

children of our people, or wish ill to any, who are every day and every year crowned with the goodness of God, and are, and hope to be, forgiven of him! Let not our eye be evil one toward another, when God's eye is so good toward us all, and he does things for us, which we all come in for a share of the benefit of, and are all this day giving thanks for. Let our common success against our enemies abroad, help to stay all enmities at home; and let all our consciences be able to witness for us, that we *walk in love, and keep the unity of the spirit.*

4. *et ult.* Let this year's experience help to support and encourage next year's expectations. Has God crowned us with his goodness this year? let us thence infer, that if we approve ourselves faithful to God, surely goodness and mercy shall still follow us. And our hopes ought to be the matter of our praises as well as our joys. *Unto thee do we give thanks, (says the Psalmist,) unto thee do we give thanks; for that thy name is near, thy wondrous works declare.*^a The wondrous works we are this day giving thanks for, are upon this account the more valuable, that they give us ground to hope, that *God's name is near*,—the advancement of his kingdom,—and, in that, the accomplishment of his promise. That comprehensive prayer, *Father, glorify thy name*, has already obtained an answer from heaven,—which true believers may apply to themselves,—*I have both glorified it, and I will glorify it again.*^b Amen, so be it. Hallelujah.

ENGLAND'S HOPES;

A SERMON.

PREACHED

JANUARY THE FIRST, 1706-7.

ISAIAH lxiii. 4.

The year of my redeemed is come.

A new year is now come. The common compliment of the morning is, "I wish you a good new year;" and it is well; hearty well-wishers we ought to be to the welfare one of another. God by his grace make us all wiser and better, and give us to live better every year; better this year than we did the last,—and then it will be indeed a good new year. Good hearts will make good times and good years.

Have any of you had any good purposes and resolutions in your minds, the prosecution whereof has hitherto been delayed? put it off no longer. Is

the house of God yet to be set up in your hearts, the work to be begun? begin it to-day; as Moses did, who, on the first day of the first month, set up the tabernacle.^a Are there things amiss with you to be amended, corruptions to be purged out, and things wanting to be set in order? begin this day to reform; as Hezekiah did, who, on the first day of the first month, began to sanctify the house of the Lord:^b so will you make this day in the best manner remarkable, and this year comfortable.

But that which at present I aim at, is to direct you—in wishing a good year—to the church of God, and the kingdom of Christ in the world; and, particularly, to the land of our nativity; to the prosperity of which, in all its interests, I hope every one of us bears a very hearty good-will, that in the peace thereof we may have peace. *For we are members one of another.*

My text would easily lead me to *foretell* a good year: but I am no prophet, nor prophet's son, nor dare I ever pretend to prediction; nor indeed, can I give heed to any other but the most sure word of prophecy in the written word, which is a light shining in a dark place.^c Christ's parting words to his disciples at his ascension, is sufficient to silence all bold inquiries, and much more all presumptuous determinations, concerning future events; it is *not for you to know the times and the seasons, which the Father hath put in his own power.*^d Astrological predictions I utterly condemn; I hope you know better things than to have any regard to them. The prophet Isaiah speaks of the astrologers, the star-gazers, and the monthly prognosticators, in his time, as great cheats, that imposed upon the world. *The heavens declare the glory of God;*^e and magnify the *ro γλωσσον το θς*,—that which is, and MAY BE, known of God; but were never intended to declare the will of God,^f or any of those *secret things which belong not to us.*^g Scripture prophecies I have a profound veneration for, and of admirable use they are to give us a general idea of the methods of Providence concerning the church, and to furnish us with a key to many of the difficulties of it, and thereby to assist our faith and hope in the worst of times. But the particular intention and application of them, till the event unfolds them, though I greatly value the labours of those who searched into them, yet to me it seems *higher than heaven, what can we do? deeper than hell, what can we know?* It is what we cannot by *searching find out to perfection*, or to satisfaction.

My design therefore, in the choice of this text to-day, is not to gratify your curiosity with prognostications of what *shall be*; but to direct your prayers for the church of God, and to offer something for the assistance of your faith in those prayers. *For we do all things, dearly beloved, for your edifying.* I

^a Ps. lxxv. 1.

^b Exod. xl. 2.

^c John xii. 28.

^d 2 Chron. xxix. 17.

^e 2 Pet. i. 19.

^f Rom. i. 19.

^g Acts i. 7.

^h Ps. xix. 1.

ⁱ Deut. xxx. 28.

remember the rule long since given me, with reference to the prospects of public affairs, and shall still abide by it, "Pray, pray; and do not prophesy." We may be sure of an answer to the prayers of faith, but not of the accomplishment of the predictions of fancy.

Our Lord Jesus has taught us to pray: *Our Father who art in heaven! thy kingdom come.* And it is fit we should take our instructions in prayer from him, on whose intercession we depend for the success of our prayers. Now when we pray, *Father, let thy kingdom come*, this is one thing included in it, and intended by it, *Father, let the year of the redeemed come.* Let this therefore be our heart's desire, and our prayer to our heavenly Father, every day.

My text is part of that account which the victorious Redeemer gives of his glorious appearances against his and his church's enemies, represented by the Edomites, whom he *treads down in his anger, and tramples upon in his fury;*^h and, therein, appears *more glorious and excellent than the mountains of prey.*ⁱ Come, and with an eye of faith see the Lord Jesus, by his grace, triumphing—over sin and corruption, and all the powers of Satan—in the souls of believers, under whose feet he will shortly tread that great enemy,^k and make him *their footstool,*^l as he has made them *his own.* Come, and see him, by his providence, triumphing over all antichristian powers and factions in the world; and all the maintainers and upholders of the devil's kingdom; Pagan formerly, and Mahometan and papal now: putting down all oppressing rule, principality, and power, till he has completed his whole undertaking. And upon the sight of this, let every tongue confess, that Jesus Christ is Lord, to the glory of God the Father. And if you ask, why Michael and his angels push on this war so vigorously, and at such a vast expense of blood and treasure? Michael himself shall answer you in the text, *The year of my redeemed is come*; even the day appointed of the Father for this great performance; that day at which, as Mr. Norris expresses it in his paraphrase on this passage, "Fate folded down the iron leaf." Now the day prefixed is come, the work designed must be done, whatever it costs: *The Lord shall arise and have mercy upon Sion; for the time to favour her, yea, the set time, is come.*^m

Let us observe here,

1. That the church and people of God are Christ's redeemed,—*the ransomed of the Lord*; so they are called in the promise, Isa. xxxv. 10.—*the redeemed of the Lord*; so they are called upon to praise him, Ps. cvii. 2. They are his own; *he is entitled to them*, as his own; and as his own, *they are very dear to him.* He formed them for himself. He bought them for himself, and paid dear for them; shed his blood,

his precious blood, to purchase them, and purify them to himself; gave his life, an invaluable price, a ransom for them. They were sold by the guilt of sin, to the justice of God; had sold themselves, by their affection to it, unto the dominion of Satan; but out of both these bonds Christ has effectually provided for their discharge and deliverance.

He calls them, here, *his redeemed*—though as yet their redemption was not wrought out, and obtained, by the bringing in of the everlasting righteousness—because he had undertaken to redeem them, and the work would as surely be effected, in the fulness of time, as if it were done already. Thus, when the gospel was first preached in Corinth, and but few of that place were effectually called, yet Christ said, *I have much people in this city.*ⁿ They are mine already; for *the Lord knoweth them that are his*, and will lose none of them.

It is the honour of good people that they belong to Christ: they are his, and shall be owned as his in that day when he makes up his jewels; but they have no reason to be proud of this honour, for, by this, boasting is for ever excluded; That they had not been his, if he had not bought them: they must be redeemed ere they could be preferred. Where is boasting then? We are bought, and therefore still bound; bought with a price, and therefore must not be our own, but his who bought us; to him we must live, and not to ourselves.

2. That there is a time fixed, concerning them, which is the year of the redeemed; when their Redeemer will do great things for them. A year which shall introduce a bright and glorious scene; which shall be crowned with their salvation. A year of jubilee to them, (to which it seems to allude,) when they shall be discharged from their servitude, and restored to the *glorious liberty* and inheritance *of the children of God*; which will be indeed to them *the acceptable year of the Lord.*

This is fixed, in the council and decree of God; which he has *purposed in himself*; and in which he has *determined all the times before appointed*; particularly the times concerning his church, which is his garden enclosed, his Segullah, his peculiar treasure in the world, about which his providence, through all the revolutions of time, is in a special manner conversant; and therefore his purposes from eternity were so. The affairs of the church were not left to the disposal of blind chance. The wheels on which it moves are animated by *the spirit of the living creature*; and there are *eyes in the wheels*, a wise providence that directs all for the best, according to the divine will, and the settled counsels of that will. The Eternal Mind never makes a transition to *new measures*, never takes up *new resolves*; *known unto God are all his works*, and all ours too,

^h Deut. xxix. 3
^k Rom. xvi. 2.

ⁱ Ps. lxxvi. 4.
^l Ps. cx. 1.

^m Ps. cii. 13.
ⁿ Mark ix. 41.

^o Acts xviii. 10.
^p Ezek. i. 20.

the events themselves, and the times of them, *from the beginning of the world*. Which yields an unspeakable satisfaction to all those who have but so much reason and religion as to believe, that God knows what is fit to be done, and when, better than we do, and that his time is, without doubt, the best time.

The providences of God concerning Israel of old, as well as their ordinances, were typical; and *things happened to them for ensamples or patterns of the great salvation to be wrought in and for the gospel-church*. Many a time was Israel afflicted, from their youth up; many a time in the house of bondage; but still there was a year fixed for their redemption, when their warfare or appointed time should be accomplished,¹ and deliverance should be wrought for them. The year was fixed for their redemption out of Egypt; and God kept time to a day; *At the end of the four hundred and thirty years, even the self-same day, they went out triumphantly.*² The year was likewise fixed for their return out of their captivity in Babylon; when seventy years were accomplished in the desolations of Jerusalem.³ And the distresses of the New-Testament church are in like manner limited to a time, times, and half a time; which, if we know not how to compute with any certainty or exactness, yet, we may with the greatest assurance infer from it, that Infinite Wisdom has fixed the time, though it is not for us to know it. *Times are not hidden from the Almighty*, though *they that know him do not as yet see his day*,⁴ nor foresee it.

3. That the year of the redeemed *will come*; though it may be long first, long wished for, long waited for, yet it will come at last. Concerning the thing itself, we may be clear, we may be confident, though concerning the time we may be in doubt, and in the dark. Though many years intervene between this, and the year of the redeemed, and those, perhaps, dark, and cloudy, and melancholy years, years in which we see evil,⁵ yet the days of affliction and captivity will be numbered and finished, and the years of servitude will come to an end; hitherto it shall come, but no further; so long it shall last, but no longer. God will *have mercy on Jerusalem and the cities of Judah, though he has had indignation against them threescore and ten years*; and he will *make them glad with the joys of his salvation*, in some proportion to the *days wherein he has afflicted them*.

Observe with what an air of triumph and exaltation the Redeemer himself here speaks of this great day; as one who longed to engage the enemy, and rescue the beloved of his soul, and who almost grew impatient of the delay. He cannot anticipate the

time. The divine counsels are as mountains of brass,⁶ which can neither move nor moulder; but when the wheels of his chariot, which have been so long in coming, arrive at last, how welcome are they! *Now the year of my redeemed is come; it is come.* And, *Lo, I come*. With this shout does the Lord himself descend from heaven, ride upon the wings of the wind,⁷ and make the mountains flow at his presence.⁸ With this does the Lord awake himself as one out of sleep, and like a mighty man that shouteth by reason of wine;⁹ *The year of my redeemer is come.* Now, *Χρὸς οὐκ ἐστὶν ἐτι*—Time, that is, delay, shall be no longer.¹⁰ Now will I arise; now shall the everlasting arm be made bare. *Now shalt thou see what I will do to Pharaoh.*

Now for the more distinct improvement of this, let me apply it, both to the universal church of the redeemed, the whole family, in every age; and to particular churches, and the interests of the kingdom of Christ, in some special time and place.

(1.) Let me briefly apply it to the whole mystical body of Christ, the universal church of the redeemed; in which we have cast our lot; and hope to have a place and a name in the general assembly of all who belong to it. And understanding it of this, there are two which above all the rest may be called the years of the redeemed; one long since past, the other yet to come.

[1.] The year of Christ's dying was the great year of the redeemed, and that on which all the rest depend; from the salvation then wrought, the foundation was laid on which all the other more particular salvations of the church are built. Therefore, in the Apocalypse, the Lamb that was to *make war with the beast*, and to *overcome him*, appeared as a Lamb that *had been slain*.¹¹ And it is *by the blood of the Lamb* that the victory is said to be obtained.¹² And many understand the text of *that year of the redeemed*, when Christ by *death destroyed him who had the power of death*; trod the winepress of his Father's wrath alone, and *stained all his raiment*, both with his own blood, and with the blood of his enemies.

Then was the price paid down; upon the undertaking of which, the great Redeemer was trusted with the salvation of all the Old-Testament saints; and for which all who in every age believe in him should be justified and accepted. Then the chosen remnant was purchased, and eternal life purchased for them; then principalities and powers were spoiled, and a show made of them openly;¹³ the strong man armed disarmed, stript, and triumphed over. To that victory all the victories of faith are owing; for we are more than conquerors through him that loved us.

The time was fixed for this great and glorious

1 Isa. xl. 2. 2 Exod. xii. 41. 3 Dan. ix. 2.
4 Job xxiv. 1. 5 Ps. xc. 15.
6 Zech. i. 12. 7 Zech. vi. 1.

8 Ps. xviii. 9, 10. 9 Isa. lxiv. 3. 10 Ps. lxxviii. 65.
11 Rev. x. 6. 12 Rev. v. 6. 13 Col. ii. 15.
14 Rev. xii. 11.

achievement; fixed in that determinate counsel and fore-knowledge of God, by which that sacrifice was *delivered up*; fixed in the Old-Testament predictions, from that of the "*Seed of the woman, which should break the serpent's head,*"^c to that of "*Messiah the Prince, who at the period of the seventy weeks should finish transgression, and make an end of sin, by making reconciliation for iniquity, and bringing in an everlasting righteousness.*"^d It was fixed to a day, it was fixed to an hour: how often did Christ speak of it with that exactness: *Mine hour is not yet come*, and when it was come, *This is your hour*.

Long was it looked for by them who *waited for the redemption*; ^e and more earnestly by him that was to *work out* the redemption, who, having this baptism to be baptized with, was even *straitened till it was accomplished*.^h It came at last: *Blessed is he that cometh*. And of all the years that God has crowned with his goodness, that was, without doubt, the greatest of all that every day and night measured since the clock of time was set in motion. And though they who were to have the benefit of the redemption slumbered and slept, and were not duly sensible of the vast importance of what was then doing till afterwards, when the Spirit was poured out upon them, yet he that was to be at the expense of it, and foresaw how the great affair of man's redemption—and, perhaps, the angel's confirmation—was to turn upon that mighty hinge, triumphed and was transported, when he said in the beginning of the battle, *Now is my soul troubled, but now is the judgment of this world; now is the prince of this world cast out*; ⁱ and in the close of the battle, when he knew what an irreparable blow he had given to the devil's kingdom, *It is finished*.^k This was that *year of the redeemed* which we frequently celebrate the memorial of with joy, at the table of the Lord.

[2.] The year of Christ's second coming to judge the world, is that *great year of the redeemed* which is yet to come; that true Platonic year, which will be, though not the repetition, yet the review and retribution, of all that is past. And as in our observance of the great institution of the Eucharist, that *proprium*—*appropriate rite*, of our holy religion, and peculiar badge of our Christianity, we look *as far back* as that year of the redeemed which is past, showing forth the Lord's death; so we look *as far forward* as that year of the redeemed which we are yet in expectation of, showing it forth *till he come*.

This year of the redeemed, which will be crowned with the *greatness* of God, as other years have been with his *goodness*, is fixed in the divine counsels; unalterably fixed, fixed to a day; for *he hath appointed a day, in which he will judge the world in*

righteousness; ^l and a great and terrible day it will be. God, by his grace, make us all ready for it, that he who shall then appear may appear to our joy. It is fixed, but it is not revealed; it is not fit it should, nor agreeable to that state of probation and expectation we are now in. It is fixed, and it will come, it will certainly come, to the unspeakable confusion of all those who slight the warnings of it, and the everlasting consolation of all those who embrace the promise of it. As sure as this year *is* come, that year *will* come, and you and I shall see it; *in our flesh* resumed *we shall see it*; shall see the terrors, shall see the triumphs, of that day, and, according as we are found then, shall certainly and eternally share either in the one or in the other.

That, that will be the year of the redeemed; in which all our hopes and prospects, which in our present state are still kept moving forward, one event serving only to raise our expectation of the next, will come to a full period. Then we shall see the final end of all those things, which here we are so solicitous and inquisitive about.^m And a blessed end it will certainly be to all the redeemed of the Lord; who will in that day lift up their heads and hearts with joy, never to despond or be dejected again, knowing that their redemption in its open declaration, and full perfection, draweth nigh.ⁿ

All the redeemed who are now scattered and dispersed over the face of the whole earth, will then be gathered together into one body; and a great and glorious body it will be; to be presented to the Father *without spot, or wrinkle, or any such thing*; and to grace their Redeemer's triumphs, as the trophies of his victory over the powers of darkness, that had held them captive, that he may be *glorified in his saints, and admired in all them that believe*.^o A general rendezvous it will be of all that ever approved themselves good soldiers of Jesus Christ, when the Captain of our salvation ^p shall produce all who were given him; they shall every one answer to their names, and not one be missing.

All the enemies of the redeemed will then be conquered and brought down, and death itself, that last enemy, shall be destroyed, and swallowed up in victory. The devil, with all those whom he has decoyed into his interest, will then, by the almighty power of that God, *whose the deceived and the deceiver are*,^q be *cast into the lake of fire*,^r and the redeemed will be set for ever out of the reach of all their enemies. Then shall the redemption of the soul be perfected, in the redemption of the body from the power of the grave, and *that captivity* led captive.^s

But that which, above all, will denominate it the year of the redeemed, is, that then *the ransomed of*

^a Gen. iii. 15. ^f Dan. ix. 24. ^g Luke ii. 38. ^h Luke xlii. 50.
ⁱ John xii. 27. ^k John xii. 31. ^l Acts xvii. 31.

^m Dan. xii. 8. ⁿ Luke xxi. 28. ^o 2 Thess. i. 10. ^p Heb. ii. 10.
^q Job xii. 16. ^r Rev. xx. 10. ^s Rom. viii. 23.

the Lord shall return, and come to Sion with songs of praise; everlasting joy shall fill their hearts, and crown their heads; and sorrow and sighing, those clouds which in this world are still returning after the rain, shall be finally dismissed, and flee away for ever.¹ The redeemed of the Lord, by virtue of their union with the Redeemer, will then sit down with him upon his throne, as he overcame, and is set down with his Father upon his throne, and reign with him for ever.

This is the year of the redeemed; for it is the year which their hearts are upon, which, according to the promise, they look for, and have an eye to, in all their present services, sufferings, and struggles. It will be the crown and satisfaction of their faith and hope, and the perpetual perfection of all their joys and honours.

Think, my brethren, think seriously, what that year of the redeemed will be to you. How will the archangel's trumpet sound in *your ears*? will it be a joyful or a dreadful sound? To them that obey the gospel, and live up to it, it will proclaim liberty and honour; but against them who are unbelieving and disobedient, it will denounce war and ruin. That great day will be coronation day to the former, but execution day to the latter. We none of us know but this year of which we now see the beginning may be the year of our death; if it should be so, will it be the year of our redemption? And can we, as such, bid it welcome, and heartily say farewell to this world? *Work out your salvation with fear and trembling*, and then you may look for death and judgment with joy and rejoicing. Spend your time well, and then no doubt but you shall spend your eternity well; and the year of the redeemed will be the year of your eternal redemption.

(2.) Let me more largely apply it to the militant church; and the particular parts and branches of Christ's kingdom in the world, and their states and interests, those especially with which we are best acquainted, and in which we are most nearly concerned.

I was yesterday endeavouring, as well as I could, to excite your holy joys and thankful praises for the great things God has of late done for us, and our allies, whom he crowned, the last year, with his goodness: I would to-day say something for the encouragement of your faith and hope in God, concerning the events of the year ensuing, and of your earnest prayers to God that it may prove one of the years of the redeemed.

It is no new thing for the church of Christ upon earth to be in distress and bondage, and to stand in need of redemption, notwithstanding the great redemption from sin and hell, which the Lord Jesus has wrought out. It is always militant, it is often

afflicted, tossed with tempests, and not comforted; and Sion constrained to dwell with the daughters of Babylon." *Israel* had many enemies, was often in the hands, often under the feet, of their enemies; and the redemption of *Israel* was often prayed for, and often promised; much more reason has the *gospel church* (that never had so many promises made to it, relating to the life that now is, as the Old-Testament church had) to expect trouble in this world; to be fought against, and to suffer persecution; in conformity to the example of its head.

The book of the Revelations gives us intimation enough of troublesome times that were to pass over the Church; and though it should be allowed doubtful who the enemy is that is there described, yet it is past dispute, that there should arise an enemy, a powerful and dangerous one, who should make war with those that keep the commandments of God, and the testimony of Jesus Christ:² so that we are not to think it strange, no, not concerning the fiery trial, if the best of God's saints and servants be called out to it, as though some strange thing happened. Behold, Christ has told us before, that when it comes it may be no surprise or offence to us.

But there will come a year of redemption for those who suffer in the cause of Christ; God *will* not, and men *shall* not, contend for ever; nor shall the rod of the wicked rest *always* upon the lot of the righteous, though it may rest *long* there. It is the state of some of the reformed churches abroad, especially those of France, that I have upon my heart, and had in my eye in the choice of this text. The year of their deliverance, whenever it comes, I must call the year of the redeemed.

The excellent Archbishop Tillotson, in a sermon, on Rev. xiv. 13. plainly intimates his suspicion, that the French king is that second beast described (Rev. xiii. 11.) with two horns, France and Navarre, speaking like a dragon, which (says he) may point at a particular sort of armed soldiers called dragons, or *dragoons*: and the number six hundred sixty-six in the name LUDOVICUS: and that the persecution of the French protestants, in that last and great persecution, is there foretold. And in another sermon before King William and Queen Mary in the year 1692, makes him the present great supporter of the mystical Babylon. And if so, a deliverance from under his tyranny may well be prayed and hoped for, in the year of the redeemed.

[Since the preaching of this, I have with much pleasure received encouragement to my hopes, and been confirmed in my choice of this subject, for an appendix to the thanksgiving, by that excellent discourse of the worthy Bishop of Sarum, before the Queen and both Houses of parliament, on the Thanksgiving-day, in which he lays so much stress

¹ Isa. xxxv. 10.

² Zech. ii. 7.

³ Rev. xii. 17.

upon the French king's barbarous usage of his protestant subjects, in his description of him as an oppressor, whom it will be the glory of a good prince to help to break in pieces: and he tells that august assembly, "That till the exiles are recalled, till the prisoners are set at liberty, till the edicts that were their inheritance are revived, and compensation is made for the precious blood that has been shed among them; till the oppressor is so bounded, that his own people are secured from oppression, and his neighbours from invasion; till this is done, it is reasonable to hope, that man will say as God has said, *There is no peace to the wicked.*" God keep that word always in the imagination of the thoughts of their hearts, to whom it was spoken, and establish their way before him.]

Four things it will be proper for us to inquire into, concerning the year of the redeemed which we are hoping, and praying, and waiting for. I. What the year of the redeemed will be, and what we expect to be included in it. II. What ground we have to believe that it *will come*, some time. III. What encouragement we have to hope that it will come quickly. IV. What is our duty in reference hereto.

I. What we may expect the year of the redeemed will be, which according to his promise we may look for. You shall see it in three things:

1. The year of recompence for the controversy of Sion, will be the year of the redeemed. Such a year we read of, (Isa. xxxiv. 8.) and it is parallel to this here, for it explains the day of vengeance, which is here said to be in the heart of the victorious Redeemer. Therefore *the sword that is bathed in heaven, shall come down upon Idumea, the people of God's curse*, because it is the year of recompence for the controversy of Sion.

God espouses Sion's cause, does and will plead it with jealousy:^w his church is dear to him as the apple of his eye,^x and, therefore, he has a controversy with those who are injurious to his people; and sooner or later he will reckon with them, and will avenge his own elect, who cry day and night to him, though he bear long.^y He has a righteous quarrel with them, and he will avenge that quarrel. Barbarous and unrighteous wars fill the measure of a nation's sins; and are that *fourth transgression*, for which, when it is added to *other three*, God *will not turn away the punishment* of a people, as is intimated, (Amos i. 6, 9, 11, 13.) where for three transgressions, and then this as the fourth, God will reckon with Gaza, Tyre, Edom, Ammon, and Moab, because they had *delivered up the whole captivity, had pursued with the sword, and cast off all pity, particularly had ript up the women with child*: would not God visit for these things, should not his soul be avenged on such a nation as this? But barbarous

persecutions for righteousness' sake, are yet more provoking: all innocent blood is precious to God, and inquisition will be made for it; but the blood of the saints, and the blood of the martyrs of Jesus, is in a special manner precious to him, and not a drop of it shall be shed but it shall be reckoned for.

The great day of recompence for Sion's controversy will be at the end of time, *in the valley of decision*,^a when the long depending controversy, after many struggles, will at length be determined; when everlasting tribulation shall be recompensed by the Lord Jesus, to them that troubled his church, and to them who were troubled, everlasting rest.^b The Lord hasten that glorious day, and make us ready for it!

But we may expect that it will be done, in part, in this world. When God shall have performed his whole work upon mount Sion, and upon Jerusalem, his humbling, reforming work *upon* them, he will then perform his saving work *for* them, and will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks:^c the zeal of the Lord of hosts shall do this. All the wrongs done to Sion will be returned to those who did them, and the cup of trembling will be taken out of the hand of the oppressed, and put into the hand of the oppressor.^d The arm of the Lord will awake as in the days of old, and will put on strength; that mighty arm that humbled Pharaoh, Sennacherib, Nebuchadnezzar, Herod, Julian, and other the proud enemies of his church, will be made bare, in our day, against the successors of these sons of pride and violence. The papal kingdom in general, that has for many ages been so barbarously oppressive to the faithful worshippers of God, and the French tyranny in particular, that has been remarkably so in our days, are the enemies, with whom, I think, God has a controversy on Sion's behalf, and the day will come that he will plead it.

His controversy is,

(1.) *For* the sons of Sion, whom they [the persecutors] have abused; the precious sons of Sion, comparable to fine gold; who have not only been despised and thrown by as vessels in which there is no pleasure, but trodden down and broken to pieces as earthen pitchers, the work of the hands of the potter.^d How many excellent ministers and Christians have been sacrificed to the pride and malice of the church of Rome, and with a rage reaching up to heaven, *numbered to the sword* as sheep for the slaughter! and the survivors either miserably enslaved in the galleys, and there *dying daily*, or buried alive in dungeons, or forced to beg their bread in strange countries: and shall not this be recompensed?

(2.) *For* the songs of Sion, which they have pro-

^w Zech. i. 14.
^y Luke xviii. 7.

^x Zech. ii. 8.
^y Joel iii. 14.

^a 2 Thess. i. 6, 7.
^c Isa. li. 22, 23.

^b Isa. x. 12.
^d Lam. iv. 2.

faned. This head is suggested by that instance of the Babylonians' insolence, and contempt of the Jews and their religion, when they upbraided them in their captivity with the songs of Sion: and, for this, it follows, *Daughter of Babylon, thou art to be destroyed.*^a The contempt cast upon the pure worship of God as heretical, and the jest made of sacred things, is what God will reckon for.

(3.) For the powers of Sion's king, which they have usurped. All the anointed offices of our Lord Jesus are boldly invaded by the papacy. His prophetic office, by setting up an infallibility in pope or councils; his kingly office, by setting up the supremacy of the bishop of Rome over all churches, and giving him the power of Christ's vicar, or his rival rather, upon earth; and his priestly office, by making the mass a propitiatory sacrifice for sin, and saints and angels mediators between God and man. And shall not the crown of the exalted Redeemer be supported against these usurpations?

(4.) For the pleasant things of Sion's palaces which they have laid waste. God will reckon for the many churches they have demolished, the solemn assemblies they have scattered, the administration of ordinances they have restrained, and the fountains of living water they have stopped up. God keeps an account of all the mischief of this kind done at any time by the papal power and its adherents, and will bring it all into the reckoning when the year of recompences comes.

2. The year of release for God's captives, will be the year of the redeemed; and this is the year we are waiting for. While we enjoy our liberties and opportunities, in peace and without check, we ought to remember them who are in bonds, and to pray for the *turning again of their captivity as the streams in the south.*

(1.) Oppressed consciences, we long to hear of the release of. Of the many that through the force of persecution have been brought to put forth their hands unto iniquity, we hope there are some who have not put forth their hearts to it; but if the force were taken off, would return to the true religion, which they have in word renounced. The triumphs of tyranny over those pretended converts cannot be thought of by any good Christian, without the utmost indignation; for the worst of tyranny is theirs, who take a pride in saying to men's souls, *Bow down, that we may go over*; ^f insulting over conscience, and pretending to command that: and though the utmost point they can gain by all their violence, is that, as it follows there, *men lay their body as the ground, and as the streets to them that go over*, by external compliances, while the soul remains unbended; yet this being a most grievous affliction, (as it is there spoken of,) the freeing of the oppressed from this force will

be a most glorious deliverance. We long to hear of the breaking off the yoke from off their necks, that they may no longer be compelled to give that honour to the creature that is the Creator's due, against the conviction of their consciences; but may be brought up out of that Egypt, to sacrifice unto the Lord with freedom, though it were in a wilderness. For, Is Israel a servant? Is conscience a home-born slave, that it is thus spoiled,^g thus imposed upon? No; it is God's Son, it is his first-born, and he will maintain its privileges. *Lord, bring their souls out of prison, that they may praise thy name.*^h

(2.) Oppressed confessors, we also long to hear of the release of. Humanity obliges us much, and Christianity much more, to pity the distressed state of those who are in bonds and banishment, in dungeons and in galleys, *for the word of God, and for the testimony of Jesus Christ.* When will the time come that the house of the prisoners shall be opened, and every man's chains fall from his hands, that a spirit of life from God shall enter into the dry bones, that they may live? The account we had some years ago of the brave and daring struggles of the Sevennois, was such a *noise and a shaking*, as we thought portended the *return of bone to his bone*, and a glorious resurrection of God's witnesses; but that affair, for aught we hear, is now asleep: God himself revive that work in the midst of the years, and so hasten the year of the redeemed!

3. The year of the revival of primitive Christianity in the power of it, will be the year of the redeemed. This we wish, we hope, we long to see, both at home and abroad; not the establishment and advancement of any party, but the extinguishing and swallowing up of all parties in the prevalence of *pure religion, and undefiled*, and the dominion of serious godliness in the hearts and lives of all who are called by the Christian name.

When the bounds of the church will be enlarged by the conversion of Pagan and Mahometan nations to the faith of Christ, and the spreading of the gospel in foreign parts; when the enlargement of trade and commerce shall be made serviceable to the interests of Christianity, as it is to our secular interests, and the kingdoms of this world shall become the kingdoms of the Lord and of his Christ, and the Redeemer's throne shall be set up where Satan's seat is, then will the year of the redeemed come.

When what is amiss in the churches of Christ shall be amended, mistakes rectified, corruptions purged out, and every plant that is not of our heavenly Father's planting, shall be rooted up, and the plants that are, shall be fruitful and flourishing; when the Lord of the temple shall sit as a refiner, and shall purify the sons of Levi, and all the seed of Israel, then shall the year of the redeemed come.ⁱ

^a Pa cxxxvii. 3. 8.

^f Isa. li. 23.

^g Jer. li. 14.

^h Ps. cxlii. 7.

ⁱ Mal. iii. 3.

When the word of the Lord shall have a free course; when vice and profaneness shall be suppressed, and all iniquity shall stop her mouth;^k when virtue and piety shall be not only generally praised, but generally practised; when in every place the spiritual incense shall be offered, and a pure offering with pure hands, and the principles of our holy religion shall be copied out into men's hearts and lives, then shall the year of the redeemed come.

When the divisions of the church shall be healed, and the unity of the Spirit kept entirely in the bond of peace, so that Ephraim shall no longer envy Judah, nor Judah vex Ephraim; when all shall agree to love one another, though they cannot agree in every thing to think with one another; when the Lord shall be one, and his name one, and all who profess his name one in Christ, the great centre of unity, then shall the year of the redeemed come.

In a word, when the Spirit shall be poured out upon us from on high,^l so that knowledge shall triumph over ignorance, truth over error, devotion over profaneness, virtue over all immoralities, justice and truth over treachery and all unrighteousness, and Christian love and charity over schism, bigotry, and all uncharitableness; then shall the year of the redeemed come. But alas! *Who shall live when God doeth this?* The Lord hasten it in its season.

II. What ground we have to believe that the year of the redeemed, even the year of recompences for the controversy of Sion, will come some time, whether we live to see it or no.

That which I build upon is,

1. The justice and righteousness of that God who governs the world, and whose kingdom ruleth over all. If men are unrighteous, they shall find to their cost that God is not. If men make nothing of their word, God makes something of his; and the unbelief of men shall not make it void and of none effect. Though clouds and darkness are round about him,^m so that we know not the way that he takes, verily he is a God who hideth himself; yet judgment and justice are the habitation of his throne; and so will it appear when the mystery of God shall be finished, and the heavens shall declare his righteousness, and neither earth nor hell shall have any thing to object against it. Sooner or later the Lord will be known by the judgment which he executes.

Look up, (my brethren,) look up with an eye of faith to heaven above, and see the Lord God Omnipotent upon a throne, high and lifted up;ⁿ the throne of glory, the throne of government, which he has prepared in the heavens,^o and established there, though the heathen rage, and the floods lift up their waves;^p and hence let us take encouragement to hope, that in due time we shall see an effectual check given to

the "boundless ambition of France," as the proclamations often call it. The universal Monarch will not suffer himself to be rivalled and insulted by a bold pretender to an universal monarchy; nor will he, who alone is absolute, have the flowers of his crown plucked by a pretender to absolute sovereignty. The humbling and abasing of such proud men, treading them down, and hiding them in the dust together, by which the great Jehovah proves himself to be God; and in which he glories, above any thing, in his discourse with Job, out of the whirlwind: *Do thou do so (says he) and then will I also confess unto thee.*^q And will he not do it in our day?

Look abroad, (my brethren,) look abroad with pleasure upon this earth, and see it, as wild as it is, and as bad as it is, under the government of a righteous God, whose eyes run to and fro through it, and who does according to his will, not only in the armies of heaven, who are not too high to be above his control; but among the inhabitants of the earth, who are not too mean to be below his cognizance. They are mistaken who think God has forsaken the earth,^r and that he cannot judge through the dark cloud;^s who say in their hearts, *God hath forgotten*, and, *Thou wilt not require it*. The day is coming when it shall be so evident, that every man will own it: *verily there is a reward for the righteous; verily there is a God that judgeth in the earth.*^t

Suppose we could not read the doom of the papacy, and the French tyranny, out of the depths of the Apocalypse, we may read it out of the Proverbs of Solomon, the plainest book in all the Bible; for there we are told, *men's pride will bring them low; wealth gotten by vanity will be diminished; he that seeketh mischief it shall come upon him; and whose doth violence to innocent blood, shall flee to the pit, and no man shall stay him*. And no word of God shall fall to the ground.

The tender concern God has for his church and people. His redeemed are very dear to him, and he is jealous for them, as his portion, and peculiar treasure; he takes pleasure in their prosperity, and in all their afflictions he is afflicted; and he takes what is done against them as done against himself: and shall not he avenge his *own elect*, because they are *his own*? He who purchased *the soul of his turtle dove* with the blood of his Son, will not deliver it into the *hand of the multitude of its adversaries.*^u

Especially, considering how much his own honour is interested in the concerns of his church and people. If they be abandoned and cast out of his care what will the Egyptians say; it will for ever disgrace the throne of his glory, and be the reproach of his government; so that how mean soever they are, and unworthy he should do any thing for them; yet,

^k Pa. cvi. 42.

^l Isa. xxxii. 15.

^m Pa. xcvi. 2.

ⁿ Pa. i. 6.

^o Isa. vi. 1.

^p Pa. ciii. 19.

^q Pa. xciii. 2, 3.

^r Job xl. 12-14.

^s Ezek. ix. 9.

^t Job xxii. 13.

^u Pa. lviii. 11.

^v Pa. lxxiv. 19.

no doubt, he will work for his own name, his own great name, that that may not be polluted among the heathen.

The many exceeding great and precious promises which he has made in his word concerning his church, and on which he has caused us to hope: on these our faith must build, and we shall find them a firm and never failing foundation. God has spoken in his holiness,¹ and we will rejoice in what he has promised, it is all our own. He has promised, that *he will judge for his people, and repent himself concerning his servants, when he sees that their strength is gone.*² *That for the oppression of the poor, and the sighing of the needy, he will arise and set them in safety.*³ *That the Redeemer shall come to Sion, and turn away ungodliness from Jacob.*⁴ That there shall be no more *any pricking brier or grieving thorn, nor any to hurt or destroy in all the holy mountain.*⁵

It was shown in vision to the prophet Daniel what great havoc would be made, by persecuting powers of the church in the latter times of it; but at the same time, the deliverance of the church and the destruction of its enemies is foretold. *Antiochus shall be mighty, and shall wonderfully destroy the people of the Holy One: and through his policy he shall cause craft to prosper in his hand, and he shall magnify himself in his heart; and by peace (more than by war) he shall destroy many, (who can avoid thinking of the French king at the reading of this?) but he shall be broken without hand;*⁶ or, as it is in a parallel place, *he shall come to his end, and none shall help him.*⁷ And of another great enemy, arising out of the fourth kingdom, which seems to be the papacy, it is said, that he shall *wear out the saints of the Most High, and think to change times and laws by an unlimited power; and they shall be given into his hand, by the divine permission, for wise and holy ends, until a time, times, and the dividing of time.*⁸ But what will come of him at last? Shall he reign thus for ever, because he clotheth himself with cedar?⁹ No, the judgment shall sit, and they shall *take away his dominion, to consume and to destroy it unto the end.* The God of truth has said it, and shall stand firm, *He that leadeth into captivity, shall go into captivity; and he that killeth with the sword, shall be killed by the sword, when his day shall come to fall:* and in the mean time, here is the patience and the faith of the saints.¹⁰

2. The performance of these promises to the church in all ages: God has often delivered, always delivered at last, and, therefore, we trust he does and will deliver. After Israel's long affliction in Egypt, that house of sore bondage, at length God came down to deliver them, and gave an emblem of their condition in a bush that burned, and yet was not consumed. In the times of the judges, first one

enemy, and then another, mightily oppressed them, for so many years; but in due time God raised them up a deliverer, and sent from heaven to save them. The captivity in Babylon came to an end at the set time. The treading under foot of the sanctuary, by Antiochus, was limited to a certain number of days, and then the sanctuary was cleaned.¹¹ Thus the Jewish nation, as long as it continued the church of God, though often distressed, was still delivered, till by rejecting Christ and his Gospel, they threw themselves out of the church; and now they wait in vain for redemption from their present dispersion, and cannot expect it till they shall look unto him whom they pierced.

The Christian church has been often afflicted from its youth up, groaned long under the yoke of the pagan powers; but in Constantine's time the year of the redeemed came, when the great red dragon was cast out, and his angels who adored him were cast out with him; when idolatry was abolished, and persecution came to an end, and that voice was heard in heaven, *Now is come salvation, and strength, the kingdom of our God, and the power of his Christ.*¹²—Many have been the troubles of the followers of Christ; but the Lord has delivered them out of them all. Now, God is the same *yesterday, to-day, and for ever*; he is God, and changes not; his arm is not shortened, his ear is not heavy, his love is not spent, nor are his counsels changed: and, therefore, we are sure, the year of the redeemed will come in due time, and though it tarry we will wait for it; for *the vision is for an appointed time, and at the end it shall speak, and shall not lie.*

III. What encouragement we have to hope that the year of the redeemed will come shortly; that the rescue of the oppressed and the ruin of the oppressor is not far off; that the progress and advancement of the protestant religion in Europe, with the reviving and flourishing of serious piety in all the churches of Christ, are blessings at the door.

As to this, let me premise, that we ought to be very sober and modest in our conjectures concerning the time of the accomplishment of Scripture prophecies. Buxtorf, I remember, somewhere quotes a saying of the Jewish rabbins, *Rumpatur spiritus eorum qui supputant tempora*—*Calculating the times breaks the spirit.* They have so long and so often looked for the coming of the Messiah, and been disappointed, that they curse him who fixes the time of his coming. We despair not of the things themselves that God has promised; but we *presume not* to limit the Holy One of Israel, or to set him his time; we wrong the promise by doing so, and are tempted to think, when Providence breaks our measures, it is the breaking of God's word,—and nothing tends more to the breaking of our spirits: whereas

¹ Pa. ix. 6.
² Rom. xi. 26.

³ Deut. xxxii. 36.
⁴ Isa. xl. 8.
3 c

⁵ Pa. xli. 5.
⁶ Dan. viii. 24, 25.

⁷ Dan. xi. 45.
⁸ Rev. xlii. 10.

⁹ Dan. vii. 25, 26.
¹⁰ Dan. viii. 14.

¹¹ Jer. xxii. 15.
¹² Rev. xli. 9, 10.

he that believeth doth not make haste. Many who have been peremptory in foretelling the time when the year of the redeemed would come, have had the mortification of living to see themselves mistaken.

If we look into ourselves, we shall find a great deal to discourage us, and make us fear that this glorious year is yet a great way off; so conscious are we to ourselves of a frame and disposition of soul that renders us utterly unmeet to share in the joys of such a day. Our faith is weak; our spirits are narrow; our prayers are cold and customary; our conversation loose and careless; and the *things which remain among us are ready to die.* Iniquity abounds, and the love of many is waxen cold. Our own private interests, it is to be feared, lie nearer our hearts than the great and general interests of the kingdom of God among men. Our divisions are very threatening, especially the mismanagement of them: these are ill omens, and occasion many a melancholy thought to those who seek the good of the gospel Jerusalem. We now think ourselves within sight of Canaan: but how justly might God for our unbelief and murmuring hurry us back into the wilderness again, and swear in his wrath that we should never enter into his rest? We should have the more reason to fear these fatal consequences of our present distempers, but that it is intimated to us, that the Son of man will come at a time when he shall find little faith on the earth,¹ that the divine fidelity be the more magnified.

But for all this, we are not altogether without hope, that the year of the redeemed may come shortly: who knows but that this year, which we are now brought to the beginning of, may in some instances go far toward it? Though if it should set us back, and prove a year of disappointment, we must own that God is righteous; yet if it should set us forward, and make large advances towards it, we shall have this to add to the comfort of it, that it will be the answer of our prayers, and the crown of our hopes in God at the beginning of the year.

I dare not build much upon the opinion of Mr. Joseph Mede, and other learned men, (though I have a great value for their judgment,) who compute the period of 1260 days, that is, years, so often spoken of in the Revelation, which should end in the resurrection of the witnesses, and the downfall of Babylon, to fall not many years hence. However that be,

1. It is plain that the measure of the iniquity of the church's enemies fills apace: the powers we are contesting with, after all the mortifications they have been under, as if they had bid defiance to repentance, seem to grow more and more false and treacherous, cruel and barbarous; which cannot but ripen their vintage apace for the great wine-press of the wrath of God.² That which hastened the descent

of the king of Babylon down to the sides of the pit, was, not only that he had made the earth to tremble, and shaken kingdoms; that he had made the world as a wilderness, and destroyed the cities thereof; but, which was worst of all, he opened not the house of his prisoners,³ that is, God's Israel, whom he detained in captivity, those poor to whom Daniel counselled him to show mercy, that it might have been a lengthening of his tranquillity.⁴

Well, when he who *spoileth* though he *was not spoiled*, and *dealt treacherously* with those who *dealt fairly* with him, shall *cease to spoil*, and shall *make an end to deal treacherously*;⁵ not in a way of reformation, that we have more reason to pray for than hope for, but so as that his measure shall be full; then expect that he shall be spoiled, and men shall deal treacherously with him, that is, shall show him that he has wretchedly deceived himself. Babylon's doom is, *Reward her as she rewarded you.*⁶

2. The present posture of affairs gives us a very hopeful prospect. The pride of the French king has been much humbled of late, and his power broken; and (which is very encouraging) the great things done against him, have been done chiefly by protestant armies, which, we hope, will animate protestant princes and states to unite for the support of the reformation, that it may recover the ground which in many places it has lost, and may gain more; for many, we hope, will join themselves to us, when they see that God favours our righteous cause, and that he is with us of a truth.

For our future safety, Manoa's wife shall be my prophetess: *If the Lord had been pleased to kill us*, he would not thus have accepted and answered our prayers, *nor would he, as at this time, have showed us such things as these.*⁷

And for our further success and victory, even Haman's wife shall be my prophetess: *If Mordecai be of the seed of the Jews, before whom thou hast begun to fall*, there is no remedy; the seed of the Jews will without fail be victorious, whenever the scale turns in their favour; *thou shalt not prevail against him, but shalt surely fall before him.*⁸ As for God, his work is perfect; when he begins he will make an end. What we have received from God imboldens us to expect more; when God *brake the heads of Leviathan in pieces*, he gave him to be meat to the faith and hope of his people *inhabiting the wilderness*, and so encouraged them to expect, that they should inhabit Canaan shortly. God is plainly selling *Sisera into the hand of a woman.*

IV. Nothing remains now, but to tell you in a word or two, what is our duty in reference hereto. Have we all this reason to think that the year of the redeemed will come, that surely it will come quickly?

¹ Luke xviii. 8.

² Rev. xiv. 19.

³ Isa. xiv. 17.

⁴ Dan. iv. 27.

⁵ Isa. xxxiii. 1.

⁶ Rev. xviii. 6.

⁷ Esth. vi. 13.

⁸ Judg. xlii. 23.

⁹ Ps. lxxiv. 14.

1. Then let us be very earnest with God in prayer, to hasten this glorious year. When Daniel understood by books that the seventy years of Jerusalem's desolations were just expiring, then he set his face with more than ordinary fervour and fixedness to seek the Lord God by prayer and supplication, with fasting.* When we see mercies coming toward us, let us go forth to meet them, with so much the more cheerfulness, by our prayers. *Men ought always to pray, and not to faint* ;† but, especially, at such a time, that when God's beloved is delivered, and he saves with his right hand, we each of us may have the pleasure of saying, with the Psalmist, God has there-
answered me.‡

Let our closets and families witness for us, that we pray, that we pray daily, that we pray earnestly, for the peace of Jerusalem, as those who prefer it before our chief joy. Pray for the uniting of protestants at home, and for protestant princes and states abroad ; pray for the prosperity of our armies and navies, and those of our allies ; pray for the pouring out of the Spirit upon us from on high, and then the year of the redeemed would soon come.

2. Let us prepare ourselves for the comfort of those great things, which we hope God will do for his church in our days, by bringing every thought within us into obedience to those two royal laws of holiness and love. When we expect God to do wonders among us, it concerns us to sanctify ourselves. Let us carry on the holy war in our own bosoms against sin and Satan, the world and the flesh, with vigour, and pursuant to our baptismal vow, fight manfully under the banner of the Lord Jesus ; then may we hope that our prayers for the prosperity of the war our nation is engaged in, will be acceptable, and prevalent in heaven. But what joy can we have of our triumphs over the French, if we suffer our own lusts to triumph over us ? If indeed we desire the progress of the reformation in the churches of Christ, let us show it by carrying on

the reformation of our own hearts and lives and families. Remember that law of Moses, *When the host goeth forth against the enemy, then keep thyself from every wicked thing*, lest you undo by your sins what they do by their swords.

3. Let us with patience wait for the year of the redeemed. If the days of our brethren's affliction should yet be prolonged, and their deliverance be deferred, yet let us not be weary, nor faint in our minds. Though the year of the redeemed come not in our time, the time we looked for it, yet believe, it will come in the best time, the time that infinite wisdom has appointed ; and when it does come, it will abundantly recompense us for all our waiting. The longest voyages make the richest returns ; and the church's triumphs are the most welcome, when they are the crown of great and long expectations : *So, this is our God, we have waited for him.*‡ Let us not upon every disappointment, arraign either the providence of God, or the conduct of those in public trusts. Leave it to God to govern the world, and to the queen and her councils under him, to govern the realm ; and let us in our obscurity be easy and satisfied, and believe that all will end well at last.

But if the year of the redeemed should not come in our days ; if the carcasses of this generation should fall in this wilderness, as justly they may for our unbelief and murmuring, and we should not go over Jordan to see that goodly mountain, and Lebanon : yet let it suffice us, that those who shall come after us shall enter into that rest. Joseph dies in Egypt, but lays his bones in confidence that God will surely visit Israel. Let us give all diligence to make sure our eternal redemption, and then we shall be happy, though we live not to see the glories of the year of the redeemed on earth ; and may depart in the prophet Daniel's dismissal, *Go thou thy way till the end be, for thou shalt rest* ; and, whatever thy lot be on earth, thou shalt stand in thy lot, (and it shall be a blessed lot,) in the end of the days.*

* Dan. ix. 2.

† Luke xviii. 1.

‡ Ps. cxviii. 6.

* Josh. iii. 4.

† Isa. xxv. 9.

‡ Dan. xii. 13.