

[Franciscus Mercurius van Helmont]

SEDER OLAM :

OR, THE
Order, Series, *or* Succession
OF ALL THE
Ages, Periods, *and* Times
OF THE
WHOLE WORLD

IS
Theologically, Philosophically, *and*
Chronologically Explicated and Stated

ALSO

The Hypothesis of the Pre-existency and Revolution of
Humane Souls. Together with the Thousand Years Reign of
Christ on the Earth, probably evinced, and deliver'd in an
Historical Enarration thereof, according to the Holy Scriptures.

Translated out of Latin by *J. Clark*, M.D.
upon the Leave of *F.M. Baron of Helmont*
(1694)

© Don Karr, 2007-2021

All rights reserved.

License to Copy

This publication is intended for personal use only.

Paper copies may be made for personal use.

With this exception, no part of this publication may be reproduced or transmitted in any form or
by any means, electronic
or mechanical, including photocopy, without permission in writing from the author.

Reviewers may quote brief passages.

INTRODUCTION

Seder Olam, ORDER OF AGES (hereafter *SO*), is the first and largest entry (pages 5-128) in the compilation which bears the same title.

The numbered §§ of *SO* run as shown:

FIRST SYSTEM	§§ 1-101	pages 5-54
SECOND SYSTEM	§§ 1-119	pages 54-126
<i>SUBSYSTEM</i> α	numbered 1-21 within § 78	pages 90-97
<i>SUBSYSTEM</i> β	numbered 1-4 within § 79	page 97
THIRD SYSTEM	§§ 1-5	pages 126-128

Items appended are

- “Some Explanatory Questions of the Book of the Revelations of the like import,” *or* “A FEW QUESTIONS BY Way of *Exposition* ON Each Chapter of the *Revelations* of *St. John*. *Wherein little, or in a manner nothing (except what pertains to the History) is positively concluded, but all are left to the free and Impartial Judgment and Examination of the lovers of Truth*” (pages 129-219). This section is not transcribed here.
- “an *Appendix*; containing some Emendations and Explanations of divers Passages, in the two fore-going Treatises, out of the Author’s Original Manuscripts and Papers” (pages 219-236).

Examples of these “Emendations and Explanations” have been included as footnotes to the following transcription.

In the literature on van Helmont, *SO* is perhaps the least quoted and discussed of his kabbalistic works. The following references help place the work and offer a general notion of its character.

(1) Nicolson, Marjorie H. “Milton and the *Conjectura Cabbalistica*,” in *Philological Quarterly*, Volume VI, Number 1. (Iowa City: University of Iowa, 1927), page 1:

“Cabbalism as a form of thought permeates much seventeenth-century literature; it is as impossible to separate it sharply from other ideas of a particular author as it is to define exactly the particular brand of Platonism he held. By the seventeenth century, cabbalism had become so fused and intermingled with other ways of thinking that we look for it less in defined doctrine and creed than in an attitude toward a question.”

(2) Spector, Sheila A. *Jewish Mysticism: An Annotated Bibliography on the Kabbalah in English*. (New York – London: Garland Publishing, 1984), page 311:

SO is listed in § O. NON-JEWISH KABBALAH: *Primary Sources*, as entry O8. Spector describes *SO* as a “[f]ully delineated treatise of Christian Kabbalah, based on van Helmont’s kabbalistic theories.”

(3) Almond, Philip C. *Heaven & Hell in Enlightenment England* (Cambridge: Cambridge University Press, 1994), pages 19-20:

“This [van Helmont’s] combination of Lurianic transmigration of souls with Christian themes of atonement, redemption, and salvation also appeared in an anonymous work published in Latin in 1693 and in English in 1694: *Seder Olam*....

“... [SO]’s authorship is obscure. Certainly it is in the style of van Helmont, and he sponsored the English translation of it. However, in a letter to Leibniz, he disclaimed authorship of it, crediting it to a physician with whom he was acquainted. The translator of it from Latin, J. Clark MD, did not know who the author was, although one might be excused for thinking that he was the man who van Helmont suggested to Leibniz was the real author. He is presumably to be identified with the ‘J. C.’ who translated Lady Conway’s *Principles*...

into English, although the *Dictionary of National Biography* identifies ‘J. C.’ as Jacobus Crull. Daniel Walker hazards a guess that *Seder Olam* is a work either by Lady Conway or Christian Knorr von Rosenroth.... The English edition contains an appendix not in the Latin. Since, in this appendix, corrections to the main body of the text are made to fit suggestions in the *Two Hundred Queries*, van Helmont was probably the author of the appendix.”

(4) Coudert, Allison. *Leibniz and the Kabbalah*. (Dordrecht: Kluwer, 1995), page 58:

In a discussion of Leibniz’ difficulties with *SO* (pages 58-63), Coudert writes, “Leibniz was critical of the *Seder Olam*. ... Leibniz realized that van Helmont was not the author of the book, although it contains many of his kabbalistic ideas. This is one of the reasons why, when speaking of van Helmont, Leibniz distinguishes between the man and his writings. Van Helmont had even told him that his books only partially represented what he really thought, and Leibniz seemed quite willing to believe him.”

(5) Goldish, Matt. *Judaism in the Theology of Sir Isaac Newton*. (Dordrecht: Kluwer Academic Publishers, 1998), pages 29-30:

After identifying *SO* as one of the works in Newton’s library, Goldish comments, “though it masquerades as chronology, [SO] is really a kabbalistic tract.”

(6) Hutton, Sarah. *Anne Conway: A Woman Philosopher* (Cambridge: Cambridge University Press, 2004), page 213:

Sarah Hutton places *SO* among the “group of texts emanating from the kabbalistical debates at Ragley Hall during the last years of Anne Conway’s life.” (Conway died in 1679.) These texts include Conway’s own *Principles of the Most Ancient and Modern Philosophy*, and van Helmont’s *Adumbratio kabbala Christiana*, *Two Hundred Queries concerning the Revolution of Humane Souls*, and *A Cabbalistical Dialogue*. The “kabbalistical debates”

were among Conway, van Helmont, Henry More, Quaker leader George Keith, and others.

Hutton notes, “The work which contains the largest number of parallels with Conway’s *Principia* is one entitled *Seder Olam sive ordo sæcularum historica enarratio doctrinæ* (1693), which, like so many of the texts associated with Van Helmont, was probably written under his direction and not by him.” After summarizing the contents of *SO* §§ 3-6, 8, 10-14, and 28, Hutton concludes, “The first part of *Seder Olam* thus reads like a paraphrase of Anne Conway’s *Principles*.” [*Principles* = *Principia philosophiæ antiquissima & recentissima de Deo, Christo & creatura id est de spiritu & material in genere* (1690); English translation: *Principles of the Most Ancient and Modern Philosophy*, edited by Allison P. Coudert and Taylor Corse, Cambridge: Cambridge University Press, 1996.]

We cannot resolve whether van Helmont wrote *SO* himself or had it written. Inconclusively counter to Spector’s “based on,” Almond’s “anonymous work,” Coudert’s “van Helmont was not the author,” and Hutton’s “under his direction and not by him,” translator J[ohn] Clark gives no indication that he considered *SO* to be anything other than van Helmont’s work; his introduction begins:

FOR thy sake was this small Tract translated in the English Tongue, by the Consent of the Baron of Helmont, now resident at London, wherein I have rather affected a plain English Stile, than any artificial Embellishment lest, I should make it less intelligible, by endeavouring to render it more polite, and so rob the Author, to divert the Reader, which is to betray the Understanding, to gratifie the Fancy.

In support of van Helmont’s not being the author, see LEIBNIZ TO/FROM LORENZ HERTEL (SELECTIONS), at Lloyd Strickland’s excellent *Leibniz-Translations.com*,

<http://www.leibniz-translations.com/index.html>.

“Leibniz to Hertel (8/18 January 1695 – sent version)” reads, “The book [*Seder Olam*] itself was written not by Francis Mercury van Helmont, as was reported to the author of the critique, but by one of his doctor friends”—presumably J. Clark, M.D. [my brackets—DK]

SO’s likeness to Lady Conway’s *Principles* certainly suggests that it belongs to the works which grew out of the “the kabbalistical debates at Ragley Hall during the last years of Anne Conway’s life,” in spite of the late publication date of the English version: 1694. Indeed, the Latin original of *SO* was not published until 1693, nor, for that matter, was Conway’s *Principia* published until 1690—eleven years after her death.

As for *SO*’s being a “fully delineated treatise of Christian kabbalah,” such a description might better fit van Helmont’s *Adumbratio Kabbalæ Christianæ*, for *SO* “masquerades as chronology” quite thoroughly. Certainly, doctrines characteristic of Christian kabbalah are overtly treated in *SO*, e.g., the equivalence of Christ and “Heavenly Adam” (*SO*, page 7, §§ 15-16); the kabbalistic parts of the soul (*SO*, pages 16-17, § 41); the kabbalistic four worlds (*SO*, pages 17-23, §§ 42-58).

On page 23 (§ 57), the chronology theme begins. By page 33 (§ 80), we find *SO* treating numbers, first as terms of distance (i.e., “from the proportion of the holy City, compared unto the whole Earth”—*SO*, page 33, § 80), then, for the remainder of the work, as terms of time (*SO*, from page 35, § 83).

On page 61 is the first of fifty-one proofs in which it is “demonstrated by certain Arguments drawn from Scripture, that the same Souls, after the death of the carnal Body were again raised to Life, and born of Parents in a Body of Flesh” (pages 60-61, § 20). On page 70 (§ 43) is the first use of the phrase “Revolution of Souls,” which we may assume van Helmont equated with Lurianic *gilgul*. While van Helmont never uses the

term *gilgul*, he does use the similar term “*Gilgal* [more properly *galgal*] or a Wheel,” referring to the four 1000-year “wheels” which combine into “the vast Revolution of 4000 years which make up a mystical year” (*SO*, page 72 and 74, §§ 45 and 46; and the *figure* on page 73).

Ultimately, van Helmont’s notions of ORDER OF AGES and “Revolution of Souls” are bound together. This combination of doctrines is epitomized by (1) the *figure* on page 73 and (2) *The TABLE* inserted on a leaf between pages 96 and 97. “*The Explanation of the Table*” commences on page 88 within § 78; “*The Explanation of the Figure*” appears on page 97 at the end of § 79.

Here transcribed are pages 5-128 of the 1694 edition. Additions from the Appendix (*SO*, pages 219-236) are marked with asterisks and given in the form of footnotes. Preceding the transcript are a reconstruction of the title page and the translator’s introduction (*SO*, page 3). The spelling, punctuation, and capitalization of the original have been retained. Page numbers from the 1694 edition are given in square brackets []. What few additions I have made to the text are shown between pointers < >.

My sincere thanks go to Yen-Jung Chen for her able assistance with researching and gathering materials for this paper.

S E D E R O L A M :
 OR, THE
 Order, Series, *or* Succession
 OF ALL THE
 Ages, *Periods, and* Times
 OF THE
 WHOLE WORLD

I S
 Theologically, *Philosophically, and*
 Chronologically Explicated and Stated

A L S O

The Hypothesis of the Pre-existency and
 Revolution of Humane Souls. Together
 with the Thousand Years Reign of Christ
 on the Earth, probably evinced, and de
 liver'd in an Historical Enarration thereof,
 according to the Holy Scriptures.

To which is also annexed,

Some Explanatory Questions of the Book
 of the Revelations of the like import. And
 an *Appendix*; containing some Emendations
 and Explanations of divers Passages, in the
 two fore-going Treatises, out of the Au
 thor's Original Manuscripts and Papers.

Translated out of Latin by *J. Clark*, M. D. upon the
 Leave of *F. M. Baron of Helmont*

L O N D O N : Printed for Sarah Howkins, in *George-*
Yard, Lumbarb Street, 1694.

[3]

T O T H E
 English Reader.

Serious and Inquisitive Reader,

*FOR thy sake was this small Tract translated in the
 English Tongue, by the Consent of the Baron of Helmont,
 now resident at London, wherein I have rather affected a
 plain English Stile, than any artificial Embellishment lest,
 I should make it less intelligible, by endeavouring to
 render it more polite, and so rob the Author, to divert the
 Reader, which is to betray the Understanding, to gratifie
 the Fancy. And now Reader, as to the subject, sure I am of
 Opinion, if there be any such thing as reveal'd Religion in
 the World, (as none but Atheists will deny) the only sure
 way to prove it, is by reconciling [4] Faith with Reason;
 for tho' the subtilties of Faith may soar above the perfect
 comprehension of Reason, yet no true Faith can be so
 absolute, as to appear wholly inconsistent with it, as is
 manifest in the Example of Christ's Incarnations; where
 Faith persuades me of this miraculous Union, and Reason
 shews me the necessity of it. Here is the Conformity of
 Faith with Reason: and no Hypothesis more effectually
 proves the veracity of Scripture against the Objections of
 Atheists, than that which perfectly demonstrates the
 harmonious congruity and conformity of those truths; but
 all the vulgar Expositors have hitherto been so far from
 reconciling the Scriptures, that they have made it appear
 a Mass of Contradictions, and mightily strengthened the
 principles of Atheists.*

J. C.

[5]

S E D E R O L A M

O R , T H E

Order of Ages.

1. FOR as much as God is but one, the terms of the *Three Persons* are very improperly apply'd to the Mystery of the *Father, Word, and Holy Ghost*. It were better to stick to the words of Holy Writ, in the Explication of so great a Mystery. Herein we may be safe, and this would remove a Scandal from such, who are offended at the names of *Three Persons*.

2. Because God doth all things according to his infinite Wisdom, therefore there is no indifference of Will in him; and therefore, in all things he doth, he is a necessary Agent, and yet also the most free Agent.

3. Therefore he did necessarily create the Worlds, and that not by constraint [6] from any foreign Agent, but from the Determination of his internal Goodness and Wisdom.

4. Therefore the Attribute of a Creator is essential to God, because in God there are no accidents.

5. Therefore God is a Creator from Eternity, and so by consequence did make Creatures from infinite *Ages*; and also still doth and will create new to all Eternity.

6. The Worlds therefore, in respect of us, are infinite and innumerable.

7. But (among other differences) there is this special difference between God and Creatures, that God is

altogether unchangeable; but all Creatures are, in some Sense or other, changeable.

8. But there is a two-fold distinction in the mutability of Creatures; for Creatures are either changeable to Good or Evil, (which indeed for some time is the Lot and Condition of all Creatures) or else at length, after a certain space of time, only changeable unto Good.

9. Which mutability of Creatures remains unto all Eternity; for there is no Creature so perfectly good, but that it is still capable of a greater Degree and Measure of Goodness, to all Eternity. [7]

10. Moreover, there is necessarily intercedent between God and Creatures a certain middle Being, which indeed is less than the supream Deity, but greater and more perfect than all Creatures.

11. And this *Ens medium*, or middle Being between God and Creatures, is Christ the Heavenly *Adam*.

12. God, by this *Medium*, to wit, Christ created and produced all Creatures whatsoever.

13. Again, among other Differences, there is this difference between Christ and Creatures, that all Creatures are for some time changeable unto Good and Evil; but Christ is only changeable unto Good, but never unto Evil.

14. And therefore more justly merits the name of Son of God, than that of a Creature, and his production is rather to be accounted a Generation, than Creation.

15. Christ, the Heavenly *Adam*, is both God and Man, containing in him both Natures, *viz.* the nature of God and Man.

16. For whereas the most Divine Humanity of Christ is intrinsically, and most perfectly united with the word of God, which is God; therefore this Heavenly Man and Divine, Jesus Christ, is truly God. [8]

17. But the Divine and Humane Natures in Christ must not be confounded, but plainly distinguished; so that the Humanity is never changed into the Deity, nor the Deity into the Humanity.

18. So great is the Excellence of Christ beyond all Creatures, that there are certain Divine Attributes allowed him, which are communicable to no Creature, to wit, Omni-presence, and Omniscience.

19. Which Attributes of Omni-presence, and Omniscience of the Man Christ, are nevertheless inferiour to those, which appertain unto God.

20. For God is so present in all things, that he is every where centrally existent; but the Divine Humanity of Christ hath not its Center every where present, but is universally extended by the essential Radiations from the Center of his most Divine Soul into all Creatures and Worlds.

21. Lastly, the Omniscience of Christ's Humanity, is inferiour to that which appertains to the Deity; for as the most glorious Godhead most perfectly knows all things without the Concurrence of created Objects, as Instrumental causes to stir up knowledge in him, the divine Soul of the Man Christ Jesus knows all things, either by the perception of Objects, as they do [9] some way or other influence him, or in respect of things to come, are signified to him by divine Revelation from God the Father.

22. Because Christ Jesus the Heavenly Man, is the first begotten Son of the most excellent and supream God himself, and by reason of his miraculous Union with the supream Deity is very God, equal with God the Father; and also because he is most loving to all Mankind, every where present, and all knowing, and so can, and will help all Men, in any necessity or distress

whatsoever, therefore is deservedly to be call'd upon, worshipped and adored, and we cannot any other way duly and acceptably call upon, worship or adore the supream God himself, but in and through Christ the Mediator.

23. That there is such a Medium, or middle Being between God and Creatures, the very Order of things, clearly demonstrates. For as it agrees with the highest and supream God, to be a Being altogether unchangeable; so is it congruous to the nature of every Creature or created Being to be changeable to Good or Evil; but between that which is wholly unchangeable, and that which is wholly changeable, there is a certain Medium partaking of both [10] extreams, which in the nature of it, is unchangeable to Evil, and changeable to Good, which Medium is Christ, the Heavenly *Adam*.

24. And therefore in the order of Nature is before all Creatures whatsoever, and pre-excels the whole System of Creatures, yea, is the Lord and Head of every Creature.

25. Moreover, the fulness of the Godhead dwells bodily in this most divine Medium Jesus Christ, according to the Testimony of the Apostle *Paul*, which certainly is thus to be understood; that the divine Humanity of Christ is the House, and immediate Dwelling place of the most High and Glorious God himself, and is as it were a certain Body for the Divinity, in the which God himself may be seen and apprehended by his Creatures, and by the Mediation of this beloved and blessed Consort of God, when duly qualifies and disposed thereunto, they may enjoy him. Therefore it is, that according to the words of Christ himself *his Saints and true Believers feed upon his Flesh and Blood to Eternal Life*. VVhich Flesh and Blood of Christ are of a Divine and Spiritual nature, and yet not the very Essence

of God, but of a certain middle nature between God and Creatures; [11] for God doth as it were corporally manifest himself to his Creatures by Christ; who nevertheless in his own nature, is purely a Spirit, absolutely void of all corporeity.

26. Now, because the divine Humanity of Christ is as it were the Body and House of the Divinity, (for the Greek Word *Σώμα* as it were *Δώμα* imports as much) therefore Christ doth in some measure partake of the nature of a Body, otherwise he could not be the true and proper Medium between God and Creatures.

27. For all Creatures, even the most noble and excellent, are in some degree or other corporeal.

28. Therefore Spirit and Body are not contrary Essences, as many do vainly and falsly affirm; for every created Spirit is corporeal, having in it the true essence and nature of a Body, *viz.* it is an extended Being, bounded, circumscrib'd with place, moveable, &c.

29. And therefore a humane Soul (which is also a Spirit) is corporeal, and comprehends in it the true Nature and Essence of a Body. The Most pure and Spiritual Angels also are corporeal, and as it were spiritual Bodies. [12]

30. For as every Spirit or Soul in the whole creatural System is a Body, having in it the true Essence and Attributes of a Body; so every Body is in some degree or measure Animal and Spiritual, *i. e.* hath Life, Sense and Knowledge, or at leastwise capable of those Attributes.

31. Nor is it to be feared, that the Souls of Men could ever become mortal, or be dissolved into Earth and Stones, if they were admitted to be corporeal; for not every thing that is corporeal or Body, is dissolvable, because it is a Body; for there are immortal Bodies, and such as are absolutely and indissolvable. Such *are the*

Glorified Bodies of Saints and Believers in the Resurrection of the Dead, when this mortal shall put on Immortality, and this corruptible Incorruption, according to the Apostle's word.

32. Seeing therefore every Spiritual thing is corporeal, and every corporeal thing is Spiritual, in some degree or measure; therefore all Creatures, from the highest to the lowest, have some relation and natural Affinity one to another; the highest to the lowest, and the lowest to the highest; yea, certainly, as to their original essence and condition, they are of one and the self same nature, nor is there any, even the basest Creature, but may be [13] changed, either into the noblest, or at least into some part of the noblest Creature.

33. Therefore that false and vain Imagination of sundry *Philosophers* (so called) concerning Matter and Body, is to be rejected, as tho' it were a thing, not only wholly inanimate, and void of Life, but also utterly incapable thereof to all Eternity. VVhich most absurd opinion borders too much on Atheism, and most grievously strikes at the divine Goodness, Wisdom and Power, and other Attributes of the most excellent and supream God.

34. For from God, who is Life himself and the fountain of it, nothing that hath not Life, or is incapable thereof, can proceed; for God created all his Creatures in his most excelling Wisdom and Power, that in him they might at length be blessed: Rejoyce in him, and enjoy him and that in him, as their end, they might most sweetly rest, and so praise, honour and glorifie him as God, their Creator, to all Eternity, which they could never do, if they were void of Life, and incapable of it.

35. In the Primitive State of created things, the most excellent, and most wise Creator, made or produced a

kind of intermediate or middle Creatures, with a possibility in this their mediate, and of its own nature, changeable State and condi- [14] tion, of being changed into the better, by the assisting Grace of God, or into the worse, by the byass of their own proper Wills and Inclinations.

36. Therefore God's first Work about Creatures is to create them; then being created to fashion them after this or that manner, either into the better, if they follow faithfully in all things, the conduct of divine Grace, or into the worse, by the most just Judgment of God, if refusing the Guidance of divine Grace, they willfully and voluntarily renounce the Law of God.

37. Hence proceeds that diverse and contrary state and condition of most Creatures on from another: For whereas sundry Creatures kept their primitive Integrity and Innocence, nor did ever transgress the divine Law, therefore are they blessed, and still enjoy the beatifick Vision, and Communion with God, they are also pure, holy, and immaculate full of Light and divine Glory and Beauty, which to us Mortals is certainly incomprehensible. But because many others fell from their primitive Purity, by Transgression and Disobedience of the divine Law, therefore are they miserable, polluted with Sin, sullied and darkened. [15]

38. And hence it is, that from this World of creation, other Worlds also burst out, to wit, the World of formation, as well the Superiour as Inferiour; that of Souls, who never fell, whose Seat and Region is the cælestial Paradise; this of fallen Souls, and after a certain manner polluted with Sin, whose Seat & Region is without that blessed place of Paradise in places and parts of the World, invisible to our outward view.

39. Lastly, from the inferiour World of Formation proceeded this World of Fabrication, wherein we live, comprehending within it all visible things, from the remotest Stars, even to the Earths profundity, which is therefore called the World of Fabrication, because Death and Stupidity so prevails in the most parts of it, that all things in this World seem rather to move in a manner Mechanically, than from a vital principle, which nevertheless is to be understood in comparison to the superiour Worlds, where indeed the vital principle is far more predominant, than in this inferiour World, nor is this inferiour World in any, even the most stupid part of it wholly, and in every degree deprived of Life.

40. Nothing therefore, which belongs to this visible World is immediately created; for this visible World is not properly a crea- [16] ted World, but made and composed of pre-existent principles, which pre-existent principles belong to the World of Formation, and the World of Formation owes its original Pre-existent principles of the World of Creation; the World of Creation only is properly and strictly created, and its production is properly called Creation; for this doth not exist from any Pre-existent principles, or from a Subject, or parts making a whole, but has only God the Father, and Christ hi only begotten Son, for its author and Original.

41. Therefore Men born into this World, (to Speak properly) are not immediately created, neither in respect of Soul nor Body; the external or outward Body, with the Life thereof, is that which belongs to this World of Fabrication; but the Soul which is called *Neshama*, pertains to the World of Creation. Lastly, the Spirit pertains to the World of Formation, which possesseth the middle place between the Soul and outward Body, and this Spirit by the *Hebrews* is called *Ruach*, but the Life

and Spirits of the external Body are termed by the same *Nephesh*; *Neshama* of the World of Creation, *Ruach* of the World of Formation, and *Nephesh*, of [17] the World of Fabrication; moreover *Nephesh* is the Cloathing or Vehicle of the $\tau\omicron$ *Ruach*, and the *Ruach* is the Vehicle of the $\tau\omicron$ *Neshama*.

42. First of all, therefore Men are created in the World of Creation; secondly, formed in the World of Formation (where they assume their Cloathing or Vehicle, which is called *Ruach*; and this *Ruach* is a certain Subtile and Spiritual Body, of which sort are the Bodies of Angels, and just Men made perfect;) thirdly, they are made or fabricated in the World of Fabrication, and all this is expressly confirmed by Testimony of the Scripture it self, *Isai. 43.7. Every one that is called in my Name have I created, formed and made*; and consequently, according to these words of Scripture, the *Hebrews* call the World of Creation *Briah*, the World of Formation *Jezirah*, and the World of Fabrication *Asiah*, which three Hebrew words are expressly to be met with in the place of Scripture above cited.

43. Moreover, besides this World *Briah*, higher than which our Original doth not reach (if we have respect to the parts composing humane Nature) there is understood another World, more noble, and (in the Order of Nature) more antient than the rest immediately flowing from the [18] Author; God himself, called in Hebrew *Aziluth*, which signifies the nearest to the most high and supreme God himself, and this cannot agree to any other than Christ, the Saviour and Mediator between God and Men.

44. Therefore those Hebrew Doctors do rightly and truly teach, and that altogether according to Scripture Testimony that those four Worlds above-mentioned do exist, to wit, the *Aziluthick*, which is of Christ, the

Briatick, which is of Souls, the *Jeziratick*, which is of Angels, not yet consummated, and the *Asiatick*, which is of Men, cloathed with an external Body. But as the *Aziluthick*, as it is the noblest of all, so it is the greatest, and but only one; altho' the *Hebrews* distinguish it into ten Emanation; the distinction of which Emanation, nevertheless is only modal and not essential. But the *Briatick*, *Jeziratick*, and *Asiatick* Worlds, as to their number and multitude, in respect of us, are infinite and innumerable, because (as I have said before) God is continually a Creator; for the Attribute of a Creator is essential to him, and therefore he doth and will continually create new Worlds to all Eternity. And lastly, from these new created Worlds, other new *Jeziratick* and *Asiatick* Worlds arise, and therefore 'twas [19] truly said of *Solomon*, we cannot search out the beginning nor the end of God's work; as true also was that saying in another passage, *The mighty Works of God are past finding out*.

45. Now the *Jeziratick* World, from whence (as from its root) the *Asiatick* World proceeded, penetrates and pervades the whole *Asiatick* World in every part, with its vital and essential Rays, also the *Briatick* World, by the diffusion of its vital and essential Rays, penetrates the whole *Jeziratick* and *Asiatick* World; and lastly, the *Aziluthick* World, not only penetrates and pervades the three inferiour Worlds, by the transfusion of its essential and vital Rays, but also most intrinsically comprehends and embraces it in its Bosom, as a Mother doth her Offspring, and so indeed all these four Worlds are intrinsically present one with another, yet so that the third is more subtile and Spiritual than the fourth, the second than the third, and the first than the second, and consequently more penetrative and perfusive.

46. From what has been said, it evidently appears, that humane Souls did pre-exist before they came into these gross and Earthly Bodies; for nothing which is properly created is of this visible World, but the Soul [20] is properly created; therefore the Soul had not its original or first existence in the visible World, but it first existed in the World of Creation; then descended from the World of Creation into the World of Formation; and lastly, from the World of Formation, into this World of Fabrication.

47. But as for this *Asiatick* World, this hath its rise and Original from the *Jeziratick* World, by reason of some great falls of the Souls contained therein for transgressing the Law of God: And if these Souls had never fell, this *Asiatick* VWorld, which is the VWorld of Fabrication, had never existed.

48. Nevertheless, the Souls of the *Jeziratick* VWorld are not changed into the parts of the *Asiatick* VWorld; that is to say, into the Dust of the Earth, Stones, Plants and Trees, for such a change of Souls is plainly impossible, but the Bodies of those Souls distinct from the Souls themselves, and by the Sins of those Souls, separated from them as by certain kind of Death, were subjected to such a change, or conversion into the parts of the *Asiatick* VWorld.

49. Therefore this *Asiatick* VWorld is truly called *Golgotha*, or the place of Sculls and Sepulchres, to wit, because it is nothing else [21] in a manner but a certain mass and heap of Carcasses and dead Bodies, which those Souls have put off, by reason of their Sins in the *Jeziratick* World, and being thus divested, they at length grew into this Grosness, Death and Stupidity, which they now suffer.

50. And therefore our Saviour and Redeemer Jesus Christ, after he came into the Flesh in the likeness of

sinful Flesh, was to be crucified in *Golgotha*, which is the place of Sculls and Sepulchres, by which is typically signified the *Asiatick* VWorld, or VWorld of Fabrication that so in this place of Death he might overcome Death it self, who is our Saviour and Prince of Life, yea, Life it self; which that he might do by the Ordination of divine VWisdom, he was to die in a Body of Flesh, and then to rise again in the same Body in which he died, that he might become the first Fruits of the Resurrection of the Dead, and his Body being Glorified and Immortalized might at length glorifie and immortalize the Bodies of Saints, in which Bodies they shall live and reign with Christ for ever in the Heavens.

51. Therefore this *Asiatick* VWorld is to be again converted and reduced into the Superior and excellent *Jeziratick* VWorld, that all its parts my be re-united to these [22] antient Souls whereunto in times past, they belonged, that so at length the Souls and Bodies may be purified in this VWorld from all dreggs of Sin and Death, as in a refining Furnace of Affliction and Suffering, and lastly, eternally glorified in a indissolvable & incurruptible union of both Body and Soul.

52. And then indeed the natural and animal Body will be changed into a Spiritual Body, which is far nobler; yea, all this gross and material VWorld, where Death and Stupidity so wonderfully reigns, will be rendred full of Life and Spirit.

53. And yet this great, and truly wonderful change and conversion of all, even the vilest things of this *Asiatick* VWorld, may not be suddenly, and altogether, but by parts, and in various Successions of Ages, according to the predestination of divine VWisdom.

54. Therefore the Ages of VWorlds, in respect of human Intellect, are truly infinite and innumerable; and

that not only in regard of things to come, but in regard of things past.

55. Moreover, this *Asiatick* VWorld hath had its existence for many more Ages than we Mortals are able to number.

56. Therefore this *Asiatick* VWorld, wherein we live, must be distinguished into many [23] and various VWorlds (as a Whole is distinguished into its parts) beyond the reach of Mortals understanding.

57. Bit those particular *Asiatick* VWorlds are most commodiously distinguished, in respect of the Years, whereof they consist.

58. Now every particular *Asiatick* World consists of seven Thousand Years; which make up, as it were, one week, consisting of seven days.

59. For a thousand Years with the Lord are as one Day, and one Day as a thousand Years, as it is in the 90th *Psalms*, and confirmed by the Apostle *Peter*, in his second Epistle, vs. 3.

60. And the seventh Millenium, or seventh Thousandth Year of each VWeek of the World is the Sabbath of this VWorld.

61. Therefore this World of ours consists of Seven Thousand Years, whose seventh Millenium is the Sabbath, or Sabbatism of this our present World, as it is in *Heb.* 4.

62. And indeed that Sabbath of days. Which God commanded the *Jews* to observe, was a Type or Figure of this Mystery, the same also was that of the Sabbath of Years, Months, and VWeeks, which in times past God likewise command the *Jews* to observe. [24]

63. Now, whereas every fiftieth Year comprehending seven weeks of years, was a year of *Jubilee*, wherein every Captive was to be set at liberty, and every one to return to

his own Family, House and Possession, this certainly signifies [OR may signifie] fifty thousand years, which contain seven weeks of Worlds, therefore in the fifty thousand year, or end of every seventh World, many Souls are to be saved and reconciled to God by Christ, which as yet could not obtain Salvation in the preceeding weeks or VWorlds, but suffered for their Impieties by the most just Judgment of God the execrable torments of Hell Fire.*

64. Others there are, whose Sins God doth pardon in this World for the sake of Christ, such as are Sins of Ignorance, and all other which Men sincerely repent: but there are some, whose Sins are neither forgiven in this World, nor in that which is to come, and yet are forgiven in some third World; and lastly, there are others which are not remitted till the fourth, and so on, even to a seventh, according to the most just Judgment of God; nay, far beyond a seventh, even to the seventy seventh thousand year, the Remission of some very notorious and wicked Sins, seems to be deferred, that is, not less than eleven [25] weeks; and such a kind of Sinner, that wicked *Lamech* seemed to be, who predicted of himself his to Wives, that Vengeance should be taken on him seventy seven fold, that is (as it seems) 77000 Years. But on *Cain* (who was not so wicked) Vengeance was to be taken, but seventy fold, which is 7000 Years, to wit, the whole time of this World.**

* Appendix, page 222-3: The Fiftieth Year hath a respect to another great Mystery, which is the opening of the 50 Divine Gates of *Binah* i.e. The Divine Intelligence, which shall be fully done at the Resurrection of the Dead, and beginning of the Thousand Years.

** Appendix, page 223: *Cain* was but to be avenged 7 Fold, and *Lamech* 77 Fold, all which Punishments might have

been performed in them both, according to the Hypothesis of the Revolutions within the Ages of the World, in order to

64. Then if one day with the Lord be as a thousand years, by the same reason one year (*i.e.*) 365 days will be as 365000 years, which Period of 365000 years seems to be some vast Age, comprehending about 52142 Worlds within which space and time, whatsoever is of humane kind on Earth, will doubtless be converted unto God.†

Nevertheless, the *Asiatick* World doth not cease to be upon this account, because the parts of the *Asiatick* World, are continually multiplied, by reason of the continual Multiplication of other Worlds, to wit, the *Jeziratick* and *Briatick*, whereof we have already made mention.

66. Therefore they err extreamly, and conceive too unworthy of God, yea, do not rightly know nor consider the nature of him, who think the punishments of the damned are to be perpetrated to all Eternity without any end or termination. For the [26] very nature of God is Love it self according to the express words of the Apostle *John*, and finally, because the nature of God is unchangeable, therefore he did necessarily love all his Creatures, and that constantly and unchangeably too, nor could he absolutely hate any thing that ever he created; and because love is of the nature of God himself, and whatever he operates or doth in relation to his Creatures, even when he most severely punishes them for their Sins

the Melioration and Restitution of them, and all elect Souls belonging to them.

† Appendix, page 223: *Dele on Earth*. Where note, that these so many Worlds, *viz.* 52142, do not respect humane Souls that have lived, or shall live on Earth, within the compass of the Ages of this World, but other Souls, belonging to following Worlds.

proceed all from Love, therefore God loves his Creatures in the most miserable and wretched state and condition they can exist in, and therefore cannot but benefit them, and so at length bring them out of misery. Therefore all the punishments, which the most just and truly tremendous Justice of God inflicts on Sinners, are true effects, and real tokens of his divine Love towards them, the most certain end and design of all which is the Redemption and Deliverance of those Sinners from all their Sins and Punishments inflicted on them for Sin, and their final Glorification and Restoration to Justice and Holiness; which is apparently confirmed by St. *John* in the *revelations*, ch. 5. v. 13. who saith, that he saw (in his prophetic Vision, every Creature in Heaven and Earth, and under the [27] Earth, &c. praising God, saying, *Blessing, Honour, and Glory, and Power to him that sits on the Throne, and to the Lamb for ever and ever*; the same also the Apostle *Paul* openly declares, *Eph.* 1. 10. *Phil.* 2. 10. *Colos.* 1. 20.

67. Now forasmuch as when any human Judge punishes a delinquent, he ought to love him, and direct his punishments to this end, that the punished Offender may be benefited and bettered thereby; how much rather will God love those he punishes, and inflict such punishments on every Offender, by which at length in their due and appointed time, according to the transcendant Wisdom of God every Sinner may return from a state of Sin and Misery unto a state of Righteousness, and everlasting Happiness?

68. Nor doth that hinder, which is vulgarly objected, that every Sin deserves an exceeding great and everlasting punishment, because it is against God, who is infinite Goodness; for because God is infinite Goodness, therefore God's Will, to punish it. Again, this clearly

appears as well from Scripture, as from manifold experience and observation, that God does not punish the smallest and greatest Sins in the same [28] degree, but is wont to punish the lesser Sins with lighter and the greater with more grievous and heavy Judgments: therefore that consequence, drawn from the infiniteness and greatness of the Object, is weak and invalid; for otherwise a Sinner would be punished for the lightest and smallest transgressing with the highest and infinite punishment.

69. Because therefore there are degrees of punishments, according to the degrees of Sins, and no Sin is in its own nature infinite, therefore all the punishments of the damned, as well of fallen Angels, as of Men, will have an end after long Tracts of time according to God's Appointment.

70. The longer any one hath been a Sinner, the longer will God punish him for his Sins.

71. The diversity of punishments, is manifestly apparent from the words of Christ; some Sinners says he, are worthy to be punished by the Council, some are worthy of the Judgment, others of Hell Fire. And then again some Sins are remitted in this VWorld, other neither in this VWorld, nor that which is to come, which nevertheless may be forgiven in some third or fourth &c. These words of Christ [29] also ought to be well considered, that those that were cast into Prison, should not depart thence till they had paid the last Farthing lastly, where he says it shall be more tolerable for *Sodom* and *Gomorrha* in the day of Judgment, than for that unbelieving Generation of the *Jews*. Moreover, such as are to be saved in the end of this World, and such as are not to be saved till the end of the next, that is, till the Expiration of fourteen thousand Years, seem to be fairly, tho' Ænigmatically describ'd, *Exod.* 12. For the Woman

that brought forth a Male Child was unclean seven days, and on the eighth day the Male was Circumcised; for this eighth day plainly signifies the Glorification of the mortal Bodies at the Expiration of 7000 Years, that is in the beginning of the eighth Millenium. But if she brought forth a Female Child she was unclean 14 days; by the Male our spiritual Generation by Christ seems to be signified, by but [OR but by] the Female Man's own Righteousness. For those who are only Righteous by their own Righteousness cannot be saved in this World but are committed to the next, that denying their own Righteousness, they may be regenerated in Christ; and thus having put on the title righteousness of Christ in a spiritual Regeneration, finally obtained Eternal Salvation. [30]

72. But the words for ever, and for ever and ever, when they have a relation to the punishments of the damned, are not to be understood at farthest, than of certain Ages.

73. But when they have relation to God, and the blessed Life of Saints, then indeed ought to signifie never ceasing, and infinite *Ages*; for to punish for infinite *Ages*, is against the nature of God, who is infinite Love, and to do good for infinite *Ages*, is most agreeable to the divine Nature.

74. The plurality of Worlds succeeding one another, seems to be evinced by the 42 Pilgrimages of the Children of *Israel*, in the Wilderness, till they came at last to *Gilgal*, where, by the command of *Joshua*, they were Circumcised; now *Gilgal* seems a Wheel or Revolution. And because all things happen'd to them in the Type and Figure, as *St. Paul* had affirmed, those 42 peregrinations seem to signifie six Worlds, that is, 42000 Years; which being expired, all of them will finally obtain the

Glorification of their Souls and Bodies in the Heavens. What can their coming to the twelve Fountains of Water, and seventy Branches of Palm Trees in their Pilgrimage signifie, unless it be this, that in the fifth Millenium of this World, the most benign and gracious God would send them the 12 [31] Apostles and seventy Disciples for them to hear, and this place of Pilgrimage was called *Elim*.*

75. Moreover this succession of Worlds is clearly proved from what we read in Scripture of a thousand, yea, of thousands of Generations, and yet from the beginning of this VWorld, to the end thereof consisting of 7000 Years, there cannot be reckoned 400 Generations.

76. Therefore, after the end of this VWorld, another VWorld will be prepared, wherein the Multiplication and Propagation of Mankind will proceed and be carried on as in this present VWorld: and therefore also before this VWorld there did another VWorld heretofore exist, in which the Propagation of Mankind was made by successive Generations. But the number of all the preceding and succeeding VWorlds is not only undeterminable by any Mortal, but by any creature.

77. But as out of the conflagration of this VWorld, another VWorld will arise, which will be produced as it were out of the Ashes of this present VWorld, after the burning and conflagration of it, is this VWorld framed and brought forth, as it were *de novo*, or a new, and so indeed the Generation and Fabrica- [32] tion of one follows the

destruction and dissolution of another, in a continual order.

78. But as to what pertains to the Creation of this VWorld, described by *Moses* in *Genesis*; this certainly is not Creation in a strict Sense, but Construction, Fabrication or Faction, which is made of Pre-existent matter: therefore they err extremly, who think this VWorld was made of nothing, and that too in the space of six days; for God the great Contriver and Artificer, did not make or frame it out of nothing, but out of the matter of the preceding VWorld, which Fabrication or Structure of this World in the space of six days, may be well enough understood in a Litteral Sense.

79. They who have attained to the Glorification of their Bodies in the end of this VWorld, do not descend into succeeding VWorlds, to be born any more in a Body of Flesh, but remain to all Eternity with God and Christ in the Heavens, ascending continually unto greater Glory and Dignity; but those who are not perfected in this VWorld, nor have attained the Glorification of their Bodies, do descend into succeeding VWorlds, to be born in their order and turn in a Body of Flesh, until they are at last perfected, and have obtained the Glorification of their Bodies in the Heavens. [33]

* Appendix, page 223: The 42 Sojournings of the People of *Israel*, seem to have a nearer respect unto the Spiritual Travel of the Souls of Men, out of *Satan's* Kingdom of Darkness into the Kingdom of the dear Son of God; as for that order, it seemeth more remote and foreign, but if it be true, what *Jewish* Mystick Writers say, that the Law was given in 70 Languages, and in 70 Sences, it is possible that may be one of them.

80. And it is worth our consideration and diligent enquiry, whether or no from the proportion of the holy City, compared unto the whole Earth, may not be Mystically, and as it were abstrusely represented to us, how great a part of Mankind of this World shall be saved in this World? First, therefore let us see what is the measure of this holy City in its solid content. *John* in the *Revelations* saith, this City was equal in length, breadth, and depth, that it was 12000 Stadia or Furlongs in length, that is, 1500 of our

Miles; (for eight Furlongs	1500	
make a Mile) therefore the	1500	
solid content of the City is		
3375000000 Miles, as in	75	
the Margin. But as for the	15	
Measure of the Earth we will		
suppose 61 Miles for every	2250000	
degree, which is one Mile	1500	
above the vulgar Computation,		
and then the Circumference	1125	
will contain 21960 Miles; but	225	
the Diametre will contain 6989		
Miles, $\frac{1}{6}$ whereof is 1164.	3375000000	

To find the Superficial content, multiply the Circumference by the Diametre, that is 21960 by 6987. the whole sum is 153434520 Miles; lastly [34] multiply the aforesaid number by 6987 $\frac{1}{6}$ of the Diametre, and the Product will be as in the Margin 178597781280 Miles, the solid content of the Earth; which if you divide by the solid content of the Holy City, the Quotient will be 52, with the remaining Fraction, as in

	360	
	61	
	360	
	2160	
	21960	
	6987	
	153720	
	175680	
	197640	
	131760	
	153434520	
	1164	
	613738080	
	920607120	609
	153434520	9847 \ 981280 (52
	155434520	178997 /
		33738
		337
	178597781280	

the Margin. Therefore [35] after this rate the Holy City will be in proportion to the whole Earth, as 1 to 52, and $\frac{1}{8}$, thence will arise that great year of 365000 Years, wherein all the Souls on this Earth are to be saved; for if the $\frac{1}{52}$, part of Mankind be saved in one World, then in 52 Worlds, or Weeks of Worlds, that is, 365000 Years all Mankind will be saved.

81. 'Tis likewise to be considered whether or no that slow Motion of the eighth Sphere (as 'tis commonly call'd) doth not answer to the great year of *Jubilees* of 50000 Years, that is, seven Worlds or Weeks. *Ex. gr.* Let us suppose this eighth Sphere to finish its Revolution in 49000 Years, one degree of the said Sphere will make 138 Years, which doth not much differ from the vulgar Computation of Mathematicians.

82. Therefore for the clear understanding of many Mysteries of true Philosophy, we must have a true and exact Chronology or Computation of times, from the beginning of this World, to the end thereof.

83. The true Chronology, from the beginning of the World, to the end of it, is to be found in, and deduced from the Scriptures; for to what purpose are parts [36] of Chronology, exhibited to Men in Scripture, with such care, industry and diligence of Writers, unless all the parts of it were exhibited also; for if the Scripture fails in any part of Chronology, it fails in all; and if it fails in all, 'tis vain and unprofitable to exhibit any part, which is absurd: and therefore all parts of Chronology are to be had in the Scripture, otherwise the Scripture were certainly very imperfect, but the Scripture is perfect, giving a perfect Testimony, not only of all the Doctrines of true Religion, but also of all the parts of true Chronology, without which, the Doctrine of true Religion is maimed and imperfect.

84. Now the true Chronology of the World (as it is in Scripture) contains from the Worlds Creation, to the Crucifixion of our Saviour Christ 3996 $\frac{1}{2}$ Year. From the Crucifixion of Christ, to the end of the World 3003 $\frac{1}{2}$ Years, which in intire Years, from the beginning of the World to the end thereof, is 7000 Years.

85. And that our Saviour Christ was to be Crucified, and raised from Death to Life in the end of the fourth Millenium, from the World's Creation, may be clearly evinced for diverse reasons. 1. The Analogy of the six days fo the Worlds Fabrica- [37] tion, or construction of the 6000 Years of this World; for the first day, by a wonderful Analogy, agrees with the first Millenium, the second with the second, the third with the third, the fourth with the fourth, the fifth with the fifth, the sixth with the sixth, and lastly, the seventh with the seventh Millenium, which also is the Sabbath of this World, that the Sun, Moon, and Stars were placed in the Firmament on the fourth day. this most excellently and clearly points out, that Christ the Son of Justice should come in the fourth Millenium. And ascend into the Heavens to enlighten all Men. Lastly, by the Moon and Stars, the Church, with the Apostles and Evangelists, be clearly demonstrated. 2. The entrance of the High Priest, in the *Sanctum Sanctorum*, or Holiest of all, once a year to expiate the Sins of all the People in the end of the seventh Month, apparently signifies, the Christ by vertue of his Blood, should enter into Heaven it self, in the end of the seventh Month, to wit, the 22th. day of the seventh Month, which was the last day of the Feast of the Tabernacles; for by the Rule of Three, as 7000 Year, is to 3996, so is 65 days to 208 days, and in 208 days [38] are contained the days of six Months, from the Vernal *Æquinox*, to the 22th. Day of the seventh Month, that is, 187 and 21, which together make up 208, 3. This is confirmed by the division of time, from the beginning of the World to the Resurrection of Christ, delivered in the second Book of *Esdras*, *ch.* 14. And this Division is made into twelve parts, where of ten and a half were elapsed, when the Angel delivered those things to the Prophet

Esdras, which Division also Christ made into twelve hours, and called the time of his Incarnation the twelfth Hour, saying to the *Jews*, *Are there not twelve Hours in the day? Work whilst you have the day, &c.* clearly hinting, that that very time was the twelfth Hour from the Worlds Creation. Now how many Years one hour of the Day or Night doth consist of, may be positively concluded from that mysterious *Psalm*, the 90th. *Ver.* the 4th. *A thousand Years are in thy sight but as yesterday, and as a Watch in the Night; but a Watch of the Night contains three Hours.* Therefore, if a thousand Years be as a Watch of the Night, or three hours, one hour will be the third part of a thousand Years, that is, $111 \frac{1}{3}$ Years, and Christ arose from the Dead in the end of the twelfth hour, which answers to 3996 Years, [39] from the beginning of the World, for 333 multiplied by 12, gives the number 3996.* And certainly, no other Division can agree with the time if *Esdras*, (but this Division doth very well agree with it) when the Angel revealed those things unto him; for ten parts ad an half make 3496, the time of the Angels discovery, *viz.* 5000 Years after the Captivity. And therefore that place, in the second Book of *Esdras*, *ch.* 7. *v.* 28, 29. concerning 400 Years, from that time, to the Dead of Christ, ought to be read 500. For without all peradventure, by the mistake and inadvertency of Writers, 400 was put for 500. 4. And lastly, the self-same thing is very elegantly demonstrated for the Age of *Abraham*, and the Age of the World; for *Abraham*, whom *St. Paul*, in his Epistle to the *Romans*, calls the Father of all Men, mystically represents the whole World: And therefore by *Abraham's* Son *Isaac*, whom he had born to

him in his old age, out Saviour Christ is signified (who took upon him the Seed of *Abraham*) who should come into the World, be Crucified, and arise from the Dead, in the old Age of the World: and for the clear demonstration of the said Analogy, let the numbers be disposed in [40] their due order after this manner; as 175 *Abraham's* whole age, is to 100 when *Isaac* was born, so is 7000 to 4000, which numbers stand in a true and accurate Analogy, as will appear to any one that will but examine it by the Rule of Three. But the Nativity of Christ mystically typified under *Isaac*, rather answers to his Resurrection from the Dead, than to the time that he was born of the *Virgin Mary* in the Flesh; for *Paul* applies the Resurrection of Christ to the words of the second *Psalm*. *Thou art my Son, this day have I begotten thee;* and Christ is called by the Apostle *Paul* the first Begotten, *in respect of his Resurrection from the Dead*, Acts 13. 33.

86. Also the aforesaid Analogy evidently demonstrates to us the number of Years, from the beginning of the Captivity unto the Resurrection of Christ; for the Nativity of *Ishmael* answers to the beginning of the Captivity; for when *Isaac* was born, *Ishmael* was completely four Years old, born in the 86th. Year of *Abraham's* Age; therefore we may say by the Rule of Three, as 175 is to 86, so is 7000 to a fourth proportional 3440, and then indeed was *Ishmael* mystically born, to wit, from the beginning of the Captivity. And this *Ishmael* mystically signifies the *Jews* themselves, who mocked [41] and persecuted Christ, as *Ishmael* in times past persecuted *Isaac*. Now *Ismael* persecuted *Isaac* when he was fourteen Years old, and therefore was with his Mother cast out of *Abraham's* House under the old Law, which exactly answers the time wherein the *Jews* persecuted Christ, hung him on a Cross, and mocked him, wherefore they were together

* Appendix, page 223: Correct $333 \frac{1}{3}$ is $\frac{1}{12}$ of 4000 Years, therefore $333 \frac{1}{3}$ multiplied by 12, produceth 4000 Years.

with their Mother, to wit, the Law and the Testament cast out of the House of God, that is 14 Years being elapsed, which is 560 Years from the beginning of the Captivity; for as 100 Years do analogically signifie 4000 Years, so do 14 Years signifie 560 Years, which are 70 Years of Captivity, and the 70 Weeks of *Daniel*, to wit, 490 Years. And here indeed 560 make up those 14 Generations from the *Babylonian* Captivity to the Resurrection of Christ; for these 14 Generations aggress with the 14 Years of *Ishmael*, when he derided and scoffed at the true Heir; and yet in St. *Matthew's* Genealogy of Christ there are but 12 Generations from the Captivity, to the Birth of Christ, therefore the fourteenth Generation is to be computed from the Birth of *Christ*, to his Resurrection. And agreeable to this Analogy, the whole time of the giving the Law, to the time of the Captivity, is described by [42] the Age of *Hagar*, the Mother of *Ishmael*, and whereas the Law was deliver'd to the *Israelites* about 900 Y. before the *Babylonian* Captivity, all that time of 900 Y. signifies the Age of *Hagar*, when *Ishmael* was born, which according to the aforesaid Analogy, is 22 1/2 Y. for as 14 Years answers to 560; so 22 1/2 answers to 900, Therefore the Damsel *Hagar* brought forth *Ishmael* when she was 22 1/2 Ye. Old, that is the Law being 900 Ye. Old, brought forth *Ishmaelitish Jews*; which because of their *Ishmaelitish* Natures were delivered into Captivity, who about 560 Ye. Afterwards persecuted Christ unto death, even the Death of the *Cross*; but because Christ suffered Death in the middle of the last week, therefore 3 1/2 Years are to be deducted out of the number 560, and therefore there remains 556 1/2 Years, to wit, the true time from the beginning of the Captivity, to the Death and Resurrection of Christ, and from the beginning of the World 3996 1/2 Years.

87. Now it remains, that we deliver a particular Chronology of every Period from the Scripture.

And we shall find six Periods from the Creation of *Adam*, to the Resurrection of Christ; namely

	<i>Years.</i>
From <i>Adam</i> to the Flood	1656
From thence to the Birth of <i>Abraham</i>	381
[43] From thence to the <i>Israelites</i> departure out of <i>Egypt</i>	505
From thence to the Building of the Temple	480
From thence to the <i>Babylonian</i> Captivity	418
From thence to the Death and Resurrection of Christ	556 1/2
	3996 1/2

88. the truth of these Periods is demonstrable by parts- The first Period consists of 1656 Years from *Gen* 5. which computation is not disputed by *Chronologers*.

130
105
90
70
65
165
65
187
182
600
1656

[45]

The second Period of Years 381 is proved from Genesis the 11. [44]

Sem begat Arphaxad after the Flood	2 \	
Arphaxad begat Cainan	35	
Cainan begat Sala	29	
Sala begat Heber	30	
Heber begat Peleg	34	
Peleg begat Reu	30 >Years.	
Reu begat Sarug	32	
Sarug begat Nahor	30	
Nahor begat Terah	29	
Terah begat Abraham	130 /	
	381	

Note, That (by neglect of Writers) Cainan is omitted in the Hebrew Text who notwithstanding is mention'd in Luke, ch. 3. and also be the LXX Interpreters, and in right reason we conclude his number to be 29, to wit, that the whole Period from the Creation of Adam, to the Death of Christ, is 3996 Years and an half, as is already prov'd. Consider, lastly, that we rationally affirm, that Abraham was born in the 130th. Year of Terah's Age, as appears from Gen. 12. for when Abraham was 75 Years old, Terah departed this Life, aged 205 Years.

And that the third Period consists of 505 Years is proved: For when Abraham received the Promise, he was aged

75 Years
After the Law was given
43 Years
505 Years

Gen. 2. 17. In the same year the Israelites departed out of Egypt.

The fourth Period expressly contains 480 Years, 1 King. 6. v. 1.

The fifth Period stand thus in Years.

1 King. 11. Solomon reigned	36 \	
after the Foundation of the	Temple was laid	
1 King. 14. Rehoboam reigned	17	
1 King. 15. Abijam	8	
1 King. 15. Asa reigned	41	
1 King. 22. Josaphat reigned	25	
2 King. 8. Jehoram reigned	8	
2 King. 8. Achazia reigned	1	
2 King. 11. Athalia reigned	6	
2 King. 12. Joas reigned	40 > Years.	
2 King. 14. Amazias reigned	29	
2 King. 15. Azarias reigned	52	
2 King. 15. Joathan reigned	16	
2 King. 16. Achaz reigned	16	
2 King. 18. Ezechias reigned	29	
2 King. 21. Manasses reigned	55	
2 King. 21. Amon reigned	2	
2 King. 22. Josias reigned	31	
2 King. 23. Joathus reigned	00	
2 King. 23. Joachim reigned	11	
2 King. 24. Zehojathin reigned	3 Mon. /	
	418	

Note also that the Captivity must be reckoned 70 Years from *Zehojathin*, but not from *Zedekia*, as appears from the Epistle of *Jeremiah*, ch, 29, 10, But if according to others the Captivity of 70 Years be computed from the third year of the Reign of *Joachim*, (according to that of *Dan* 1. 1.) the fifth Period from the foundation of the Temple, unto the *Babylonian* Captivity, will contain only 410; and therefore that the number of Years from the Creation may be 3440, there must be 37 Years added to *Cainanin* the second Period: So that 'tis all one whether the Captivity be reckon'd from the third Year of *Joachims* Reign, or after the eleventh.

Lastly, 'tis to be observ'd that the truth of this Period is proved from the Fourth Chapter of *Ezekiel* for those 390 Days signifie 390 Years from the time *Jeroboam* erected the Golden Calf, to the Destruction of *Jerusalem*; therefore 36 Years of *Solomon's* Reign are deducted, and two of *Rehoboam's* Reign.

	418
	38
	380
Remains	380
[47] To which 10 Years of <i>Zedekia's</i> Reign unto the Destruction of <i>Jerusalem</i> being added, the whole amounts to the number of Years. Lastly, the sixth Period	10
	390

of 556 years and an half is proved, for the Captivity lasted 70 years, viz. of *Daniel's* Weeks (3 years and an half being deducted)

there are to be counted	486 1/2
Years when <i>Cyrus</i>	556 1/2
publish'd an Edict for the rebuilding of the Temple	

Observe how exceedingly they wander from Truth, who contend that the 70 Weeks of *Daniel* are not to be reckon'd from the *Edict* of *Cyrus*, and suppose the beginning of said Weeks, to be long since *Cyrus's* Time; forsaking the Truth of Scripture, and giving credit to heathenish Historians, and so indeed they abandon the Holy Scripture, and tho' it were a maim'd and imperfect thing, which true Christians, and such as are studious of the Scripture should not do. Admit it be according to them, who follow the Historical falsehood of the Heathens, that *Daniel's* 70 Weeks were long since *Cyrus*, that is, as they will have it, 70 Years after the end [48] of the Captivity, to wit, by their computation in the second Year of *Darius Longimanus*; after this rate, there will be 560 Years from the end of the *Babylonian* Captivity to the Death of Christ; but this doth in a wonderful manner contradict *Esdras*, in that he saith ten parts, and 1/2 of the World are elapsed from the Creation, to the Death and Resurrection of Christ. For suppose that there were 560 Years, 1/12 and 1/3 of 1/12 from *Adam*, to the Death of Christ, all the twelve parts taken together, would make up 4480 Years, which far exceeds the years feigned by the followers of the Heathenish History.

89. Now from the foremention'd Chronology, the years from the beginning of the World, to the *Babylonian* Captivity, are 3440, as it is inserted in the Margin, to

which, if 2300 be added, those Years which the Angel spoke to *Daniel*. *Dan.* 8. 14. prophetically signified by Days, make up the number of 5740 Years, which being completed, the Sanctuary shall be purged, that is, that happy Millenium of the Sabbath shall begin, and then adding to it the aforesaid Millenium, and 260 Years more, thereof comes the sum of 7000 Years, [49] which

makes up the intire age of the whole World, from the Creation of *Adam*, to the End. Now the said 260 Years, is that little time mentioned by *John* in the *Revelations*, Chap. 20/ which commences after the expiration of the Millenium, and therefore that Sabbatick Millenium begins 260 Years before the end of The Sixth Millenium of the World.

1656
381
505
480
418
3440
2300
5740
1000
260
7000

90. And so indeed, the whole age or time of the Sabbatick Happiness, comprehends 1260 Years, even as much as the Kingdom of *Babylon* and *Antichrist* contained, that the Day of Christ's glorious Reign upon Earth may be equal to the Reign of *Antichrist*, in his base and filthy Kingdom of Darkness. And either Period contains three years and an half, that is seven years taken together, which answers to the seven last years that *Jacob* served *Laban*.

91. And indeed that whole time that *Jacob* served *Laban*, making about twenty years, elegantly divides the whole age the World into its distinct Periods, by a marvellous Analogy; for as 360 makes up one mystical

and propheticall Year, so 7000 makes up 19 Years 5 Months, and [50] 10 Days, that is in a manner 20 Years; but such is the Analogy. The first seven years of *Jacob's* Service, extend from the beginning of the World, to *Israel's* departure out of *Ægypt*; now the Time of *Jacob's* Marriage with *Leah*, signifies that time wherein the Lord engaged the Children of *Israel* to himself by the outward Law, and the four Sons of his Wife, *Leah Ruben, Simeon, Levi, Juda*, extend from the Law to Christ's Incarnation, who was to spring out of *Juda*. lastly, the Children of *Concubines*, signifie the *Gentiles* who were to believe in Christ in the days of the Apostles, even almost until the end of the *Babylonian* Apostacy. And *Rachel's* Barrenness signifies the *Jewish Church*, which during all that long space, was as it were barren in the Christian Faith; which *Rachel* was afterwards to bring forth *Joseph*, whose time certainly reaches to the Sabbatick Millenium; but the Birth of *Benjamin* being last of all, apparently signifies the Apostle *Paul*, who was of the Tribe of *Benjamin* with other Saints, who were last of all to come into the World, to wit, about the year of the World, 6000, and shou'd remain in the World, even till the coming of Christ from Heaven. And finally the death of *Rachel*, and the departure of *Jacob* and [51] his Sons out of *Padan Aram* into his own Country, signifies the end of the World; and the ascension of the Saints from Earth into the Heavenly Country in glorified Bodies, all this is confirmed from *Gen.* 49. from *vers.* 1. to the 28.

92. But that little time aforesaid of 260 years, in which begins the Sabbatick Millenium within the sixth Millenium of the World, to wit, the year, 5740. was prefigur'd under the Law by the Sabbath, which began in the Evening of the sixth Day: wherefore those 260 years, are as it were in

the evening of the sixth day, that is the sixth Millenium of the World.

93. Moreover, it is clearly demonstrated from the Words of *Osea*, when that most blessed and truly Golden Age of the Sabbatick Millenium shall begin. *Os. Ch.6. v. 2.* after two days he shall quicken us, and in the third Day he shall raise us up, and we shall live in his Sight. What can be here signified by two Days buut two thousand years as in *Psal. The 90.* as in *2. Pet, 3, 8.*? And therefore by the Third Day, he plainly means that Sabbatick Millenium of the World, wherein he and all the Saints were to be raised up, to live intirely a thousand years, neither to dye any more, but to ascend into the celestial Country, when the Millenium of thousand years is finished. Now [52] *Osea* lived in the fourth Millenium, and therefore when said after two days, &c. he had respect to the seventh Millenium. but compare this Prophecy with that of *Daniel*, concerning 2300 years, and thou shalt plainly perceive that both extend unto the Sabbatick Millenium.

94. But because those 1335	2300
Days (<i>Dan. 12. 12.</i>) contain	<u>1335</u>
1335 years, to wit, the whole	<u>965</u>
time of the Apostacy after the	<u>356*</u>
Apostles, to the beginning of	400*
the millennium; therefore from	33 ¹ / ₂
2300 years, 1335 years are de-	442
ducted, and the remainder 965,	_____
contains the time from the be-	442
ginning of the <i>Babylonian</i> Cap-	1260
tivity, to the beginning of the	_____
Apostasie after the Apostles: and	1702
therefore subtracting 556, from	_____
965, there remains 409 years,	442
the time from the Resurrection	<u>1290</u>
of Christ, to the beginning of	<u>1732</u>
the Apostasie, to which add 33 ¹ / ₂	442
from the Nativity of Christ, to	1335
his Resurrection; the sum is	_____
442 years and an half, from the	1777**
Nativity of Christ, to the be-	
ginning of the Apostasie.	

95. Add to this Number 442 , 1260 years mentioned in the *Revelation*, the sum is 1702 years from the Nativity of Christ, to the end of the first Period of the Reign of *Antichrist*.

96. The second Period of 1290 years in *Daniel*, extends 30 years further, that is, from the Birth of Christ, to the year, 1732.

97. The third Period of the reign of *Antichrist*, extends 45 years further, which is 1335 years, *viz.* to the year of Christ's Nativity 1777.

98. Therefore the year 1777, from the Nativity of Christ, end the reign of *Antichrist*, and the four Monarchies, and all the Kingdoms of the World, and from that very year, begins the reign of Christ, and of the Saints over the whole Earth.

99. But 'tis uncertain, whether this present Epocha, or date from the time of Christ's Nativity in the Flesh, commonly received among Christians be true or no : for *Usher* thinks the Vulgar Epocha, to fail of the true Epocha. About four years.

100. Also the great Coverision of the Gentiles, by the preaching of the Gospel in its purity and efficacy, must preceed this happy Millenium of the World; and then will follow the Conversion of he *Jews*, to the Christian Faith, to wit, from the year 1702, unto the year 1777, but 30 [54] years from the ye. 1702 unto the ye. 1732, have respect to the Conversion of the Gentiles, then 45 years from the year 1742 unto 1777, do in a special manner respect the Restoration, Conversion, and return of the *Jews* into their own Country.

101. But from the year of Christ's Nativity 652, to the years of Christ 1702, are prepar'd and gather'd unto God, and the Lamb 144000 Saints, which are the first Fruits;

* Appendix, page 224: for 356 read 556, and for 400 read 409.

** Appendix, page 224: Correct the number 1777 [here and here-after], it should rather be 1774 1/2, because the middle of the last Week of *Daniel*, as is said, needs not be strictly taken, but for the last Year of the Week currant, according to which Chronological Account, the first Period of *Antichrist's* Reign, will expire about the Year from Christ's Birth 1700.

for as the Feast of the first Fruits under the Law, was kept 50 days before the Feast of Autumn; so also now the Feast of the first Fruits, preceeds the Feast of Autumn 50 years.*

1. But the time of the future Millenium, seems to have been prefigured to *Abraham*, in the Sacrifices which God commanded him to offer. Now God commanded *Abraham* to take a *Heifer* of three years old, a *Goat* of three years old, a *Ram* of three years old, with a *Turtle Dove* and a young *Pigeon*. Now suppose the *Turtle Dove* to be one year old and the *Pigeon* twenty days old, the days of all those years, according to the prophetick Style, signifie years, and all being added together, make up 3620. Admit also that *Abraham* saw this Vision when 2120, according to the aforesaid [55]

2120	2120
3620	3620
5740	_____
5740	5740

Chronology the number 3620, being added to the number 2120, makes up 5740, the year of the World, when the Millennium will begin.

2. In the future Millenium, all the Saints that ever lived since the beginning of the World, will be rais'd up to live a Holy and Blessed Life upon Earth, for the space pf a thousand years, *Dan. 12. Hos. 6. Revel. 20.* he was 83 years old, which was the year of the World

3. This Resurrection of all the Saints to Life, is the first Resurrection, expresly so call'd by the Apostle *John, Revel. 20. 5.*

4. In this first Resurrection, the Saints are raised to Life in a Carnal and Terrestrial Body, not such as we now have, but such as *Adam* had in Paradise, before he had

* Appendix, page 224: For 652 read 1650, and for 1702 read 1700.

eaten the Forbidden Fruit of the Tree of Knowledge of Good and Evil, and such a Body likewise had Christ wherein he suffer'd Death for all Mankind.

5. Therefore there is a twofold Resurrection of the Saints, the first is in a carnal and Terrestrial Body, in which they shall live for the space of a thousand years. The second is that in which that Carnal and Terrestrial Body, after the expiration of a thousand years shall not dye, but be changed in a moment, or in the twinkling of an Eye, into a Spiritual and Cœlestial Body, and ascend into [56] Heaven, even as Christ ascended into Heaven, after his Resurrection from the Dead.

6. Of which twofold Resurrection of the Saints, the Apostle *Paul* speaks clearly in 1 *Epist. To the Corinth. Chap. 15*. That is not first which is Spiritual, but that which is Natural, and then that which is Spiritual, as we have born the Image of the Earthly, and we shall also bear the Image of the Heavenly. But we shall not bear the Image of the Earthly in the Body, in which we now live, *viz.* of the earthly *Adam*, as he was after the fall: but in the first Resurrection we shall bear the Image of the earthly in the future Millenium, living such a Blessed and Holy Life as *Adam* would have lived if he had not sinned: then at the end of the Millenium we shall not dye, but be changed, and this Mortal shall put on Immortality, and this Corruptible Incorruption.

7. Yet the Body of the first Resurrection may be said on some sense to be Mortal and Corruptible, not that it shall ever dye, or be corrupted, but because in respect of a spiritual Body, it is as it were Mortal and Corruptible, that is at least, not beyond a possibility of dying or being slain by external violence (if God were so pleased) even as the Body of Christ suffered Death, which notwithstanding [57] in it's own Nature cou'd not dye.

8. And the Saints shall be raised to Life, in a Carnal or Natural Body, appears from that which *Paul* said, speaking of himself and others: we shall not sleep, but we shall all be changed, and this Mortal shall put on Immortality; *Paul* therefore expected to be raised up to Life in a Body of Flesh in the future Millenium that shou'd not dye but be changed.

9. It appears also that when the Millenium is finished, *Gog* and *Magog* shall gather themselves together against the Saints, to slay them which certainly they cou'd never attempt to do, if the did not live in a Body of Flesh.

10. This is more largely confirm'd in that the Saints, even until 260 years after the beginning of the Millenium, shall marry and propagate Children, for the State of Matrimony and procreation of Children is not beneath the dignity of the future Millenium, for *Adam* in his Paradisical State before the fall had a Wife, and tho' he had not sinned, wou'd have known his Wife, and have begotten Children.

11. But that the Saints do for some time in the aforesaid Millenium, contract Matrimony, and beget Sons and Daughters, appears from *Isaiah. Chap. 65*. where the Inhabitants of this New Hea- [58] ven and new Earth are promised that they shall build Houses and inhabite them; they shall not labour in vain nor bring forth in fear, for they are the Seed of the Blessed of the Lord, and their Off-spring with them; yea, in the same Chapter 'tis affirm'd of the Sinners who shall live in the Millenium, that they shall live to an hundred Years, not shall any die in Infancy: and the days of the Saints shall be as the days of the Tree of Life (for so heretofore that place was read by the Fathers) that is, they shall live a thousand Years, and they shall not die, but ascend into Heaven in a Body

changed, which *Adam* would have done, if he had not sinned.

12. Now, that new Heaven which will be created in the future Millenium will be only new, in respect of their excellent natures.

13. *Joseph's* Blessing by his Father *Jacob*, which belongs to the said Millenium clearly demonstrates that they should marry, and beget and bring up Children, *Gen.* 49. 25, 26. For among other Blessings which he had, he was also blessed with the Blessings of the Breasts, and the Womb which have a respect to Wives and mothers, whose Blessings also ought to teach to the utmost bounds of the everlasting Hills, viz. to [59] the second Resurrection, when this Body of Flesh shall be changed into a Spiritual Body; and being thus changed, shall ascend into the everlasting Hills, that is, into the highest Heavens.

14. Therefore those Words of Christ, that in the Resurrection of the Dead, they do not marry, nor are given in Marriage, but are equal to the Angels, are to be understood of the second Resurrection, but not of the first: because certainly in the first Resurrection they shall not be equal to the Angels, but as *Adam* was in Paradise before the Fall.

15. And hitherto may be referred those words o the book of *Wisdom* 3. 43. *Blessed is the Barren and Undeiled, who hath not known the Sinful Bed; for she shall have trust in the Visitation of Souls.*

16. Now all the sons & Daughters of the Saints in the future Millenium are the souls of all the Saints that ever have liv'd in a carnal Body since the beginning of the World, and finally raised up to Life in a Body of Flesh, and born of Fathers and Mothers into the World; for none shall enjoy the Reward and Blessedness of the future Millenium, but such who have live an holy Life on

Earth, from the beginning of the World. Moreover Christ called this Re- [60] surrection of the Saints unto Life regeneration.

17. And therefore all Saints that enjoy the Millenium, shall then be born into the World, in a carnal Body, and shall have Fathers and Mothers according to the Flesh.

18. Nor will this seem strange or incredible to any one, after it is clearly demonstrated from Scripture that we have all lived several times in a Body of Flesh, yea, for many years, and Ages of years.

19. this Truth being once demonstrated and granted, in a manner all the Mysteries and things difficult to be apprehended of the future Millenium, will be most easily understood; for the Ignorance of the Souls, being born again, and returning to Life, in a body of Flesh, hath mightily obscur'd the Mystery of the future Millenium, and in a manner all other Mysteries of the whole Christian Religion, which indeed (when the said new Birth or carnal Regeneration is demonstrated) will display themselves, and appear with a wonderful sweetness, facility, and evidence of Truth.

20. First, therefore it shall be demonstrated by certain Arguments drawn from Scripture, that the same Souls, after the death of the carnal Body were again [61] raised to Life, and born of Parents in a Body of Flesh.

21. First, this is proved from the express Word of Christ himself, who called *John Baptist Elias*, yea, affirmed him to be *Elias* himself, *Matth.* 11. *Mark* 9. 12. and declared him also to be the same that was to come. But that, where *John* denied that he was *Elias* is to be understood of the Mystery of 1045 Years, couch't under the name of *Eliah*, which also signifies the strong and mighty God; for that Dispensation or Ministration of *John* answers not to the name of *Elias*, but to the name of

John, which signifies Grace; but when he shall be born again into the World, that Dispensation will most excellently suit with the name of *Elijah*.

22. Secondly, 'Tis proved from that passage of St. *Paul* to the *Romans*; where discoursing of the unbelieving *Jews*, he affirms, that they shall after many Ages believe in Christ, and finally be reunited to their natural Root: but the force of the Argument concludes in behalf of those Souls, who were unbelieving in the Apostles days, which after certain Ages were to believe in Christ, after the fulness of the *Gentiles* was converted to the Christian Faith" which Conversion of the *Jews* we yet expect on Earth, even those who were un- [62] believing in the Apostles days; for all the *Jews* which are natural Branches shall be saved, and their Hearts shall be opened, and that too before the beginning of the Millenium.

23. Thirdly, 'Tis proved from *Matth.* 23. 35. compared with the 2 *Chron.* 24. 22. where Christ affirms that those very *Jews*, who were contemporary with him in the Flesh, had kill'd *Zacharias*, the Son of *Baruch*, &c. But this Wickedness was committed in the days of King *Joas*,

more than eighty Years before
 * See *Matth.* 21 Christ's Incarnation. *But if any
 35. &c. compare should affirm that this was not their
 here-with 2 *Chron.* own, but their fore-Father's Crime,
 24. 22. and imputed to them, because they
 were led by the same Spirit of

Iniquity and Impiety: I answer, This cannot destroy the force of the Argument, because according to the Righteous Ordinance of God, the Sins of the Fathers are not imputed to the Children beyond the third or fourth Generation, even when the Children are led by the same Spirit, and follow the same steps of their Fathers. But

because many Generations have interven'd between that Wickedness, and the time of Christ's Incarnation, and many more between the Murther of *Abel*, and that time [63] therefore those very *Jews* had divers times lived in the World before that time; yea, *Cain*, who killed *Abel*, lived at that time. Now, That the Fathers of those *Jews* did kill the Prophets, is true, for all the Prophets which were killed, were either killed by the Fathers of those *Jews*, but in the space of four Generations, or by those very *Jews* themselves.

24. Fourthly, 'Tis proved in that Christ affirms, that those very *Jews*, to whom he spoke whilst in the Flesh had killed the Prophets. O! *Jerusalem, Jerusalem*, said he, *that killest the Prophets, and stonest them that were sent unto thee; how often would I have gathered thee, but thou would'st not!*

25. Fifthly, it is proved in that St. *Paul* 1 *Thess.* 2. 15. affirms that the same *Jews* killed Christ and the Prophets.

26. Sixthly, In that Christ in his Parable affirms those Husband men to have ill treated the Servants of the Lord, and at last killed the Son himself.

27. Seventhly, from Christ's Parable of Labourers, hired and sent into the Field, some in the Morning, others at the third Hour, others at the sixth Hour, others at the ninth Hour, others were called at the eleventh Hour; but they who were called at the eleventh Hour stood all the Hours of the day idle in the Market. By [64] those Labourers who were called in the eleventh Hour, the *Gentiles* are to be understood, who were called into the Church of Christ by the Ministry of the Apostles after Christ's Resurrection. By those who were called in the Morning, and at the other Hours of the Day the *Jews* are understood, the Morning is the beginning of the World,

and therefore certain *Jews*, who lived in the *Apostles* days liv'd from the beginning of the World, and laboured twelve Hours in the Field: some laboured nine, others six, three, &c. And when the Evening came they all received a Penny, the *Gentiles* were made equal with the *Jews*, the *Jews* murmured but without reason; for the *Gentiles* that believed in Christ, and laboured in the Field, had done much (and some of them more) in the last hour than the *Jews* had done in the whole day; for they had done but little before Christ's Incarnation and Passion, and many of them did not labour without grudging, therefore Christ said to them, *Many are called, but few are chosen.*

28. Eighthly, 'Tis proved from the Words of *Peter*, 1 *Epist. Chap. 3. v. 18. 19.* for the same Souls, or the same Men who lived before and perished in the Flood, liv'd also in Bodies of Flesh upon the Earth, when Christ suffer'd Death in the Flesh, [65] who being mortified in the Flesh, was quicken'd in the Spirit, and poured out upon Men a more abundant Life of Grace after he arose from the dead, and then indeed by the ministry of his Life and Grace, he preached to those Souls who from the beginning of the World, were detain'd in Prison, and in Chains of Darkness under the Power of Satan, which Souls notwithstanding were restor'd to Life in a Body of Flesh, to hear the Gospel Preached. For the Gospel is not preach'd to Souls that live out of the Flesh, but to such as live on Earth, in Bodies of Flesh, *John 1. 9. John. 3. 11. 17. 59. Luke. 2. 14.*

29. *9ly.* 'Tis proved from the Words of *Peter*, where he affirms in his 1 *Epistle. Chap. 4. vers. 6.* that the Gospel was preached to the Dead, That they might be judged as Men in the Flesh, and therefore they who in time past were dead, lived again in the Flesh, that they might live to God in the Spirit.

30. *10ly.* 'Tis prov'd in that Christ preached that the Hour should come and was already come, in which the Dead should hear the voice of the Son of God, and they that hear shall live. Whereby the Dead, he means not only the Spiritually Dead, but such as are naturally Dead [66] also: who were to live again in the days of Christ, that they might hear the Gospel, and in hearing might believe, and in believing, might have eternal Life.

31 *Proof 11.* St. *Paul* in his Epistle to *Romans*, 2. 25. affirms that Redemption is made in Christ Jesus, to the remission of Sins past, in the patience and long suffering of God, Now the aforementioned Sins are all the Sins committed by all Men from the beginning of the World.

32. *Proof 12.* Christ is said to have reconciled us to God by his Death, even when we were enemies to him, and to have born our Sins in his Body on the Cross, which he could not have done, if we had not lived some time before the Death of Christ.

33. *Prof 13.* Christ dyed for all Men, as well for those that had been dead from the beginning of the World, as for those who were then alive, and therefore the Efficacy of his Sacrifice extends unto all that have ever lived from the beginning of the World, that they might repent, and obtain forgiveness of their Sins,

If they would but believe in Christ, and obey his Commandments, for the time to come. And how absurd is that opinion, that Christ should suffer Death for all that dyed since the beginning of the World, and [67] yet that the greatest part of them should be wholly ignorant of so great Grace and Favour, neither should ever taste of the Fruits of the said Grace, and the Dead of Christ?

34. *Proof. 14.* Christ hath affirmed that all Sins should be forgiven, except the Sin against the Holy Ghost, but

there were no Sins committed against the Holy Ghost before the Death of Christ.

35. *Proof 15.* Paul said, God winked at Men in the times of ignorance, but then he called all to Repentance. Therefore he called those also to repent, whom he hath formerly winked at, ever since the beginning of the World.

36. Because otherwise the Patience and long Suffering of God cou'd not be explained, for God forbore with much long Suffering the vessels of Wrath, &c. And the great long Suffering of God allowed much time for Repentance, because in the sight of the Lord, a thousand years are but as one day.

37. *Proof 17.* Peter in his second *Epistle Chap. 3*, said God, did not come on purpose to execute his tremendous judgments in the conflagration of the World, because he is long suffering, and wills all to come to Repentance, and therefore the long Suffering of God, bears with Men al-[68] most two thousand years, after the death of Christ, before the beginning of the Millenium, and three thousand years before the Last Judgment and Conflagration of the World, which three thousand years are with the Lord but as three days. Now to what purpose did God grant Men so long a time? But that such as had not lived a thousand years from the beginning of the World, might have the same time to live in a Body of Flesh, before the end of the World; that they might at last repent, and in case they did not repent, should be justly punished for the neglect of so great Grace and long Sufferance

38. *Proof 18.* Because the Lord will grant all Men a day of Visitation in the Flesh, that they may repent and lead a better Life, and that day of Visitation is a thousand

years, according to the Testimony of *Peter, 2 Pet. 38.* compare herewith *Hebrews, 4.7.*

39. *Proof 19.* Christ affirmed, the Gospel should be preached to the whole World, that is to all Men. Therefore all Men either have heard the Gospel preached which Christ suffer'd Death for, or else shall hear it hereafter before the end of the World; therefore all Men that ever have lived since the beginning of the World, (if they have not believed on [69] Christ to come by the ministry of the Prophets) must live again to hear of Christ and to believe in him by the Ministry of the Apostles, and other Ministers of Christ.

40, *Proof 20.* For the promise of eternal Salvation, has respect to the Faith of Men, whereby they believe on Christ, that God raised him from the dead, and therefore all either have had or shall have before the end of the World, opportunity to hear of Christs Resurrection from the Dead, which they cannot have unless they are born again into the World.

41. *Proof 21.* The Lord promised by Moses, those *Jews* and *Israelites* who liv'd in *Moses* time, that he would raise them up a Prophet like unto Moses whom they should hear in all things, and therefore those very *Jews* and *Israelites* were to live in a Body of Flesh, in the days of the *Messias*.

And so the *Messias* was to be raised to all the *Jews*, and People of *Israel*, both to the Fathers and the children that all the Fathers and all the Children, especially those who dyed in Unbelief, might have opportunity to believe in Christ, and obtain remission of the Sins past, for they were not to be punished with Hell-fire in the end of the World for transgressing the Law, but for transgressing the Gospel, See *Heb. 10.* [70]

42. *Proof 22.* For those promises of the abundant Grace of God, and the plentiful efusion of the Spirit, which God promised by the Prophets had respect to those *Jews* and *Israelites*, who lived in the days of the Prophets, which nevertheless were not to be fulfilled till the latter days, under the preaching if the Gospel, after the coming of the *Messias* in the Flesh, for the promises were made to the *Jews*, and all their Children afar off, even to those who lived from the beginning of the World, *Acts 2. 39.* For how cou'd the *Jews* rejoice in hope of those promises, unless they were to live again in the days when they were to be fulfilled under Christ.

43. 'Tis prov'd. 23. From *Psal. 90. v. 3. 4. Thou turnest Man to Destruction, and sayst again, return ye Sons of Adam, for a thousand years in thy sight are as yesterday when it is past, and as a Watch in the Night.* From hence is clearly hinted the Revolution of Souls, from Life unto Death, and from Death unto Life, and that in the Space of 4000 years, which are but as Night consisting of four Watches, which this Mystery seem'd to signifie when it was said that *Jesus* went upon the Sea o Disciples in the fourth Watch of the Night, for that time in which Christ came in, [71] the Flesh was in the Fourth Watch, that is, almost at the end of four thousand years, from the beginning of the World.

44. *Proof 24.* From the Words of *Solomon*, in *Ecclesiast. Chap 1. v. 4. to v. 12* for by a threefold Similitude, of the Sun, Wind, and a River, is shown the various and manifold revolutions of Souls from Life unto a corporeal Death, and from Death again unto Life; for as the same Sun riseth that Sets, the same Wind blows from tho South into the North, and from the North into the South; the same River that comes out of the Sea, returns into the Sea, so the same Generation that goes out of the

World, returns into the World, neither is there any remembrance of former things. In which Words he tacitely answers the Objection, Why therefore cannot Men remember that they have lived before? For that stands in the Counsel and Goodness of God; but in the end of the World the Books shall be opened, and they shall remember all things. And it was properly said of *Solomon*, whatsoever was at that time, had been before, and should be again; because all Souls had already been in the World before *Solomon's* time, and perform'd their Revolutions, whereof non was to be finished before the death of Christ on the [72] Cross, which will appear more plainly from the Table of the revolution of Souls hereafter annexed.*

45. Proof, 25. Is drawn from *Ezekiel, Chap. 36. and 37. vers. 12.* I will open your Graves and cause you to ascend out of your Sepulchres, (that is) from the state of the Dead, into your own Land.

46. 'Tis prov'd, 26. from those four Wheels of *Ezekiel, (Chap. 1. and Chap. 10.)* and four Beasts which yet are but one Beast, and every Beast had four Faces, to wit, the Face of a Bull, the Face of a Man, the Face of a Lyon, and the Face of an Eagle. Which Wheels and Faces signifie nothing else than four great Revolutions of Souls; every great Revolution comprehends a thousand Years, and under every great Revolution, are contained three other lesser Revolutions, whereof each contains a third part of a thousand years, (that is,) 333 years. And altho' there are said to be four Beast, and every Beast is said to have four

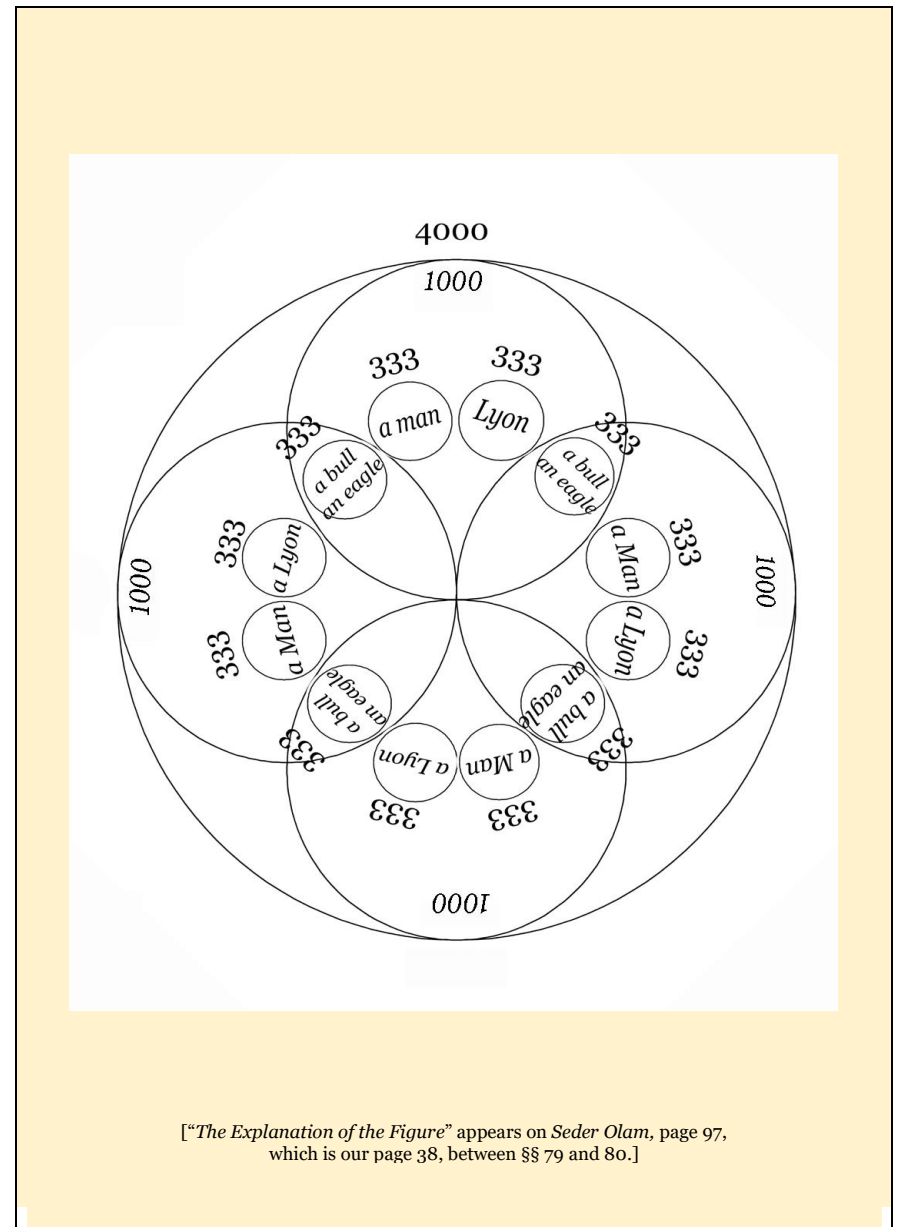
* Appendix, page 226: that all Souls had begun their Revolutions before *Solomon's* time, unless it be restrained to the Souls of the *Jews*, is not so apparent, but rather according to the Mystick Writers of the *Jews*, many Souls do still begin their Revolutions until 6000 Years be expired, from the beginning of the World.

Faces, yet there are not 16 Faces but 12, because the fourth of the first Wheel, is the first of the second, and so of the rest, as may be seen by the following Table more large. Those four Wheels are called *Gilgal* or a Wheel, because they make but one great Wheel, to wit, the vast Revolution of 4000 years [74] which make up a mystical Year; and all those Wheels belong unto Men, but not unto Angels, because said Wheels were circumvolv'd or rowl'd about under the Firmament, viz. upon Earth, which are nothing else but the Revolutions of Souls in Terrestrial Bodies.

47. It is proved 27. Because they who kill'd the Martyrs since the Apostle's days, to wit, within 300 Y. after the Death of Christ, were after many Ages to be slain by Turks, and other bloody and barbarous Men; and this happened in the opening of the fifth Seal, *Rev. 6. 10.*

48. 'Tis proved 28. In that they are killed in *the pouring out of the third Vial*, who in times past killed the Saints and Prophets of God. See *Rev. 13. 9, 10.*

49. Proof 29. It is the rule and general Ordinance of God's Justice, *that he that kills with the Sword shall be killed with the Sword; and he that leads into Captivity shall be led into Captivity;* but these things rarely happen in one Age, and therefore are to be referr'd to divers Ages and Lives.



["The Explanation of the Figure" appears on *Seder Olam*, page 97, which is our page 38, between §§ 79 and 80.]

50. Proof 30. For in *Babylon* was found the Blood of all the Prophets and Saints which lived since the days of Christ, and the Apostles; yea, also before those times, even 4000 Years backwards, from the time *Babylon* first began to be builded; for the [75] number of 4000 Years makes an intire Period of twelve Revolutions. 51. Proof 31. For this reason the Brethren of the Deceased were to raise up Seed to their Deceased Brethren, that they might, as far as was possible, be born again into the World in a proper and direct Line, and that because of the Genealogy of Christ.

<# 51. Proof 31 is missing from the text.>

52. Proof 32. And for this reason the Lord in the Parable commended that unfaithful Servant, who was so liberal to the Poor, that they might receive him into their Houses, hereafter when he should fail; and therefore said he, *The Children of this World are wiser in their Generation*, to wit, in their Revolution of Generation, than the Children of Light.

53. Proof 33. The Apostle *Jude* writeth concerning certain wicked persons, *who turned the Grace of God into wantonness, &c.* that they were afore ordained to Condemnation, but afore, or of old, doth not signifie from Eternity, of before all Ages, neither doth God ordain or sentence Men to Condemnation before they have committed Sin, but for Sins committed; and therefore those who were afore ordain'd to Condemnation, have willfully committed Sin in their former Life, when they liv'd heretofore in former Ages, wherefore the most just God hath sentenced them to such a Condemnation. [76]

54. Proof 24. For the *Apostle Peter. 2 Epist. Chap 2. v. 3*, writeth of certain false Teachers among the Christians, whose Judgment then of a long time lingred not, what

then can be hereby intended, but that they committed such Crimes for a long time past, or in former Ages, whilst they lived, for which God condemned them to that punishment? Besides also he does not darkly hint that the same false Teachers among the Christians were heretofore false Prophets among the People. See Verse 1. which Judgments of God against them, if they had believed in Christ would nevertheless have been cancell'd and blotted out, (for Christ dyed for them also, and redeem'd them with his Blood, that they might believe and be saved,) and because they did no believe in Christ under the former Sentence brought against them, therefore it is confirmed, *de novo*, or a new.

55. Proof 35. God speaking to *Abraham* of the *Amorites*, said their Iniquity was not as yet to be fulfilled, till after 400 Years, but because those *Amorites* were not to live so many years in the Flesh, no not one half of those years, it evidently follows that they were to be raised up again to Life in a Body of Flesh, before the 400 years were completed, that they might [77] fulfill their Iniquity; and this wonderfully agrees with the number of 333 years, within which compass (for that Man's Life is so abbreviated) the same Souls shall be newly raised up to Life, as the following Table demonstrates, to which 333 Years, if 67 be added, they make up the number 400, or if 97 be added, it makes us 430, which number of 67 or 97 was to be allotted to that People, that in the succeeding Life they might fil up their Iniquity. Moreover the same *Amorites* cou'd have liv'd twice before this, since the Flood, and therefore the third time of Life seem'd to have been necessary, according to the order of Divine Justice, before that they could have fulfilled their Iniquity, for which they should deserve to be eradicated out of the Earth.

56. 'Tis prov'd 36. Because Salvation and eternal Life is the Fruit of good Works which Men sow in the Earth, or in an earthly Body, and therefore those that dye in infancy (especially if they have not lived before in a Body of Flesh to ripeness of years) must be raised up to Life again, that they may grow to maturity, and have opportunity to sow the Seeds of good Works in the Life of a carnal Body, that they may at last rejoice in the Fruits of their Labour, for except our Happiness [78] were the Fruits of our own Work and Labour, it were not real and true Happiness, nor shou'd we have true Joy therein, for it would be like the Son of a strange Mother, whom no Mother loves as she doth her won Son.

57. 'Tis proved, 37. Because otherwise the Doctrine of God's Universal Grace and Love, cou'd not be establish'd or defended; for certainly we find not a few, who from their Infancy are so harden'd and buried in Sin, that all the time of the present Life, they seem wholly incapable of Repentance.

58. 'Tis proved, 38. Because the Apostle (*Rom. 11.*) writeth that many of the *Jews* were blinded, according to the Prophecies of Scripture for many Ages, that they cou'd not believe till the fulness of the Gentiles were gather'd unto Christ, and then they who were formerly blinded, were to be again illuminated, when they should return again into the World.

59. 'Tis proved, 39. Because in Christ's Parable of the *Figg-Tree*, that bore no Fruit for three Years, this very thing is clearly hinted, *Luke 13. 6, 7, 8, 9.* For what is to be understood by those three years, but three thousand years? For every Millenium is mystically signified by one year under the Law, and therefore [79] the Seventh Millenium of the World which is the Sabbath, was signified by the seventh year, and by the *Figg-tree* that

bore no Fruit for those three thousand years, many of the *Jews* are to be understood, who had lived divers times on Earth from the beginning of the World, and yet bore no Fruit; but in the fourth Millenium, the Husband-man intercedes for the barren *Figg-tree*, and applies Dung to the Roots thereof, that is, dieth for the Sins of the *Jews*, and applies the abundant Grace of his holy Spirit to them, that they might bring forth good Fruit: And therefore the Patience and Long-suffering of God suffers all Men 4 Years, that is 4000 Years, whereof they live 1000 Years by parts in an Earthly Body, that they might at length repent.

60. 'Tis proved 40. Because *John* the Baptist provokes the *Jews* to Repentance by this Argument: *And now is the Ax laid to the Root of the Trees*, *Matth. 3. 10. Therefore every Tree that brings not forth good Fruit shall be hewen down, and cast onto the Fire.* Now, why did he say, *and now the Ax is laid to the Root of the Trees?* Certainly, because that time of Life was the last Revolution, and the last Hour with a great many of the *Jews*: signifying be these Words, if the *Jews* did not then repent whilst they lived in a Body of Flesh, that there was [80] no Hope for them to be raised up to Life, in the days of *Messias*, and to be call'd to Repentance; for that was the last time with a great many that they should have, and none could know whether he should have any other time to live in the days of the *Messiah*, and therefore he truly said, *the Ax is laid to the Root of the Trees*, to wit, of a great many. But such, whose twelve Hours or Revolutions were not yet elapsed, might indeed (in regard they were to live again in the Flesh after six or seven Generations) as from a Root left in the Earth, not as yet cut off, sprout, and put forth as it were new Branches in the Earth.

61. This is proved 41. In that *the rich Man, who was tormented in Hell*, knew that he should at length depart out of that place, and be born again into the World, which is plainly hinted in these words; for he had five Brethren, whom he would not have come into that place, and therefore he desired some Body to be sent from the Dead, to call them to Repentance. To what purpose then should he take so great care of his Brethren? Did he not look at his own Interest therein? Yes doubtless, for he knew that he himself, after six or seven Generations should be born of one of the Sons of those his Brethren, whom therefore he desired to be good, that he himself might then [81] have an opportunity to become so, after he was born of good Parents into the World.

62. 'Tis prov'd 42. Because after Christ's Resurrection from the Dead, and Ascension into Heaven, all that were detain'd under the Chains of *Satan*, from the beginning of the World, were to be restored again from Death unto Life, that they might hear the Gospel, and have that benefit offered to them, which Christ purchased for them, as is manifest from *Psal.* 68. 18, 19, 20, 21, 22, 23, 24. and *Isaiah*, Chap. 26. 19.

63. 'Tis proved 43. Because those 144000, who were sealed even before the Trumpets sounded, were raised up in the Interval of the sixth Trumpet, that they might become the first Fruits to God and the Lamb, which thing begins already to be fulfilled in the year 1702.*

64. 'Tis prov'd, 44. because those 144000, although they are accounted *Gentiles*, yet they are really *Jews* and *Israelites*, to wit, 12000 from each Tribe of the Children of *Israel*, *Jews*, (I say) truly and properly, (and not only mystically) that is, have the Souls of true *Jews*, who were in time past *Jews*, and sprang of *Jewish* Parents.

65. 'Tis prov'd 45. Because God promised to *Sion*, that is, to the *Jewish* Church, [82] that her Sons should be brought to her in the *Gentiles* Arms and upon their shoulders, which plainly intimates that they should be born of gentile Parents. See *Isaiah*, 49. 21, 22. *Rom.* 11. 30, 31, 32. *Rom.* 9. 23, 24, 25, 26.

66. 'Tis prov'd 46. Because from the beginning of the World a People was prepared for Christ, both among the *Jews* and *Gentiles*, *Luk.* 1. 17. *Job.* 4. 38.

67. 'Tis prov'd 47. From *Rom.* 11. 30. where the Apostle *Paul* speaks fo the *Gentiles*, that believ'd on Christ, who in times past, did not believe in God, and now they obtain Mercy, by times past we are to understand former Ages, when they liv'd heretofore in the World, without either the true knowledge of God, or hope in God. Compare herewith those sayings of *Ephes.* 2. 2, 3, 11, 12, 13. *Gal.* 3. 4.

68. 'Tis Prov'd 48. From 2 *Thess.* 2. 10. 11. where *Paul* affirms of such whom *Satan* shou'd deceive in the days of *Antichrist*, who were to be deliver'd up to strong delusions by the just Judgment of God, that they might come into Condemnation, because they did not receive the love of the Truth, which clearly unveils the Reason wherefore God suffered so thick a mist, and Cimmerian darkness to invade the World, about 409 years after Christ's [83] Resurrection. Also why he suffer'd that darkness so long to blind the Minds and Hearts of Men, that Men were in a manner more blinded for some Ages past in the Reign of *Antichrist*, than they were heretofore

* Appendix, page 226: *Emend.* That it is more probable those 144000 mentioned, *Revel. ch.* 7, and *ch.* 14 are to be understood of the first Fruits of the raised Saints, sometime before the beginning of the 1000 Years, *viz.* about the time of the opening of the sixth Seal.

whilst they liv'd under Ethnicism before the incarnation of Christ: I say the Reason of this is, because they who were thus blinded under *Antichrist*, when they liv'd under the clear Light of the Gospel, did not love that Light, nor believe on Christ, that true Light enlightening every Man that comes into the World, and therefore by God's most just Judgment are blinded and darkened (when they return into this Life in a Body of Flesh) with this gross and obscure darkness; and therefore the Light of the Gospel shone in the World with so much luster for so small a time, to wit, the space of 333 years, and not longer, that the greatest part of Mankind might have a sufficient opportunity to embrace the said light, but seeing they despised it, it was not convenient that this light shou'd shine any longer to them in its lustres for the coming of Christ in his day, is like the morning brightness which suddenly hastens from the East to the West; and therefore they who love not that light nor embrace it, are worthy to be left in darkness for the neglect of so great Grace [84] but they who have not had the clear light of the Gospel Truth propos'd unto them in the aforesaid space of 333 Years from Christ's Death and Resurrection, shall live again 75 Years before the beginning of the Millenium, and shall have the truth of the Gospel clearly shining before the Eyes of their Minds. That so all that perish may be left without excuse; for there shall not be a Man on Earth, to whom the clear light of the Gospel shall not shine before the end of the World, and that too immediately, as well as by Means of the preaching of the true Servants of God, even such who are truly sent and commission'd by God and Christ. For the Gospel must be preach'd to every Creature before the end of the World.

69. 'Tis proved 49. Because God punished the iniquities of the Fathers upon the third and fourth

Generation, that the Children of the third and fourth Generation, which underwent that punishment, might be meliorated and reduc'd to a better State and Condition of Life, that so at length from these so meliorated, after the third and fourth Generation, *i. e.* from their Children thus meliorated, they may be again born into the World, and become better, as being born of better Parents; for it is a singular Gift of God to be born of good Parents.

70. It is proved. 50. Because for this Reason, a Bastard was not admitted into the Congregation of the Lord, until the tenth Generation; so that when he shall be born the second time into the World in the 14 or 15 Generation, the punishment which God inflicts on his and his Children, shall reduce him to a better State and Condition, and that defilement of Lust and Depravity, shall be in some measure purged away. But since by Christ, every sinful pollution is more effectually and perfectly purged away from those who believe on him, therefore that severe Law concerning Bastards, and a spurious issue, together with all others of the like nature, is repeal'd and abolish'd; understood, where he speaks concerning Fornication sins against his own Body, infects and depraves his own Root and Original, (from whence he is to spring again and be raised into Life) with the odious stain of his own filthy Lust.

71. Lastly 'tis proved, because when certain of the Jews thought Christ was *Elias*, or *Jeremias*, or one of the Prophets, (which presuppos'd the Truth of such a Doctrine in general, Christ did not generally condemn the same, but rather confirmed it, [86] saying that *John* was *Elias*. Moreover also he did the same in his Answer to his Disciples concerning him that was born Blind, and so also when he conversed with *Nicodemus* concerning

Regeneration, or being born again, tho' he chiefly intended Spiritual Regeneration.

There are other Arguments, not a few which might be brought to confirm the Truth of this Doctrine, which for brevity are omitted.

72. Moreover this Doctrine of the return of Souls to live again, and be born in a Body of Flesh, very easily answers to many of the most weighty objections, to the stopping of the Mouths of *Atheists*, who dispute against the justice of God, concerning the state of Infants dying in the Infancy, and the state of Fools, and such as are possess'd with unclean Spirits, from their Infancy to the last Moment of their Lives. Also it wonderfully demonstrates the justice, Wisdom, and goodness of God towards Mankind in all his Ways and Administrations; it also evidently shews the equality of the ways of God, and his marvelous Benefits; yea, clearly evinces what, and how great Benefits did accrue to all Mankind, by the death of Christ in the latter Days, by the abundant Favour and Benignity of God. Moreover also it doth [87] mightily illustrate, confirm and perfect in a manner the whole Doctrine of Christianity, makes the Salvation of Heathens possible and yet nevertheless makes knowledge of Christ's coming in the Flesh, and Faith in him of absolute necessity to the Salvation of all, and finally greatly furthers the Conviction and Conversion of the *Jew*.

73. From what has been said, the truth of the said Doctrine of the various returns of Humane souls into a Body of Flesh is apparent, but how often they shall return, shall be somewhat more distinctly explained.

74. All Souls which are not perfect in Faith, Righteousness, and Holiness, do return twelve times, until they are perfected, and that Soul which was made perfect in Faith and Holiness, in some former revolution,

tho' before the death of Christ, needed not to return into a Mortal Life, unless it were such that were to come again in the Flesh for some publick Benefit to all Mankind; as in the case of *Elias* and some extraordinary Men.

75. Therefore we affirm that there is no necessity for many of the Prophets and Saints to live again, after they have slept in the Lord, before Christ's Incarnation to be affirmed [88] after the coming of Christ, because the faithful that dye in the Lord, rest from their Labours.

76. But 'tis proved that some imperfect Souls must necessarily make 12 Revolutions or Returns, as well from those 12 Hours the Labourers wrought in the Field, as that the day of every Souls Visitation contains 12 Hours, according to the words of Christ, are there not 12 Hours in the Day? Work whilst you have Day, then because four Watches of the Night contains 4000 Years, from *Psal.* 90. *v.* 4. and every Watch three Hours; again, this is proved from those 12 Faces and 4 Wheels in *Ezekiel*, *Chap.* 1. *v.* 10.

77. But because the 12 Revolutions of the Souls are not completed in less than 4000 Years, which are all to be finish't at the end of the future Millenium; therefore all Souls began their Revolutions in the year of the World, 274.

78. All which and much more, this following Table will clearly exhibit to the Eye.

The Explanation of the Table

1. The first column contain 7000 years of the World, as it were devided into 21 hours, whereof each contains 333 years. [91]

2. The eight Column at the right Hand contains the Revolutions of Souls from the first to the twelfth.

3. The tenth Column contains the intervals of the six Seals, from the Resurrection of Christ, to the year about 6000.

4. The eleventh Column contains 7000 years of the World as aforesaid, but something disposed in a different Order.

5. The twelfth Column contains the names of Faces in each Revolution.

6. The second Column contains 12 Revolutions of Souls, from the beginning of the World, to the year of the World 3996.

7. The third Column contains the Revolutions of Souls from the year of the World 333, to the year of the World 4329, and so thence forward to the year of the World, 6740.

8. Now because all the Souls that come into the World have 3996 or 4000 years to fulfill their twelve Revolutions in, if they are not perfect in goodness; therefore all Souls came into the World and begun their first Revolution between the beginning of the World, and the year of the World 2744, for if 3996 be added to the number 2744, the sum will be 6740, beyond which, the Revolution of Souls doth not extend. [92]

9. Those Souls which came into the World from the beginning thereof, made their twelfth and last Revolution, about the year of the World, 3996.

10. Therefore after the year 3996 some Souls were not come into the World any more till the beginning of the Millenium, if they were holy. And not till the exact Millenium, if they were Evil, and not yet purged.

11. And therefore Christ ought to offer himself to God the Father, a Sacrifice for the Sins of all Mankind, about the year of the World 3996, other wise they who had

finished their 12 Revolutions, would have had no benefit of his Sacrifice if he had come later.

12. And finally, because a great many Souls have accomplish'd their Revolution between the year 3996 and 432; therefore since Christ's Resurrection from the Dead, no Man [without some particular divine Revelation] cou'd be certain whether he should come again into the World, to have an opportunity of Repentance: and therefore none by the aforesaid Doctrine, can or ought to indulge themselves into a wicked Life, in hopes to come again into the world, because he cannot certainly know whether he shall or not. [93]

13. But no Man that dy'd in utter impenitence after the year of the World 5661 is expir'd, can redeem his former mispent time tho' he shou'd come into the Word within the interval of the blessed Millenium, so as to enjoy the happiness of the Millenium, or obtain the Resurrection of the just on this World; for truly the Millenial Happiness and Resurrection of the just is ordained and appointed as a reward for such who have heretofore led a Holy Life before the beginning of the Millenium, which was signified by this Type, that it was not lawful for the Israelites to gather Manna on the Sabbath Day, therefore none may or ought to defer the amendment of his Life to another time, because this present time is the last, that is granted to any in this World to obtain Salvation.

14. But because before the death of Christ, Men might abuse this Doctrine of the Souls Revolution, as they may now in some measure; therefore according to the ordination of Divine Wisdom, it came to pass that the said Doctrine for the most part lay conceal'd as an hidden Mystery, and was not to be unlock'd to any but good Men, which nevertheless may now be revealed, for it

is of great use to convince the [94] *Jews*, and to demonstrate more clearly other Heads of the Christian Religion.

15. For from the aforesaid Doctrine, the justice of God in punishing the wicked and rebellious is plainly demonstrated, for seeing all the wicked and rebellious have sinned against God a thousand years, whilst they lived in a Body of Flesh, therefore it is just, that they shou'd be punished in Hell fire 7000 years after the end of this World; for so God who made all things in number, weight and measure, hath also limited a number and measure to the Torments of the damned. That every rebellious and incorrigible Sinner may be punished seven fold, which space of seven thousand years being finished, the same Souls are again sent into the World for a fresh Tryal of their Obedience. But those whom the space of seven thousand years, wherein they shall be punish'd in Hell Fire, with the most grievous and tremendous Torments will not deter from Sin, these certainly are so stupid and obdurate, that not any, even the longest Torments, that words can express, can deter from it: not hath that infiniteness of Ages wherein wicked Men are to be punish'd (tho' preached up by many) reform'd Men, but rather led many into despair, and hardened their [95] Hearts against the Goodness and Mercy of God.

16. Now every one making his Revolution from the first to the twelfth, comes three times into the World in a carnal Body, in the space of one Millenium, which is like one year: Consider then, whether this be not that which was figured under the Law, when all were to appear thrice every year before the Lord at the Temple of *Jerusalem*, which typified the temple of the Body; neither doth this seem to want a Mystery, that the Temple of *Jerusalem* stood about a thousand years before it was utterly and

totally overturn'd and demolish'd. Moreover also this is worthy our animadversion, *viz*, that all Souls whatsoever, that had lived in a Body of Flesh, ought to have lived once in some hour between the hours Ten, Eleven and Twelve, including part of the ninth and Thirteenth, in Case they had finished their twelve Revolutions from the beginning of the World.

18. Therefore all Souls not yet perfect lived in the compass of one hour (to wit in the interval of 333 years) *viz*. from the year of the World 3996 to the year of the World 4329.*

19. And therefore all that have perform'd their twelfth Revolution within the said hour, or at leastwise their eleventh, tenth, ninth or eighth, ought to hear the Gospel, because all Souls who were in the twelfth Revolution, were not to return as yet; but others that were to return, had not sufficient opportunity of hearing the Gospel sincerely preached, by reason of *Antichristian* Darkness.

20. others also who were making, but their seventh, sixth and fifth Revolution, from the Death and Resurrection of Christ, if so be within the said hour they have not heard the Gospel preach'd, they must hear in

* Appendix, page 226-7: *Emend. And Explic.* That Souls revolve but thrice in the space of 1000 Years, and consequently but once in the space of 333 Years, is to be understood of such Souls as have committed such heinous Crimes; as for which, they deserved to be ejected or cast out for so long a time, which Ejection is called by Mystick Writers Excision, that is either for such a long time as 333 Years; or if they do not amend, may prove at last a final Excision. But such Souls as do amend, the Mystick Writers say, do quickly revolve, in order to their perfect Restitutions; so that the Soul of the deceased Father may revolve in his Grand child (which is only but Historically related, but not Dogmatically asserted) yet not so, that the Father is the Grand-Child, for that would be great Confusion; but that as they say, the

their succeeding Revolutions before the beginning of the Millenium, to wit, within the year 1700, and 1777 from the Birth of Christ.

21. In *Revel.* 20. It is said the rest of the Dead lived not again till the thousand years were finish'd, this certainly is to be understood of those Dead who had completed their twelve Revolutions; but those who had not as yet finished their twelve Revolutions, were to live again in the Millenium, but none who belonged to *Babylon* were to live again in the Millenium, because they began their first Revolution at the year 1744, and therefore finish their twelfth Revolution at the year of the World 6740, [97] and what's worth our serious Consideration is that these very Men which shall be at last destroyed in Spiritual *Babylon*, were the same Men, (who in a litteral Sence) built the outward *Babylon*.

79. The foregoing Scheme exhibits to our view on great Wheel being the greatest of all, then four other great Wheels, lastly, twelve little Wheels. The great Wheels containing 1000, the little Wheels 333, and the greatest of all 4000 years.

Soul of the Deceased Grand-father doth revolve, to cohabit and live together with the Soul of the Grand-Child in the same Body, even as the Soul of the Grand-Child did live together, and cohabit with the Soul of the Grand-father in the Grand-father's Body, out of whose Loins he did at last proceed; according to which *Hypothesis*, it may be understood, how the Souls of *Er* and *Onan*, who died in the Land of *Canaan*, yet went with their brethren into *Egypt*, making in all, together with *Er* and *Onan*, but 70 Souls. As plainly appeareth from *Gen.* 46. 12, 27. it being granted that they revolved in *Pharez* and *Zerah*, their Younger Brethren, who also had their own proper distinct Souls; all of which were great distinct Roots of their respective Families.

The Explanation of the Figure

1. In this Figure, the greatest outward Circle represents the greatest Revolution of Humane Souls.
2. The other four great Circles signifie the same 4000 years, so as that one of them makes 1000 years.
3. And lastly the lesser Circles signifie each, one only Revolution or Face of 333 years.
4. The chief use of the figure, is to shew that there are but 12 Faces, altho' each great one contains four less ones.

80. The greatest Revolution of Souls comprehending 4000 years, is fairly sha- [98] dowed out to us under the type of the six days Creation. For as the first days work was finished in the fourth, the work of the second day in the fifth, the work of the third day in the sixth, and finally all in the seventh; so the Souls that begin their Revolutions in the first millennium, finish it in the fourth and so fulfill their Mystical year and are either made perfect in Goodness, or have filled up their measure of Evil : those which are perfect in Goodness, shall be rais'd up to Life in the Body, and after the Millenium is expir'd, their Bodies shall be chang'd and spiritualiz'd and they shall ascend into Heaven; but such who have fill'd up their Measure of wickedness, shall be rais'd up to live in a Body of Flesh , that they may suffer God's Judgment in the Conflagration of the World, whose Resurrection is to Death, and Condemnation. Moreover Souls that begin their Revolutions in the second Millenium, compleat them in the fifth; and finally those that begin their Revolutions in the third, compleat them in the sixth Millenium.

The TABLE.

	1	2	3	4	5	6	7	8	9	10	11	12
000 I											000	A Bull.
333 II	1										333	A Man.
666 III	2	1									666	A Lyon.
1000 VI	3	2	1								1000	An Eagle. A Bull.
1333 V	4	3	2	1							1333	A Man.
1666 VI	5	4	3	2	1						1666	A Lyon.
2000 VII	6	5	4	3	2	1					2000	An Eagle. A Bull.
2333 VIII	7	6	5	4	3	2	1				2333	A Man.
2666 IX	8	7	6	5	4	3	2	1			2666	A Lyon.
3000 X	9	8	7	6	5	4	3	2			3000	An Eagle. A Bull.
3333 XI	10	9	8	7	6	5	4	3			3333	A Man.
3666 XII	11	10	9	8	7	6	5	4			3666	A Lyon.
4000 XIII	12	11	10	9	8	7	6	5			4000	An Eagle.
4333 XIV		12	11	10	9	8	7	6	1	Seal.	4333	333 ¹ / ₃ A Bull
4666 XV			12	11	10	9	8	7	2	Seal.	4666	666 ² / ₃ A Man
5000 XVI				12	11	10	9	8	3	Seal.	5000	999 ³ / ₃ A Lyon
5333 XVII					12	11	10	9	4	Seal.	5333	1332 ⁴ / ₃ An Eagle
5666 XVIII						12	11	10	5	Seal.	5666	1665 ⁵ / ₃ A Man
6000 XIX							12	11	6	Seal.	6000	1998 ⁶ / ₃ A Lyon
6333 XX								12			6333	Millen. An Eagle.
6666 XXI											6666	
7000											7000	

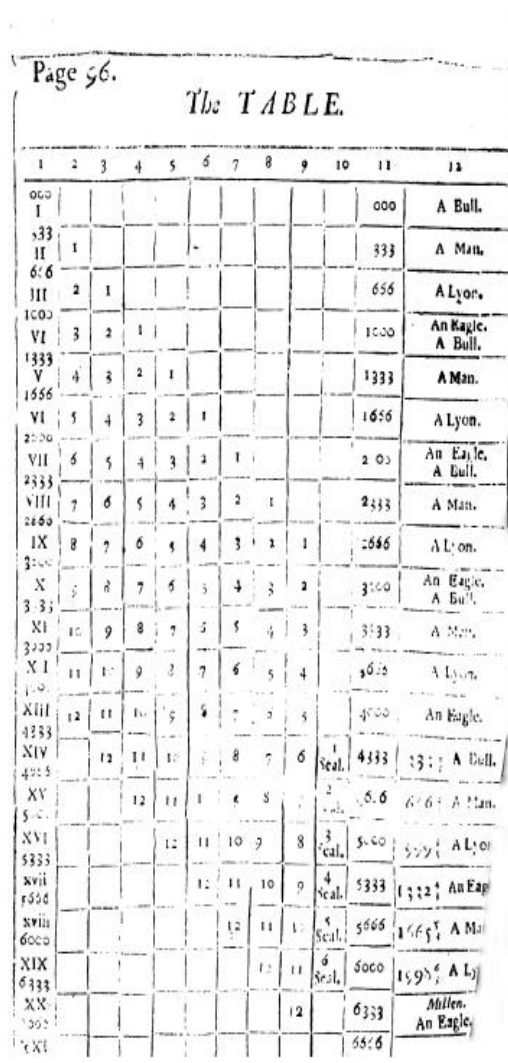


Image of the folding leaf: The TABLE.: pages 96-97

And forasmuch as in the sixth day of the Worlds Creation Man was created perfect in the Image of God, therefore in the sixth Millenium, all the Saints shall be raised up to live in the Body, and be born into the World, to [99] wit, for the space of 260 Years, from the year of the World 5740, to the year of the World 6000, and they shall live such an holy and blessed Life in Earth, as *Adam* would have lived, if he had not sinned; yea, and far happier; for as Sin abounded, the Grace of God shall much more abound. And the light of this day shall be as the light of seven Days, because whatsoever was made in the first six Days, was finish'd in the seventh.

And lastly, The Trees that bare Fruit under the Law were accounted uncircumcised, until the 4th. Year, but in the 4th. Year they were as it were circumcised, and holy to the Lord, and in the fifth Year their Fruit was eaten. This plainly signifies the whole Revolution of Souls, which were not consummated, and perfected till the fourth Millenium after Christ's Incarnation; for he purg'd out Sins on the Cross, whilst he hung thereon, that so they might not be imputed to us, on condition that we believe on him, whereby we shall receive from him the Evangelical Grace of the Holy Spirit. But the fifth Year signifies the Sabbatick millennium, in which we shall enjoy the Fruits of our Labours and Toil of our Hands; for as under the Law, whilst they had Manna, it was not lawful for them to gather said Manna on the Sabbath day; so [100] also in the Sabbatick Millenium, they who gather'd nothing in their preceeding Lives, cannot enjoy the Millenial Felicity. Lastly, as the Manna which served for the Sabbath, was gather'd on the Sixth day; so in the end of the sixth Millenium. A; the Saints are restored to Life, and attain the Blessedness of the Sabbatick Millenium.

82. By the aforesaid Numbers 333 and 260 Years, the Mysteries of the seven Seals and seven Trumpets, are clearly unlocked.

83. And that the Interval of the first Seal contains 333 Years, appears from the words of the first Beast, *come and see:* and so of the rest, plainly intimating, that the Space or Interval of every Seal, from the first to the sixth, comprehends 333 Years, which is the Interval of one Revolution or Face, as may be seen in the Tenth Column of the Table.

84. Therefore the interval of the first Seal contains from the Death, Resurrection of Christ,	Years } 333 ¹ / ₃
The Interval of the second Seal reaches to	} 666 ² / ₃
The Interval of the third Seal extends it self to	} 999 ³ / ₃
The Interval of the fourth Seal reaches to	} 1332 ⁴ / ₃
The Inter. of the fifth Seal reaches to	1665 ⁵ / ₃
The Inter. of the sixth Seal reaches to	2000.

[101]

85. Now the Predictions or Prophecies of what should come to pass when each Seal was open'd, wonderfully answers to those Intervals, when the first Seal was open'd, *viz.* from the Death of Christ, to the Year 333. The Gospel was in a manner preached to the Whole World, which was signifi'd by *the white Horse, and him that sat thereon with a Crown on his Head, and a Bow in his Hand,* to wit, Christ. After that time, the Light of the Gospel shone not so much, by reason of Men's Sins. When the second Seal was open'd the *Roman Empire* was exceedingly infested with War, and almost totally ruin'd;

this happen'd between 333 and 666, When the third Seal was open'd, that is from 666 to 1000, Famine and Scarcity of Provision follow'd the War, as it commonly happens, that War is succeeded by Famine; by the *Red Horse* War is signified, by the *Black Horse* Famine. In the opening of the fourth Seal, from the Year 1000, to the Year 1333, not only bloody Wars, but also abominable Idolitry, Superstition and Heresies, infested the World, and were signifi'd by the *pale Horse*, and *she that sat thereon was Death*, whom Hell followed When the fifth Seal was open'd, the Saints and Martyrs cry'd unto the Lord to revenge [102] their Blood, which certainly came to pass for from the year of Christ 1333, the *Turkish* Empire miraculously prevailed, by the Sword God revenged the Blood of the Saints. This Interval reaches no farther than the year 1666, from Christ's Death and Resurrection, that is to the year since Christ's Nativity 1700. For within this space or interval were many Saints killed, which would fill up a determinate Number together with the Saints, which were slain before them, and this indeed is clearly fulfilled, and yet is farther to be fulfilled to the year 1700 since the birth of Christ. In the opening of the sixth Seal, that is, in the interval of time from the year 1666, (from Christ's Death and Resurrection) to the year 2000, all the Kingdoms of Men and Worldly Empires, shall be overturn'd, and the Empire and Dominion of the whole World, shall be Christ's and the Saints. And this is signified by the great Earth-quake, the darkening of the Sun and Moon, the falling of the Stars, the removing of Heaven out of its place, &c. But it is more clearly pointed out in the following Words, touching the Kings of the Earth, and other leaders and Potentates, that they should hide themselves &c. which prophesie certainly cannot in

reason, be wholly applied to the [103] days of *Constantine*, which yet many do. The seventh Seal in regard it has not respect to any particular interval live the first six Seals, but comprehends the whole History; therefore is to be consider'd apart.

86. When the seventh Seal was open'd, there was silence in Heaven for the space of half an hour; after this silence the seven Angels prepare to sound with their seven Trumpets, *Revel.* 8. wherefore the seventh Seal contains the intervals of all the seven Trumpets.

87. But the intervals of these Trumpets are reckon'd from the seventh Trumpet, for at the sound of the seventh Trumpet, begins the Millenium, the Kingdoms of this World become the Kingdoms of God and his Christ, *Revel.* 11. 15. and the sound of this Trumpet lasts 260 years, to wit, from the year of the World 5740 to the year of the World 6000, and in this interval the mystery of God shall be consummated, *viz.* the mysterious name of *Tetragramaton* shall be unlock'd, and no less that the reward of an immortal Life bestowed on all the Servants of God, and then indeed the promise which God made to *Moses* in the *Bush* shall be fulfilled. *I am the God of Abraham, Isaac, and Jacob.* And it shall be known that God is not the God of the Dead, but of the living. [104]

88. But the interval of the seventh Trumpet being known, the intervals of all the rest are known also, and are thus computed,

The interval of the seventh Trumpet, from the year of the World } 5740 to 6000
 The interval of the sixth Trumpet, from the year of the World } 5480 to 5740
 The interval of the fifth Trumpet from the year of the World } 5220 to 5480
 The interval of the fourth Trumpet from the year of the World } 4960 to 5220
 The interval of the third Trumpet from the year of the World } 4700 to 4960
 The interval of the second Trumpet from the year of the World } 4440 to 4700
 The interval of the first Trumpet, from the year of the World } 4180 to 4440

89. And

104 **The Order of Ages.**

88. But the interval of the seventh Trumpet being known, the intervals of all the rest are known also, and are thus computed,

The interval of the seventh Trumpet, from the year of the World } 5740 to 6000
 The interval of the sixth Trumpet, from the year of the World } 5480 to 5740
 The interval of the fifth Trumpet from the year of the World } 5220 to 5480
 The interval of the fourth Trumpet from the year of the World } 4960 to 5220
 The interval of the third Trumpet from the year of the World } 4700 to 4960
 The interval of the second Trumpet from the year of the World } 4440 to 4700
 The interval of the first Trumpet, from the year of the World } 4180 to 4440

The Order of Ages.

105

89. And from the Nativity of Christ thus. The interval of the first Trumpet begins at the year of Christ's Nativity, 218, which is the 184th year from Christ's Resurrection, which number 24, answers to half an hour, within which time the Saints offered many prayers to God by Jesus Christ. *Revel. 8. 3. 4. 5.*

1	218
2	478
3	738
4	998
5	1258
6	1518
7	1778
2038	

90. Now the said Events plainly answer to those Intervals. At the sound of the first Trumpet, there follow'd Hail and fire mixt with Blood. The Interval of this Trumpet is from the year of Christ's Nativity 218, to the year 478, within which space of time the Roman Empire began to be vexed with grievous Wars. At the sound of the second Trumpet, a great burning Mountain was cast into the Sea, and the third part of the Sea it fell was turn'd into Blood, the interval of this Trumpet is from the year 478, to the 738, within which interval or space of time, there was most cruel and hideous Wars in the Roman Empire. At the sound of the third Trumpet, a great Star fell from Heaven upon those that were living, and upon the fountains of Waters, and burned

89. And

G 4 like

Example facing pages:
104-105

[105]

89. And from the Nativity of Christ thus. The interval of the first Trumpet begins at the year of Christ's Nativity, 218, which is the 184th year from Christ's Resurrection, which number 184, answers to half an hour, within which time the Saints offered many prayers to God by Jesus Christ. *Revel. 8. 3. 4. 5.**

1	218
2	478
3	738
4	998
5	1258
6	1518
7	1778
2038	

90. Now the said Events plainly answer to those Intervals. At the sound of the first Trumpet, there follow'd Hail and Fire mixt with Blood. The Interval of this Trumpet is from the year of Christ's Nativity 218, to the year 478, within which space of time the Roman Empire began to be vexed with grievous Wars. At the sound of the second Trumpet, a great burning Mountain was cast into the Sea, and the third part of the Sea it self was turn'd into Blood, the interval of this Trumpet is from the year 478, to the 738, within which interval or space of time, there was most cruel and hideous Wars in the Roman Empire. At the sound of the third Trumpet, a great Star fell from Heaven upon those that were living, and upon the fountains of Waters, and burned [106] like a Lamp, by reason whereof the waters were made bitter,

* Appendix, page 227: *lin 1. Correct* The Years from Christ's Resurrection, to the beginning of the first Trumpet, are 180; to which, adding the Years from Christ's Birth, to his Death and Resurrection, viz. 34 Years current, make 214, and therefore correct the Intervals of the Trumpets thus; 214. 474. 734. 994. 1254. 1514. 1774. 2034. The occasion of the difference of four Years is above-noted, and corrected at *Page 26*.

and killed many. The interval of this Trumpet is from the year 738, to the year 998; by this Star, without all peradventure, the Pope of *Rome* is to be understood, who within the interval advanced himself above all other Bishops, whom he corrupted with himself. At the sound of the fourth Trumpet from the year 998, to the year 1258, the third part of the Sun, Moon, and Stars, was smitten and darkened. This doubtless signifies that the Emperour and Emperess together with the Nobility, and Princes of the Empire, should be very much eclipsed and darkened within this interval, and that too by the power of the Pope, who in the same interval set himself above the Emperour.

91. When the fifth Angel sounded the Trumpet, a Star fell from Heaven, and to him was given the key of the bottomless pit, &c. And when the bottomless pit was open'd, and a smoak ascended from thence, and from that Smoak proceeded locusts upon the Earth, which cruelly vexed and tormented Mankind, certainly by all these is meant the School Men and Doctors, who have miserably gall'd and disquieted Men with their perverse Opinions and Controversies, and infested there [107] with their sharp and venomous stings, that many choose rather to die than to live, and this happened from the year 1258 to 1518, but their chief time was 5 Months, viz. 150 years, to wit, from the year 1368 to 1518.

92. Lastly at the sound of the sixth Trumpet, the four Angels bound at the River *Euphrates* are loosed, which doubtless signifies the vast and mighty power of the Turks, (which they had prepared 390 years ago, that is, from the year 1228) and poured in upon *Europe* like an inundation, to slay the third part of Mankind, as it were, the third part of the World, and this began from the year

1518; whosoever doubts of the truth hereof, let him consult the *Turkish* History, and he will find how great success the *Turk* has had in *Europe*, and what progress he hath made from that time, to this very day.

93. The intervals of the Seals and Trumpets being known, the mystery of the seven Phials with the intervals of every one of them, unfolds and displays it self.

94. For the interval of the last Trumpet comprehends the intervals of all the seven Phials, and the interval of each Phial contains 37 years.

Therefore the intervals of the Phials are thus computed. [108]

The interval of the First	}	1518	<u>1</u>
Phial from the Year		1558	
to the year			
And so all the rest to		1592	<u>2</u>
the seventh		1629	<u>3</u>
		1666	<u>4</u>
			<u>5</u>
		1703	
		1740	<u>6</u>
		1777	<u>7</u>

96. Now the event of these things wonderfully answers those Intervals; for in the Year 1518, that is according to the vulgar Computation in the year 1515, which if we believe *Uscherus*, (fails of the true Computation three or four Years) *Luther* was rais'd up, who was, as it were, the first Phial, poured out on Earth of the Antichristian World; for he did, as it were, sensibly touch the Kingdom of *Antichrist*, from the top to the bottom again. From the year 1558, to the year 1595, the second Phial was poured out; for them the whole Sea of

the Antichristian World became as the Blood of the Slain, and thence began fierce and bloody Wars, almost in all parts of the Antichristian Kingdom. So that the very Sea seem'd to be dyed with Blood. From the year 1592, to the year 1692*, the third Phial was poured out upon the Rivers and Fountains of Water, and [109] they were turn'd into Blood. And this also answers to the said Interval; for certain Dukes and Noble-men were kill'd with the Sword under that Interval. Again, from 1629, to the year 1666, the fourth Phial was pour'd out upon the Son of *Antichrist*, because in that Interval Jesus Christ the Son of Righteousness shone clearly in the Hearts of many, which scorcht and burnt up those Men, who had the mark of the Beast. And from the year 1666 to the year 1703, the fifth Phial is poured out upon the Throne of the Beast, which very thing is already begun; wherefore we joyfully expect his Ruin and Downfal till the aforesaid year 1703. The effusion of the sixth Phial hath respect to the Slaughter and Destruction of the *Turks*, to make way

* [1692 should read 1629—DK.]

Appendix, page 227-8: *Emendat. and Explic.* If the seven Thunders and the seven Vials have some Analogy, as is probable, these Intervals of Numbers, *Page* 108. may rather be referred to the seven Thunders, than to the seven Vials. And it is rather more probable, that the first of the seven Vials begins not to be poured out until the year from Christ's Birth 1700; and if we allow ten Years to each Vial, the last shall be poured out in the year 1770, after which, allowing three Years and 1/2 to the personal *Antichrist*, that is then to come; whose time, according to the general Sence of *Antiquity* is limited to that short space of three Years and 1/2; and who, at the end of that short space, is to be destroyed by Christ's coming, it brings us to the beginning of the 1000 Years, about the year 1774, which yet is not Dogmatically asserted, but by way of a probable *Hypothesis*, and modern conjecture. ...

for the Kings of the *East*, that is, the *Jews* and *Israelites*, to return into their own Country. Lastly, the effusion of the seven Phials bring utter destruction to the Kingdom of *Antichrist*, and all the Enemies of the Gospel. *Babylon* is utterly overthrown, and *New-Jerusalem* appears as a Bride, adorn'd for her Husband.

97. But it remains, that we explain what the four Beasts and 24 Elders are. By four Beasts tis meant the whole Assembly of the Saints, and term'd four, from their four great Revolutions afore menti- [110] on'd, and likened to four Beasts. And by the 24 Elders are understood the twelve Prophets and twelve Apostles of Christ, who are those Prophets of the Law, in the second Book of *Esdras*, *Chap.* 1. where God expressly promised, and nominated them, together with *Abraham*, *Isaac* and *Jacob*, for Captains and Leaders to the *Jewish* and *Israelitish* People, when the Kingdom of God shall be restored to them.

98. first of all, therefore the Prophets shall be born into the World in the beginning of the Millenium, who are the Captains and Ring leaders to all that shall be born afterwards, and the Apostles shall be the last of all, who shall remain on Earth to the coming of Christ.

99. But as touching *Abraham*, *Isaac*, and *Jacob*, they are of an higher rank that the rest, whether Prophets or Apostles.

100. Moreover it is worth our diligent enquiry, whether *Isaac* be not that Seed of *Abraham* which Christ affirmed when he came into the Flesh; for the promise, which God made to *Abraham* was concerning *Isaac*, that in him all Nations should be blessed.

101. And then if *Isaac* was that Seed, it is farther to be enquired whether the Soul of *Isaac* had perform'd his twelve Revolutions from the beginning of the World, [111]

as others had done; if this be granted, see in St. *Luke's* Genealogy of Christ, whether the twelve Revolutions of the same Soul be not describ'd in order, putting *Abel* in the room of *Adam*, a new Revolution of the same Souls, always begins after every seventh Generation.

102. And these are the names of this Soul in his 12 Revolutions. 1. *Abel*, 2. *Methusela*, 3. *Heber*, 4. *Isaac*, 5. *Naason*, 6. *Mattatha*, 7. *Simeon*, 8. *Elmodam*, 9. *Rhesa*, 10. *Nagge*, 11. *Melchi*, 12. *Christ*. For seven Generations do intervene in all these Revolutions, except in the last only, where there are not reckined 7, but 6, which may be understood after this manner, *viz.* the Resurrection of Christ from the Dead, was the seventh, and his Ascension into Heaven, as it were the eighth Generation.

103. Therefore there are accounted seven Generations between every Revolution, because certainly in the Revolution of other Souls, the same Souls do return after every sixth and seventh Generation. But the Interval of six Generations cannot agree to that Soul which Christ assum'd for two reasons; first, because then he would not have had only 12, but above 13 Revolutions; secondly, because no Revolution would have fallen on *Isaac*, which is absurd.

104. Which Hypothesis being admitted, [112] sundry portions of sacred Writ, very mysterious, and hard to be understood, are with a wonderful Harmony unlocked. And the mystery of Christ's Nativity will agree with divers other Mysteries herein delivered which will be farther insisted upon hereafter.

105. The most difficult passages of Scripture hereby explain'd, are (1) *Gen.* 3. 15, that the Seed of the Woman shall bruise the Serpent's Head, which Seed of the Woman according to the aforesaid Hypothesis, is to be

understood of *Abel*, even as the Seed of the Serpent is to be understood of *Cain*; for in these two Seeds, as in two Roots, the Children of God, (2.) and the Children of the World are comprehended. When *Cain* was born, *Eve* said I have received a Man, יהוה *Jehovah*, or as others read it with יהוה . If the former be allow'd unto *Cain*, which was due unto *Abel*: If the latter, it imitates that together with that worldly man, she had received him likewise, who in the fullness of time should bear the name of יהוה (3.) *Isaiah* 7. 14. A Virgin shall conceive and bring forth a Son, and she shall call his name *Immanuel*, which *Matthew* applies to Christ, who was born of the Virgin *Mary*, which prophesie nevertheless, ought [113] to have been fulfilled in the days of King *Ahaz*. Admit then that this prophesie was fulfilled in the days of King *Ahaz*, and afterwards when Christ was born, to wit, that the same Soul was twice born in the Flesh of a Virgin, and peradventure of the same Mother; then this Prophesie will be easily understood. And such a Virginian Birth answers to the eight Revolution, having the name *Elmodam*, who was contemporary with King *Ahaz*. Notwithstanding *Ez* was said to have been his Father, for Christ was called the Son of *Joseph* also. (4.) *Hos.* 11. 1. *Out of Ægypt have I called my Son*, this Prophesie was fulfilled long before, yet the *Evangelist* applies it to the time, when *Mary* returned with the child out of *Ægypt*, which if understood of the same Soul, both accomplishments will agree together; for *Naasson* the Prince of the Children of *Juda*, who departed out of *Ægypt* with the rest of the *Israelites*, answers to the fifth Revolution of the same Soul. (5.) *Gen.* 49. 10. The Scepter shall not depart from *Juda*, nor a Law-giver from between his Feet, till *Shilo* come, that is, he who was promised to be King and Law-giver of all the People, shall not depart

from the Tribe of *Juda*, but shall perform his entire Revolutions, in a direct Line of that Tribe, and notwithstanding all [114] manner of Affliction and Persecution which should press the *Jewish* Nation, there shall still remain the Root of *Jesse*, which will at length bring forth the promised Branch of Salvation into the World And this Prophesie cannot be understood of the outward Scepter or Kingdom of *Juda*, for that was departed from *Juda* above 160 years before Christ's Incarnation, to wit, during the whole Reign of the *Maccabees*, who were *Levites*, *Mich.* 5. 2. *Out of thee*, viz. *Bethel*, shall come the Captain or Leader of my people *Israel*, whose goings forth have been of old, even from everlasting, or as in the Original, from the days of Ages: For according to the aforesaid *Hypothesis*, he had 12 out-goings or Revolutions from the beginning of the World to that time wherein he was born of the *Virgin Mary*. (7.) *Isaiah* 61. 1. 2. *The Spirit of the Lord God is upon me*, &c. to show the acceptable year of the Lord; and therefore that time wherein Christ came in the Flesh, was call'd the acceptable year of the Lord, to wit, because agreeable to the said *Hypothesis*; even as the Sun runs through 12 parts of the *Zodiack*, and finishes his course in one year: so Christ the Sun of Righteousness, in the space of 4000 years, which is (as it were) a mystical year, accomplishes his 12 Re [115] volutions through the 12 parts of time. And therefore *St. Paul* call'd that time when he was born of the *Virgin Mary*, the fullness of time; compare herewith that of the nineteenth *Psal.* From *verse* 1. to *verse* 7. (8.) That that *Psal* is to be understood of Christ, the Prophets and Apostles, and the Church of God is evident from *Roman* 10. 18. (9.) See also *Heb.* 10. 5. *Psal.* 40. 46. *Sacrifice and Burnt Offering thou would'st not, but a Body hast thou prepared me*; but this Body is

not a meer Body, but an animated Body, that is, a Soul with a Body, to wit, the very Seed of *Abraham* which Christ assumed, which seed was fitted and qualified by 12 Revolutions, even as by so many preparations from the beginning of the World to that time, to be at last a Throne and a Tabernacle for the King of Glory Jesus Christ, all which are but according to the said *Hypothesis*, and not positively affirmed; wherefore by the assistance of divine Grace, we shall with Sobriety, inquire farther into the Truth of the aforementioned *Hypothesis*, before we absolutely and positively assert it. (10.) Moreover the aforesaid *Hypothesis* seems wonderfully to illustrate that Scripture where Christ is called out Fore-runner, and doubtless because according to it, he ran the course of his 12 Revolutions, from [116] the beginning of the World, and was the first that had finished the course and period of them. (11.) And finally that he was made like unto us in all things, Sin excepted which is more illustrated by this *Hypothesis*; there are sundry other places of Scripture, which seem to be very much illustrated by the said *Hypothesis*, notwithstanding that, where Christ is said to have one appeared in the end of the World, to purge away Sin by the Sacrifice of himself; because indeed that Soul bore the name of Christ and Lord only in his twelfth Revolution. For neither *Abel* nor *Isaac*, or any other of those in Revolutions was called Christ, nor ought any of them to bear the dignity or Character of Christ, till they had performed their 12 Revolutions, whereby that Soul ought to be fitted and prepared to Assume this excellent Title and Dignity. Wherefore it is true that Christ was but once born in the Flesh, and but once suffered for the Sins of all Mankind, even according to the aforesaid *Hypothesis*; because Christ did not assume that Soul in a personal unity, as the seed of *Abraham* till the

12 Revolution. (12.) Lastly, because *Moses* foretold that God would raise up a Prophet to the *Israelitish* People, from amongst their Brethren like unto him. The Word raise up, seems to intimate that [117] the Soul of the same Prophet had lived before in the Flesh, yea was at time living in the Flesh.

Moreover the aforesaid *Hypothesis* (if it should gain admittance) would arm us, with the most effectual Argument to convince the *Jews*, that that was the very *messiah* who was Born of the *Virgin Mary*, and suffered under *Pontius Pilate*. For he ought not to have come sooner, nor later into the World than he did because if he had come sooner, he could not have perform'd his Revolution of 3996 years <and> ought not to come later, because some Souls would have finished all their Revolutions before the *Messias* was come, and so would have been frustrated and disappointed of the Fruit of his coming, which could not be.

107. But laying aside the aforesaid *Hypothesis*, still the Argument remains as strong as before, to convince the *Jews* that the *Messias* ought not to have come later into the World than he actually did (The *Jews* themselves deny his coming sooner) because indeed if he had come later, then certain Souls would have completed their 12 Revolutions before he came, and so would have reaped no benefit by the *Messias* coming into the World. [118]

108. This Argument will be more forcible to convince the *Jews*, because the *Jews* themselves do acknowledge the Revolution of Souls to live divers times in the Flesh, altho' they are ignorant of the number of those Revolutions; yet they expect that all shall at last be rais'd up, and restor'd to Life in the days of the *Messias*, that they may enjoy the Benefits of his coming, when he shall come. Now if it can be made appear to them from the Old

Testament, which they acknowledge and believe, that there are 12 Revolutions of Humane Souls, living in a Body of Flesh, and neither more nor less, even till they are at length perfected in a good or evil; I think we need not doubt, but may positively conclude, that the *Jews*, at leastwise all who are ingenious, and covet in any Measure or Degree the knowledge of the truth, will be convinced that the *Messias* is come, and in the next place believe his coming in the Flesh; that he suffered Death, and rose again from the Dead, and in believing, be converted, and become true Christians, which God of his Mercy hasten and accomplish, *Amen*.

109. *Paul* in 1 *Cor.* 15. 51. saith, *We shall not all sleep, but we shall be all changed*; in which Words he plainly hints, that some of the Saints shall sleep after they shall be [119] born again in the Flesh, and be again rais'd from the dead; this indeed is affirm'd of *Moses* and *Elias*, who are to come into the World some Years before the Millenium, and be born of the Flesh, who shall prophesie three Years and an half in the World, and chiefly to the *Jews*, and People of *Israel*, which three Years and an half being expir'd, they are to be kill'd by the Beast, and in three days and an half rais'd up to Life again in the same Bodies, where in they were slain; and being thus rais'd up to Life, they shall not remain on Earth, but ascend into the Heavens, and there remain with Christ, till the end of the World, and then indeed they shall come with him, in the Clouds of Heaven.

110. And that those two Witnesses, *Rev.* 11. are those two Prophets, who in a proper and literal Sense were to be kill'd, seems to me most evident, which will be between the sixth and seventh Trumpet, *viz.* in the end of the Interval of the sixth Trumpet, as it is to be seen from the words of *Revelations*. Also the days of their Prophesie

are 1260 Days; not signifying so many Years, but so many common Days; because there are not 1260 Years between the sixth and seventh Trumpet, but only 260, and yet this admirable event will happen between those Trumpets, [120] yea, in the end of the sixth Trumpet; for they shall be born and slain in the space of 45 Years before the beginning of the Millenium.

111. That *Elias* shall come before the beginning of the millennium, appears from the worlds of Christ 3 *Elias* truly shall come, and restore all things.

112. And lastly, That *Moses* and *Elias* were to come and be slain, and raised again from the Dead, and then ascend into Heaven, and remain with Christ the whole Millenium, appears from Christ's Transfiguration in the Mount, where were seen with him *Moses* and *Elias*, and these are they whom God the Father hath ordain'd to sit the one at the Right Hand, and the other at the Left Hand of Christ in the Kingdom of Heaven.

113. Wherefore they are of an higher Order and Rank that all the Prophets and Apostles.

114. Therefore diligently weigh, and consider, whether *Abraham*, *Isaac* and *Jacob*, that sit in the Kingdom of Heaven, be not *Moses*, *Christ* and *Elias*, of whom Christ has for the greatest Dignity? Consider also whether the same *Moses* was not *Enoch*, and whether or no what is written of *Enoch* and *Elias*, that they should be translated into Heaven, doth not answer truly to this Translation of *Moses* and *Elias*? for [121] in the first Translation they did not obtain the Resurrection of a glorified Body; but it rather happen'd to them in a figure; for Christ only was the firth of all that attain'd the Resurrection of a glorified Body, and therefore is call'd in Scripture the first Raise'd from among the Dead, and the first arisen of the Resurrection from the Dead. Therefore our Lord and

Saviour Jesus Christ arose first of all from the Dead, never more to suffer Death; then the first of all. Who shall arise after him, is *Moses* and *Elias*, and then the other Prophets and Apostles, with all the Saints, every one in his Order.

115. And that those two Prophets and Witnesses in the *Revelation*, were indeed *Moses* and *Elias*, is tacitely signify'd in the Words; they shall have power to withhold the Rain, that it shall not rain upon the Earth, and to turn the Waters into Blood; both which were in old time imputed to the said Prophets. *Moses* turn'd the Waters into Blood, and *Elias* had power over the Rain; therefore when those Prophets shall come into the World, they shall likewise produce these Signs and Miracles literally understood.

116. And indeed that *Moses* was not to live on Earth in the future Millenium, seems to be clearly figur'd from hence: [122] that he should not enter the Land of Promise, but die in the Land of *Moab*; of whom nevertheless, it was said, when he dies, that his Eye was not darkened, nor his strength of Nature impaired. And altho' God seem'd to exclude *Moses* from entering into the Land of Promise, because he spake unadvisedly at the Waters of *Meribah*, and so was thus chastised for it; yet God out of his infinite Goodness and Mercy did transfer that Chastisement into a greater Favour and Blessing to him.

117. Then as touching *Abraham*, *Isaac* and *Jacob*, they indeed did scarce possess the Land of Promise, but only to be conversed therein for a little time. As Strangers and Pilgrims; for that Land was rather promised to their Seed, than to the Fathers themselves. See *Deut.* 34. 4. which also was a Figure of this Mystery; that neither *Abraham*, *Isaac* nor *Jacob* should dwell on Earth in the

Millenium, but during the Millenium should remain together in Heaven.

118. It remains now, that we produce certain promises and Prophecies, and other Testimonies of the Holy Ghost out of the Scriptures, whereby may be prov'd that all the Saints shall be yet placed upon the Earth, (*viz.* in the Millenium) to live together a most Holy and Blessed Life, [123] except those three extraordinary Men, who instead of that reward on Earth, obtain a more worthy and excellent Reward in Heaven. The places of Scripture, both of the Old and New Testament, are these following; *Exod.* 20. 12. *Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.* Which promise *Paul* applies to the Gospel, *Eph.* 6. 2. *Numb.* 14. 12. *The whole Earth shall be fill'd with the Glory of יהוה Jehovah.* *Deut.* 32. 39. *See now that I, even I am he, and there is no God with me : I kill, and I make alive; I wound, and I heal &c. v. 43. Rejoyce O ye Nations with his People, for he will revenge the Blood of his Servants, and render Vengeance to his Adversaries, and will be merciful to his Land, and to his People.*

Moreover in the second Book of *Samuel*, chap. 23 ver. 3, 4, 5, 6, 7. There is extant a famous Prophecie of the Kingdom of Christ, to come in the end of the World, and the destruction of the Kingdom of the Ungodly. Likewise *Job* hath attested his Belief, that he hoped he should be rais'd up in the last day, to live again in the Flesh, *ch.* 19. 26. He likewise affirmed that he should enter naked into his Mother's Womb, as he came naked out, *ch.* 1. 21. But the Book of *Psalms* contains many fa- [124] mous Prophecies of Christ's Kingdom before the end of the World. See *Psal.* 1. 3, 4, 5. *Psal.* 2. 8, 9. *Psal.* 8. *Psal.* 37. 29. *Psal.* 45. 14, 15, 16, 17. *Psal.* 46. 9, 10, 11, 12. *Psal.*

68. 31, 32, 33. *Psal.* 72. 3, 4, 5, 6. *Psal.* 90. 13, 14, 15, 16, 17. *Psal.* 110. *I amb* is almost wholly taken up in the Description of this happy Age, and in a manner all the Prophets do abundantly testify on the same. And so *Jesse* in these following places, *chap.* 2. *ver.* 10 to *ver.* 22. *c.* 4 *v.* 23; *c.* 6. *v.* 13. *c.* 11. from *v.* 4 to *v.* 9. *c.* 12. *c.* 23. *v.* 21, 22, 23. *c.* 24. *c.* 25. from *v.* 8 to 12. *c.* 26. *v.* 1. *c.* 27 from *v.* 13 to 23. *c.* 51 : 11. *c.* 52. *c.* 54. *c.* 58. *v.* 14. *c.* 60, 61, 62, 65. from *v.* 17. to the end of *c.* 66. See also these places of *Jeremiah*, *c.* 12. *v.* 15 *c.* 30. *v.* 17, 18, 19. &c. *c.* 46. *v.* 27. *Ezekiel.* *c.* 36, 37, 47, 48. *Daniel*, *c.* 7. *v.* 13, 14, 27. *c.* 8. *v.* 14. *c.* 12. *v.* 2, 13, 14. *Hosea*, *c.* 6. *v.* 2. *c.* 13. *v.* 14. *c.* 14. *v.* 7. *Joel*, *c.* 3. *v.* 15, 16, 17. *Amos*, *c.* 9. *v.* 11. to 15. *Obed.* *v.* 17 to the end. *Mich.* *c.* 4. *c.* 5. *c.* 7. *v.* 20. *Neh.* *c.* 1. *v.* 15. *Hab.* *c.* 2. *v.* 4. *Zeph.* *c.* 3: from *v.* 8. to the end. *Hag.* *c.* 2. *v.* 21, 22, 23. *Zach.* *c.* 12. *v.* 8. *c.* 14. *v.* 9. *Malach.* *c.* 4. *v.* 1, 2, 3, 5.

Some of which Places have been already fulfilled, and are now a fulfilling in some Degree, in Relation to the first Fruits; but the Final and Total accomplishment [125] of all these things appertains to the Millenium.

See also the following places of the New Testament, *Matth.* *c.* 15, *v.* 5, *c.* 19. from *v.* 28. to *v.* 30. *Mar.* *c.* 10. *v.* 29. 30. The words, with Persecutions are to be transferred with the following. *Luc.* *c.* 18. *v.* 30. *Acts* *c.* 3. *v.* 21. *Rom.* *c.* 13. *v.* 11. 12. *1 Cor.* 15 from *v.* 42 to *v.* 52. *1 Thess.* *c.* 5. *v.* 15. 16. 17. *Heb.* *c.* 4. *v.* 9, 10, 11. *2 Pet.* *c.* 3. *v.* 13. *Jud.* *v.* 14. *Revel.* *c.* 11. *v.* 15. to 19. *c.* 20. *v.* 4, 5, 6, 7. *c.* 21. *v.* 1, 2, 3.

119. Those seven Churches of *Asia* to whom *St. John* wrote his Revelations, do most certainly signify the seven Intervals of the Universal Church, from the Death and Resurrection of Christ, to the end of the World. Now the Interval of *Philadelphia* (whose Seeds is not only now in

the World, but her first Fruits also) begins from the Year 1702, and continues to the Year of Christ's Nativity 1777. At what time the Millenium shall begin, for the promise of *New Jerusalem* on Earth was chiefly exhibited to the Church of *Philadelphia*; lastly, the Millenium being almost expir'd, follows the Interval of the Church of *Laodicea*, but this Church belongs not to the Saints of *New Jerusalem*, but is of another Order, and of a different kind, who [126] will have the prosession of the Christian Religion, but without sincerity, And because God hath invited them to Repentance, 'tis possible they may Repent, and yet for all that, not enjoy the Millenial Happiness, nor the Resurrection of the Just in this World. But their Salvation and Happiness will be deferred to the next succeeding World. But those that do not Repent, will be cast into Hell Fire, with other Wicked and ungodly Men, where they shall suffer most Tremendous and Inexpressible Torments, at least for the space of 7000 Years. And they are such, whose Sins Christ said should neither be forgiven in this World, nor in that which is to come.

Certain Annotation to be Added.

1. Because the number of the Beast *Revel.* 13. is said to be 666, and is called the number of a Man, this very well agrees with what has been said before; for every Face contains 333 Years, and because the second Face is of a Man, therefore the number (666) is the number of a Man, to wit, containing 666 Years, from the Year since Christ's Nativity 1036, to the Year 1702, for about the said Year 1036 the second Beast (whose number is here [127] computed) Ascended out of the Earth; *vix.* In the time

when *Gregory* the seventh flourish't, who Exalted himself above the *Emperor*.

2. Seeing the Interval of every Seal (except the seventh) contains 333 Years; hence it appears that from the Death and Resurrection of Christ, to the first part of the Millenium there are about 2000 Years: and therefore from Christ's Death and Resurrection, to the end of the World there are about 3000 Years, which confirms the aforesaid Chronology, the same is also confirmed by the Intervals of the Trumpets.

3. Now whereas the Interval of each Trumpet is 260 Years, this doth not seem to want a mystery, for so many days, as it were, doth the Infant remain in his Mothers Womb; and in *Esdras*, the Lodging Rooms or Chambers of the Soul, are likened to the Womb of a Woman; because them exactly in 260 Years the Soul is recall'd to live again in a Body of Flesh, as it were at the sound of the Trumpet of God himself; therefore the Interval of every Trumpet is 260 Years, to which, if 73 Years be added, for the age of Man in a body of Flesh, the sum will be 333 Years aforesaid.

4. Moreover God out of his great Goodness and Wisdom, has so decreed, that Men should not live altogether, and at one time, [128] a thousand Years compleat in the corrupt state of a Carnal Body, and it stands with the justice of God that they shall live the said thousand Years by parts, for by the frequent Death of Men, Mankind is better provided for, and their Benefit and Advantage consulted; for thus God often cuts off Men, to plant and ingraft them anew. Whereas if Men should at once live a thousand Years completely in the State of Corruption they would so degenerate; that their Repentance and Salvation would be far more difficult.

5. But if any should demand, to what purpose God should call his Saints to live in a Terrestrial and Carnal Body a thousand Years, and whether it were not better for them, and more desirable to them to remain with God in the Heavens; I answer, God knows better than we what is most conducive to our Profit and Advantage. And therefore the Saints ought to live a thousand Years on Earth, partly that they may receive a visible Reward from God, in the sight of the Wicked and Ungodly, to their greater shame, confusion and Condemnation, and partly, and indeed chiefly that they may be prepared, and qualified in that Millenium, or thousand Years of Life, to obtain so much, and so great Glory, as they shall be invested with, when they shall ascend Bodily into Heaven.

Appendix, page 236:

Note, That whereas divers times in both these Treatises, [*i.e.* *Seder Olam* and *Some Questions upon the Revelations*] mention is made of the number 333 $\frac{1}{3}$ Years, as being a mystical Hour, containing the Intervals of the seven Churches, and the seven Seals, the Mystery of this number 333 $\frac{1}{3}$ (being one third part of 1000) seemeth further to be confirmed by this 333 $\frac{1}{3}$ solar Years, being reduced to Lunar Years (each Lunar Year containing 355 Days, as each Solar Year containeth 365 Days) make 343 Lunar Years, which are seven Jubilee Years, accounting each Jubilee Year to contain 49 common Years, within which compass of time, *viz*, of 333 Years, efforts both Civil and Ecclesiastical, are observed to have great Changes and Revolutions. Note also, that the Years in the *old Testament*, in the Chronology of the World, from *Adam* to Christ's Resurrection are not Lunar Years, but Solar, and that shadowy and changeable Dispensation under the Law, and Types and Figures in use, both before and under the Law, suites with Lunar Years, the Moon being a Symbol or Figure of the shadowy Dispensation; but nothing as to this is positively asserted, but left to a further Search and Inquiry.