

THE
PRINCE
OF THE
KINGS OF THE EARTH,

Going forth from conquering unto conquer,

THE
SUBSTANCE OF A SERMON,

PREACHED ON THE

Day of Public Humiliation,

FEBRUARY 8, 1809.

BY SAMUEL EYLES PIERCE.

Who would not fear thee o King of Nations?

Jer. 10. v. 7.

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The Prince of the Kings of the Earth, &c.

And I will tread down the people in mine anger, and make them drunk in my fury, and I will tread down their strength to the Earth. Isaiah, 63. verse 8.

OUR Lord Jesus Christ having been baptised by *John* in *Jordan*, entered on the open execution of his most glorious work of mediation, for which he became incarnate. The Father had born his testimony of him, Saying, *This is my beloved Son, in whom I am well pleased.* The Holy Ghost descended by outward visible Symbol upon him, and thus consecrated him as the Christ of God. After which he was impelled under the influence of the Spirit, to retire to some remote parts of the Wilderness of Judea, where he was tempted of the devil, whom as *the Seed of the Woman*, he overcame. From thence he went up and down in various parts of the

region of Galilee, *preaching the gospel of the kingdom, casting out devils, and healing all which stood in need of healing.* Then he came to *Nazareth* where he had been brought up, and as his custom was, he went into the Synagogue on the Sabbath-day, and standing up to read, the Minister of it delivered unto him the book of the prophet *Esaias*. It was a roll of parchment on which his prophecy was inscribed, which our Lord unfolded until he came to that part which we, according to the division of our Bible, style the sixty-first chapter. Then he read as follows, *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,* Luke 4. ver. 16, 17. Our Lord read the text, as *Dr. Lightfoot* thinks, in original *Hebrew*, which language was at that time lost among the Jews, and only attained by study. So that hereby a hint was given of his being a *Prophet*, even that *Prophet* which *Moses* spake of, Deut. 18. ver. 18. The reader in the Law and in the Prophets both, had an Interpreter, who

rendered, what was read out of the text into the vulgar tongue. And who sometimes took the liberty to paraphrase upon the text, and did not always keep *verbatim* to it. Our Lord having read, closed the book, and giving it again to the minister, sat down to preach on his text. As he had read it in the Original *Hebrew* the congregation were struck with admiration, and therefore that they might not lose the Sermon he was going to deliver from it, *the eyes of all them that were in the Synagogue were fastened on him.* Having commented upon it, and shewed that it belonged to *Messiah*, he made his application, saying, *This day is this Scripture fulfilled in your ears. All present bare him witness that he was quite just in applying it to the Messiah, and that he was the Person the prophet there spake of; therefore as Jesus went on they wondered at the gracious words which proceeded out of his mouth. And they said, is not this Joseph's Son?* The words which I have read for my text, are spoken by Christ. He says, *And I will tread down the people in mine anger, and make them drunk in my fury, and I will tread down their strength to the earth.* Though I cannot address

you, and say, *This day is this Scripture fulfilled in your ears.* Yet I can say, This Day of Public Fasting and Humiliation, enjoined by authority from the Supreme Magistrate, our Sovereign King George, brings to our remembrance, and is a testimonial that it hath been fulfilling, that it is now fulfilling, and it will go on fulfilling, until it be completed in the destruction of all the enemies of the Lord Jesus, *For he must reign, till he hath put all enemies under his feet,* 1 Cor. 15. v. 25.

It may be expected on such a solemnity as this, that I should give you an account of the Sins of the Times—the State of the Nation, the Judgments of God, which are executed amongst us, and which have been, and are likely to be felt by us in this Isle, in consequence of the Lord God having exercised us with several tremendous fires in various parts of the kingdom, and also by inundations, and losses in cattle, &c. which forebode much affliction. These subjects are I confess very suitable. But as I have preached on every Fast-day, and always in London, since the fresh breaking out of the present war. So many of these things have been taken up,

therefore, I am not willing to go over the same ground, but rather would propose a new subject, not one neither unsuited to the present occasion, but though not before taken up by me in this place, yet I conceive you will find very suitable to direct your thoughts, and fix them on what will be profitable for your minds to be informed of, and be established in. With respect to our national crimes, they are great! they are tremendous! The two reigning and predominant ones are, Adultery and Suicide. The one proves the inordinate lust of the age, the other the infidelity of it. Our Lord styles the generation in which he lived, a sinful and an adulterous generation. No period in England, in London, throughout this Nation, was ever like the present, for lust and adultery—our streets proclaim it, our newspapers record it; self-murder which is every day's news, shews and testifies the reign of and increase of infidelity throughout the land. It seems a certain prognostic, that the Judge is near, even at the doors. I look on the abounding of Adultery amongst the People, a certain evidence, that this

country is given up of God. It reminds me of the following words:—*Woe to the inhabitants of the earth, and of the sea! for the devil is come down into you, having great wrath, because he knoweth he hath but a short time,* Rev. 12. ver. 12. Surely he rages at present, and worketh with energy in the children of disobedience. The Lord speaking of the abominable adulteries among the Jews, says, “*Shall I not visit for these things saith the Lord? shall not my Soul be avenged on such a Nation as this?*” Jer. 5. v. 9. And speaking to the kingdom of Israel he says, “*Yea, woe also unto them when I depart from them,*” Hosea, 9. ver. 12. The words of my text, as I conceive, will be found very suitable to the occasion of our being assembled, “*And I will tread down the People in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.*” They are Christ’s word, and stand connected with the former verses—whilst the truths of God, the Scriptures of Truth, and the Bible in which they are recorded is infallible. Yet the sections, the divisions, the subdivisions of it into chapters and verses, are not so. The former is the revelation of God, which

he from time to time hath been pleased to make known, and given unto his church. The latter hath been the work and labor of learned men, for the use and benefit of the readers of it. Now as no one work of man is perfect, so neither is the division of the Bible into chapters. There was a time when it was not divided as it now is. HUGO CARDINALIS about the year, 1240, being minded to write a Commentary on the Old Testament, divided the Hebrew Bible into shorter sections, and then into subdivisions. These sections are the chapters into which the Bible has ever since been divided after him in the year, 1438. RABBI NATHAN imitated the Cardinal in his division, and instead of distinguishing the partitions made by verses, with capital letters, as the other had done, he did it by periods and numbers, which is the case with us down to the present day. This chapter from whence I have quoted my text should begin at the section, which introduces these words, "*I have set watchmen upon thy walls, oh! Jerusalem, which shall never hold their peace, day nor night:*" But I will begin it at the tenth verse of the former chapter, "*Go through, Go through the Gates; prepare ye the way of*

the people; cast up, cast up the highway; gather out the stones, lift up a standard for the people." The prophet in these words introduces the Lord, as giving commandment for removing all impediments out of the way of his people, and then Jehovah the Father proclaims to the daughter of Zion the coming of her Saviour, "*Behold, the Lord hath proclaimed unto the end of the world.*" Say ye to the daughter of Zion, *Behold, thy salvation cometh; Behold, his reward is with him, and his work before him.*" Although it is common with us to apply this to Christ's first Advent, yet it belongs to his second, and it hath not yet been accomplished, as will fully appear, if what will follow is closely attended unto. It is added, "*and they shall call them The Holy People, The Redeemed of the Lord, and those shall be called sought out, a City not forsaken,*" on this the Prophet hath a vision of an illustrious conqueror, coming from Edom the country of his enemies, from Bozrah the capital of Idumea, with all his garments stained in their blood. This fills him with holy surprise, he breaks out, saying, "*who is this that cometh from Edom? who is this that cometh with dyed garments from*

Bozrah?” He looks on the glorious Personage before him, and the more he looks, the more he is filled with wonder, amazement, and delight. He proceeds to ask further questions, “*who is this that is glorious in his apparel? who is this travelling in the greatness of his strength? To all which Jesus, the conqueror, replies, “ I am he, I, even I, that speak in righteousness; I am he who—am mighty to save.”* The Prophet having had a reply to his questions, is thereby emboldened to put others—*Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat?*” To which Messiah the Prince replieth, “*I have trodden the wine-press alone, and of the people there was—none with me.*” Which words are not expressive of Christ’s passion, as many are inclined to think and apply them. The late most truly excellent Mr. JAMES HERVEY, in his eleven letters to the late Mr. JOHN WESLEY shews, they are not. Indeed it may appear to every common reader, they are not, because it follows, *for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment.*” I can direct you

to, and lead you to a most certain and infallible comment of all this passage, and what follows it, even to our text, and that also. The prophet John, in the 19th chapter of the Revelations quotes these passages, and thus applies them to Christ Jesus :—“ *And I saw Heaven opened, and behold a white Horse; and he that sat on it was called, faithful and true, and in righteousness he doth judge and make war.*” His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood, and his name is called, *The Word of God*; and the armies which were in Heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the Nations; and he shall rule with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture, and on his thigh, a name written, “ *King of Kings, and Lord of Lords,*” Rev. 19. v. 11, 12, 13, 14, 15, 16. If both Prophets are compared together, it will be found, the one foretells, the other

expresses, when the prophecy shall be fulfilled, and upon whom: even upon all the enemies of Christ, and his Church at the battle of Armageddon. But to return to the 63d chapter of Isaiah verse 4: “*For the day of vengeance is in my heart, and the year of my redeemed is come, and I looked and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me, and my fury it upheld me, and I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.*” The whole of this prophecy, the text, and its context, relates to the restoration and conversion of the Jews, with the Triumph of Christ over all his and their enemies, of whom he says—“*And I will tread them in mine anger, and trample them in my fury, and I will bring down their strength to the earth.*” The late disastrous matters in Spain, are a part of the fulfilment of it. In our text, as to the particulars of it, we have.

First,—The Speaker, the Lord Christ, whose name is called, *The Word of God*, and who hath on his vesture, and on his thigh a name written, “*King of Kings and Lord of Lords.*”

Secondly,—His determination to subdue the enemies of his people—“ *And I will tread them in mine anger, and trample them in my fury, and I will bring down their strength to the earth.*”

Thirdly,—The way by which he will effect it, “ *I will bring down their strength to the earth.*” The first particular in our text, is the Speaker, it is the voice of our Lord Jesus Christ, the illustrious Conqueror, whom the Prophet saw coming up from Edom, by which the Jews always understood Rome. It is he whose apparel was glorious, who had dyed all his garments with the blood of his enemies, he having trod the wine-press of the fierceness and wrath of Almighty God. The Speaker is he whose name is called the “ *Word of God;*” it is even he who has on his vesture, and on his thigh a name written, “ *King of Kings, and Lord of Lords.*” But on this day I shall not so strictly attend to every particular head of Discourse, as set forth before you under these general divisions, which I consider as calculated to give you the dealings of Christ at present with us, and the Nations in Europe, and what must befall other Nations and Empires also,

in which I will give such proofs from Scripture as may confirm it. The present war hath been a very distressing one; the late events in Spain and in Portugal have been very mortifying, our national debt cannot but increase, our commercial interest must unavoidably be affected; the enemy strikes at the root of it, as much as in him lies, he aims to cut the very sinews of it; I cannot but conceive in my own mind, but that we are some degrees passed the zenith of our national glory and prosperity. It can be of no great consequence to an old man like myself, who is just going to have the shroud put on, and be nailed up in a coffin, it can be of no personal consequence to me, but I love my country, I feel for it. The present war is quite different from all former ones. It should be considered, that the greatest events of our times, which have and still will, according to prophecy, produce great civil, ecclesiastical, and political changes, is the *French revolution*. An event foretold in the book of the Revelations, with its tremendous effects. An event which hath most fully and openly set forth the great Antichrist, so much spoken of in prophecy, and in the writings of the Lord

and Saviour Jesus Christ. The great earthquake, at the close of the second woe trumpet, is the French revolution in the year 1789; and the third woe trumpet came quickly after, in the year 1792, and we are under it. I will cite the scripture which respects the French revolution:—*And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men, (in the margin it is, names of men) seven thousand, and the remnant were affrighted, and gave glory to the Lord of Heaven,* Rev. 11. ver. 13. Under this earthquake the following atrocities were committed:—There were about 30,000 persons slain in all France, there have been more than that number murdered in the single city of *Lions*, and the neighbourhood; at *Nants* have been murdered 27,000; at *Paris* 150,000; in *La Vendee* 300,000; in short, says Mr. BOSUET, it appears there have been two millions of persons murdered in France since it hath called itself a Republic, among whom are reckoned 250,000 women, 230,000 children, (besides those murdered in the womb) and of christian Priests 24,000. These are some of the effects of this great event. It is amaz-

ing to me the Senate of this nation does not observe the hand of the Lord in all this ; and also that the hand of the Lord is gone out against us ; that all our allies fail us. I am really sorry they would aid, or attempt to assist the Spanish nation, when they must come down. For their case, even their present case is thus most awfully expressed. “ *And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of Heaven because of their sore pains, and repented not of their deeds,* Rev. 16. ver. 10, 11. I cannot but say, I am surprised none of our Bishops give them a full item, that the famous period of 1260 days, spoken of in the Revelations, is drawing to its close. I cannot but think they must be acquainted with the prophecies respecting these very times we live in, and also those which will succeed us, as well as any men in the world. I cannot but think it must be so from reading the writings of their predecessors. It is amazing, in my view of things, they do not drop a hint to both Houses of Parliament, concerning what is written in the books of *Daniel*

and *Revelations*, of things which concern our present times, and the generation that will succeed us; yet so it is, we go on, with an expence of blood and treasure, involving ourselves and successors in miseries and sorrows inexpressible, and all for want; and entirely owing to a neglect of God's most holy word, and for want of attending to God's most holy will, as set forth in prophecy. I do as sincerely love the King, and United Kingdom as any can. Yet it cannot be justified, our taking part to support *Pope*, or *Popery*. It was once said by a prophet of the Lord to a very good King, "*Shouldest thou help the ungodly, and love them that hate the Lord?*" 2 Chron. 19. ver. 2. We had no business in *Spain*. The event has turned out exactly as might have been expected. It is awful, that in our own Kingdom, in our own *London*, *Popery* is increasing. You cannot go into the *Popish Chappels* but you will find them as full as our *Meeting Places*. They have had the imprudence to say, they have increased under the present reign, more than for years before. Is not this awful? Is it not most alarming? Even whilst Christ is evidently pulling down *Popery*

on the Continent, it should be helped by us. He says, *And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.* And he will fulfil his word, read the 34th chapter of this prophecy, consider what the Lord there says concerning his judgments on *Edom*. The Jews understood by it, *Rome*. It will comprehend all the enemies of Christ. All these will be accomplished. The Lord hath closed it with full proof, *it shall be so*. More dreadful things cannot be accomplished; yet he says, *seek ye out of the book of the Lord, and read; no one of these shall fail, none shall want her mate for my mouth it hath commanded, and his spirit it hath gathered them. And he hath cast the lot for them, and his hand hath divided unto them by line: they shall possess it for ever, from generation to generation they shall dwell therein.* As Christ is the speaker in our text, so he speaks, secondly of his determination to subdue the enemies of his people, *and I will tread them in mine anger, and trample them in my fury, and I will bring down their strength to the earth.*

Beloved, we are under the sounding of the

seventh Trumpet, with which is connected seven vials, in which is filled up the wrath of God. The powering them out, is begun. We are it is probable under the fifth. The period of 1260 days or years is fast approaching, and the following events will most assuredly take place, because the mouth of the Lord hath spoken it. Popery and Mahometanism will be destroyed. The Jews will be restored to their own land, and be turned to the Lord, and Christ will reign throughout the earth, *there shall be one Lord, and his name shall be one.* To prepare for these things, the wrath of the Lord of Hosts will be poured out upon the nations, which will make way for the full accomplishment of all his great and vast designs concerning his antient people the Jews.

MR. GEORGE STANLY FABER, Vicar of Stocton upon Tees, a dignified clergyman of the Church of England, has favoured the world with a dissertation on the *Prophecies, that have been fulfilled, are now fulfilling, and will hereafter be fulfilled, relative to the great period of 1260 years, the Papal and Mahometanism apostacies, the tyrannical reign of Antichrist, or the infidel power; and the*

restoration of the Jews. Since which he has set forth, a general and connected view of the prophecies relative to the *conversion, restoration, union, and future glory of the Houses of Judah and Israel, the progress and final overthrow of the Antichristian Confederacy in the land of Palestine; and the ultimate, general diffusion of Christianity.* It seems to me, he hath the clearest view of these subjects of any, and beyond any, who went before him. He corrects with great exactness, the mistakes which the truly and venerable Mr. MEDE, and Dr. NEWTON, have made. His modesty is such that none can be offended. His observations on some things are altogether new; he considers the King, spoken of in the eleventh chapter of *Daniel*, to be the present *Bonaparte*. He styles him, and the French nation by the titles of the *wilful King, the infidel King, the infidel nation.* The books on revolutionary France, to be the long predicted Antichrist, &c. this infidel nation joined to this infidel King; he shews how this great Antichrist was manifest since the revolution in France. I may ask, *is there any evil in the city, and the Lord hath not done it?* He hath made the

earth by his *power*, he hath established the world by his *wisdom*, and stretched out the Heavens by his *discretion*. He hath fore-ordained whatsoever shall come to pass; he declareth the end from the beginning, and from ancient times the things which are not yet done, *saying, my counsel shall stand, and I will do all my pleasure*. In the book of *Daniel* we have an account of the rise and fall of the four great empires, the *Babylonian*, the *Persian*, the *Macedonian* and *Roman*, of the future restoration of the Jews; and his prophecy reaches down to the consummation of all things. In the revelation given to the prophet *John*, which concludes the canon of scripture, we have a continuation of *Daniel's* prophecy, and many things in it are most assuredly accomplishing in our day. The rise of *Mahomet*, and the *Pope* of *Rome*, the curse they would be of to mankind, with their continuance and downfall, are very expressly mentioned, it is generally supposed the 1260 years are to be considered as beginning with the year 666; if so, they must cease by 1866, so that some of the present generation are likely to see great and wonderful things take place. We live

under the promises which fully assure the Church of the living God, that the Jews will be called, that they will be a great Nation, that the gospel will go forth so fully from them, that the whole earth will be enlightened with the glory of it. So that *all nations shall fall down before the Lord and conqueror Jesus, all Kingdoms shall serve him, he shall be one Lord and his name shall be one.* And beloved his Kingdom is begun. He is going forth in his glorious Majesty. He hath begun to display his power. He hath declared his right and authority. He hath begun his Kingdom on earth. He spoke by his servant *Haggai*, and said, *thus saith the Lord of Hosts, for yet once it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land.* Is not this eminently and evidently the case now? what shakings have there been, and are there still, throughout all the States, and Kingdoms of Christendom? Such as threaten to root, and pluck them up for ever, as it respects their present forms and modes of government. We in this *Isle* have not been without our shakings, the last year was the most tremendous, as it respects continental war, this land ever experienced. As for

further events, which cannot but take place, because the mouth of the Lord hath spoken it, in them lies the entire subversion of Popery, and Mahometanism, with the Kingdoms which they inherit; the Jews will receive and enjoy a national salvation, and restoration to their own land, the land of *Judea*. The gospel will have an universal spread. *A nation will be born at once. The knowledge of the Lord will cover the earth as the waters cover the sea.* The prophet Isaiah says, *moreover the light of the moon will be as the light of the sun, and the light of the sun shall be seven-fold as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.* It is computed the present number of Jews, amount to 3,000,000, one of which lives in the *Turkish Empire*, 300,000 in *Persia, India, and China*, and 1,700,000 in *Africa, and Europe*. Except in *Portugal and Spain*, their condition is now generally tolerable. In or about A. D. 1866, or 2016 we expect their call. To make way for their return to their own land, these present events are, and will be continued. The Lord saith I will *overturn, overturn, overturn it, until he come whose*

right it is, and will give it him, Esek. 21. ver. 27. In the book of *Daniel*, in his vision of the four great Monarchies, we have the will of God opened. It is there expressly declared thus;—*And the Kingdom and Dominion, and the greatness of the Kingdom under the whole Heaven, shall be given to the people of the saints of the most high, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve, and obey him, Dan. 7. ver. 27.* By the people and saints of the most high, I apprehend the Jews are to be understood. The Lord Jesus Christ is King of Kings. He is King in Heaven and will be acknowledged to be King on Earth. His Kingdom ruleth over all. But before all this will be the days of vengeance, to punish the inhabitants of the World for their iniquity, and they are already begun. Five of the vials prepared for this purpose are it is probable poured out. If so, then there remains but two, one of which will be poured out on the Turkish Empire, which event seems to be fast approaching. The succeeding one, which is the seventh, will fall upon all the enemies of Christ, his church, and people. Our present evils as a nation are great. What will be our case

before the close of them must be left with God. And I would ask what is it to us, who is the minister of God's wrath upon the Nations? we must leave it with the Lord. The present *Bonaparte* is most undoubtedly a severe scourge to the nations in Europe. It seems as though he said and thought in his heart, he, and the Emperor of *Russia* would jointly divide them. He is most certainly raised up by the Lord to punish the Inhabitants of the world for their iniquities. He is doing the Lord's work. He is performing the counsel of his will. Yet he knows it not. His infidelity, together with the infidelity of the French nation, will most effectually pull down and swallow up Popery. It is most probable he will also pull down the Turkish empire. And these two are stumbling blocks in the way of the Jews' conversion, which being removed, it is very probable he will thus eventually make way for the restoration of the Jews back to their own land. And surely he who rules in the army of Heaven, who doth whatsoever seemeth good in his sight, and worketh all things after the counsel of his own will, hath a right to govern. When we consider what is written, in what we

commonly call the Lord's prayer, which some of us were taught the use of, even from our very childhood, *thy kingdom come, thy will be done in earth, as it is in heaven, we must be still, let the Lord make use of what instrument he may. Be it Nebuchadnezzar, Cyrus, Alexander, Bonaparte, or any other.* When we use the words before mentioned, it should lead us back to the 7th of Daniel as the first ground thereof. The prophet saith, *I saw in the night visions, and behold, one like the Son of man came with the clouds of Heaven, and came to the ancient of days, and they brought him near before him; and there was given him dominion, and glory; and a kingdom that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed,* verses 13, 14.

The seventh angel in the Revelation, hath sounded his trumpet, under which all this will be accomplished. On his sounding it, there were great voices in Heaven, saying, *the Kingdoms of this world are become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever, Rev. 11.*

ver. 15. As he is going forth with his sword upon his thigh, and most mighty, his arrows are sharp in the hearts of his enemies, and they will be sharper still. He will execute his determination against all flesh; and fulfil all his will. He speaks to this import in the text. *And I will tread them in mine anger, and trample them in my fury.* Surely this hath in part been most awfully accomplished. Since the revolution in France what torrents of blood have been shed! the very hearing of it is most solemnly awful. The massacres in revolutionary France, the wars on the Continent, it seems that by them the land has been literally *soaked with blood, and the dust, made fat with fatness*. Yet all this is but a pledge of what is to come. It is but as the harvest to the vintage, when *blood will come out of the wine-press, even unto the horses' bridles by the space of a thousand, and six hundred furlongs*, Rev. 14, ver. 20.

I come thirdly to shew the way whereby all this will be effected. Christ says, *and I will bring down their strength to the earth.*

It may not be improper to observe how this is plainly set before us in John's prophecy,

which is a continuation of *Daniel's*. When our Lord Jesus was raised from the dead, he was then declared King by Jehovah the Father, who raised him to his throne. Yet have I set my king upon my holy hill of Zion. On which Messiah says, *I will declare the decree: the Lord hath said unto me, Thou art my son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel,* Psalm 2. ver. 6, 7, 8, 9. In the 6th chapter of the Revelation an account is given of Christ's going forth to take the kingdom given to himself. It was in the hands of his enemies, but he as the lion of the tribe of Judah must be the conqueror. He is King in Heaven, he will be King on Earth too, and he being the Prince of Peace, he goes forth as such. But he being rejected, and his authority trampled on, he goes forth as King of Nations, and by the execution of his wrath on his enemies throughout the Roman empire, *he brings down their strength to the earth.* This was effected by seven seals, spoken of

in the 5th chapter of the Revelation of John, which are opened, and executed in the 6th chapter, our divine Lord is set forth in the former chapter, as exalted on his Mediatorial Throne. In the next chapter, he goes forth to conquer the Roman Empire, and win it to himself. This is set forth in a visionary way under the six seals. These are opened in succession. At their opening, the prophet is called upon to pay attention, which he does. Christ opens the seals. This he doth as Zion's King. The first being opened, John saw a *white horse*, on which *one sat*, having a *crown on his head*, a *bow in his hand*, and he went forth conquering unto conquer, Rev. 6. ver. 2. This was a representation of Christ. His victories were symbolized by the white horse on which he sat. The bow expressed his sending the gospel throughout the whole Roman Empire, by the preaching of the Apostles. And also, that he would be an almighty conqueror. Thus a foundation was laid for overturning all the Pagan worship throughout that vast empire, then styled the *whole world*. The gospel not being received, but persecution being every where raised against it, and the Lord's people for professing it, and

cleaving to him with full purpose of heart, the succeeding seals as they go on to be opened, bring judgments upon the empire. The Lord Jesus visits his enemies in his wrath, and afflicts them in his sore displeasure. The second seal is opened. *And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another, and there was given unto him a great sword,* Rev. 6. ver. 4. This was expressive of the Judgments which were to be, and have been exercised on the empire for their rejection of Christ, and on account of the persecutions raised against his saints. It shewed and was symbolical of the civil wars, and others, which gave a fatal shock to the empire. The wars, during the period of the second seal, were most tremendous. The third seal being opened, *I beheld, saith John, and lo, a black horse; and he that sat on him had a pair of ballances in his hand. And I heard a voice in the midst of the four living creatures say, a measure of wheat for a penny and three measures of barley for a penny; and see thou hurt not the oil and the wine,* Rev. 6. ver. 5, 6. The black horse was a symbol of famine. It

shewed the calamities of famine, and scarcity which would fall on the common people. The rich would be as yet exempt from them. The oil and the wine, superfluities would not be effected. The fourth seal, being opened, *a pale horse, and his name that sat on him was Death, and hell followed with him,* was seen by the Apostle, *and power was given unto them, over the fourth part of the Earth,* Rev. 6. ver. 8. So it was exactly suited to all these representations, that under the period of time answerable to this seal, God let forth all his sore judgments unto the empire of famine, pestilence, and the sword. There was a famine which was felt throughout the whole empire. A pestilence which raged for fifteen years, civil war. Thirty tyrants started up at one time. And wild beasts of prey were let loose by the Lord, which consumed numbers. So here the Lord's power was eminently put forth *in treading down their strength to the Earth.* The fifth seal being opened, represents the tremendous martyrdoms which were executed by Rome Papal upon the saints of the most high. Their blood calls for, and brings down vengeance on the empire, so that upon opening the sixth seal,

there was a great earthquake, which signified a concussion of the ecclesiastical and political state and form of the Pagan worship, and government, which is set forth and expressed thus:—*And lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood. And the stars of Heaven fell unto the Earth, even as a figtree casteth her untimely figs when she is shaken of a mighty wind. And the Heaven departed as a scrole when it is rolled together, and every mountain and Island were removed out of their places. And the Kings of the Earth, and the great men, and the rich men, and every bond man, and every free man, hid themselves in the dens, and in the rocks of the mountains, and said to the mountains, and rocks fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come and who shall be able to stand,* Rev. 6. ver. 12, 13, 14, 15, 16, 17.

All which received its accomplishment about 300 years after Christ's coronation in Heaven. *Constantine the great* overcoming his enemies in battle, was seated on the imperial throne. He espousing the cause of

Christianity in the empire, wrought such a change, as for Paganism to be entirely set aside under its past form. And the political frame, and form of the empire were so completely altered, as most exactly to suit the symbols here given to express it by. As to opening of the seventh seal *there was silence in Heaven, about the space of half an hour,* Rev. 8. ver 1, which is expressive of some small respite, the Church of God had from outward persecution and distress. By it was predicted the conversion of the Roman empire in the days of *Constantine*, the downfall of Paganism, and the tranquillity, the Church enjoyed for a season, from her manifold troubles and persecutions. The year 313, was marked by the famous edict of Constantine in favour of Christianity. But the peace of the empire soon began to be broken by the incurtions of the northern barbarians; about the year 321, and 323, as a variety of heresies sprung up and abounded, therefore an angel took the censer and filled it with fire of the altar, and cast into the Earth, all which was symbolical of divine wrath. And upon this there were voices, and thunderings, and lightnings, and an earthquake, ver. 4.

As the Roman empire when Pagan, under its emperors had been soaked with the blood of saints. So the Lord sets upon the ruin of it, especially as his worship and truths began to be corrupted, and good reason there was for it, seeing after *Constantine* wore the imperial purple the Church of God was plagued, and almost corrupted with heresy and will worship. Under, therefore the sounding of the four trumpets spoken of in the 8th chapter, we have the total subversion of the empire in its ancient splendour and glory. The prophet says, and I saw the seven angels which stood before God, and to them were given seven trumpets, ver. 2. The period of the silence in Heaven, describes the affairs of the church, and empire, from about the year 323, to 395. The first angel sounded in the year 395. The whole number of trumpets are seven, four of which fall upon the Roman empire, and brings it down entirely in its ancient form and glory. The other three are styled woe trumpets, and they concern the famous 1260 years.—*The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the Earth, and the third part of the trees were burnt up. At the sounding it, the northern nations fell*

upon the empire. The Goths and Vandals, under Alaric, Radagasius, Generic, and Attila brought great desolation on the western part of the empire. In the year 441, Attila invaded the eastern part of the empire, though the Emperor of Constantinople concluded a peace with him in the year 446, yet in the year 450 he threatened alike both the east and west. He boasted that grass never grew on the spot where his horse had trod. He died in the Year 453. *And the second angel sounded, and as it were a great mountain burning with fire, was cast into the sea : and the third part of the sea became blood : and the third part of the creatures which were in the sea and had life, died ; and the third part of the ships were destroyed,* chap. 8. ver. 8, 9. In the year 455, Genseric King of the Vandals sailed from *Africa*, and suddenly landed at the mouth of the Tiber, the miseries brought upon the Romans and empire, were such as completely answered to the prophetic description. It lasted about the space of twenty years and then the power of Rome completely expired under Augustulus. *And the third angel sounded, and there fell a great star from Heaven, burning as it were a lamp, and it fell upon the third part of the*

rivers, and upon the fountains of water, and the name of the star is called wormwood; and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter, ver. 10, 11. Which prophecy expressed the extinction of the line of the western Cesars in the person of Augustulus. Which was in the year 476. Augustulus was deposed by Odacer King of the Heruli, who put an end to the very name of the western empire, and caused himself to be proclaimed King of Italy. The bloodshed, the discords, the deposing the Emperor, are all very lively set forth, in the symbolic language of the prophecy. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise, ver. 12, which was to express the Roman empire undergoing an eclipse of its power, and splendour, by the downfall of it in the west, thus our Lord trod down their strength to the earth. Yet when all this is done, the prophet heard an angel flying through the midst of Heaven, saying with a

loud voice, *woe, woe, woe to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!* to sum up all then; the first four of the apocalyptic trumpets are sounded. By them our Lord executed the good pleasure of his will. As the first four trumpets describe the removal of the western imperial dignity of Rome, whereby way was made for the appearance of the *Man of Sin*, so the three following styled *woe trumpets*, because they are ushered in with *woe, woe, woe*, shew the great two-fold apostacy in the east and west, by the Pope and Mahomet, and the final destruction of them both, with all cleaving to them at the battle of Armageddon. About the year, 606, the first of the woe trumpets began its sounding. Out of the bottomless pit which was then opened, a star which had fallen from Heaven, let out a vast swarm of locusts, with their leader *appolyon* at their head. Their commissions was given with restriction. Their time limited to five prophetic months, or 150 natural days. The fallen star is supposed to be Mahomet, or the Pope, or the apostate Nestorian Monk, Sergius, or Baherid, who assisted Mahomet

in forging his impostures, and infused into it all the Antichristian venom of his own sect. Mahometanism and Popery are two as great evils as were ever hatched in hell, or ever were on earth. The Lord Jesus has been kept out of his throne by these. He hath prepared seven vials of wrath for their destruction. In the year 606, Mahomet retired to his cave. He emerged from his solitude about the year 609. In the year 612 he assumed the prophetic office, and resolved to impart to his family the light of divine truth. In the same year, he and his disciples, Apollyon, and his locusts issued from the bottomless pit, which the fallen star *Sergius*, had been the instrument of opening. The Saracens are symbolical locusts. They were let loose as the messengers of God's wrath. They are most accurately described in the prophecy concerning them, Rev. 9. vers. 2, 3, 4, 5, 6, 7, 8, 9, 10. They were to torment five months, that is, 150 years, which expired in the year 762. When the caliph, *Almansor*, built Bagdad, and called it the *City of Peace*. At this season the Saracens ceased from their locust devastations. One *woe*, saith the prophet, ver. 12, is past. The first woe trumpet

ended in the year of our Lord 762. The Pope of Rome who rose out of the bottomless pit, arose about the same time with the false prophet in the east, hence it hath been commonly said, they will fall nearly together. The sixth angel sounds his trumpet, Rev. 9. ver. 13, and a command is given, to loose the four angels which were bound in the great river *Euphrates*, prepared to slay the *third part of men, for an hour, and a day, and a month, and a year.* This respects the Turks and their coming into *Europe*. These liberated from their confinement, the four Sultans issued forth, at the head of the two hundred thousand, thousand horsemen. These warriors appeared to the prophet, to *wear breast plates of fire, and jacinth, and brimstone.* And from the Lion like heads of their horses, seemed to proceed *fire, and smoke, and brimstone.*

The four angels in the prophecy, were the four sultans of the Turks. Their capitals were, *Bagdad, Damascus, Aleppo, and Iconium.* At the latter end of the thirteenth century, then the four angels according to this prophecy were let loose, thus the second woe trumpet began. The space of time

allotted for the Turks for this great enterprize is 391 years, and 15 days. *Orthogrul*, dying in the year 1288 was succeeded by his son *Othman*, who in the year 1299 founded a new empire, composed of the remains of the four Turkish Sultanies. The Turks under *Orthogrul* gained their first victory over the Greek empire in the year 1281 by the conquest of *Cuthai*. In the year 1357 they crossed over into Europe. In the year 1453 they took *Constantinople*, and the remaining provinces of the empire soon followed the fate of the capital. In the year 1669 they made themselves masters of *Crete*. And in the year 1672 they wrested *Cameniece*, their last conquest from the Poles. If now we compute 391 years from the year 1281 they will bring us down exactly to the year 1672. So exactly does the prediction and event agree, that Bishop Newton remarks, “if more accurate, and authentic histories of the *Ottomans* were brought to light, and we knew the very day wherein *Cuthai* was taken, as certainly as we know wherein *Cameniece* was taken, the like exactness might also be found in the fifteen days.”—Since the times of their last conquest, the *Turks* have had

various wars with the European powers and with various success. But they have never made any fresh territorial acquisitions, and in all probability never will. The church of Rome was at its height under all this period. So exactly was every part fulfilled, notwithstanding all these wasting calamities, *the rest of the men that were not killed by these plagues, repented not of the works, of their hands, that they should not worship devils, and idols of gold and silver, and brass, and stone, and wood, which neither can see, nor hear, nor walk, neither repented they of their murders, nor of their sorceries, nor of there fornications, nor of their thefts, Rev. 9, 20, 21.* I have quoted all the dates from Mr. FABER. I aim to give the reader some general idea, how fast approaching the time is for the further accomplishment of the prophecies. And from the precise and punctual accomplishment of the past, he may see sufficient reason to conclude the accomplishment of the whole. The second woe trumpet terminated with a great earthquake in the west, which shook down a tenth part of the Roman city. Then we are informed, that the second woe is past, Rev. 11. ver. 14. Under the sixth trumpet

which is now finished, the last event comprehended under it, was the slaying of the witness, which according to some was in the year 1547, and the earthquake, and the fall of the tenth part of the great city, was in the year 1789, on this *the second woe is past, and behold the third woe cometh quickly*. The seventh angel hath sounded. About three years after the earthquake which had thrown down the French tenth part of the Roman city I conceive says Mr. FABER, the third woe trumpet to have begun. On the 12th august, 1792, the infidel King exalted himself above all law. On the 26th of the same month he exalted himself, says Mr. FABER, above all religion. There are seven vials connected with this trumpet, and they are filled with the wrath of God.—These more or less affect the east and west, under them the Lord will bring evil upon all flesh, and thus Jesus will bring down their strength to the earth. These have already begun to be poured out; under them is comprehended the harvest, and the vintage of God's wrath. The harvest is past, the three first vials relate to the French revolution describing says Mr. FABER, at once the principles upon which it was founded, and

the miseries both internal and external which it has produced. This tremendous revolution, which more or less has effected the whole Roman empire, I conceive, says he, to be the first period of the third woe trumpet which the prophet describes under the image of an harvest, not of mercy, but of God's wrath against nations. He conceives between the harvest and the vintage there will be a pause, so that the fourth, fifth, and sixth vials will be the intermediate space between the harvest, and the vintage. I conceive we are under the fifth vial. The sixth is fast approaching. It will be the destruction of the Turkish empire. When it takes place, then way will be made for the restoration of the Jews.—The last vial which is the seventh comprehends the termination of the 1260 years and comprehends the vintage. Thus our Lord will bring down the strength of the nations, be they who they may, which oppose him, and his people, to the earth. By which I here mean the Jews. We ought to love them as the ancient people of God, and pray for their conversion. Their predecessors did for our's.—They kept the scriptures of the Old Testament for us. It was from them we

received it. We now keep the New Testament for them. The continuance of the Jews, their being kept distinct from all others, is nothing short of a standing miracle. None even were more severely visited by the Lord for sin. None exhibit a more solemn instance of the deplorable case of being deserters of Christ. Their unbelieving predecessors cried out concerning Christ, *his blood be on us, and on our children*, and so it is to this very moment. No people have ever been more persecuted, after manifold confiscations of goods, banishment, and bloody massacres, they were finally expelled England, by King Edward, A. D. 1291,—to the number of 160,000. Edward permitted them to transport their substance to France, but their in his dominions, he confiscated it for himself, that most of them perished through want.

After several banishments, and massacres they were A. D. 1300, finally expelled out of France. About A. D. 1492, the Spaniards banished six or eight hundred of them. Most of these perished through shipwreck, or through the inhumanity of the Africans.—Many of their carcasses lay unburied, between

A. D. 1663 and 1666, scarce any of them were left alive in the Persian empire. To save their lives or wealth, many of them have from age to age pretended to embrace the Romish Idolatry. Perhaps at present, sixteen or twenty thousand of them are professed Papists, in Portugal, and Spain, and not a few of them in clerical orders, so says BROWN in his introduction to his self interpreting bible. When the sixth angel shall pour out his vial on the great river *Euphrates*, then a way will be prepared for them to return to their own land. We shall see no good times till they are called. We are almost come to the close of the Sardinian church state. The next will be the *Philadelphian*, to which Christ says, "*Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth, Rev. 3. ver 10.*" And as the prophet saw three unclean spirits *come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, spirits of devils, working miracles, which go forth to the Kings of the earth, and of the whole world, to gather them*

to the battle of that great day of God Almighty, Rev. 16. ver. 13, 14. As this is yet unaccomplished, and when it is to be accomplished, it will be too much overlooked, therefore our divine Lord gives his watch word. Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. It follows: And he gathered them together into a place called in the Hebrew Tongue, Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of Heaven, from the throne, saying it is done. And there were voices, and thunders, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell, and great Babylon came in to remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away and the mountains were not found. And there fell upon men a great hail out of Heaven, every stone about the weight of a talent, and men blasphemed God because of the plague of hail, for the plague thereof was exceeding great, Rev. 16,

17, 18, 19, 20, 21. You may easily perceive there are judgments which remain to be accomplished on the enemies of Christ, which all we have read, seen, or heard of are as nothing. Yet our own times exhibit miseries beyond what our predecessors knew any thing of. To be very brief Turkey must fall. It will be annihilated as an empire before the Jews are called. There will be a grand division of the Papal kingdoms, before all is concluded at the battle of *Armageddon*. The seventh vial is the vial consummation. The vintage is the last event of the little book in the angel's hand, in the 10th chapter of the Revelation, and the book, is the 11th, 12th, and 13th chapters of the Revelation. In point of chronology all these chapters run parallel to each other, relating severally, though with some variety of circumstances to the same period, and the same events, so as to form jointly a complete history of the western apostacy, and of all the principal actors therein. The time spoken of is Antichristian time, which is all to be finished under the sounding of the present trumpet. The book in the hand of the angel, extends through the whole 1260 years, and the last

vial is poured out at the expiration of that period. BISHOP NEWTON observes, that as the seventh seal, and the seventh trumpet contained more particulars, than any of the former *seals*, and former *trumpets*, so the *seventh vial* contains more than any of the *former vials*. Three important events are comprehended under it. 1st. The earthquake, by which the great city is divided into three parts. 2d. The overthrow of *Babylon*. 3d. The battle of *Armageddon*.

The 17th, 18th, and 19th chapters of the Revelation, all belong to the last vial, and are but enlargements on it. The earthquake by which the great city is to be divided into three parts, signifies some very great revolution by which the Latin empire shall be divided into three Sovereignities. The fall of the spiritual *Babylon*, is not to take place, till the end of 1260 years, with the fall of the church of Rome, will follow the fall of the whole Roman empire. Gathered to the battle of the great day of God Almighty, *the kings of the earth shall make war with the Lamb, and the Lamb shall overcome them; for he is King of Kings and Lord of Lords, and they that are with him are called, and*

chosen and faithful, Rev. 17. ver. 14. Thus our Lord and conqueror Jesus will rule the nations, his enemies, with a rod of iron, and dash them in pieces like a potter's vessel! But having thus far proceeded, and filled up the division of my text, in which we have had full proof, that Christ will tread down the people in his anger, and make them drunk in his fury, and will bring down their strength to the earth; I will endeavour to give you some account of the future call and conversion of the Jews. It is indeed wonderful however it can be, every thing in the eye of sense by reason seems against it. But so it must, and will be, because the mouth of the Lord hath spoken it. The Apostle Paul introduces the subject thus. I would not have you ignorant of this mystery, lest ye should be wise in your own conceit, that blindness in part hath happened to *Israel*, until the fulness of the gentiles be come in. Then he declares the salvation of them thus: and so all *Israel* shall be saved. He quotes one, and but one scripture to prove his assertion. As it is written; there shall come out of *Zion* the deliverer, and shall turn away ungodliness from *Jacob*. For this is my

covenant unto them, *when I shall take away their sins*, Rom. 11. ver. 25, 26, 27.—It is transcribed out of Isaiah, but not exactly as it stands there. The prophets' words are, and the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord, as for me this is my covenant with them saith the Lord; *my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of thy mouth of thy seed's seed saith the Lord, from henceforth and for ever*, Isaiah 49. ver. 20, 21. This will be both a spiritual and a national salvation. It will be the salvation of them literally, so as for them to inherit the land of Judea, and be planted on the mountains of Israel.

I will give some scriptural account of this, our Lord in a prophecy uttered by him on the Tuesday which went immediately before his death, says, verily I say unto you, this generation shall not pass, till all these things be fulfilled. But "*Mather* says, the word generation here is the same word which is rendered nation in the following passage of the Phillippians, chap. 2. ver. 15. "That

ye may be blameless and harmless, the sons, of *God* without rebuke, in the midst of a crooked and perverse *Nation*, among whom ye shine as lights in the world." Mr. MEDE and other learned men, say the same, viz.— That the word properly rendered, would be *Nation*, verily I say unto you, this *Nation* shall not pass away. Heaven and Earth shall pass away but my word shall not pass way. Indeed this is what the Lord saith in the prophecy of Jeremiah on this very same subject; *thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is his name. If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a Nation before me for ever. Thus saith the Lord, if Heaven above can be measured, and the foundations of the earth searched out beneath I will cast off all the seed of Israel, for all that they have done saith the Lord, Jer. 31, ver. 35, 36, 37.* It hath been declared by the Psalmist, the Lord hath chosen *Jacob* for himself, and *Israel* for his peculiar treasure, and *Jehovah* chose out and called *Abraham*,

and gave him the promise that *Messiah* should proceed from him, and said unto him, I will establish my covenant between me and thee, and thy seed after thee, and I will give unto thee, and unto thy seed after thee, all the land of *Canaan* for an everlasting possession, and I will be their *God*. I will be a *God* unto thee, and to thy seed after thee, &c. Gen. 17. ver. 7, 8. So they were thus declared to be the Lord's. The promise of Christ was given unto them. *Messiah* was to be of them. This was their chiefest glory. To whom pertaineth the adoption, and the glory, and the covenant, and the giving of the law, and the service of *God*, and the promises whose are the Father's; and of whom as concerning the flesh *Christ* came, who is over all, *God* blessed for ever, Amen, Rom. 9. ver. 45. And like as the eye of all the surrounding Nations was on them in consequence of what the Lord had wrought on their behalf, in bringing them out of Egypt, leading them through the deserts of Arabia: going before them in a cloud by day, and fire by night, in conducting them into the land of *Canaan*, and there establishing them as a people for a season: and the promise of

Christ, led them so far as truly taught of the holy spirit, to look and long for his coming in the flesh: so what the Lord will do for them as a people and as a Nation, in the last days, will fill all the nation of the earth with astonishment. And like as the one grand promise, which was their security that they should be kept a distinct people, was Christ's incarnation, that he *should be the seed of David according to the flesh*, so their being kept to the present moment a distinct people, is an outward evidence of the Lord's promise concerning their future calling, and national glory, which will be fully accomplished in the Lord's time and way. We are drawing on fast to the close of the 1260 years. At or about their expiration, the Jews restoration will begin.— Although they are now sifted like as corn is sifted in a sieve, yet there shall not a grain fall to the earth. I will endeavour to give you a general account of their restoration, conversion, and return to their own land. Afterwards some scriptures shall be added to confirm it. The present dispensations on the continent, and various parts of Europe, are preparatory to most glorious

times, and seasons of refreshment from the presence of the Lord. God will yet work wonders throughout the world, such as shall surpass all his past dispensations. So that they will not be mentioned and come into mind. Our *Jesus* laid the foundation of it in his life, and death. He gave a shadow of it on the day of pentecost, and in the conversion of *Saul of Tarsus*, but the full glory of it will be displayed in the salvation of the Jews, in the latter day glory. The Jews will be saved spiritually and nationally. All impediments will be removed out of their way. They will return to their own land. The Lord God will work miracles on their behalf. He will confound all their enemies. He will visibly appear in the open region of the air. Every eye shall see him. They shall look on him whom they pierced. They shall return to their own land. Jerusalem will be built. A temple to the Lord of Hosts will be erected. The gospel shall proceed from them, and the whole earth shall be enlightened with its glory. Thus the Lord will make them an eternal excellency, a joy of many generations. But before this, there will be such distress as is inconceivable. Antichrist will prevail. His

power will increase. His conquests will be great. Yet he shall come to his end, and none shall help him. When the Ottoman empire is overthrown, and the great confederacy of Antichrist completed, which will consist, says, Mr FABER “of the Roman beast under his last or carlorryingian head, the false phrophet, or the ecclesiastical power of the Papacy, and the subordinate vassal kings of the Latin empire.” When Antichristian France, with *Bonaparte*, or whomsoever may be his successor, have carried all their designs into execution, and Judea and Egypt fall into their hands, it seems probable, they not knowing well what to do with so much teritory, will willingly give leave for the Jews, the ancient proprietors of *Judea*, to return unto it, and freely possess it. And when they first return they will be in their sins. At or about the same time, it is conjectured, the Lord will convert the tribe of Judah, and bless them with the true knowledge of Christ. They will by means of some maritime power be conveyed to *Judea*. *Bonaparte* will at the same time be in Egypt, who being informed of this, will go forth out of Egypt with great rage. He will enter into Palestine.

He will plant his tabernacle between the seas, that is, the dead Sea, and the Mediterranean Sea. He will vent his rage on the Jews, in *Jerusalem*, the city shall be taken, the houses rifled, the women ravished, and half the city shall go into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord Jesus Christ, suddenly, unexpectedly, and personally appear, just as he did to *Saul of Tarsus*, which will be the means of the conversion of the Jews. Then he will go forth against his, and their enemies. Then at *Megiddo* a city about twelve miles from *Jerusalem*, will the decisive battle be fought when Antichrist will be finally destroyed. And a part of the enemies' army being preserved, will be scattered over all the habitable globe to tell of the wonders done in the land of Judea. This will be the means of bringing from all parts, the remains of the scattered Jews. And they being finally gathered, converted, and united as one distinct people, there will be a diffusion of gospel light and knowledge, so that the earth shall be filled with the knowledge of the Lord, as the waters cover the sea. There will also be such an effusion of grace and holi-

ness, *that there will be on the bells of the horses holiness unto the Lord; and the pots of the Lord's House shall be like the bowls before the Alter, &c.* Then there shall be an universal spread of the gospel. Peace shall be restored to the inhabitants of the earth. The nation shall learn war no more, every one shall set under his own vine, and under his own fig-tree, none daring to make him afraid.— This is a very pleasing subject, I thought it would be best to give you one general prospect, without any proof, and then open it with such as may serve to increase your apprehensions and faith therein. We are not to expect a large account of these things. Such as require this, cannot profit themselves more, than by reading Mr. BICHENO, and Mr. FABER's works on these subjects. As it respects the call of the Jews, the time when, and the distress which will then be, *Daniel* gives it thus; *and at that time shall Michael stand up, the great Prince which standeth up for the children of thy people: and there shall be a time of trouble, such as never was since there was a Nation even to that same time: and at that time thy people shall be delivered, every one that*

shall be found written in the book. As to the precise time it shall be at the close of a time, times, and half a time; which is 1260 years. When God will cease the scattering of his holy people. At this period they will begin to be restored. The prophets *Isaiah, Jeremiah, Ezekiel, Joel, Micah, Zechariah,* and I might have said, yea, and all the prophets, have likewise born their testimony hereof. I think it will be greatly for the reader's advantage, and save me much trouble, if I quote from Mr. FABER, his general account of this, as it contains all I can possibly wish for on this part of the subject.

Isaiah speaks of the dispersion of the Jews, of their restoration, of their triumph at their restoration; of the certainty of it; of the drying up Euphrates, and the river Nile, and of the glory of the church in the latter day, see and read these chapters, viz. 11, 17, 18, 19, 24, 25, 26, 27. The prophet *Jeremiah* speaks of the general restoration of Judah and Israel, with the certainty thereof chap. 30, 31. *Ezekiel* speaks of the restoration and conversion of the Jews, in his 11th chapter of the conversion of Judah and Israel: of the conversion of the Gentiles:

of *Jerusalem* as the head of all the churches, though not by the Mosaical covenant, chap. 16. He also speaks of their restoration partly in a converted, and partly in an unconverted state: of the political revival and restoration, and final union of Israel and Judah, with the overthrow of Gog, and Magog, chapters 34, 35, 37, 38, 39. *Daniel* and *John* give a descriptive character of the powers that will compose the Antichristian state and confederacy, the progress of Antichrist to Palestine, his overthrow there; the restoration of Judah at the close of 1260 years. See *Daniel*, 2, 7, 9; *Rev.* 13, 16, 18. *Hosea* speaks of the restoration of Israel: of their political revival, &c.

Joel in his prophecy speaks of the irruption of Antichrist into *Palestine*; of his destruction there: of a general effusion of the Holy Spirit: and gives an account of the confederated Nation at the period of the restoration of Judah, chap. 1, 2, 3. The prophet *Amos* speaks of the dispersion of the Jews, and of their restoration and triumph. *Micah* speaks of the restoration of *Judah and Israel*: of the glories of the Millennial church, and the instrumentality of the Jews: in the con-

version of the gentiles. *Zephaniah* speaks of the dispersion of the Jews: the sacking of *Jerusalem* by the Romans.—The call of the unconverted Jews. Their triumphant settlement in their own land. The destruction of the mystic Nineveh: the prevalency of pure religion: the instrumentality of some great maritime power in restoring the Jews, chap. 1, 2, 3. *Zechariah* speaks of the dispersion of the Jews: the sacking of *Jerusalem*: the miraculous overthrow of the Antichristian confederacy: the conversion of certain Jews in *Jerusalem*: the preservation and conversion of the third part of the Antichristian confederacy: the previous sacking of *Jerusalem* by Antichrist: the manifestation of Messiah to destroy Antichrist: the extermination of false religion: the destruction of Antichrist, the prevalence of true religion: the final conversion and prosperity of Judah. By these quotations I conceive all confirmed from scripture, all laid down in my general plan, I conceive it contains full proof of all before declared. I hope it will be satisfactory. I consider it the most concise way of setting the general evidence before you.—If it be but properly attended to it will answer every

end of giving chapter and verse. It will leave place for every thinking mind to ruminate on the subject for themselves. You will do well to remember there will be thirty years terrible wars at the destruction of Antichrist and forty-five years after will bring in the commencement of peculiar blessedness, *and from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hundred and ninety days, blessed is he that cometh to the thousand three hundred and five and thirty days, Dan. 12. ver. 12, 14.* It is probable reference is here had to the restoration of the Jews at two distinct periods. The beginning of the one may be much sooner than the other. As here is a portion of time divided a space of 75 years subdivided into 30 and 45. The one comprehended one part of the subject, the other another. It is from hence generally conceived, there will be thirty years after the first calling of the Jews taken up in the destruction of all their enemies. And forty-five years after such glorious effects will be produced, that the Gentile Nations will most gladly come in, and submit to *Jesus* the conqueror. It is conceivable the

Jews for the bulk of them will be converted in consequence of our Lord Jesus Christ appearing just as he did to Saul, who was afterwards called Paul. He speaking of his conversion, says, *Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long suffering, for a pattern to them, which should hereafter believe on him to life everlasting,* 1 Tim. 1. ver. 16. It hath been considered ages past by some great divines, the apostle speaks, of his conversion as a type and pattern of the future conversion of the Jewish nation. It is also supposed there will be a visible appearance of our Lord Jesus Christ from the following scripture. *Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished: and half the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.* This shall be when Antichrist shall receive tidings out of the north, which shall trouble him. When he shall go forth from Egypt, to destroy and utterly to take away many. He having placed his tabernacles

between the Seas, the dead Sea, and the Mediterranean Sea, and obtained great success over the inhabitants of *Jerusalem*, according to what is expressed in the scriptures. I have just above quoted from Zechariah, the Lord Jesus Christ will suddenly and gloriously appear. So says the prophet, verses 3, 4, of his 12th chapter. *Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand on that day upon the mount of olives, which is before Jerusalem on the east, and the mount of olives shall cleave towards the east and towards the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and toward the south. And ye shall flee to the valley of the mountains for the valley of the mountains shall reach unto Azal; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah and the Lord my God shall come, and all the Saints with thee.* This visible appearance of our Lord will strike his enemies through and through with terror and confusion. It will inspire the minds of his people with joy. It appears from this scripture he will be seen in the open visible region of the air, just over the very spot where he sweat a bloody

sweat, and from whence he ascended up into the highest Heavens. The luminous glory resulting from the body of Christ, which will be reflected through the air, will be such as to fill with amazement the inhabitants of this globe. It hath been conceived this appearance will be at one of the Equinoxes, when the earth will be so poised, that in the course of twenty-four hours all the inhabitants of *Europe, Asia, Africa*, and it may be *America* also will see this great sight.—This will be the means of the Jews conversion. Now will be fulfilled what the prophet says, *Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him; Even so, amen, Rev. 1. ver. 7.* Now our Christ *will tread the wine-press of the fierceness, and wrath of Almighty God as King of Kings and Lord of Lords.* Now the decisive battle will be fought in which our text will be fully accomplished. *And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.* As this glorious appearing may well deserve to be looked on as the commencement of his

second coming so he will pour out such an effusion of his spirit on the Jews, who shall now look to him, and mourn, as will form them, a people for his praise. From henceforth he will literally establish, and make *Jerusalem* a praise in the earth. It seems from some scriptures, that he will be present there by some signal token of his presence, as he was with their predecessors in a pillar of cloud by day, and of fire by night, *I saith the Lord of Hosts, will be unto her a wall of fire round about, and will be the glory in the midst of her, Zechariah, 2. ver. 5.* Those who will remain after the battle of Armageddon, who have seen the Lord's wonders wrought in the land, on behalf of his people the Jews, will be scattered over the earth, to bear witness of it, this will be the means of drawing all the remnant of the Jews from every part back to Jerusalem, thus the Lord will make his Church a praise in the earth. Now all Israel being gathered, Jerusalem rebuilt, and inhabited, the Church of Christ, consisting both of Jews and Gentiles, will be an eternal excellency, the joy of many generations. And Jehovah Jesus, in the glorious tokens and symbol of his

presence will be so with him, that the name of the city from that day shall be, *the Lord is there*. Thus shall it be fully accomplished upon earth, to the Jews, in their national, and spiritual salvation. The *Sun* shall be no more thy light by day; neither for brightness shall the *Moon* give light unto thee, but the *Lord* shall be unto thee an everlasting light, and thy *God* thy glory, thy *Sun* shall no more go down, neither shall thy *Moon* withdraw itself: for the *Lord* shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands that I may be glorified, Isaiah 60. ver 19, 20, 21.

And here I end; may the *Lord* bless it so far as it pleaseth, him *Amen*.

