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Churches Resurrection,  
or the opening of the  
Fifth and sixth verses of the 20th Chap.  
of the Revelation.**

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THE  
**Churches Resurrection,**  
*OR THE*  
**OPENING OF THE**

Fifth and sixth verses of the 20th Chap.  
OF THE

**REVELATION.**

By that Learned and Reverend,

**JOHN COTTON**

**Teacher to the Church of Boston in**

NEW ENGLAND, and there corrected  
by his own hand.

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REVE. 20:5, 6.

*But the rest of the Dead lived not again until the thousand years were finished: This is the first Resurrection, &c.*

THESE words are an amplification of the estate of the Martyrs and confessors of Jesus after the destruction of Antichrist and Rome: An amplification of their estates by a threefold Argument: First, by the contrary estate of the rest of the dead. *The rest of the dead lived not again:* The period of which their dead condition is expressed, *until the thousand years were finished:* That is to say, those that were beheaded for the witness of Jesus, and those that renounced the worship of the Beast and his Image, and refused to worship him and his Image, and to receive his mark, though they lived with Christ a thousand years after the ruin of Rome, yet *the rest of the dead, they lived not again until those thousand years were fulfilled.* The second Argument wherewith that estate of these that worshipped not the Beast is described, is the resemblance it hath unto the resurrection and the order which it hath to the last Resurrection; It is *the first Resurrection.* And the third Argument whereby this estate of theirs is amplified, is, the blessed and holy condition of every soul that hath part in that Estate: *Blessed and holy is he that hath part in the first resurrection,* and this blessed & holy condition theirs is proved and Amplified by a threefold Argument: First taken from their exemption from the power of the second death; *On such the second death hath no power.* The second Argument is taken from their Ministration unto

God and Christ in their Priestly Office; *They shall be Priests of God and of Christ.* And the third Argument is

taken from the long durance of their peaceable and independent Government; *They shall reign with him a thousand years.* You see therefore what this Text drives at: An Amplification of the former estate, described in the 4 former verses, where (you heard) *When John saw the Beast and the false Prophet cast into the Lake of fire burning with Brimstone, and the rest of his company likewise slain by the sword of him that warred against them: He saw then an Angel come down from Heaven.* An Angel not falling from Heaven as the Angel of the *bottomless pit* did, (*Rev. 9:1.*) But he did descend, he came as a messenger from thence: And an Angel in this Book is seldom or never put individually for one Angel, but collectively, for a company of Angels. The Angels of the Seven Vials were a company of Angels, so were the Angels of the Trumpets, Here he came *and had the key of the bottomless pit*, not to open the bottomless pit as the Angel, *Chap. 9.* to let out smoke, but to call in such Annoyances as did trouble the Church. And this Angel, He that first and principally hath the power of the bottomless pit, is the Lord Jesus: But because the Lord Jesus doth not come down in his own presence, but in his Instruments and Members, therefore they are the Angels that have these Keys. This Angel cannot be *Constantine* or *Theodosius* (though both of them had a great power of restraining Satan:) For God gave not to Magistrates the keys of the bottomless pit; that belongs not to the Civil Officers: But they that have the keys of the bottomless pit committed to them have also the keys of Heaven committed to them; it belongs therefore to the spiritual Government.

Again, though *Constantine*, and much more *Theodosius*, cast down Satan out of Heaven, yet the Text tells you, *Rev. 12:12.* He was but cast into the Earth to the great woe of the Inhabitants: but here *Satan* is not cast into the Earth, but into the deep, a place more unwelcome to

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Satan: Satan desired Christ would *not cast him into the deep*; it is the same word there and here.

Thirdly, this casting of Satan into the bottomless pit, was to this end, that he should not deceive the Nations any more; But a thousand years after *Constantine* he deceived the world with more corrupt and Superstitious Religions then before; and even with Pagan Religion also: The Holy Ghost puts no difference between Popish Pagancy and Heathenish Pagancy. The Gentiles trod under foot the Court and the holy City forty and two months, *Rev.* 11:2. Popery was but Pagancy refined; And the estate of Popish people dying in Popery, is more dangerous then the estate of Pagans dying in their Ignorance.

Besides, it you say he did not deceive the Nations mere to stir them up to Persecution. It will not hold, for never did he arise more to persecute the people of God, then after that: And for war, more perished by the Beast, then by the Sword of Pagans.

Besides, after the thousand years are expired, it is here said the Saints have a comfortable time of it.) over what they had;) that *they do rule, and sit upon Thrones, and Judgment is given them*; Now take any of these times, wherein this period of a thousand years is wont to be assigned, it will not hold true that the Saints had a time of Rule and Judicature after it; take a thousand years from *Christ*, or *Constantine*, or *Theodosias*, though a thousand years from that be expired long ago, yet hitherto it is not given to the Saints to Rule. These thousand years therefore do most properly begin from the throwing down of Antichrist and destruction of Rome; The Lord will then send such powerful Ministers into the Church, that by the power of the keys they shall take hold on Satan that is to say, convince him and his Instruments of all Popish, and Paganish Religion, and bind him by the Chain that is to say the strong chain of God's Ordinances, Word, and Sacraments, and Censures: They shall not take hold of Satan in his own Person, for I do believe Satan will ever

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be at liberty to tempt the Sons of men; and he is never so cast into the bottomless pit, but he hath a power to vex the Sons of men to the end of the world: But he



speaks of Satan in his instruments, that not one of them shall appear, but the Lord in his Word shall take hold on them and abandon them; and if they be Church members will bind them in chains of the Ordinances of God, as Admonition, and Excommunication and hold then so close to it, that such wickedness shall not abide uncontrolled on the face of the Earth chiefly by Church Censures, and partly also by punishment from Civil Magistrates as need shall be: So they shall restrain Satan for a thousand years after Antichrist is down; And in that time *John saw the Martyrs of Jesus, which were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the Beast, neither his Image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years.* What? shall they rise again in their bodies? No, that is not the meaning,\* but there shall rise men of the same spirit; as John Baptist is said to come in the Power and Spirit of *Elijah*: Men of the same Spirit; They shall have the power to Judge those that Judged them: They shall reign in the Church, and have the Judicature and Government of the Church together with these Angels or Messengers and Ministers of God, that have the key in their hands, they shall execute spiritual Judgement according to the will of Christ, *for a thousand years*: So that those that were branded before for Huguenots, and Lollards, and Heretics, they shall be thought the only men to be fit to have Crowns upon their heads and independent Government committed to them, together with the Angels, that is, the Elders of the Churches, for a thousand years together; this is their Estate. Now in opposition to this, *The rest of the dead* (saith the text) *lived not again*, that is to say, the professed Catholics and wicked enemies of the Church, they rose not again either in their persons, or Successors that is to

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\* *As He conceives, weigh his Grounds.*

say, there was no room for any such to trouble the Church any more, *till the thousand years should be fulfilled*, and then Satan shall trouble the world as much as before,

though but for a season. He will *gather Gog and Magog* together to disturb the Church of Christ out of measure for the time; but till then they do not rise again with any Power or opposition or disturbance to the Church. Or if you shall take it for the rest of the dead, by an Antanacsis (as they call it,) then it may be meant of the dead Metaphorically, as the Scripture speaks of dead in Soul to bury dead in Body, *Mat. 8:22. Let the dead bury their dead.* And it is said of *Ephraim, he is dead in Superstition, Hos. 13:1.* And you read of the *Widow dead in pleasure, 2 Tim. 5:6.* And all men by nature are *dead in sin: you hath be quickened who were dead in trespasses and sins, Eph. 2:1.* So that Death in this sense and the meaning of the words of *John* in this place doth imply, that though the Martyrs under Antichrist. and witnesses against him lived in their Successors (after Antichrist was destroyed and Satan bound) and Reigned in administring Christ's Judicature in his Church, for the space of a thousand years: yet such Nations and people, as were not then brought on to God, to live a Spiritual and Gracious life, but still remained dead in finite, they should not see the like means of a General change, neither they, nor their Successors such as they were, for a thousand years; till by the destruction of *Gog and Magog*, and a more glorious Reformation of the Church, many more Nations and People shalt come on to the acknowledgement of the Truth and Grace of Christ.

Take the one Interpretation or the other, the text will bear both, and both may be well included in the meaning of the text, *This (saith the Text) is the first Resurrection; This*, that is to say, that which the rest did not attain unto, the life and blessed and glorious Resurrection of the Church, which the Martyrs against the Papacy did attain unto; *This is the first Resurrection, To make it plain*

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a little. It is a place much troubled with variety of Interpretations; I shall shortly give you that which I conceive to be the simple meaning.

*The first Resurrection.* There is a double Resurrection: The word first implieth: The first Resurrection is of men's souls and bodies dead in sin: *Awake thou that sleepest and rise from the dead, and Christ shall give thee light,* Ephes. 5:14. That's the first Resurrection: *The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live,* Joh. 5:25. The dead shall hear it; he means not the dead in the grave, for that he speaks to, *ver.* 28. but men dead in sin: *you hath he quickened who were dead in Trespasses and Sins,* Eph. 2:1. Now of this Resurrection there are two parts (which need to be attended to, or else some Scriptures will not be well cleared.) First it is of particular persons; The hour is coming and now is, when the dead shall hear the voice of the Son of God and they that hear shall live. Now a particular soul or person is restored and renewed by regenerating Grace and lifted from a State of sin to a state of life and Grace: This is the first Resurrection of particular persons. Secondly, there is a first resurrection also of Churches when as they are recovered again from their Apostolical and dead estate in Idolatry and Superstition: and of that you read in 11. to 15 saith the text there *For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? Life from the dead, that is to say, Resurrection from the dead?* The calling home of the Jews it will be the Resurrection of the Churches: and so is the calling of the Jews described by a Resurrection, *Ezek. 37:1. to 10, Can these bones lives,* saith God to the Prophet? *Lord* (saith he) *thou knowest: Prophecy unto these bones, and say unto them, O ye dry bones hear the word of the Lord: So I Prophesied as I was commanded, and as I prophesied there was a noise, and behold a shaking and the bones came together, bone to his bone. Then said he, prophecy unto the wind, and say to the wind, Thus saith the Lord God, come from the four winds, O*

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*breath, and breath upon these slain that they may live. So I prophesied at he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.*

This is the house of *Israel* rising out of their graves of Ignorance and Apostacy, to a Church estate: But I call this a branch of the first Resurrection, because it is a Resurrection of the Souls of men, and their bodies, not out of the Grave, properly so called, but out of the grave of Ignorance, out of the grave of a dead hearted estate, which is a character of the Resurrection of particular persons: It is so with particular persons, if they rise out of the grave of Ignorance and of Idolatry, whether private persons or Churches, it is the first Resurrection, in opposition to the second Resurrection: What is that? Of bodies once for all, *Joh. 5:28, Marvel not at this, (saith Christ) for the hour is coming in the which all that are in the graves shall hear his voice, and they shall come forth, they that have done good unto the Resurrection of life, and they that have done evil unto the Resurrection of damnation,* So that whereas the first Resurrection was the rising of men from spiritual death to spiritual life; The second Resurrection will be the rising of the body to natural life. Now that which is here meant, I do conceive to be the first resurrection, expressly: and the first resurrection, not of particular persons only, though that be part of the meaning, for we cannot have a resurrection of churches but we must have a resurrection of particular persons, for the Church is but a company and body of godly persons, raised again from death to life. The particular members of the church rise by regeneration and the work of God's grace in their hearts working in them by his spirit all grace to salvation: Faith, Hope Patience, Humility, &c. Now they rising again, not into a loose frame, but a state rising into a Church body, and the Church body so reformed as may bear witness against all Antichristianism in doctrine, Worship and government; This is the first resurrection: when they shall rise again as these Saints did to sit upon

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Thrones, to administer spiritual Ordinances and Censures, here is the first resurrection: Churches that were dead and buried, (as I may speak) under the tyranny of Antichrist, and had not the government of Christ accor-

ding to the Gospel, they rise again to such a Reformation as that you shall see, all the Saints of God, all true hearted members sitting upon their Thrones executing judgement according to the rule of Christ upon the workers of iniquity; either keeping them out, and binding them, leaving them under Satan if they would come in: Or if they be come in, bind them with this great chain that they shall not trouble the Church any more, as carnal members use to do.

Now when he saith, *blessed are they that have part in this first resurrection*, he doth not lay there shall be a resurrection of churches, without reformation of the members also, for else they could not be blessed: For if a member should say, I pray let me speak, I have somewhat to say and have not spoken yet; so a man may challenge his liberty, and be bad enough all that time.

But it implies, it shall be a resurrection of sincere members, or else it could not be said those men are *blessed and holy that have part in the first resurrection*, if they had part only in outward reformation; But it is also a sincere and spiritual community, therefore faith the text, *blessed and holy is he that hath part in the first resurrection, on such the second death hath no power*, you know how the *Apostle* interprets this in the 8. *Act.* 21, saith he to Simon Magus: *Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God*, he had part in outward relation and profession, but he had not part in spiritual communion: He had not part in this first resurrection, though in reformation: Therefore when he saith *blessed are they that have part in this resurrection*, he puts in also *holy*; Blessed and holy is he that hath part in the first resurrection: implying they are blessed saints that have their part not only in this outward reformation, but in the communion of it;

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that rise again from a state of superstition, a state of worldliness, and now they have pare with the Saints that hate hypocrite with a perfect hatred, and hate superstition and Idolatry. and so are called to sit upon Thrones, and govern the Church for a thousand years, what will

any of the Saints live a thousand years? Or doth he not speak of the Saints in Heaven? Indeed many Divines run that way: But why should any limit the blessedness of the Saints in Heaven to a thousand years? They are not limited to any millions of thousands of years, there is no end of their blessedness, nor can it be limited. But after the destruction of Antichrist, the Saints shall enjoy that liberty a thousand years together, not any one of them, but men of their spirits, that the saints of *god*, that hate idolatry, and superstition, they shall have their part in Christ, and reign with him for the space of a thousand years in the government of the Church on earth.

*For on such the second death hath no power.]*

The second death is expressed what it is, *ver.* 14. Death and hell, that is death and the grave were cast into the lake of fire, this is the second death, the lake of hell is the second death, Hell hath no power of these.

*But they shall be Priests of God and of Christ.]* We are all spiritual Priests and Kings unto God, *Re.* 1:6. *he hath made us Kings and Priests unto God and his father:* We are Priests unto God through Christ, in the name of Christ, not of ourselves (that we are able to do any thing of our selves; but through Christ we offer sacrifices to GOD our Father.

*And they shall reign with him a thousand years.]* With him that is Christ: He shall be the chief, and the Saints shall execute not their own government but the government of Christ. Thus you see the meaning of the words of the text, that we may observe hence is. First.

*Doct.* 1. That such Nations and people as are not renewed, and

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red in the first resurrection, upon the destruction of Antichrist and the ruin of Rome, they shall not recover the like liberty, either of Reformation of themselves, or of persecution of the Churches, for a thousand Years after.

That's in the first words *the rest of the dead rose not again,* or lived not again, *until the thousand years were fulfilled?* Those that rose not again, that is to say, were not awakened by the people of *God* ruining *Rome* and Antichrist; they that were not brought on to reformation then, will still lie in their dead hearted condition, and Idolatry for a thousand years after: If they be not awakened and quickened in beholding the mighty power of *God* in destroying Antichrist and *Rome*, they shall never have any liberty nor reformation for a thousand years. Or if you take it as others take it (I would not exclude it, for the words will bear unto be meant of those that are dead *in sin* that have spent their power in persecution of the *Saints* they shall not live, there shall be none of their own Race, or stock, or spirit that shall live to annoy the Church for a thousand years: and it they have bin formerly wont to persecute the *Saints*, the shall be retrained for a thousand years now. When the Lord doth destroy Antichrist, he calls all people then to take occasion to join with the *Saints*, and if they do not take hold of it then, they will not have the like opportunity again a long time after. As in the rejection of the *Jews* (which is somewhat like the rejection of *Rome*) that was such a time when *God* brought in a World of Nations to profess the truth in *Asia*, in *Europe* and some in *Africa*, and they that were not brought on then but were dead when their brethren were brought on they are dead to this day. If you heard of no Nations brought into the Faith before, after the *Apostles* were departed, they are dead to this day, and continue in their distempers to this day, many of them will rise when Antichrist is fallen, then there will be a fresh supply of a notable reformation, and notable judgements upon wic-

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ked men, in rooting out the ungodly; then he gives them an opportunity to join with the Godly which it they take not hold of, they shall not have the like for a thousand years: When the new *Jerusalem* comes down from Heaven, it will be more plainly offered then, it began in the 19. Chapter, they began then to sing *Alleluiah*,

in the mean time this will be a blessing, none of them shall have liberty to persecute the Saints, for this thousand years.

Let me shew you the Reason of the point, why they shall not have the like opportunity or Reformation (if they take it not then for a thousand years after.

The Reason is from the notable opportunity and advantage God gives them when *Rome* is destroyed to come in. There will be three notable Advantages.

1. A Provocation by the coming in of many Nations, as the Apostle saith, *he will provoke them to emulation*, Rom. 11:4. He did not mean to provoke them to bitterness, and Gall, and Jealousy, but to Emulation, that they might come in; When the Gentiles, the Glorious Nations of the world, the Romans and Grecians did come in, he thought it might provoke his Country men the Jews, to come in also. So when the Lord by the ruin of *Rome* shall bring in other Nations, not only in *Europe*, but in other parts of the world, if they omit this opportunity, they are like never to have such another opportunity for a thousand years together.

2. There is Advantage, namely the restraint of the Power of Satan, Satan shall not have the liberty, he shall be bound up, and all the stumbling blocks he hath cast in the way shall be taken away: hitherto popery hath been the great stumbling block that hath hindered the coming in of the Jews but when that is removed, if they come not in now, they will not have the like Advantage: if they come not in when Satan is bound, then they will not have the like opportunity when Satan is at liberty.

3. There is a third Advantage and that is the fresh and

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Odoriferous Savour of the Garments of Christ shed abroad: that is, the Grace of Christ shed abroad in the Church, that makes the Saints shine as Stars in the places where they live; that there will be so many sincere hearted Christians in the Church, that it will be an allurement to them that are without to lay hold upon them and say, *we will go with you, the Lord is in you of a truth,*



as the poor Ignorant man said, 1 Cor. 14:25 *The secrets of his heart are made manifest, and so falling down on his face he will worship God, and report that God is in you of a truth.* Men will be so taken with the beauty of the Ordinances, that if ever they be like to come in, they will come in now: when the Lord is so terrible in his Judgements, and removes all stumbling blocks, and to his Saints are given such mercies, if they dot not come in, let them nor look for it for many years after.

You will say, will there be no Resurrection of any particular Christians? yes, but the body of Nations if they come not in at this time, there will be no hope afterwards for a long time.

And for the second part of the doctrine, that Satan shall be shut up and not have his rage, it is evident, because he is shut up and Sealed, see the like, *Dan. 6:17* A stone was brought and laid upon the mouth of the den and the King Sealed it with his own Signet, and with the Signet of his Lords that the purpose might not be changed concerning *Daniel*: To shew you, that God might not alter his purpose; but the Devil and his delusions, shall not have power to delude the Church any more; but as a corruption shall rise, it shall be bound down for a thousand years together.

*Use 1.* The use of this point is First a serious and strong warning unto all the people of God that shall live when Antichrist shall be abolished, and *Rome* ruinated: Take heed how you slip such opportunities of turninig unto God: If men grow not more sincere and pure in seeking after God (whether they be public States or private persons:) If

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men be not brought on, but will stand out such glorious reformation then, and such powerful providences then; If men stand out then, and not be awakened, it is to be reared they will not be awakened, (nor men of their Spirits) for a thousand years together.

You know what is done in our Native Country, and many are affected with what is done in *England* and *Scotland*; others their hearts are not affected with it, as in the

text, *the rest of the dead lived not again*: They live in their hypocrisy, in their ignorance and dote upon the Episcopacy, and in their hearts undermine all Reformation as much as in them lies: It is much to be feared if their men shall not come in when the Lord shall not only throw down Episcopacy, but the Papacy, and destroy Antichrist; if they be not brought in then, cast them into the bottomless pit, let a Seal upon it, they will not rise again for a thousand years; that is, they for their parts are condemned to destruction; Therefore (in place where) it is a point might bespoken to with useful amplification and aggravation. The Lord hath removed many oppositions of Reformation, and men have opportunity, if God give them grace, to lay hold of it, to strike in with Christ, and God may bear with them till *Rome* come to be more ruined; but if they stand out still, and malign Reformation, and think the old Religion were better, and the old way of Government were better, I speak it from my text (not that I take upon me contingent Prophecies, but as the text speaks) they will not recover out of that State for a thousand years, and because they will not live a thousand years, they will die in that State, and so will their posterity, and all of their Spirit.

And let it be a warning to us also, for as much as we see the vanity of Episcopacy, and all the inventions, and usurpations of the Sons of men, and Plantations God hath not planted: God may bear with us a while, but if we be not brought on to this Resurrection when we see these things before our eyes, and have all stumbling-

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blocks removed out of our ways that may hinder our Reformation, and Regeneration; If we do not now strike a fast Covenant with our God to be his people, if we do not now abandon whatsoever savours of death in the world, of death in lust and passion, then we and ours will be of this dead hearted frame for a thousand years; we are not like to see greater encouragements for a good while then now we see.

Secondly, it may be use of comfort to the Saints; The rest of the dead shall not rise up to trouble the Church for a thousand years together: Satan shall not deceive the world any more with jealousies against *Huguenots* and *Lollards*, to condemn the Saints for Heretics. The strength of the chain whereby they shall carry the Government of Christ with one accord, shall be of such power that none of them shall rise up to trouble the Church for a thousand years, so great the felicity and tranquillity of the Churches shall be after the destruction of Antichrist for a thousand years.

The second note is this.

That the Reformation of Churches after the ruin of Antichrist is the first Resurrection.

*This is the first Resurrection.* This, What? This Reformation of Churches, wherein the Angel of the Churches had the keys of the bottomless pit. He doth not say the keys of the Kingdom of Heaven, though that is included, for as they have the keys of the bottomless pit to put in offenders, so they have the keys of the Kingdom of Heaven to comfort the hearts of Gods people. But (I say) this Reformation of Churches whereby the Angels of the Churches have the keys of the bottomless pit committed to them, and the Saints that hate Popery and have suffered against Popery, and have born witness to the word in their times, sit upon Thrones; This Reformation of Churches is the first Resurrection.

*The first Resurrection.* It is called the first Resurrection, because of the resemblance of the Resurrection of Christ,

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and of the faithful in him. Resurrection implies a three-fold State: First, there was a former living estate; as Christ first lived before he died, he went up and down and did good in the world. Secondly, a death; he was Crucified and buried, and lay 3 days in the Grave. Now Thirdly, he rose again, and this is called his Resurrection. He was up before, and death bound him, though it was not possible he could long be detained, yet detained he was for three days; So it was with Churches; They

had a time to be established by the Apostles, and such as they appointed: Afterward they grew to a dead frame, *Thou hast a name to be alive and art dead* saith Christ to the Angel of the Church of *Sardis*, meaning him and the whole Church with him, *Rev.* 3:1. And as they had a time of dying, that is to lay, of deformation, of Apostacy by the Catholic Mother Church, so afterward they came to a new Reformation, inch a Reformation as doth not only reform the outward face of Government in the Church, and the outward face of Worship and Doctrine, but the inward frame of the Members of the Church, that they are reformed by a regenerating power; they arise from a State of formality to the power of Godliness: and they do arise to a lively Faith in the Doctrine of Faith and Power in the dispensation of the Ordinances of God, so as that they are throughly reformed and refined, both they in their own Spirits, and Souls, and Conscience, and in their Church Administrations in all they go about. This first Reformation is the first Resurrection; Not the first Resurrection of the persons from death to life, for there hath been of them since the world began: In the Apostles times that was a Plantation of Churches not a Resurrection of Churches: So when *England* was planted, and the Churches there, it was a Plantation not Reformation.

But you will say, were not the Churches reformed in the times of *Luther*, and *Calvin*, and *Bucer*, &c. in *Germany*, and *England*, and *Scotland*, &c. hath there not been a

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notable Resurrection of churches then?

It is a difficult objection. I confess, but I shall leave it to your further consideration and shall tell you what I think the text holds forth; It is such a reformation as much deadness lies upon it to this day. This reformation is not risen to such a resurrection as the holy *Ghost* should call it a resurrection it you speak of the *Churches*: If you speak of the members, notable members have been in all these Churches, the witnesses rose again indeed, *Rev.* 11:11. Many of them have carried forth reformation ac-

cording to the light God gave them; But if you speak of the fade of the Churches, I cannot say the Holy Ghost calls it a resurrection though many God hath raised up, Ministers and people. Angels and Saints: But if a man should look at the face of all those Churches in general (exempting none) I pray are not the greater part of the members, (I reproach none) [?????] these not cause to bewail it, that the greatest part of members are dead in trespasses and sins? If you walk[?????] through *England* (for ought I know) you will find a dead frame of the generality of Church members. If that be the state of their spirits, then wonder not, if the holy Ghost say not they are come to their resurrection: There are such defects that you may look for Christianity in the midst of Christendom, and church members in the midst of Churches; Therefore it is justly to be lamented that the holy Ghost should own them no further. *This is the first resurrection*; what this? This when Antichrist is ruinated, and the angels have the Keys in their hands, and they that sit upon Thrones are faithful Martyrs of Christ Jesus: Then there is a *resurrection*, but in the mean time there is much want of *Resurrection* of Churches, though there be a *Resurrection* of many eminent Divines and many gracious Christians: But if it comes to *Churches*, you may say of them generally, they have a name to be alive and are dead: The Lord saith so himself, and you know

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who confines it to *Germany*, and I with it were confined to them only. They that have travelled in *Scotland* (I came not hither to slander Churches the Lord knows) but they that have travelled there (what this late Resurrection hath been God knows) but there have been sad complaints that Christians have had in their travels that there hath been little comfort in such communion, sometimes Elders to keep Alehouses; and the body of Churches to be the body of the Nation. I know not where you will pitch upon Churches in *Germany*, in the low Countries: I am sure *Luther* complains, the spirits of men under Popery were more sincere in their dealings then

under reformation; and the Papists make no small use of that testimony to think that reformation hath brought in oppression and Epicurism. And for the Low Countries, some that have been there make a sad complaint of what they find churches there: So that for resurrection of Churches I cannot say it and make it good. There is a form of knowledge and of government in *England*, but I cannot say it is as it should be; The form of churches appears not though the doctrine be good, which gives them the better name of Churches. but their administrations are deaded with the inventions of men: For resurrection of Christians it is generally reported there is more resurrection of Christians, lively spiritual Christians there, then in all the world besides: But if you look upon the government of Churches you will find little difference between Episcopacy and Popery, for they are governed by Popish Canons. So that I cannot speak according to my Text, and say there is the first resurrection of Churches yet: Though there be a resurrection of Christians, and a yawning towards further reformation in these Churches.

For the use of this point, it is a strong warning to our Churches here: that we be not deceived in our reformation, and deceived in our rules by which it is carried for I am clear in that, and so I think are most of us, and it is

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our sin if we be not. That our Reformation and rules of it, are of God, neither do I doubt of the resurrection of many choice Christians throughout the country (the Lord increase their number.) But I am afraid there is more reformation then resurrection. Therefore it is a holy warning from Heaven to attend resurrection here also; here is a great reformation of Churches, I think I may speak it without vanity and vain glory, and puffing up of the hearts of the sons of men, a greater face of reformation then in any churches are to be found: But this first *Resurrection* in my text the first of these years is not begun: For though it be a very true observation which many Divines give, that Satan's binding was gra-

dual, and did not take his beginning at once; 'Tis true: He was first taken before bound, and first bound before cast into the bottomless pit, and first cast into the bottomless pit before he was sealed: But he reckons this first Resurrection after the sealing of Satan: Here is in the text, the third degree of Satan's Satanical power restrained before this thousand years begin, And that will not be (my text is plain) till Satan be cast into the bottomless pit, and the Roman Catholic Church damned from the face of churches also, and cast out: which yet continues though they be taken, and not a little restrained, but into the bottomless pit they are not cast, and so sealed well then, if Antichrist be not yet taken, and Satan cast into the bottomless pit, then the thousand years are not yet begun, and so the first resurrection not begun.

Therefore let it be a serious warning to every one not to rest in Reformation and forms of it, and to bless your selves in Church Membership, because to this day, this first Resurrection hath not taken its place, nor will not take his place till Antichrist be ruined. This is a fair preparation, and I doubt not, there is a resurrection of many precious souls throughout the Country, that abhorre Popery, and the worship of the Beast with a perfect hatred, and reign with Christ in their hearts and Fami-

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lies as much as in them lies. But if I should say there is a Resurrection in *New England* from resting in Forms, from resting in the World, and carnal self-love, and secret close haunts, (which God will search out) that I can say we are risen out of all our Oppression and Hypocrisy that the Name of the Lord Jesus might be exalted, and his Word Glorified, and rule in our houses and hearts; if I should say there is such a Resurrection, of which it is said, *blessed and holy are they that have part in it*, I should say more then I could justify or more then my text will give me leave to say: this is not the first Resurrection, I cannot say that: What shall I say? Shall I say, there are not wanting many Christians in the Country that are weary of the Reformation of it? Have they attained to this first

Resurrection that are weary of Reformation, and are willing to go and shift it as well as they can in their native Country? there may be a wavering after the world in the godly, but then the resurrection of Churches is not clear, whatever it may be in their personal estates: they are not risen up to Church Reformation, that in their hearts are weary of the Reformation of the Country: If men be weary of the Country, and will back again to *England* because in heart they are weary, and can go to the west part of this Country without Ordinances, I fear there is no Spirit of Reformation, at least, not of Resurrection; As it is with some Syrups, when they are boiled up to their full consistence they will not run when they fall, but there they will stand: So if men be boiled up to a full consistence, they will not be flittering: If men be flittering up and down after the world, I will not say men are not Christians (for truth of Grace may stand with running after the world in some measure:) but they are not boiled up to that consistence they should be.

Therefore let not *New England*, be secure and bless our selves in our Resurrection, because we have our part in this Reformation: I cannot say, here is a Resurrection of Churches, such as the text speaks of, boiled up to that

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consistence, which the Text speaks to, though I hope the Lord will bring us to it.

*Doct. 3. He that hath his part in the first Resurrection is a blessed and holy man.*

*Use.* This Doctrine was handled in another Sermon.

It is a just warning unto all the Saints of God, and especially to Members of Churches, not to rest your selves in your selves in your outward Profession of Church Fellowship, or the privileges you enjoy: Rest not in them until you find your souls blessed and holy, for that is expressed here in the Text, *blessed and holy is he that hath his part in the first Resurrection.* For although the Church be not come to such a Reformation as is come to a Resurrection, yet there is such a Resurrection in many Souls, that for their particulars (though the whole



Church have it not) they may safely challenge this promise, and they have the first fruits of it. So that if the Lord give you and yours part in the first Resurrection, truly you are *blessed* and *holy* now: It is true, there is a further Resurrection of Churches, but no promise there is to any Church in the world, but it is accomplished in some degree, unto the faithful of it in every age.

The Question is now: How we may grow up to this first Resurrection that we may apply it to our hearts, that we are in a blessed Estate?

It is not enough for your blessed Estate to have your parts in the Reformation of Churches, nor does your holiness stand in it; It is true, there was a Reformation in *Luther*, and *Calvin's* time, yet we dare not say they are all blessed that were Reformed after their Church Orders. We may speak it to God's praise, God hath granted this Reformation to us that exceeded most of them, but every man in their Churches cannot say he is a blessed man, which indeed ought to be, but I cannot encourage all to say that here we have part in Reformation, and so in Resurrection: I cannot say it is a Resurrection till indeed the body of all the Churches be men that have their

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part in the Resurrection of the Lord Jesus; for it is the ground of the blessedness of these Saints, that they have their parts in the hill Resurrection. What is it that makes these Churches, or Hull make any of you blessed? Is it not that there be Fellowship with Christ in his Resurrection? So that look to it, that there be fellowship with Christ in his Resurrection; that you live to him, are Kings and Priests to him, and reign with him in this Reformation, and then take it home to your houses and hearts and tell it to others, that is a holy and blessed estate God hath called you to.

*Quest.* How shall I know whether I have part with Christ in his Resurrection, for that will be the happiness of the Churches after the ruin Rome, that they will conform to Christ Jesus.

*Answ.* Such as have part with Christ in his Resurrection, they have the same part of blessedness and holiness which

those Saints will have that will be Members of the purest Churches, and you then have part in this Resurrection.

Sign 1.\* First, if you have part in this Resurrection, they Christ: is risen from the dead, so you are risen from the death of sin: *He that is dead with Christ, saith the Apostle, is risen with him, and dieth no more, death, hath no more dominion over him, Rom. 6:8, 9.* Now such as have part in Christ's Resurrection, they are dead unto sin, but alive unto God through Jesus Christ: *He that is risen with Christ is dead to sin, sin hath no more dominion over him.*

Then the Question is, How may I discern my soul is dead unto sin?

In one word it is plain (to the capacity of the simplest) If ye be dead to sin, then whatsoever sin be known to you, and is presented to you, it is death; you look at sin as the death of your souls, nothing more vile and deadly to you then sin, according as *Solomon* said when he rose again from the many defilements which he fell into by his many wives and Concubines, *I find (saith he) more bitter then death, the woman whose heart is snares and nets, and her hands as bands, Eccles. 7:26.* When sin is the

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\* Two signs of having part with Christ in his Resurrection.

anguish of the soul, no death so bitter; then I dare say that Soul hath part in the Resurrection of Christ, and hath that privilege in Spirit that those Churches shall have, that shall be raised again in the mine of Rome; as *Paul* saith, *Oh wretched man that I am, who shall deliver me from the body of this death, Rom. 7:24.* When God makes the body of corruption that hangs upon the Soul as death, when all the pride of our hearts, dead heartedness, dullness in Spiritual duties hang about us, as a body of death that is with us, as yoked with a dead carcass, that we had rather choose to die, it is an evidence we are risen from the dead, for we are risen with Christ, *Ephesians 2:5, 6.* that as he rose from the dead, we should walk in newness of life. *Rom. 15:4.* to 11. So that when the frame of every sinful distemper presents it self as death, that take a Christian in this case, that if

you should take sin in one hand and death in the other, he would choose death rather than choose sin. So it is with every Soul that is risen with Christ: But if he should be surprised with a Temptation and choose sin, that choice of his would be as bitter to him as death: as *Peter* when he denied Christ, *he went out and wept bitterly*, Mat. 26. last. So that if God gives us these hearts, to choose death it self rather than sin; as the three Princes when death was set before them; If ye choose to fall down to the Idol, well; if not, there is a Furnace set, seven times hotter far you then it useth to be; say they, *our God whom we serve is able to deliver us, and he will, but if not, we will not worship the golden Image*, Dan. 3:17, 18. If God give men that frame of Spirit that the frame of sin, and the body of sin, and the motions of it that hang about him be bitter as death, odious as death, burdensome as death, terrible as death, (and yet amongst Philosophers it was counted the most terrible of all evils) if that be the case, fear not him that kills the body, but him that is able to cast soul and body into hell: It that be the case, then I dare pronounce to you in the name of the Lord,

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that such a soul that looks at sin as his death, and if he cannot overcome it but by death, he will choose it rather than sin, as the Martyrs did, they would choose death rather than to worship the Beast, or take any Image or Character of his; then *blessed are they which have part in the first Resurrection, on such the second death hath no power*, they shall never be cast into the lake of fire and brimstone that burns to this day, and will burn for ever. For a second Sign,

Such as have part with Christ in his Resurrection live and reign with Christ, and so come to the very same state for their personal condition, that the Churches shall be when Antichrist is destroyed: As the Apostle saith, *Col. 3:1. If you be risen with Christ seek the things that are above, where Christ sitteth on the right hand of God*: Now therefore if the Lord vouchsafes us that frame of Spirit as that our affections are above, the things that are above we seek after them, and it is our life to be conversant there, and other things are but death; about the Lord Jesus and Fellowship

with him: *Thy loving kindness is better than life*, Psal. 63:3. *and my Soul shall be filled as with marrow and fatness, my mouth shall praise thee with joyful lips* ver. 5. If this be the frame of our Spirits, that is our life, our meat and drink to be doing the will of our Father, *Joh. 4:34*. then it is an evident sign we are risen again with the Lord Jesus: Set your affections on things that are above, on high, not on the Earth, it is a familiar companion and ancient, Take a man that looks upon the Sun at noon day, it seem to be no bigger then a Sieve; but what doth the Earth seem to be? It seems to be a great vast Globe, great houses, and great Farms, and Meadows &c. Why? we are here below: But what if we were in the body of the Sun, or lifted as high as the Stars? Then the same it would seem a vast body and the earth would seem but a little point, an empty thing; not worthy the looking after. I pray you how stands it do but put the companion in spiritual things it we can look at a good lot as a great matter good meadows and accommodations these are gnat things; doest thou seek great things for thy self, as *Jeremiah* said to *Baruch*, *Jer. 45:5*. Are these the things you are taken with? Are you taken with accommodations, that one Country or other may pro-

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mise; There is great accommodation, but for this preaching of the word it is light manna, and the fellowship of the Ordinances and the Saints is but light meat, what then? If spiritual things that are indeed heavenly, if the frame of the Churches here that is a heavenly State and called the Kingdom of heaven after in the Gospel: if these seem but small matters, all our church liberties and ordinances shall things; but if we could have large elbow-room enough, and meadow enough, though we had no Ordinances, we can then go and live like lambs in a large place: what shall I say then? We have not part in resurrection: If this be your constant frame, you may have part in Reformation of Churches, but no part in the resurrection of Christ Jesus. Take all the Scars of Heaven above, and the Sun is never hid from any of them but from the Moon, and that but sometimes; We are in darkness and it is midnight with us, but the Sun reflects light upon the Stars, and it is hid from none but the Moon, and that but from part of it. Such as are so conversant in this earth that whatever your business put you upon, you are not besmeared and

entangled with it, but you look to Christ, verily you are risen with Christ, you are high; But if our spirits be such, we cannot be busy in our calling but we lose Christ, I mean as much as in us lies, not that we can lose him altogether, but many that make profession of him lose him wholly, they have such business to do in the World, that so many years ago they saw him as they thought, but now they see him not, nor know not where they shall: then you are not risen with the Lord Jesus: But if you live with Christ, you may so buy as if you bought not, and so use the world, as though you used it not. That what you do you do it is not as worldlings, as if that were your Sovereign good that you set your hearts upon, but you buy and sell by the rules of Christ to the praise and glory of Christ, and the good of the church where you live, and such buying and selling will never darken the sight of Christ: You will see him clear enough for all your business for there's no calling God sets a man in, that hinders him from Christ, but the more just and diligent we are in our calling, the more we shall see Christ: Therefore if you be risen with *Christ*, the things of Christ are great, and the passions of Christ are grea-

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ret in your eyes, and they shine: But if the things of Christ be small, and we can fill our selves in the World, either verily we have no part in the first resurrection, or (mark what I say, for I would not discourage any weak Christian) then we are Christians of a very low sphere and as it is said of the Angel that flew with the everlasting Gospel in the midst of Heaven: You are low Christians, not such as God calls his people to be, for he calls them to have the Moon under their feet, *Rev. 12:1*. And if we have the Moon under our feet, then we are not eclipsed, when the Moon is Eclipsed, Men it is a good sign we have our part in the first resurrection, when the world, the cares of it, the business of it we can use it as above it, and that doth not impeach our liberty in the fellowship of the Saints and the Ordinances: It was a special desire of *Paul*, *Phil. 1:10*, *he counts all things loss and dross to know Christ*; not only to Justification (though, that also he speaks of;) but that I may know him, not know him by faith (for that he speaks of before) but know him by expe-

rience experimentally: But he labours still to know him, and the virtue of his resurrection, and the fellowship of his sufferings, if by any means (saith he) I might attain to the Resurrection of the dead; He means such a resurrection here as might attain to some growth of the resurrection another day; But still he was upon the virtue of the resurrection of Christ: and pray what is the virtue of the Resurrection of Christ that *Paul* was so much upon, that, in respect of which he counted all loss and dung; and dog's meat? (as the words signify.) Truly the Scripture is very clear in it, I will but name you three or four fruits of the virtue of the Resurrection of Christ: which the Scripture mentions (and they contain the rest)

2. It doth declare him mightily to be the Son of God, *Rom.* 1:4. Declared to be the sin of God with power, According to the spirit of holiness, by the resurrection from the dead. This was the care of *Paul*, that he might grow to such a Resurrection, and to such sensible experi-

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ence of him in his heart, as to declare him mightily to be the Adopted Son of God, as Christ was mightily declared to be the natural Son of God; So that when a man is not satisfied in this and that Reformation, until he can see his Resurrection; the presence of Christ with him, and the presence of him with Christ, doth so raise him to Christ, that it doth mightily declare him to be the Son of God, this man is partaker of the virtue of the Resurrection of the Son of God: while a man is puzzling here and there about the things of the world, he will ever be at a loss: I had thought I had been thus assured and thus enlarged, but all is overwhelmed: But when he is thus studious in seeing Christ in his Resurrection and is set apart for Christ, and the things of Christ, such a man hath his part in Christ, and his Resurrection.

2. Such was the virtue of Christ's Resurrection, that it was an undoubted evidence of our justification: He was delivered to death for our sins, and was raised again for our justification, *Rom.* 4:25. How does the resurrection of Christ justify? Did not his death justify? Are we

not justified by his blood? True, we are to many texts speak to that: But how doth his resurrection justify? It doth declare that the Lord's wrath was fully appeased and satisfied in the Death of Christ, and for that his resurrection was an evident pledge; for had he left any sin unsatisfied for he had been left detained by death. Now then, when the soul grows, and endeavours, as *Paul*, to have such experience of the resurrection of *Christ*, that he have abundant evidence to his soul of God's justification of him from sin, and that declared, that is enough to him that Christ is dead and risen; *who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea, rather that is risen again.* Rom. 8:33. When it comes to that pass, the satisfaction of Christ is sufficient, God's wrath is appeased, then have we resurrection with Christ; and if we cannot rest till we be grown up to that condition, then

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are we of the Apostles frame, *we count all loss and dung for him*; then this is a pledge we have fellowship with Christ in his justification: God hath justified the Lord Jesus, loosing the sorrows of death; that's a Supersede as to all Sorrows and Temptations, the Lord is risen indeed and our hearts are risen with him and to him

3. It is by virtue of Christ's resurrection we are begotten again unto a lively hope. It is true regeneration goes in order of nature before justification (though both together in time:) but this lively hope follow our resurrection. *Blessed be God the Father of our Lord Jesus, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead: To an inheritance incorruptible, and that fadeth not away, reserved in heaven for you.* 1 Pet. 1:3, 4. Now when the soul rests not in any wan hope, in any rent and torn hope, or dead hope, but grows up to a lively hope in Christ, he is risen, and we are risen with him; we cannot be content with some longings after Christ, but our hearts are risen to a lively hope: It this be our condition we have part in the

first resurrection, and the second death shall have no power over us.

4. There is another fruit of the resurrection of Christ, and that is *vivification, whereby we being dead unto sin are now alive unto God, through Jesus Christ our Lord*, Rom. 6:10, 11. and it is our life to grow up to a lively performance we cannot rest in a dead hearted frame, in a Sermon Preaching, or hearing; we cannot rest in a dead work, we think we dishonour Christ; we are not only dead with Christ, but risen in his resurrection Rom. 6:3, 4, 5, 6. if God leaves us to such a spirit that we can go on with a luskish and (if I may use such a word) a Jadish frame of spirit, that we do duties morning and evening, or else Conscience will fly in our faces and if they be over, we think it well; it this be so, we are not risen with Christ: But if it be our death that we come not off in duties with spiritual life, and it we see others do not grow, it is our grief, then are we

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risen and live with Christ. It is a notable speech of the Apostle, 1 *Thess.* 3:8. *Now we live if ye stand fast in the Lord:* He speaks of the Church of Thessalonica, that was his Crown; why *Paul*, is it death to you, if they should waver in their course? yea, it were his death, it would till his heart, if he saw they should grow to any corrupt opinions, and dead hearted frame or carnal course of life. But now we live, it would be meat and drink to him if he see they stand fast in Christ, holding fast Christ, and the Profession of Faith abhorring all carnal courses, or dead hearted performance of duties; it is our life now we live, if ye stand fast in the Lord. So that if the Lord helps us thus to be rising with Christ, minding the things above the favour of Christ the resurrection of Christ, thus much let me say to you, though you should have a thousand formal Christians dead on your right hand, and a thousand on the left hand, where ever you become, yet *blessed and holy are you*. For albeit the time be not come, that God will make the Resurrection of Churches to be life from the dead by the ruin of Antichrist (though it hastens fast) yet you have your part in that, and with Christ in his Resurrection;



and having part with him in his resurrection, I pronounce it to you from my text, ye are blessed and holy: For, God forbid, our blessedness and holiness should be suspended upon this Resurrection: for though many of you may live to see it, yet God forbid that those that die in the mean time should not have part in it. You have part in Christ the stead of this Resurrection, and He is risen indeed, and hath appeared to many in the flesh, and to you in spirit: and so you have part in this first Resurrection.

*FINIS.*