself is Mediator. And therefore *Stephen* told the Jewes, That though they had received the Law by the hand of Angels, yet they did not keep it : and why ? Because saith he, there was a Prophet that God sent to tell the coming of Christ, the just one, *Act. 7. 32.*

but your Fathers did slay them; and of whom now your selves are the murderers of the just one. They should have observed *Moses* Covenant of Types, till Christ came, who was the body and substance of al; and cleaved to him
Col. 2. 17. and then rejected the Types. ah but they rejected Christ, and kept to the Types still and therefore saith *Stephen*, You have not kept the Law.

As it was the sin of the Jewes to keep to the letter of *Moses*, when Christ was come in the flesh: So I believe it will be the sin of many professing Gentiles, to keep the bare letter of the Apostles, onely looking upon Christ in the flesh, when the promise of the Father is come, that he will take up his Saints into a spirituall enjoyment of himself; and that they shall die to some
Re. 11. 12. and know Christ no more after the flesh.
2^d Cor. 5. 16. hope I shal declare a truth in this before have done

In the daies of *Daniel*, *Ezekiel*, and *Zachariah*, who did prophesie towards the latter end of the Jewish figurative worship which was a little before the dawning of the new Testament, or of Gods being manifested in flesh, in the man Christ Jesus. For *Daniel* did prophesie in the first year of *Darius* which was the full end of seventy years *Israels* captivity in *Babylon*.

Now from the carrying away into *Babylon* till Christ came, was fourteen generations but 70. years of those fourteen generations was now expired; so that the dawning of the new or better Testament, was at hand in the time of those Prophe...

Mat. 1. 17.

And
 ter the
 God re
 fell and
 which a
 longer c
 call Bab
 things.

First
 call Ene

Seco

Faith, in

antichrist

Third

rance fro

that tyrann

And

vity: it is

hour of t

the Worl

Earth.

Now

more dan

did not u

for saith

then said

end of th

thy way I

sealed up

that rest,

end of th

But wh

was come

gone to r

worthy an

mystery

Prophecies fulfilled.

5

And now upon the delivering of Israel after the flesh from that Babylonish captivity, *Da. 7. 21-*
 God reveals to *Daniel* in a Vision, his coun- *25.*
 sell and purpose, to send his spirituall Israel, *Or chap. 8.*
 which are the believing Gentiles, into a *23, 24.*
 longer captivity, under the power of misti- *Re. 13. 7.*
 call *Babylon*. For *Daniel's* Vision reports three
 things.

First the nature and power of this misti-
 call Enemy.

Secondly, How that the house-hold of
 Faith, in the later daies shall lie under that
 antichristian power for a certain time.

Thirdly, It points out the Saints delive-
 rance from this Captivity; and the ruine of
 that tyrannicall Beast.

And all the time of this mysticall Capti- *Re. 3. 10.*
 vity: it is called by the Spirit of God, The
 hour of temptation that shall come upon all
 the World, to try them that dwell upon the
 Earth.

Now to *Daniel* God revealed the Vision
 more dark and hidden; for *Daniel* himself *Da. 12. 8,*
 did not understand the mystery of the Vision; *9-13.*
 for saith *Daniel*; I hear, but I unperstand not;
 then said I, O my Lord, what shall be the
 end of these things? And he said, Go thou
 thy way *Daniel*, for the words are closed and
 sealed up till the time of the end; for thou
 shalt rest, and shalt stand in the lot, at the
 end of the daies.

But when Jesus Christ, the Lamb of God *1 Joh. 4. 4.*
 was come; and had shed his bloud; and was
 gone to the Father again; and was found
 worthy and able to open the Book of the
 mystery of godlinesse, and of the mystery of
 iniquity;

Rev. 5. 2. iniquities, and to loose the seven Seales thereof: that is, To make known to sinners that by his blood, a sweet harmony and consent was made among the seven attributes of the God-head; and so fully declaring their reconciliation to God, according to his eternall counsell in him.

Then did God give the full revelation of all things to this Son, that he might reveal them again to his servants. For God doth
Rev. 1. 1. not speak to us out of his Son; but in his Son, and by his Son: And it shall come to
Act. 3. 23. passe, that, that Soul, that will not hear the voice of this great Prophet which God hath
1 Joh. 3. 9. sent into the World, that we might live through him; shall be cut off from among the People.

And now Jesus Christ being, in this last age of the World, fully revealed to be the seed of the woman; the *Messia*; the holy and just one; and by his blood hath worthily deserved to be King of Saints, and King of the World; he doth now clearly shew by his Spirit, the right understanding of all those Books, dark sayings of old, and Visions that were sealed up to the Prophets.

Many truths he hath made known already, yet I believe there are many more truths, which are not yet made known to the sons of men; for indeed our weaknes is not able to bear all truths at once: But at the sound of the seventh Angels Trumpet, when the mystery of God is finished; and Temple of God is opened in Heaven: that is, when Christ in Spirit is made known to Saints: and I believe, that the time for this
 Angell

Ang
begu
clear
have
unto
N
God
Saint
the t
God
ken o
is (as
God h
neithe
adde,
mite i
the m
have r

I
t
d
f

Som
stand,
ceive t
Ministe
faithful
marcyr
others
sters of
the Bib
penicu

Prophecies fulfilled.

Angell to sound, grows very near, if not begun already: Then the Saints shall see *Phi. 3. 11.* clearly into the mystery of God, which they have so long time earnestly desired to attain unto.

Now among many other truths which God hath promised by his Spirit to lead his *Ioh. 16. 13.* Saints into, which must be made known in the time of the end. Their is one mystery of God concerning Gods two Witnesses, spoken of by Saint *John*, and what the meaning is (as they conceived) many dear servants of God hath writ very largely. Which I shall *I Cor. 12. 11.* neither contradict nor condemn, but onely adde, what I understand, and so cast in my mite into this treasure of God, according to *Eph. 4. 7.* the measure of the gift of Christ which I have received.

Revelations 11. 3.

I will give power to my two Witnesses, and they shall prophesie a thousand two hundred and threescore daies, cloathed in sackcloth.

Some by these two Witnesses, doe understand, The Law and Gospel, and others conceive them to be christian Magistrates and Ministers: Some understand them to be faithfull Men and Women that have been martyred for the Testimony of Jesus: And others conceive them to be onely the Ministers of the Gospel, as the margin notes in the Bible shew; & others do say they be two particular eminent Saints, whom God will

raise up toward the end.

But the Scriptures of truth, will not give their harmoniall consent to any of these so laid down, neither will they own any of the like terravid and fading subjects absolutely to be those two Witnesses, which the Spirit in that place speaks of.

Therefore according to the proportion of of faith received, in declaring of my perswasion therein, I shall endeavour to shew :

First, What the testimony is which these two Witnesses doth bear witnes unto.

Secondly, To shew you who these two Witnesses are.

Thirdly to shew you what the meaning is (as I conceive) of the 1260 daies, which is the time appointed them of God to prophesie in: and when they must be slain.

Fourthly, To shew how the two Witnesses are slain, and how long they have been dead; and how long they are to lie dead, before the Spirit of life from God enter into them and set them upon their feet.

Fifthly, To shew what falls out in the world upon the slaying of these two Witnesses; and why they of the Nations, People, Tongues and Kinreds, will not suffer their dead bodies to be put in graves, and buried.

Sixthly, What shall follow upon the resurrection of the two Witnesses from the dead.

And seventhly, I shall endeavour to shew what I have given me to understand by those dark words, phrases and tearmes of time which are expressed in that eleventh chapter

of the
ry of
Witness
clare w
ses all a
ly fall i

What
ses

N
w
nesses

I co
nal W
of the
head;
Son: a
called

Or
of faith
and al
the m
by the

A
Vine.
sist of
the se
the So
man
man
the
Jesus

of

Prophecies fulfilled.

of the Revelations, under which this mystery of God concerning his two faithfull Witnesses doth lie folded up. But I do declare what I conceive of the words and phrases all along this discourse, as they necessarily fall in the way.

CHAP. II.

What the Testimony of the two Witnesses is.

NOW for the first of these, to shew what the Testimony of the two Witnesses is.

I conceive it is to bear witness of the eternal Will and Counsel of God. That the seed of the Woman should bruise the Serpents *Gen. 3. 15.* head; and that this seed is Jesus Christ his Son: a perfect man after the flesh, as he was *Mat. 1. 25.* called the childe Jesus, or the Son of man.

Or secondly, A perfect man in the unity *Eph. 4. 13.* of faith with all his Saints: he being the head, and all the City of zion, or number of Saints the members, knit into one spirituall body, *1 Cor. 12. 13, 14.* by the Spirit of the Father.

And this is called the Branch, and the Vine. Now a Branch or Vine, doth not consist of one sprig or rod; but of divers: and so the seed of the Woman, the Anointing, or *Zech. 3. 8.* the Son of God; doth not consist of one *Ioh. 15. 5.* man onely after the flesh, to wit, the man Christ Jesus; but also those whom the Father hath chosen and given to *Joh. 6. 37.* Jesus the anointed; and writ their *Rev. 13. 8.* names

Rev. 13. 8. names in him, the Lambs Book, makes up but one Son of God, being all partakers of one Spirit.

And likewise they make up but one seed of the Woman, they being all partakers of one flesh, to wit, the flesh of Christ; the Saints being bone of Christs bone, & flesh of his flesh. And this is the land of righteousness, which all the children of zion shall inherit: they shall not dwell in Adams corrupt flesh; but in Christs pure flesh.

Isa. 60. 21. And because Christs mystical body springs from the first Adam, which is from the earth, earthly, and corrupt.

Therefore the Lord takes away the filthy garments from them: And purges the iniquity of that land in one day; that is, in the 9. day of Christs power; and so makes them conformable to the second Adam, which is the Lord from Heaven.

Psa. 110. 1 Now this seed of the Woman shall break the Serpents head: for God the Father hath engaged himself; to subdue the Serpents power under the feet of Saints, as well as under the feet of Christ, he and they being but one body, one man, one branch, one vine, one Son of God; being but one in respect of the unity of spirit, and one in respect of the unity of flesh: after their iniquity is purged as it must be; God being Christs God, and their God; Christs Father, and their Father.

Onely here lies the difference, Christ hath the full measure of the Spirit; but God gives to the Saints severally as he will, according to the

the me
Christ l
streng
him,
head by
same an
the hea
by mist
and his
Saints a
ment, a
ence,
nointin
Lord th
know C

And
to the
mong t
as to t
never f
sure as
head,
self bei
ing par
said sh
the Ser
tempti
name t
for thi
man, s
The
conqu
waitin
and so
foot-st
An

Prophecies fulfilled.

II

the measure of the fulnesse of Christ, Jesus
Christ he breaks the Serpents head, by the
strength of his Father which dwelleth in
him, And the Saints breaks the Serpents
head by Christs strength in them, even the
same anointing: and hence it is that Christ
the head, prayed, That his Disciples, or bo-
dy mysticall, might be one with him, as he
and his Father were one: and when the
Saints are taken up into this spirituall enjoy-
ment, and feels, sees, and findes by experi-
ence, that Gods strength, which is the a-
nointing dwells in them, and is become the
Lord their righteousness: they henceforth
know Christ after the flesh no more.

Ephes. 4.7

Isay. 27.5

1 Ioh. 2.27

Ioh. 17. 21

*2 Cor .5.
16*

And this speaks great comfort to Saints,
to the poorest members that lives alone a-
mong the scoffing sons of bondage, as well
as to the whole City in generall: they shall
never fall from grace; their eternall life is as
sure as the eternall life of Jesus Christ their
head, in whom their life is hid, God him-
self being that life and strength: & these be-
ing part of that seed, which the Father hath
said shall break the Serpents head; so that
the Serpent shall only bruise the heel, by his
temptings; but he shall never blot out one
name that is writ in the Lambs Book of life;
for this compleat man, or seed of the Wo-
man, shall break the Serpents head.

1 Pet. 1. 5.

Re. 20. 13

The head of this mysticall body hath
conquered already, and is sat down in glory,
waiting til his body be glorified with him,
and so all enemies be for ever made his
foot-stool.

He. 10. 13.

*2 Thes. 1.
10*

And this is the Counsell of God, which
the

the two witnesses give testimony of, that the Serpents head shall be bruised, and sinners reconcil'd to God, by no other name or power but only by Jesus Christ, the anointed Sonne of God. This anointing being God hi mselfe in man. God was in Christ reconciling the world to himself, not imputing their sins to them. But the Lamb Christ Jesus he is the chief, and the power of the Father appeared first in him, and after that, through him in the Saints, to breake the Serpents head, according to the word of the Father.

And this is the testimony which these two faithfull witnesses, beares witnesse too, for the glory of the Father, who is engaged. In this was manifested the love of God towards us, Because God sent his only begotten Son into the world, that wee might live through him: And we have seen and do testify, that the Father sent the Son to be the Savoieur of the world. Whosoever shall confesse that Jesus is the Son of God. That is acknowledged, that Jesus is that power whereby God will break the Serpents head: God dwels in him, and he in God. And so again, Who is he that overcometh the world, but he that believeth that Jesus the Anointed is the Son of God.

And this eternall councill and purpose of the Father, That the seed of the Woman should break the Serpents head; was declared as soon as the devil, or red Dragon had deceived the wbole world in Adam. And this councill of God is held forth to the world in all the promises; in all the Mosayecall types, and in all the prophecies of old.

For

For minde it, the Scriptures point out nothing else to us but this, That Jesus Christ is the onely begotten Son and strength of God, whereby he will subdue the power of darknes, and translate sinners into his owne Kingdome and glory : and he is the very righteounesse of God; whereunto the self-conceited Jewes and Gentiles will not submit.

Col. 1. 13

And therefore God had need of faithfull witnesses to bear testimony heerof to the world; such witnesses as men may say (after the vail is taken off their hearts) that without doubt their testimony of the Fathers counsell is true. Such witnesses as can and will prove their testimony, not from the writings and words of others: but from their own experienced knowledge, of what they have seen and heard, and been made acquainted with from God.

2 Cor. 3. 16

The world is so far from believing this report : That the Anointed, is the power of God : That when Christ appeared as a man in the flesh; they reproached him, under the name of a Mecannick tradesman, a Carpenter; and never rested till they had killed him and cast him out.

Mat. 13. 19

And now in these later daies, when Christ comes in Spirit, ruling and working in the Saints, according to the promise of the Father, truly the ignorant deceived world denies him still, will not own his spirit, but jeeres him, calling him the Spirit of the devil, and a spirit of errour: even as the Jewes told Christ after the flesh, that he was a deceiver of the people.

Ier. 23. 5, 6

Ioh. 7. 12.

And

And this descended world, or corrupt flesh of man, endeavours to make lawes and establish them with all possible policy and power, to bring the Anointed into bondage, and will not allow him a liberty to worke where and upon whom he pleaseth; but would restrain him to their scanty measure, the principles of the flesh: and so though the world allow Christ the name of King, Priest and Prophet, yet they will act these offices themselves, both over him, and over his body the Church.

Dan. 8. 23,

24, 25

Mic. 6. 16

Isa. 26. 11

Zach. 3. 8

Rev. 5. 13

Ey, but Gods two faithfull witnesses shall not only prove that Christ is King, Priest and Prophet in name only: but that he is these in rule, in operation and power, proving it in their own experience; which in time the world shall see, and be ashamed, though for the present they will not see, nor be ashamed, for their envy to Christ and his fellowes. And then shall the glory of the Father be advanced, and the song of the Saints, shall set the Crown of glory upon the head of him that sits upon the Throne, and upon the Lamb for evermore. For then all Nations shall see the word and counsell of the father fulfilled; that the Serpents head is bruised by the seed of the woman. This is their testimony, which I lay down generally, but the witnesses prove their testimony by particular experiences; as hereafter I shall relate some.

CHAP.

CHAP III.

Who these two Witnesses are that God speaks of, to whom he will give power to Propheſie in ſackcloth a thouſand two hundred and ſixty daies.

NOW the ſecond thing is to ſhew who theſe two Witneſſes are which God ſpeaks of. I will give power to my two witneſſes. And theſe are, the Word of God, and the Spirit of God, or Chriſt in fleſh, and Chriſt in Spirit, or the Anointing in the perſon of Chriſt after the fleſh, or the Anointing in the fleſh of Saints: And theſe are but one in reſpect of nature, one ſpirit, and one fleſh, one body, as I have ſhewed: But they are two in reſpect of their appearance or manifeſtation in or to the world.

The man Chriſt Jeſus, who was born of the Virgin, and dyed by the hands of the Jewes at Jeruſalem, he is the one witneſſe.

And the body of Saints in whom the Spirit of Jeſus Chriſt dwels, who are persecuted for the ſame testimony that Chriſt held: they are the other witneſſe. And my underſtanding heerein is built up as followes.

There are three that bears witneſſe in Heaven. The Father, the Word and the Spirit, and theſe three are one: but one Witneſſe. Though three names or denominations, By Heaven, I underſtand the Church or the

1 Iob. 5. 7,
8, 9

the City Zion, in whom the anointing dwells, and in them and to them, the witnesses of those three in one, is satisfaction enough; and the Saints life is bound up in that divine manifestation, and they live in that life, and see light in that light. The Son of righteousness, the Lamb, the Anointing, is the light of that City; which makes, it Heaven.

Re. 21. 23

The testimony of men to the Saints is nothing, they have no peace nor joy in their hearts, till God himself doe witness to them by a lovely manifestation of himself, taking them up into his own rest. And this is God in three discoveries, which makes up but one witness, both in and to Zion the Church: not to the world first: but to them first, and afterward to the world.

Acts 10.
40, 41

Then there are three that bears witness in earth, The water, blood, and spirit, and these three are one: but one witness, though three denominations, making one perfect man. Now by Earth, I understand either the Saints before they have a clear manifestation, before their filthy garments be quite taken off them: For then they look upon Christ after the flesh; and seek for testimonies of the Fathers love and promise in a litterall way; and God condescends to the weaknes of their flesh; for in the fullnesse of time, God sent his Son made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of Sons, according to the promise, Gen. 3. 15.

Zech. 3. 4.

Gal. 4. 4.

Or Secondly, by Earth, I understand mankinde; all sects and Nations, as they are con-

con-

confide
all of u
niry.
And un
and spir
this his
come to
shall br
these his
discover
For f
understa
of the V
the flesh
witness
the eter
power w
by two v
power,
Dove
rised, a
ter. Th
nesses: b
If you
shall find
peare p
bere ear
water an
true an
accordin
and so th
amongst
the glory
all of gr
Now I
the heart

considered one flesh, or one earth; of which all of us are made even one created humanity.

And unto this earth, God sends water, blood and spirit, in two appearances, to witness this his faithfulness, that what he spake shall come to passe; That the seed of the woman shall bruise the Serpents head. God calls these his two witnesses, because they are two discoveries of his own wisdom and power.

For first, By water, blood and spirit, I understand to be our Lord Jesus, the seed of the Woman, a perfect man according to the flesh; who is the first faithfull and true witness, The humane body of Christ, and the eternall spirit that dwelt therein, or that power which God gave: I will give power to you by two witnesses &c. And God gave this power, when the holy Spirit descended like a Dove upon Christ Jesus, when he was baptized, and came straight way out of the water. This power God gives to both his witnesses: but to his humane body first.

Col. 1. 19.
chap. 2. 9.

Mat. 3. 16

If you look into the Evangelist *John*, you shall finde that one of the Souldiers with a speare pierced Christ side, and forthwith there came out water and blood: now the water and blood declared Jesus Christ to be true and reall man, the seed of the woman, according to the word and counsel of God; and so the word was made flesh, and dwelt amongst us, and we saw the glory thereof as the glory of the onely begotten Son of God, full of grace and truth.

Joh. 19. 39

Now Phisicians say, and it is a truth, that the heart of man hath adjoyning to it a bladder

Joh. 1. 14.

der or skin of water, which cools the heat of the bloud; which they call the pericardium. And the speare piercing Christ to the heart did breake that skin of water, and so there came out that water and bloud that was in his heart; this shewes he was a man, the seed of the woman.

1 Pet. 2. 23. And then for the spirit or power that was in Jesus Christ, declares him to be one faithfull witnesse; for though his sufferings were so great that he sweat drops of bloud, yet there was no sin or murmurings against God found in him; but he was still full of the spirit of humility and patience, of love, and of faithfulness to God his Father, who had assigned him that cup to drink.

And likewise was still full of the spirit of love to poor lost sinners, that stood in need of this his death, or else they could not have been reconciled to God: and this unblameable spirit of his, gives testimony to Heaven and Earth, that Christ is the great power of God; and so bears a faithfull witnesse before Pilate and all the world, to the councell of his Father: For indeed no son of man besides him, could be found to suffer the like intolerable burden of wrath, and yet bear it, with such a patient, understanding, loving, faithfull, and pitifull spirit towards others, as Christ did.

Now this humane body of Christ, is an active and loving witnesse, bearing record of the Father with courage: and he did not receive his testimony from any creature; but from the Father: For the Son can doe nothing of himself, but what he seeth the Father

ther does
both like
Jesus
witnesse
compelle
(but he
head vol
ed freely
he took u
our sins)
as the F
sterning h
no doe th
away my
have pow
er to tak
Buls and
sprinklin
purifying
the blou
spirit, of
urge of
of huma
erve the
The
this, Th
true witn
ears wi
of God:
believed
their sins
ord was
of himse
And I an
and my l
of me.

heat of anger doe; and whatsoever he doth, the Son doth likewise. *John. 5. 19.*

Jesus Christ was not compelled to bear witness to the Father, as a malefactor is compelled to bear the sentence of justice (but he under-took to bruise the Serpents head voluntarily: he suffered freely, and dyed freely, seeing it was the will of his Father: he took up death (which was the desert of our sins) willingly and voluntarily; as soon as the Father had declared his counsel concerning him, Behold (saith Christ) I come to doe thy will O, God: And no man takes away my life; for I lay it down of my self: I have power to lay it down, and I have power to take it up again. Now if the blood of

Bulls and Goats and the ashes of an Heifer, sprinkling the unclean; sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through his eternal spirit, offered himself without spot to God, purge our consciences from dead workes of humane formes and fleshly actings) to serve the living God, in spirit and truth. *Heb. 9. 13, 14.*

The Scriptures are plentiful to prove this, That Jesus Christ is Gods faithful and true witness. In the Evangelist, we see Christ bears witness of himself, That he is the Son of God: and told the Jewes, that unlesse they believed that he was He, they should dye in their sins: The Pharisees told him, his record was not true, because he bare record of himself: but saith he, My record is true; And I am one that bear record of my selfe, and my Father that sent me beareth witness of me. I have many things to say and judge

John 10, 17, 18.

Heb. 9. 13, 14.

Ioh. 8. 13, 14-18.

Joh. 8. 26. of you : but he that sent me is true, and I
 28. speak unto the world those things which I
 have heard of him : And when ye have lifted
 up the Son of man, then ye shall know that
 I am he, and that I doe nothing of my selfe;
 but as my Father hath taught me so I
 speak.

: And Saint *John* writes, grace and peace to
 the seven Churches) that is to the compleat
 number and body of Saints) from *Jesus*
Revel. 1. 5 Christ, who is the faithfull and true witnesse.
cha. 3. 14. and again unto the Angel of the Church of
Laodicea, write these things saith the Amen,
 the faithfull and true witnesse, the begin-
 ning of the creation of God. And by this we
 see that *Jesus Christ*, he was Gods first wit-
 nesse.

Then secondly, The Saints or City Zion,
 or the mysticall body of Christ; This is Gods
 other Witnesse: And these doth not receive
 their testimony from men : But from *Jesus*
Rev. 6. 9. Christ. And their testimony is still the same,
 that Christ bare witness to; and therefore
 they are said to suffer for the Testimony of
Jesus.

Now this second witnesse, is not to be re-
 strained to Magistrates, Ministers, particular
 Men, or Women: but to all the body, con-
 sisting of learned, unlearned, poor and rich,
Rev. 1. 1. men and women, in whom the spirit of the
 Son dwells, and from whom they receive
 there testimony: neither are they compel-
 led to bear witness: but through the same An-
 nointing, they professe God willingly; and
 they finde it is pleasing to them to acknow-
 ledge the Father, as to take their meat and
 drink:

drink: therefore certainly those that have neither wil nor skil to bear witnes to the Father, unlesse they have a directory from men; and those that never worship God without a humane power to encourage them. Yea, rather, they that would fain have a humane power establishr, to suppress Gods Witnesses, it is a manifest sign that they themselves are none of his Witnesses.

Now I conceive that water, bloud and spirit (as I mentioned before) points out the Saints, which are the seed of the woman likewise: & as our Lord Jesus our head gave testimony in his appointed time (propheying in sack-cloth) so the Saints his body in whom his spirit rules, give testimony in their appointed time. And the understanding people in all Nations, Kinreds, Tongues and People, do see their testimony; and how they have been slaine in the Streets of the great City *Babylon*, three daies and an halfe. As I shall declare how I conceive it, if God please: Now these Saints are not onely learned Schollers in humane wisdomes, but such as the world counts fools. Neither are they Gods Witnesses that are compelled by humane lawes to worship God: For these witnesses declares their testimony willingly against the wisdom of the flesh. Neither is there heer and there one Saint that are called Gods Witnesses: but all the Saints in one body; three in one, water, bloud and spirit, makes up one Witnessse.

Now this spirit, or this Anointing that is in the Saints, which indeed is Christ the Lord their righteousness, is a faithfull Wit-

1 *Timo.* 6.

13.

Re. 19. 10.

Rev. 11. 9.

Matth. 11.

27.

1 *Cor.* 1.

27.

Pf. 110. 3.

nes likewise: This is he that came by water
Ier. 23. 5, 6 and blood; And not by water onely; but by
 water and blood; and this Christ came not
 onely in himself, but in his Saints, whom he
1 Ioh. 5. 6. sanctifies and washeth in his blood: And it
 is the Spirit that bears witness; because
1 Ioh. 2. 20 though the bodies be weak, yet the spirit in
 them is truth; it being the Anointing which
 they have received from the holy one.

And when Christ had not onely freely
 shed the water about his heart, but the
 blood in his heart also, as a price laid down
 for sinners: he that saw it, saith the text,
1 Cor. 6. 20. meaning God, and the Spirit of God that
 was in Christ, and in those few Saints then
 present, bore record, and his record is true;
Ioh. 19. 35 and he knoweth that he saith truth, that yee
 might believe.

All the whole body of Saints, both Jewes
 and Gentiles, are Gods Witnesses; for one
 spirit unites them into one body. But I be-
 lieve, that those that live in the time of the
 new Testament, while the little horne beast
 and whorish spirit, had a ruling power al-
 lowed him of God (though I mention three
 names, yet they are all one enemy to Christ)
1 Cor. 12. 12. I conceive (I say) that these are they to
 whom God hath given power to prophesie
 in sack-cloth, one thousand two hundred
 and sixty daies.
Dan. 7. 35

And these are they that are slain in the
 streets of the great City *Babylon*; that is, by
 the power of the Beast: Yet the Saints of
 old are to take part of this honour, and stand
 in this lot, because they and these have all
 one spirit; and if God had appointed them
 this

this fa
 faithfu
 in the
 gainst
 had n
Mord
 full te
 critica
Danie
 witnes
 aicall
 cillers
 but r
 Saints
 Beast a
 das spi
 reign i
 Thu
 and h
 which
 Christ
 Saints
 Spirit,
 love to
 daies,
 one the
 and it
 the po
 An
 truth la
 mony f
 nesses,
 seventh
 In th
 are said
 two Ca

this sackcloth honour, they would have been faithful witnesses of God as well as these. Nay, in their time, they bore witness to God, against the same spirit of the Beast; though he had not the same power as he hath now: *Mordicay, Hester* and the *Jewes*, gave a faithful testimony to God, against proud, hypocritical and bloody *Hamon*: And likewise *Daniel* and the three children did bear witness to God faithfully, against the hypocritical and bloody practices of *Darius* counsellors: which sufferings of them then, did but type out the sackcloth profession of Saints in the daies of the little horn, the Beast and whorish spirit, or as I may say, *Judas* spirit of self-love and hypocrisy, that must reign in the World for a time.

Thus we see it is *Jesus Christ* after the flesh, and his spirit ruling in the flesh of Saints, which are Gods two Witnesses: The Spirit of Christ sent down into Saints, or rather the Saints taken up into fellowship with that Spirit, according to the Fathers promise, and love to his sons and daughters in the later daies, which must prophesie in sackcloth, one thousand two hundred and sixty daies; and it can be no other but these in whom the power of God dwells and rules.

And there are divers discoveries of this truth laid down by God himself, as a testimony from him that these two are his Witnesses, in the four, five and six verses of that seventh chapter of *Revelations*.

In the fourth verse, These two Witnesses are said to be the two Olive trees, and the two Candle sticks, standing before the God

of the whole Earth. Now I conceive that these two Olive trees and two Candle-sticks, can be applyed to no other, but to the two appearances of the Anointing.

First, In the body or flesh of Christ.

Secondly, In the flesh of Saints : That is to say, Christ and his Spirit.

And marvell not that I say, Christ and his Spirit are the two Candle-sticks: because the Scriptures in other places, calls Christ and his Spirit the lights of God, as indeed they are: And by Candle-sticks, are properly meant the Churches, or particular societies of Saints; as Saint *John* writes.

Acts 4. 12 But in this place, the light that is held forth, is this eternall counsel of God, That Jesus Christ is his Son, by whom he will bruise the Serpents head, and reconcile sinners to himself, and by no other name or power whatsoever.

So that when Christ was visibly seen upon Earth, in the day and hour of his sufferings, or time of his sack-cloth prophesying; he and his Spirit in one person were the Candle-stick, in whom this mystery of God, and truth of his counsel did burn and shine forth to the World; and therein they were a certain witness of the Father. But set that day and houre aside; and then properly the Churches are called Candlesticks, in whom Christ and his Spirit burnes bright, and shines gloriously.

I. Isa. 19. Men or Women, Magistrates or Ministers, or Churches, cannot be called these two candle-sticks: because the Churches are taken up and moved by Christ; and such as were

were un-
the te
worki

But
un-will
the Fat
had dec
Christ,
fore th
proclan
have al
nour th

Th
Trees;
Magistr
and his
chapter
one go
the gen
congre
body o

Al
Trees
right si
the left

No
Christ
the oth
two An
in love

For
Christ,
to com
he was
therefo
being

were

five that
e-sticks,
the two

were unwilling, are made willing to beare the testimony of God, by the almighty working of Christ in them that believe.

That is

But now Christ and his Spirit, was never unwilling to bear witness to this purpose of the Father; for as soon as ever the Father had declared his will; Loe, I come saith

Psa. 40. 6.

and his
ause the
and his
they are:
ent the
aints; as

Christ, to doe thy will O God! And therefore the Father glories in Christ, and makes proclamation to all the World, That he will have all men honour the Son, as they honour the Father.

He. 10. 7. 9

is held
, That
he will
cile sin-
ame or

Then again, they are called two Olive Trees; and these cannot be Men and Women Magistrates or Ministers: but only Christ and his Spirit. If you looke into the fourth chapter of *Zechariab*, there is mention of one golden candlestick; which I conceive is the generall Church of Christ, or the great congregation, as *David* speaks; the mysticall body of Christ, the Saints or City Zion.

n upon
ferings,
he and
Candle-
, and
e forth

And then there is mention of two Olive Trees by the Candle-stick, one upon the right side of the bowle, and the other upon the left side thereof.

e a cer-
at day
ly the
whom
, and

Now these two Olive Trees, are Jesus Christ and his Spirit, the one being under, the other over the Church: which are the two Armes of God, embracing the Church in love.

Mini-
these
es are
uch as
were

For first, God sent the humane body of Christ, to testify his love to the Church, and to comfort her in all her afflictions: Because he was afflicted for them and with them, and therefore, in that he himself hath suffered being tempted, he is able to succor them that

Heb. 2. 18.

that are tempted : and this is the Olive tree upon the left side of the Candle-stick.

John 14.
16. 26.

Then secondly, God sent his Spirit, the comforter to testify his unchangeable love to the Church, and to lead her into all truth; because he is the Spirit of truth : and so in the bodily absence of Christ, the Spirit, which is the Lord our righteousness, ruling as a King in love in them, doth counsel, comfort, sanctifie, and remaines with the Church for ever; and so doth establish the covenant of grace to them to be an everlasting covenant. And this is the Olive tree upon the right side of the candlestick.

Ezre. 37.
26.

Zech. 4. 12

And farther *Zechariah* goeth on, making mention of two Olive branches, which through the two golden pipes empty the golden Oyle out of themselves. And the Angel said to *Zechariah*, knowest thou not what these be ? and he said, No my Lord. Then he said. These are the two Anointed ones, that stand by the Lord of the whole Earth.

Now these two Olive trees, and these two branches, that thus empty themselves with constant running, and so feeds the Church with life and light; which is that golden Oyle that they empty out of themselves, and which the Angel likewise called the two Anointed ones; they cannot be meant of any other but Jesus Christ in his own particular person after the flesh; and he spiritually in his Saints.

For there is none that hath the seven pipes, the seven Lamps, and the seven eyes which are the seven spirituall powers of God in his hand; but only Jesus Christ, for the

the Spirit
and in h
God-he

And
by the I
ould Z
his etern
and the
this is c
when C
ten in
none, sa
mg in t
that is,
coveries
in the f
the great
alting o
the An
one my
make t

Now
and Sa
grace, f
fulnesse
therefo
two Ca
these t
callecth
Christ
of God

The
Which
the two
of the
two st

the Spirit descended and rested upon him, *Rev. 5.6*
and in him dwelleth all the fullnes of the
God-head bodily.

And then secondly, because none stands
by the Lord of the whole earth, as the Angell *Cor. 2.9.*
could *Zechariah*, but only Jesus Christ and
his eternall Spirit, who is both the outward,
and the inward Lord and King of Saints: and
this is cleared by Gods owne word to *Daniel*,
when God shewed to him, what was writ- *Dan. 10.*
ten in the Scriptures of truth, There is *21.*
none, saith God, houldeth, or standeth with
me in these things, but *Michael* your prince,
that is, Jesus Christ, in his two-fould dis-
coveries, in the flesh of the man Jesus, and
in the flesh of Saints by the same Spirit: and
the great promise of the Gospell, for the ex-
alting of Jesus Christ; the Anointed and *Psal. 110.*
the Anointing is this, Sit thou, saith God, *1.*
one my right-hand (or stand by me) untill I
make thine enemies thy foot-stool.

Now brethren you know, that the Church
and Saints doth not receive light, life and
grace, from any other but from Christ; of his
fulnesse we receive grace for grace: *Joh. 1.16.*
therefore these two Olive-trees, these *Rev. 11.3.*
two Candle-sticks, which *John* speaks of, and *4.*
these two witnesses which God glories in, and
calleth his witnesses, must needs be meant
Christ and his Spirit, or the two appearances
of God in Jesus, and in his Saints.

There is one Phrase more in that 4. verse
Which is this, these two Olive-trees, and
the two Candle-sticks. Stand before the God
of the whole earth saith *John*. And these
two stand by the Lord of the whole earth
saith

saith *Zechariah* : I conceive the meaning is two sould, as the Phrases are different.

Zech. 4.

14.

1. Pet. 1.

13.

They stand by the Lord of the whole earth, saith *Zecharah*, that is, they hold with him, as two friends Maintaining one and the same cause, in giving testimony, and convincing the world by experimentall discoveries of this truth and counsell of God : That thee seed of the Woman shall breake the Serpents head, and none holds : with me in these things, saith God to *Daniel*, but *Michaell* your Prince.

Rev. 11. 4.

And they stand before the God of the whole earth, saith *John*; that is, as they two faithfull witnesses, the Anointed; and the Anointing, Christ and his Spirit, holds with God in defence of his word, truth and honour; so these two witnesses they stand before God : that is, they are alwayes in his eye, in his heart, are his delight, and his right hand; and he will honour them, as they honour him, And so certainly will subdue, all enemies under Christs feet; as under the feet of his humane body, so under the feet of his body the Church; which are the heel of Christ, and so part of his feet; according to the word of the Father : therefore the Apostle, speaking of Christ, this man, saith he, after he had offered up one Sacrifice for all, sat downe on the right-hand of God, expecting till his Enemies be made his foot-stool.

Gen. 3. 15.

Psa. 49. 6.

Heb. 10.

12.

And *Zechariah* maks it yet more plain. That Jesus Christ, a perfect man in the sense afore said, is Gods two witnesses; that both stands by and before the God of the whole earth :

earth. a
Mountai
become
of the 9
Zerub
is the Ki
Gods he
chiefe c
ried into
And he
of that
and Eld
appeare
And
the hea
ried, or
bilon.
under t
or serps
tiles,
he was
that ca
God, th
ther;
appoin
finishe
out or
inferio
first fr
Christ
where
Th
that d
City
all the
ferior

earth. as Zech. 4.7. Who art thou O great Mountain before Zerubbabell! thou shalt become a plaine and so forward to the end of the 9. verse.

Zerubbabell, types out Jesus Christ, who is the King, or chiefe Governour in Sion, Gods holy hill. For Zerubbabell, was the chiefe of the Fathers of Israel, that was carried into the Captivity of earthly Babilon; And he was reckoned the first, that came out of that litterall Captivitie: all other Priests and Elders were counted inferior to him: as appears Ezra. 2.2. Neh. 7.7.

And this types out Jesus Christ, that is the head and chiefe of Sants; that was carried, or rather sent captive into mysticall Babilon. that is, to prophesie in sack-cloth under the wisdom and powers of the flesh or serpent, which ruled in the Jewes & Gentiles, and under which he was slayne. And he was the first that returned with joy from that captivitie; for he rose by the power of God, the third day, and ascended to his Father; And all the rest of the Sants in there appointed time, when there Testimony is finished, they shall come along which Christ out or from under the same captivitie, as inferior Priests and elders. For Christ the first frutes, then afterward they that are Christs; as it shal be in that other resurrection where these words are used 1. Cor. 15.

Then again, Zerubbabell, was the chiefe that did build the Temple and Walls. of the City Jerusalem which was thrown down, all the rest of the Father and elders were inferior to him: as appeare Ezra. 4.2. Neh. 12.1. And

Psal. 2.6.

1. Cor. 15.
26.

And this types out Jesus Christ, who is the chiefe in Zion, and whose hands did lay the foundation of that spirituall house of God, both in respect of one private Saint, and in respect of the whole body, as is mysteriously declared by Zechari. chapter. 4. 9.

For where it is said, that the hands of *Zerubbabell*, have laid the foundation of this house, and his hands shall finish it. It points out cleere to me, That by the phrase. This house, hath a reference to the golden Candle-sticke in the 2 verse, which is the Church, *Zion* or house of God, for there is no other house spoke of but this; as is likewise mystically held forth in the chapter before, which is the voyce of the Father unto Christ the Anointed, under the name of *Joshua*, the high Priest. If thou wilt walke in my wayes and keep my charge, Then shalt thou also judge my house, and I will give thee places to walke in among these that stand by. Here now o, *Joshua*, the high Priest (that is, Christ the Anointed) thou and thy fellowes that sit before thee: for they are men wundred at; that is, the Saints or house of God in whom the Anointing dwells. The foundation of this house, the hands of Jesus Christ hath laid, and his hands shall finish this Temple and City building.

Therefore God the Father, makes a boasting exaltation over all enemies of Christ, that rises up to hinder him in building Gods spirituall house, the Saints; as *Samballat* and *Tobia*, rise up to hinder the building of literall Jerusalem who art thou o
great

Zech. 3. 7.
3.

great M
thalt bee
O grea
darknes
all be t
heelcs,
hold
branch,
The
our view
he call
stand b
are the
Jesus t
head d
the nar
the nar
chiefe
The
Saints
to the
up Go
to be j
with
rupt fl
ty to
chang
beaut
No
many
in re
body
Anoin
the A
ly be
teper

great Mountain before Zerubbabel, thou shalt become a plain; that is, who art thou, O great wisdom and powers of the flesh, and darkness before Christ my Sonne? ye shall all be trod under his feet, nay, his very heeles, shall stamp you downe: For behold I will bring forth my Servant the Branch, and he shall break the Serpents head.

Zech. 3. 8.

Then God goes one to hold forth to our view, his two faithfull witnesses; which he calls the two Anointed ones, which stand by the Lord of the whole earth, which are the Branch; that is first the man Christ Jesus the Anointed, for in him the God-head dwells bodily and he is pointed out by the name *Joshua*, the High-priest; and by the name Zerubbabel, as being the first and chiefe witnes.

Esa. 60.

22.

Col. 2. 9.

Then secondly, his mysticall body the Saints, which being united to him, and he to them, by the same Anointing, makes up Gods Branch; And these are pointed out to be *Joshuas* mysticall body, that was clothed with filthy Garments in the dayes of corrupt flesh, before God caused their iniquity to passe away, and clothed him which change of Garments, that is, which the beauty of the Anointing.

1. Ioh. 2.

27.

Zech. 3. 4.

Now mind this, that though the Saints be many perticular persons, yet as they stand in relation to Christ, they are but one body, knit together by that one Spirit the Anointing: and Jesus Christ as he is called the Anointed of the Father, cannot properly be called a perfect man; if he should be separated or stand at a distance from the Saints

Saints

Saints, his body and spirituall house : therefore the Apostle joyns head and members together, and so make up one compleat Christ or Anointed, in Eph. 4. 13. and 1 Cor. 12. 12. as you may reade.

And these I conceive to be Gods two faithfull witnesses, the man, or childe Jesus; Who is the head and chiefe witnes; and the City Zion, who are Anoynted with the same Spirit, every one which that measure, as God is pleased to divide to every one his portion as he will, according to the measure of the gift of Christ.

And these two witnesses, stands by the God of the whole earth, in proving in there own experience, this to be a truth, that the seed of the woman shall breake the Serpents head : and there are none that acknowledges the Father and bears witness to him herein, but only these two, against all the world. and *Babylon*; All others, wonders after the Beast, flesh and self; But these only whose names are written in the Booke of life, admires God, and makes there boast only in him continually. But Jesus Christ the head, he beares witness by the power of the Father in him: The Father that dwelleth in me, saith Christ, he doth the works; And the Saints they beare witness by the power of Christ, which is the Father likewise that is in them, as in him; But the Saints receives this power at the second hand; for the Anointing that was powred upon the head Christ Jesus, fell downe to the Skirts of his Garments, and so his meane member perraks of that Anointing, & by his power

Ioh. 14. 10.

Psa. 133.
2.

power
him the

The
my, Tha
his flesh
flesh of
saith he
If any
out of
enemie
on this

Now
which
nesses,
out of t

For
of the M
it is no
prisons
sus him
with the
brightn

An
mighty
with the
Which
thened
saith :
was take
wise in
live in
Brim-st
a deep
gnawed
is as ter
of Brim

power the Saints doth al things, and without him they can do nothing.

The Spirit of God gives a second testimony, That the two witnesses are Jesus Christ in his flesh : and Jesus Christ spiritually in the flesh of Saints ; and can be no other. For *Rev. 11. 5.* saith he in the 5. verse of 11. Revelation. If any Man will hurt them, fire proceedeth out of there mouth, and deyoureth there enemies. And if any will hurt them, he must on this manner be killed.

Now marke, this is one part of honour which the Father hath given his two witnesses, to kill enemies by fire that proceeds out of their mouth.

For when *Paul* spake of the destruction of the Man of Sin, or misterie of iniquity, it is not to be done by an earthly power, of prisons and punishments. But the Lord Jesus himself, saith he, shall consume him with the Spirit of his mouth, and with the brightnes of his coming. *2 Thes. 2. 8*

And in the great Battel of God Almighty, when Christ and his Saints Fought with the Beast and the Kings of the earth. Which is the wisdom of the flesh strengthened by Humane Authority, the Text saith : That the Beast and the false Prophet was taken (as other places say ; God takes the wise in there craftines) and they were cast alive into the lake of fire burning with Brim-stone, that is, they were Plunged into a deep Vexation of Spirit, so that they gnawed their tongues with anger. Which is as terrible to that proud Spirit, as a fire of Brim-stone to tender flesh. And the

remnant were Slain; with the Sword that proceeded out of the mouth of him that sat on the horse.

By remnant, I conceive, is meant the Common people, that were deceived by the learned wisdom of the Beast: but when she was destroyed, first, that was the main upholder of deceit. Then the people were undeceived and convinced, by the Word of truth in the mouth of the Anointed, and where as they wondered after the Beast, now they admire at the wisdom and power of Christ: for the word of his mouth, is a sharp two Eged sword; and when that appears, no Policy or strength of flesh, can stand before it, which would make void the counsell of God, by her directories; and blessed reformation as the flesh called it.

Therefore if any will hurt Gods two faithfull witnesses, that is, If any will deny them or their testimony, and turning them and their witness into a lie, as all ungodly Men doe, turning the grace of God into wantonnes; and so making void Gods eternal counsell in their thoughts, words, and practises, in far as lies in them; after this manner they shall be destroyed: that is, not by prisons whips, or punishments of men; not by any Carnall weapons. But by the Spirit of truth, that proceedeth out of their mouth.

Every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, and this is that Spirit of Anti-christ, whereof you have heard, that it should come,

Rev. 13. 3

Rev. 1. 16

3. 2. 3. 1

Jude, 4.

1 Ioh. 3. 4.

come, a world.

He t
niest in
is Antich
they be
a knowl
virgine;
heln.

Bar th
the Anoi
Saints:
nighteou
one snigh
are his lo
World.

And i
Christ de
rule in t
freely ac
off and c
ne to affi
kinde,
doch rule
to the m
this sens
denies C

And v
harc God
Anointm
Witness
Witness
yet they
Saints,
Christ in
ny in the
31 701

come, and even now already it is in the world.

He that denies the Anointing to be manifest in the flesh of the parson, Christ Jesus, is Antichrist: but this none denies, if any do, they be very few: for all sorts of professors, acknowledge Jesus Christ to be born of the virgine, and to be a man, and to come in the flesh.

But there are but few that confesseth, that the Anointing, is manifest in the flesh of Saints: or that Christ who is the Lord our righteousness, doth rule in believers, from one single person to the whole City, which is his body, scattered up and down the World.

Eze. 11. 16

And if they doe confesse this, yet when Christ doth manifestly appear to dwell and rule in the flesh of his Saints, they will not freely acknowledge it; but presently stand off and call it a delusion, or blasphemie for a man to affirme, that the same Anointing for kinde, as was in the flesh of Jesus Christ, doth rule and dwell in their flesh, according to the measure of the gift of Christ: and in this sense there are many Anti-christs, that denies Christ to be come in the flesh.

Eph. 4. 7.
1 Cor. 12.
12.

And what doe these Anti-christs doe, but have Gods witnesses, or deny that power the Anointing, which God hath given to his witnesses: or if they acknowledge the one witness, to wit, Jesus Christ after the flesh, yet they deny the second witness, the Saints, which is Christs mysticall body; or Christ in his Spirit, manifesting this testimony in their flesh, as he did in his own person,

Rev. 11. 3

son, That the seed of the Woman should bruise the Serpents head.

But he that believeth on the Son of God, hath the witnes in himself: That is, he that believeth in whole Christ, head and members, a perfect man, consisting of divers members, hath the witness in himself, the truth is in him, as it was in Jesus: But he that believeth not God, hath made him a lyer, because he believeth not the record that God gave of his Son.

1 Joh. 5. 10

Then farther, God proves Christ in his two fold appearance, that is, in his own person, and in flesh, or persons of his Saints, to be his two Witnesses; for saith he in the six verse of the eleventh chapter of the Revel. These have power to shut Heaven that it raine not in the daies of their prophesie; and have power over waters to turn them into blood; and to smite the Earth with all plagues as oft as they will.

Rev. 11. 6

By Heaven, I conceive may be understood either God himself, or his Church: If we understand God to be that Heaven, that the Witnesses have power to shut that it raine not in the daies of their prophesie, then I conceive the meaning is two-fold, thus, first, they have power to stay the hand of God, from raining & powring down destruction upon the Beast all the daies of their prophesie, because God hath said, they shall prophesie in sackcloth one thousand two hundred and sixty daies. So that God hath given the power of destroying the Beast out of his hand; or hath tyed up his power till that time be accomplished; for it is their time of prophe-

prophecie
of raining
by his wo
ome.

And
a spring a
sufferings
Saints, an
according
nies and
hand: and
be comfort
their eye
complish
gives mu
to poor c
ings.

But
Heaven,
down ju
daies of
rained d
tebellio
a deluge
wicked
this pow
Jesus Ch
death.

And
bought
the han
God sh
execute
the han
mitted
is all, a

prophesying in sackcloth: it is not Gods time, of raining down wrath as yet: because God by his word hath limited himselfe to such a time.

And truly hear our God points out such a spring as may refresh his People in all their sufferings. To consider the sufferings of the Saints, and the enemies cruelty; is not acted according to the will of the enemy; but enemies and Saints, and troubles, are all in Gods hand: and enemies shall dye: the Saints shall be comforted, and all teares wiped from their eyes, when Gods appointed time is accomplished, and not till then: surely this gives much strength of peace and patience, to poor children of God, in their sufferings.

But secondly, They have power to shut Heaven, or to stay Gods hand from raining down judgement upon the Beast, all the daies of their prophesie; as some times God rained down a deluge of water to drown the rebellious World: and sometimes he rained a deluge of fire, as a plague to destroy those wicked people in *Sodom* and *Gomorah*. And this power is in the hand of the Anointed Rev. i. 18. Jesus Christ; for he hath the power of hel and death.

And the reason is this, Jesus Christ hath bought out this power by his blood, out of the hands of offended Justice: For now as God shewes no mercy out of Christ, so he 1 Cor. 6. 20. executes no act of wrath or justice, but by the hand of Christ: for the Father hath committed all judgement to the Son; and Christ is all, and in all. Christ hath the Key of life

and death, he can either binde or loose; destroy or save: Therefore it is said, That the Witnesses have power to shut Heaven, or the hand of offended Justice, that it rain not down plagues: And they have power to open Heaven, and to smite the Earth with plagues as oft as they will.

Or secondly, If by Heaven, we understand the Church, which I rather adhere too: then *Rev. II. 6.* I conceive the meaning is this, The Witnesses have power from God to prophesie in sackcloth one thousand two hundred and sixty daies, and there shall not be showers of divine discoveries; whereby the Beast shall be utterly consumed all that time, onely she shall be plagued now and then, by those divine discoveries, like drops of raine, so often as the Spirit of truth, the Anointing which rules in the Witnesses, please.

And by these few discoveries of divine truths from God, too, and in the Church, the carnall inventions of the Beast shall be discovered to be evil, and made void thereby, and the Beast, or subtiler self, shall be put to her shifts, to invent new deceits every age against Christ, which doth plague this carnall earth mightily. *Rev. 16. 8.*

But the Witnesses have power to shut Heaven that it rain not. That you may see into the mystery hereof. By Rain, I understand two things, by which the Beast is destroyed quite.

First, When discoveries of God, and manifestations of the brightness of the Anointed Jesus Christ, appears in every member of the Church, like a shower of raine, that

swe
vent
Ear
ledg
the S
not
wisd
befo
swor
by h
made
to he
taugh
shall
Chur
cover
Witn
plishe
then
Beast
stroy
numb
spread
wer o
shoar
numb
Chur
God, a
way th
practi
the be
For
ses fac
earth
lation

sweeps away the refuge of lyes, or fleshly inventions before them, as *Isaiah* saith, The Earth (or Saints) shall be filled with knowledge of the Lord, as the waters covers the Sea; for now the darknesse of men, cannot stand before the sight of God, nor the wisdom of the corrupt flesh, cannot stand before the wisdom of God; and this is that sword that is in the mouth of Christ, whereby he destroyes his enemies, and this shall be made good, when the Church shall not need to be taught by any man, but shall be all taught of God; and by that same Anointing shall know all things. But Heaven, or the Church, is shut up from these plentiful discoveries, till the time of the end, that the Witnesses sackcloth prophesying, is accomplished; but when that time is finished, then this rain shall appear, whereby the Beast with all her fleshly deceits shall be destroyed.

Isa. 11. 9.

2 Thes. 2. 8.

1 John 2. 20. 27.

Jer. 31. 34

Secondly, By Rain, I understand the number of Saints that shall increase and spread like the multitude of drops in a shower of rain, or like sands upon the Sea shoar; so that their number shall over-top the number of Babelous citizens: And so the Church being full of the righteousness of God, and discoveries of Christ, shall sweep away the City Babylon, with all her beauly practises and fleshly inventions. And hereby the beast shall be destroyed.

Hos. 1. 10.

For whereas, all the daies of the Witnesses sack-cloth prophesying, and death, The earth (that is the flesh of men, and conversation of men) was full of drinelle and un-

fruitfulnesse before God, in every thought, word and worke, by reason of the beast, or wisdom of the flesh that ruled in them, and promoted self.

Now by this Raine, the earth or flesh of man, is filled with fruits of righteousness and truth. I mean, by the plentiful discoveries of truth, or brightness of Christ, and by the plentiful increase of the Saints, the destruction of the Beast, or the Serpents head in flesh is broken and consumed. And that there shall be such increase of Saints in the later dayes, the prophesie of *Hoseah* makes it manifest; for when God cast of litteral Israel, He promised the large increase of spiritual Israel, which are believing Jewes and Gentiles that shall bee like the sands on the Sea shoar in the day of Christ.

Hof. 1. 10.

But the Witnesses have a power to shut the Church, or Heaven, from raining in this kinde, til their prophesie be ended; as GOD appointed: And then (I believe) there shall appeare plentiful manifestations of Gods love in the Church, to the increase of their number, and to the increase of their spiritual enjoyment of God. And likewise there shall appeare hereby even plentiful manifestation of justice and wrath upon the beast and wisdom of the flesh, to its utter overthrow. And these manifestations of love and justice, shall appeare like a shower of raine, sweeping away the refuge of lyes before it.

Is. 28. 2. 17

And yet further in that sixth verse, They have power over waters to turne them into bloud.

By

By v
the inv
the pow
against
to prov
and co
lyer ;
Woma
hence
to find
directi
to obs
liable
they m

By
into th
lon; th
mity i
and a
from
bloud
die fo
Sea d
and b
and p
gainst
more
Angel
hearin
acco
those
and t
seven
the A
lived
got f

By waters, first of all I conceive are meant the inventions, actings and appearances of the power and wisdom of the flesh, arising against the testimony of the two Witnesses, to prove their testimony false. For the devil and corrupt flesh would faine prove God a lyer; and would not have the seed of the Woman to break the Serpents head. And hence doth arise such a deal adoe among men to finde out a way to worship God, and give direction to others, and to enforce people to observe those directions, or else to stand liable to humane punishmants; as though they must help Christ to save sinners.

Gen. 3. 15.

But when the Angel powres out his Viall into the Sea, fountains and waters of Babylon; that is, upon the very spirit of subtil enmity it self, and upon all the carnal wisdom and appearances that have flowed therefrom; and caused them to become like the blood of a dead man: that is, to corrupt and die for ever. And every living soul within the Sea dyed. That is, All the strength, glory, and being of the Beast, dyed. And the place, and power, fleshly wisdom, and actings against Christ and the Saints was seen no more: And this suits with the oath that the Angel swore in Daniels hearing, and in Johns hearing likewise. That when the Beast had accomplished to scatter the holy People, all those things in the vision, should be finished and time should be no more. For when the seventh Angel had powred out his vial upon the Ayre; or the element wherein the Beast lived, which is a humane magisterial power, got from the Kings of the Earth, when they

Re. 16. 3.

Dan 12. 7.

Re. 10. 6.

Re. 16. 17.

Re. 17. 2.

and

and shee committed spirituall fornication together : after that God had limited the Beast a time to reign in ; then there came a great voice out of the Temple of Heaven : That is, from Christ, saying, It is done. And in that day, saith God, I will make a Covenant of peace for Israel; and I will break the bow, and the sword, and the bartel out of the Earth; and make them lye down safely: And there shall none hurt in all Gods Holy mountain any more, as the Beast hath done hurt.

Hos. 2. 18.

Isa. 11. 9.

But secondly, When these Waters are applied to Nations, Kindreds, Tongues, and Peoples, as they be, for saith *John*, The waters which thou sawest, whereon the Whore sitteth, are peoples, and multitudes, and nations and tongues.

Re. 17. 15.

Then they point out unto us those people, men and women, in whom the flesh rules, in al her self-actings and inventions against Christ. And in either of these senses, that is, either the multitude of fleshly inventions arising from the spirit of self love; or the multitude of people in whom the flesh works so powerfully; or both these joynd into one body, makes up the City Babilon.

Ephe. 2. 2.

And all those phrases, as *mystery Babilon, Beast, Whore, and Mother of harlots, and abominations of the earth*, are to be applied here unto.

And when the waters are thus turned into blood by the testimony of Gods two witness; that is, the wisdom, inventions and actings of the flesh are now destroyed, and proved evil; and the men in whom this wisdom

dome a
and cor
the se
hath b

I
Thou a
which
thus ju
of Sai
ven th
thy,

fest,
two-fo
spirit,
faithfu
creatu

Wha

A
mean
fixy
God
most
then

thin

dome appeared against God, are ashamed and confounded; then it is manifest, That the seed of the Woman, Christ, the anointed, hath broken the Serpents head.

I heard the Angel of the waters say, Thou art righteous O L O R D, which art, which wast, and shalt bee, because thou hast thus judged; For they have shed the blood of Saints, and Prophets, and thou hast given them blood to drink, for they are worthy,

Rev. 16.
5. 6.

And by these phrases, thus made manifest, it appeares, That Jesus Christ in his two-fold appearance, in the flesh, and in the spirit, as hath been declared, are Gods two faithfull Witnesses, and can be meant of no creature.

CH A P. III.

What is meant by one thousand two hundred and sixty dayes: which is the time given to the two Witnesses to prophesie in, Cloathed in sack-cloth.

And now I come to the third petition, far to be minded: that is, To shew the meaning of the thousand two hundred and sixty daies, which is the time given them of God to prophesie in; And When they must bee slain; And Who it is that slayeth them.

In handling of this, I shal observe three things in Prophecie,

First,

Gen. 3. 15. First, to Propheſie, is to fore tel, either in plain or dark language, what hereafter ſhall come to paſſe: And this did God the Father, when Hee ſaid, The ſeed of the Woman ſhall breake the Serpents head: And this is both a Promise and a Propheſie.

Mat. 13. 35. Secondly, to Propheſie is to make ſuch things plaine and eaſie to the underſtanding of others, which appeared dark and hidden before: and this did Jeſus Chriſt when hee made the myſteries of the Kingdome of God plain and eaſie to the underſtandings of his Diſciples, which were ſpoken in dark ſayings to others: and this is Goſpel miniſtry by the Spirit of truth.

1 Pet. 4. 13. Thirdly, to Propheſie, is to give teſtimony or prooſe of ſuch things to be true by experimental diſcoveries, which God hath promiſed, or fore-tould heretofore ſhould come to paſſe in the later daies: and this did Jeſus Chriſt, when he by his death and reſurreſtion, did experimentally prove himſelf to be the ſeed of the Woman that broke the Serpents head. And ſo the Spirit of Chriſt in the conversion of ſinners to God, do prove likewiſe by many clear experiences, that thoſe ſinners ſo taken up to God, are part of that ſeed of the Woman, in whom the Serpents head is broken.

Rev. 11. 3. And they ſhall Propheſie in ſack-cloth (ſaith God) and ſo they doe.

Eſa. 53. 6. 7. For fiſt, All thoſe abuſive ſlanders, mockings, oppreſſions and death, which was laid wrongfully upon Jeſus Chriſt (for his enemies confeſſe they found no fault in him, and yet they would crucify him) doth not all this

this ſhev
ing, or
conditio
world,
Fathers
diction o
world,
him,
The W
alſo.

Sec
of ſome
And di
in Heav
forme
curſe d
might
ners f
darkne
weepi
like p
dwell
Him t
thus t

Th
cloth
pent
He is
time
elcie
His

A
whe
mon
to b
in t

this shew a cause, time and hower of mourning, or wearing sack-cloth. And this was the condition of Christ whilest hee was in the world, bearing a visible testimony to his Fathers councell. And this is the same condition of his Church; for as hee was in the world, so are they: The world knew not him, neither doth the world know them: The World hated him, and it hates them also.

Secondly, sack-cloth, implies the absence of some freind, plenty, honour, comfort, &c. And did not our Lord Christ leave His glory in Heaven, and came and toke upon Him the forme of a servant; nay, took upon Him the curse due to sin, which is death: that Hee might break the Serpents head, and free sinners from the bondage of that power of darknesse? And doth not His Church goe on weeping, carrying their Sheaves with them, like pilgrims and strangers, looking for a dwelling place in God; and waiting upon Him til Hee wipe away all teares &c. And thus they Prophesie in sack-cloth.

Thirdly, Jesus Christ Prophetieth in sack-cloth, while his heel is bruised by the Serpent and his seed; for in all their afflictions He is afflicted with them: Therefore it is a time of mourning to Christ, to see such cruelties and oppressions to bee inflicted upon His Church, whom He doth so dearly love.

And it is a sack-cloth time to the Church, when they see the name, the truth, and testimony of their Lord Christ whom they love, to be blasphemued, rejected and persecuted in the World.

And

Job. 3. 1.

Phil. 2.

6, 7.

R. 7. 17.

Gen. 3. 15.

Pf. 83. 2.

And now I shall observe the time; That God hath given his witnesses to Prophecie in. And that is 1260 daies.

This number of 1260 daies, is to be understood, as I conceive, in a two-fold sense, yet both pointing out the misterie of God: the first, more literall, the second more mysticall.

As first I conceive, that these 1260 daies, are reckoned according to the daies of a Week, that our Saviour Christ Jesus, did bear witnesses to his Father from the time of his Baptisme and descending of the Spirit upon him; to the day that he was Crucified.

Luke. 2.

For he began his visible testimony, That he was the Sonne of God, when he was supposed to bee about 30 years of age, as Luke speaks; and we read not of any thing that he did, till this time that he was Baptised, and the Spirit was descended upon him.

And from that time, till he was Crucified, as I have gathered by books, it was supposed, to be about 3 years and a half, which is about this accompt, which the Spirit calls 1260 daies, according to the daies of a Week: it is but about 17 daies difference.

The like number of daies, is spoke of in the 12. Revelations: And the Woman fled into the wilderness, where she hath a place, prepared of God 1260 daies, This I conceive, was the same Term of daies, according to the number of the daies in a Week, That our Saviour did Prophecie, here in the world among Men.

And this points out unto us, the time of

of the
Michael
man, A
darknes
Adam:

For if
have ma
there T
Conquer
But Jesus
inned, no
his witne
Serpents
nes to hi

Now
Church v
stand,
but silen
little tim
gels, Sain
great E
Christ.

But w
oy, he
and his
him, an
Revel.

And th
that is,
the Spirit
did over
death W
Then th
ven, in th
now is co
Kingdom

Prophecies fulfilled.

47

of the Battel; that was fought, between
Michall our Prince, The seed of the Wo-
man, And the Dragon; or the power of
darknes ruling in the corrupt Posterity of
Adam:

Rev. 12.

7, 8, 9.

For if the Serpent and his seed, could
have made Jesus Christ to have Sinned, by
there Temptations; then the serpent had
Conquered him, and had broken Gods head.
But Jesus Christ held out to the end and
sinned not, as he that saw it bore witnes, and
his witnes is true; therefore he broke the
Serpents head, and became a faithfull wit-
nes to his Fathers counsell.

Ioh. 19.

35.

Jer. 3. 15.

Now all the time of this Battel, the
Church was kept by the power of God, at
a stand, And there were no voices heard,
but silent for the space of half an houre, that
little time of 1260 dayes: and God and An-
gels, Saints and Men, were spectators of this
great Battel between the serpent and
Christ.

But when Christ had finished his testimo-
ny, he laid down his life, and the serpent
and his seed, thought they had conquered
him, and began to rejoyce and make merry
as Revel. 11. 10.

Ioh. 19. 20

And then it was made manifest in Heaven,
that is, In and to the Church, by the Father,
the Spirit of truth, That Christ by death,
had overcome him that had the power of
death Which was the devil.

Heb. 2. 14

Then there was heard a loud voyce in Hea-
ven, in the Kingdome and Victory of Christ,
now is come Salvation and strength, and the
Kingdome of our God, and the power of
his

And now I shall observe the time; That God hath given his witnesses to Prophecie in. And that is 1260 daies.

This number of 1260 daies, is to be understood, as I conceive, in a two-fold sense, yet both pointing out the misterie of God: the first, more literall, the second more mystical.

As first I conceive, that these 1260 daies, are reckoned according to the daies of a Week; that our Saviour Christ Jesus, did bear witness to his Father from the time of his Baptisme and descending of the Spirit upon him; to the day that he was Crucified.

Luke. 2. For he began his visible testimony, That he was the Sonne of God, when he was sup-
23. posed to bee about 30 years of age, as *Luke* speaks, and we reade not of any thing that he did, till this time that he was Baptised, and the Spirit was descended upon him.

And from that time, till he was Crucified, as I have gathered by books, it was supposed, to be about 3 years and a half, which is about this accompt, which the Spirit calls 1260 daies, according to the daies of a Week: it is but about 17 daies difference.

Rev. 12. 6. The like number of daies, is spoke of in the 12. Revelations: And the Woman fled into the wilderness, where she hath a place, prepared of God 1260 daies, This I conceive, was the same Term of daies, according to the number of the daies in a Week, That our Saviour did Prophecie, here in the world among Men.

And this points out unto us, the time of

of the B
Michael
man, A
Barknes
Adam:

For if
Ive made
there Te
Conquere
our Jesus
inned, no
his witness
serpents
es to his

Now
Church w
stand,
out silent
little time
els, Saint
great B
Christ.

But w
y, he
nd his se
im, an
Revel.

And th
is, I
be Spirit
d over
eath W
Then th
en, in th
ow is co
ingdom

Prophecies fulfilled.

47

Rev. 12.

7, 8, 9.

of the Battel; that was fought, between
Michael our Prince, The seed of the Wo-
man, And the Dragon; or the power of
Darknes ruling in the corrupt Posterity of
Adam:

Ioh. 19.

35.

For if the Serpent and his seed, could
have made Jesus Christ to have Sinned, by
these Temptations; then the serpent had
Conquered him, and had broken Gods head.
But Jesus Christ held out to the end, and
sinned not, as he that saw it bore witnes, and
his witnes is true; therefore he broke the
serpents head, and became a faithfull wit-
nes to his Fathers counsell.

Jer. 3. 15.

Now all the time of this Battel, the
Church was kept by the power of God, at
stand, And there were no voices heard,
but silent for the space of half an houre, that
little time of 1260 dayes, and God and An-
gels, Saints and Men, were spectators of this
great Battel between the serpent and
Christ.

But when Christ had finished his testimo-
ny, he laid down his life, and the serpent
and his seed, thought they had conquered
him, and began to rejoyce and make merry.
Revel. 11. 10.

Ioh. 19. 30

And then it was made manifest in Heaver,
that is, In and to the Church, by the Father
the Spirit of truth, That Christ by death,
had overcome him that had the power of
death Which was the devil.

Heb. 2. 14

Then there was heard a loud voyce in Hea-
ven, in the Kingdome and victory of Christ,
now is come Salvation and strength, and the
kingdome of our God, and the power of

his

Revel. 12.

10, 11.

his Christ, for the accuser of our Brethren is cast down, Which accused them before God, day and night, And they: (the Church) overcame him (the Serpent) by the blood of the Lamb (the death of Jesus Christ) And by the word of their testimony (the Father's promise that the seed of the Woman should bruise the serpent's head) And they loved not their lives unto death, (they would rather Die, as the Martyrs did, then they would deny this testimony of Jesus.

Gal. 5. 17.

One thing note here, That as the silence in Heaven for the space of half an hour, points out the time of the Battel between the serpent and Christ in flesh, so likewise it points out the spirituall combat between the Spirit of Christ and the flesh, or serpents power in every believer.

For so long as the flesh and serpent accuses their Consciences before God day and night, and every disobedient action, that will breake their peace is laid before them, they cannot Sing praises; but mourn bitterly, For as yet God hath given them no testimony of his love in pardoning of them, and of receiving them into his enjoyment: and this is the waiting time, or the half hours silence, till God give deliverance.

Joh. 8. 35.

Revel. 8. 5

But when the Anointing sets the poor souls free from these accusations by a satisfying discovery of his love, then their ardent voices of praises, and thundrings forth of thanksgiving to God day and night; even as the accusation formerly was day and night.

And truly here is great comfort to every parti-

particular member of Zion to know, that the wisdom and power of their corrupt flesh. Which fights against the Anointing, and accuses there consciences day and night before God; presenting God to be an angry God to them, when as indeed he is loving, yea and love it self to poor sinners: I say for them to know, That it is conquered and the life and power of it, is taken away *Ier. 23. 6.* by Christ, the Anointed, it is comfort.

And when Christ, who is the Lord our righteousness, is pleased to cast the serpent out of your flesh, and to take possession and dwell in you himself; then you shall be freed from all those accusations, and from the malice of the accuser, and be made able to sing by experience. *1. Cor. 3. 17.* *Col. 1. 13.*

Now is come salvation and strength, and the Kingdom of our God and the power of his Christ, to my soul, for the Prince of darkness, and powers of my flesh, that fought in me against the Anointing, or Spirit of truth, is now cast out; for God hath pardoned all my disobediences; and taken me into his owne rest: therefore honour and glory be to him that sits upon the Throne and to the Lamb for evermore.

And now the Dragon, being vexed and full of wrath, because he is conquered, and cast out of Heaven, (Even every particular member of Zion) he rules strongly still in the children of disobedience, or in the serpents seed in whom he dwells; And raises all such persecutions against the Church, out of whom he is cast: And in whom the Anointing rules: And of whom according to the

the flesh the Lambe Jesus Christ was born.

And as *Paul* spake of *Isaac* and *Ishmael* that he that was borne after the flesh, persecuted him, that was born after the Spirit even so it is now, he or they in whom the Serpent rules, persecutes him or them, out of whom the serpent is cast, and in whom the Anointing rules; Who is the Lord our righteousness.

But saith *John*, unto the Woman (or Church) was given two Wings of a great Eagle, that she might fly into the wilderness, into her prepared place, where she is nourished for a time, times, and a half time, from the face of the Serpent.

I conceive, that the soul by the wisdom and love of God, is carried into a condition of sensible Barrennes, both in herself and in others, in which condition the soul is under Gods protection from the face of the Serpent, so that this wilderness spoke of, is a very safe condition or a hiding place from the Serpent, wherein the soul is fed and nourished by God, and not by any creature for a time, times, and half time, that is the Church and every particular member is fed and protected by God all the several degrees of the dayes of the Beast, hath been shewed.

And here I shall minde two things. First what this Wildernesse is not. Secondly what it is.

First, when men are in a good conceit of their owne Wisdom, Learning, and Strength, as the Jews were, that thought

they had Error, truth it a deceive to kill h But Ch though Learning, est in S from tru Christ to Now thi the wil hiding before h

Or ag creature custome and thin lesse the to prefe Fountai conditio is before hand; f tures, and outward

But n or called fed, by the face things.

Fin Man is d mory, looks up

they had all knowledge to discern truth from *Iohn 7.*

Error, And therefore when Christ who is truth it self came to them, they called him a deceiver and a man of Errors, and sought to kill him, through that conceit of theirs: But Christ told them, that of all men, though they were the chiefe in humane Learning in those dayes, they were the deepest in Sin and in Errors, and the furthest from truth: because you say we see (saith Christ to them) therefore your sin remaines: Now this good conceit of A mans self is not the wildernes condition, it is not a safe hiding place from the Serpent, but it is before his face, or in his hand.

Iohn 9.41.

Or again, when Men suck content from creatures, as from mens Learning, gifts, customes, prayers, or formes of worship, and thinke they shal never have comfort unlesse they enjoy these outward helps; this is to prefer the broken Cisternes before the Fountains: And this is not the Wildernesse condition neither: for still the poor Man, is before the face of the Serpent and in his hand; for he seeks contentment from creatures, and not from God only, by resting upon outward helps.

But now secondly, when a soul is driven or called into the wildernes, where she is fed, by Gods speciall and loving care, from the face of the Serpent, we are to mine two things.

First it is such a condition, wherein a Man is dead, to all his own wisdom, memory, strength, Learning, actings, and looks upon all as Priviledges of no gain, but

Esa. 32.

12. 5c.

of weaknes and of drowse: without the Anointing, he cannot meditate, nor understand; till God come into him, he cannot speak; till God give utterance; he feels his heart barren of understand of love, of peace; he feels and sees nothing in him, but only a thirsting soul after God, whom his secret thoughts tells him is able to satisfie him, if he please but to manifest himself.

Can. 2. 3.

And secondly, as the soul sees a barrennes and death within it self, so likewise, is she dead to every thing without, she findes no comfort or strength from any man or creature; preaching, praying, and all outward formes are barren actions to this poor soul, because she sees the spirit absent. And therefore she cries, saw ye not my beloved him whose enjoyment I long after; I can take no delight in your company and societies, and in your actings, unlesse my God whom my soul loves, did manifest himself to me there.

1. John 1. 4

The experiences and writings of Prophets Apostles and Saints, are drie shels to me, and cannot comfort; unlesse God whom my soul breathes after, give to me likewise, some experience of his love, as he gave to them, and then I shall have joy; yea, and my joy then will be fulfilled, and not till then.

And here also the soul sees, and feels a barrennes, as if she were in the midst of an unfruitfull and drie Wildernes, where she sees nothing within, but a hunger starving soul; nor any thing without, round about but barren trees, as our Saviour sought
for

for Fi
this p
nothin
a secre
on him
longin
for the
yet.

And
into wi
the Lar
place,
very fa

Fir
care of
place,
in Gen
and wh
all Sion
ors, bu
and Bre
my God
Manna
sweet e

Seco
the soul
fore Go
never n
hath fir
her off
creature
whom f
to whon
that are
weaned
conceit

for Figs from the tree, But found none : now this poor man sees nothing in others , and nothing in himself to nourish him ; But only a secret hope of relief from God; waiting upon him with tears in his eyes till God come, longing to see him; mourning in his absence ; for the soul hath no sensible manifestation as yet.

And this I conceive is the Wildernesse, into which the Woman fled , and in which the Lamb feeds her: and this is a sure hiding place , from the face of the Serpent and a very safe condition , in two respects.

First, because God is now ingaged, to take care of this soul (for by Woman , in that place , I conceive is pointed out the Church in Generall and every particular believer , *Esaï. 32.* and what is made good to one soul is true in all Sion) she is now dead to all other protectors, but a live to God , she waits , she sighs, and Breathes after him , O when shall I see my God , when shall I be satisfied with the Manna Which is from Heaven , even the sweet enjoyment of the Anointed. *12. 15.*

Secondly , it is a safe condition, because the soul is now in a way of nourishment before God , from the face of the serpent; God never manifests himself to a soul , till he hath first emptied her of her self, and drawn her off for sucking Milk from the teats of creatures ; for saith God by the Prophet, whom shall I give understanding to ? And to whom shall I teach doctrine , but to them that are drawn from the Milk , and are *Esaï. 28. 9.* weaned from the teats of a mans own self-conceit and from sucking contentment from

Col. 3. 3. Mens Learning or inventions. And so saith the Apostle, you are dead to all things below God; but your life is hid with God in Christ.

This is a very safe condition for a poor soul (though she thinks not so; for she is now in Gods way that leads to true rest, And when God is pleased not only, to allure her and bring her into this Wildernesses, but begins likewise to speak kindly to her, and to manifest his love in lively and sweet discoveries, then the writings and experiences of Prophets, Apostles and Saints doth fulfill his joy; and he now sees their is no lie of the truth: that is, of the Anointing.

Hos. 2. 14.

1 John 1. 4.

1 John 2.

21.

But this Woman saith some, cannot point out a particular believer, but some thing more Generall, because it is said, That the earth helped the woman as you may read Revel. 12. 15. 16.

I conceive there is no scruple in this objection. He answer it briefly first, if the Magistrates, or the common people be this earth. as some think, then it follows, that if they help the Church in Generall they help every particular believer also. But I conceive that interpretation is to far below the spiritualnes; of this mystery, though they may be a truth in it not with standing. For God makes use of Magistrates and common people to help his Church and Saints against the serpens flood of malicious temptations.

Act. 5. 34.

Revel. 12.

But by earth I rather conceive is to be understood the humane body of Christ, which is made of the same earth that our bodis are, and this helps the Church, for by the blood of this Lamb, they overcome the serpent, and

and by
reade n

Now
into th
1260 d

And
length

is to li

horne o

called G

with G

ed, wa

daies in

trod un

so man

Mans li

God,

so man

For

even

dayes;

captivi

fore sai

1260 d

der-fo

Now

years a

with th

must li

to reck

3 daye

time th

some th

But

tearms

That is

and by this Lamb they are feed, as you may
reade more fully Revel. 7.9.17.

Now in the second place we are to look
into the mysticall meaning of this number of
1260 dayes.

And I conceive, they point out the *Dan. 7.8.*
length of time, that the Church of Christ, *21.*
is to lie under the captivity of the littel
horne or Anti-christian power, which are
called Gentiles; for they are not in covenant
with God. The time of the Battel, as I shew-
ed, was 1260. dayes, according to single
daies in a Week; And the holy City shall be
trod under the feet of the Gentiles, almost
so many years, according to the years in a
Mans life, this I conceive is one mystery of
God, I say almost, I do not say altogether
so many years, as the Battel was dayes.

For Christ will not have them to hold an
even proportion of years, to those 1260 *Mat. 24. 1*
dayes; But hath shortned the dayes of their *22.*
captivity for the Elects sake. And there-
fore saith God: the witnesses shall Prophesie *Rev. 11.*
1260 dayes, and the Gentiles shall tread un- *2.3.*
der-foot the holy City 42 moneths.

Now these 42 moneths, being just 3 single
years and half, beares a Proportion of time *Rev. 11.9.*
with the 3 dayes and half, that the witnesses
must lie dead: but I pray mark, we are not
to reckon, the forty two moneths, nor the
3 dayes, and half, to point out no longer
time then barely 3 single years and half, as
some thinks.

But I conceive, that God, by these *Dan. 11.*
tearments of time, points at a higher mystery: *36.*
That is, points out to us, 3 ages and a half

or 3 degrees of time and a half, that hee hath determined for the Beast to tread the holy City under-foot.

Therefore when the question was asked by one Angell in *Daniels* vision: how long shall it be to the end of these wonders? Another Angell swears by him that liveth for ever. That it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the Holy people, all these things shall be finished, *John* mentions the same terms of time.

So that now mark: I conceive these time, times, and a half; are 3 ages and a half, Which God can and will shorten as he pleases, as he hath promised: And the 42 months nor the 3 dayes, and half doth not hold a proportion of years, to the 1260 dayes, Which was the time of the Bartel; But they point out, 3 ages and a half of the Reigne of the Beast.

As the day and Reigne of the Dragon; the day and reigne of the Leopard, the day and reigne of the Beast with two horns which speak like a Dragon, the day and reigne of the Image of the Beast, Which I conceive is the half day: And by the names and descriptions of these Beasts and by the 3 dayes and half, or the divided time, as now it is, God points out the different workings of the wisdom of the flesh, and how she flies from one shape to another, as Christ comes into the heart of his Saints to discover her.

And that an age of a man is called a day, the scriptures makes it plain; as our Saviour said, *Abraham* desired to see my day: that is, the

the day
Moses
rule,
fore th

If ye
treads
look ti
she sits
confuse
looke
same c
opprei
gainst
some C

But
in glor
shines
whole
dome
shapes
hearts

multit
coveri
throw
no mo
nesses
Heaven
most h

The
the fle
which
or 3 d
grosse
was th
out of
Magist

the day and reign of Christ, so the day of *Moses*, or the age or time while *Moses* bore rule, and so here the day of the Dragon, before the devill tooke up any other shape.

If you desire to know the Beast, that treads you and the holy City under-foot: look first into your owne hearts: for there she sits; And after that ye have beheld her confused workings there against Christ, then looke into the world, and you shall see the same confusion of ignorance, pride, self love, oppression and vain conversation acted, against Christ, in States, in assemblies, and in some Churches in the world.

But when Christ comes in his brightness; *2.Thef.2.8* in glory light and beauty as the Sonne that shines from East to West, enlighting the whole earth. Then will this Beast or wisdom of the flesh be destroyed, in all her shapes and disguises, first in the flesh and hearts of Saints, And afterward through the multitude of Saints, and their manifold discoveries from God all her confusion shall be thrown down in the world and she shall reign no more: but the kingdom, yea the greatness of the kingdom under the whole Heaven, shall be given to the Saints of the most high.

Revel. 16.

17.

Dan.7.7.

The Beast or this powerfull wisdom of the flesh; or rather the serpent in flesh, which treads down the Holy City 42 months or 3 dayes and half, in her first day she is grosse and down right prophane, Which was the day of the Dragon, or magistracy out of joynt, as in the day of *Nero*, when Magistrates and people were all deceived; *Revel. 12.*
17,
But

But Satan finding he could not do mischief enough against Christ in this age, or day. **Rev. 13.2.** He changes his shape into an Angell of light, as in the day and time of setting up a Universall Bishop that should rule successively: but being discovered by the light of Christ to be very Hipocriticall, and full of abominations: this is the Leopard.

Dan. 8.25 She changes her self in her 3 day into reformed Episcopacy and appears by faire shews, of pretending peace, even more closely hipocriticall. But this day of hers likewise, being discovered to be a day of darknesse by the Lord our righteousness: this is the Lanib with two horns, &c.

Revel. 13. 11.14. She changes her self into her half day, or image, which is more closely hipocriticall, then the former, she being now hedged into a narrow compasse by Christ, and all her shifts are all most discovered so that every yong man of Christ, can point the finger at her and say that is she, That will not suffer Christ to reign King, Priest and Prophet in his own house; but will give him the name, but reign her self in those offices.

John. 15. 19. This is she that will not suffer Christ to choose his owne Church, out of the world; but she will choose for him; and Christ must either be content with a whole Parish, and a whole Kingdome, and so the whole world to be his Church, or else this Beastly whorish Spirit; will allow him no Church at all.

Luk. 10.24 This is she, that will not suffer Christ, to call, to gift and to send forth, his owne Ministers and servants, to work in his vine-yard but

but she
him: a
such m
able sch
he shal
men o
mens w
the Gos
ting, a
they hav
More
experie
speake
tends lo
First,
dome an
worship
or comp
give te
Christ is
people
I am cor
it is the
And
tends lo
ments an
part for
desire a
walk in
as Breth
of love
of their
the Ano
body tog
this like
it speak

but she will choose, and call, and gift them for him: and he must either be content, with such ministers as she ordaines, and counts able schollars and Orthodox Divines, or else she shal have none at all, Shepards and Fishermen or Tradf-men that are unlearned in mens writings, she will not allow to Preach the Gospell though Christ give them Anointing, and bid them speake the things which they have seen and heard from him.

Act. 4. 13.

20.

1. Ioh. 2.

20. 27.

More might be said here, but every mans experience can ad some thing: but I will speake two words more, to them that pretends love to Christ.

First, if their be any that by Humane wisdom and policie endeavours to set up the worship of God, or that by a humane law, or compussive power, will inforce others to give testimony to the Father that Jesus Christ is his Almighty power: Call you these people, or this Government what you will, I am confident it speaks like the Dragon and it is the image of the Beast.

Rev. 17. 2.

Revel. 13.

Esa. 29.

13.

And secondly, if their be any: that pretends love to Christ and yet in their judgments and practises are part for Christ, and part for the flesh. And though they do not desire a humane Law to enforce others to walk in their way, yet they will not owne as Brethren, nor with the tender embracings of love will not receive any: but such as are of their owne way and Judgment, though the Anointing which knirs Christs mysticall body together be manifest in them: call you this likewise what you will, I am confident it speaks like the Dragon, and is of the image

Revel. 13.

17.

image of the Beast, and part of the half day.

But ile speake one word of comfort to the Saints, your captivity under the Antichristian power, is come to the half day or half rime, and the Lamb will nourish and feed you before the throne, or under the eye and protecting care of God, in this half time; as he hath fed the Church with love and watchfull care, in the 3 dayes that are past; And the power of this Blaspheming horne, that will not acknowledge Christs testimony nor suffer others to acknowledge him, this day of his is and shal be shortned for the elects sake.

Revel. 16.

17.

Dan. 12. 7.

Dan. 2. 45.

Ier. 23. 6.

Revel. 11.

15.

Prov. 11.

10.

Psal. 97. 1

Rev. 19. 5.

And I believe ere long we shall here the Angell say, it is done her 3 dayes and half, or her time, times, and half time is now accomplished. And the stone which is cut out of the Mountrains without hands, even the Lord Christ our righteousnesse, shall destroy all the workings and kingdome of darknesse both utterly in the Saints, and likewise that Lordly power, that Satan exercised over them, while he trod them down under-foot the 42 months, And now Christ will reigne himself for ever and ever, for of his kingdom there shall be no end. And then the world shall see by experience, that word of Solomon to be made good. That when the wicked (that is, the flesh rules) the City mournes; But when the righteous (that is, Jesus Christ) rules, the City Zion rejoyces, and there is great shouting for joy among the Saints, when they can speake by experience and say
O Rejoyce, Rejoyce for the LORD

GOD

G O D

And

rise high

himself

the day

clear; e

it, Whic

formerly

saw it,

And

discover

ners; b

day in c

for Ada

the clos

And the

have be

ction to

the Son

and love

seed of

pents h

forth of

gladnes

when th

because

he had

day. V

hithert

dayes w

making

my day

serpent

was lo

A

Christ

G O D omnipotent Reignes.

And now doth the Sonne of righteousness, rise higher in the bright manifestations of himself upon the souls of his Saints, And *Zech. 3. 9.* the day of Christ begins to shine more clear; even, that one day: as *Zechariah* calls it, Which did appeare in the hearts of Saints formerly, for *Abraham* saw it, and *David* saw it, and rejoyced to see it.

And truly this day of Christ, this sweet discovery of the Fathers love to poor sinners; began to dawne upon the seaventh day in course after the creation of all things; for *Adam* sinned upon the sixth day towards the close of the day or cool of the evening, And then the seaventh day in course should have been a day of punishment or destruction to *Adam* for his disobedience: I but *Ioh. 19. 14* *Gen. 3: 8.*

the Sonne of our righteousness rises presently and love appeared in this promise that the seed of the woman should bruise the serpents head, and so stopped the breakings forth of wrath, and made it a day of joy and gladness unto lost sinners, And therefore *Ex. 12. 6.* when the Jews told Christ he was a sinner, because he had broke the Sabbath-day when he had but cured the lame Man upon that day. Why saith Christ, my Father worketh hitherto, And I work, that is: All the six dayes was my Fathers time of working, and making all things; But the seaventh day is my day, and now I worke, to bruise the serpents head, and to save that Which was lost. *Iohn 5. 17.*

And therefore I say: This one day of Christ; did dawn upon the seaventh day from

Zach. 3. 9. from the creation : and the Sonne of righteousness hath rose higher and higher ; in the discoveries of himself, or his Church: though the thick and cold clouds of flesh and self love ; both in our selves , and in the world hath darkned the beames of it from us.

I but now the winter is neer past , the sommer is come , the flowers appeares in the earth : that is , the glorious workings of the Anointing, in the Spirit of Saints , The time of the singing of birds is come , that is, all the Saints begin to sing *Hallelujah*, for the Lord God omnipotent reigneth within ; and begins to reigne in the world , And the voice of the Turtle is heard in our land, that is , the voice of the Lord Christ , our righteousnesses , is heard and teen to rule in our flesh : And now the Beast or wisdom and power of our corrupt flesh, or Serpent within us, is Wounded to death ; and thee shall reign no more.

And so by the multitude of Divine discoveries, selfe love and confusion shall bee destroyed in the flesh of Saints ; and their very flesh shall bee made that land of righteousness, even the branch of the Lords owne planting , the Inheritance of their Father, in whom the KING of Righteousnesse and KING of Peace shall dwell and rule for ever.

And by the multitude of these Saints whom Christ will raise up like drops in a shoure of raine for number. Al the opression, injustice , false shewes and formes of Gods Worship, shal all be destroyed in the world; and judgement shal ruine downe our streets like

Can. 2. 10.

11. 12.

Esa. 60. 5

21.

Ier. 23. 6.

like a
River.

earth
the fl
the po
presser
ing in
appoi
A
who f
ence i
in one
fleshly
magog
the bo
then f
manif
comes
delive
Fathe

Tb

N
n
be slai
ed the
they f
Beast

like a Stream , and righteousness like a River.

And though there be a people still on earth in whom the wisdom and power of the flesh dwells (as yet there must be) yet the power of it shall be kept under and suppressed by the power of Christ, the Anointing in the Saints, for a certain term of years appointed by the Father. *Revel. 20. 8. &c.*

And then he will let Satan loose againe, who shall stir up those children of disobedience in whom he dwells, to joine together in one minde and spirit of malice , and of fleshly wisdom and force, which is gog and magog, to destroy the holy City, the Saints, the body of Christ, and house of God. But then shall the wrath of the Lambe be made manifest to their destruction , and then comes the End , That the Sonne shall deliver up the KINGDOME unto the Father. *Ez. 38. 18. I. Cor. 15. 28.*

CHAP. V.

The Witnesses were to be slain when they had finished their Testimony.

NOW in the next particular , we are to minde the time when the witnesses are to be slain, And that is, When they have finished their testimony. As *John* speaks, When they shall have finished their testimony, the Beast that ascendeth out of the bottom lesse pit, *Rev. 11. 7*

pit, shal make war against them, and shal overcome them and kil them.

These two Witnessles (I conceive) may bee sayd to have finished their testimony when by manifest experience they have made it appeare, that the seed of the Woman hath broken the Serpents head, and so have proved the Word of the Father to bee true.

Mat. 4.

Heb. 2. 14.

And this they have done, for first, Jesus Christ in his owne person hee broke the Serpents head, when he trod under his feet all the subtile wit and power of the Serpent, and prevailed over all his temptations, so that Satan could finde nothing in him; And so by Death, over came him that had the power of Death; which was the Devil.

Secondly, Jesus Christ breakes the Serpents head in the Saints, When hee makes them able to speak out of experience, I was proud (saith the soul) now God hath made me humble: I was envious, now God hath made me love, even mine enemies: I loved and acted injustice, now God hath made me hate injustice and to love truth in my heart, and to act righteousness cheerfully. The flesh and the lusts of it ruled strongly in me, now holinesse rules in me, so that I can look back and see my strong finnes and lusts lye like dead enemies before me; and my heart rejoyceth in the Anointing, who hath given me the Victory.

And now I see, That the love, the self denial, the inward rejoycing of my heart to
Col. 1. 27. advance God above all things, is Christ, the Anointing

Anoint
blished

hid wit
glory o
my sigh
is broke
broken
my bod
rejoyce

For
in creat
tisfactio
contents
the enjo
glory in
truth I g
without
these w
mee.

To
death an
and feel
me; an
life, to
forth swe
soul, th
abundanc

But th
glory wit
words;
peake th
head is br
man and
thers wor
finished.

Prophecies fulfilled.

65

Anointing in me; the hope of my futer established enjoyment of God.

And this is my life, and this my life is hid with God in the Anointed. And in this glory of Christ, thus revealed in me, and to my sight and feeling, that the Serpents head is broken in me, in part, and shall bee quite broken at the resurrection, at the day that my body is raised out of the dust ; In this I rejoyce with joy unspeakable.

*1. Pet. 4. 13.
1. Cor. 15. 26.*

Formerly my life and joy was bound up in creatures; in riches, in friends, in self satisfaction, in my pride, covetousnesse, and contents of the flesh. Ah but now my life is the enjoyment of my God ; His wisdom I glory in ; His will, His love, His Spirit of truth I glory in. Not only to heare of these without by the voice of others, but to feel these working , dwelling and ruling in mee.

Iob. 42. 54

To heare that Christ was raised from death and from the grave , is joy. But to see and feel Christ the Anointing , raised upon me ; and to feel him who is the spring of life , to be opened in me, and to send forth sweet manifestations of God to my soul , this is much more joyous , and full of abundance of inward refreshments.

Phi. 3. 11.

Ioh 11. 35.

But the soul sees and feels more of this glory within it self, then it can relate in words ; And when once the Saints can speake this in experience, then the Serpents head is broke in them, the seed of the Woman and they seal to the truth of the Fathers word, And now their testimony is finished.

Rev. 2. 17

F

And

And this was *Pauls* case, while the Serpents power and head, ruled in him, he
1.Tim.1. was a blasphemer, and a persecuter, as
13. himself confessed; but when the power of God appeared to breake the Serpents head in him, then saith he, But I have obtained mercy, and by the grace of God am made to preach, to acknowledge and practise, that faith of God which once I endeavoured to destroy.

But when the witnesses had thus finished their testimony and proved the Word of the Father true in their owne experience, then the Beast that Ascended out of the bottomles pit, made war against them & killd them.

Now here mind first, what is this bottomlesse pit, I conceive it is the corrupt heart and flesh of Man; for there is no end of the pride, envie, ignorant self conceited subtilty; and hurtfull nature of it against Christ, the Prince of Princes, and being far below God.

For let a Man live ten thousand Million of years, and the sinfulness of his flesh will not lessen, but grow worse and worse, and rise Higher and higher, in wickednesse, against righteousness and peace, if Christ do but let him alone. So that the depth of this pit being so far below God, may be well said to be bottomlesse.

1.King,8. But this is spoke after the manner of
39. Men: for no Man can search the bottome of his heart; but God knowes the full depth of it; it is not a bottomelesse pit to him, though it be a bottomelesse pit to men.

Then secondly, minde, That the Beast that rises

rises
 doin
 int
 ing c
 so m
 their
 And
 of th
 ting
 there
 Beast
 daug
 M
 up o
 I con
 accus
 in,lik
 ousne
 Or
 dome
 vocat
 flowi
 Whic
 rance
 to do
 vaine
 accor
 fest, t
 the w
 this in
 them,
 power
 The
 bottom
 rit of
 disobe

rises up out of this bottomles pit, is the wisdom and power of it branching: it self forth into divers forms of Church Government, being contrary to Christ in every thing, and so makes war against Gods witnesses, in all their actings either inwardly or outwardly. And this beast or blind, subtil, hypocriticalnes of the flesh will not suffer Christ the Anointing to rule in the flesh, but she will rule therein, and over Christ too; this is the Beast which hath his seat in every some and daughter of Adam.

Now John speaks of a smoake, that rises up out of the bottomlesse pit: and this smoak I conceive, is either the inward inventions accusations and workings of the flesh within, like a cloud hiding the Sonne of righteousness from the soul as long as he can.

Or else it is the outward actings of the wisdom of the flesh, in hypocritie and provocations from men, Which is like an overflowing wave of powerfull wickednesse, Which drowns the souls of men under ignorance and darknes that they know not what to do, or else puffs up their mindes with a vaine confidence, that they worship God according to his word, when as it is manifest, they have not so much as the letter of the word to warrant their practises: and so this smoak becomes a strong delusion, to them, in whom the Beast reignes with power.

Then thirdly, minde, there is a King of this bottomlesse pit, and that is, Satan the spirit of darknesse that rules in the children of disobedience; or the Prince of the Ayre:

Dan. 9. 21.

25.

Revel. 13.

6, 7.

Revel. 9. 2.

2, 12.

11.

Revel. 12.

10.

2. Sam. 22

5.

Rev. 9. 11

Rev. 10. 6

Dan. 11.
38.43.

Revel. 16.
17.

Col. 1. 13.

2. Tim. 2.
26.

1. Thes. 2.
12.

Col. 1. 12.

Rev. 11. 7

The Ayre, I conceive is the element where-
in the Beast or whorish spirit lives; and
that is: either the time Which God hath gi-
ven her to reign in or else the humane com-
pulsive, and coercive power, exercised by Sa-
tan, against Christ and his Saints: compelling
the Saints to forsake the spirituall way of
Christ: and to honour the God of forces, and
of Silver, and Gold, Which they know not
as *Daniel* speaks. For take away this power
or let but the Angel power out his violll up-
on this Ayre, and the Beast dies, her time
sdone, or accomplished.

So that here is the bottomlesse pit:
The corrupt flesh: Then the Beast that
Ascended out of this bottomlesse pit.
And that is: The wisdom of the flesh Which
is enmity against God. And then here is
the King of this bottomlesse pit. Even Sa-
tan or the universal power of darknesse that
leads poor finners captive at his will.

And yet these three are but one power
of darknesse in three discoveries, fighting and
making war against Christ, & his testimony;
But the Anointed will destroy this power of
darknesse; and translate his mysticall body
into his own Kingdome of light and liberty.

And when they had finished their testimo-
ny. The Beast shall make war against them,
and shall overcome them and kill them.
Before I proceed it is needfull to clear
one scripture of *Daniel* that may raise a
scruple: In that which I have already writ:
it appears that God said the Witnesses
should Prophesie in sack-cloth 1260 dayes.

But when one Saint speake to another
Saint,

Saint, and asked how long shall be the vision of the daily sacrifice and the transgression of desolation to give both the sanctuary and the host to be trod under-foot? The Angell answered unto 2300 daies. Then shall the sanctuary be censed. Dan. 8. 13. 14.

Now this time of *Daniels* vision was 14 Generations (except the 70 yeares captivity) before Christ came: therefore I conceive, that this 2300 dayes, doth point out so many full yeares, that the Church partly of the Jews, and partly of the Gentiles shall lie under the captivity of the blaspheming horne, in his severall shapes.

And so points out the oppressions of the Church of the Jews the destruction of the City Jerusalem, and the destroying of the Temple, And all those wastings of the Church (both before Christ came) among the Jews (And since Christ came) among the Gentiles, And so comprehends the Tyranny both of the Dragon (corrupt Magistracy) And the Tyranny of the Beast (the Anti-christian Dan. 8. 17. 19. 20. &c shapes) over the holy City, from the end of the 70 yeares captivity in Babilon, to the time of the end, that the Beast shall reigne no longer.

And I belive that this 2300 dayes are a full number of yeares, that the Church of the Jews and Gentiles, have suffered and must suffer under the serpents power, till the appointed time be finished from the end of the 70 yeares captivitie: for when *Daniel* asked the Angell, what should be the end of these things he said, go thy way *Daniel*, for the words are closed up and sealed, till Dan. 12. 9.

the time of the end, pointing out to us that the Jews were yet to suffer many things before the Gentiles be called.

Revel. 22.
10.

But when God speaks, that his witnessess shall Prophesie. 1260 dayes, and that the Holy City or the host, shal be trod under foot 42 months; Which are one and the same Term of time as hath been shewed; I believe he points out the direct time of captivity that the Church of the Gentiles shall undergo under misterie Babilon, or the blaspheming horn. And therefore when the Angell was shewing the vision of these things to *John*. Saith he, seale not the sayings of this Prophesie, for the time is at hand: or the time of the 1260 daies are upon the beginning, and the time of the Jewish Church is come to a period.

Revel. 11.
15.

And as God was pleased to shew unto *John* the beginning of those 1260 dayes captivity, so I belive, God is pleased to shew his Servants now, that these 1260 dayes, are very neer an end. And that the kingdoms of this world shall become the kingdoms of Christ, and he shall take to him his owne power and reigne for ever and ever. Even so come Lord Jesus.

I shall now proceed; hither to we see who it is that kills Gods two witnessess, Even the wisdom and envious power and policy of corrupt flesh: that would be as God, and sit in Gods Temple, and rule over all that is called God.

The corrupt wisdom, blinde zeal, and meritorious actings, is forcibly pressed upon the Saints, by the flesh; before the believing

ing in
God
nours
that
strive
power
prepa
means
comfo
nor th
waitin
the fle
you s
in oth
tue G
tion,
we dis
him in
upon
(or fle
decla
the bla
for the
and ha
and th
to the
them u
the rig
falls i
Beast i
killing
ther is
raise th
kingde
no ene

ing in the free grace and love and gift of God, yea, the flesh honours it self and dishonours God, and all that worship God, or that live in him, yea, the flesh rules and strives mightily and hath a great prevailing power to enforce men to attend upon her preparative use of means, Which she calls means, and self-actings; to get knowledge, comfort, life, and will not suffer men, nay, nor the Saints some times to honour God by waiting upon him: and wheresoever you see the flesh active, if God be pleased to teach, you shall see the flesh both in your self and in others, to sleight, despise, and under value God: though to your present apprehension, you thinke your honour God; but truly we dishonour God when we would worship him in the way of the flesh; and will not wait upon him in his owne way.

Rev. 13. 5.
6.

Psal. 106.
29.

It remains now to shew how the Beast (or flesh) doth kill the two witnesses.

And this phrase killing, is but a fuller declaration of that compleat captivity under

Rev. 11. 2.
3, 9.

the blaspheming horn in his severall shapes, for the space of 42 months, or three dayes and half, or 1260 dayes, Which are all one; and then that God that gave his witnesses into the hands of the Beast to be killed, raises them up to life again: and as Solomon said, the righteous is delivered, and the wicked falls into his place: for upon their rising, the Beast is killed, and he dies for ever; but the killing of the witnesses is not everlasting, neither is their death eternall; for God will raise them up from death, and of the life and kingdome of the two witnesses, their shall be no end.

Revel. 11.
Dan. 7. 27

But how are the Witnesses slain? why truly when the wisdom and powers of the Beast rules in full strength. Then the Father hath so determined, that the witnesses shall be trod under-foot and killed, but this killing is but in the eye of the world, not in the eye of God and Saints for because I live: (saith Christ) therefore you live, and the world sees me no more but you see me. And there are three dispositions of the Beast to be considered in killing Gods witnesses.

First, consider the spirit of envy and heart burning, that is in the flesh against Gods witnesses.

As first, the flesh of every man within, in the secret of his own heart, doth rise and fret against any truth, which doth principally advance God, and deny self: we cannot beare the truths of God at first hearing, nor ever, till God make us able: I speake in experience: my own flesh declared its Rebellion against God in this particular. Tell a man that he hath no knowledge, and no faith of God, and his heart swells presently, and thinks your wrong him; tell him, his owne humane Learning and workings is abomination to the Lord, and that he must lay aside his beloved actings, and wait only upon God, for knowledge and faith, and his heart swells and cannot endure to heare of waiting upon God: and truly God is more honored by our waiting, then by the multitude of our self-actings. Tell a man that God doth and wil give his spirit to tradf-men now a dayes, as he gave himself to Husband-men and Fisher-men formerly and

Job. 16. 12

*Esai. 1. 11.
12. 13.*

*Esai. 54.
13.*

and t
ifter
h
uman
God;
befor
the o
prefer
down
heare
Schol
from
the fl
Gods
give C
what
thing
ackno
be giv
get n
A
bitter
there
amon
man e
have C
grudg
not
name
envie
will k
must
who i
under
of err
A
to kill

and that these being taught of God, are ministers Which God sends forth; and that humane Schollars that are not so taught of God; are noe Ministers, but such as run before God send them, though they, have the ordination of humane authority, his heart presently swells against this; and cries it down for an Error, and cannot endure to heare, that God should teach any but Schollars, that any should preach glad tidings from God to sinners, but such Schollars: here the flesh within every man labours to kill Gods Witnesses: for the flesh grudges to give God his liberty to do with his owne what he will, and the flesh would have something in it self, it hath a secret grudging to acknowledge all wisdom, faith and life must be given of God, and that his actings can get nothing. *Iohn 6.45.* *Iohn 9.34.*

And if there were not an inward root of bitterness in every mans heart against truth, there would not be such strivings and warres amongst men as there is; the flesh of every man envies the Anointing, and would not have God to reign in him, but by secret grudgings and swellings would cast God out; not under the name of God, but under the name of an error: For truly our flesh will envie truth, it will not envie error: the flesh will kill it's enemy, not it's friend. Barabbas must live and Christ must dye; and so Christ who is God blessed for ever, is put to death under the name of a deceiver, and a man full of errors. *Iohn 4.1.* *Iohn 7.12.*

And thus the flesh in every man, labours to kill Gods Witnesses; even the declarations of

of truth within it self, by grudgings; because he cannot beare it.

Secondly, This spirit of envie which ariseth in the flesh against Gods Witnesses, whose testimony honours God: doth not onely appeare inwardly, in the sensible feeling of a mans own corruptious, when God begins to teach him, but it appeares outwardly likewise, in other mens actions to the view one of another. As the envie of *Darius* his counsellours against *Daniel*: the envie of *Herod* against the *Childe Jesus*: and the envie of the Scribes and Phrisees against Christ and his Apostles; who threw down the letter of the law which the Jewes doted up on, and set up the spirituall practice of the Gospel, which they could not endure. This envie in the flesh, is the first on-set of the Beast to kill Gods Witnesses.

A Second disposition of the Beast is, the Spirit of subtil policie and hipocriticall craft that Laies wait to ensnare Gods Witnesses, and makes his mountain strong against God. And this crafty Hipocrisie appeares in every man likewise; for when God hath found out a mans iniquity, and begins to shame the flesh that he may save the soul; the heart will not with humility acknowledge it self sinfull: but will have many turning, shifts, and policies to justifie himself, though his conscience tell him he is guilty.

So while the witnesses of God, proves the man a sinner, his flesh still would faine be esteemed righteous; and labors to kill the witnesses; If the heart be found guilty of pride, coveteousnesse envy, un-faithfulnesse, or

Dan. 6.

Mat. 2.

Act. 7. 52.

Dan. 8. 23.

Ex. 28. 15

Gen. 3. 12.

or any unpretences

God the l

But we

another

self, and

and so

by lying

testimony

against h

were slai

upon ear

rejoyced

Ev

and peac

man, b

them; no

our-crie

truth is

upon C

licy.

But

complis

rit of h

lies bu

God wi

nall jo

works

thee co

ed man

V

that he

and so

filled t

taking

and gl

for any uncleanness, it hath many winding
pretences to clear himself, and so to prove
God the liar.

But well : though the fleshly conscience,
smother and kill Gods Witnesses within it
self, and by his shifts a voides shame,
and so rejoyceth in his innocency got
by lying craft; yea, and rejoyces over that
testimony from God, that bore Witnesse
against his conscience: as when the witnesses
were slain in that 11. of Revel. all that dwelt
upon earth, that were tormented by them,
rejoyced at their death.

Even so, all the wisdom, love, joy,
and peace in sin, that were tormented in a
man, by the testimony of truth against
them; now they al rejoyce when by the loud
out-cries of the flesh, (God suffering it) the
truth is sleighted and the conscience quieted
upon *Carnall* gronds, through *Carnall* po-
licy.

But when the determined time is ac-
complished, that God will raise up the spi-
rit of his Son in thee, who is killed by and
lies buried under the corruptions, then
God will destroy thy flesh, and all thy *Car-*
nall joy and peace, and all thy own self
works shall be burned, and he will make
thee confesse thy self a sinner, and a wick-
ed man.

When God hath given thee experience
that he hath broke the serpents head in thee
and so hath revealed his Son in thee, and
filled thee which joy and peace of himself,
taking thee into his rest, into his kingdome
and glory, by the rising of the bright morn-
ning

Esa. 32,
15.

1 Cor. 3. 15
Luke 18.
13.

Gall. 1. 15.
1. Pet. 4.
13.

- ning star, and the resurrection of God
truth. The Anointing within thee. The
2. Pet. 1. the envy policie and all the Wickednesse
19. the flesh acting against God, shal be destroy
1. Iohn 2. ed. And the Anointing which is the Lon
27. our righteousness shall dwell and rule in
thee for ever, which is thy redemption.

And Secondly, this spirit of Hypocritical
craft against truth, appeares in others likewise
to the view one of another: by slighting
the testimony of God, by a two fold poli-
cy, first, by devising carnall customes and false
formes of worship Which are pleasing to
the flesh; Not according to the Command
and example of scriptures: Which the flesh
pretends to follow and yet doth not. Here
is truth killed by the subtil inventions of the
flesh Which are cried up for sound Lear-
ning.

Rom. 13. 1

Rev. 17. 2.

Dan. 7. 7.

11. 24.

Dan. 8. 9.

Secondly, the flesh kills truth, by work-
ing subtilly with the higher powers of
the Earth, the magistracy Which God hath
set in the world, by Which he preserves
peace, and outwardly punishes them that
do evil. I say the flesh works subtilly to de-
ceive this, and gets an Authority here from,
to make Laws, Canons, Directories, and Ec-
clesiasticall, or Clasicall, constitutions to
compell all men to a uniform conformity, to
all her inventions, customes and formes of
worship agreed upon; And this is the subtil-
ty of the little horn; or the king of a fierce
countenance, Which Daniels vision speaks
of, whose power shall be mighty, but not
by his own power. For truly this Ecclesiasti-
call power, is no power which God did or-
dain

ine or m
satisfy the
earth. W
underfull
people.

And like
will sufferi
time for t
God) min
is hand,
is heart:
of peace)
stand up a
the upst
ie) But h
Now m
policy of
Witnesses
glory bu
surped p
ions of
bears test
God, an
that is in
is, that
will reig
man.

And
the Cap
and con
maintain
formes o
kednesse
ed after
still hav
But the

ine or make ; but it is a power which the *Dan.8.23^d*
 crafty flesh hath got from the Kings of the *24.25.*
 arch. Whereby the flesh doth destroy
 underfully , the mighty and the Holy
 people.

And likewise through his policie , (God
 will suffering it , and having appointed a
 time for the flesh to act its part in , against *Revel.13.*
 God) mind that he causes craft to prosper in *5.6.*
 his hand , and he shall magnifie himself in *Dan.11.*
 his heart : and by peace (or by pretending *36.*
 of peace) shall destroy many , he shall also
 stand up against the prince of princes: (here
 is the upshot of the fleshes malice and poli-
 tie) But he shall be broken without hand.

Now marke ; all this crafty hypocriticall
 policy of the Beast , is not to move Gods *2. Thess.2.*
 Witnesses to be faithfull to give God all the *4.*
 glory but to intangle them in and by the *Gen.3:15.*
 usurped power and unjust lawes and constitu-
 tions of the flesh. Because the Witnesses
 bears testimony that the flesh would reign as
 God , and would sit in the Temple of God,
 that is in created man : but their testimony
 is , that God will destroy this serpent , and
 will reigne himself in his own house , even
 man.

And this we have experience of, That
 the Canons and lawes, that have been made
 and confirmed by humane Authority , to
 maintain directories , and Ecclesiasticall *Dan.7.21.*
 formes of worship ; Did not suppress Wic- *25.*
 kednesse : for ungodly men , that wander-
 ed after the Beast , and honored the flesh
 still have had their liberty in sinfull practises
 But they have insnared and suppressed the
 Saints

Dan. 6.

Saints, that worship the Lamb, that is, God in man: or the holy breathing, in man flesh. And this is the second on-see the Beast makes to kill Gods Witnesse. As *Darius* craft y councellors, got the King to sign a decree, which they pretended would be for his honour and welfare, but the subtile intent was to entrap and kill *Daniel*, who was Gods friend.

Luke 21.

12.17.

A third disposition in the Beast, is the spirit of cruelty, which puts all those laws and Canons in execution to kill Gods Witnesse: And the flesh in every man is very ready to assent here unto; Even to stop the mouth and to kill truth: And this is cruelty; the flesh would not have truth to live; but is still heart-burning against it, truth must be killed, because it testifies against the flesh that the deeds thereof are evil.

Iohn. 7.7.

If thou be vaine glorious: and the flesh be proud, of Learning, gifts preaching, praying, actings; and let a man tell thee never so mildly of thy pride, covetousnesse, and oppression, or self worship, and blinde devotion; and though the inward conscience tell thee, thou art such a one, yet thy flesh burns and swells presently; and nothing will satise thy disquiet flesh, if it might have its will, but the imprisonment and death of him that speaks the truth. And is glad to heare of any glosse or subtil invention, or Authoritative Law, that doth seem to kill truth, and countenance avaine, and empty form of worship. If God give thee a discerning heart, thou will acknowledge, that thy own flesh within, as well

Luk 22.2.

Mat. 5.33.

well as thou
against truth
And w
hand, a
the earth
it; then i
astical
the appea

The
their flesh
ever Act
should be
within a
into exe
our, w
nesse, be
said he w
was a sin

Lik
the Apo
because
And hav
self-hon
ready pa
tyred an
High Go
by inqu
Classical
of Chris
their lov
of worsh
the hath
be accor
examina
vention
the sence

well as the flesh of other men, is very cruell against truth, and rejoyces in its deach.

And when the flesh gets a power into his hand, as it hath a power, when the Kings of the earth give their Authority and power to it; then it puts all politike Laws and Ecclesiasticall constitutions into execution to kill the appearancies of truth every where.

Rev. 13. 2.

Rev. 17. 2.

Rev. 18.

2. 3.

Iohn 9.

The Jews by the envy and policy of their flesh, first, made a canon law, that whosoever Acknowledged Jesus the Anointed, should be put out of the Synagoge; And within a little time after did put that Law into execution, and did cast the poor man out, whom Christ had cured of his blindness, because he testifies love to Christ and said he was no sinner, whom their flesh said was a sinner.

AE, 16. 24

Likewise they did imprison and beat the Apostels by the same Ecclesiasticall law, because they preached the name of Jesus. And have we not all experience how this self-honoring Beast, in her three shapes already past, have mightily, suppressed martyred and worne out, the Saints of the most High God, by executing her Canon Laws, by inquisitions, High Commissions, and Classical sensures, upon those innocent Lambs of Christ, that could not conform; (through their love to God) unto her fleshly formes of worship, and Carnall customes, Which she hath with a great confidence declared to be according to the scriptures, which upon examination appears to be her owne invention and fancy, and not agreable to the sence of the scriptures, in any kinde.

AE. 5.

Dan II. 43

And

And here lies the great misterie of all
Psal. 2.6. God the Father wil have his Son Jesus Christ
Luke. 17. 21. to be Advanced, King, Priest and Phrophe^s
 for God in flesh must rule, and this is Gods
 Kingdome.

But the Corrupt flesh, (or rather the
2. Theff. 2. 4. 5. serpent in flesh; would be God; therefore
Dan. 6. all the wisdom and power of it, sets it self
 as God, and strives to Advance it self above
 God, and denies and persecutes Gods A-
 nointed ones in whom God delights.

And this mystery of iniquity did worke
 in *Daniels* time, by envy and craft, against
 the appearances of God in *Daniel*: And it
Revel. 1. 5. prevailed in the time of Cayphas the High-
 priest, to kill the man, Christ Jesus, who was
 Gods faithfull and true Witnesse.

And as the Beast had got a humane cor-
 rupted power to put Christ to death: yet an
 illegall law, for the judge confessed he
 found no fault in Christ, yet the Beast had
 no law to put such to death as acknowledged
 or, believed in Christ; for the Anointing
 in Saints, was not yet known so manifestly
 in the world.

Therefore she began to creep in, in *Pauls*
Gal. 2. 4. 5. time, to spie out the Saints libertie, and to
 bring them into bondage, And after some
 few years, she commits fornication with
Rev. 13. 2. the Kings of the Earth: and they gave their
 Authority and power to the Beast, And
Rev. 17. 2. then a Universall Bishop was set up at *Rome*,
 and a compulsive power was put into his
 hands to compell all men and woman, to
 conform to what Divine Government or
 worship, he and his Colledge made or els to
 suffer punishment. And

And n
 Church G
 scripture
 ferences
 with the
 owne bei
 she hath
 and Canc
 enforce a

The fir
 and to ca
 law: An
 And thus
 out the S
 Gods tw
 Beast hat
 call Law
 Which C
 power c
 civill Ma
 Gods ord
 the Gove

An
 power,
 with the
 hath reig
 cate who
 witness
 what she
 knowes
 from the
 is perm
 tread th
 bears te

For t
 nesses:

And now the beast makes directories, and Church Governments, not according to scripture, but by her conclusions and inferences, from scripture that agrees, (not with the Mystery of God) but with her owne being and maintenance. And likewise she hath power in her hand, to make Laws and Canons, and Ecclesiasticall censures, to enforce a conformity hereunto.

The first of these is to ensnare the Saints; and to catch them within the limits of a law: And in the next place to kill them: And thus the Beast hath killed and worne out the Saints and made war with Christ; Gods two witnesses a long time. And the Beast hath killed them, by her Ecclesiasticall Lawes (an ordinance of Government Which God never made) but is a corrupt power cunningly juggled out of the hands of civill Magistrates of the Earth, Which is Gods ordinance, Which he appointed for the Government of the world.

And by this Ecclesiasticall bastardly power, which was got in fornication, with the Kings of the Earth. The Beast hath reigned and lived in pomp like a delicate whore, first killed, and then trod the witnesses under her feet, for now she doth what she will, she sits like a Queen, and knowes no sorrow; for she hath a power from the Kings of the earth, and this power is permitted and limited by our God, to tread them under foot 42 months which bears testimony of her ruine.

For this is the testimony of the two witnesses: that God will reigne and dwell in

G

flesh

Dan. II.
36, &c.

Dan. 8. 9.
24.

Rom. 13. 1
2. &c.

Rev. 18. 3.
7.

Dan. 7. 25.
Rev. 11. 3.

Gen. 3. 15.
Jer. 23. 6.

Dan 11. 42

43.

flesh and tread the Beast under his feet; And this is Gods kingdome. But this the Beast cannot endure to heare of.

Therefore she envies Gods two witnesses; and uses all her policie to kill them; and tread them under her whorish feet, that she might prove God a liar, and reigne her self as God, in Gods Temple: It is not any particular man or office, that kills Gods witnesses; but it is the serpentine flesh in every man: that advances its self in men and offices above God, and this must be tell God take him away, or tread this wicked one under his feet.

But one thing note; That the slaying of the Witnesses, is not a slaying of the bodies of their flesh only: But a slaying of their actions and testimonies, by reproaches, oppression, and Ecclesiasticall Lawes; not suffering them to act like themselves, according to their testimony of the Father, in the view of the world. So that they lie like dead bodies in the worlds accompt: though they be still living in themselves; and will appear to the world to be a live ere long.

For first, the humane body of Christ was killed by the Jews, that was the History; but this is not the only killing: for afterwards when the Beast had committed for-

Ez. 43. 8. nication with the Kings of the Earth;
2. Thess. 2. Then he killed the Laws, ordinances and
5. 5. Commands of Christ; by setting up, Laws, ordinances and Commands of his owne invention in stead thereof; and would not suffer the practical directions of Jesus Christ to have a being on Earth. But turns the scrip-

tures

tures that
Advanci
is: the le
ry of Go
each dra
of Gods
nesses tel
ries sinne
Jewish,
salvation
by the w
8 particu

1. Jesu
taught o
spirit of
the Beast
and calls
mens tea

2. Jesu
preach th
speake of
the indw
themselv
But the
though t
come ou
and so sp
from Cor
chors.

3. Jesu
love hei
duth dis
though
ward pr
and kill
peaceabl

cures that testifies of Christ, upside down. *Mat. 15. 6.*

Advancing the misterie of iniquitie; that is: the serpent in flesh. In stead of the mystery of Godlines; God manifest in flesh, and hath drawn a darke veil over the free grace of Gods absolute workings, (as the Witnesses testifies God to be all in all) and carries sinners backe again to a ceremoniall, Jewish, and legall way of worship, to seek salvation not by faith only; But as it were by the works of the Law. As for instance, in 8 particulars:

1. Jesus Christ, said, we should be all taught of God; and that he would send the spirit of truth to lead us into all truth. But the Beast saith, we must be taught by men, and calls the teachings of God, without mens teachings, a delusion. *Iohn 6. 45.*

2. Jesus Christ sends forth his servants to preach the Kingdome of God, that is, to speake of what they have heard and seen of the indwelling and inworking of God in themselves; and in the man Jesus Christ. But the Beast will suffer none to preach though they be taught of God, unlesse they come out of her Schools of Learning first, and so speak what they have seen and heard from Comentaries, books, and ancient Authors.

3. Jesus Christ commands his Servants to love heir enimies, and pray for such as doth dispitefully use them. But the Beast though she pretend love to God by outward profession, will not only oppresse and kill dispitefull enimies; but such as are peaceable men under the name of factions,

and men of errors if they cannot conform
to her principles and practises.

Eph. 1. 19. 4. Jesus Christ calls his Church out of the
Ioh. 15. 19. world and makes them to believe in God, by
his owne almighty power: But the Beast will
have a whole Parish a whole Kingdome; and
so the whole world to be his Church in her
time, or else she will suffer him to have no
Church at all.

Iohn. 4. 23 5. Jesus Christ, speaks honourably of the
Saints, and calls them, his sheep his litle
flock, his peculiar ones. But the Beast speaks
bitterly of them, evill entreats them, pri-
sons, whips, oppresses and murders them
and thinkes she doth God good service in so
doing.

6. Jesus Christ, commends the communion
of Saints, such as worship the Father, sin-
cerely in spirit and truth. The Beast com-
mends the communion of bare professors, for
Saints; whose worship lies in formes and
customes only.

7. Jesus Christ declares that his Sabbath,
or day of rest to a Saint, is his indwelling in
the soul, and the soules indwelling in him.
Which is continuall and not an observation
of one seaventh day in the week after the
Jewish tipe. But the Beast, being unac-
quainted with the substance; observes one
day in seaven after the manner of the typical
worship; and condemns the soules continu-
all resting in Christ, and Christ in it; for
an error.

8. And so for Baptisme, breaking of bread,
and Saints communion, Ministers mainte-
nance, as Jesus Christ left directions, The
Beast

Beast b
infern
contrar
hath de
world v
her way
orderly
storie
Beast h
fus Chr
his test
dead bo
three d
A
same A
Witnes
Jesus, t
and him
killed
dome i
in her t
A
flaine t
and wor
and his
nointin
their G
in all,
cience,
Which
the eart
and Ecc
every o
not to d
submit t
dinance

Beast by her usurped Authority, and fleshly *Rev. 12.9.*
 inferences quite altered, and practises clean *Rev. 13.3*
 contrarie things of her owne invention; And
 hath deceived the whole Earth. That all the
 world wondrous after the beast and judges
 her wayes, more Wise, more Holy, more
 orderly and more decent: then the dire-
 ctorie of Jesus Christ. And thus we see the
 Beast hath killed one of Gods witnesses. Je-
 sus Christ, both in his humane body and in
 his testimony, and Christ hath lain like a
 dead bodie, under the power of the Beast,
 three daies and upwards of the halfe.

And then for the Saints, in whom the *1. Iohn 2,*
 same Anointing dwels, who are Gods second *20.27.*
 Witnesse; for they hold the testimony of
 Jesus, to acknowledge the Lord their God,
 and him only will serve. First, the Beast hath
 killed the bodies of their flesh, by martyr-
 dome in severall ages of the world by past,
 in her three dayes that are by past.

And so all along since, the Beast hath
 slaine them in their actings and testimony:
 and would not suffer them to receive Christ
 and his testimony. And where as the A-
 nointing teaches them to worship the Lord
 their God only, and acknowledge him all *Dan. 8.25:*
 in all, in binding and loosing the con-
 science, The Beast hath usurped this power,
 Which she got by craft from the Kings of
 the earth to appoint directories, ordinances
 and Ecclesiasticall Governments, to inforce
 every one upon paine of prisons, and death
 not to deny these, but to owne them and
 submit to them, as Gods directories, or-
 dinances, and Government to the binding

Rev. 14.

9. 10. 11.

Eze. 43. 8.

and loosing of conscience, when the plain truth is, they are but the thresholds of the Beast, laid equall with Gods thresholds, and the Posts of the Beasts house set equall with the Posts of Gods house; and brought in on purpose to polute Gods sanctuary; for Which God will consume the Beast, and all that worship both him and his Image.

C H A P. VI.

The witnesses were slaine long agoe, have lien dead in the street of the great City three daies and almost the half; and are now upon their rising.

Rev. 11. 8

NOW consider that this slaying of the two Witnesses is past long agoe, and they are lying in the street of the great City like dead bodies three daies and an half, but I believe they have lien dead, wel nigh their full time, if not compleat; for I believe they are upon their rising.

But are the Witnesses then slain for Certaine? I Answer, by the experience that we have of the fulfilling of *Johns* vision and Prophecie it appears clear to me that they are slaine: And that the troubles of the world at this very day is but the cloude in Which the Witnesses doth ascend up to God, after that the spirit of life from God was entered into them. This is partly seen by some already; but for the time and season

son when God will make this manifest to the view of the world, I am silent, God hath the times and seasons in his owne power, yet I have perswasions in me from experimentall grounds of Gods owne working, that ere long within few years, God will make this visible to the world, but they shall be filled with great feare, and be offended at it. *Revel. 11. 11. 13. 18.*

A mans owne light and perswasion will not satisfie others; therefore I shall ad a few things more that lies in my spirit to confirm this, grounded upon *Johns* vision: for the fulfilling of a Prophecie; shewes the meaning of a Prophecie.

In *Revel. 8. 13.* there are three woes denounced to the inhabitants of the earth, the first woe is past already, and I have nothing to speake of it but only this, That when the bottomlesse pit or corrupt flesh was opened, made manifest, and had a libertie to act it selfe; it brought forth woe and sorrow to the inhabitants of the earth, that is, to such as lived below God, meerly in the use of creatures of this world; such as lived seemingly a little Higher and yet below God too, In the use of Gods ordinances; but in an outward profession to the flesh, living by sense, (through a meer form and custome, and humane) These Meet with woe and sorrow, for a literall, profession exposed them to the lash but to worship God in spirit, carries away the smart, when the flesh is let loose it prepares miserie to it selfe and to all that lives after the flesh. *Rev 9. 2. Esa. 32, 9.*

The third woe is yet to come, and

I have nothing to say of it, only I greatly rejoyce in expectation of that universall glorie which God will reveale to his Saints, and into which they shal be taken up when those dayes come.

Rev. 9. 12.

But the middle woe or the second, in course, is now in being; And there are great troubles to be acted in the world, but yet for the comfort of the Saints two things are to be noted.

Dan. 12. 7.

First, that under the Sound of the sixt Angel, that pronounces the woe, The death of the Beast is declared, and that his deter-

Revel. 13.

6. 7.

Revel. 10.

6. 7.

Dan. 2. 44.

Dan. 7.

26. 27.

Rev. 11.

15. 17.

minate time is quite finished, and though he strive mightily, like a dying hog for life at the last gaspe, yet he shall never reigne againe in magistie, established by a usurped Law, over Christ and his Saints as he hath done; for his time, times and dividing of time, his 42 moneths, and his three dayes and half, are upon the point of expiring. And the Lord Christ is beginning, nay hath begun to take the kingdome, and to reigne; of whose kingdome their shal be no end.

Secondly, note that under the sound of the sixt Angell, the Witnesses are not to be killed, but to arise from death. And ascend up to God, in the cloud: And their rising is the inhabitants of the Earthes woe, even to such as have no hope but in this life, it will be, and it begins to be a time of woe to them; for all creature comforts, helps and communion, shall be taken away and dead to them. And I believe we are under that sound, oppression and in justice doth

fo

so might
magistr
venth A
Anointi
and Kin
domes a
certain
scriptur
not app
doth be
Saints th

Th
and his
bles the
the spir
habitan
the wit
sing fro
ere lon
when
whom
glory o
lives p

while
light h
the fou
River
loosed

T
ceive v
Earth
God, f
bittern
South
though

so mightily abound in the kingdoms and magistracy of the world, for when the seventh Angell sounds, Then Christ, or the Anointing, who is King of righteousness and King of peace, shall reign in the Kingdoms and Magistracy of the world, for a certain space, or a thousand years as the scripture speakes: Which yet generally doth not appeare though this kingdome of Christ doth begin to appear, in and among the Saints that are scattered abroad.

Rev. 20. 6.

The Beast is giving up his last breath, and his violent kicking and spraling, troubles the wholl world for a little time: for the spirit of the Beast is the life of the inhabitants of the Earth; therefore I believe the witnesses are not in killing, but in rising from death, and that the world must see ere long; which wil be a Third woe to them, when they shall see poor despised Saints whom no man regards; to partake of the glory of the City of God, and they themselves put by.

Ier. 30. 17.

Rev. 21. 8.

There is one passage of Johns vision; while this sixth Angell sounds, which gives light hereunto: the words are these. Loose the four Angels, that are bonnd in the great River Euphrates: And the four Angels were loosed: and so forth.

Rev. 9. 14.
15. &c.

These are four evil Angels: as I conceive which stirrs up the four quarters of the Earth to enmity against every appearance of God, so that their shall be risings up of much bitterneffe in the East, West, North, and South, among the sons of men against God, though they think not so for they think, their

their cruelty is godlinesse; and they think their malice is zeale; And they think their oppressing prisoning, and murdering the Saints, under the name of Erronious round heads, doth God good service.

And it appeares they are four evil Angels, because they were bound up like prisoners, in so bad a place as in the River Euphrates: And they were prepared for this time: that is, for an hour, a day, a month, and a year, to slay the third part of men.

It appeares they are four evil Angels, if we consider first, what the great River Euphrates is: I believe this Euphrates is the spirit of the Beast or the very serpent himself, Which like a great River overflows every Son and Daughter of the first Adam. And
Revel. 16. 12. this River Euphrates is to be dried up, when the sixt Angel powers out his viol, so that the way of the Kings of the Earth might be prepared.

The meaning to me is this; That when this spirit of the Beast, is dried up, destroyed and subdued. Then the Kings of the East. Or such, in and upon whom the
Dan. 7. 27
Ier. 23. 6. Son of righteousness rises first; Which are the Elef or City Sion, they come and takes the kingdome, And the Anointing in them, who is the Lord our righteousness reignes in the earth. that is in man kind, for ever and ever.

The spirit of the Beast or serpent is called Euphrates, because as the River Euphrates in the History, overflowed a great part of the Earth. So this spirit of darknesse overflows man kind, and drownes them in ignorance

norance,
 obedience
 but when
 when the
 nations ap

And
 East, fo
 faithfulne
 or Kings
 Christ lay
 not tell
 went ano

So th
 as Danie
 ding peo
 ting app
 dome of
 ting tea
 have exp
 lity, pe
 and wall

An
 rituall p
 pride, e
 and the
 destroy
 ruled wh
 disobedi
 in the Sa
 lice reig
 Saints n
 the Sain
 cond pl
 because
 hands o
 forth th
 tience,

ignorance, pride, covetousnesse, malice, disobedience, discontent and deceived zeale; but when this is dried up, as it must be when the seaventh Angel Sounds, then the nations appeares for God.

And the Saints are called Kings of the East, for their knowledge and for their faithfulness to God. for as the wise men or Kings of the East found out where Jesus Christ lay, when he was born, but would not tell Herod who laid wait to kill him, but went another way.

Mat. 2.

So these spirituall Kings of the East, or as Daniel calls them, the wise or understanding people: They know where the Anointing appeares; and they know that the kingdom of Christ is spirituall: for the Anointing teacheth them all things; And they have experience of the love sinceritie humility, peace and the like, which are the Laws and walls of that kingdom.

Dan 12.10

Ioh. 10.14.

1 Ioh. 2.27.

And likewise they know that the spirituall powers of darknesse, as ignorance, pride, envy discontent, hipocrisie, self love and the like, is the serpent, that would distroy Christ or the Anointing: for if pride ruled which is the serpent in the children of disobedience, then humility which is Christ in the Saints, must be destroyed: And if malice reigne, then love which is Christ in the Saints must die. And so of all the rest. And the Saints knowes this: therefore in the Second place they are called Kings of the East, because they do not betray Christ into the hands of Herod the serpent: but they heuld forth the power of Christ, in faith, and patience, tell God finish his worke, and thereby

1 Ioh. 3.4.

Revel. 14.

thereby destroys the enimies.

Heb. 7. 2.

Now when pride, covetousnes, in justice, envy self love and the like is dried up like a River that cannot run, Then the way is prepared for these Kings of the East, to take the kingdome and to reign in with Christ in righteousness and peace for ever; and these four Angels were bound up in this River Euphrates and was not suffered to act in their full strength, or appeare out of that cursed fountain of darknesse tell God pleased to let them loose, therefore they were evill, because bound upon or imprisoned in such an evill stinking River.

Rev. 14. 11.

Secondly, These four Angels were evil in respect of their nature, for I believe they are four spirituall powers of wickednesse. As first, wicked craft and subtiltie in the strength of it: 2ly, Hipocrisie in the strength of it: 3ly, Envy in the strength of it: And 4ly, a murdering cruelty in the strength of it. Now these four Angels or powers of darknesse were bound up within the very body of the serpent, and not suffered to act in that violent universal strength as they do, tell this sixt Angell sounded, And now being let loose, they stir up every one in the four quarters of the Earth, and vexes, and torments you day and night; for men in whom these powers rules, they have no rest. And men are stirred up in armies to kill and slay. But whom do they slay? Not the witnesses, though they think so in their heart: as it is spoke of Gog and Magog: but those men only who have not the seal of God in their fore-head; or as it is said before, the

Ex. 38. 10
11. &c.
Rev. 4. 4.

in.

inhabita

And
rallied h
bred cru
quarters
the Sain
maticks
peare y
full An
loose in
rit of
Earth,
ver
Angels

T
gels fla
truly I
bodies
trouble
killed
worser
kil the
And it

T
in men
ver the
are co
wayes
of slav
owne
temp
flande
shall
trary
subscr
and k

inhabitants of the Earth.

And truly the strong subtil craft unparalleled hipocrisie, extreame envy, and inbred cruelty, that is expressed in the four quarters of the land of the world too, against the Saints, that are branded sectaries, *Schismaticks*, *Anabaptists* Round-heads, doth appeare plain to me to be those three powerfull Angels of darknesse, which are let loose in the spirits of men even in that spirit of darknesse that hath over spread the Earth, man kinde; like the over-flowing River Euphrates, therefore they are evill Angels.

Thirdly, consider, how doth these Angels slay, the Third part of men? Why truly I believe it is not the killing of their bodies only, though it may be in these great troubles, many are, and doubtles shal be killed in that sense: but it points out a worser death then that of the body; for they kil the very mindes and consciences of men. And it is thus.

These four Angels shal be so powerfull in mens spirits, and spread so universally, over the earth of man kinde, That many that are convinced of a false worship, ~~and~~ unjust wayes that are practised generally, shall out of slavish fear of men: and out of shame to owne God, his wayes at this time are so contemptible, and so generally reproached slandered and hated that a third part of men shall turn Hipocrits and practise wayes contrary to their knowledge, and will say, do, subscribe and fight laugh, scosse, reproach and kill the Saints, yea do any thing; so they

Esa. 29. 13
Iohn 9. 22.
Rev. 2. 9.

they may have the flattering word of their *Carnall* neighbors, & not be called round-heads, *Anabaptists*, or *Independants*, these names whereby the Saints are branded are so odious.

And truly these men are slaine, for the
Rev. 21. 8. fearfull and unbelieving shall have their part in the lake, which is the second death. And every Parish through this Kingdom and the world too, at this very day are full of these dead men and women.

But these four Angels are spirituall powers of darknesse, which doth not appeare in apparitions and visions; but being let loose in mens spirit, they rule and work there; And the multitudes of men whom they violently stir up are called Armies of horse-men, as you may read, Which declares
Rev. 9. 16. their strength and their swiftnesse to do
17. 18. 19. hurt, pointed out by the strength and swiftnesse of horses.

Now these armies of horse-men, or multitudes of men, put upon violent and unreasonable actions, by these four evil Angels, are the appearing cause that doth hurt and kill weake spirited men and women, by over awing them.

And out of the mouthes of those Armies, thus set on fire; there proceeded fire, smoak, and brimstone, by which the third part of men were killed. By smoak, is betokened false doctrines; threatnings, reproaches, scoffes opressions, and bitter provocations. Brimstone betokens, persecution, whips, plunderings, prisons. And fire, betokens, fire and faggot, hanging, murdering
 or

or putting
 doth not
 Angels.

And th
 The powe

hurt, is
 That is,
 yes, the
 them that
 they give
 threatnin

kill. And
 them afra
 so kills th

And if
 er is in th
 of the C
 Angels h
 punishme
 and death
 the tail f

And th
 nings, re
 before;
 can but
 Gods Or
 craft fro
 four Ang
 kills weak
 with fear
 God, and
 serve the

And u
 killed by
 is: thou
 these for

or putting them to death in any kinde, that doth not submit to the wayes of these four Angels.

And this is further cleared by the 19 vers. The power of this Army, whereby they doe hurt, is in their mouthes and in their tails. That is, they call their own inventions and lyes, the doctrines of God; and against them that doe not submit thereunto, first, they give out bitter reviling language, and threatening speeches, to plunder, prison and kil. And thereby over-aw men; and make them afraid and ashamed to own God: and so kils them.

Rev. 9. 19.

Mat. 15 6.

And if this doth not doe, then their power is in their tails; when by the Authority of the Civil Magistrate, whom these four Angels have deceived, they over-aw men by punishments, whips, prisons, plunderings, and death; for this followes the other, as the tail followes the head.

Rev. 13. 2.

And therefore minde, That when threatnings, reproaches, and bitter language goes before; prisons and death followes, if they can but deceive the Magistracy, which is Gods Ordinance; and get an Authority by craft from him so to doe; And thus the four Angels by their Armies, deceives, and kils weak men; and makes them out of slavish fear, and bashfull shame to dis-own God, and to say or doe any thing; to preserve themselves from danger.

Ro. 13. 1. 2

Dan. 8. 24. 25.

And the rest of the men that were not killed by these plagues repented not, That is: though these Armies of men, in whom these four Angels rules with violence. Were not

Rev. 9. 20.

Ier. 17. 23. not themselves over-awed by this slavish fear and bashfull shame, because they are audacious, bold, and desperately confident in evil waies. And though they doe see poor weak men over-awed by them and made to doe any thing, (not out of sincerity of heart to God,) but out of hypocrisie and fear to their usurped power of wickednesse. They have neither pitie in them, to see men so enslaved, but rather glories in it: neither doe they repent of their own works; and false Idolatrous Worship, which is self invention, neither indeed can they, for the four evil Angels being let loose, rules in them.

Eph. 2. 2.

**Dan. 11.
42-43.**

So that these that repent not of the works of their hands, are the master upholders of the Beast, against God; such as repent not of their pretended platforms and customes of pretended divine worship, which have no warrant from God. Such as repent not of their covetousnesse after silver and gold by rich Tythes; nor of their murders in reviling, imprisoning and killing the Saints; nor of their fornication, in loving themselves, riches, creatures, honors, more then God.

**Rev. 10. 6
Rev. 16.
17.**

But though they doe not repent, yet they shall not reign alwaies like Lords over Gods Inheritance. For God hath and doth proclaim by the voice of the sixth good Angel, that time to the Beast shall be no more, his dayes are neer done,

And secondly, after that the Spirit of life from God had raysed up the two Witnesses, there were seven thousand slain in the earth

earth-
builders
shall sh
Wel
arises;
Angels
cruelty
whom
kils. A
the Sai
the nar
boldly
murthe
it. Fo
reign i
song i
For th
dy, an
the sho
his Sai
not in
ascend
cloud
but up
have n
life.

Th
in Job
tions;
the W
from
ons, k
their
great
forth
Th

earth-quake, which are these very master builders and upholders of the Beast: as I shall shew anon. *Rev. 11. 13.*

Well, here is a great clod of trouble arises; nay, it is risen, And these four evil Angels: subtilery, hypocrisie, malice, and cruelty, are very bitter in the spirits of men, whom they torment day and night, and kils. And they have condemned to death all the Saints of God in the Kingdom, under the name of Round-heads; and they are boldly confident they shall compass their murthering intent, but they shall never doe it. For the day of the Beast is ended, his reign is done, And the Saints shall sing that song in experience, Babilon, is false, is false. For the spirit of life appears in some already, and will appear in more ere long (when the showre of hayl falls,) And God takes up his Saints to himself for the Witnesses are not in killing, but in rising from death, And ascending up to God in this cloud; the cloud of woe shall not now fall upon them, but upon the inhabitants of the earth. Who have no other hope or comfort, but in this life. *Rev. 14. 11. Rev. 18 2. Revel. 11. 19. vers. 12.*

There are a few words more mentioned in *Iohns* vision, in that eleventh of Revelations; which being fulfilled declares, that the Witnesses are not in killing, but in rising from death: It is said, that they of the nations, kindred, tongues and people, shall see their dead bodies, lye in the street of the great City three dayes and a half, and so forth. *Rev. 11. 8.*

These two appearances of God in flesh;
H which

which testifies of God : that is, The appearance of God in the man Jesus ; And the appearance of God in the Saints are said to be dead bodies ; when they doe not act and operate like themselves, in the view of them, whose names are not written in the Lambs book of life ; so long as the Beast hath a time to sit in the Temple of God, and to shew himself as God, no more then the dead bodies of men, can doe the actions of living men.

Psal. 2.6.

God the Father hath made Christ his Anointing the King, Priest and Prophet, to bring sinners to God ; but these offices of Christ have been trampled upon by the Lawes, Canons, acts and ordinances of the Beast ; and have not visibly appeared to the world ; but the Anoynting of the Father in Jesus, and in the Saints, have been like dead bodies, in respect of such operations, and have not acted publicly like themselves ; but have lain all the time of the Beast, dead in the eye of the unbelieving world, who have reiected them and stumbled at them, till the spirit of life from God, rayses them up and sets them upon their feet : that is, Til God subdue all enemies under Christs feet (the Anoynting) and give all rule and all authority to him.

Jer. 23.6.

2 Thef. 2.5

But though the Beast have allowed Christ the name of King, Priest and Prophet, yet he hath denied Christ both the operation and honor of these three Offices, and hath set the crowne of these upon his owne head.

For

For
be f
disce
and t
to pr
and c
himse
good
gesty
his B
self t
teach
And a
skil a
An
these
please
the sa
dead l
Beast.
An
dead,
whole
and a
As
which
perfec
violenc
lifted
first sh
pent a
Secon
which
the un
thority
Church

For whiles the Beast declares himself to be so quick-sighted, that he can presently discern, what is truth and what is error; and take upon him, by his usurped power, to punish errors, with plundering, prisons and death. Does he not thereby declare himself to be as God in knowledge knowing good and evil. And as God likewise in Majesty, by punishing every one that opposes his Beastly being. And so he declares himself to be an absolute infallible prophet to teach men, A King to rule and punish men, And a Priest to save men from death by his skill and operation.

And thus the Beast hath a long time acted these three Offices of Christ, as himself pleased; and the Anointing in Jesus, And the same in the Saints, have lain like two dead bodies, killed under the hand of the Beast.

And these two dead bodies were to lie dead, three dayes and a half: that is, The whole reign of the Beast, in his three ages and a half.

As first, The time and age of the Dragon; which was Magistracy out of joynt, that persecuted Christ and his Saints, by open violence, before the universall Bishop was lifted up by the Dragon; And this is the first shape or time or age, in which the Serpent appeared to kill the Witnesses.

Secondly, The time & age of the Leopard, which is that we call grosse popery, when the universall Bishop bare rule, by the authority of the dragon, before there was any Church reformation; And this was not so

downe right violent, but kils the Witnesses by a pretended Law, under the name of error, for indeed the appearance of God in flesh is farre different from the appearance of the Serpent in flesh. And the Serpent having a time, to act himself and to maintain his being, labours to destroy the being of God, and calls the appearance of God an error or deceiver.

John 7.12.

Rev. 13.

11.

Thirdly, The time and age of the Beast with two horns like a Lamb, but spake like a Dragon; And this is that we call reformed Episcopacy, which was of the same nature, and had the same authoritative power from the deceived kings of the earth, to make warre with Christ and his Saints, as the former had, though a little more hypocriticall; for it came in sheeps cloathing;

Dan 8.23.

24.

but it spake like a Dragon; for it devoured the sheep by his common Laws, ecclesiasticall power, and high-commission Courts. And these two shapes of Popery and Episcopacy are called times, because they are two ages or dayes of the Beast, maintaining one and the same nature and compulsive and coercive power; the one being more grossly abominable, the other more hypocritically abominable; So that here is time, the Dragon. And times, Popery and Episcopacy, fall in the world: or three dayes, which are visibly past and gone already, in this one tenth part of the City, England, &c.

Rev. 17.5.

Rev. 13.

14.15 &c.

Here remains in being, the dividing of times, or half day which is called, the Image of the Beast; because it hath not the Authority

thority of the Beast, though it have the nature and spirit of the Beast in it.

And this half day, or this dividing of time; is the age of the Beast, under which *England, Scotland and Ireland*, does now groan, and it may be a very hot time, for the length of it; but it will be but short. *Rev. 11. 13.* And I have some hopes, that God will make this three-fold Kingdom, being under one Magistracy, the tenth part of the City *Babylon*, that shall fall off first from the Beast.

And this is called the dividing of time, because the Witnesses are neither under an absolute bondage, by Ecclesiasticall Laws as formerly; neither in absolute freedom, because the boylings of the four evil Angels mentioned before in mens spirits, both in Magistrates, common-people, and such as they call Ministers, are so opposite against them. *Luk. 21. 17*

And I believe that Gods two Witnesses does yet lye dead publicly under the heart burning power of discontent, both of outside professing Presbyters, and out-side professing Independants; but this will not last long: for the sincere hearted, that worship God in spirit and truth are reproached thereby, and are not much visible in the eye of the world.

And then again, it is called the half day, in regard of the shortnesse of it; and when it shall end, our God only knows, but there is two things that gives me great perswasion, that this half day is neer an end.

First, Because our Lord Jesus the Anointed, told us by his own mouth, that these *Mat. 24.*

Last dayes should be shortned for the elect sake.

Ezek. 38.
19.20.

Secondly, The rejoycing in hope, which God hath put into my heart, grounded upon experience of his love which I see in my self, and in others of his servants; And of his power in shaking Kingdoms and things in the world, agreeable to the prophesie of *Ezekiel*, which was fore-told to be in the latter dayes; gives me great perswasion, that this half day is neer an end.

Now it is clear to me, That the time, times, or the three dayes, which are but one and the same thing, are already past, and therefore I believe that the Witnesses are not in killing, but are upon their rising.

Rev. 11.9

Then further it is said, That they of the nations, kindreds, tongues and people, shall see their dead bodies lie in the street of the great City, three dayes and a half: that is, The Saints or Elect that lived in al the three ages and dayes of the Beast; shall see the appearance of God in the man Jesus, and the appearance of God in the Saints; to be suppressed, reproached, killed and not suffered to act like themselves by the Ecclesiasticall Lawes and Canons of the Beast; And these three dayes and a half, cannot be three single dayes nor three single years and half according to mens accompt of dayes and years as some think, for then the Saints that were scattered in all nations, kindreds, tongues and people, could not have seen them lie dead, in regard of the shortnesse of time and the great difficulty of travail to see

ex-

exper
of the
the wh
suffered
seen, d
The tel
pearanc
to act v
patient
destroy
mouth,
ing.

Ano
of the r
ple, doe
nesses f
suffer th
Though
manifest
and in t
bodies,
and- lo
though
would h
graves,
put out
advance
suppress
City of
Christ,

For
Christ a
or by re
durst no
Jews:
membe

experience. But in the three ages and half of the Beast, all the Saints of God through the whole dominions of the Beast, have suffered more or lesse by the Beast, and have seen, do see, and shall see the captivity end. The testimony of God in those two-fold appearances to be suppressed and not suffered to act visibly in the world, but to lie like a patient long sufferer, till Christ come and destroy his enemies by the word of his mouth, and by the brightnesse of his coming.

2 Thes. 2. 8

Another thing minde, That though these of the nations, kindreds, tongues and people, doe see the dead bodies of the two Witnesses so lye in the street; yet they wil not suffer them to be put in graves: that is, Though the City *Babylon*, looke upon the manifestation of God in the flesh of Jesus, and in the flesh of the Saints, as two dead bodies, yet the Saints sees them to be living, and lookes upon them with precious thoughts: And though the City *Babylon* would have these two Witnesses put in graves, That is, quite buried, forgotten and put out of memory, by their sharp Laws, to advance the learning of the flesh, and to suppress the teachings of God; Yet the City of God, the Saints will not forget Christ, nor put him out of memory.

Rev. 11. 9.

1 Pet. 2. 7.

Ioh. 6. 45.

For though they cannot acknowledge Christ and his testimony publicly for fear or by restraint of those laws, as the Disciples durst not meet publicly for fear of the Jews: yet they will acknowledge and remember Christ among themselves, and speak

Ioh. 20. 19.

of him, and rejoyce in him : and so will not suffer these two Witnesses to be put in graves, or be forgotten : from hence likewise it appears, that the Witnesses were killed long ago, and in these troublesome daies are upon their rising ; for they must rise in a cloud.

And by the great City which is called spiritual Sodom and Egypt, it is that wicked Babylon, or that Serpent (which hath over-
Rev. 11. 9 spread mankind and keeps it in bondage)
Col. 1. 13. which God will destroy and cast into the lake.
Revel. 20.

And by the street of the great City. It is clear to me, To be the limited time, wherein God hath determined the Beast to reign, and would not call him to accompt, but let him doe what he would to advance himself :
Dan. 7. 25. and in all this determinate time, the Beast walks up and down at liberty (as a man walks up and down in a street of a City where there is no stop) and knows no sorrow.
Rev. 13. 7.

And here is both a time limited to the Beast, and the wicked power of the Beast limited in this time ; For the Beast does not doe his own will, but Gods will, And that is comfort for the Saints. Well all this limited time, or the full length of this street, or the length of the chain in which the Beast is tyed, God hath suffered the Beast to walk at liberty up and down ; Thus long thou shalt reign over my Saints, and no longer saith God, And all this limited time, the two Witnesses are first killed, and then lies dead, under the Lawes, Canons; and
Dan. 8. 19.
23. &c.
Isa. 10. 6.
&c.
Dan. 12. 7.
 bastardly

bastardly
 ver made
 power w
 limited
 keeps th
 suffer the
 liquely.

But th
 It is said
 City, v
 was slain
 Jesus Ch
 nesses :
 time aft
 same Ci

I answ
 is one c
 upon th
 the man
 And the
 I judge
 manifest
 fus. An
 in the
 makes
 That th
 Serpen

And
 was kil
 spirit o
 ing) ye
 flesh w
 Leopa
 was C

For
 ledge

bastardly Ecclesiasticall power, for God never made it (though he suffer it, for it is the power which the Beast makes use of, all his limited time; and by this power, the Beast keeps the Witnesses under, and will not suffer them to act like living bodies publicly.

Dan. 8. 24.
Dan. 7. ,
21. 22.

But there is one clause may raise a scruple. It is said, They lie in the street of the great City, where also, (where also) our Lord was slain, this implies may some say: That Jesus Christ, was neither of the two Witnesses: but that they were to be slain a long time after his departure hence, and in the same City where also he was slain?

Rev. 11. 8.

I answer, When I say, that Jesus Christ is one of Gods Witnesses; I doe not looke upon the body of his flesh only. But upon the manifestation of God in that flesh of his. And the Witnesses. If you observe all along. I judge them to be these two: First, the manifestation of God in the man Christ Jesus. And secondly, the manifestation of God in the flesh of Saints; for hereby God makes good his antient word of promise: That the seed of the Woman shall break the Serpents head.

1 Pet. 3. 18

Gen. 3. 15.

And therefore, though the flesh of Christ was killed, in that City *Babylon*; (or by the spirit of *Babylon* which is indeed the meaning) yet the manifestation of God in that flesh was not killed, by the Dragon and Leopard till diverse years after, Jesus Christ was Crucified.

For the Saints had a liberty, to acknowledge and professe God openly, and to practise

practise what God in Christ had made known to them ; for a long time after Christ was departed, and their testimony was not suppressed by any humane deceived power; for in *Pauls* time which was after Christ, the spirit of *Babylon* began to work, to bring the Saints into bondage, but it had not as yet an Ecclesiasticall power; And when *Iohn* writ his Epistles, this *Babylon* was in rising towards his greatnesse, but it was not set upon the Throne by the kings of the earth as yet.

Gal. 2. 4. 5. But when the Dragon : (that is, Magistracy out of joint) And the Leopard : (that is, a spirit of whoredome pretending love to God, but intending to advance it self above God,) had committed fornication together ; then they begat this Beast (or Ecclesiasticall power) to kill and suppress, not men and women simply, but the manifest appearance of God in them.

AE. 5. 28. And then, the purity of the Scripture: of the Gospel was corrupted, and the practise of it quite altered: And the invention of learned self seeking flesh set up in the roome of it ; and sharp punishing Lawes were made, to forbid fishermen, shepherds, husbandmen, and tradesmen, for ever preaching of God any more ; but Schollars bred up in humane letters should only doe that work.

So that the manifest appearance of God in the man Christ Jesus as it was left in writing ; had a dark vail of humane inferences and selfish conclusions, drawn over it : and ever after the manifest appearance of God in

the Saint
the Beast
power to
reign by
and would
after God
self, and
experience a
Witnesses.
self, were
yes dead
self or be
and slain.

But tha
God leads
small kn
knowledg
in respect
appearanc
businessse
Serpent c
and so his
sons and
according t
would pr
the Won
head ; an
the only
tain.

I but
good, an
gain, wh
prest, an
all men,
and subc
of man

the Saints, was suppressed likewise. For the Beast which hath a limited time and power to reign, by God, will not suffer God to reign by him; but takes away his liberty, and would destroy Gods being, and will not suffer God to reveal himself any more in flesh, and this is called the time of Gods patience and long suffering: so that the Witnesses, or the manifestations of God in flesh, were slain in that City *Babylon*, and lay dead in that street, In which also the flesh or body of Jesus Christ was crucified and slain.

But that slaying, was but the history, and God leads us as we are able to bear it from carnall knowledge, to spirituall and divine knowledge, and that crucifying, is nothing in respect of the other. For to suppress the appearance of God in flesh; is the main business the Serpent aims at: For if the Serpent could kill this, as he killed the flesh; and so hinder the appearance of God in his sons and daughters in these latter dayes according to his ancient promise; Then he would prove God a liar: That the seed of the Woman should not bruise the Serpents head; and then the Serpent would prove the only being, which he strives to maintain.

I but God will make his own counsell good, and he will raise up his Witnesses again, which the Beast hath killed and suppressed, and God will make himself visible to all men, dwelling and ruling himself in man, and subduing the serpent under the feet of mankind, according to his promise:

That

2Thes.2.4

Luk. 22, 28.

Joel 2. Aft. 2.

Ier.23.6.

1 Pet.4.

13.

Heb.10.

13.

That the seed of the Woman shal bruise the Serpents head.

Rev. II.

10.

But further in that eleventh Revelation and tenth verse: it is said, that after the Witnesses were slain, they that dwelt upon earth rejoyced over them and made merry and sent gifts one to another, because the two Prophets tormented them that dwelt on the earth.

I shall not speak much of this; for they that are acquainted with histories or have any experience; can tell, what rejoycing there hath been in all ages of the Beast; when the appearance of God in humane flesh, by many yrdome or punishment, hath been suppressed; And the wisdom and learning of the Beast, (which the whole world wonders at) is advanced.

Rev. 13. 3.

And if men of the earth, such as have their hope and comfort in this world only could destroy the appearance of God in such as they call round-heads (among whom there are precious Saints) they would rejoyce mightily, but some that are so called are merely carnall, and are but as the chaffe among the wheat, or weeds among good corn. For it is the bright appearing of God, in the Saints; casting down all forms and customs of the Beast; which doth torment the world at this very day, as the bright shining of the Sunne doth mightily offend a weak sighted eye, And indeed if this worshipping of God in spirit, were or could be beaten down, and proved an error, And if every man were or could be forced to maintain and practise one outward

Dan. II.

37. 38. 43.

lazie, forming way of pleasures the weteousness another or And if men shall go to by faith or of the Law what they rest, and works together be a merry times again, but God is punishment, and is begun that is, God self more flesh of him and more his portion to the newing, ever dwell both the fulness And God worship and custom way of punishment bitterne that they love, finally truth in continually

life the zize, formall, customary, and tyth oppres-
ing way of pretended Divine worship, which
eases the flesh : for it nurses up pride, co-
ter the eteousnes, ignorance, opression, and is the
it upon mother or harlot rather of all abominations;
merry And if men might be freely taught, that they
e the shall go to Heaven, though they seek it, not
dwell by faith only, but as it were by the works
of the Law : that is, by bidding them doe
or the what they are able, and Christ will doe the
have a rest, and so joyn Christs merrits, and mens
cying works together. O then cries some it would
when be a merry world, and we should have good
sh, by times again.

n sup Ah, but the dayes of the Beast are done, and
of the God is putting a stop in the street of Babi-
ers at lon, and taking away that limited power,
and is beginning to raise up his Witnesses :
have that is, God is beginning to manifest him-
only self more abundantly then formerly in the
a such flesh of his Saints, The seed of the woman,
there and more plentifully dividing to every one
joyce his portion severally as God will, according
are to the measure of the gift, of the Anoint-
sse a ing, even as he did manifest himself to
good dwell bodily in the Anointed Jesus, who is
g of the fulnesse of him that filleth all in all.

And God doth this, that his Saints may
worship him, not in bare forms of godlines,
and customs of Religion, in a self seeking
way of pride and covetousnes expressing
bitternes of spirit to others that differs; but
e on that they may in his strength worship him in
er love, sincerity, humility, and in spirit and
ward truth inwardly rejoycing and glorying con-
zize, tinually in God only.

Rev 17.5.

Rev. 16.
17.

1 Cor. 12.
11.
Eph. 4. 12.
13.
Col. 2. 9.
Eph. 1. 23.

2 Tim. 3. 5.

Iohn. 4. 23.

At

At this the Nations of the world will be mighty angry, when it appears more plentifully : And I believe it will appear ere long for saith the Angel in the vision, after three dayes and half the spirit of life from God entered into them, and they stood upon their feet ; and great fear fell upon them which saw them.

Now I conceive, yea it is clear to me, that these three dayes and half, are upon the very period and finished point ; three dayes are compleatly past, and the half day is now in being ; and this half day must be shortened too for the Elects sake : So that the time will not be long, before the glory of God, that is made known in secret, be preached upon the house-top.

And they heard a great voyce from heaven saying, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them. The two Witnesses heard God speak out of heaven, it was a lively voyce ; it was not the dead voyce of a man speaking out of a book.

And what is this Heaven ? Why truly as the Firmament is called Heaven in the history, because the created Sun, Moon, and Stars, those glorious lights are seated there : so wheresoever God dwels, who is the light of lights, that is called Heaven in the mystery.

Col. 2.9.

And this leads us to the sanctified humane nature, Jesus Christ, in whom God dwels bodily : And I believe this is the Heaven here spoken of ; so that God the Father, speaks out of his beloved Son Jesus Christ

Christ, and
been tra
that were
two mon
half of t
come up
nature, l
and glory
and this
gives God
his kingd
For se
no comm
Witness
weare th
up into
Anointin
ting in t
Father,
and the S
the Fath
peace. A
thus man
thelsh is c
the vile
rious by
ings of A
Come
hight of
the feet
time is a
to Heave
Now
lusions, c
four evil
for mind

Christ, and calls his Witnesses; that have been trampled upon under the feet of them that were not in covenant with God, forty two months: that is, the three dayes and half of the Beasts reign, And bids them come up hither; into the same condition of nature, life, liberty, peace, victory, kindom, and glory of his beloved Son Jesus Christ; and this *Paul* having some experience of, gives God thanks that had called him into his kingdom and glory.

1 Theff. 2. 12.

For seeing the men of the earth will have no communion with these lights of God; his Witnesses: but mightily oppress them, and weare them out, therefore God takes them up into fellowship with himself: and so the Anointing in the man Jesus; and the Anointing in the Saints, are made one with the Father, and the Father entered into Jesus and the Saints; so they likewise enter into the Father, and partakes of his rest and peace. And this is Gods kingdom, even God thus manifested in flesh. And so humane flesh is changed into the image of God, and the vile bodies of the Saints, are made glorious by the indwelling of the holy breathings of Almighty God.

Dan. 7. 25.

Come up hither, saith God, into the same height of glory, you shall lie no longer under the feet of the Gentiles, for the appointed time is accomplished. And they ascended up to Heaven in a cloud.

Dan. 8. 19.

Dan. 12. 7.

Now this cloud, is the combustions, delusions, oppressions and troubles, which the four evil Angels before spoken of raises up, for minde, and you shall see that when the sixth

Rev. 9. 13.

Rev. II.
13. 14.

sixth Angel began to blow his trumpet, the four evil Angels were loosed out of the great River *Euphrates*, and they went forth killing and doing hurt; and thus they continued untill the Witnesses ascended up to Heaven, and then this second woe ceased; And the third woe to the inhabitants of the earth commeth presently after, as you may read; So that the loosing of the four evil Angels; and the troubles that they stir up, and the ascending up of the Witnesses into Heaven; were all to be acted under the sound of the sixth Angel; which is the second woe.

By cloud, Note four things. First, what the cloud is. Secondly, it darkens the Sunne from our sight. Thirdly, it sends down rain. Fourthly, the effects that follows.

Rev. II.
13.

Now by cloud, in this spiritual sense, I conceive is meant a conjunction of the seven thousand, (which *John* mentions, which I shall speak something of anon,) either in whole as they live in all nations, or in part as they have power in one nation, to mannage the cause of the Beast; by preferring the wisdom, power, and learning of the flesh, in either upholding old corrupt forms and customs, or in making new ones of pretended divine worship: By reason whereof in the

Second place, the light of the sun of righteousness, Jesus Christ is hid from the generality of men, where these bear sway for the immediate teachings of God must not be preached, neither must any be suffered to write thereof, but the seven thousand, of

such as
of men,
reason v
the min
wonder
the Bea
him. O
Thirdly
effects t
cloud, i
surped a
is sleigh
caies wi
And inc
wisdom
and abo
in whor
and the
the glow
I say
scattere
pression
a floud
Spouse
not con
counter
in the c
craft to
the holy
cond ef
Four
makes n
so when
either i
in threa
will not

such as they tolerate ; And so the wisdom of men, is taught for the wisdom of God, by reason whereof, a dark vail is drawn over the mindes of men, so that the whole world wonders after the Beast : saying who is like the Beast, who is able to make warre with him. Or

Rev. 13. 4.

Thirdly, by cloud, may be meant the two effects that follows, as first the falling of the cloud, in showres of rain ; for when the usurped authority of the Seaven thousand, is sleighted by the Saints : and these *Mordecaies* will not bow to that proud *Hamon* ; And indeed none dare encounter with the wisdom, power, customs, forms, directories, and abominations of the Beast, but the Saints in whom the holy breathings of God dwells, and the weakest of these dares throw him the glove.

I say when that cloud of false Witnesses is scattered, it showres down threatnings, oppressions, prisons, punishments, death, like a flood of water to drown the woman (the Spouse of Christ) upon every one that will not conform ; for truly the King of a fierce countenance, (the prince of darknesse) rules in the cloud, who through policie, makes craft to prosper in his hand, and he destroies the holy people mightily, and then the second effect. But in the

Rev. 12. 15.

Dan 8. 23. 24.

Fourth place the falling of the cloud, makes men to run under some shelter. And so when this cloud of false Witnesses falls, either in self seeking, and false Doctrines, in threatnings, or punishments, upon all that will not conform, or in forcing people to

I conforme

Rom. 14.5 conform, or in restraining people from such wayes of divine worship as God hath perswaded their hearts unto ; and so taking peace from the earth.

Revel. 1.9 In the falling of this cloud or in this showre of rain, God calls upon his two faithful Witnesses and bids them come up to him, and shelter themselves in Heaven, even in the glory, kindome and beauty of Jesus Christ. And they ascend up to Heaven in this cloud : that is, God takes up his Saints to him and is their refuge and shelter, their life, liberty and comfort, he dwells in them, and they dwell in him : And now they live above the wisdom, malice, and sorrows of the world, in the joy, rest and peace of the Father, as Jesus the Anointed did.

Revel. 11.18. And their enemies beheld them : that is, those that were the upholders of the Beast, shall be convinced in their consciences, that the Saints whom God so takes up into fellowship with himself, though they be not bred schollars in humane arts, yet they are more righteous then they, and at this sight they shall be offended, and very angry.

Esa. 56.1. And in the same hour, there was an earthquake. By earth-quake minde two things : First, when God shakes down all the corrupt flesh in a Saint, and treads it under his feet, making that subtil, proud, covetous, envious and unclean Serpent, his foot-stool, shaking down, either more visible or lesse visible in the eye of the world, old Adams building ; that he may set up his own new building, the Anointing : And this shaking, *Prov. 1:22* is that which unbelievers scoffs and makes a laughing

laughing stock at, in these daies : but they can doe no otherwise, for they are slaves to the Serpent, and he makes them doe so; and they will doe so till God pull them out of that power of darknesse : But this is not the shaking only which is pointed out by *Johns* vision, though without this the other that follows cannot be done. Therefore:

Secondly, the earth-quake here pointed out, is this : when God shakes down corruption in Magistracy, which the Beast brought in, and so restores that Ordinance of God to purity in justice ; And when he shakes down all false shews, forms and customs of pretended divine worship, that he may advance himself, to be the only teacher of truths in the heart of his Saints.

*Ezek. 38.
19. &c.*

Ioh. 6. 45.

And in the effecting of this great worke, God shakes, and will yet shake, Kings, Parliaments, Armies, Counties, Kindoms, Universities, humane learnings, studies, yea, shake rich men and poor men, and throws downe every thing that stands in his way opposing him in his work. And this is the earth-quake here spoken of, which is the history of things ; which follows the other which is the mystery, for as all outward abominations in mens practise came from the indwelling of the Beast in every mans heart : so when God first shakes down, and casts out the Beast out of mens hearts, the outward abominations and unjust practises, in Church and State, shake together and fall presently.

Hag. 12. 7.

And truly this is one main testimony that God is shaking down the corrupt flesh in any, and is in raising of his Witnesses,

in regard we see so much shakings of Kingdoms, Assemblies, Churches, and corruptions out of them, which have been brought in and upheld by the Beast all the time of his reign.

Rev. 11.

13.

2 Thes. 2. 8

1 Cor. 12.

13.

Ier. 50. 5.

Rev. 17. 2.

16. 17.

Dan. 12. 7.

And in the earth-quake, the tenth part of the City *Babylon* fell off from the Beast, and begins to submit to the Scepter of Jesus Christ; and the wisdom, love, justice, and peaceableness of the Saints, or rather of Gods indwelling, and teaching of them, shall appear so bright, and the Government in their hands becometh more righteous, more peaceable and more safe, for the well being of men, then the former customs, lawes, and directories were, all walking in love and justice, as members of one Body, Christ, knit together by the same Anointing, that the very enemies shall give glory to God and say his waies and actings are more righteous then mens; And then multitudes shall come in and enquire after *Sion* with their faces thitherwards, the beauty of *Sion* shall be so glorious.

By tenth part of the City, that fell in the earth-quake. I believe it is a tenth part of the nations of the world, that have been deceived by the Beast, and that have acted for the Beast, against Christ, and wandered after the Beast; for when the ten horns, or ten Kingdoms that formerly had given their power to the Beast; begins to hate the whore, and to take back their power, out of the hand of that ecclesiasticall whorish spirit; the forty two moneths being now ended, and the words of God fulfilled, Then the

whole re-
advance
Beastly v
eat her th
And t

three K
Ireland, t
State Go
great Cit
Beast, an
shall see
believe w
them, and
Beast in t
shall ere
a dead m
any longe
ons of Go
plentifully
shall swee
fore it:

But if
the tenth
honour, th
his Witne
blackcloth
a little lon
God, for I
with a swe
That there
an falling
to set the
head of Je
the two W
mourning
whither it

whole

whole ten Kingdoms shall joyn together to advance God in Christ, and shall make the Beastly whore desolate and naked, and shall eat her flesh and burne her with fire;

And there is some good hopes, that these three Kingdoms, *England, Scotland, and Ireland*, though three, yet united under one State Government is the tenth part of that great City, that shall first fall off from the Beast, and submit to Christ; And then we shall see the Witnesses are in rising, which I believe with rejoycing, that God is raising of them, and that this violent storming of the Beast in this tenth part of the City *Babylon*, shall ere long droop and hang the head, like a dead man that hath no strength to strive any longer: the discoveries and manifestations of God in his Saints, shall come in so plentifully like a showre of Hayl, that shall sweep away all the refuge of lyes before it:

*Rev. 14.
11.*

Esa. 28. 17

But if this three-fold Kingdom, be not the tenth part, nor the Land which God will honour, the first of Nations, in raising up his Witnesses in, and in casting off their sackcloth here; The Saints must wait but a little longer with patience upon their God, for I am mightily pertwaded, and filled with a sweet joy in the expectation of it, that there is a tenth part of the City *Babylon* falling off from the Beast; and striving to set the Crown with shouting upon the head of Jesus Christ. And in this tenth part the two Witnesses must first throw off their mourning garment, and sack-cloth; but

Rev. 11. 3.

doms or no, I leave that to our Father and submit to him; wishing in my heart that *England, Scotland, and Ireland* might live before God in this glory; I rejoyce inwardly that this shall be the tenth part. I have no doubting in my heart about it, I have strong perswasions in my spirit, that it shall be; I greatly desire in my soul, that this Land may be the tenth part. Yet not my will, but the will of my Father be done.

Rev, II.
13.

And as there fell in the earth-quake, the tenth part of the City: so in the same earth-quake were slain of men, seaven thousand.

Rev. 19.
19. &c.

By seaven thousand, I conceive are pointed out, the compleat number of those false Witneses (for seaven, implies a perfect number) whereby the Beast hath deceived the people; so that all false prophets, false Ministers either of Justice or Divinity, which have reigned with the Beast, shall be destroyed with the Beast; in this earth-quake or as *Iohn* speakes in *Revelations* 19. in that great battel of God-Almighty; the Beast was taken and with him the false prophet that wrought miracles before him: with which he deceived them that had the mark of the Beast, and them that worshipped his image; These both were cast a live into a lake of fire, burning with brimstone.

That which he called the Seaven Thousand, in the eleaventh Chapter, he calls the false prophet in this nineteenth: for it is one and the same conjunction of power, the

that do
his seve
half.

I do
or Parl
the num
these t
or the
ordaine
World.

Eut
Cleargi
are stol
earth,
Saints,
princes
this is t
without
God in

And
as God
such as
so he po
be dece
hundred
of thous
whole V
after the
or comp
of the B
quake.

But t
of their
out that
some ma
For t

that doth mannage the cause of the Beast in his severall shapes, in his three dayes and half.

I doe not believe, that Kingly Authority, *Rom.13.2.*
or Parliamentary Authority is reckoned in *1 Pet.2.*
the number of this Seaven Thousand; for *13.14.*
these two Authorities are Gods Ordinances,
or the Higher Powers, which God hath
ordained for to preserve peace in the
World.

But all usurped powers from these are
Cleargicall, Ecclesiasticall, Classicall, which *Rev.13.2.*
are stohn by craft from those Kings of the *4.7.*
earth, on purpose to make war with the
Saints, and to stand up against the Prince of *Dan.8.25.*
princes; these are the Seven Thousand: and
this is the false prophet that must be broken *Rev.19.*
without hand, even the bright appearing of *Ec.*
God in Saints, shall consume that Beast.

And by the number of Seven Thousand,
as God points out the compleat number of
such as doth mannage the cause of the Beast;
so he points out, that the number that shall
be deceived are not a few in the ranke of *Rev.13.3.*
hundreds; but many very many in the rank *Rev.12.9.*
of thousands, so many as he calls them the
whole World: the whole World wondered
after the Beast: but all that Seven Thousand
or compleat number that upholds that cause
of the Beast, are to be slain in the earth-
quake.

But this slaying, is not meant the killing
of their bodies, though it may possibly fall
out that in so great troubles of the world
some may be slain in that sense.

For their slaying points out, the slaying
of

Dan. 8. 25. of their cause the destroying of the Beast,
Rev. 16. with all the wisdom, Authority, formes,
 17. customes, and oppressions; for when the
 Witnesses are raised, the limited power of
 the Beast is ended, and he shall reign no
 longer, and so the Seven Thousand or the
 compleat number of such as manag'd the
 cause of the Beast have no more work to do.
 And these are said to be slain in a two-fold
 respect.

First, when they shall see the cause of the
Acts 19, Beast is destroyed, and they are like to have
 24. &c. no more gain come in, for they have no
Rev. 11. 8. work to doe, for they cannot work in Christs
Revel. 16. Vineyard; Now their hearts are filled with
 10. anger, madnesse and vexation; to see that
Mat. 11. inferiour people, even the fools of the world,
 25. but the babes and sucklings of Christ, are
 raised up, to speak the deep things of God,
 which those Masters of Art understand not:
 And so the Seven Thousand seeing their
Rev. 13. 6. trade go down, they grow very angry, and
 that beastly spirit in them, opens his mouth
 in blasphemy against God, and blasphemeth
John 7. 12. his Name and his Tabernacle, and them that
 dwell in heaven: calling light darknesse and
 darknesse light, and calling every truth an
1 Sam. 25. error because it is too high for their un-
 37. derstanding; and in this sense they are slain,
 and their hearts dies within them with dis-
 content, and vexation; and so they lye
 in hell, or under the dispensation of
 wrath.

But secondly, these, or some of these shall
Mat. 24. be slain in another sense: That is, they shall
 26. even burn their books, forsake their private
 chambers

cham-
 clefiast
 friend
 them
 the Sa
 glory
 burnin
 them,
 those
 be thu
 which
 gry lie
 An
 gave g
 nant a
 have b
 Seven
 the Be
 band-
 are ab
 and tr
 from
 to be
 med i
 sons b
 Why
 afraid
 be thu
 them
 make
 men r
 they l
 preter
 be de
 forms
 are de

chambers and colledges, and deny their Ecclesiasticall trade, which their fathers and friends for worldly living sake have bred them too, and shall come in and joyn with the Saints to wait upon God and to give glory to him; and some shall by the spirit of burning, or bright appearings of God in them, be thus slain, and happy it will be for those among the Seven Thousand that shall be thus slain, for they have escaped the woe, which the other that are disconted and angry lies under.

Mica. 3. 5.

Rev. 19.

21.

2: Thes. 2. 8

And the remnant were affrighted, and gave glory to the God of heaven; by remnant are meant the common people, that have been deceived by the false prophet, or Seven Thousand that mannaged the cause of the Beast; for when they shall see that husband-men, and tradsmen in every corner are able to speak in experience of things and truths which they have heard and seen from God; and their learned cleargy begin to be sleighted in their office, and be ashamed in their own visions, though their persons be tender in the eies of Saints, &c. Why now the ignorant common people are afraid, that all Laws and Governments shall be thrown aside, nay, the Beast doth bite them in the head with such a conceit, to make the appearance of God odious, as if men now should live in sinne and error as they list without controule, this the Beast pretends, but inwardly her fear is, she shall be destroyed her self; because the Lawes, forms, directories and customs of the flesh are denied by the Saints, and *Mordecaie* that loves

Revel. 11.

13.

Sach. 13. 4

Hest. 3. 2.

Hest. 3. 2. loves God, will not bow to proud selfish *Hamon*; and this the remnant shall be afraid of.

Rev. 17. 16 But when God is pleased to put it into the hearts of Governours and Kings of the earth, to take their Authority out of the hands of the Beast, as our Governours in this tenth part of the City have done in part;

Ezek. 38. 19. &c. and when God is pleased to shake down all injustice in the civil Magistracie, and restores that to the beauty and puriry of justice and tenderneffe; as I am confident God is about that work; then we shall have no cause to fear or be troubled that we shall have no Laws and Government, for we shall then have Laws and Governments according to truth, and Magistrates that will tender, love and delight to be executing Justice for the good and safety of the Common-wealth.

Esa. 49. 22. But this is the misery of our age, men strive to uphold the usurped Ecclesiasticall power, which God never made; only he determined to give way it should rise and reign too, forty two months over his Witnesses: And in upholding of this, which God is in throwing down, because the time is near expired, men are so mad and ignorant (as the Beast hath deceived them) that they will throw down the Lawfull Power too, even Magistracie, which is the higher power God hath ordained, and commands every man to be obedient too. And they count Magistracie no Government; unlesse the Beast reign cheek by chaw by it as formerly in the daies of ignorances, But it must not be so, for Magistracie in the Common-wealth

Dan. 7. 21.

Dan. 8. 9.

23. &c.

Rev. 11. 2.

Dan. 11.

36.

Dan. 12. 7.

Rev. 12. 9.

Ro. 13. 1. 2.

Aff. 17. 30.

Rev. 10. 6.

wealth
this
and
Angel
Viol
the g
A
and
Chri
conf
tent
in a
ledg
give
befo
Lor
know
the
prai
reig
T
grea
dece
der
feat
bur
day
son
dea
offe
ma
cell
typ
tic
shir

wealth must stand, its Gods Ordinance. But *Rev. 16.2.*
 this Ecclesiasticall beastly stohn power in 17.
 and over the Saints shall fall; For the seven
 Angels of God are sent to powre out seven
 Viols of wrath, to blast, curse and destroy all
 the glory of the Beast ;

And when Christ comes in brightnesse,
 and consumes the remnant : that is, when *Rev. 19.21*
 Christ by his bright appearing, burns up and
 consumes all the ignorance, envy, discon- *Esa. 54.13*
 tent, unbelief, and all the drosse of the flesh
 in all people, and teaches them the know-
 ledges of his will. Then this remnant shall *Rev. 19.6.*
 give glory to God, they shall then fall down
 before God, and acknowledge him Lord of
 Lords, and King of Kings ; they shall ac-
 knowledge all Gods Ordinances and forsake
 the beast, and rejoyce and sing songs of
 praise, because the Lord God omnipotent
 reigns :

This Ecclesiasticall power hath been a *Dan. 7.8.*
 great troubler of Magistracy, ever since the *Rev. 13.2.*
 deceived Magistracy set it up; for when ten-
 der hearted Magistrates, have sate in the
 seat of Magistracy, it hath been a grief and
 burthen to them : witnesse *Queen Maries*
 dayes, as in the book of Martyrs, To impris-
 on, banish, fine, and sometimes put to
 death, peaceable quiet men ; that have no
 offence laid to their charge, but about the *Dan. 6.5.*
 matters of their God ; as *Darius* had coun-
 cellers troubled *Daniel*, who indeed were a
 type of this Ecclesiasticall troubler.

For while the serpent ruled still in par-
 ticular persons, he was every foot put to his
 shifts to deceive and stirre up new enemies
 against

Dan. 8. against God and his Saints, when the old
24.25. ones returned to dust; therefore he wrought
Rev. 17.2. very subtilly to deceive the Kings of the
 earth, that by them might be established
 this Ecclesiasticall troubler; to be a standing
 Law, for as *Daniel* speaks, this King of a
 fierce countenance, reigns by a power, that
 is none of his own, but by the power of Ma-
 gistracy, out of whose hand the serpent hath
 got it by his craft.

Rev. 18.7. And so, though persons die that manna-
 ges the cause of this troublesome beast, and
 others come in their room; yet still the
 office and trouble remains; And it hath
 been observed, that when some Bishops have
 first been made Bishops, they were tender
 hearted and zealous, but after a little time,
 by manning this Ecclesiasticall beast,
 which their Office tyed them too, they grew
 hard hearted and great oppressors of peace-
 able men, that were guided by God to walk
 sincerely, according to what they knew and
Ro. 14. 5. understood, and darst not doe any thing, be-
12. cause others doe it, or said it was a truth un-
 lesse they saw it, to be a truth likewise. I
 wish this were seriously minded in these our
 dayes.

And as it was raised by deceived Magi-
 stracy; so in every change of time, the main-
 tainers of that stoln usurped power, did not
 rely upon God, to preserve and carry on
 Church work, but still they were petition-
 ing to Kings and Parliaments, to establish
 this Ecclesiasticall power, to enforce men
 to a uniformity in religion, but self-love and
 temporall livings were the bottome of that
 zeal,

zeal, A
 have ta
 enforce
 their E
 men, m
 crites,
 since E
 cuted v

So t
 er was
 godly
 godly
 ple in
 by cla
 crites
 fear of

But
 heart
 back
 let th
 ly up
 it is h
 the p
 woul
 woul
 amon

In
 trou
 rit in
 whe
 wea
 will
 bec
 A
 will
 to t

zeal, And so by the precepts of men ; they have taught, or rather by compulsion have enforced men, to pretend a fear of God, for their Ecclesiasticall power makes men fear men, more then God, and so makes hypocrites, which hath been a power, God hath since *Esay* prophesied, threatned, and executed wrath upon the mannagers.

Esa. 29.
13, &c.

So that ever since this Ecclesiasticall power was raised up, it hath been a troubler of godly Magistrates, a troubler and silencer of godly Ministers, a troubler of common-people in high Commission Courts, Sessions, and by classicall censures; and making men hypocrites to act contrary to their knowledge, for fear of punishments.

But if it please God, to put it into the heart of Magistrates in kingdoms, to take back their power, from this beast, and to let the Government of Church-work lie only upon the shoulders of our Lord Christ, for it is his due right, he is King of Saints. Then the pure reformation of civil Magistracy would soon appear, confusion and *Babylon* would die ; and there would be peace among men.

Esa. 9. 6.

Rev. 15. 3.

Indeed the main cause of all our nationall troubles is the discontent of the whorish spirit in men that wonders after this beast ; but when once it is slain really, in common-wealths, as it is slain in some Saints, then men will be freed from bitterneffe ; and rejoyce because the Lord God omnipotent reigneth.

Rev. 14.

11.

Rev. 13. 4.

And Magistracy which is Gods Ordinance will run in its right channell ; to be a terror to the wicked, and to protect them that doe well,

1 Pet. 2. 14

Rom. 13. 2

- 1 Ioh. 2. 27

well, whereas by this Ecclesiasticall power, established by deceived Magistracy, the sincere in heart that worship God in spirit and truth, according as God hath taught them and they understand, These are and have been troubled in Sessions, in courts; and punished by Fines and prisons, &c. But the loose hearted that will be of any religion, that the most is of, these have their liberty without restraint, and so Magistracy hath acted quite backwards, in punishing them that doe well, and protecting in a hypocritical liberty them that doe evil. O that our Magistrates would let Church work alone to Christ, upon whose shoulders they shall finde the Government lyes and not upon theirs; and then in the wisdom & strength of Christ, they would Govern Common-wealths in justice, love, and righteousness, more peaceably.

Pro. 1. 1

Mat. 7. 12.

All that I shall say in conclusion is this, Wait patiently upon the Lord, let every man that loves God, endeavour, by the spirit of wisdom, meeknesse, and love to drie up *Euphrates*, even this spirit of bitterness, that like a great River hath overflowed the earth of man-kinde. For it is not revenge, prisons, fines, fightings, that will subdue a tumultuous spirit: but a soft answer, love, and meeknesse, tendernesse and justice, to doe as we would be done unto, this will appease wrath.

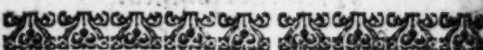
When this Sun of righteousness and love arises in Magistrates and people, one to another, then these tumultuous national storms will cease; and not tell then. This Sunne is risen

risen in
storms w
comfort
Sun will
the bright
berry. V
that are
ble deal
is in the
the pres
night an
these sh
and righ
short ti
this ser
shall en
wearied
lusts, th
his rest
manifes
down l
showre
genera
in forc
before
God in
flesh a
Kingd
away a
and su
the 70
you o
And
and th
Testam
cer, a
great

risen in some, or else these tumultuous storms would have made it a cold and uncomfortable season before this time, this Sun will rise higher and must rise higher, and the bright shining of it will be *Englands* liberty. Well, I am very confident, that those that are very violent in spirit without double dealing, acting outwardly, what nicely is in their hearts and knowledge, though for the present they are tormented even in hell night and day by that unquiet spirit; yet these shall taste and enjoy a peaceable quiet and righteous spirit, and I believe within a short time, and they shall be delivered from this serpents bondage, and Gods Kingdom shall enter into them; and when men have wearied out themselves in following their lusts, then is Gods time to take them up into his rest and liberty: This work God doth manifest in some, that are scattered up and down like a few drops of hayle before the showre fall in force: and when he works in generall, then the showre of hayl shall fall in force, and sweep away all the refuge of lyes before it. That is, plentiful discoveries of God in every man, burns up the dross of the flesh and plentiful increase of Saints in a Kingdom, is like a showre of hail that sweeps away all abominations, in States & Churches: and such a time as this is coming on, when the 7th Angel sounds. And I shall leave with you one scripture with which I wil conclude.

And the temple of God was opened in heaven, and there was seen in his temple, the Ark of his Testament, and there were lightnings, and voyces, and thundrings, and an earth-quake, and great hail.

FINIS.



Rev. 5. 13. **C**ommander in Chief, is God himself,
Rev. 19. 6 who rules the Spirits of men,
Ioh. 14. 27 Wait then on him, uproars to quell,
Gen. 14. 13 and fettle peace again.

Luk 17. 33 Those that doe rise, for fleshy ends,
1 Sam. 23. a Kingdome for to trouble,
27. Shall loose their pains, undoe themselves,
Esa. 2. 22. and vanish like a buble.

Eze 38. 19 Gods shaking Nations, trying men,
Rev. 19. and changing times and customs,
19. 20. Ruining the Beast, and saving men,
Psal. 124. a midst these great cumbutions.
1. 2.

John 5. 22. Cease striving then, ye sons of men,
Ro. 12. 19. destroy not one another
Psal. 83. God will avenge, him that's oppressd,
2. &c. by Christ our elder brother.

Dan. 2. 44. His turn is next, the Realm to take,
Dan. 7. 26. and rule the sons of men,
27. And Beast and Devil, Pope and Sin,
Rev 16. 17 shall never reign again.

16 MAGI

Mat 24. 12 But yet mens hearts, disquiet are,
Dan. 7. 25. and bitter as we see,
Rom. 19. Hot times have been, hot times yet are:
13, &c. but hotter yet may be.

Revel. 13. For now the Image of the Beast,
15, &c. appears to act his part,
Dan. 8. 25. But hee's a falling, And Saints shall sing,
Rev. 19. 61. Halleluja with joy of heart.

Finis.

Sarah Holloway
Her Book
1780.

1 the a went
2 who were for
to give the
Richards