

WORKS  
OF  
PRESIDENT EDWARDS,  
IN EIGHT VOLUMES.

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VOLUME III.

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*CONTAINING*

- I. A NARRATIVE OF MANY SURPRISING CONVERSIONS.
- II. THOUGHTS ON THE REVIVAL OF RELIGION IN NEW ENGLAND.
- III. AN HUMBLE ATTEMPT TO PROMOTE EXPLICIT AGREEMENT IN PRAYER.
- IV. LIFE OF REV. D. BRAINERD AND REFLECTIONS' UPON IT.

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THOUGHTS  
ON THE  
REVIVAL OF RELIGION  
IN  
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1740.

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PART II.

*Shewing the Obligations that all are under to acknowledge, rejoice in, and promote this WORK, and the great Danger of the contrary,*

THERE are many things in the word of God, that shew that when God remarkably appears in any great work for his church, and against his enemies, it is a most dangerous thing, and highly provoking to God, to be slow and backward to acknowledge and honor God in the work, and to lie still and not to put to an helping hand. Christ's people are in scripture represented as his army; he is the Lord of Hosts or armies. He is the captain of the host of the Lord, as he called himself when he appeared to Joshua, with a sword drawn in his hand, Joshua v. 13, 14, 15. He is the captain of his people's salvation; and therefore it may well be highly resented if they do not resort to him when he orders his banner to be displayed; or if they refuse to follow him when he blows the trumpet, and gloriously appears going forth against his enemies. God expects that every living soul should have his attention roused on such an occasion, and should most cheerfully yield to the call, and heedfully and diligently obey it; Isa. xviii. 3. "All ye inhabitants of the world, and dwellers on the earth, see ye when he lifteth up an ensign on the mountains; and when he bloweth the trumpet, hear ye." Especially should all Israel be gathered after their captain, as we read they were after Ehud, when he blew the trumpet in mount Ephraim, when he had slain Eglon king of Moab, Judg. iii. 27, 28. How severe is the martial law in such a case, when any of an army refuses to obey the sound of the trumpet, and follow his general to the battle? God at such a time appears in peculiar manifestations of his glory, and therefore not to be affected and animated, and to lie still, and refuse to follow God, will be resented as an high contempt of him. If a subject should stand by, and be a

spectator of the solemnity of his prince's coronation, and should appear silent and sullen, when all the multitude were testifying their loyalty and joy, with loud acclamations; how greatly would he expose himself to be treated as a rebel, and quickly to perish by the authority of the prince that he refuses to honor?

At a time when God manifests himself in such a great work for his church, there is no such thing as being neuters; there is a necessity of being either for or against the king that then gloriously appears. As when a king is crowned, and there are public manifestations of joy on that occasion, there is no such thing as standing by as an indifferent spectator; all must appear as loyal subjects, and express their joy on that occasion, or be accounted enemies. So it always is when God, in any great dispensation of his providence, does remarkably set his king on his holy hill of Zion, and Christ in an extraordinary manner comes down from heaven to the earth, and appears in his visible church in a great work of salvation for his people. So it was when Christ came down from heaven in his incarnation, and appeared on earth in his human presence; there was no such thing as being neuters, neither on his side nor against him. Those that sat still and said nothing, and did not declare for him, and come and join with him, after he, by his word and works, had given sufficient evidence who he was, were justly looked upon as his enemies; as Christ says, Matth. xii. 30. "He that is not with me is against me; and he that gathereth not with me, scattereth abroad." So it is in a time when Christ is remarkably spiritually present, as well as when he is bodily present; and when he comes to carry on the work of redemption in the application of it, as well as in the revelation and purchase. If a king should come into one of his provinces, that had been oppressed by its foes, where some of his subjects had fallen off to the enemy, and joined with them against their lawful sovereign and his loyal subjects; I say, if the lawful sovereign himself should come into the province, and should ride forth there against his enemies, and should call upon all that were on his side to come and gather themselves to him, there would be no such thing, in such a case, as standing neuter. They that laid still and stayed at a distance would undoubtedly be looked upon and treated as rebels. So in the day of battle, when two armies join, there is no such thing for any present as being of neither party, all must be on one side or the other; and they that are not found with the conqueror in such a case, must expect to have his weapons turned against them, and to fall with the rest of his enemies.

When God manifests himself with such glorious power in a work of this nature, he appears especially determined to put honor upon his son, and to fulfil his oath that he has sworn to him, that he would make

every knee to bow, and every tongue to confess to him. God hath had it much on his heart, from all eternity, to glorify his dear and only begotten Son; and there are some special seasons that he appoints to that end, wherein he comes forth with omnipotent power to fulfil his promise and oath to him. And these times are times of remarkable pouring out of his Spirit, to advance his kingdom; such a day is a day of his power, wherein his people shall be made willing, and he shall rule in the midst of his enemies; these especially are the times wherein God declares his firm decree that his Son shall reign on his holy hill of Zion; and therefore those that at such a time do not kiss the Son, as he then manifests himself, and appears in the glory of his majesty and grace, expose themselves to *perish from the way*, and to be *dashed in pieces with a rod of iron*.

As such a time is a time wherein God eminently *sets his king on his holy hill of Zion*, so it is a time wherein he remarkably fulfils that in Isa. xxviii. 16. “Therefore thus saith the Lord God, behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation.” Which the two Apostles Peter and Paul, (1 Pet. ii. 6, 7, 8. and Rom. ix. 33) join with that prophecy, Isa. viii. 14, 15. “And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble and fall, and be broken, and be snared and taken.” As signifying that both are fulfilled together. Yea, both are joined together by the prophet Isaiah himself; as you may see in the context of that forementioned, Isa. xxviii. 16. In ver. 13, preceding, it is said, “But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little, that they might go, and fall backward, and be broken, and snared and taken.” And accordingly it always is so, that when Christ is in a peculiar and eminent manner manifested and magnified, by a glorious work of God in his church, as a foundation and a sanctuary for some, he is remarkably a stone of stumbling, and a rock of offence, a gin and a snare to others. They that continue long to stumble, and be offended and ensnared in their minds, at such a great and glorious work of Christ, in God’s account, stumble at Christ, and are offended in him; for the work is that by which he makes Christ manifest, and shows his glory, and by which he makes *the stone that the builders refused, to become the head of the corner*. This shows how dangerous it is to continue always stumbling at such a work, forever doubting of it, and forbearing fully to acknowledge it, and give God the glory of it. Such persons are in danger *to go, and fall backward, and be broken, and snared and taken*, and to have Christ a stone

*of stumbling* to them, that shall be an occasion of their ruin; while he is to others *a sanctuary, and a sure foundation*.

The prophet Isaiah, Isa. xxix. 14, speaks of God's proceeding to do a marvellous work and a wonder, which should stumble and confound the wisdom of the wise and prudent; which the apostle in Acts xiii. 41, applies to the glorious work of salvation wrought in those days by the redemption of Christ, and that glorious outpouring of the Spirit to apply it that followed; the prophet in the context of that place in Isa. xxix. speaking of the same thing, and of the prophets and rulers and seers, those wise and prudent, whose eyes God had closed, says to them, verse 9. "Stay yourselves and wonder." In the original it is, *Be ye slow and wonder*. I leave it to others to consider whether it is not natural to interpret it thus, "Wonder at this marvellous work; let it be a strange thing, a great mystery that you know not what to make of, and that you are very slow and backward to acknowledge, long delaying to come to a determination concerning it." And what persons are in danger of that wonder, and are thus slow to acknowledge God in such a work, we learn by that of the apostle in that forementioned Acts xiii. 41. "Behold ye despisers, and wonder and perish; for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you."

The church of Christ is called upon greatly to rejoice, when at any time Christ remarkably appears, coming to his church, to carry on the work of salvation, to enlarge his own kingdom, and to deliver poor souls out of the pit, wherein there is no water, in Zech. ix. 9, 10, 11. "Rejoice greatly O daughter of Zion, shout O daughter of Jerusalem; behold thy king cometh unto thee; he is just and having salvation . . . . His dominion shall be from sea to sea. . . . As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water." Christ was pleased to give a notable typical or symbolical representation of such a great event as is spoken of in that prophecy, in his solemn entry into the literal Jerusalem, which was a type of the church or daughter of Zion, there spoken of; probably intending it as a figure and prelude of that great actual fulfilment of this prophecy, that was to be after his ascension, by the pouring out of the Spirit in the days of the apostles, and that more full accomplishment that should be in the latter ages of the Christian church. We have an account, that when Christ made this his solemn entry into Jerusalem, and the whole multitude of the disciples were rejoicing and praising God with loud voices, for all the mighty works that they had seen, the pharisees from among the multitude said to Christ, *Master, rebuke thy disciples*; but we are told, Luke xix. 39, 40, Christ "answered and said unto them, I

tell you, that if these should hold their peace, the stones would immediately cry out.” Signifying, that if Christ’s professing disciples should be unaffected on such an occasion, and should not appear openly to acknowledge and rejoice in the glory of God therein appearing, it would manifest such fearful hardness of heart, so exceeding that of the stones, that the very stones would condemn them. Should not this make those consider, who have held their peace so long since Christ has come to our Zion having salvation, and so wonderfully manifested his glory in this mighty work of his spirit, and so many of his disciples have been rejoicing and praising God with loud voices?

It must be acknowledged that so great and wonderful a work of God’s Spirit, is a work wherein God’s hand is remarkably *lifted up*, and wherein he displays his majesty, and shows great favor and mercy to sinners, in the glorious opportunity he gives them; and by which he makes our land to become much more a land of uprightness. Therefore that place, Isa. xxvi. 10, 11, shows the great danger of not seeing God’s hand, and acknowledging his glory and majesty in such a work. “Let favor be showed to the wicked, yet will he not learn righteousness: in the land of uprightness he will deal unjustly, and will not behold the majesty of the Lord. Lord when thy hand is lifted up, they will not see; but they shall see, and be ashamed for their envy at the people; yea the fire of thine enemies shall devour them.”

It is not unlikely that this work of God’s Spirit, that is so extraordinary and wonderful, is the dawning, or at least, a prelude of that glorious work of God, so often foretold in scripture, which in the progress and issue of it shall renew the world of mankind. If we consider how long since, the things foretold, as what should precede this great event have been accomplished; and how long this event has been expected by the church of God, and thought to be nigh by the most eminent men of God in the church; and withal consider what the state of things now is, and has for a considerable time been, in the church of God, and world of mankind, we cannot reasonably think otherwise, than that the beginning of this great work of God must be near. And there are many things that make it probable that this work will begin in America. It is signified that it shall begin in some very remote part of the world, that the rest of the world have no communication with but by navigation, in Isa. lx. 9. “Surely the Isles will wait for me, and the ships of Tarshish first, to bring my sons from far.” It is exceeding manifest that this chapter is a prophecy of the prosperity of the church, in its most glorious state on earth, in the latter days; and I cannot think that any thing else can be here intended but America, by the isles that are far off, from whence the first born sons of that glorious day shall be brought. Indeed

by *the isles*, in prophecies of gospel times, is very often meant *Europe*. It is so in prophecies of that great spreading of the gospel that should be soon after Christ's time, because it was far separated from that part of the world where the church of God had, until then been, by the sea. But this prophecy cannot have respect to the conversion of Europe, in the time of that great work of God, in the primitive ages of the Christian church; for it was not fulfilled then. The isles and ships of Tarshish, thus understood, did not wait for God first; that glorious work did not begin in Europe, but in Jerusalem, and had for a considerable time, been very wonderfully carried on in Asia, before it reached Europe. And as it is not that work of God that is chiefly intended in this chapter, but that more glorious work that should be in the latter ages of the Christian church, therefore some other part of the world is here intended by the Isles, that should be as Europe then was, far separated from that part of the world where the church had before been, by the sea, and with which it can have no communication but by the ships of Tarshish. And what is chiefly intended is not the British Isles, nor any Isles near the other continent; for they are spoken of as at a great distance from that part of the world where the church had till then been. This prophecy therefore seems plainly to point out America, as the first fruits of that glorious day.

God has made, as it were, two worlds here below, the old and the new, (according to the names they are now called by) two great habitable continents, far separated one from the other; the latter is but newly discovered, it was formerly wholly unknown, from age to age, and is as it were now but newly created. It has been, until of late, wholly the possession of Satan, the church of God having never been in it, as it has been in the other continent, from the beginning of the world. This new world is probably now discovered, that the new and most glorious state of God's church on earth might commence there; that God might in it begin a new world in a spiritual respect, when he creates the *new Heavens* and *new earth*.

God has already put that honor upon the other continent, that Christ was born there literally, and there made the *purchase of redemption*; So, as Providence observes a kind of equal distribution of things, it is not unlikely that the great spiritual birth of Christ, and the most glorious *application of redemption* is to begin in this. As the elder sister brought forth Judah, of whom came Christ, and so she was the mother of Christ; but the younger sister, after long barrenness, brought forth Joseph and Benjamin, the beloved children. Joseph, that had the most glorious apparel, the coat of many colors, who was separated from his brethren, and was exalted to such glory out of a dark dungeon, and fed

and saved the world, when ready to perish with famine, and was as a fruitful bough by a well, whose branches ran over the wall, and was blessed with all manner of blessings and precious things, of heaven and earth, through the good will of him that dwelt in the bush; and was, as by the horns of an unicorn, to push the people together, to the ends of the earth, i. e. conquer the world. See Gen, xlix. 22, See. and Deut. xxxiii. 13, &c. And Benjamin, whose “mess was five times so great as that of any of his brethren,” Gen. lxiii. 34. and to whom Joseph, that type of Christ, gave wealth and raiment far beyond all the rest. Gen. xlv. 22.

The other continent hath slain Christ, and has from age to age shed the blood of the saints and martyrs of Jesus, and has often been as it were deluged with the churches blood. God has therefore probably reserved the honor of building the glorious temple to the daughter, that has not shed so much blood, when those times of the peace, and prosperity, and glory of the church shall commence, that were typified by the reign of Solomon.

The Gentiles first received the true religion from the Jews. God’s church of ancient times had been among them, and Christ was of them.. But that there might be a kind of equality in the dispensations of providence, God has so ordered it, that when the Jews come to be admitted to the benefits of the evangelical dispensation, and to receive their highest privileges of all, they should receive the gospel from the Gentiles. Though Christ was of them, yet they have been guilty of crucifying him; it is therefore the will of God, that that people should not have the honor of communicating the blessings of the kingdom of God in its most glorious state, to the Gentiles, but on the contrary, they shall receive the gospel in the beginning of that glorious day, from the Gentiles. In some analogy to this, I apprehend God’s dealings will be with the two continents. America has received the true religion of the old continent; the church of ancient times has been there, and Christ is from thence. But that there may be an equality, and inasmuch as that continent has crucified Christ, they shall not have the honor of communicating religion in its most glorious state to us, but we to them.

The old continent has been the source and original of mankind, in several respects. The first parents of mankind dwelt there; and there dwelt Noah and his sons; and there the second Adam was born, and was crucified and rose again. And it is probable that, in some measure to balance these things, the most glorious renovation of the world shall originate from the new continent, and the church of God in that respect be from hence. And so it is probable that that will come to pass in spirituals, that has in temporals, with respect to America; that whereas till



of late, the world was supplied with its silver and gold and earthly treasures from the old continent, now it is supplied chiefly from the new, so the course of things in spiritual respects will be in like manner turned.

And it is worthy to be noted that America was discovered about the time of the reformation, or but little before. Which reformation was the first thing that God did towards the glorious renovation of the world, after it had sunk into the depths of darkness and ruin, under the great antichristian apostasy. So that as soon as this new world is (as it were) created, and stands forth in view, God presently goes about doing some great thing to make way for the introduction of the churches latter day glory, that is to have its first seat in, and is to take its rise from that new world.

It is agreeable to God's manner of wording, when he accomplishes any glorious work in the world, to introduce a new and more excellent state of his church, to begin his work where his church had not been till then, and where was no foundation already laid, that the power of God might be the more conspicuous; that the work might appear to be entirely God's, and be more manifestly a creation out of nothing; agreeably to Hos. i. 10. "And it shall come to pass that in the place where it was said unto them, ye are not my people, there it shall be said unto them, ye are the sons of the living God." When God is about to turn the earth into a Paradise, he does not begin his Work where there is some good growth already, but in a wilderness, where nothing grows, and nothing is to be seen but dry sand and barren rocks; that the light may shine out of darkness, and the world be replenished from emptiness, and the earth watered by springs from a droughty desert; agreeably to many prophecies of scripture, as Isa. xxxii. 15. "Until the spirit be poured from on high, and the wilderness become a fruitful field." And chap. xli. 18. "I will open fountains in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle and oil tree. I will set in the desert the fir tree, and the pine, and the box tree together and chap. xliii. 20. "I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen." And many other parallel scriptures might be mentioned.

I observed before, that when God is about to do some great work for his church, his manner is to begin at the lower end; so when he is about to renew the whole habitable earth, it is probable that he will begin in this utmost, meanest, youngest and weakest part of it, where the church of God has been planted last of all; and so the first shall be last, and the last first; and that will be fulfilled in an eminent manner

in Isa. xxiv. 16. "From the uttermost part of the earth have we heard songs, even glory to the righteous."

There are several things that seem to me to argue, that when the Sun of Righteousness, the sun of the new heavens and new earth, comes to rise, and *comes forth as the bridegroom of his church, rejoicing as a strong man to run his race, having his going forth from the end of heaven, and his circuit to the end of it, that nothing may be hid from the light and heat of it,* \* that the sun shall rise in the west, contrary to the course of this world, or the course of things in the old heavens and earth. The course of God's providence shall in that day be so wonderfully altered in many respects, that God will as it were change the course of nature, in answer to the prayers of his church; as God changed the course of nature, and caused the sun to go from the West to the East, when Hezekiah was healed, and God promised to do such great things for his church, to deliver it out of the hand of the king of Assyria, by that mighty slaughter by the angel; which is often used by the prophet Isaiah, as a type of the glorious deliverance of the church from her enemies in the latter days. The resurrection of Hezekiah, the king and captain of the church, (as he is called 2 Kings xx. 5) as it were from the dead, is given as an earnest of the churches resurrection and salvation, Isa. xxxviii. 6, and is a type of the resurrection of Christ. At the same time there is a resurrection of the sun, or coming back and rising again from the west, whether it had gone down; which is also a type of the sun of righteousness. The sun was brought back ten degrees; which probably brought it to the meridian. The sun of righteousness has long been going down from east to west; and probably when the time comes of the church's deliverance from her enemies, so often typified by the Assyrians, the light will rise in the west, until it shines through the world, like the sun in its meridian brightness.

The same seems also to be represented by the course of the waters of the sanctuary, Ezek. xlvi, which was from west to east; which waters undoubtedly represent the Holy Spirit, in the progress of his saving influences, in the latter ages of the world. For it is manifest that the whole of those last chapters of Ezekiel, are concerning the glorious state of the church that shall then be.

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\* It is evident that the Holy Spirit, in those expressions in Psal. xix. 4, 5, and 6 verses, has respect to something else besides the natural sun; and that an eye is had to the Sun of Righteousness, that by his light converts the soul, makes wise the simple, enlightens the eyes, and rejoices the heart; and by his preached gospel enlightens and warms the world of mankind. By the Psalmist's own application in verse 7, and the apostle's application of verse 4, in Rom. x. 18.

And if we may suppose that this glorious work of God shall begin in any part of America, I think if we consider the circumstances of the settlement of New England, it must needs appear the most likely of all American colonies, to be the place whence this work shall principally take its rise.

And if these things are so, it gives us more abundant reason to hope that what is now seen in America, and especially in New England, may prove the dawn of that glorious day. And the very uncommon and wonderful circumstances and events of this work, seem to me strongly to argue that God intends it as the beginning or forerunner of some thing vastly great.

I have thus long insisted on this point, because if these things are so, it greatly manifests how much it behoves us to encourage and promote this work, and how dangerous it will be to forbear so to do.

It is very dangerous for God's professing people to lie still, and not to come to the help of the Lord, whenever he remarkably pours out his Spirit, to carry on the work of redemption in the application of it; but above all when he comes forth in that last and greatest outpouring of his Spirit, to introduce that happy day of God's power and salvation, so often spoken of. That is especially the appointed season of the application of the redemption of Christ. It is the proper time of the kingdom of heaven upon earth, the appointed time of Christ's reign. The reign of Satan as God of this world lasts till then. This is the proper time of actual redemption, or new creation, as is evident by Isa. lxxv. 17, 18, and lxxvi. 12, and Rev. xxi. 1. All the outpourings of the Spirit of God that are before this, are as it were by way of anticipation.

There was indeed a glorious season of the application of redemption, in the first ages of the Christian church, that began at Jerusalem, on the day of pentecost; but that was not the proper time of ingathering; it was only as it were the feast of the first fruits; the ingathering is at the end of the year, or in the last ages of the Christian church, as is represented, Rev. xiv. 14, 15, 16, and will probably as much exceed what was in the first ages of the Christian church, though that filled the Roman empire, as that exceeded all that had been before, under the old Testament, confined only to the land of Judea.

The great danger of not appearing openly to acknowledge, rejoice in, and promote that great work of God, in bringing in that glorious harvest, is represented in Zech. xiv. 16, 17, 18, 19. "And it shall come to pass, that every one that is left, of all the nations, which come against Jerusalem, shall even go up, from year to year, to worship the king, the Lord of Hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up, of all the families of the earth, unto Jerusalem,

to worship the king, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague wherewith the Lord will smite the heathen, that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.” It is evident by all the context, that the glorious day of the church of God in the latter ages of the world, is the time spoken of. The feast of tabernacles here seems to signify that glorious spiritual feast, which God shall then make for his church, the same that is spoken of Isa. xxv. 5, and the great spiritual rejoicings of God’s people at that time. There were three great feasts in Israel, at which all the males were appointed to go up to Jerusalem; the feast of the passover; and the feast of the first fruits, or the feast of pentecost; and the feast of ingathering, at the end of the year, or the feast of tabernacles. In the first of these, viz. *the feast of the passover*, was represented the purchase of redemption by Jesus Christ, the paschal Lamb, that was slain at the time of that feast. The other two that followed it, were to represent the two great seasons of the *application* of the purchased redemption. In the former of them, viz. *the feast of the first fruits*, which was called the feast of pentecost, was represented that time of the outpouring of the Spirit, that was in the first ages of the Christian church, for the bringing in the first fruits of Christ’s redemption, which began at Jerusalem, on the day of pentecost. The other, which was *the feast of ingathering*, at the end of the year, which the children of Israel were appointed to keep on occasion of their gathering in their corn and their wine, and all the fruit of their land, and was called *the feast of tabernacles*, represented the other more joyful and glorious season of the application of Christ’s redemption, which is to be in the latter days; the great day of ingathering of the elect, the proper and appointed time of gathering in God’s fruits, when the angel of the covenant shall thrust in his sickle, and gather the harvest of the earth; and the clusters of the vine of the earth shall also be gathered. This was upon many accounts the greatest feast of the three. There were much greater tokens of rejoicing in this feast, than any other. The people then dwelt in booths of green boughs, and were commanded to take boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook, and to rejoice before the Lord their God. Which represents the flourishing, beautiful, pleasant state the church shall be in, rejoicing in God’s grace and love, triumphing over all her enemies, at the time typified by this feast. The tabernacle of God was first set up among the children of Israel, at the time of the feast of tabernacles; but in that glorious time of the Christian church, God will

above all other times set up his tabernacle amongst men. Rev. xxi. 3. “And I heard a great voice out of Heaven, saying, The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.” The world is supposed to have been created about the time of year wherein the feast of tabernacles was appointed; so in that glorious time, God will create a new heaven and a new earth. The temple of Solomon was dedicated at the time of the feast of tabernacles, when God descended in a pillar of cloud, and dwelt in the temple; so at this happy time the temple of God shall be gloriously built up in the world, and God shall in a wonderful manner come down from heaven to dwell with his church. Christ is supposed to have been born at the feast of tabernacles; so at the commencement of that glorious day, Christ shall be born; then above all other times shall the *Woman clothed with the sun, with the moon under her feet, that is in travail, and gained to be delivered, bring forth her son to rule all nations*, Rev. xii. at the beginning. The feast of tabernacles was the last feast that Israel had in the whole year, before the face of the earth was destroyed by the winter; presently after the rejoicings of that feast were past, a tempestuous Season began. Acts xxvii. 9. “Sailing was now dangerous because the feast was now already past.” So this great feast of the Christian church will be the last feast she shall have on earth. Soon after it is past this lower world will be destroyed. At the feast of tabernacles, Israel left their houses to dwell in booths or green tents, which signifies the great weanedness of God’s people from the world, as pilgrims and strangers on the earth, and their great joy therein. Israel were prepared for the feast of tabernacles, by the feast of trumpets, and the day of atonement both on the same month; so way shall be made for the joy of the church of God, in its glorious state on earth, by the extraordinary preaching of the gospel, and deep repentance and humiliation for past sins, and the great and long continued deadness and carnality of the visible church. Christ at the great feast of tabernacles, stood in Jerusalem, *and cried, saying, If any man thirst let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living waters*. Signifying the extraordinary freedom and riches of divine grace towards sinners, at that day, and the extraordinary measures of the Holy Spirit that shall be then given; agreeable to Rev. xxi. 6, and xxii. 17.

It is threatened here in this 14th chapter of Zech. that those who at that time shall not come to keep this feast; i. e. that shall not acknowledge God’s glorious works, and praise his name, and rejoice with his people, but should stand at a distance, as unbelieving and disaffected; *upon them shall be no rain*; and that this shall be the plague

wherewith they shall all be smitten; that is, they shall have no share in that shower of divine blessing that shall then descend on the earth, that spiritual rain spoken of, Isa. lxiv. 3. But God would give them over to hardness of heart and blindness of mind.

The curse is yet in a more awful manner denounced against such as shall appear as opposers at that time, ver. 12. "And this shall be the plague, wherewith the Lord shall smite all the people, that have fought against Jerusalem, their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." Here also in all probability it is a spiritual judgment, or a plague and curse from God upon the soul, rather than upon the body, that is intended; that such persons, who at that time shall oppose God's people in his work, shall in an extraordinary manner be given over to a state of spiritual death and ruin, that they shall remarkably appear dead while alive, and shall be as walking rotten corpses, while they go about amongst men.

The great danger of not joining with God's people at that glorious day is also represented, Isa. lx. 12. "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

Most of the great temporal deliverances that were wrought for Israel of old, as divines and expositors observe, were typical of the great spiritual works of God for the salvation of men's souls, and the deliverance and prosperity of his church, in the days of the gospel; and especially did they represent that greatest of all deliverances of God's church, and chief of God's works, of actual salvation, that shall be in the latter days; which as has been observed is above all others, the appointed time, and proper season of actual redemption of men's souls. But it may be observed that if any appeared to oppose God's work in those great temporal deliverances; or if there were any of his professing people, that on such occasions lay still, and stood at a distance, and did not arise and acknowledge God in his work, and appear to promote it; it was what in a remarkable manner incensed God's anger, and brought his curse upon such persons.

So when God wrought that great work of bringing the children of Israel out of Egypt, (which was a type of God's delivering his church out of the spiritual Egypt, at the time of the fall of Antichrist, as is evident by Rev. xi. 8, and xv. 3.) How highly did God resent it, when the Amalekites appeared as opposers in that affair? And how dreadfully did he curse them for it? Exod. xvii. 14, 15, 16. "And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek

from under Heaven. And Moses built an altar, and called the name of it Jehovah Nissi; for he said, because the Lord will have war with Amalek, from generation to generation.” And accordingly we find that God remembered it a long time after, 1 Sam. xv. 3. And how highly did God resent it in the Moabites and Ammonites, that they did not lend an helping hand, and encourage and promote the affair? Deut. xxiii. 3, 4. “An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation, shall they not enter into the congregation of the Lord forever; because they met you not with bread and with water, in the way when ye came forth out of Egypt.” And how were the children of Reuben, and the children of Gad, and the half tribe of Manasseh threatened if they did not go and help their brethren in their wars against the Canaanites, Deut. xxxii. 20, 21, 22, 23. “And Moses said unto them, If ye will do this thing, if ye will go armed before the Lord to war, and will go all of you armed over Jordan, before the Lord, until he hath driven out his enemies from before him, and the land be subdued before the Lord, then afterward ye shall return and be guiltless before the Lord, and before Israel, and this land shall be your possession before the Lord. But if ye will not do so, behold ye have sinned against the Lord, and be sure your sin will find you out.”

That was a glorious work of God that he wrought for Israel, when he delivered them from the Canaanites, by the hand of Deborah and Barak. Almost every thing about it shewed a remarkable hand of God. It was a prophetess, one immediately inspired by God, that called the people to the battle, and conducted them in the whole affair. The people seem to have been miraculously animated and encouraged in the matter, when they willingly offered themselves, and gathered together to the battle; they jeoparded their lives in the high places of the held, without being pressed or hired; when one would have thought they should have but little courage for such an undertaking; for what could a number of poor, weak, defenceless slaves do, ‘without *a shield or spear to be seen among forty thousand of them*, to go against a great prince, with his mighty host, and nine hundred chariots of iron. And the success did wonderfully shew the hand of God; which makes Deborah exultingly to say, Judg. v. 21. “O my soul, thou hast trodden down strength!” Christ with his heavenly host was engaged in that battle; and therefore it is said, ver. 20. “They fought from heaven, the stars in their courses fought against Sisera.” The work of God therefore in this victory and deliverance that Christ and his host wrought for Israel, was a type of that victory and deliverance which he will accomplish for his church in that great battle, that last conflict that the church shall have with her open enemies, that shall introduce the churches latter day glory; as

appears by Rev. xvi. 16. (speaking of that great battle) “And he gathered them together into a place, called in the Hebrew tongue, Armageddon,” i. e. the mountain of Megiddo; alluding, as is supposed by expositors, to the place where the battle was fought with the host of Sisera, Judg. v. 19. “The kings came and fought, the kings of Canaan, in Taanach by the waters of Megiddo.” Which can signify nothing else, than that this battle, which Christ and his church shall have with their enemies, is the antitype of the battle that was fought there. But what a dreadful curse from Christ, did some of God’s professing people Israel bring upon themselves, by lying still at that time, and not putting to an helping hand? Judg. v. 23.

Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty.” The angel of the Lord was the captain of the host; he that had led Israel, and fought for them in that battle, who is very often called *the angel of the Lord*, in scripture; the same that appeared to Joshua with a sword drawn in his hand, and told him that *he was come as the captain of the host of the Lord*; and the same glorious captain that we have an account of, as leading forth his hosts to that battle, of which this was the type, Rev. xix. 11, &c. It seems the inhabitants of Meroz were unbelieving concerning this great work, nor would they hearken to Deborah’s pretences, nor did it enter into them that such a poor defenceless company, should ever prevail, against those that were so mighty; they did not acknowledge the hand of God, and therefore stood at a distance, and did nothing to promote the work. But what a hitter curse from God, did they bring upon themselves by it!

It is very probable that one great reason why the inhabitants of Meroz were so unbelieving concerning this work, was that they argued *a priori*; they did not like the beginning of it, it being a woman that first led the way, and had the chief conduct in the affair; nor could they believe that such despicable instruments, as a company of unarmed slaves, were ever like to effect so great a thing; and pride and unbelief wrought together, in not being willing to follow Deborah to the battle.

It was another glorious work of God that he wrought for Israel, in the victory that was obtained by Gideon over the Midianites and Amalekites, and the children of the east, when they came up against Israel like grasshoppers, a multitude that could not be numbered. This also was a remarkable type of the victory of Christ and his church over his enemies, by the pouring out of the Spirit with the preached gospel, as is evident by the manner of it, which Gideon was immediately directed to of God; which was not by human sword or bow, but only by blowing



of trumpets, and by lights in earthen vessels. We read that on this occasion, Gideon called the people together to help in this great affair; and that accordingly, great numbers resorted to him, and came to the help of the Lord, Judg. vii. 23, 24. But there were some also at that time, that were unbelieving, and would not acknowledge the hand of God in that work, though it was so great and wonderful, nor would they join to promote it; and they were the inhabitants of Succoth and Penuel. Gideon desired their help, when he was pursuing after Zebah and Zalmunna; but they despised his pretences, and his confidence of the Lord's being on his side, to deliver those two great princes into the hands of such a despicable company, as he and his three hundred men, and would not own the work of God, nor afford Gideon any assistance. God proceeded in this work in a way that was exceeding cross to their pride. And they also refused to own the work, because they argued *a priori*; they could not believe that God would do such great things by such a despicable instrument; one of such a poor mean family in Manasseh, and he the least in his father's house; and the company that was with him appeared very wretched, being but three hundred men, and they weak and faint. But we see how they suffered for their folly, in not acknowledging, and appearing to promote this work of God. *Gideon* when he returned from the victory, *took them, and taught them with the briers and thorns of the wilderness, and beat down the tower of Penuel,* (he brought down their pride, and their false confidence) *and slew the men of the city,* Judg. chap. 8. This, in all probability Gideon did, as moved and directed by the angel of the Lord, that is Christ, that first called him, and sent him forth in this battle, and instructed and directed him, in the whole affair.

The return of the ark of God to dwell in Zion, in the midst of the land of Israel, after it had been long absent, first in the land of the Philistines, and then in Kirjathjearim, in the utmost borders of the land, did lively represent the return of God to a professing people, in the spiritual tokens of his presence, after long absence from them; as well as the ark's ascending up into a mountain, typified Christ's ascension into heaven. It is evident by the Psalms that were penned on that occasion, especially the 68th Psalm, that the exceeding rejoicings of Israel on that occasion, represented the joy of the church of Christ, on his returning to it, after it has been in a low and dark state to revive his work, bringing his people *back,* as it were *from Bashan, and from the depth of the sea,* scattering their spiritual enemies, and causing that *though they had lain among the puts, yet they should be as the wings of a dove, covered with silver, and her feathers with yellow gold;* and giving the blessed tokens of his presence in his house, that his people may *see the goings*

*of God the king in his, sanctuary;* and that the gifts which David, with such royal bounty, distributed amongst the people on that occasion (2 Sam. vi. 18, 19, and 1 Chron. xvi. 2, 3) represent spiritual blessings, that Christ liberally sends down on his church, by the outpourings of his Spirit. See Psal. lxxviii. 1, 3, 13, 18, 19, 20, 21, 22, 23, 24. And we have an account how that all the people, from Shihor of Egypt, even unto the entering in of Hemath, gathered together, and appeared to join and assist in that great affair; and that all Israel *brought up the ark of the covenant of the Lord, with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps,* 1 Chron. xiii. 2, 5, and xv. 28. And not only the men, but the women of Israel, the daughters of Zion appeared as publicly joining in the praises and rejoicings that were on that occasion, 2 Sam. vi. 19. But we read of one of David's wives, even Michal, Saul's daughter, whose heart was not engaged in the affair, and did not appear with others to rejoice and praise God on this occasion, but kept away, and stood at a distance, as disaffected, and disliking the managements; she despised and ridiculed the transports, and extraordinary manifestations of joy that then were; and the curse that she brought upon herself by it, was that, of being barren to the day of her death. Let this be a warning to us. Let us take heed, in this day of the bringing up of the ark of God, that while we are in visibility and profession the spouse of the spiritual David, we do not shew ourselves to be indeed the children of false hearted and rebellious Saul, by our standing aloof, and not joining in the joy and praises of the day, and disliking and despising the joys and affections of God's people, because they are to so high a degree, and so bring the curse of perpetual barrenness upon our souls.

Let us take heed that we be not like the son of the bond woman, that was born after the flesh, that persecuted him that was born after the Spirit, and mocked at the feasting and rejoicings that were made for Isaac when he was weaned; lest we should be cast out of the family of Abraham, as he was. Gen. xxi. 8, 9. That affair contained spiritual mysteries, and was typical of things that come to pass in these days of the gospel; as is evident by the apostles' testimony, Gal. iv. 22, to the end. And particularly it seems to have been typical of two things. 1. The weaning of the church from its milk of carnal ordinances, ceremonies, shadows, and beggarly elements, upon the coming of Christ, and the pouring out of the Spirit in the days of the apostles. The church of Christ, in the times of the Old Testament, was in its minority, and was a babe; and the apostle tells us that babes must be fed with milk, and not with strong meat; but when God weaned his church from these carnal ordinances, on the ceasing of the legal dispensation, a glorious

gospel feast was provided for souls, and God fed his people with spiritual dainties, and filled them with the Spirit, and gave them joy in the Holy Ghost. Ishmael, in mocking at the time of Isaac's feast, by the apostle's testimony, represented the carnal Jews, the children of the literal Jerusalem, who, when they beheld the rejoicings of Christians, in their spiritual and evangelical privileges, were filled with envy, deriding, contradicting and blaspheming . . . Acts ii. 13, and chap. xiii. 45, and xviii. 6. And therefore were cast out of the family of Abraham, and out of the land of Canaan, to wander through the earth. 2. This weaning of Isaac seems also to represent the conversion of sinners, which is several times represented in scripture by the weaning of a child; as in Psal. cxxxi, and Isa. xxviii. 9. Because in conversion, the soul is weaned from the enjoyments of the world, which are as it were the breast of our mother earth; and is also weaned from the covenant of our first parents, which we as naturally hang upon, as a child on its mother's breasts. And the great feast that Abraham made on that occasion, Represents the spiritual feast, the heavenly privileges, and holy joys and comforts, which God gives souls at their conversion. Now is a time when God is in a remarkable manner bestowing the blessings of such a feast. Let every one take heed that he does not now shew himself to be the son of the bond woman, and born after the flesh, by standing and deriding, with mocking Ishmael; lest they be cast out as he was, and it be said concerning them, these sons of the bond woman, shall not be heirs with the sons of the free woman. Do not let us stumble at the things that have been, because they are so great and extraordinary; for if we have run with the footmen, and they have wearied us, how shall we contend with horses? There is doubtless a time coming when God will accomplish things vastly greater and mote extraordinary than these.

And that we may be warned not to continue doubting and unbelieving, concerning this work, because of the extraordinary degree of it, and the suddenness and swiftness of the accomplishment of the great things that pertain to it, let us consider the example of the unbelieving lord in Samaria; who could not believe so extraordinary a work of God to be accomplished so suddenly as was declared to him. The prophet Elisha foretold that the great famine in Samaria should very suddenly, even in one day, be turned into an extraordinary plenty; but the work was too great, and too sudden for him to believe; says he, *If the Lord should make windows in heaven, might this thing be?* And the curse that he brought upon himself by it, was that he saw it with his eyes, and did not eat thereof, but miserably perished, and was trodden down as

the mire of the streets, when others were feasting and rejoicing. 2 Kings, chap. 7.

When God redeemed his people from their Babylonish captivity, and they rebuilt Jerusalem, it was, as is universally owned, a remarkable type of the spiritual redemption of God's church; and particularly, was an eminent type of the great deliverance of the Christian church from spiritual Babylon, and their rebuilding the spiritual Jerusalem, in the latter days; and therefore they are often spoken of under one by the prophets. And this probably was the main reason that it was so ordered in providence, and particularly noted in scripture, that the children of Israel, on that occasion, kept the greatest *feast of tabernacles*, that ever had been kept in Israel, since the days of Joshua, when the people were first settled in Canaan; (Neh. viii. 16, 17) because at that time happened that restoration of Israel, that had the greatest resemblance of that great restoration of the church of God, of which the *feast of tabernacles* was the type, of any that had been since Joshua first brought the people out of the wilderness, and settled them in the good land. But we read of some that opposed the Jews in that affair, and weakened their hands, and ridiculed God's people, and the instruments that were improved in that work, and despised their hope, and made as though their confidence was little more than a shadow, and would utterly fail them. *What do these feeble Jews? (say they) Will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of the rubbish which are burned? Even that which they build, if a fox go up, he shall even break down their stone wall.* Let not us be in any measure like them, lest it be said to us, as Nehemiah said to them, Neh. ii. 20. "We his servants will arise and build; but you have no portion, nor right/ nor memorial in Jerusalem." And least we bring Nehemiah's imprecation upon us, chap. iv. 5. "Cover not their iniquity, and let not their sin be blotted out from before thee; for they have provoked thee to anger, before the builders.

As persons will greatly expose themselves to the curse of God, by opposing, or standing at a distance, and keeping silence at such a time as this; so for persons to arise, and readily to acknowledge God, and honor him in such a work, and cheerfully and vigorously to exert themselves to promote it, will be to put themselves much in the way of the divine blessing. What a mark of honor does God put upon those in Israel, that willingly offered themselves, and came to the help of the Lord against the mighty, when the angel of the Lord led forth his armies, and they fought from heaven against Sisera? Judg. v. 2, 9, 14, 15, 17, 18. And what a great blessing is pronounced on Jael, the wife of Heber, the Kenite, for her appearing on the Lord's side, and for what she did to

promote this work? ver. 24. Which was no less<sup>1</sup> than the curse pronounced in the preceding verse, against Meroz, for lying still. *Blessed above women, shall Jael, the wife of Heber, the Kenite be, blessed shall she be above women, in the tent.* And what a- blessing is pronounced on those which shall have any hand in the destruction of Babylon, which was the head city, of the kingdom of Satan, and of the enemies of the church of God? Psal. cxxxvii. 9, “Happy shall he be, that taketh, and dasheth thy little ones against the stones.” What a particular and honorable notice is taken, in the records of God’s word, of those that arose, and appeared as David’s helpers, to introduce him into (he kingdom of Israel, in the xiith chap, of 1 Chron. The host of those that thus came to the help of the Lord, in that work of his, and glorious revolution in Israel, by which the kingdom of that great type of the Messiah was set up in Israel, is compared to the host of God, ver. 22. “At that time, day by day, there came to David, to help him, until it was a great host, like the host of God.” And doubtless it was intended to be a type of that host of God, that shall appear with the spiritual David, as his helpers, when he shall come to set up his kingdom in the world; the same host that we read of, Rev. xix. 14. The Spirit of God then pronounced a special blessing on David’s helpers, as those that were coworkers with God, ver. 18. “Then the Spirit came upon Amasai, who was chief of the captains, and he said, thine are we David, and on thy side, thou son of Jesse; peace, peace be unto thee, and peace be to thine helpers, for thy God helpeth thee.” 1 Chron. xii. 18. So we may conclude that God will much more give his blessing to such as come to the help of the Lord, when he sets his own dear Son as king on his holy hill of Zion; and they shall be received by Christ, and he will put peculiar honor upon them, as David did on those his helpers; as we have an account, in the following words, ver. 18. “Then David received them, and made them captains of the band.” It is particularly noted of those that came to David to Hebron, ready armed to the war, to turn the kingdom of Saul to him, according to the word of the Lord, that “They were men that had understanding of the times, to know what Israel ought to do.” ver. 23 and 32. Herein they differed from the Pharisees and other Jews, that did not come to the help of the Lord, at the time that the great son of David appeared to set up his kingdom in the world, whom Christ condemns, that they had not *understanding of those time*, Luke xii. 56. “Ye hypocrites, ye can discern the face of the sky, and of the earth; but how is it, that ye do not discern these times? So it always will be, when Christ remarkably appears on earth, on a design of setting up bis kingdom here, there will be many that will not understand the times, nor

what Israel ought to do, and so will not come to turn about the kingdom to David.

The favorable notice that God will take of such as appear to promote the work of God, at such a time as this, may also be argued from such a very particular notice being taken in the sacred records, of those that helped in rebuilding the wall of Jerusalem, upon the return from the Babylonish captivity. Nehem. chap. iii.

At such a time as this, when God is setting his king on his holy hill of Zion, or establishing his dominion, or shewing forth his regal glory from thence, he expects that his visible people, without exception, should openly appear to acknowledge him in such a work, and bow before him, and join with him. But especially does he expect this of civil rulers. God's eye is especially upon them, to see how they behave themselves on such an occasion. If a new king comes to the throne, when he comes from abroad, and enters into his kingdom, and makes his solemn entry into the royal city, it is expected that all sorts should acknowledge him; but above all others is it expected that the great men, and public officers of the nation should then make their appearance, and attend on their sovereign, with suitable congratulations, and manifestations of respect and royalty. If such as these stand at a distance, at such a time, it will be much more taken notice of, and will awaken the prince's jealousy and displeasure much more, than such a behavior in the common people. And thus it is, when the eternal Son of God, and heir of the world, by whom kings reign, and princes decree justice, whom his Father has appointed to be king of kings, comes as it were from far, and in the spiritual tokens of his presence, enters into the royal city Zion; God has his eye at such a time, especially upon those princes, nobles, and judges of the earth, spoken of Prov. viii. 16, to see how they behave themselves, whether they bow to him, that he has made the head of all principality and power. This is evident by the 2d Psalm ver. 6, 7, 10, 11, 12. "Yet have I set my king upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me, thou art my son, this day have I begotten thee. Be wise now therefore, O ye kings, be instructed ye judges of the earth; serve the Lord with fear, and rejoice with trembling; kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." There seems to be in the words, an allusion to a new king's coming to the throne, and making his solemn entry into the royal city; (as Zion was the royal city in Israel) when it is expected that all, especially men in public office and authority, should manifest their loyalty, by some open and visible token of respect, *by the way*, as he passes along; and those that refuse or neglect

it arc in danger of being immediately struck down, and perishing *from the way*, by which the king goes in solemn procession.

The day wherein God does in an eminent manner send forth the rod of Christ's strength out of Zion, that he may rule in the midst of his enemies, the day of his power, wherein his people shall he made willing, is also eminently a day of his wrath, especially to such rulers as oppose him, or will not bow to him; a day wherein he "shall strike through kings, and fill the places with the dead bodies, and wound the heads over many countries." Psal. 110. And thus it is that when the son of God *girds his sword upon his thigh, with his glory and his majesty, and in his majesty rides prosperously, because of truth, meekness and righteousness, his right hand teaches him terrible things*. It was the princes of Succoth especially, that suffered punishment, when the inhabitants of that city refused to come to the help of the Lord, when Gideon was pursuing after Zebah and Zalmunna; we read that Gideon tool. the ciders of the city, and thorns of the wilderness, and briars, and with them he taught the men of Succoth. It is especially taken notice of that the rulers and chief men of Israel, were called upon to assist in the affair of bringing up the ark of God; they were chiefly consulted, and were principal in the management of the affair. 1 Chron. xiii. 1. "And David consulted with the captains of thousands and hundreds, and with every leader." And chap. xv. 25. "So David and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the Lord, out of the house of Obed Edom, with joy." So 2 Sam. vi. 1. And so it was when the ark was brought into the temple, 1 Kings, viii. 13, and 2 Chron. v. 2, 4.

And as rulers, by neglecting their duty at such a time, will especially expose themselves to God's great displeasure, so by fully acknowledging God in such a work, and by cheerfully and vigorously exerting themselves to promote it, they will especially be in the way of receiving peculiar honors and rewards at God's hands. It is noted of the Princes of Israel, that they especially appeared to honor God with their princely offering, on occasion of the setting up the tabernacle of God, in the congregation of Israel. (which I have observed already was done at the time of the feast of tabernacles, and was a .type of the tabernacle of God's being with men, and his dwelling with men in the latter days) And with what abundant particularity, is it noted of each prince, how much he offered to Ged on that occasion, for their everlasting honor, in the 7th chapter of Numbers? And so with how much favor and honor does the Spirit of God take notice of those princes in Israel, that came to the help of the Lord, in the war against Sisera? Judg. v. 9. "My heart is towards the governors of Israel, that offered themselves willingly

among the people.” And ver. 14. “Out of Machi r came down governors. Ver. 15. “And the princes of Issachar were with Deborah.” And in the account that we have of the rebuilding the wall of Jerusalem, in the third chapter of Nehemiah. It is particularly noted, what an hand one and another of the rulers had in this affair; we have an account that such a part of the wall was repaired by the ruler of the half part of Jerusalem, and such a part by the ruler of the other half part of Jerusalem, and such a part by the ruler of part of Bethbaccere, and such a part by the ruler of part of Mizpah, and such a part by the ruler of the half part of Bethzur; and such a part by the ruler of Mizpah, ver. ix. 12, 14, 15, 16, 19. And there it is particularly noted of the rulers of one of the cities, that they put not their necks to the work of the Lord, though the common people did; and they are stigmatized for it, in the sacred records, to their everlasting reproach, ver. 5. “And next unto them, the Tekoitcs repaired; but their nobles put not their necks to the work of the Lord.” So the Spirit of God with special honor, takes notice of princes and rulers of several tribes, that assisted in bringing up the ark, Psal. lxxviii. 27.

And I humbly desire that it may be, considered, whether we have not reason to fear that God is provoked with this land, that no more notice has been taken of this glorious work of the Lord, that has been lately carried on, by the civil authority; that there has no more been done by them, as a public acknowledgment of God\* in this work, and no more improvement of their authority to promote it, either by appointing a day of public thanksgiving to God, for so unspeakable a mercy, or a day of fasting and prayer, to humble ourselves before God, for our past deadness and unprofitableness under the means Of grace, and to seek the continuance and increase of the tokens of his presence; or so much as to enter upon any public consultation, what should be done to advance the present revival of religion, and great reformation that is begun in the land. Is there not danger that such a behavior, at such a lime, will be interpreted by God, as a denial of Christ? If but a new governor comes into a province, how much is there done, especially by those that are in authority, to put honor upon him, to arise and appear publicly, and go forth to meet him, to address and congratulate him, and with great expense to attend upon him and aid him? If the authority of the province, on such an occasion', should all sit still and say and do nothing, and take no notice of the arrival of their new governor, would there not be danger of its being interpreted by him, and his prince that sent him, as a denial of his authority, or a refusing to receive him, and honor him as their governor? And shall the bead of the angels, and lord of the universe, come down from heaven, in so



wonderful a manner, into the land, and shall all stand at a distance, and be silent and inactive on such an occasion? I would humbly recommend it to our rulers, to consider whether God does not now say to them, *Be wise now ye rulers, be instructed ye judges of New England; kiss the son, lest he be angry and ye finish from the way.*

It is prophesied Zech. xii. 8. That in the glorious day of the Christian church, the house of David, or the rulers in God's Israel, *shall be as God, as the angel of the Lord, before his people.* But how can such rulers expect to have any share in this glorious promise, that do not so much as openly acknowledge God in the work of that Spirit, by which the glory of that day is to be accomplished? The days are coming so often spoken of when the saints shall reign on earth, and all dominion and authority shall be given into their hands | But if our rulers would partake of this honor, they ought at such a day as this, to bring their glory and honor into the spiritual Jerusalem, agreeably to Rev. xxi. 24.

But above all others, is God's eye upon ministers of the gospel, as expecting of them, that they should arise, and acknowledge and honor him in such a work, as this, and do their utmost to encourage and promote it. For to promote such a work, is the very business which they are called and devoted to; it is the office to which they are appointed as coworkers with Christ, and as his ambassadors and instruments, to awaken and convert sinners, and establish, build up, and comfort saints; it is the business they have been solemnly charged with, before God, angels and men, and that they have given up themselves to, by the most sacred vows. These especially, are the officers of Christ's kingdom, that above all other men upon earth, do represent his person, into whose hands Christ has committed the sacred oracles, and holy ordinances, and all his appointed means of Grace, to be administered by them; they are the stewards of his household, into whose hands he has committed its provision; the immortal souls of men are Committed to them, as a flock of sheep are committed to the care of a shepherd, or as a master commits a treasure to the care of a servant, of which he must give an account. It is expected of them, above all others, that they should have understanding of the times, and know what Israel ought to do; for it is their business to acquaint themselves with things pertaining to the kingdom of God, and to teach and enlighten others in things of this nature. We that are employed in the sacred work of the gospel ministry, are the watchmen over the city, to whom God has committed the keys of the gate!" of Zion; and if when the rightful king of Zion comes, to deliver his people from the enemy that oppresses them, we refuse to open the gates to him, how greatly shall we expose ourselves to his wrath? We are appointed to be the captains of the host in this war. And

if a general will highly resent it in a private soldier, if he refuses to follow him when his banner is displayed, and his trumpet blown; how much more will he resent it in the officers of his army? The work of the gospel ministry consisting in the administration of God's word and ordinances, is the principal means that God has appointed for carrying on his work on the souls of men; and it is his revealed will, that whenever that glorious revival of religion, and reformation of the world, so often spoken of in his word, is accomplished, it should be principally by the labors of his ministers; and therefore how heinous will it be in the sight of God, if when a work of that nature is begun, we appear unbelieving, slow, backward, and disaffected? There was no sort of persons among the Jews that was in any measure treated with such manifestations of God's great displeasure, and severe indignation, for not acknowledging Christ, and the work of his Spirit, in the days of Christ and his apostles, as the ministers of religion. See how Christ deals with them for it, in the 23d chapter of Matthew; with what gentleness did Christ treat publicans and harlots, in comparison of them?

When the tabernacle was erected in the camp of Israel, and God came down from heaven to dwell in it, the priests were above all others concerned, and busily employed in the solemn transactions of that occasion, Levit. chap. viii. and ix. And so it was at the time of the dedication of the temple of Solomon, 1 Kings, chap. viii. and 2 Chron. chap. v. vi. and vii. which was at the time of the feast of tabernacles, at the same time that the tabernacle was erected in the wilderness. And the Levites were primarily, and most immediately concerned in bringing up the ark into mount Zion; the business properly belonged to them, and the ark was carried upon their shoulders, 1 Chron. xv. 2. "Then David said, none ought to carry the ark of God but the Levites; for them hath the Lord chosen to carry the ark of God, and to minister unto him forever." And v. 11, 12. "And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Aminadab, and said unto them, Ye are the chief of the fathers of the Levites; sanctify yourselves, both ye, and your brethren, that you may bring up the ark of the Lord God of Israel, unto the place that I have prepared for it." So we have an account that the priests led the way in rebuilding the wall of Jerusalem, after the Babylonish Captivity, Neh. iii. at the beginning.

If ministers preach never so good doctrine, and are never so painful and laborious in their work, yet, if at such a day as this, they shew to their people, that they are not well affected to this work, but are very doubtful and suspicious of it, they will be very likely to do their people a great deal more hurt than good. For the very fame of such a great and

extraordinary work of God, if their people were suffered to believe it to be his work, and the example of other towns, together with what preaching they might hear occasionally, would be likely to have a much greater influence upon the minds of their people to awaken them and animate them in religion, than all their labors with them. And besides their minister's opinion will not only beget in them a suspicion of the work they hear of abroad, whereby the mighty hand of God that appears in it, loses its influence upon their minds, but it will also tend to create a suspicion of every thing of the like nature, that shall appear among themselves, as being something of the same distemper that has become so epidemical in the land; and that is, in effect, to create a suspicion of all vital religion, and to put the people upon talking against it, and discouraging it, wherever it appears, and knocking it in the head, as fast as it rises. And we that are ministers, by looking on this work, from year to year, with a displeased countenance, shall effectually keep the sheep from their pasture, instead of doing the part of shepherds to them, by feeding them; and our people had a great deal better be without any settled minister at all, at such a day as this.

We that are in this sacred office have need to take heed what we do, and how we behave ourselves at this time. A less thing in a minister will hinder the work of God, than in others. If we are very silent, or say but little about the work, in our public prayers and preaching, or seem carefully to avoid speaking of it in our conversation, it will and justly may be interpreted by our people, that we who are their guides, to whom they are to have their eye for spiritual instruction, are suspicious of it; and this will tend to raise the same suspicions in them; and so the forementioned consequences will follow. And if we really hinder, and stand in the way of the work of God, whose business above all others it is to promote it, how can we expect to partake of the glorious benefits of it? And by keeping others from the benefit of it, we shall keep them out of heaven; therefore those awful words of Christ to the Jewish teachers, should be considered by us, Matth. xxiii, 13. "Wo unto you, for you shut up the kingdom of heaven; for ye neither go in yourselves, neither suffer ye them that are entering, to go in." If we keep the sheep from their pasture, how shall we answer it to the great shepherd, that has bought the flock with his precious blood, and has committed the care of them to us? I would humbly desire of every minister that has thus long remained disaffected to this work, and has had contemptible thoughts of it, to consider whether he has not hitherto been like Michal, without any child, or at least in a great measure barren and unsuccessful in his work. I pray God it may not be a perpetual barrenness as hers was.

The times of Christ's remarkably appearing, in behalf of his church, and to revive religion, and advance his kingdom in the world, are often spoken in the prophecies of scripture, as times wherein he will remarkably execute judgments on such ministers or shepherds, as do not feed the flock, but hinder their being fed, and so deliver his flock from them, as Jer. xxiii. throughout, arid Ezck. xxxiv. throughout, and Zech. x. 3, and Isa. 1 vi. 7, 8, 9, See. I observed before that Christ's solemn, magnificent entry into Jerusalem, seems to be designed, as a representation of his glorious coming into his church, the spiritual Jerusalem; and therefore it is worthy to be noted, to our present purpose, that Christ at that time, cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves; signifying that when he should come to set up his kingdom on earth, he would cast out those out of his house, who, instead of being faithful ministers, officiated there only for worldly gain. Not that I determine that all ministers that are suspicious of this work, do so; but I mention these things to shew that it is to be expected, that a time of a glorious outpouring of the Spirit of God to revive religion, will be a time of remarkable judgments on those ministers that do not serve the end of their ministry.

The example of the unbelieving lord in Samaria, should especially be for the warning of ministers and rulers. At the time when God turned an extreme famine into a great plenty, by a wonderful work of his, the king appointed this lord to have the charge of the gate of the city; where he saw the common people, in multitudes, entering with great joy and gladness, loaded with provision, to feed and feast their almost famished bodies; but he himself, though he saw it with his eyes, never had one taste of it, but being weak with famine, sunk down in the crowd, and was trodden to death, as a punishment of God, for his not giving credit to that great and wonderful work of God, when sufficiently manifested to him to require his belief. Ministers are those, that the King of the church has appointed to have the charge of the gate, at which his people enter into the kingdom of heaven, there to be entertained and satisfied with an eternal feast; ministers have the charge of the house of God, which is the gate of heaven.

Ministers should especially take heed of a spirit of envy towards other ministers, that God is pleased to make more use of to carry on this work, than they; and that they do not, from such a spirit, reproach some preachers, that have the true spirit, as though they were influenced by a false spirit, or were bereft of reason, and were mad, and were proud, false pretenders, and deserved to be put in prison or the stocks, as disturbers of the peace; lest they expose them selves to the

curse of Shemaiah, the Nehelamite, who envied the prophet Jeremiah, and in this manner reviled him, in his letter to Zephaniah the priest, Jer. xxix. 26, 27. "The Lord hath made thee priest, in the stead of Jehoiada the priest, that ye should be officers in the house of the Lord, for every man that is mad, and maketh himself a prophet, that thou shouldst put him in prison, and in the stocks. Now therefore, why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?" His curse is denounced in the 32d verse. "Therefore, thus saith the Lord, Behold, I will punish Shemaiah the Nehelamite, and his seed; he shall not have a man to dwell among his people, neither shall he behold the good that I will do for my people, saith the Lord, because he hath taught rebellion against the Lord. All those that are others superiors or elders, should take heed, that at this day they be not like the elder brother, who could not bear it, that the prodigal should be made so much of, and should be so sumptuously entertained, and would not join in the joy of the feast; was like Michal, Saul's daughter, offended at the music and dancing that he heard; the transports of joy displeased him; it seemed to him to be an unseemly and unseasonable noise and ado, that was made; and therefore stood at a distance, sullen, and much offended, and full of invectives against the young prodigal.

It is our wisest and best way, fully, and without reluctance, to bow to the great God in this work, and to be entirely resigned to him, with respect to the manner in which he carries it on, and the instruments he is pleased to make use of, and not to shew ourselves out of humor, and sullenly to refuse to acknowledge the work, in the full glory of it, because we have not had so great a hand in promoting it, or have not shared so largely in the blessings of it, as some others; and not to refuse to give all that honor, that belongs to others, as instruments, because they are young, or are upon other accounts, much inferior to ourselves, and many others, and may appear to us very unworthy, that God should put so much honor upon them. When God comes to accomplish any great work for his church, and for the advancement of the kingdom of his son, he always fulfills that scripture, Isa. ii. 17. "And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day." If God has a design of carrying on this work, every one, whether he be great or small, must either bow to it, or be broken before it. It may be expected that God's hand will be upon every thing that is high, and stiff, and strong in opposition, as in Isa. ii. 12, 13, 14, 15. "For the day of the Lord of Hosts, shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low; and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of

Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall.”

Not only magistrates and ministers, but every living soul, is now obliged to acknowledge God in this work, and put to his hand to promote it, as they would not expose themselves to God’s curse. All sorts of persons, throughout the whole’ congregation of Israel, great and small, rich and poor, men and women, helped to build the tabernacle in the wilderness; some in one way, others in another; each one according to his capacity. Every one whose heart stirred him up, and every one whom his Spirit made willing; all sorts contributed, and all sorts were employed in that affair, in labors of their hands, both men and women. Some brought gold and silver; others blue, purple and scarlet, and fine linen; others offered an offering of brass; others, with whom was found Shittim wood, brought it an offering to the Lord. The rulers brought onyx stones, and spice, and oil; and some brought goats hair; and some rams skins, and others badgers skins. . . . See Exod. xxxv. 20, &c. And we are told verse 29. “The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing.” And thus it ought to be in this day of building the tabernacle of God; with such a willing and cheerful heart, ought every man, woman, and child, to do something to promote this work. Those that have not onyx stones, or are not able to bring gold or silver, yet may bring goats hair.

As all sorts of persons were employed in building the tabernacle in the wilderness, so the whole congregation of Israel were called together to set up the tabernacle in Shiloh, after they came into Canaan, Josh, xviii. 1. And so again, the whole congregation of Israel were gathered together, to bring up the ark of God, from Kirjathjearim; and again, they were all assembled to bring it up, out of the house of *Obed Edom into mount Zion*; so again, all Israel met together to assist in the great affair of the dedication of the temple, and bringing the ark into it. So we have an account, how that all sorts assisted in the rebuilding the wall of Jerusalem, not only the proper inhabitants of Jerusalem, but those that dwelt in other parts of the land; not only the priests and rulers, but the Nethinims and merchants, husbandmen, and mechanics, and women. Neh. iii. 5, 12, 26, 31, 32. And we have an account of one and another, that he repaired over against his house, ver. 10, and 23, 28, and of one that repaired over against his chamber, ver. 30. So now, at this time of the rebuilding the walls of Jerusalem, every one ought to promote the work of God within his own sphere, and by doing what belongs to him, in the place in which God has set him. Men in a private capacity, may repair over against their houses. And even those that

have not the government of families, and have but part of an house belonging to them, should repair, each one over against his chamber. And every one should be engaged to do the utmost that lies in his power, laboring with the utmost watchfulness, care and diligence, with united hearts, and united strength, and the greatest readiness, to assist one another in this work. As God's people rebuilt the wall of Jerusalem; who were so diligent in the work, that they wrought from break of day, till the stars appeared, and did not so much as put off their clothes in the night; and wrought with that care and watchfulness, that with one hand they wrought in the work, and with the other hand held a weapon; besides the guard they set to defend them; and were so well united in it, that they took care, that one should stand ready, with a trumpet in his hand, that if any were assaulted in one part, those in the other parts at the sound of the trumpet, might resort to them, and help them, Neh. iv. at the latter end.

Great care should be taken that the press should be improved to no purpose contrary to the interest of this work. We read that when God fought against Sisera, for the deliverance of his oppressed church, *they that handle the pen of the -writer* came to the help of the Lord in that affair, Judg. v. 14. Whatever sort of men in Israel they were that were intended, yet as the words were indited by a Spirit, that had a perfect view of all events to the end of the world, and had a special eye in this song, to that great event of the deliverance of God's Church, in the latter days, of which this deliverance of Israel, was a type, it is not unlikely that they have respect to authors, those that should fight against the kingdom of Satan, with their pens. Those therefore that publish pamphlets, to the disadvantage of this work, and tending either directly or indirectly to bring it under suspicion, and to discourage or hinder it, would do well thoroughly to consider whether this be not indeed the work of God; and whether if it be, it is not likely that God will go forth as fire, to consume all that stands in his way, and so burn up those pamphlets; and whether there be not danger that the fire that is kindled in them, will scorch the authors.

When a people oppose Christ in the work of his Holy Spirit, it is because it touches them, in something that is dear to their carnal minds; and because they see the tendency of it is to cross their pride, and deprive them of the objects of their lusts. We should take heed that at this day we be not like the Gadarenes, who, when Christ came into their country, in the exercise of his glorious power and grace, triumphing over a legion of devils, and delivering a miserable creature, that had long been their captive, were all alarmed, because they lost their swine by it, and the whole multitude of the country came, and besought him

to depart out of their coasts. They loved their filthy swine, better than Jesus Christ; and had rather have a legion of devils in their country, with their herd of swine, than Jesus Christ without them.

This work may be opposed, not only by directly speaking against the whole of it. Persons may say that they believe there is a good work carried on in the country; and may sometimes bless God, in their public prayers, in general terms, for any awakenings or revivals of religion, there have lately been in any parts of the land; and may pray that God would carry on his own work, and pour out his spirit more and more; and yet, as I apprehend, be in the sight of God, great opposers of his work. Some will express themselves after this manner, that are so far from acknowledging and rejoicing in the infinite mercy, and glorious grace of God, in causing so happy a change in the land, that they look upon the religious state of the country, take it in the whole of it, much more sorrowful than it was ten years ago; and whose conversation, to those that are well acquainted with them, evidently shews, that they are more out of humor with the state of things, and enjoy themselves less, than they did before ever this work began . . . . If it be manifestly thus with us, and our talk and behavior with respect to this work, be such as has, (though but) an indirect tendency, to beget ill thoughts and suspicions in others concerning it, we are opposers of the work of God.

Instead of coming to the help of the Lord, we shall actually fight against him, if we are abundant in insisting on, and setting forth the blemishes of the work, so as to manifest that we rather choose, and are more forward to take notice of what is amiss, than what is good and glorious in the work. Not but that the errors that are committed, ought to be observed and lamented, and a proper testimony borne against them, and the most probable means should be used to have them amended; but an insisting much upon them, as though it were a pleasing theme, or speaking of them with more appearance of heat of spirit, or with ridicule, or an air of contempt, than grief for them, has no tendency to correct the errors; but has a tendency to darken the glory of God's power and grace, appearing in the substance of the work, and to beget jealousies and ill thoughts in the minds of others, concerning the whole of it. Whatever errors many zealous persons have run into, yet if the work, in the substance of it, be the work of God, then it is a joyful day indeed; it is so in heaven, and ought to be so, among God's people on earth, especially in that part of the earth, where this glorious work is carried on. It is a day of great rejoicing with Christ himself, the good shepherd, when he finds his sheep that was lost, lays it on his shoulders rejoicing, and calls together his friends and neighbors, saying, rejoice with me. If we therefore are Christ's friends, now it should be a day of



great rejoicing with us. If we viewed things in a just light, so great an event as the conversion of such a multitude of sinners, would draw and engage our attention, much more than all the imprudences and irregularities that have been; our hearts would be swallowed up with the glory of this event, and we should have no great disposition to attend to any thing else. The imprudences and errors of poor feeble worms, do not hinder or prevent great rejoicing, in the presence of the angels of God, over so many poor sinners that have repented; and it will be an argument of something very ill in us, if they prevent our rejoicing.

Who loves, in a day of great joy and gladness, to be much insisting on those things that are uncomfortable? Would it not be very improper, on a kings coronation day, to be much in taking notice of the blemishes of the royal family? Or would it be agreeable to the bridegroom on the day of his espousals, the day of the gladness of his heart, to be much insisting on the blemishes of his bride? We have an account, how that at the time of that joyful dispensation of providence, the restoration of the church of Israel, after the Babylonish captivity, and at the time of the feast of tabernacles, many wept at the faults that were found amongst the people, but were reprov'd for taking so much notice of the blemishes of that affair, as to overlook the cause of rejoicing. Neh. viii. 9, 10, 11, 12. "And Nehemiah, which is the Tirshatha, and Ezra the priest, the scribe, and the Levites, that taught the people, said unto all the people, this day is holy unto the Lord your God, mourn not nor weep; for all the people wept, when they heard the words of the law. Then he said unto them, go your way, eat the fat, and drink the sweet, and send portions unto them, for whom nothing is prepared; for this day is holy unto our Lord; neither be you sorry, for the joy of the Lord is your strength. So the Levites stilled all the people, saying, hold your peace, for the day is holy, neither be ye grieved. And all the people went their way, to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them."

God doubtless now expects, that all sorts of persons in New England, rulers, ministers and people, high and low, rich and poor, old and young, should take great notice of his hand, in this mighty work of his grace, and should appear to acknowledge his glory in it, and greatly to rejoice in it, every one doing his utmost, in the place that God has set them in, to promote it. And God, according to his wonderful patience, seems to be still wailing, to give us opportunity, thus to acknowledge and honor him. But if we finally refuse, there is not the least reason to expect any other, than that his awful curse will pursue us, and that the

pourings out of his wrath will be proportionable to the despised out-pourings of his Spirit and grace.