

WAR PROCLAIMED,

AND

VICTORY ENSURED;

OR, THE

L A M B's

CONQUESTS ILLUSTRATED.



A S E R M O N,

L A T E L Y D E L I V E R E D,

A N D N O W

P U B L I S H E D

A T T H E E A R N E S T R E Q U E S T O F T H E

A U D I T O R S.

*at Newtownards in the Queen Anne's B.*

BY THE REV. WILLIAM STAVELY,

MINISTER OF THE GOSPEL, AT ANN'S  
BOROUGH, NEAR BELFAST.



*You shall hear of wars, and rumours of wars; be ye  
not troubled.* Matt. xxiv. 6.

*We are more than conquerors through him that loved  
us.* Rom. viii. 37.



B E L F A S T :

Printed by THOMAS STOREY, High-Street, 1795.

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D E D I C A T I O N  
TO ALL THE LOVERS OF PEACE & TRUTH.

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*Christian Friends, and beloved Brethren.*

ONE of the most glorious, most inviting, and most encouraging characters of the true God, whom we are honoured to believe in, is, that he is no respecter of persons.

The highest honour and dignity we can possibly arrive unto, is, to endeavour to be imitators of God, in all our moral and religious actions; this is true of all Christians, particularly of those who write or speak for the benefit of others.

So far as I am able to judge, this is my design, to know none but those who are either with the Lamb on mount Zion, waiting the final issue of this long and bloody contest; or than, those who are combined in interest and action, against the honour and glory of the Lord Christ, and his chosen army. The first of these I exhort to faith and patience; the other I persuade to lay down the weapons of their

rebellion. In the management of both parts of this arduous work, I use only scripture arguments; these are the weapons of our warfare; these are not carnal, but through the divine blessing, they are mighty to pull down the strong holds of those powers, combined against the Lord of lords, and King of kings.

The holy oracles alone are our armoury, our sanctuary, to which we must still resort; these speak no treason, they utter no sedition.

When divine Providence directed my mind to the consideration of that sacred text, the subject of the following discourse, I honestly acknowledge, I had not the least thought the subject would have gone further than the ears, and, I hope, the hearts of those who heard it. Could we disseminate the incorruptible seed of the word faithfully, and look for the divine blessing to accompany our endeavours, we might hope for success, though our discourses make not a very public appearance in the world.

I look upon myself, on many accounts, obliged to do all I can to help forward the salvation of men, whether by preaching, or by prayer, or by the pen; as the Apostle said, "my heart's desire and prayer to God, for Israel, is, that they may be saved." To be employed in the honourable work, of announcing

in the ears of the faithful followers of Christ, that their warfare is accomplished, to congratulate them upon a sure victory fast now approaching, is a reward to itself.

The repeated solicitations of some who heard the discourse, I own, had some influence on my mind, to yield at all, to make these few thoughts a little more public.

But a chief motive is, that hereby these remarks might serve as a divine testimony, and prove a standing witness for Christ's declarative honour and glory, in this day of blasphemy, profaness, irreligion and infidelity, when a numerous train of readers, glory to adapt and improve THOMAS PAINE's work, without adverting that, that *freedom of speaking* peculiar to an *American*, and that *infidelity* peculiar to a *Quaker*, are the coefficients that produce such a monstrous piece of work; as he has set up in opposition to the glory of Christ, and the gospel. Of such productions, and their admirers we might say, as history reports, Mark Anthony did, "alas!" saith he, "those graces which God sent down as pillars to support human societies," viz. "faith, justice, and truth, have met with such poor entertainment on earth, they are fled back again to



Heaven;" a more excellent speaker said, "when he comes shall he find faith on the earth."

I have not studied to humour mens fancies, but to inform their understanding, and endeavour to reform their lives, remembering what Seneca said, *Eger non queret medicum eloquentem, sed sanantem*; "the sick are not bettered by Physicians soft words, but by their skilful hands."

Christian reader, if thou findest any remarks in the following discourse calculated to promote thy spiritual profit and advantage, forget not to give all the glory and honour to the King of kings, and Lord of lords.

The crown of praise becomes no head but his alone; and let all your gain be consecrated to his glory. Suffer me, at such an alarming time as the present appears to be, to request you for his name's sake, to make sure your interest in him, as the captain of your salvation, and so to have your own life, and the life of his people, bound up in the bundle of life with himself.

Hereby you will be saved, and I shall be gratified, and be accounted most cordially,

Your humble Servant,

In all gospel engagements,

W. S.



WAR PROCLAIMED,

AND VICTORY ENSURED;

OR, THE

LAMB'S CONQUESTS ILLUSTRATED.

A SERMON, &c.



REVELATION, XVII. CHAP. 14th VERSE.

*These shall make war with the LAMB, and the LAMB shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.*

**T**HE glorious author of the christian religion, who spoke as never man spoke, has charged all his followers to search the scriptures, assuring them, that these are they that testify of him; and they, as an instrument, can make them wise unto salvation. Such as are disposed unto, and has delight in contemplation, either upon the works of God, or the word of God, will find profit and pleasure arising unto them. A moderate degree of reflection upon the works of God, will convince, that the natural sun is the most useful, and the most conspicuous ornament, in all the visible works of God; and such as are engaged in religious contemplation on the word of God, will, I apprehend, with equal freedom, acknowledge that divine revelation

is the richest gift, and the most illustrious ornament conferred upon that department of the moral creation, he has, in this respect, distinguished from others. The displays of his infallible wisdom is most wonderful in this case; for while the natural sun, from a dawning scarce discernable in the eastern horizon, makes gradual progress, until perfect day shines, and, in a very short time, illuminates the whole material system, and cherishes the globe in his warm bosom:

A space of some more than two thousand years were taken up, in collecting and enkindling this more necessary lamp, with all its incomparable glory, and fixing it up in the heavens of the visible church, to conduct the christian pilgrim through all the walks of life, and introduce him into that heavenly country, where he will stand in need of such assistance no more. The heavenly lamp, the scriptures, serve likewise, to light the christian warrior to a glorious victory over all his cruel foes.

This remark, I venture to say, is true, and may be applied to all the parts of divine revelation at large, and particularly so, of this last part of the new testament, which is called the revelation of John the divine, who is acknowledged to be the writer of it, by every unprejudiced friend to revelation. A book, that has God for its author, truth for its matter, and salvation for its end, should have many friends, and no enemies. Many powerful inducements we are furnished with, to search diligently this part of the sacred oracles; such as the peculiar character it has; the time it was revealed, the Lord's day; the place, an inhospitable island; the object by whom, even him who walks amongst the golden candlesticks; the primary recipient, John; the singularity of the privilege annexed to such as carefully attend to the things here brought to light,

saying, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those words which are written therein, for the time is at hand. i. 3. This book is divided into two parts, the first Historical, the second prophetical; the one taken up in these words, "the things which are," and the other, in "the things which shall be hereafter" i. 19. The historical part leads up our meditations to the very time which John wrote, now more than seventeen hundred years ago; the prophetical, serves to conduct our thoughts through various paths, to that period when the Churches glorious head will come in his own glory, and the glory of his Father and holy Angels, to collect all the parts of his conquering army into one, and put an eternal distance between them and all their malicious enemies.

In order that we may, with more ease and advantage, make our approach unto the sacred text just now read; we will be obliged to consider for a moment those objects and things mentioned by John, that give rise to the text itself, and on which it has a necessary dependance.

The first of these is a sealed book, held up to view by one who appeared very glorious in vision to John, in Chap. iv, v. and the same taken and opened by one in the character of a Lamb. The opening of this sealed book, introduced seven Angels with seven trumpets, and the blowing of these brings forward seven Angels, with seven golden vials, each of these have a particular period of time assigned, to make up the things which John said should be hereafter; again, we have some wonderful objects presented to view in this book; the first Chap. xii. 1. "A woman cloathed with the sun" *i. e.* "the Church set forth with such a strong and expressive figure, and crowned with twelve stars, and the moon under his



feet," this is "that blessed Mother, bringing forth the man child who was to rule all nations with a rod of iron."

The next we have, is, "a great and bloody coloured beast, with seven heads, and seven crowns, upon his heads; his name is a Dragon." This terrible beast is said to be cast out, and a solemn hymn of praise sung to the honour and commendation of him who had preserved the Mother and her Son from his rage.

Again, we have the discovery of the arising of another beast from the sea, with seven heads and ten horns, and ten crowns upon his horns; and upon all his seven heads the name of blasphemy; then the preceding beast, called a Dragon, appears and gives his seat to this beast that arose out of the sea, and that, in the opinion of many, signifies Rome changed, or translated from its pagan, to its antichristian form. Then follows the name of this beast, six hundred and sixty-six which many say is found in the word Latins, some in Evanthus, some in Diocles, Augustus, some Ulpian, some Tragan, some in the word Roman, some Moamites or Mohamed; though others suppose this numerical name is put as the root of the whole antichristian system, as twelve is put for the root of all that follow the Lamb, whosoever he goes.

And very probably, this name or number being put to a given number or period in history, may very nearly point out the time of the rise of this beast, or the fixture of this last beast's seat or government at Rome about A. D. 606. And if we put twelve hundred and sixty days, or years, the whole time of the Churches warfare, will perhaps estimate the period of his destruction, about 1266 years. Or if we advert to all the exactness of calculation, between lunar and solar years, or the differences betwixt



prophetic and syderal years, as some do, he would advance the period to 1926 years.

In this seventeenth chapter, where our text is, we have represented a heavenly messenger, under special commission, to inform John with relation to the judgments that were approaching to that great whore that sitteth upon many waters.

The preceding chapters discovered the Church in a very suffering condition, this one serves to shew a begun deliverance, this Heavenly messenger carried John away in spirit to the wilderness, and there presented to his view a woman sitting upon a scarlet coloured beast, full of the names of blasphemy; having in her hand a golden cup, full of abominations; and a very conspicuous motto upon her forehead, *MYSTERY BABYLON, the great, the Mother of Harlots and abominations.* When John saw such an admirable train of alarming discoveries, he was exceedingly astonished. The celestial messenger proceeds to inform his astonished spectator, that he might be fully qualified to inform us; what the woman was, and what the beast was that carried her; and what the seven heads and horns were.

The beast is said to be one that was, and is not, and yet is; this enigmatical sentence may be understood thus, it was or had a peculiar form of existence prior to the time the prophet wrote, then that form ceased to be, and afterwards revived again, but in a different form. For let it be admitted that Rome is that City situate on seven hills, or than seven kinds of governments: viz. Kings, Consuls, Tribunes, Decemvirs, Dictators, and Emperors; five of those were past at the time John wrote, and the sixth one, that of Emperors, and also the seventh must likewise pass away, before that form of government should

exist, under which this admirable beast should arise, which was to be the eighth and last, and I may say the worst of all, every thing considered.

The ten crowned horns of this beast, these were ten kings or kingdoms, which had received no kingdom as yet, but received power as Kings, one hour with the beast, *mian ooran*, signifies literally the same time or season, with the beast.

These ten crowned horns, are very likely, Germany, France, England, Scotland, Spain, Denmark, Sweden, Poland, Russia, and Hungary. These were to be all contemporary powers with the beast, these should all arise in the Roman Empire, by the invasion of the northern nations, and subdivide the same among themselves. This is very well known in the history of Europe, at this moment, when the potsherds are dashing themselves against each other, and must do so until the beast's interest, be finally destroyed.

Now, christian reader, we are arrived at this divine text, which natively arises from, and has a dependance upon the above visions opened to John, while under sentence of banishment for the word of God, and the testimony of the divine Jesus which he held. And it makes up a part of that revelation, that God the Father give to his Son, and he by his angel sent, and signified it to his servant John, Chap. i. v. 1.

In which text we may observe, first, a declaration of war issued by that heavenly messenger to John, and by him to the church.

2. We have the characters of those warlike powers, who undertake this war of aggression; their number is ten, they are united in this war, however divided in other respects; specifically they are all those

kings or kingdoms, which received power at one time with the beast.

3. We have the object against whom this war is undertaken, by those belligerent powers; he is said to be a Lamb.

4. We have in the text, victory over all those warlike powers ensured; the Lamb shall overcome them.

5. We have a royal character predicated of this heavenly warrior, who opposes all those combined powers; he is Lord of lords, and King of Kings.

6. We have the character and qualifications of those who shall be sharers in all the Lamb's victories; these are set out in three things; they are called, they are chosen, and they are faithful, the first two are indicative of their privileges, the last of their duty. The great point of truth we are called upon from these words to believe, may be thus stated.

“ All such who are united to the Lord Christ, by  
 “ faith, and voluntarily engaged in keeping the  
 “ testimony of Jesus, are called not only to behold  
 “ by faith this Lamb of God, who took away the  
 “ sin of the world, but also to feast upon the fruits  
 “ of his glorious victories, over all his and their  
 “ enemies.”

From the conduct of two illustrious types of this heavenly warrior, I would beg leave to confirm the ideas contained in the proposition I have now stated, the first is, that of Abraham recorded in Gen. xiv. *per 101*, where we find that he allowed a royal banquet to the three young men, who voluntarily accompanied him in that most heroic expedition he undertook against those four kings who had carried away his brother Lot, and all that he had, and made captives of them, a famous emblem this of the conduct of

him, who sets himself to oppose and will destroy the four monarchies, and has in a great measure done so already, over all that opposes him and his faithful subjects. My next instance, is in that of David recorded in 1st. Sam. xxx. 26. And when David came to Ziklag, he sent of the spoil unto the elders of Judah, even to his friends, saying, behold, a present, or a blessing for you, of the spoil of the enemies of the Lord. Just such are the words of this heavenly warrior to all his faithful followers, behold the blessed fruits of my victories, over all mine and your enemies. “ Under divine aid, and  
 “ in dependance on promised assistance, (of which  
 “ I stand in particular need) I undertake to illustrate  
 “ the truths contained in that ~~the~~ proposition, stated in  
 “ conformity to the last.”

1st. Head shall be to lay down some propositions explanatory of the nature, causes, and origin of this war, undertaken by those combined powers.

2d. To explain this royal character, Lord of lords &c. or to shew the nature of the power, he is vested with.

3d. Is to shew and by what means he obtains victory, with some of the times he has already done so.

4th. Describe the character and qualifications of those who will be sharers of the Lamb's victories.

5th. Shall be to mention some of the grounds of assurance, that all have who are enlisted in his service, that they shall be sharers in all his victories; and then to conclude with a few corrolaries, collected from the subject.

1st. Head to lay down, some explanatory propositions of the nature, causes, and origin of this war, undertaken by those warlike and combined powers.



In general, should say that it need not seem strange to any, nor the words sound harsh, that he who came to preach peace, and also laid down his life a ransom to procure peace, and enjoins peace upon all his subjects, and the sum of that religion he has taught us, is peace, when suffered to speak its own native dialect, and not dragged over to answer some party interest, if even after all this allowed, and most cordially admitted, he should nevertheless be stiled a warrior, let us hear the apostle Jude's \* account, who says, behold the Lord comes with ten thousand of his saints, to execute just vengeance upon his opposing foes, and this is the sum of the venerable patriarch's prophecy, even Enoch, recorded Gen. v. vi. *per tot*, and the very first time I think he is named a warrior is in Exodus, the Lord shall fight for you, and you shall hold your peace. † And also in that first song recorded in scripture, which was sung at the close of a signal victory, there he is expressly called a warrior. Moses says the Lord is a man of war, the Lord is his name ‡ and in Joshua he is called the captain of the Lord's Hosts || and in this same book John says, I saw Heaven opened, and behold a white horse, and he that sat upon him, was called faithful and true, and in righteousness he doth judge and make war; § yea the whole armies in Heaven, are said to follow him as their supreme commander, and in scripture he is called more than one hundred times the Lord of Hosts; and all those are directly applicable to him, who is called the Lamb of God, and is also characterized the King of kings, and Lord of lords, in the words of our text.

But particularly I first observe that the first disturbing power, that ever endeavoured to break the

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\* Jude, iv. 5.—† Exod. xiv. 14.—‡ Exod. xv. 3.—|| Joshua. v. 13, 14, 15.—§ Rev. xix. 11, 12, 13, 14.



peace that universally reigned over all the departments of God's ample dominions, which reached from sea to sea, and from the river unto the ends of the earth. lxxii. Pſal. 7, 8. Was that one who is called the God of this world, and the prince and power of the air; ſo ſays the apoſtle. \* But if our goſpel be hid, it is hid to them that are loſt, in whom the God of this world, hath blinded the minds of them who believe not; and he is alſo called the prince of this world, ſo John deſcribes him. † Now ſhall the prince of this world be caſt out, and the apoſtle characterizes this cruel foe, by the ſtile of the prince and power of the air, the ſpirit that now worketh in the children of diſobedience, he is alſo called the devil and ſatan; all thoſe characters are deſcriptive of that firſt diſturbſing power that broke up the peace that prevailed in Heaven and earth, and though ſet out under the character of one, yet the apoſtle Jude informs us that they are many; for ſays he, the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in chains, under darkneſs, unto the judgment of the great day.

Theſe cruel, and now accuſed enemies, who were united in their own rebellion againſt God, has now introduced an unchangable oppoſition between themſelves and the great Jehovah, and to encourage their own malicious deſigns, has drawn the human family into an alliance with themſelves, and thereby has enkindled war, and made many bold invaſions upon the royalties, and perogatives of him who has a juſt claim to all power in Heaven and earth. Thoſe proto-rebels, who drew our firſt parents; and thereby their poſterity into a ſtate of rebellion againſt God and his Anointed one, theſe are the firſt diſturbſers of peace, who ~~has~~ by their temptations parted chief friends.

*have*

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\* 2. Cor. iv. 3, 4. — † John, xii. 31. — ‡ Iſa. ii. 2.

And though, in this age of infidelity, many are found who sport themselves with their own deceivings, and make free to deny all these things; all we in return would say, would be, that if they will not read and believe Moses, and the prophets, the Lord Christ and his apostles, neither would they believe, though one should come from the gloomy dungeon of justice, and proclaim this unwelcome message to them; but the long and mournful experience of those who are not ignorant of the continued devices of those cruel foes, and are longing for that happy moment, when satan shall be bruised under their feet; these can, and freely will acknowledge this part of the divine testimony.

Second, we again further add, that the origin or seat of all hostilities on the part of all those combined foes, against him who is called Lord of lords, is the unrenewed hearts of sinners; hence the apostle James, c. iv. 1--5. puts the question from whence comes wars? *i. e.* Either betwixt individuals, or families, or nations among themselves, or betwixt them and the anointed of the Father; and he gives in for answer, that all hostilities originates in the carnal and corrupt heart, come they not hence, even your lusts that war in your members; and with him concurs the apostle of the Gentiles. Rom. viii. 7. The carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be, and the spirit that dwells in sinners, lusteth enviously, this is the seat of rebellion against God; those carnal minds set on motion by the fiery darts of those cruel foes, who are going about seeking to make a prey of sinners, breaks out in horrid atheistical thoughts of God and Christ; and in dreadful blasphemy, and sometimes into lawless and boundless ambition in the tyrants of the earth, who Cain like rises up and murders their brethren. Were we to turn either to divine or human history, and particu-

larly of those eastern, and western tyrants; we would find a cloud of witnesses, such as might make the human mind shudder.

When the rigid Pharises, impiously, and improperly, accused the Lamb of God, and his followers, for eating with unwashen hands, alledging that thereby they defiled themselves, he boldly answers them, saying, it is out of the heart of man that proceeds evil thoughts, adulteries, murders, theft, covetousness, wickedness, &c. These are the things that defile a man yea that defiles the world, and indicates them to be in a state of rebellion against God. The spring and origin then of rebellion in those belligerent powers combined against him who is Lord of lords, and of all their malicious and hostile attempts against the Lamb and his peaceable subjects, all has arisen from their unrenewed hearts, whether individually or collectively, considered.

Third, Again, I would remark, that all opposition shewn, either by fallen angels, or wicked men, against him who is stiled justly Lord of lords, &c. is on their part altogether, and absolutely illegal, cruel, unjust, and malicious.

Generally the cause of all just war, is an infraction of public national faith pledged, or ~~an~~ an invasion of territory, or usurping of property, contrary to the faith of nations, or an impeding personal or national liberty, and closing up the rights of individuals, or a whole nation in and under the hatches of cruel despotism, accompanied with persecution, and sanguinary measures of domination; but in the case under consideration, nothing like this can be brought forward, no provocation given. For it pleased his majesty, after the apostacy of angels, not to enter into any treaties of peace with them, though the utmost degrees of divine vengeance, is and will be suspended until the great and final day comes, when the torment of those rebel hosts will be aug-

mented; themselves are apprised of this when they said, " art thou come to torment us before the time."

No doubt he has adopted a different method with sinning man; they are brought into a state of forbearance, and will be, until all his purposes be accomplished; but so far from improving this gracious forbearance, he exercises, we may with propriety adopt the authority of Solomon. Eccl. viii. 11. " Because sentence against an evil work is not executed speedily; therefore the heart of the sons of men is set in them, yea fully set in them to do evil, *i. e.* to oppose him who is Lord of lords.

Those bold intrusions of theirs, is altogether illegal, and malicious, while from time to time, they have been robbing him of his most just prerogatives, and royalties: the numberless number of locusts; that have arisen from the bottomless-pit, and darkened the air of civil and religious liberty, and eclipsed the glory of him who is Lord of lords, and particularly in those dominions, unjustly claimed by those eastern and western imposters, and deceivers; is a full and unquestionable evidence of this remark. The friends of the divine Jesus, cannot avoid repeating his own words, Malachi iii. 8. " ye have robbed me, even this whole nation.

When he who sits on the circle of the Heavens, and who takes up the islands and kingdoms of the world, as a little thing in the hollow of his hand; comes to call nations before his righteous, but awful tribunal; terrible will the fate of those powers be, who have unjustly opposed him, and cruelly persecuted his faithful followers.

Fourth, Yet I would further remark, the first public declaration of war, on the part of this heavenly warrior, that was ever heard against those hosts of rebels, with all their allies, was in the garden of



Eden; after man's dismal revolt, and primitive apostacy from his rightful sovereign. Gen. iii. 14, 15, 16. The Lord God said, because thou hast done this, thou art accursed, and he shall bruise thy head, *i. e.* he who came walking in the cool of the day, will do so, and who is styled the Lamb, slain from the foundation of the world. Here he publicly pledges himself in the hearing of both worlds, that he would be avenged upon those rebel hosts. No doubt the heavenly train, that accompanied this heavenly champion, tuned their celestial lyres with doubled vivacity, and fresh springs of abounding joy, when the blessed tidings were announced, that one had now actually taken the field, who had every moment more than twelve legions of angels at his call; nor would he give up this cause until victory be proclaimed through Heaven and earth.

You know that heroic type of him, even Sampson, was resolved to be avenged on the Philistines, for the loss of his two eyes.

This illustrious warrior engages his honour to be glorified, in punishing those who endeavoured, and still are endeavouring, to rob him of those, who were and are as dear to him as the apple of his eye, yea as his life, of whom he says, Prov. viii. 31. my delights were with the sons of men.

This early engagement was never once forgot by him, in the whole course of four thousand years; but at the time affixed, he appears in order to accomplish his design, nor did he once relinquish our interest, until he said it is finished.

Fifth, Again allow me to remark, that the greatest struggle, and most violent opposition ever heard of in the whole world, has been managed and carried on against him who is Lord of lords, by a two-fold combination; first by the pagan Roman states, and their allies, who at the first actual appearance of this



glorious conquerer, were closely combined to destroy him with all his followers; here we may adopt the words of the inspired Asaph. Psal. lxxxiii. 2, 3, 4. "Lo thine enemies make a tumult, and they that hate thee; have lift up the head, they have taken crafty counsel against thy people, and consulted against the hidden ones. They have said come, let us cut them off from being a nation, &c. Yea said they this is the heir, come let us kill him, that the inheritance may be all our own."

But some sprinklings of the vials of God's wrath, broke to pieces the Roman pagan kingdom, and upon the ruins of the two legs of the Roman empire in the east, and west, there arose the second combination of enemies, called antichrist; set up, upon the ruins of the pagan empire, both in the east and west. And now the struggle is great on their part, and the opposition violent, because their duration is short, and their destruction great; for the accomplishing this overthrow, he is long since mounted on a white horse, and has his sword girded on his thigh, and is going forward, conquering and to conquer; this war is so conspicuous that all the powers in heaven, and earth, and hell, are concerned in it, and waiting the issue, some with fear and terror, some with as much joy, as ever the bride waited with joyful expectation for her marriage day; hence Revel. xix. 7. let us be glad and rejoice, and give honour to him; and when he remembers the iniquities of his most cruel foes, they will cry alas! alas! for judgments are come in one hour. Rev. xviii. 10. and xix. 20.

Sixth, My next remark is, that all the sons and daughters of Adam, are absolutely engaged either in aiding and assisting those belligerent powers, or then set out in direct opposition to them every

one. Not an unrenewed sinner, but is strengthening the hands of those ten warlike adversaries, against him who is Lord of lords, and King of kings, not an heretic, not a tyrant, not an ambitious statesman, who Haman like, is compassing the destruction of the followers of this mighty King; but they are all avowed supporters of those antichristian powers, set out in warlike posture against the Lamb of God; nor on the contrary, not a renewed creature I may venture to affirm, who has laid down the weapons of their rebellion; and is enlisted in the spiritual service of the Lord Christ, but they are set out in opposition to all those warlike powers, and the whole interest of iniquity, tyranny, and oppression: they are carrying on against the honour and interest of the Lord of lords.

Let us attend to the testimony of John in this book, “ Rev. xix. 19, 20, 21. He says I saw,  
 “ and the beast was taken, and with him the false  
 “ prophet, that wrought miracles before him, with  
 “ which he deceived them that had received the  
 “ mark of the beast, and worshipped his image; those  
 “ who do so are the beasts army, and the army of  
 “ the tyrants of the earth, who are to be taken and  
 “ cast alive in the pit of misery, because they do  
 “ make war against the Lamb of God, and against  
 “ his chosen army.”

My last remark is, that all those belligerent powers, however different among themselves, and however frequently they do oppose each other, by turns; they nevertheless are unite in their interest, in opposing this glorious conqueror who is mighty in battle, sometimes against his very person, as God and man, even him whom the apostle says all the fulness of the Godhead dwells substantially in ~~him~~; and yet their early and continued efforts are to rob him of the glory pertaining to him in that supreme

character. Some times their malicious devices are drawn out against all his mediatory offices, as prophet, priest, and king; and very often against his authority as only Lord and Lawgiver to his obedient subjects, also an unending state of hostilities against his seed and subjects. Now that the great Redeemer is ascended far above all Heavens, and taken his seat at the right-hand of his and our Father, and there will remain until all his enemies be made his footstool. His cruel and combined foes have now no remaining way to discover their rage, but by falling upon his followers, hence Rev. xii. 17. The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the comandments of God, and have the testimony of Jesus Christ. And of all this we are informed by this heavenly conqueror. John, xvi ult. in the world ye shall have tribulation, but be of good cheer, I have overcome the world, and to him that overcomes, will I grant to sit with me on my throne, as I overcame, and am set down with my Father upon his throne.

I hasten now to illustrate the second head, namely, to explain this royal character, Lord of lords, and King of kings; or shew the nature of that power this heavenly conqueror is vested with, as the great opposer of those malicious foes.

First, would observe that there is a twofold power ascribable to this King of kings; a *dunamis* and *exausia*, a *potestas*, and *potentia*; or omnipotence and dominion, these are no doubt different things in intelligent or moral creatures.

Omnipotence is his physical power, whereby he is able to do what he will, but dominion is his moral power whereby he can do all things, that imply no contradiction in them to his divine perfections, or his

righteous laws; yea he is clothed with legislative and executive power and authority, and his claim to all this is founded radically in his divine nature, and possessing the same divine characters with the Father and blessed Spirit, hence John says, 1st Epistle. v. 7. For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one. Not one only in witnessing, but of one nature, and possessing all divine perfections, and excellencies in common; nor are we under necessity to comply with the unreasonable demands of Socinians, or Arians, who with great freedom ask how can three be one. To argue from a Being spiritual, immaterial, and indivisible, to beings, or objects material, and divisible, is neither philosophical, nor theological. Was I to take similar freedom with them, upon many philosophical subjects, might ask as many questions, as would take up all the spare hours they could allow to answer them, untill their heresy be buried in the grave of forgetfulness, to rise and disturb the church no more (now in close combat, with all those warlike powers,) and pressing forward, to the enjoyment of all the fruits of a final victory, to be obtained on the high places of Armageddon. But his dominion and lordship as Mediator is what I apprehend, is especially pointed out in the text under consideration, and the grant of power and authority to him, was federally made over to him, from everlasting, and declaratively, so in the first promise, Gen. iii. 16. his victory was to be accompanied with rule, with power, and authority; the harmonious language of prophets, and apostles, does abundantly confirm this idea. “Thou hast  
 “ ascended on high; thou hast led captivity, captive;  
 “ thou hast received gifts for men, yea for the rebel-  
 “ lious, also that the Lord God might dwell among  
 “ them. In blessing, I will bless thee, and in mul-  
 “ tiplying I will multiply thy seed, as the stars of



“ the Heaven, and as the sand which is upon the sea  
 “ shore; and thy seed shall possess the gate of his  
 “ enemies. \* The sceptre shall not depart from  
 “ Judah, nor a lawgiver from between his feet, unto  
 “ Shilo come, and unto him shall the gathering of  
 “ the people be. † Gird thy sword upon thy thigh,  
 “ O, most mighty, with thy glory and Majesty.  
 “ Thine arrows are sharp in the heart of the kings,  
 “ enemies, whereby the people fall under thee.” ‡  
 “ I saw in the night visions, and behold one like  
 “ the Son of man, come with the clouds of Heaven,  
 “ and came to the ancient of days; and there was  
 “ given him dominion and glory, and a kingdom,  
 “ that all people, and nations, and languages should  
 “ serve him; his dominion is an everlasting dominion,  
 “ which shall not pass away, and his kingdom that  
 “ which shall not be destroyed. § All power is  
 “ given unto me in heaven and earth; for he must  
 “ reign till he hath put all his enemies under his  
 “ feet.

Thus we see, that not only prophets and apostles  
 only, but the unite conduct of the church triumphant  
 and militant, do most delightfully confirm and ac-  
 knowledge, the mediatory power and authority of  
 this unconquerable champion.

Second, His right and title as Lord of lords, and  
 King of kings is founded upon, and arises from his  
 agency in creation, in common with the Father and  
 blessed Spirit, hence John. i. 3. All things were  
 made by him, and without him was not any thing  
 made, that was made; surely we may affirm of him,  
 by whom all things were made, that he justly deserv-  
 ed to be stiled Lord of lords, &c. as holding a head-

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\* Psal. lxxviii. 18.—† Gen. xxii. 17, 18.—Gen. xlix. 10.—  
 ‡ Psal. xlv. 3, 4, 5, 6.—§ 1st. Cor. xv. 25.—Rev. v. 12, 13,  
 14.—Daniel. vii. 13, 14.—|| Matt. xxviii. 18, 19.



ship, superior to, and independent of all earthly potentates; but particularly he has all this by original contract and agreement to this purpose; Zech. vi. 13 says, that the counsel of peace, was between them both, and in Psal. lxxxix. 23. "I will beat down his foes, before his face; and plague them that hate him, and 27. verse, I will make him my first born, higher than the kings of the earth, whose foundation is in the dust."

Yea, we may further affirm of this incomparable champion, that his right to enjoy all those royalties, and prerogatives, he is now in the plenary possession of, is strengthened by his sufferings and obedience, to Jehovah's will, so, that in consequence thereof, and by way of just renumeration, he has a name given him, above every other name, just to be King of kings, and Lord of lords; that at his name every knee should bow, and every tongue should confess to the glory of God the Father.

To all this we may add his conquest and acquisition; he has procured this by lawful conquest, as we are informed. Col. ii. 15. Having spoiled principalities, and powers, he made a shew of them openly, triumphing over them.

Third, I shall take notice of the extensiveness of that power, and authority, this heavenly warrior is clothed with. And by special grant of his and our Father, he is vested with authority over all those hosts of angels, that stand around the high imperial throne of God; himself says so much, when he says, all power in Heaven is given him. And when he publicly took the field, against all the combined powers of hell and earth, all those hosts of angels were commanded to worship him, Heb. i. 6. and Rev. v. 11, 12, 13. There they fall down before him, and unite to ascribe all glory and honour to him;

and in Isaiah, vi. 1, 2, &c. there we see, that his train filled ~~the~~ the temple, and proclaim the honours of his venerable name, as Lord of lords, &c. and Psal. lxxviii. 19. his chariots are twenty thousand; even thousands of angels, all of whom are now confirmed by him.

But not only are the heavenly hosts under his authority, and sent forth by him, as ministering spirits upon especial service to the church; but also, all the rebel hosts of fallen spirits are under his restraining and controuling authority, and power; he bound them in chains, upon their first rebellion against him, as their natural Lord, against whom they had rebelled; and now as Mediator he has a right to rule over them as a conqueror, moreover if we advert with a believing mind, to Psal. viii. *per tot*, and to 1st. Cor. xv. 16, 17. There we will most clearly see that there is nothing exempt from his divine dominion and government, which extends to all men on earth, of whatever rank they are, or place they occupy; some of whom he in the day of his power pardons, purifies, and protects from all their inveterate foes, others he restrains and conquers, and holds by the hand of his power, and will continue to do so, until he has brought his church off the field of battle, with displayed banners. This divine dominion and headship, is a resting place for the weary, a cover from every storm, and the shadow that covers his conquering army; here all their fresh springs are opened, and constant streams are running down to refresh them, until the victory be compleated on the summit of Armegeeddon.

But not only all men, whether good or bad; but all things, all providences are directed by him, and he will make all things work together, for the good of all such as love his blessed name; and to this purpose, we find in this same book of the revelation, that all

the promises, that are said to be in him, yea, and amen, are all centered in the final destruction of Mohametan antichrist, in the east; and the son of perdition in the west, and a shaking, and a translating all things, into a furthering his conquests every where, until not an enemy be seen more, and the whole earth be filled with his glory. Blessed will they be, who will be found waiting and watching, for the accomplishing these events.

Fourth, I would crave leave to take notice, of the particular fixture of those royal and divine titles he is invested with, Lord of lords, and King of kings; there is a double inscription of them, first on his thigh, and then on his vesture; the doubling of this significant writing, may be for the greater certainty, or that the one on his vesture, may be declarative of that extensive power he has in Heaven, and the other on his thigh, may be indicative of his power in and over earthly objects; or perhaps the one may signify his ample dominion over kingdoms, and those who rule them, and the other may be descriptive of that headship and dominion, he has over the church and all things, on the churches account; and both together discovers clearly to the unprejudiced mind, the greatness of his royal authority; hence he says under the character of wisdom. Prov. viii. 15, 16. By me kings reign, and princes decree justice. By me princes rule and nobles, even all the judges of the earth, *i. e.* either with his approbation, as a blessing to mankind, or by his permission, as a chastising rod to punish a backsliding people.

Moreover, we may by strickly adverting to this significant motto he wears, clearly, discern the causes of his undertaking this war, against all those combined powers of hell and earth; it is all included in this significant character, Lord of lords, and King of kings, which answers exactly to that all-power he is



cloathed with, Eph. i. 21, 22. This divine character, as the Jews say of the name Jehovah, it is a tetragramaton, no man may assume that name, but at the expence of blasphemy; and I add, that it was nothing but an assuming of those sacred titles, by the tyrants in the east and west; that constituted the names of blasphemy worn by the beast, that John saw arising out of the sea; or from the great commotions among men on earth, to whom the dragon gave his seat and power, and whom ecclesiastic and civil tyrants, have been aiding and assisting in all ages, on which account this supreme Lord takes the field, without kings or princes with his chosen army, and will destroy them with the breath of his mouth, and the brightness of his coming. Let us hear his own words. Deut. xxxii. 41, 42. "If I whet my  
 " glittering sword, and mine hand take hold on  
 " judgment, I will render vengeance to mine ene-  
 " mies, and I will reward them that hate me."

" I will make mine arrows drunk with blood,  
 " (and my sword shall devour flesh,) and that with  
 " the blood of the slain, and of the captives, from  
 " the beginning of the revenges upon the enemy."

Finally, besides stile, title or name, he is invested with all other prerogatives and royalties, peculiar and proper to him who is higher than the kings of any land, he has an incomparable throne, called Heb. iv. 16, a throne of grace, from which he never threatened the humble petitioner with death or banishment for asking a redress of grievances, either national or personal, and this throne will continue open for ever, until the end of this long war; to all his humble petitioners he has also a golden sceptre, to reach out to all his faithful warriors, and a rod of iron to break to pieces all his enemies; he has a kingdom given him of which he is supreme Lord, he has all his armies in battle order, ready at a moments



warning to march forward, and not one to break rank, to storm the strong walls of the God of this world, seated in the midst of his eastern and western allies. He has also tribute given him by all his angelic host, and the spirits of the just made perfect, through the blood of the Lamb, and the word of their testimony; yea, in the assemblies of his Saints, they praise him; in dwellings of the righteous, they sing joyfully to the rock of their salvation; he has not only one, but many crowns, all set upon his head; every new conquest gains him a new crown, and every new convert puts a new jewel in it.

Let us by faith go forth, and behold this heavenly warrior, at the head of his armies in Heaven and earth, and hear his blessed voice saying to every faithful soldier, in the cause of truth, be faithful unto the death, and I will give you a crown of life; and to every enemy he says, tremble before me, I have power to cast soul and body into hell; I can kill, and I can save alive.

This transient glimpse, of the transcendent glory of this mighty King, which we have a little unveiled, conducts us to,

The third head, to shew how he obtains victory, with mentioning some of the times he has already done so.

First, We observe, he obtains victory in the most unexpected way, no man could without direct attention to divine revelation, understand his method of conquest, and gaining of victory; and the very way that all along, since the first declaration of war was issued out, now more than five thousand years ago; his method has uniformly been, to declare peace, wherever he erected his royal standard. Hear we ought to bear in our minds, as a point, neither to be doubted nor disputed; that he may without in-

vasion of territory, or the assumption of anothers right, he may, I say, introduce his gospel into any kingdom or country on earth. Seeing he by whom all worlds were made, and on whom they all have a natural dependence, has promised to this divine warrior, Psal. ii. 8, 9. I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for they possession. And himself joyfully declares this much, Psal. xviii. 43. Thou hast delivered me from the strivings of the people, and thou hast made me the head of the heathen, a people whom I have not known shall serve me. Though the history of the world fully shews, that he never erected his royal standard in any country, but there was great alarm taken, and opposition shewn; nevertheless the very first thing he does, is to hang out the white flag of peace to all nations, saying to them, "Look unto me, and be saved," and as the prophet said when he came to anoint David, as Israel's king, "Peaceably am I come" in like manner, he proclaims pardon to all who will lay down the weapons of their rebellion, many such he makes a willing people in the day of his power, and disarms them of all their military, and malicious designs; against himself; and dissolves the relation between them and such as they were formerly connected with, namely the God of this world, and he leads them to the gospel armoury, and there accouters them fully, for new work and warfare they are called to. Eph. vi. 11, 12, 13, 14, 15, 16, 17. And in all this divine panoplia, let it be observed, there is no armour provided for the back of the coward, who deserts the cause of truth and liberty, because of some apparent danger.

Second, He overcomes in pursuance of, and by way of accomplishing a divine commission, lodged with him as an especial trust. Psal. xlv. 3, 4, 5

There the charge is, gird thy sword on thy thigh, O, most mighty, with thy glory and majesty, thy right hand shall instruct thee in things, that are fearful, and thine arrows shall enter into the hearts of the king's enemies, and in Rev. xix. 11. John says, he saw Heaven opened, and a white horse and he that set upon him, was faithful and true, and in righteousness he doth judge, and make war, his head has many crowns; and his military dress is a vesture dipt in blood, and his warlike name is the word of God, and all the armies in heaven follow him, cloathed in white, which is indicative of two things, first, their innocence, as to any just provocation, given to their cruel foes, to have all their fury poured out against them, as the history of all ages does, abundantly prove to have been the case. Second, it shews the righteousness of the cause, they are engaged in, along with this heavenly commander, who holds a rod of iron with which he will dash to pieces his combined foes: his holding this iron rod, is declarative of his absolute right, to execute all the penalties written in scripture, against those eastern and western tyrants, who have deluged the earth, with the blood of his saints, and faithful servants; he has also a sword that goes out of his mouth, and with this will he fight, with them until he overcome; hence says the prophet Isaiah. xxv. 10. And in this mountain shall the hand of this mighty one rest, when Moab shall be troden down under him, even Araw is troden down for the dunghill.

Third, He overcomes all his adversaries, in a way that may appear very unlikely to human observation, when both himself, and those who are along with him in this long war, (where there has never yet been a truce) are compared to one of the most feeble and helples reptiles, even as a worm, and yet worm,



Jacob is to thresh the mountains, and beat them as small as the dust, in the summer threshing floor; yea, and with an instrument, that will be made effectual for that end, even the same that was made use of in the latter, and type, Josh. vi. *per tot*, even the blowing of rams horns, which on the seventh day, after they had just accomplished their last circuit, around Jericho, a frontier town in the land of promise, about seven miles from Jordan: and in Heb. xi. 30, it is said, by faith these walls were brought down, after they were compassed seven days; in like manner when the Lord's faithful ministers have accomplished their last walk about the walls of eastern and western antichrist, blowing the great trumpet of salvation; with their heavenly champion at their head, and his armies in Heaven on their rereward, they will accomplish a signal victory, until the walls of Babylon fall down to arise no more. That is truly the way and method he obtains a victory, and overcomes his cruel combined foes; hence says the apostle, this is the victory that overcomes the world, even our faith by this method adopted, in his own infinite wisdom, he overcomes, and will break to pieces every secret plot, and overturn all their counsel, and contrivances. Every link in the chain of their confederation he will break; hence, says the prophet. Dan. vi. 24, 25, 26, 27. The ten horns which he saw in vision, are ten kings; and one shall arise after them, who shall subdue three kings, and shall speak great words against the most high, and endeavour to change times and laws, &c.

But his destruction is determined upon, for the judgment shall sit, and they shall take away his kingdom, to consume and to destroy it unto the end. Yea, the little stone cut out of the mountain, without hands, shall break to pieces all those combinations of kings, with all their armies, and gain a complete victory over them, by blowing the great tram-



pet of salvation. Happy, happy are they, who have the opened ear of faith, to hear the blessed report of this victory.

Fourth, He overcomes them, by the instrumentality of angels, he that is Lord of lords, and King of kings; publishes his royal orders, from his holy temple; and behold seven angels depart from this temple, cloathed in white and clean linen, and having their breasts girded with golden girdles; and in obedience to his royal orders, they take up seven golden vials full of the wrath of God, who liveth for ever, and ever; and their instructions are to pour out those vials, on the seven constitutent parts of the dominions of those combined powers, set out against the Lamb, and his chosen army; and it is worthy of our observation, who they are that are honoured to be witnesses to this admirable conquest. They are such as had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name; these stands upon a sea of glass, mingled with fire, and they tune their harps, while those angels advance forward, and pour out their vials in order.

The first pours his vial on the earth; that is, those particular judgments were poured out on the admirers of the beast, and his formidable allies, and very probably may refer to the year eight hundred and thirty-six, and continued until the year nine hundred and eighty-eight, or nine; which occupied a period of about one hundred and fifty-two years.

The second angel succeeds the former, and pours out his vial on the sea, whereby it became as the blood of a dead man, which instantly becomes putrid. And this very probably may refer to the great destructions, that were executed on the western empire, by the eastern one; commencing about the year one thousand and forty, and continuing until eleven hundred and ninety.

The third angel approaches, and pours out his vial on the rivers, *i. e.* on those missionaries, who carried far abroad, the abominable doctrines of antichrist, in the twelfth, and thirteenth centuries.

The fourth marches out, and pours his vial on the sun, *i. e.* declarative of those desolating judgments was executed on antichrist, when the contest ran high, between the eastern, and western empires; and the eastern one was ruined in Europe, in the year 1378, and continued to 1530; a period of one hundred and fifty-one years, all which time he was conquering his cruel foes.

The fifth goes forth, and pours his vial on the seat of the beast, which seems to direct us to the beginning of the reformation in Germany, and many other states of Europe, from the year 1560, until the year 1650. I apprehend our hearts ought to rejoice at the admirable train of victories, accomplished through the states of Europe, in that space of about ninety years.

The sixth angel pours out his vial, on the river Euphrates, that began where the other ended, when a begun reformation, however interrupted by the tyrants of Europe, yet that spirit did arise superior to all terrors, and will operate, until princes and people fall off from antichrist, in the east and west, until that river be dried up, and the Jews be brought in; which from an attentive view of the prophecies, and the providences of God, we are not without some good reason to believe, may be about 1850; or according to others, 1866 years.

The seventh angel poured out his vial, on the air; that is, eminently on the God of this world, stiled the prince and power of the air, when he shall be restrained from disturbing the church in the manner heretofore, and his victorious army shall like

stand a seven years campaign in Canaan, until they had obtained a peaceable possession for their brethren; then they were honourably discharged from the horrors of war.

In like manner, about this time, this heavenly champion will say to his faithful army, as Joshua did; Josh. xxii. 3, 4. Ye have not left your brethren these many days, unto this day. Now the Lord your God, hath given rest unto your brethren, as he promised them; therefore now return ye to your tents, rest under your vine, and fig-tree, for none shall make you afraid. I beg leave to subjoin a remark here, taken from a concise writer, on the vials published in the year 1701. \* This writer, dates the pouring out of the first vial, as low as 1516, and continued until 1566, when Zuinglius and Luther, began the reformation in Europe.

The second took up a period, from 1566 to 1617, during which time, various judgments were poured down on those combined enemies.

The third vial is poured out, from 1617 until 1640, a period of about thirty-one years; a time when signal judgments were poured down on antichrist, by some protestant states, as instruments in the hands of providence.

The fourth was poured out, from about the year 1648, and was poured on the sun, *i. e.* when some chief supporters of antichrist, were to be overthrown and that about the year 1793 or 1794, which must be the French monarchs, who used to take the sun for their emblem, with this motto, "*nec pluribus, impar,*"

In the year 552, the haughty relate of Rome was exalted higher than ever, by Justinians leaving

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\* Mr. DOUBT PIERMINE. Published a discourse, on the



to his disposal, all the conquered provinces of Italy; and if we add to 552, 1260, it will bring down our reckoning to 1812, which according to prophetic account is directly 1794.

I leave the reader to gratify his curiosity, in looking into the authors work, on those vials yet to be poured out, until the happy Millennium arises.

We cannot avoid concluding this review, of his conquering, and gaining victory by the instrumentality of angels, without noticing that triumphant song, though called a prayer, mentioned, Heb. iii. *per tot.* Where the prophet remarks, how this heavenly conqueror marches out from Teman, and mount Paran, riding upon his horses, and chariots of salvation. The sun and moon stand still, in their habitation, at the light of his arrows, and the shining of his glittering spear, when he went to wound the head, out of the house of the wicked, or discovered the foundations to the neck. When he cometh up unto the people of his anger, he will not only invade them with his troops, but will overcome them; on all these accounts, let us join trembling with our mirth, and say let us be joyful in our God, and glad in the God of our salvation.

**Fifth,** He overcomes those combined armies, and their malicious leaders, by the joint aid, and instrumentality, of the whole lower creation, from various quarters of those large dominions, he can collect an army, prepared to accomplish his designs this way. Let us only turn our attention for a moment, to that important question he puts to suffering Job. Chap. xxxviii. 22, 23. "Hast thou entered into the  
 " treasures of the snow? or hast thou seen the treasu-  
 " res of the hail? which I have reserved against the  
 " time of trouble, against the day of battle and  
 " war."



“ Joel. ii. 10, 11. The earth shall quake before  
 “ them, the heavens shall tremble, the sun and moon  
 “ shall be dark, and the stars shall withdraw their  
 “ shining. And the Lord shall utter his voice before  
 “ his army, for his camp is very great; for he is  
 “ strong that executeth his wrath, &c. yea the  
 “ caterpillar, and the palmer worm, are said to be  
 “ his great army, v. 25.”

Rev. xvi. 18, 21. There were voices, and  
 thunders, and lightnings, and great earth quakes,  
 and great hail coming out of Heaven, yea stormy  
 winds, famines, pestilences, and mildews. All these  
 are ready, at a moment's warning, to execute his  
 orders, destroying all those combined hosts; the  
 artillery from above will be opened upon them, and  
 all nature will send their aid to accomplish this work;  
 not that he needs their assistance, for he could destroy  
 them in a moment, and cause them to sink, like  
 lead in the mighty waters, as he did Pharaoh's  
 hosts, and chariots of war. Exod. xv. 1, 2, 3,  
 4, 5.

But he chooses to put honour upon the lower crea-  
 tion, in the accomplishing the destruction of his cruel  
 foes, there will be noisome and grievous sores, inflicted  
 upon the very bodies of those men who have  
 worshipped the beast's image, or carried his mark;  
 worms will eat up the proud Herods. Frogs and  
 lice will alarm a haughty and tyrannical Pharaoh, and  
 all the plagues in the word of God will be collected,  
 and poured down upon great Babylon, with all her  
 warlike hosts; when the moment of her destruction  
 comes into remembrance before the Lord of lords,  
 and King of kings.

Then will be revived that ancient song, recorded  
 in the above-cited xv. Exod. Where it is said that  
 Moses, and the children of Israel sung this song to

the Lord; and it is very observable, that many words in this song are put in the future tense, thereby denoting the revival of this song, in the final destruction of those combined armies, who carries on war against the Lamb and his chosen army; yea the first verb in this chapter is so put. *Yasher*, they sang, literally is, they shall, or will sing; when the hour of his judgment is come, than will this song be sweetly sung, and it will be called the song of Moses, and the song of the Lamb. And there is a reason assigned for all this in the xi. Psal. 6, 7 verses. He will rain snares, fire, brimstone, and an horrible tempest, upon those combined enemies; and that because he is a righteous Lord, and a lover of righteousness, and that he may look with a loving countenance, upon that army who are along with him in this war, and will be sharers of the victory.

Sixth, Finally he obtains conquest, and overcomes all those malicious enemies, in a very open and public manner, and sometimes more privately; sometimes he will tear his enemies to pieces as a lion, when none can deliver out of his hand; and sometimes he will do so, by being as a moth, to eat them up secretly and silently; some he conquers by snatching them as brands out of the burning, in the day of his divine power.

And particularly, as we read, Rev. xvii. 16. There we find, he will secretly put it into the hearts of those powers, who have agreed to give their kingdom unto the beast, until his word be fulfilled; then will he turn their hearts against that combination, and they will hate the whore, and make her desolate and naked, and eat her flesh, and burn her with fire, *i. e.* when he will turn kingdoms, and nations, to hate the idolatry of Rome and Constantinople; and completely destroy their idol, and image worship, and some what this way is lately done, and will be

further carried on, until the whole system of their tyranny and corruption be ground to powder. Matt. xxi. 44. On whomsoever this stone will fall, it will grind them to powder. The second branch of this head, was to mention some of the times he has already obtained a victory, over his malicious foes.

1st. He may with the utmost propriety, be said to have done so, substantially, and fundamentally, in a set engagement, intimated to the world for about 4000 years, and that without the gates of Jerusalem; when Zech. xiii. 7. Was accomplished upon him, the sword was drawn out against him, from above and below; then was Jacob's words fulfilled, Gen. xlix. 19. of his son Gad, a troop shall overcome him, but he shall be overcome at last; this was most certainly true of this heavenly warrior, he appeared for a little to be overcome, but he arose again gloriously triumphant in his resurrection, dragging at his chariot wheels all his foes, as monuments of his conquering power, and that in the view of both worlds. In relation to that subject, you may find some remarkable questions, put by the prophet Isaiah. Chap. lxiii. 1, 2, 3, 4. Who is this that cometh from Edom, and from Bozra, with dyes garments? wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine vat.

Upon this never forgotten day, the day of his resurrection, he fully answers all these questions, saying, I that speak in righteousness am mighty to save; I have troden the wine-press alone, I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment, for the day of vengeance is in mine heart, and the year of my redeemed is come, this was the time when Kings go out to battle; and here he trod down his adversaries



in his anger, and make them drunk in his fury; here it was that he brought down their strong holds; here it was he gave an irrecoverable wound, to the head of all those combined powers, never, never, to be healed. Of all this John received a refreshing discovery, while in a state of banishment; and he says in this book of the Rev. xix. 12, 13, 14, 15, 16. His eyes sparkle with divine omniscience, on his head are many crowns, and he had a name written that no man knew but he himself; his vesture is dipt in blood, and he commands his special messengers, to come and gather together the detached parts of his army, to come to the supper of the great God. And a wonderful banquet is provided for them in this chapter. Now was those remarkable words fulfilled, Psal. cx. 5, 6, 7. The Lord at the right hand, shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with dead bodies, he shall wound the heads over many countries. He shall drink of the brook in the way, therefore shall he lift up the head.

Second, He also overcame his cruel foes, when he raised a chosen army of witnesses, in the fifteenth and sixteenth centuries, who boldly, and valiantly displayed a banner for reformation, in a very public manner, and in the face of that whole combined interest; nor did those intrepid heroes cease in many parts in the continent of Europe, and also in those isles of the sea, to proclaim the Lamb's victories; they also obtained victory, themselves through the blood of the Lamb, and the word of their testimony; yea, like Elijah, many of them mounted upwards, in the fiery chariot of martyrdom, and the day was all their own. O, the triumphs of honour, and the anthems of praise, that have been sung to the honour of God, and the Lamb through many provinces of Germany, the Low Countries, and even



through Britain and Ireland, at the victories that attended their movements, their enemies fled before them.

They assembled hosts, saw this, and was troubled; fear took hold upon them, and their pain was great, when he disappointed their cruel combinations; the sacred temple of reformation then erected, contains ample discoveries of those victories, recorded in the book of the wars of the Lord, and laid up here for future generation, to read and rejoice in those conquests he then did obtain.

Third, Give me leave to add, that the consummating of all is reserved forth at memorable time, when western antichrist, by the assistance of his eastern and western allies, will collect all their armies together, to Armageddon; a place where there will be the most dreadful and powerful conspiracy formed, to attempt a reduction of those kingdoms and countries, that have destroyed the tents of those wicked men; and as this is the finishing of the war, it will be the most awful place of carnage and bloodshedding ever heard of before; the blood will flow to the highth of the horse bridles, for the space of 1600 furlongs.

Very probably the word Armageddon, may convey some important ideas of this awful battle; it is a compounded Hebrew word of Harma, which signifies a curse, and also a slaughter, and Gedon, or according to others Gedoni, which signifies, an army, or their army; and when both parts are considered together, might be thus translated, a slaughter upon their accursed armies. And if we may credit a late famous writer, who says, that from the city of Rome to the utmost mouth of the river Po, in Italy, is 200 Italian miles, which is exactly 1600 furlongs; we might without any forced construction, allow that this will be the place where their

wretched troops will be collected; when they shall be finally destroyed; and that as to all their ecclesiastical, and temporal dominations, this memorable field of battle, will run with blood; here the sword of this heavenly warrior will be filled with blood; it will come down upon the people of Idumea, the people of his curse, and his judgment.

For this Lord of lords, has a great sacrifice in Bozra, and a great slaughter in Idumea. Isaiah, xxxiv. 5, 6, 7, 8.

Of all this never to be forgotten victory, (now fast coming on) not only the sun and moon will be witnesses, as they were when Joshua fought the wars of his God in Canaan; but the angels above, will tune high their harps, when the church militant marches home with displayed banners, then they may sit under their vine and fig-tree, as there will be none to make them afraid any more.

I go forward, now, to explain the character and qualifications of those, who will be sharers in the Lamb's victories, and shall be confined to the terms and ideas contained in the text.

First, They are called ones. Never any one was willing, in, and of themselves, to enter the divine service, and go through the toils of war, under the command of this heavenly King, who is strong and mighty in battle; for all men are by nature children of wrath, and enemies by wicked works. But this divine champion, sends out men of like passions, with others; and those messengers, goes out in the dispensation of the gospel, and carries the olive branch of peace in their hand, and blows the trumpet of salvation aloud, and sets up the standard of this heavenly warrior, and says, whoever will be on the Lord's side, let them draw up under this standard. They do not set the cross

part, those eastern and western powers do; who compels men to take up arms at their call, and command. But on the contrary, they beseech sinners to be reconciled to God. 2. Cor. v. 20. The greatest rebel they meet with, their commission runs, to intreat them to lay down the weapons of their rebellion; and although their sins were like crimson, they shall be made like wool or snow; he does not only stand without to call, but he puts in his hand by the hole of the door, and makes the bowels of the subject, to be moved for him; many a haughty enemy he has brought in, in this way; and many a proud foe he has overcome, by this method, and stript of all their malignity, and has made them a willing people; in the day when he musters his armies, he puts shoes on their feet, and a ring on their hand; yea, cloathes them with all the armour of God, and thus takes them into his most honourable service.

O my friends, had we but the eye of faith opened to see that 14400 loyal and faithful ones who are on mount Zion, with their heavenly commander; and to contemplate what their state was, before this divine call reached them, they were wretched, miserable, poor, blind, naked objects; yea, without God. And now to consider what they are marching forward, under the command of this King of kings, and all cloathed in white; without scripture information, we would not believe they once all lay among the pots; but now their wings are covered with silver, and their feathers with yellow gold. All this bannered host, has their Father's name written on their foreheads; these were redeemed from among men, being the first fruits unto God and the Lamb; these called ones, says with a loud voice, fear God, and give glory to him, for the hour of his judgment is come; and worship him that made Heaven and earth, and the sea, and the fountains of waters.

Second, They are all chosen, as well as called; his ways are not like our ways, nor his thoughts as ours, as we read Isaiah. Iv. 8. We think he should always choose the tall Eliabs; but we find that all Jesse's sons are past by, only the shepherd youth is adopted; he chose twelve poor fishermen, acquainted with no language but their own, he chose not the wise men of Greece, nor the philosophers, and orators of Athens, nor the famous rabbins of Jerusalem, but fishermen of Gallilee.

These were sent out by him, to carry on the war, against the god of this world, and against those kingdoms; under his dominion, who refused to yield to the royal authority of this King of kings.

These were not only chosen in Christ, before the foundation of the world; but also in time they were chosen out for all the purposes, and ends he designed to accomplish by them as instruments; his ways are truly wonderful in making this choice; he chose a persecuting ~~son~~, and changed him into a preacher of righteousness; hereby Jacob's prophecy was remarkably accomplished. Gen. xlix. 47. Where he said of Benjamin, that he should raven as a wolf in the morning; he shall devour the prey; and at night he shall divide the spoil.

Thus, this Benjamite did devour in the morning of his time, but towards the evening of it, he divided the spoils of this divine warrior, among sinners, among his fellow warriors, engaged in the same honourable cause.

He chooses the weak and the foolish, and by him are they enabled to confound the great and mighty, and he brings down many a great mountain, by the hands of his chosen Zerubabels.

He chose a Joseph, and sent him to make pro-



days of famine would come on. And when all Israel were dispirited, and durst not shew their faces before that proud and haughty Philistine, he chose a young shepherd, who with a sling and stone, foiled that uncircumcised enemy. And when his people Israel, long groaned under the iron-hand of oppression in Egypt, he chose a Moses, to emancipate them from their long slavery, and conduct them to the borders of the land of promise.

Yea, the persons, the time, the circumstances were all taken into account, in the making out of his choice, so that not a hair can fall from one of their heads, unknown to him; let us attend to his own words, Jer. i. 5, 6, 7, 8, 9, 10. Of Jeremiah, he said, before he formed him he knew him, and before he was born, he sanctified him, and ordained him a prophet to the nations, to root out, and to pull down, and to destroy; and to throw down, and to build, and to plant; accompanied with the highest degrees of assurance of safety, not to a Jeremiah only, but to every chosen warrior in his army; to each one he says, I have made thee a defenced city, an iron pillar, and brazen walls, against the whole land, against the kings of Judah and his princes, and against his corrupt hierarchy, and against all his enslaving tools, he keeps in pay; of all these, be not afraid, for I am with thee, to deliver thee, said this Lord of lords, and King of kings.

Third, They are not only chosen ones, who shall be sharers in the Lamb's victories, but they are also faithful.

Of their heavenly commander, it is said, that he has truth for the girdle of his reins, and faithfulness, for the girdle of his loins; and of this renowned army, he has the command of, it may not only be said, that each one of them, resembles the

sons of kings, but they all resemble this heavenly King in faithfulness.

When he adopts, and takes any into his service, he first makes them willing in the day of his power, and then he cloathes them with zeal, as with a garment, and says to them, when he sends them out on any expedition, accompanied with danger, against the god of this world, and those combination of powers, who are aiding and assisting him in his most malicious war; to his chosen army, says this heavenly commander, be faithful unto the death, and I will give you a crown of life.

What a noble army, what a wonderful cloud of witnesses, has he called forth, and qualified for duty, for danger? yea for victory, upon a variety of occasions, very few of the kingdoms of Europe, but what can furnish a large catalogue. Was I to mention the Waldenses, the Albigenses, the Piemontois, the Wiclifites, the Hussites, or the Taborites, what an illustrious army would they make? and of whom we might say truly, they were terrible as an army with banners; or was I to point out, a famous Bohemian martyr, Andreas Poliwha, or a German, Andreas Carolastadius, and Ziungliees, or the poor men of Lyons, and Picardy; I would truly name warriors of the first character, who like David's three chiefs stood stedfast to the last, when hell and Rome, were doing their utmost. Their heavenly commander broke the arrows of their bows, their shields, their swords, and the stout hearted of their enemies he spoiled, when his rebuke went forth against them.

Or was I to mention, a Latimer, a Hooper, a Redley, a Sidney, a Ruffel, a Hampden, a Knox, a Cargill, a Cammeron, or a Renwich, all of whom were distinguished characters, in his well chosen army,

for their invincible bravery, their heroic intrepidity, and particularly for fidelity; of all these with multitudes more, we might truly say that, Rev. xii. 11. was realized; they overcame their enemies by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.

All these were with the Lamb, and at his call they went forth courageously, to storm the walls of anti-christ in the east and west, and faithfully they contended for all the divine honours of their renowned head and Lord; keeping still in their eye his orders, be faithful unto the death, and bearing in their minds the obligations, they voluntarily entered into, at the moment they entered the divine service; namely, that they were never to relinquish his work, nor draw back from his service, until they help to bind satan, and his eastern and western allies, and see them cast into the lake of fire; all this must, and will be done, by the instrumentality of his chosen and faithful army.

My friends, let us read with wonder, Heb. xi. 32, 33, 34. All those faithful ones through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, waxed valiant in fight, turned to flight the armies of aliens, though many of them were tortured, they would not accept deliverance at the expence of renouncing the cause of truth and liberty.

Here we will see what those have endured, to whom the morning times of persecution were so hot, or those who suffered in the mid-day furnaces, with so much fidelity to the honourable cause. And let us not imagine, that our noon times are to be better; it's through tribulations we are to come off the field displaying our banners for his glory.

Should any say, with what weapons does his called and chosen, and faithful army fight! would answer, they are very strange, and may be such as provoke laughter from a faithless world, when I name secret groans, and silent breathings; for better times, prayers, tears, faithful preaching the gospel, faithful in discipline, and church government, religious in family, and in secret witness-bearing for the Lord Jesus Christ, refusing the wages of unrighteousness, holiness in life, and conversation. To which I add, the example of the ancient Polonians, when the gospel began to be publicly read in their hearing; drew their swords, and said, in that gospel was contained the life of their souls, and for that would they fight.

We now go forward to mention, the compleat grounds of assurance we have, that all such as are with the Lamb, and faithful to him, will be sharers in all his victories.

And a first one I mention, is taken from the singularity of the relation he stands in, to all his chosen army, and the peculiar offices he is clothed with, in relation to them.

No commander on earth can be said to stand in such relations, or is vested with such offices as he is. He said to weeping Mary, go tell my disciples, I ascend to my Father, and your Father, to my God, and your God; and he calls them brethren, yea, is not ashamed to be called their God, for he took not upon him the nature of angels, but he took on him the seed of Abraham, yea, he is not only a brother to all this fighting army, but he is also their father; for so says the apostle. Heb. ii. 12, 13. For as all his children are partakers of flesh and blood, he took part of the same, that he might destroy death, and him that had the power of it, the devil.



In other cases, other commanders never see, perhaps, all their men, and many of their names they know not; but he has all their names of his chosen ones on his breast-plate, and engraven on the palms of his hands; he is the prime heir, and they are co-heirs with him.

And were we to reason this a little in way of analogy, we might say, surely no noble warrior, who had risked his own life, in conjunction with the bravest troops, and they under his command, had behaved most gallantly in the most dangerous enterprises, in such a case we say, they would not be unwilling, such worthy ones should have a reward when these toils were over. If they refusing such rewards, would be accounted among men the most base the most dishonourable; surely he who has done all things well, and has laid it down, as a sweet and soul-satisfactory principle all things are yours; he that overcomes shall inherit all things; there can be no ground to doubt his relations, or his offices, or his words, but they will be sharers in all his victories.

The second ground I mention is contained in, and arises from his Father's grant of conquest to him. Heb. i. 13. comp. with Heb. x. 13. Where we find it is promised to this heavenly commander, that all his enemies shall be made his foot-stool; and he is expecting all this now in his glorified state. Let us recollect that it is said, that heaven and earth may, and will pass away, but one word spoken unto this divine warrior will not fail. This is but a part of the covenant that was betwixt them both, from everlasting; he fulfilled the promises he made to his Father on earth, in his doing and suffering; and now his Father is to fulfil promises to him in heaven, and to his chosen army on earth, himself being now

works of the devil on earth. It only now remains that his Father's promises be accomplished to his army on earth; he will make his stroke fall heavy on the rere of their armies, their front ranks being broken down by himself already; what more can faith demand, or hope look for, to rest with quietness and assurance, that all his faithful ones who have been with him in dangers, will enjoy sweetly the fruits of the victory, and this when his Father and their Father, makes bare his arm against all his and his people's enemies.

Third Ground I mention, may be taken from a typical transaction, with its relation to the antitype, Moses said to Joshua, Exod. xvii. 9, 10, 11, 12. Choose men, and go to the valley and fight with Amlek, and I will stand on the top of the hill with the rod of God in mine hand; which being done, his hand was held up until the going down of the sun, and all their enemies were cut to pieces with the edge of the sword.

When we observe the conduct of this heavenly champion, calling, qualifying, and commanding his Joshua's in every generation, and teaching their hands to war, and their fingers to fight; and they leading out these armies of the living God, against the combined powers of hell and Rome; and then consider the exercise of that heavenly commander in the inner court above, holding up the rod, *i. e.* his mediatory office, as intercessor for that valiant fighting army on earth, and say what would we wish for more, to assure us of victory? say the worst, that numbers may fall, he will fill their room with others; or say, that many may turn apostates? what of that? one will chase a thousand and ten, put ten thousand to flight, or that the two witnesses will be slain. Three days and an half will produce others as valiant, who will torment those hosts of enemies,

with the testimony of Jesus they hold in one word, while there is a faithful contending army on earth, and a prevailing intercessor in heaven, the cause of truth, righteousness and liberty must prevail, and finally conquer.

Fourth Ground I mention, shall be taken from the incomparable perfections of this heavenly commander. I beg leave to lead your meditations to the following; first his power, second his benevolence or good will, third his glory, fourth his promises.

His power is fully adequate to obtain a full and compleat victory, and his good will is now known to the church that it will be so. The text says he will overcome them, and it will tend to the advancement of his mediatory glory, that it be so. And all his divine promises are centered in this one point; where every perfection of this King of kings is conceived; where every promise he has given his army, contains no less than absolute victory, who can doubt? all who are fearful and terrified at shadows, should remember Gedion's small handful, and say in the assuring exercise of faith, seeing it is not by might, nor by power, but by his spirit all this victory will be obtained; we will doubt no more; faith here rests upon the rock of ages, against which the gates of hell and Rome will never prevail.

Fifth, The last ground of faith I mention, may be taken from the advanced state of this victory already. He that destroyed a proud Pharaoh and his hosts in the red sea; gave that Leviathen to be meat to his people in the wilderness; from an attentive view of Nebuchadnezzar's dream, as interpreted by Daniel; it is particularly indicative of this last ground of faith; there was an image appeared, whose head was fine gold, its breasts and arms of silver, its belly and thighs of brass, its legs of iron, and the

feet partly iron, and partly clay. This golden head is the Assyrian empire, founded by Nimrod, that mighty hunter after absolute monarchy; that early patron of tyrants, and tyranny.

The silver breasts, and arms is applicable to the Persian or Medo-persian empire, and the brazen belly and thighs, is indicative of the Grecian empire, and the iron legs, and iron feet and clay intends the Roman monarchy. And behold a little stone cut out of the mountain without hands, has, ages ago fallen, upon the head of gold, and broken it to pieces, and upon the silver breast and arms of the Persians, and the brazen thighs of the Greeks, and all that remains is to brake to pieces, the last parts of this wonderful image; which this King of kings began to do very effectually in the two last centuries, and the chariot-wheels of his providence, is fast carrying on in this one towards perfection; and very probably about the close of this one, some finishing strokes will be given; and about 1818, (I am induced from many concurring circumstances, which I cannot here mention) to believe the seat of antichrist in the west will be destroyed, and his interest so much weakened; though the compleating this may, as I said above, take in a longer period. Now what we are to look for, is the conquest of this last combination of powers, set to preserve those iron legs, and iron feet, and clay, which he that has done the greater part, will also do the less, for his conquering arm is not shortened, nor his faithful army yet routed, but displaying their banners on high; for the accomplishing this last work, we have a multitude of promises to plead, and millions of prayers yet to be answered by this heavenly warrior; to confirm all this, John says, Rev. xix. 19. I saw the beast, and the Kings of the earth, and their armies gathered together, to make war against him that sat on the horse, and against his



army. And the beast and the false prophet, and the image-worshippers were all taken, and bound in chains stronger than brass, and casten alive into a lake of fire, burning with brimstone; and the consequence is, that this victorious army, are invited to feast upon the flesh of tyrants, and their captains, and their horses; and the banquet will be so large and liberal, that all the fowls of heaven are called to be partakers. After what has been said, let us lift up our heads, for the day of our redemption draws nigh, we are furnished with such sweet, and infallible grounds for our faith, that all his faithful army will be partakers of this victory; this privelige will be conferred on those whom this heavenly warrior delights to honour.

We proceed now to the application of this subject, which shall be done, by collecting some inferences from what has been said.

First, Seeing the text assures us, that all those combined powers, will make war with the Lamb and his chosen army, as was shewn in the above illustrations, then we may infer, and allow ourselves to be informed; of the awful evil of sin, and the tremendous train of consequences, that accompany and flow from sin; the great Jehovah said, to the head of the rebel host. Gen. iii. 15. I will put enmity between thee and the woman, and between thy seed, and her seed; it shall bruise thy head, and thou shalt bruise his heel. Here the war commenced, and has continued ever since; how soon did the dreadful truth take place, when only an Adam and Eve, lately escaped from Eden, and a Cain and an Abel, scarcely advanced to manhood, constituted all the human family, and yet lo! a Cain, a brother, rises up and murders an Abel, stains the earth with human blood; if sin came by example, where did this fratricide, learn the horrid way to murder a younger brother.

Sin has made man an enemy to God. Rom. viii. 7. The carnal mind is enmity against God; sin has made one man an enemy to another, has made him an enemy to himself; the deep rooted enmity of the heart, appears in all the greater and lesser circles of human society; not a kingdom nor country, but what can produce a multitude of murdering Cains; not a land nor nation in Europe, but what can say, here lies a martyr for righteousness. In this state of enmity, are we all by nature and practice, the remonstrances of prophets, the warnings given by apostles, the reasonings of philosophers, and the curbs of human laws, are all insufficient to root out this enmity, or to purge the world of its fearful consequences; let us read, and most firmly believe, Rom. viii. 13. if we live after the flesh, we shall die. And unless we are made new creatures in Christ, we will be accounted as enemies to God, both living and dying.

Second, Let us be further informed, seeing all those combined powers, mentioned in this xvii Chapter of the Revelations, where our text is, are said to make war with the Lamb, then see what has been the exercise and employment of almost all the potentates, in the eastern and western worlds, for these seventeen hundred years past; especially has it not been one continued round of opposition to him who is Lord of lords, and King of kings.

- The history of Europe will furnish us with undeniable documents, of their assuming the prerogatives, and royalties of him who is King of kings, and however they may glory in their titles, of "eldest son of the church," "most christian king," or "defender of the faith," &c. yet under these assumed characters, it will be found they have, like Judas, betrayed Christ, and robbed him of his honour and glory, and invaded his spiritual kingdom, and set up their laws in opposi-

tion to the laws of this heavenly King, and arrogated a headship over the church, which no mortal on earth is qualified for.

How unwilling have they been to bow unto, or declare their dependance on, or accountableness to this heavenly King; in all ages, they have taken powers and exercised them very unwarrantably, against the subjects of Christ's kingdom, by infringing upon those liberties, this heavenly King has purchased for them. And by monopolizing their substance, and oppressing their consciences, and where any stand has been made to oppose those oppressing tyrants of the world; then nothing but the most unheard of cruelties exercised upon them. Well may they adopt the words of the psalmist, xliv. Psal. xxii. For thy sake are we killed all the day long, we are counted as sheep for the slaughter; and urge the prayers found in Ezra. ix. Chap. 32. Even that the great and terrible God would shew some pity, for their trouble is great, because the land he give unto their fathers, to eat the fruit thereof, and the good thereof; and though the land yieldeth much increase, but on account of their sin they are in great distress, on account of the oppressions they labour under.

Third, Seeing the object against whom all those combined powers are at war with, is the Lord of lords, and King of kings; then let us be informed, that the Lord Jesus Christ is truly possessed of sovereignty, dominion, and power, not only as God in common with the Father, and blessed Spirit, but, as mediator, all power in heaven and earth belongs to him; he is the alone plenipotentiary over all worlds, he fully asserts all this, Rev. i. 18. I am he that liveth, and was dead; and behold, I am alive for ever more, Amen. And have the keys of hell, and of death, and Chap. iii. 7. there he is

said to shut, and no man can open, and to open, and no man can shut.

What absurdity then to limit his mediatory power and authority, to that department of men, commonly called, the visible church only, and exclude him from all other concerns with the lower creation, even as Mediator? contrary to Psal. xviii. 43, 44. and to Eph. i. 20, 21, 22, 23. and Psal. viii. *per tot*, &c. And the Father judgeth no man, but hath committed all judgment into the hand of the son, with many more express testimonies to the same amount; from all which we may be instructed in this important point, that it is by him that kings reign, and princes decree justice; and without adverting directly to his law, on the part of the people in the setting up of rulers, whether supreme or subordinate, and those who are set up adverting positively to that law, given by him who is King of kings, in their official character, and making the advancement of the divine glory the ultimate end of their proceedings; both the rulers and ruled, will be charged with the same error Israel is charged with, Hof. viii. 4. Even a setting up of rulers, but not by him; and princes, and he knew it not, so as to approve of their deeds; and such as do so, are often left to be a curse to each other; such rulers will degenerate into unfeeling tyrants, and such people will grow not only discontented, but to proceed to curse their king, and their God, and look upward for new deliverance, it is no wonder such should be found in the habit of making war with the Lamb, and his chosen army.

Fourth, The text and doctrine opened to our view, gives rise to another article of information, though all those combination of powers do make war with the Lamb, they nevertheless will be all overcome; his hand will find out all those enemies, and destroy them, he will with that two edged sword that goes



out of his mouth, slay the wicked. Those who have assumed his place, and usurped his royal prerogatives, whether in the east or west, or those who have tyrannized over his chosen army, will find it would have been better for them they never had been born, than be exposed to the wrath of God, and the wrath of the Lamb, which will be poured out upon them without mercy; their numbers, their agreements will be no prerogative for them, when he comes to enquire after all the blood they have unjustly taken away.

Fifth, Again we may be informed of the inseparable nature of the relation, settled and fixed in the new covenant between the churches head, and the members he presides over, they are all with him, *i. e.* they are all united to him in profession, and in affection; they have voluntarily surrendered themselves over to him, they have singled themselves out from all his enemies; they are with him in way of love and loyalty, in way of duty and dependance of trust and obedience, and he will be with them in all their tryals and dangers, and nothing shall separate them as we read, Rom. viii. ult. and Zeph. iii. 17. he will rest in his love upon them for ever. They must fight out the good fight of faith for him, for his honour, and his glory; and he will abide with them, and bring them off conquerors, and more than conquerors through him that loved them.

Once more. From this subject be informed of the reasons why this Lord of lords, and King of kings, is termed, and that justly, a warrior, or is represented in military characters, in this book of the Revelations in general, and in the words of the text under consideration, in particular.

To this divine Lord it does belong alone, to call sinners of Adam's family, and not only to call at

the door of the ear, but likewise to open the heart in the day of his power, and make such as he thus calls a willing people, to accept of an offered salvation. He not only calls them but draws them unto his. Jeremiah's words, xxxi. 3. may be said to be accomplished in relation to their call, and entrance into his service.

To him also all the honour and glory is due; because he has at the expence of his most precious blood, procured for them all the parts of that armour of God, as it is called, and most freely bestows the same upon them, which they must use, and be cloathed with, until the time they come off the field of war, with all the honours belonging to conquerors, and overcomers; hence says he, Eph. vi. 11. put on the whole armour of God, that ye may be able to stand against the wiles of the devil, and all his cruel agents.

To this King of kings it solely does belong, the right of instructing all such as are enlisted in his service. "He teaches their hands to war, and their fingers to fight; points out to them not only the method whereby, but also the certainty of overcoming by the blood of the Lamb, and the word of their testimony," according to Rev. xii. 11. This heavenly king is also an ensign to his chosen army; as the prophet Isaiah says, Chap. xi. 10. He displays his banner of love over their heads in the day of battle, and resolves all their doubts such as Isaiah, xlix. 24. Shall the prey be taken from the mighty, or the lawful captive be delivered; to which he publicly answers, the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and them that oppress thee,

shall be fed with their own flesh, and made drunk with their own blood. Unto this divine Lord, it belongs to be leader and commander in chief to that called and chosen army; he leads them out against the combined powers of hell and earth, and says to them, stand still, and see the salvation of God; the enemies ye have seen to day, ye shall see them again no more, for ever. And as such he exercises all manner of acts, of tender mercy to those faithful ones, he protects them, and says, the sun by day shall not smite them, nor yet the moon by night, he saves them from the snares of the fowler; his wings covers them from the pestilence that walketh in darkness, and the broad hand of his providence, covers them from the arrows of the wicked, and if they are at any time wounded by the fiery darts of their enemies, he heals them by the application of ~~the~~ leaves of the tree of life, and binds up their wounds most tenderly; and as if all this was not enough, he fights all their battles for them, and casts their enemies into the deep sleep of death, and casts confusion into all their counsels, and incapacitates them for accomplishing their cruel designs; the stout hearted among their enemies are spoiled, and none of the men of might have found their hands. Psal. lxxvi. 5, 6. And if any of them should suffer for righteousness, even unto the death, he orders out the chariots of salvation for them, and a convoy of angels, to conduct them to all the honours of the heavenly court, there to wear the martyrs crown, with the approbation of their heavenly commander.

The right only belongs, also, to the King of Glory, who is strong in battle, to pronounce the victory at the head of his illustrious army; though some times they are deeply distressed on every side, yet he preserves them through all their fiery trials, and brings them off the field off war conquerors, and more than

conquerors; and this is not only true of individuals but of his whole army, gathered from all the kingdoms of the world, whom he is now conducting through those conquered legions; and to effectuate their full deliverance, he not only goes before them as the breaker up of their way, but also comes upon their rereward, while the angelic host blows the trumpet as the welcome signal of their safety, from all dangers; while they march up to the full enjoyment of all the blessed fruits of that victory, he has procured for them. Now, my friends, let us review all these things, and see with what propriety this heavenly King is justly stiled a warrior; how many fresh springs of consolation are opened, in all those new covenant relations, I have just now set before you, be persuaded to let down the pitchers of your faith and hope, and draw refreshment for yourselves, in this day of Jacob's trouble, from those wells of salvation, that are now opened for your use in the everlasting gospel..

Again, we may learn, and be informed from this subject of the churches safety and preservation, from all the furious attacks that have been made against it, by hell and Rome combined together, to root it out of the earth.

Though the state of the church be ever so deplorable, and their condition never so desperate, yet her heavenly head can most easily raise her up, from the grave's devouring mouth, though the enemy may for ages trample upon her rights, and despoil her of her just liberties; yet the arm of omnipotence holds her every moment, and will lift her above all her adversaries, and make them feel the weight of that power they do not understand. Job. iv. 9. The churches enemies shall be scattered, as chaff before the wind; when ever he stretches out his arm, all his enemies must flee before him or sink under



What if the church be sometimes distressed, with the undermining designs of cruel enemies? what if she should have a heavy heart, and wet eyes, and cry out O! the hope of Israel, the Saviour in the time of trouble? in a moment he can turn their night into day, and make them as he did the Jews, who were instantly looking for death in Shushan, triumph over their enemies, and march out with their swords drawn who lately were doomed to die. If the church be hotly pursued, as Israel was by Pharaoh, the sea will open its protecting arms to defend them; if multitudes surround them, one angel can turn an Assyrian camp, into Acceldama a field of blood, for where should power triumph, but in the arm of omnipotence? and where should wisdom dwell but in the head of divinity, or him who is King of kings? All this wisdom will be, and is engaged in planting their salvation, and all that power will be exerted in the accomplishing their eternal deliverance. The Hebrew words *Melek ha golam*, or king of the world, are words often used by the Jews in their prayers, intimating that all their requests were bottomed on the divine power of him they addressed; this divine power in connection with wisdom and love, is a very safe ground to fix on, in the times of the forest storms that can blow upon the church, while in a militant estate; here we ought to fix the anchor of our faith, and hope for preservation, and appropriate the divine promises, in the new covenant made to this conquering army; who have, and ought to have no lower an object in their view, than to clear the world of error, of tyranny, blasphemy and corruption of every form, and the whole world filled with the glory of this heavenly King, under whose banner they fight; and when we look over the pages of the church's history, we may say that he has preserved her through fire and water; the greater part of her enemies are foiled already it only now re-

mains that he finish this long war with eclat, which the no doubt will do themselves, saying, his right-hand, and his holy arm hath gotten him the victory. In consequence of all this the church has kept her ground, when flourishing monarchs have been rooted up, when severe judgments have ravaged countries, and torn up the mighty from their seats, the church hath out-lived all those desolations, even when the bulls of Bashan have pushed at her, and the whole forces of the dragon have sharpened their hostile weapons, and edged their malice keen; yea, when hell hath roared against her, and her friends for fear have skulked into corners, or retired into the enemies camp; notwithstanding of all this, her heavenly leader and commander, has brought her through all her trials, has dried up all her tears, and here she yet remains, as a monument of preserving mercy to this very day, and yet stands upon her ancient ground; her covenanted ground, and avows all the prerogatives of her exalted head, and Lord, and will contentd for all the honours of his kingdom, and rights of his subjects, until the shout of a king be heard in her camp, saying, salvation to our God; as the psalmist says, xlvii. 6, 7. Sing praises to God, sing praises; sing praises unto our king, sing praises, sing praises, for god is our king, sing ye praises with understanding.

Let us improve this subject, in a use of exhortation now addressed, and most humbly presented to all such as claim the exclusive right to dwell in palaces, and their brows to be adorned with diadems; suffer a stranger to courts, and unacquainted with the flatterers style, to put such in remembrance of the words of the text, and its connections, if it be so that all those combinations of powers spoken of, have for ages past, and yet are continuing to make war with the Lamb, and his chosen army, now let the psalmists

words, find a way to the eye or the ear and above all to the heart, mentioned. Pſal. ii. 10. 11. Be wiſe therefore, O ye kings be ye instructed, ye judges of the land.

Serve the Lord with fear, and rejoice with trembling; kiſs the ſon leaſt he be angry, and ye periſh from the way, when his wrath is kindled but a little, bleſſed are all they that put their truſt in him.

The wiſeſt among earthly princes could ſay, Prov. xiv. 34. Righteouſneſs exalts a nation, it is not valour in war, nor policy in government, nor large dominions, nor rich ſtores, no nor great armies, or well manned fleets; nothing, nothing, will either exalt or preſerve a nation but righteouſneſs. Sin will ſink any nation, if this is not attended to by all ſuch as bear rule, divine juſtice will be glorified in puniſhing ſuch. The invincible Cato, of old, complained that thoſe who robbed private perſons, were bound in irons, but ſuch as robbed the commonwealth eſcaped, and ſat in ſcarlet robes, with golden chains about their necks; what ſhall we ſay of ſuch as not only oppreſs kingdoms, but uſurp the prerogatives and royalties, both perſonal and myſtical, of him who is King of kings, and Lord of lords.

Let the following remark be wrote upon all the walls of the great, that no man, whatever his ſtation in life be, will ever be able to give up his accounts with joy at laſt, at the tribunal of him who is King of kings, who is, and will be the judge of all men, but ſuch as have made it their great buſineſs to take the ſpirit of this heavenly king for their guide, and his glory as their end, and his law as their rule, and his example as their beſt pattern; O! that all the great would remember this, and put away the ungodly from before them, and exerciſe the rod of power, not in vain; but againſt ſuch as contemn openly the authority of this heavenly King, and

that they would hasten their orders for the rebuilding the new Jerusalem, and speedily bring in all their glory and honour into it, in this their true glory does consist.

Again I crave the liberty to present another exhortation, to all such as by profession and office, are by men considered as watchmen upon Zions walls, (after the words not of a dictator, or one who claims any right of superiority, but the words of a friend; seeing all those combination of powers, are engaged in hostilities against the Lamb and his chosen army, and to you it pertains to blow the great trumpet, and to give the people due and faithful warning; O! see that you do not preach an unknown Saviour to sinners, let it be your study in all your public exhibitions to set forth the glory of him who is King of kings, and Lord of lords; and above all things study, at such a time as the present is, to come out now like men, and acquit yourselves like officers at the post of honour and trust, and set up the standard, and say all such as are on the Lamb's side, let them draw up hither, as Moses said; look not for great things now for yourselves, study not your own ease or honour; let not your hands handle corrupting bribes, but be faithful to him who has called you, say not a confederacy with his combined foes, mingle not your interest with theirs; be not silent, as alas! too many are, at the inroadments have been made upon the rights and royalties, of this heavenly King, vindicate his cause boldly against all his malicious foes, your work is arduous, your reward will be great; I beseech you as brethren, (bear with my freedom,) while I request you to be valiant men, for the glory and honour of this exalted leader and commander, and see to promote the interest of true holiness among such as hear you; and especially is this now called for, when it may be this King of kings will come down to do wonders among us, prepare to meet thy God; O Israel! remember the business of this King of kings requires



haste, the chariot wheels of his providence, moves very rapidly, bringing about some strange things.

Lastly, I address my exhortation to all such as professes faith in this King of kings, does all those combination of powers make war with the Lamb's chosen army? O! be persuaded to lay down the weapons of your rebellion against him, this heavenly head will one day be your impartial judge. I call upon all his enemies, to submit to his easy and honourable yoke, take up Moses's choice, rather to suffer affliction and persecution with his chosen army, than all the honours of the world; O! be exhorted to submit to him as one who can save to the uttermost, all that will come to him, let nothing impede your immediate access to him as one who is now reaching out his golden sceptre, and inviting you most freely to return to him and live. And at such a time as the present, when it would appear at least interpretatively; that this wicked generation are determined to fight with none but this King of kings only, and against all his new covenant relations, and characters be exhorted to accept salvation from him as a chose gift, and to put on the armour of God; and stand under the banner of his love, and joyfully wait the happy day now fast coming on, when Babylon's fall in the east, and through all Europe, will be anounced by an angel's trumpet; then will the conqueror's song be sweetly sung by all his victorious army; saying let us sing to the Lord for he hath triumphed gloriously, he is my God, and I will bless him, my Father's God, and I will exalt him; thy right-hand O Lord is become glorious, thou hast dashed to pieces all thine enemies. Now to him who is King of kings; who has gained hitherto a victory for his chosen army, and will continue so to do, until they be conducted into the heavenly state, be ascribed all glory and honour, world without end, *Amen.*