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# World to Come,

O R,

The Kingdome of Christ asserted.

In two Expository

## LECTURES

On *Ephes.* 1. 21, 22. verses.

P R O O V I N G

That between the state of this World as now it is, and the state of things after the day of Judgement, when God shall be all in all : There is a world to come. which is of purpose, and in a more especiall manner appointed for Jesus Christ to be King, and wherein he shall more eminently Reign.

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Preached by Mr. *Tho: Goodwin* many yeares since, at  
*ANTHOLINS, LONDON.*

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Published for the Truths sake.

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*D A N. 7. 27. And the Kingdome and dominion, and greatnesse of the Kingdome under the whole heaven, shall be given to the Saints of the most high, whose Kingdome is an everlasting Kingdome, and all Dominions shall serve and obey him.*

*May. 15*

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THE  
*WORLD TO COME.*  
OR,  
The Kingdome of Christ asserted.

In two Expository  
**LECTURES.**

E. P. H. E. S. I. 21, 22.

*Farre above all principalitie, and power, and  
might, and dominion, and every name that is  
named, not only in this world, but also in that  
which is to come; and hath put all things un-  
der his feet.*



These words set forth, and proclaim the  
supremacy of our Lord and Saviour  
Jesus Christ over all persons, by what  
names or titles soever distinguished, or  
dignified in all Gods dominions, be-  
longing either to this world, or that  
which is to come. I shewed you before what it was,  
for Christ to sit at Gods right hand, as also how it

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was

was amplified by the sublimity of the condition, and by the quality of the persons, over whom Jesus Christ is set: by Principalities, Might, and Dominions, he would include all sorts whatsoever, as Angels good and bad, and so Magistrates. Now I am to speak of the extent of Christs dominion, and that is in this world, and in the world to come; the great thing to be opened, is, what is meant by the world to come; There are three interpretations given of the words.

1. *Sence.* First, it is taken for *heaven and earth*, *this state of the world on earth, & that state of the world in heaven*, which are two worlds, only here will be a question, why heaven should be called a world to come, when it is extant now as well as the earth, which is called the present world: To which it may be answered, that though heaven be a world now that is extant, yet to us poor creatures here below it is a world to come, though it was created at the same time this lower world was, its comfort to Saints that they have a world to come; for wicked men come in for the greatest share in this, therefore called men of this world; let them take it, its their world; Saints have a world to come, *Luke 18. 13.* but this doth not seem to be that which the Apostle aims at here.

2. *Sence.* Secondly, this phrase may note *the duration of Christs kingdome that it is everlasting*; for so in Scripture it is used to expresse eternity, *Mat. 12. 32.* And therefore *Isa. 9. 6.* which we translate *the eternal Father*; the Septuagint reads, *the Father of the world to come*, and so Christs kingdome is said to be *for ever and ever*; that is, not for *one ever* but for *all evers*, the Apostle in *Heb. 10. 12.* saith, that Christ after he had offered

red one sacrifice for sinne, *for ever* sate down at the right hand of God. Now that word *for ever* doth not relate to Christs sitting at Gods right hand, but rather to the sacrifice he offered, who *for ever* by one sacrifice took away sinne; for it may be said that there are not Principalities and powers *for ever*, that Christ may sit for ever at Gods right hand; when this world ends, there will be an end of all Principalities, and powers, *1 Cor. 15. 24.* *Then cometh the end, when he shall deliver up the Kingdome to the Father and shall put down all rule, &c.* Take notice in what sence Christ hath a kingdome, and sits at Gods right hand for ever, and in what sence he is said to give up this kingdome to the Father. I would clear it by two distinctions.

First, there is a *naturall kingdome due to Jesus Christ* *Distinct. 1.* *as he is in the God-head, and a naturall inheritance due to him being man, as he is joyned to the God-head*: For so hee inherits the priviledges of that second person, which is this *naturall Kingdome*, which he obtained, and which was due to him by inheritance, *Heb. 1. 8.* *To the sunne he said, thy throne O God is for ever and ever*: he speaks of his *naturall inheritance*, though the right be involved in him as he is God, and so he is joyned in commission for ever as God and man with the Father, and so in respect of this naturall dominion of his all things are said to be *made by him and for him*, *Col. 1. 16.* Now this *naturall right* that Jesus Christ hath remains for ever, and accordingly many of those priviledges which are to be understood by his sitting at the right had of God, they likewise must remaine for ever.

As first, a *fulnesse of joy*; *At thy right hand is fulnesse*  
 B 2 of

of joy. Jesus Christ doth enjoy a fulnesse of joy immediately by God himselfe.

Secondly, *All that personall honour and those glorious abilities* which he was filled and crowned with, when he went first to heaven, *Heb. 2. 9.* all these shall remaine to eternity; And they are *naturallly* due to Christ, though they were bestowed on him then when he came to heaven; he is thus in commission with his Father, so farre as *naturall rule* goes, though in that respect lesse then the Father.

2. The second part of this distinction is, that there is a *dispensatory kingdome that Christ hath*, and that is, as he is considered as Mediator between God and his Church, which *kingdome is given to him*, it is not by *nature due to him*, but as he was the Sonne of God, he was chosen out to exercise that power which in this kingdome is held forth, and this is pointed out by his sitting at Gods right hand, which God gave him as the reward of his obedience, *John 5. 22, 23.* *The Father judgeth no man, but hath committed all judgement to the Son*; It is committed to Christ, he is that Lord that God hath set up to do all his business for him visibly and apparantly; and this kingdome is in a speciall manner appropriated to Christ; it is so Christs, as it is not the Fathers, in a more eminent manner; *the Father judgeth no man.* To appropriate a work to one person rather then another, is an act of Gods wisdom; hence it is that Christ hath his work for a time, and afterwards gives it up to another, till the day of judgement be over Jesus Christ hath the government of the kingdome, and shall reigne; but after the day of judgment, the kingdom is to be given up to the Father, & the reasons why God hath appointed

appointed a time of raising to Christ.

First, is to *draw all mens thoughts to him*; that is, that all men might honour the Sonne, as they honour the Father. *John 5. 22.* As for every work there is a season, to likewise for every virtue, wherein they shall in a speciall manner be more glorious.

Secondly, this was a *reward exceeding due to Jesus Christ*, that he should have a kingdome appropriated to him for a season, that all judgment should be committed to him, and he should draw all mens eyes to him in a more immediate manner, because he vailed himselfe in obedience to his Father; therefore the Father to recompence him, he will not appear himselfe so much in the government; saith he, let my Sonne take it, I will commit all judgement to him; and see the equity of this, because God will put all things under the feet of Christ, therefore will he againe give up all things to God, and be subject himselfe to him as God-man, *1 Cor. 15. 28.* Though Jesus Christ hath this kingdome and means to conquer all his enemies, before he give it up: yet when he is in the height of his dominion, when he is in his full triumph, and hath cleared all the worlds accounts, then will he give up the kingdome to the Father; which may teach us, when we are highest, and most assisted and raised, to fall down and give glory to the Lord; so Jesus will do when he hath all enemies under his feet, and judged and pronounced sentence upon all, then will he set up his father, deliver up the kingdome unto him, and he shall become all in all, this will be the last and great solemnity of all.

This is the first distinction, his naturall kingdome which

which is due to him as man joynd to God, that remains for ever, but there is something of his Mediatory kingdome to be given up.

*Disti. 2.* The second distinction is this; *This Mediators kingdome it receives a double consideration.*

First, *Consider Christ as a Mediator for the Church,* and so consider him as under imperfection, sinne, or misery, or any other want, till they shall be compleat; or

Secondly, *Consider him as he is head to the Church,* made compleat, and perfected in all parts & degrees, that I may explain my self: You may call to mind, that when I opened the third and fourth verses, compared with the seventh verse, I told you that in election there were two great designs or contrivements; the one was more principall, and cheif, which I called *Gods decree of the end*, what Gods designe was to make us, and there it was that God chose us in Christ as a head unto absolute glory, which with Christ and in Christ we shall have for ever in the highest heavens.

Secondly, God designed the way unto this end, and so God was pleased, that he might set off the glory of that perfect state the more; therefore he lets us fall into sin and misery, and suffers our bodies and souls, to be separated, before we shall come to that end which God hath designed us to; To enjoy this *Canaan*, we must go through a wilderness to it. Now answerable to this double designe of God, Jesus Christ hath a double relation to his Church, the one as a head simply considered, and so were chosen in him, to that perfect state unto which God hath designed us; Secondly, Christ hath the relation of a Redeemer

deemer and Mediator for us, that as we are fallen into sinne, and misery, and distresse, so he might redeem us and helpe us; now while the Church is in an imperfect state, and hath not all its members, nor they out of all danger neither; though they be in no real danger, yet they are to give an account of their actions, and there is a final sentence to be past upon them; and in that sence, there may be said to be forgiveness of sinne in the world to come, and therefore *Paul* prays for one, that he may finde mercy at that day; Now while there is any such thing as guilt, or the appearance of it, or any imperfection, and till that final sentence be past, so long is Jesus Christ a Mediator for us, and so God hath given him *all power in heaven and earth, to give eternall life to them that believe*: Now so long as Jesus Christ rules in a way of conflict, and as a Conqueror is destroying sinne and death, and all enmity, also raising soule and body, and bringing them together; in this sence the Scripture speaks of his *sitting at the right hand of God*; but when once the final sentence is past, then this work of the Mediator, his reigning, as to destroy enemies and such like is over, and then Jesus Christ will present us to to his Father, *Loe here I am, and the children which thou hast given me*; we are now as thou didst look upon us in thy primitive thoughts in election; so he stands in relation to them as a head, there we are considered as perfect, and the Mediators office is laid down, and God becoms all in all both to Christ and us. I would add a third thing to this, & that is, how Christ is a King, and sits at the right hand of God for ever; when *Jesus Christ* hath given up this kingdom of his Redeemer-ship unto the Father, yet then he shall sit down

down for ever with this honour, that it was he that did exercise this office, so that there is not a soule lost, nor a sinne unsatisfied for, nor any enemies unsubdued ; it is true, he is not a Generall in Warre any longer, but he shall have this honour, that he did all these exploits, brought all these rebels in ; so that indeed, & in truth, Jesus Christ shall reign more gloriously with the Father after that time of judgement is over, then ever he did before ; now he shall raigne triumphantly, whereas before he raigned as one in conflict and conquest. Jesus Christ himselfe will say, that he never was King so much as he shall be now ; Jesus Christ shall ever have the glory of it, that he was that great and glorious Dictator, that he subdued all enemies, and delivered up the kingdom peaceably to his Father, and in some sence set the Crown upon his Fathers head, who was as it were in some sence put out of his rule in the world by Satan and wicked men, that did what they list ; and the Saints they lye under sin and misery, and Christ he subdues all these enemies, and presents all these soules to the Father with a peaceable rule and government, and this he enjoys with the Father for eternity ; now whereas it is said, *Of his kingdome shall be no end*, the meaning is, it shall not be destroyed for ever ; its a kingdome that gives way to no kingdome, it shall still be continued, though he himselfe give it up to the Father, and become visibly and apparently more subject then he was before ; not in respect of his Godhead, for so he is never subject ; nor in respect of his manhood, for so he is always subject ; but then Christ shall acknowledge the Father to be the Author of his kingdome, and that he gave him power,

and

and honour, and glory, and then shall he resigne up his Crown to his Father againe from whom he had it ; so much for the second sence of the words.

Now I will adde a third interpretation of these <sup>3.</sup> *Sence.* words ( *Not only in this world, but in the world to come* ), but not to exclude the other two I named before, but it shall rather take them in, and that which I shall say is this ; *That betweene the state of this world as now it is, and the state of things after the day of judgement, when God shall be all in all : there is a world to come, which is of purpose, and in a more speciall manner appointed for Jesus Christ to be King in, and wherein he shall more eminently reigne.*

God hath appointed a special world, on purpose for Jesus Christ, which in Scripture is called a *world to come*, and *Christ's world* : That as this world was ordained for the first *Adam*, and given to the sonnes of men : so there is a world to come for the second *Adam*, even as that time after the day of Judgment, is more eminently ; for God when he shall be all in all : So there is a *world to come*, which is made for Jesus Christ, and which the Angels have nothing to do withall, for it is not subjected unto them, as this world now is. *Heb. 2. 5, 6, 7, 8. Unto Angels hath he not put into subjection the world to come, whereof wee speake, but one in a certaine place testifieth, saying, What is man that thou art mindfull of him, &c. Thou madest him lower then the Angels, thou crownedst him with glory and honour, &c. And hath put all things in subjection under his feete : For saith hee, Wee see not yet all things put under him, but wee see Jesus Christ, who was made lower then the Angels, crowned with glory and honour, &c.*

We see plainly that he speaks there of Jesus Christ: as he doth here in the Text: And what he here in the *Ephesians* calls *sitting at Gods right hand*, there he expresseth it to be *his crowning with glory and honour*: And then likewise for that passage of *all things being under the feete of Christ*, which is spoken of here in the *Ephesians*, the Apostle quotes out of *Psalms* 8. 6. which speaks of Christs dominion, and that sentence is no where found in the Old Testament, but only there, and quoted likewise in *1 Cor.* 15. 27. all which places relates to Christ: Then againe he calls it *a world to come*, in *Heb.* 2. that is ordained for this man, and he doth the like here in the Text; therefore these places compared together, we see how they agree. *1 Cor.* 15. 25. He saith, Christ must reign till he hath put all things under his feet, which he quotes out of *Psalms* 110. 1. So that these places before named, they are all parallel places with the Text, and there is another place parallel with it, *2 Pet.* 3. 7. compared with the 12. *vers.* *The heavens and earth which are now by the same word, are kept in store and reserved to fire against the day of judgement.* And at the 13. *verse*, in opposition to the heavens and earth which are now, he saith, *We according to his promise looke for new heavens, and a new earth, wherein dwelleth righteousness*; that is, we look for a world to come, wherein righteousness dwells: and that these places hold forth the same thing, appears by this, that when he had alledged there was to be a new heaven, and a new earth, that is, a world to come: At the 15. *verse*, he quotes *Paul*, that he had written to them of these things, and that was in his Epistle to the *Hebrews*: For it's the best argument to prove that *Paul* wrote

wrote the Epistle to the *Hebrews*; Hee hath written to you, saith he, of this new world, and that was in *Heb.* 2. there hee wrote of this new World: So likewise unto this give all the Prophets witness, in *Acts* 3. And therefore I am not ashamed to give witness to it too, *Rev.* 5. 10. When they saw Christ once take the booke, and was installed King, what do their thoughts presently run out too? it is to the World to come. He hath made us Kings and Priests, and we shall reigne on earth: To be sure at the day of judgement they shall, which shall certainly be a long day, when all the accounts in the world shall be certainly ripped up, and the world shall be new hung against the approach of their new King, and the glory of the creatures then wil put down the glory of this old world. We see then how this place to the *Ephesians*, and that in *Heb.* 2. how parallel they are: Now I would have you consider likewise the scope of the 8. *Psalms*, as the Apostle brings it to prove this new World: And indeed any one that reads that *Psalms*, would think the Psalmist doth but set out old *Adam* in his Kingdome in Paradise, who was made in his nature a little lower then the Angels; One would thinke that were all the meaning, and that the Apostle applies it to Christ only by way of allusion: but the truth is, the Apostle brings it to prove, and to convince these *Hebrews*, that that *Psalms* was meant of the Messiah whom they expected; saith he, *One in a certaine place hath testified*: Hee brings it as an expresse proof and testimony that it was meant of Christ, and was not an allusion only. Now the scope is this, as you read in *Rom.* 5. 13. that *Adam* was a type of him that was to come, namely Christ: So in the 8. *Psalms*,

you read there *Adams world is the type of a world to come*. The first *Adam* had his world where there was sheep, and oxen, and fowles of the ayre : Now whereas it is layd in the Psalm, that *all things were under his feet*, it is not meant of man in innocency, but of the Messiah, *Christ and his world*, which is made of purpose for him, as the other world was for *Adam*; That it was not meant of man in innocency properly and principally, appears,

First, because it's sayd, *Out of the mouths of babes and sucklings hast thou ordained strength* : There was no babes and sucklings in *Adams* time, he fell before there was any.

Secondly, it's said *was to still the enemy & avenger* : But the Devill was not stilled by *Adam*, he overcame him : therefore it must be meant of another that should still this enemy : *How excellent* (saith the Psalmist) *is thy name in all the earth*, speaking of *this world*. *Adam* he had a Paradise, but he never propagated Gods name in all the earth, much lesse did he found it in the heavens.

Again, *Adam*, though man, yet he was not the son of man, but called the sonne of God, he came not of a man.

Again, take the argument the Apostle useth ; saith he, *this man must have all subject to him*, all but God ; he must have Angels subject to him, for he hath put all things in subjection under his feet : This could not be *Adam*, no not in the state of innocency ; but it's true of Jesus Christ, Angels and all were under his feet.

2. As it is not ment of man in innocency, so it cannot be meant of *man fallen neither*, that is as playn

as the other. The Apostle himselfe saith, that *we see not all things subject to him*. Some think that is an objection the Apostle answers, but indeed it's a proof to prove that man fallen cannot be meant, for we do not see all things subject to him : You have not any one man of the whole race of man-kind to whom all things are subject ; take all the Monarchs of the world, there was never any man that was a sinner that had all subject to him, therefore it is not meant of man fallen : but saith he, *We see Jesus crowned with glory and honour*, and therefore it's this man, and no man else that is there spoken of : And then againe, take notice, that it is not an *Angel* to whom all shall be subject, but plainly man that is made a little while lower then the Angels, but then crowned with glory and honour.

And it is not only *this world* that shall be in subjection to this man, but it is a *world to come* : For saith he, *We see not yet all things under his feet*, but *we see Jesus Christ crowned with glory and honour* : Therefore it is not *this world*, but there will be a *world* that shall be in subjection unto Christ, when *all things shall be under his feete* : And it is that which the 8. Psalm speaks of ; besides Christ interprets this Psalm of himselfe, *Mat. 21. 16.* when as they cryed *Hosanna*, and made him the Saviour of the world, the Pharisees were angry at it : and our Saviour confutes them out of this Psalm, *Know you not, or have you not read, that out of the mouths of babes and sucklings he hath ordained praise*, quoting this Psalm to speak of himselfe ; what the meaning is, I refer to what Mr. Mead hath written upon the 8. Psalm, he interprets it of that man Christ principally, that was but a babe, by whom



whom God would still the enemy, it is therefore Jesus Christ to whom only all things are subject, & shall be put under his feet: He is the sole man whom the Psalmist and Apostle means, that hath a *world to come*, ordained for him, as the first *Adam* had a *world* made for him, so shall Jesus Christ the second *Adam* have a *world to come* made for him, this world was not good enough. *When I considered (saith he) thy heavens, the workmanship of thy hands.* Jesus Christ hath a *better world*, a better heaven and earth than *Adam* had: *A new heaven and a new earth*, according to his promise, when the Saints shall reign: *This world he hath not subjected to Angels*, none of those Principalities and Powers rule there: As there are two *Adams*, and the one was the type of the other, so there are two Covenants, the Law and the Gospel; the Angels, they by nature were above the world, and all things in it, and the Law was their Covenant, they were the deliverers and declarers of it, the Law was given by Angels.

There's a second Covenant, which is the Gospel, and that declares and speaks of this *second world* made for Christ: Now the Angels, God hath not used them to preach the Gospel, they do not meddle with it, that worke is not carried on by them; but God hath appointed men to do it, who were babes, and sucklings; out of their mouth hath he ordained strength, to begin to create this *new world*, but then why is it a *world to come*? If we speak of it as the Gospel beginning of it; because as the other world was 6. days in making, the work went on by degrees, so will it be in this new world: and we are now but at the first dayes worke, the perfecting of it is to come.

Therefore

Therefore the Kingdome of heaven is sayd to be like to a grain of mustard seed, which is the least of all seeds, but grows to a great bignesse by degrees: The Apostle calls conversion a delivering of us from this present evill world; there is the first days work, and God will never leave till he hath perfected this world: and because the perfection of it was to be afterwards, therefore it was sayd to be *A world to come*: And as the first world had a seventh day for the celebration of the Creation in it, so hath the new world a Lords day, a Rest, of which hee speaks in *Hebr. 4.* Now this world, when it is finished, it shall not be subject to Angels, but to Christ, and his babes and sucklings, to the man Christ Jesus for whom it was made, and to the Saints who shall be the Citizens of this world; as they suffer with him, so they shall reigne with him. Wee do not read that the Angels at the day of Judgement, shall sit upon thrones of Judgement: But it's sayd of Saints, that they shall sit upon thrones, *Mat. 19. 20.* and so in *Rev. 20.* And so likewise Christ promiseth to give the government of *ten Cities* to him that had ten Talents, and improved them; and *five Cities* to him that had five Talents. The Devils shall be shut up; and if they be gone, there needs not the Principalities of good Angels do to oppose them. That which good Angels do to the Saints in this present state below, that office and worke shall the Saints that arise from the dead perform unto the Saints that shall remaine alive in that world to come. For it is now such as have part in the first Resurrection that shall have to do in that world, and not Angels, and it's no absurdity neither: And if Angels which have alwayes be-  
held:

held the face of the Father (as Christ faith of them) yet have they beene busied and employed about things below, why may not Saints be so too? It will be an honour rather to them: *Thou hast made us Kings and Priests, and we shall reigne on earth*: It is true, the Angels shall gather the Elect from all the corners of the world, and they are Executioners to throw men to hell: but they that are the Principalities and powers of this vvorlde to come, they are men that shall judge the Angels, and then shall Christs Kingdome be at it's height; and when that is ended, the Kingdome shall be given up to the Father.

Use 1. First of all, take notice, that here is two worlds for you that looke for happinesse: Me-thinks you should be satisfied with the expectation of this. *Alexander* wept before he had halfe conquered this world, that there were no more for him to conquer; out of a supposition, when he had conquered all, what hee should do afterwards: If thou hadst the same desire, thou needst not care for this world; for there is another world, as there are things present, so the comfort is, there are things to come. Care not for this world, it is old *Adams* world, it brings oft times much losse to Saints, it's well if thou canst get hand-somely rid of it, with little sinning; It is called a present evill world. It was all Christ desired for his Disciples, *John 17. Not that they might be taken out of the world, but kept from the evill of it*: But there is a world to come, which *Abraham* and all Believers are Heyres of; for they were not only heys of *Canaan*, but it is expressly sayd in *Rom. 4. 13.* that they were Heyres of the world.

Secondly,

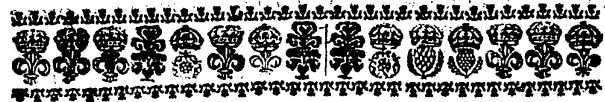
Secondly, *Admire wee this man, Christ Jesus, whom God hath thus advanced and set up, and hath made a world of purpose for him, peculiarly for him and his to enjoy, and for him and his (as under him) to rule and govern*: That he that was the scorn and derision of men (for so Christ was when here below) that God should raise him up, and set him at his own right hand, and subject all Principalities and powers unto him, and use him in all that great businesse of judging the world, If this had been spoken of God, it had been no wonder, for all Nations of the earth are but as the drop of the bucket to him; but to heare it spoken of man, who is but a drop of that bucket, that this babe or suckling should still Satan, subdue Angels, have them all under him: *O how excellent is thy name in all the earth!* This made the Psalmist admire, *What is man that thou visitest him?* Visiting is sometimes put for visiting in anger, as in *Psalme 59. 9.* So God visited Christ at first; and when that was done, hee visited him with favour; hee takes that broken shattered man and raiseth him up; to crown him with glory and honour: *What is man?* He speaks of the nature of man, as being unired to the God-head. What is this babe, this suckling, that thou shouldst raise him up to such an height? All this concerns us, for the Psalmist calls him *the Lord our God*; how excellent will his name be one day in all the earth. This will swallow up the thoughts of man and Angels to eternity. Now put all together, and here is the most glorious appearance of a Kingdome that ever eyes beheld, more by farre than all the Kingdoms of the world that Satan shewed our Saviour, take but what this Chapter holds forth of it.

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First, here's a *father of glory* mentioned, *vers. 17.* For as God is the fountain of glory, so himself is the father of it. This father hath an eldest sonne whom he made a man, and visited him as you have heard, and set him in the Throne at his owne right hand: There is your King; and to set out the glory of this King, he hath *Nobles under him*, as *Principalities*, and *Powers*, and *Mights*, and *Dominions*, he hath them *all under his feet*; Those that are his *Friends*, they *fall down and worship him*, they throw down their Crowns before him; and for those that are his *enemies*, hee hath the *most glorious conquest* over them; he sits and makes them his foot-stoole, that he may sit the easier: And for Satan that great Devill, Jesus Christ triumphs so over him, that he makes his children set their feet upon his neck, here is the highest exaltation that ever was; What can be added to make Christ Jesus more glorious? one would thinke hee hath enough? He is *a King over a whole world*, is advanced in the *highest Throne*, he hath the *highest power*, all is under his feet; what is there more to be added? Look upon *Adam*, who was the type of Christ, he had a world about him, he had a *Paradise*, a *Court* which was peculiarly his, as the King of the world (if he had stood) he was the father of our nature; what wanted this man? he wanted a wife, a helper, God himselfe saith so, all this was in a type. This man Christ Jesus, we heare of his advancement, *Far above all Principalities and powers*. Here is a father of glory, and a sonne set in glory, and he hath glorious Nobility enough: But where is the Queen? what saith the words following; *He hath given him o-  
ver all to be the head of the Church*, above all priviledges

ges else: He counteth this the highest and chiefest flower in the Crown, that he is a head to the Church, *who is his body*, and the *fulnesse of him that filleth all in all*; as if our Lord and Saviour should have said, though I have all this honour, and am thus full, yet if I have not a body, a Church, I want my fulnesse; for the Church is the *fulnesse of him that filleth all*; therefore above all hath God given this to him to be a head to his Church, Christ hath all else under his feet: but *come up*, saith he to the Church, *and sit on my right hand*, Psal 45. As I sit at my Fathers right hand, and as I sit down in my Fathers throne, you shall sit downe with mee in my Throne. And though all things else be under my feet, I will have my Church, my body, sit on my right hand, for she is *my fulness*. (My brethren) Jesus Christ delights more in love then in power; Though he be a King, and hath all power committed to him, yet that doth no whit abate his love, he takes care that his Church shall share with him in his glory and greatnesse: *Oh what is man that thou art mindfull of him!* the Lord Christ and the Church made up that man.



THE  
*WORLD TO COME.*

O R,

The Kingdome of Christ asserted.

The second Sermon.

EPHES. I. 21, 22.

*Not onely in this world , but in that which  
 is to come ; and hath put all things under his  
 feete.*



HE last time my work was to shew  
 you, that between this world as now  
 it is, and the state of things after the  
 day of Judgment, when God shall be  
 all in all ; that there is a state which  
 the Scripture calls *a world to come*,  
 which is of purpose, and in a more speciall manner  
 appointed for Jesus Christ to be King, when he shall  
 have all things put under his feet. I quoted divers  
 places to make it good, especially that in the eighth

*Psalms,*

*Psalm*, and the 2<sup>d</sup> of the *Hebrews* ; At the 5. *verse* of *Heb.* 2. I found it was the Apostles scope to prove that the Psalmist had prophecyed of a world to come ordained for Christ : and he proves it by this, that he was to have a world, wherein hee was to have all things subject to him, which was but the same thing that follows here in the text: And saith he, though we now see Christ crowned with glory and honour, *ver.* 8. which is all one with sitting at the right hand of God : Yet, saith he, *we see not all things put under him* ; therefore it proves that there is a world to come, wherein all things shall be subject to Christ. Now then, finding in the Text mention of a *world to come*, wherein Christ hath his Kingdome over all, and all things is under his feet ; and which in the judgment of most Interpreters, is taken out of the 8. *Psalm*, no ratioll man could imagine ; but in the same sense that the world to come is taken, in *Heb.* 2. it must be taken here in the *Ephesians*. I spent time the last day to prove that the Son of Man prophecyed of in the 8. *Psalm*, that was *to have all things under his feet*, was Jesus Christ : Now I shall speak of this, that he hath a world to come ordained for him, and I shall expresse my selfe in these two heads.

First, that the world to come, mentioned in *Hebr.* 2. 5. wherein Christ is to have all things under his feet, it is not this world that now is, or meerly the government that Christ now hath ; nor it is not the world or state that shall be after the day of Judgement, and yet it is said to be a world to come.

And secondly, I shall in a few words shew what I thinke is meant by that *world to come*, and see the severall steps and degrees of its growing up to perfection

perfection, I shall speake a little to these two things to cleare up what I delivered the last day, because I fear I was not well understood in what I said, and I shall do it with as much brevity as I can.

First of all, that the world to come mentioned in *Heb.* 2. 5. and prophecyed of in the 8. *Psalm*, that it is not the world that now is, that is playn ; for the Apostle distinguisheth the world that now is, from that world to come : By this ( saith he ) *we do not now see all things subject to him*, and it is the argument by which he proves there must needs be a world to come that must be subject to Christ, *Heb.* 2. 8. *Wee see not all things now put under his feete*, which implies that there is a world to come wherein this is to be fulfilled ; take this world now as it is in its ruffe, and it falls farre short of that world to come, wherein all things are to be subject to Christ, for that is not grown to perfection ; we see Jesus now only Crowned, but we see not all things subject to him ; it's true, this world to come is begun, but is not come to its perfection.

Secondly, I shall prove, that it is not the state of the world after the day of Judgement, and that I shall prove likewise out of *Heb.* 2. compared with this place.

My first reason to prove that the *world to come* ordained for Christ, is not that world after the day of Judgement : I meane it is not that state then, because this world to come here spoken of which is for Christ, Adams world was the type of. Now looke into *Rom.* 8. 19, 20, 21, 22. He shewes you there, that Adams world, that is this very world vvherein now vvee are, vvhich is the type of that world to come ; hee tels you there, that this world that now is, the creatures in it they groane for the manifestation of the  
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sons of God; for saith he, *the creature was made subject to vanity, not willingly, but by reason of him that hath subjected the same in hope; for we know that the whole creation groaneth, &c.* Wee may in these words plainly see that there is a world to come, which is not that world or state of things after the day of Judgment: For what will become of these creatures then no man can tel, but it is this very individual Creation wherein we live, that *groanes for restitution*, and the restitution of it is a world to come, as the present corruption and bondage of it, is *this world*; then look into the 8. *psalm*, which is Christs world typed out, it is sayd, that *heaven and earth, the moone and starres, the sheepe and oxen, the fowls and fish, &c. they are all sayd to be subject to him.* This cannot be meant after the day of Judgment, for there is nothing after that which heaven and earth, the sun, moon, and stars, the sheepe and oxen, &c. should signifie and typifie; so that the world to come is a State which is between the state of this world, which is yet in its Ruffe, and height, and that state which is after the day of Judgment.

A second reason for it is this; *When this world to come shall come, and Christ shall have all subject to him: Now after this subjection of all things to him, then shall he deliver up the kingdome to his father, namely after the day of Judgment is over: This is playn in 1 Cor. 15. 24, 25.* When Jesus Christ is fully in possession of *this world to come*, that all things are subject to him, then shall the sonne also himselfe be subject to him, that put all things under him, so that this world of Christs shall cease after the day of Judgment is over, for then cometh the end.

Thirdly,

Thirdly, out of the words of the Text, *you have this world and the world to come, wherein there are Principalities, Powers, Mightes, and Dominions: Now after the day of Judgement there will be no Principalities, and Mightes, and Dominions; that is plain in 1 Cor. 15. 24.* He shall deliver up the Kingdome to his Father, when he shall have put down all rule, and power, and authority; so that the world to come the Apostle speaks of, wherein Christ is actually to have all things under his feet, it is not that time or state of things after the day of Judgement is ended, nor is it this world or the state of things now: so much for the first generall head.

Now I would a little explaine what is meant by *this world to come*, and that but in few words. I would first shew why it is called a world, and then why a world to come, and the severall degrees and countings on of this world, and when it is at its perfection, and when it shall cease.

First, why is it called a world? (my brethren) you must know this; that *as God made this world for Adam, and put all things under him, though not under his feet, for God appointed a world for the second Adam Jesus Christ, and Adams world was but a type of this world, Rom. 5. 13.* its said *Adam was the type of him that was to come*, answerably this old Adams world which now good Angels, and bad Angels, and sinfull men rule, it is but the shadow of that world which is to come, prophesied of in the 8. *Psalme*, and mentioned in *Heb. 2.*

Yea let me add this, that *God doth take the same world that was Adams, and makes it new and glorious; this same creation groans for this new world, this new*

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cloathing; as we groan to be cloathed upon, so doth this whole creation, even as God takes the same substance of mans nature, and engrafts grace upon it, so he takes the same world, and makes it *a new world, a world to come*. For the second *Adam*, for the substance, the same world shall be restored which was lost in *Adam*; this God will do before he hath done with it, and this restitution of it is the world to come.

Now then, why is it called *A world to come*? It is called so, *though the foundation of it be now laid, and was laid then, when our Lord and Saviour was upon earth, the foundation of it is laid in the new creature*. As the first creation began the old world, so this new creature begins the new world; and as the old world was six days in making, so this new world is not perfected at once: the new creature that is in your hearts, it is but the beginning of it.

Mark in *Heb. 2.* how this new world is begun, and but begun, and when it began; *Vr. 2. If the word spoken by Angels was steadfast, how shall we escape, if we neglect so great salvation, which at first began to be spoken of by our Lord, and was confirmed to us by them that heard him, God also bearing them witnesse, &c. For unto Angels hath he not put into subjection the world to come, whereof we speak*; its plaine, hee speaks before of the preaching of the Gospel, which was begun to be preached by Christ; and though the Angels delivered the Law, yet this Gospel which is the *Kingdome of Heaven*, and the beginning of the *world to come*, whereof we now speak; this Gospel was not delivered by Angels, this world to come was not subjected to them, they preached it not, neither shall they have

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to do in that world, which the Gospel begins; so that you see *this world to come* began when Christ began to preach, and therefore observe the language of the Gospel; *Repent, saith John the Baptist, for the kingdome of Heaven is at hand*; the world to come is coming upon you; so our Saviour, *Mark 1. 14. Mat. 16. 28. There be some standing here that shall not dye, saith Christ, and yet all were dead that stood there long ago; they shall not dye (saith he) till they see the Sonne of man come in his Kingdome.*

The foundation of this world was laid by Christ in bringing in the Gospel, and it was he that was Prophefied of in *Dan. 2. 44. In the dayes of these Kings* (whiles Principalities and Powers were standing, he that meant to raigne in the world, came stealing in upon it) *In the dayes of these Kings shall the God of Heaven set up a Kingdome that shall never be destroyed, &c.* This *new world* began in the flourishing and height of the *Roman Monarchie*: what did Christ when he came into the world, and afterwards went up to Heaven? he began this world, before that time the Devil was worshipped as the God of this world; in all parts of it; Christ he flings him downe, *Luke 10. 17, 18. I saw Satan fall down like lightning.* Christ destroyed the Devil in all those heathen Oracles whereby people were deceived; when heathenisme did not prevaile, then did Jewisme shew it selfe, and Christ he throws that down too, by the preaching of the Gospel, the Apostle calls this *a shaking of the earth*: There was a great deal of the old world gone presently, and fell down before this new world: *Jesus Christ* he converted by the Apostles millions of soules over all the world, in *2 Cor. 5. 17. Conversion*

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is there expressed by the passing away of old things ; this is the first dayes work, for the world is yet to come ; this is but a delivering us out of this present evill world, and not a subjecting of it to Christ, as in *Gal. 1. 4.* When Christ threw down heathenisme, and Jewisme, it was but the first dayes work, like a new naile that being stricken in, puts out the old one by degrees. This kingdome of Christs shall break in peeces and consume all other kingdomes, *Dan. 2. 44.* this will eat out all the Monarchies, and glory of the world.

Now after this first days work of throwing down heathenisme and Jewisme, then came a night of Popery wch was set up in the room thereof : what will Christ do before he hath done ? he will have a second days work, and will not cease till he hath thrown down every ragg, all that drosse and defilement that Antichrist and Popery brought into the world : We now are under the second days work, we are working up still to a purer world ; it is still this new world, working up to its perfection ; and Jesus Christ will never rest, till he hath not onely thrown out all the drosse of this world, both of doctrine and worship which conformity to the world hath brought in.

But for a second degree of this work, Jesus Christ will not rest, till he hath brought in the generality of men in the world to be subject to himselve ; the world (according to Scripture account) consists of Jews and Gentiles ; and how bitterly doth the Apostle complaine in his time, of Gods cutting off the Jewes, the generality of the Nation was cast off : and for the Gentiles, saith he, *Who hath beleived our*

*report*

*report.* There was very few of them in comparison that did come in to Christ ; but there will come a time, when this *new world* shall have a further perfection, when the generality of mankinde, Jew and Gentile, shall come into Christ : The world was made for Christ, and he will have it before he have done, *Rom. 11. 26.* *All Israel shall be saved.* There he tels us of a *new world* of the Jewes, and for the Gentiles ; he tels you, *They shall be cast in, the vaine shall be taken from off all nations, Isa. 25. 7.* And that which is so much aleadged for unity, shall one day be fulfilled, but it will be when Christ is Lord of all the earth, and not till then ; Christians will not agree till then, here will be a brave world indeed, that will be another degree of that *world to come* : One shepheard and one sheepfold of Jewes and Gentiles, and that as large as all the world, *John 10. 16.* This was never yet fulfilled, Jewes and Gentiles, were never yet one sheepfold together, but they shall be so one day : Read the Prophets, and you shall read there of strange things, of glorious times, that shall be here upon earth, of all Nations coming into the Church, the mountains of the Lords house, being set on the top of the mountains, and all Nations flowing unto it, and of great prosperity they shall have, which was never yet fulfilled ; and there are many fall in and acknowledge thus much, that there shall be a glorious church on earth, when the Jewes shall be called : but there is a third thing which is much converted, which here followeth.

The third degree of this new world is this, that when this glorious time comes that Jesus Christ, as we have said, will call home both Jewes and Gentiles,

and



and have a new world, in respect of the multitudes that shall come into him ; Christ vwill also make this new vworld more compleat, he vwill bring part of Heaven dovvn too, to add to the glory of this state. I shall briefly give you some grounds for vwhat I say, such as for this tventy yeares I have not knowvn vvell hovv to answer.

I do not say that Christ himselfe shall come dovvn from Heaven to reign here on earth ; but let it be understood that Christ shall still remaine in Heaven, and there to be his Court, where he shall reign both over this world, and the world to come ; Yet this I conceive, that part of Heaven shall come down and rule this new world, to make the glory of it the more compleat ; and that it may clearly put down old *Adams* world ; my reasons and grounds which satisfies me in this are these.

If this be not so, I do not know how to understand that place which shall be the foundation of the rest, in *Rev. 20.* the whole Chapter ; but specially the five first verses, you shall finde, and such as know that Book, they do acknowledge as much, that in the Chapter going before, both Pope and Turke is destroyed : In *Chap. 19. Ver. 20.* it is said there, *The Beast was taken, and with him the false Prophet, that wrought miracles before him, with which he deceived them that had received the marke of the Beast, and them which worshipped his Image, these both were cast alive into the lake of fire, burning with brimstone.* Here we see the Beast and the false Prophet is gone, where is the Devill ? he is left still ; therefore in the beginning of the *20. Chapter,* he tels us, what becomes of the Devill : *I saw an Angell come down from Heaven, having*  
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*the key of the bottomlesse pit, and a great chain in his hand, and he laid hold on the Devill, and bound him a thousand years, and cast him into the bottomlesse pit, and shut him up, set a seal upon him, that he should deceive the Nations no more, till the thousand years were ended.* The Devill, though now he travell the Earth up and down, and is ruler over the world, yet here he is kept up, that he may not deceive the Nations : This was never yet fulfilled, it could not be fulfilled, during the times of Antichrist ; for the D. vill never deceived the creatures more then he did in that time ; and we see how it follows in order, after the Beast is taken, and destroyed, then is Sathan bound up : but we know the Beast is not yet destroyed, therefore this thing is not yet come, and it cannot be after the day of Judgement, his binding up, for he is after his binding to be loosned a little season : and you shall finde that after Satan is let loose a little while, then the day of Judgement follows, when all the dead shall rise and be Judged, as in the *11, 12, 13. Verses.*

Now take notice, that when the Devill is gone and thus shut up for a thousand years, what ther's done in these thousand years, of that we read in the *4, 5, 6, 7. Verses, And I saw Thrones, and they sate upon them, and Judgement was given unto them ;* Who are they that have this Judgement given unto them ? What is meant by Judgement, but reigning, and Authority, that such shall have. *And I saw the soules of them that were beheaded for the witnesse of Jesus, and the word of God ( which were the Martyrs in the Primitive times, under the Roman Emperors persecution) and (saith he) which had not worshipped the Beast, neither had received his marke on their foreheads, or in their*  
hands,

*hands*, which were such as had stood it out in the times of Antichrist, and had not defiled themselves. *They lived* (saith he) *and reigned with Christ a thousand years, but the rest of the dead lived not againe untill the thousand years were finished*, this is the first resurrection : Now it is said by some, that the first resurrection is a spirituall resurrection, of mens soules from the death of sinne, such interpretations are commonly put upon it : Now I desire yon would consider with your selves a little, and weigh the place.

First of all it is the body of men that are said to be dead, that is plaine, for they are said to be beheaded, or slaine with the sword, for the witnessse of Jesus. It cannot be said so of the soule, that it's beheaded or slaine with the sword. And as the death is, such must be the resurrection, but their death was a naturall death, and their resurrection must be answerable. And saith he, *They lived and reigned with Christ a thousand years*. This is not meant the glory of heaven, that reigned with Christ onely there, for so they shall reigne for ever with him, and so they had reigned from the first time that they were slain, they were with Christ in glory; but this reigning is upon their rising from the dead, for saith he, *The rest of the dead lived not againe*; therefore this rising of theirs is a living againe; *this* (saith he) *is the first resurrection*. Now (my brethren) consider further, where doe these reigne? It seemes it is on earth by th's argument, because why else is the Devill bound up, he need not be bound up for their reigning in Heaven; but we see here as a preparation to their reigning, the Devil is bound : this is a place I could urge multitude of things out off, but I must not enlarge

large; I know not likewise how to answer another place, *Rev. 5. 10.* where we have the the Saints in *Johns* time, saying, *Thou hast made us Kings and Preists, and we shall reigne on earth* : They do not say, vve do reigne, but vve shall reigne on earth, and then joyne with that what is said in *2 Pet. 3. 13.* *We according to his promise looke for new heavens, and a new earth*, &c. We Apostles, we Saints that live now, we look for it; how prove you that? because the use he makes of it shews as much, as in *ver. 14.* *Wherefore beloved seeing you looke for such things, be diligent that you may be found of him in peace, without spot, and blameless*. It could be no argument to them in those times to be holy, and blamelesse: If they that lived in those times might not personally look for it; and what was it which according to his promise the Saints then looked for? it is for a *new heaven and a new earth*. If we take heaven properly, there is new heavens to be made, but the old heavens shall continue which was made from the foundation of the world, and where we shall ever be with Christ after the day of judgment : And how is there a new earth? It shall be an earth wherein righteousness dwels; because as I said, it will be a new world, subject to Jesu Christ, when the new *Jerusalem* comes down from heaven; if you aske me what the Saints that rise from the dead shall do here in this new world : For that I shall give you such considerations as shall take off the absurdity that seems to be in the thing.

First, to tell you what they shall not do; *They shall not eat and drinke, nor marry, and give in marriage* : So Christ tels us in *Mat. 22. 30.* *The childr n of the resurrection do none of these things*: And therefore to imagine

a Turkish heaven here below, is the absurdity that hath been put upon it, and which indeed made the Fathers, many of them, after the first 300. years after Christ, to flye out so much against this subje<sup>t</sup>; for there was an opinion then, that Christ should reign at *Jerusalem*, and that they should abound in all severall pleasures and delights, &c. and this the Fathers were against. I have told you what they do not; I will tell you what they do: he tels us, as I sayd before, that *they shall be Kings and Priests*, as in *Rev. 20. 6. Blessed and holy is he that hath part in the first resurrection; why? on such (saith he) the second death hath no power; they are out of all danger of it, being in a celestiall state: but (saith he) they shall be Priests of God, and of Christ, and shall reign with him a thousand yeares; here is both their reigning and their Priesthood set out, I would open it a little. First, they shall be Kings; You heard before out of *Heb. 2. 5. That hee hath not put this world to come in subjection to Angels: The Angels now, they are the Thrones, and Principalities, and great ones that rules this present world, but the Saints shall be Kings then: And for them to take the Angels places, to be as the Angels now are, after their resurrection, there is no absurdity in it: Christ saith, after the resurrection, the Saints they shall be as the Angels of God, & they shall be Priests likewise. I shall take off what absurdity there may seem to be in that by this: Our Saviour when he took up his body out of the grave, he continued forty dayes upon the earth; What did Christ do all that while? It is playne, he performed the part of a Prielt and Prophet; he did instruct them in the worship of God, and speaking to them of things pertayning to the Kingdome of God,**

God, so you read exprely in *Acts 1.* the Apostles had a brave Teacher, Christ risen from the dead; so he began that *new world*, and he remained forty dayes here of purpose to do it: Now consider, is it any absurdity for the Saints to be conformed to Christ their Lord and head, to run through the same states that he did? he lived in this world, was poore and miserable, so are you; when he dved, he commended his spirit into the hands of his Father; and whether his soul went, our souls goe: So likewise when he took his body again out of the grave, he remained forty dayes upon earth, instructing his Disciples in the things concerning the Kingdome of God: If the Saints do so when they take up their bodies againe, in all this here is but a conformity to Christ, he ascended then up to heaven, and so shall his, and be for ever with the Lord.

But the great objection is, *That the soules of men that are now in heaven, and see the face of God, for them to come downe and reign on earth, and do such service here below, it would be a disadvantage to them, or changing a better estate for a worse, which seems to be a great absurdity.*

For answer, consider to take off the absurdity that even this State I speak of will be a better State then what their soules are now possessed of, for otherwife our Lord and Saviour **J E S U S C H R I S T** when his body and soule was united againe at his resurrection, was not in a better state then his soule was in, after death, when it was separated from his body. Certainly his state after his resurrection, whilst upon earth, was better then his state before his resurrection: but you will say, they

are now in heaven, where they behold the face of God as the Angels do, which they may loose by coming here upon earth; that doth not follow, for the Angels came down here below, and yet Christ saith, *they alwayes behold the face of their father*, so may these Saints on earth behold the face of God. *Stephen*, though a mortall man, yet the heavens were opened to him: He saw the glory of God, and Jesus sitting at the right hand of his Father. My brethren, God hath eternity of time to reveale himselfe to his people in: and he doth advance his Favourites by degrees. First, he glorifies their souls apart; after when soul and body is united, it's in a better condition, simply considered, then the soule had before, how many wayes God hath to manifest himselfe to his Saints, & how many degrees they shall pass through, and how many worlds he will have to do it in, that is known to himself, however the more the better. If God shall lead you by degrees through this and that glory, from one to another, it will be to your advantage. As in a Masque there are several shews, which adds to the excellency of it, God hath eternity of time to make all these shewes and representations of himselfe to his children: And let mee adde this, that the will that he fulfilled, which is prayed for in that we call the Lords prayer, *Thy will be done on earth as it is in heaven*: There is a time when the will of God shall be done on earth, as compleatly as in heaven, which is in that time of the first resurrection: My brethren, I have spoken these things, as that which hath a great shew of truth in it, and as that which is exceeding probable: I have told you my grounds for it, which I could never answer my self.

Now

Now there is a fourth degree of this *world to come*, and that I am sure will hold, and that is that time during the day of judgment, strictly so taken, after the generall resurrection both of just and unjust: Then to honour this *New World*, not only shall the Saints come down, but Jesus Christ himself will come down and abide a long day here below: Therefore it is not absurdity for Saints to leave heaven, when Christ himself shall do it; neither will it diminish any thing from Christs happineffe, for he will come and bring all his glory with him. That we call the day of judgment will be a long day, judg you your selves whether it will be so or no: Do you think that the accounts of all the world can be cast up in the twinkling of an eye? Doth not *Solomon* say expressly, *That God will bring every worke to judgment, with every secret thing, whether good or evil, in Eccles. 12.* And doth not the Apostle say in *1 Cor. 4. 5.* *That when the Lord comes, he will bring to light the hidden things of darknes, and will make manifest the counsels of the heart.* Will not this require much time? surely it will be a long day, when our Lord and Saviour Jesus Christ will do that great work or service to God, the greatest that ever was, more then all his preaching, which is the examining the accounts of all the world, convincing all man-kind of their evill, and sending them speechless to Hell. Things shall be so there, that the Saints shall be able to judg the world too, according to that in *1 Cor. 6. 2.*

Now here this new world will be in its height and perfection, here is Christ and all his Saints and Angels about him: Yet not that this world shall be subject to Angels, but they shall gather all the Nations

tions together, and shall execute the sentence that Christ pronounceth against them, and sling them all to Hell: but the Angels shall not sit as Judges, they shall stand and not sit, whereas the Saints are sayd to *set upon 12. Thrones*, and they are said likewise in *1 Cor. 6. To judge Angels*: And now shall this *world to come* be at its perfection; that creature that hath groaned under mans lusts, shall then be fully restored to the glorious liberty of the sons of God, the world will then be new hung; This is Christs world to come, wherein he shall have all things subject to him. For at this time shall all things be under Christs feet, and never till then; for the last enimie that shall be destroyed is Death: and when all things shall be subdued to him, then shall the sonne also himself be subject, then shall he give up the Kingdome to the Father: And what that State is that shall come after Christ hath given up the Kingdome to his Father, no man knows, only the Scripture saith this of it; *That God shall be all in all, and that Christ himselfe shall then be subject.*

**FINIS.**