



*Die Mercurii 25. Junii 1645.*

Ordered by the Commons Assembled in Parliament, That Master *Drake* do from this House give thanks to Mr. *Byfield*, for the great pains he took in the Sermon he Preached this day at the intreaty of this house at Saint *Margarets Westminster* (it being the day of Publique Humiliation) and to desire him to Print his Sermon; and he is to have the like Priviledge in Printing of it, as others in the like kinde usually have had:

*H: Elsynge, Cler. Parl. D.Com.*

I appoint *Ralph Smith* to Print my Sermon.

RICHARD BYFIELD.

ZION'S  
ANSWER

To the NATIONS

AMBASSADORS,

According to Instructions given  
by *Isaiah* from GODS mouth:

In part unfolded  
IN A SERMON Preached before the Honourable  
House of Commons at their Solemne Fast,  
Junii 25. 1645.

By *Richard Byfield* Pastor in Long-Ditton, Surrey.

Published by Order of that House.

PSAL. 87. 5.  
Of Zion it shall be said, This and that man was born in her:  
and the highest himself shall establish her.





*Museus in Isa. cap. 14. v. 22.*  
Trahunt has promissiones Papistæ ad suam ecclesiam, atqui non opus est multâ concertatione. Si fundata est à Domino, & supra dominum firma consistet: sin minus dies declarabit per ignem, qualem illa & fundatorem habeat & structuram.

London, Printed by *John Field* for *Ralph Smith*, at the signe  
of the Bible in Cornhill, near the Royall Exchange, 1645.



A N S W E R

To the Honourable House of Commons  
Assembled in Parliament.





 How willing I was to enjoy my privacy, is known to him that searcheth the heart and reins: How unwilling to have been in that work of Preaching to you on your *Humiliation-Day*, conscious to my own insufficiencies, and joyous rather to have been praying for you in my little corner; If I should say, perhaps it would not be believed, although therein I should not be found in a Falshood: And the rather was I unwilling, because I saw it was grown into a custome, and it came of course that those Sermons were desired to be committed to the presse; but however I would, I finde now, thus it must be: Therefore what was afore, and in the discharge of that work of Preaching and Prayer, my speciall request to the Almighty, That *that day might not be lost through my weaknesse and unworthinesse*, the same is now my continued petition to the Throne of Grace, that *The Sermon* (since it must be publique) *may not be lost through the unskilfulnesse and sinfulnessse of the Pen man.*

*Most Worthy Patriots,*

Faithfulnessse is the great requisite in a Steward, Liberty in an Ambassador; if *both these* be found in this Sermon, *they* neither deserve blame, nor stand in need of pardon: But rather, since there is yet afforded an opportunity to present a word more to your pious and searching eye, which through straits of time was not propoed to your Religious and attentive ear; let

this *Dedicatory* favour, of the same *Fidelity* and *Parrhesie*.

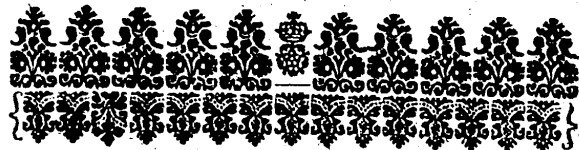
One thing was fully intended to be offered with the other four in the close of this Sermon: It is this, That out of Zeal for God, and fear and trembling at his Word, you would be pleased, together with the Concurrence of the Right Honorable House of Peers, to call, in some convenient time, a Solemn Fast, that the Representative body of this Nation and the whole Kingdom, may tear their hearts before the Lord, for the Blasphemies, the Heresies, the Errours, Schismes, and Divisions, that have appeared to put forth the head, and daringly would set up among us; to mourn for the Transgressions of the people springing up afresh, when God hath begun the return of our Captivity, is the greatest Argument of sincerity: Our successes should the more awaken to this duty, we should not hear Blasphemy without renting of the Garment, & tearing of the hair. An *Exra* would fast and sit down astonished, because of the Transgression of Gods people, under restoring mercies: And when Transgressions are our greatest Confusions, there is yet hope in our Israel concerning these things. Do this, and the Lord shall prosper you, and give you the desires of your hearts, according to your unwearied endeavours, and the fervent incessant prayers of all Gods poor, even that these Kingdoms may be the Lords and his Christs, Crownes with Gospel-blessings remaining to our posterities for ever: Which is the Prayer of

Ezra 9. 4.

Ezra 10. 2.

Long-Dutton, July 28. 1645. Four hundred Printed Sermons in Christ Iesus.

RICHARD BYFIELD.



# A SERMON

PREACHED

Before the Honorable House of

COMMONS,

Junii 25. 1645.

ISAIAH 14. 32.

What shall we then answer the Messengers of the Nation? That the Lord hath founded Zion, and the poor of his people shall trust in it.

These words are part of a Prophecy that concerned the *Philistines* and *Zion*; the *Philistines* for *Zions* sake: All Scripture, of whomsoever written, was written for the Elects sake. The *Philistines*, the Posterity of *Cham*, (a) (whose border and Lordships are described in *Job. 13. 2, 3*) did inherit *Chams* malignity; they envied and injured *Isaac*, (b) they were the most deadly enemies of the *Jews*; they should, with the rest of the *Canaanites*, have been driven out, and utterly destroyed by the *Israelites*: But through carnal fear and (b)ch, *Israel* did it not; therefore that which God threatned, came justly on them; they were a vexation (c) and a snare to them (d): they were pricks

Light let into the Text. 1. From the subject of the prophesie. (a) *Gen. 10. 14.* (b) *Gen. 26. 14, 15.* (c) *Numb. 33. 32, 35.* (d) *Deut. 7. 16.*

in their eyes, and thorns in their sides. Their spight and hatred towards the people of God never dyed, called therefore the *Old hatred*. (e) Now for this hatred of theirs, God by divers Prophets threatened them with wasting Judgements; as by *Ezekiel*, Chap. 25. 15. *Amos*, Chap. 1. 6. *Zephaniah*, Chap. 2. 4. *Zachariah*, Chap. 9. 5. And by our Prophet here. Hatred of the godly, is the Character of a Childe of *Cham*: Give *Philistines* any favour which God would not have given, and you nourish but your own shares and vexations; Though through Carnall policies and feares, or sloth, we indulge the sworn enemies of God to our own just grievous toyle; yet God will be avenged in due time, on those that hate and infect his people: *Zion* shall hear and see the vengeance to her Comfort and joy.

2. From the imprecation, & threat, 1. The word burden.  
(i) *Zach. 1.*

2. They are part of a Prophecy that is a burden: So the inscription in ver. 28. Gods words are not meeke words, they are full of might and power, Gods Almighty arme goes along with them, they take hold of sinners, (e) they are heavy and weighty with wrath and punishments; Philistine-like sins, and Divine justice, make the threatnings of the word an intollerable burden: But how can this verse be part of the burden which hath no word of terror in it? Yes, very well; For first, Will the Lord found *Zion*, then he cannot but avenge, and that severely, those that either sought, and help forwards, or else joyed in, and upbraided her eversion. Secondly, the very planting of *Zion* is the plucking up of *Philistines*, who cannot flourish but in *Zions* ruines. Thirdly, *Zions* welfare much needs to the *Philistines* grief, when *Zions* sorrows are their joye. And to conclude this, *Zion* is a cup of trembling, (r) a burdensome Stone, a Torch of fire in a sheaf, to all Nations that meddle with her, to hurt her.

(g) *Zach. 12. 2.*  
3. 4.

2. From the time.  
(h) 2 *Ch. 28. 22*  
(i) 2 *Chrou. 28. 19.*

(k) 2 *Chrou. 28. 24, 25.*

3. They are part of a Prophecy that came in the year that King *Ahaz* dyed, ver. 28. *Ahaz* branded by the holy Ghost; This is that King *Ahaz* (h) for whose wickednesse (a devout Hypocrite) God brought Iudah low (i): A Prince he was, made up of blinde devotion; he set up Idols and Altars in every corner of *Ierusalem*, in every severall City of Iudah; but he shut up the house of the Lord (k) in *Zion*. Blinde devotion is the great enemy of true Piety: such a Princes death, is no losse

to

to *Zion*, no benefit to the *Philistines*: But yet let *Ahaz* be *Ahaz* till he dye; God will cause a Serpent to come out of *Dauids* root to sting the *Philistines*. Wickednesse of Princes of the true Religion, though very pernicious and destructive to the poor Church of Christ, yet shall not cause the Lord to forsake his *Zion*, to forget his poor, or forgoe his promise.

The time so diligently noted by this Prophet, (no Prophet like *Isaiah*, distinguisheth so exactly the times of his Prophecies) the time is not to be passed by; in the year that *Ahaz* dyed, when now *Hezekiah* was newly come to the Throne, to a miserable tottered Kingdom, torn by the *Assyrians* pittifully, (l) and by the King of Israel, *Pekah* the Son of *Remaliah*, who flew in Iudah an hundred and twenty thousand in one day, which were all valiant men; (m) and carried away Captive two hundred thousand: and by the *Edomites*, (n) and by the *Philistines* who invaded their Land, took many Cities, with the Villages belonging to them, and dwelt there, (o) the *Assyrians* also to whom *Ahaz* sent for help, (for he would not tempt God; (p) as he called it, that is, he would not believe Gods Prophet, and relye and rest on God alone for help; but he would use means, he would to the *Assyrians*, a means which God had expressly forbidden:)

This *Assyrian* distressed him, but strengthened him not: (q) when *Hezekiah* found Iudah and *Ierusalem* delivered to commonion, to astonishment, and to hissing; (r) Iudah low indeed, and her enemies aloft, and yet *Hezekiah* the yong King, set upon great things and full of danger and difficulty: *Hezekiahs* undertakings were great, none like him that adventured a Reformation in the very first year, the first moneth, and (s) first day of his Reigne: a Reformation, a work that hell it self is moved at, that is the derision (t) and scorn of carnall *Israelites*: a work in which God must be seen, who onely can bow the heart of man, or else all is in vain; this work he goeth about, hee'l change the whole face of the Kingdom when he is yong, not warm in his Throne, Iudahs state, weak, and her feares great.

This is the time of this Prophecy, (let all Reforming-States hear it with both eares.) Now the *Philistines* promised themselves the full Possession of all the Land: but a Reforming people shall want no encouragement, God sends his Prophet *Isaiah*,

(l) 2 *Chrou.*  
28. 5, 23.

(m) 2 *Chrou.*  
28. 6, 8.

(n) 2 *Chrou.*  
28. 17.

(o) 2 *Chrou.*  
28. 18.

(p) *Isa. 7. 12.*

(q) 2 *Chrou.*  
28. 10.

(r) 2 *Chrou. 29.*  
8.

(s) 2 *Chrou.*  
29. 3. 17.

(t) 2 *Chrou. 30.*  
10.

B 2

in

in this fear he brings our Gods Decree, the sum whereof is this :

*Philistæi non jubilandum, sed ejulandum :*

*Judei non ejulandum, sed jubilandum.* That is,

The Philistines should howl,

The Jews should rejoice.

Reforming *Zion* shall be repaired *Zion*, and all the world shall know, that *Zions* haters shall be desolate, and that the Lord hath set all his pleasure on her and hers.

3. From the whole body of the Prophecie. 4. The Copulative in the front of the Text, *And* ( *And what* מוּרַח ) Translated in our Bibles, *then*; and by others, *therefore*; it referres to the Prophecie it self, which hath two parts, according to a twofold effect of it, or a twofold work it hath to do.

- 1. To take down the enemies jollity :
- 2. To fill the enemies, Prince and people, with howling.

1. The first work which should be the effect of this Prophecie, was to take down their jollity : It should be a *joy withering burden*, by three wonders of Providence; three works of notable change in their republique.

1. *David's* Line that had been a rod to the Philistines, should be a rod turned into a Serpent, into a Cowatrice, into a fiery flying Serpent : \* In *Ahaz* it was a broken rod, then the Philistines rejoiced : In *Hezekiah* it was a fiery Serpent, as in 2 *King*. 18. 8. it was fulfilled : Now to this our Prophet hath respect when he saith, *Rejoyce not thou whole Palestina*, &c. this is in ver. 27.

2. The neediest and most despicable Jew, ( called, the first born of the poor ) should finde the benefit of such a Government, such a sheeheardize, that under it they should both feed and shade, to the Philistines tormenting and rotting envy, ver. 30. *And the first born of the poor shall feed, and the needy shall lye down in safety.*

3. Famine from God, and the stings of war from *Hezekiah*, that fiery Serpent should kill and slay the Philistines, root and remnant, v. 30. *I will kill abyroot with famine, and he shall slay shy remnant.*

And this part is adorned with three discoveries.

1. Of a Philistines spirit that rides in the blood of them all; which is, to rejoyce at the calamities of *Zion*, and at the advantage

\* Prover bim hebraeorum quoniam utuntur quando potens et infesto hoste alius succedit potens et infestior. Sanctiss in locu

rage they can make of a wicked King in *Zion* : *Rejoyce not thou whole Palestina*, because the rod is broken.

2. Of the season of their ruine, even in the top of their glory and pride, in their perfection, when they promise themselves that the house of *David* shall never be able to smite them more, then is their ruine instant.

3. Of the way of God in his works of Providence towards the wicked : The breaking of the rod that smote them, is not their deliverance : ( That's Israels favour, *the breaking of Pharaoh, the Redeeming of Israel* : ) The breaking of the rod that smites the wicked, is but the changing of the rod into a Scorpion. *Judah* shall be humbled for a time, and then be built up; but when *Judah* is humbled, no Philistine delivered.

This is the first part, the first work the burdnesome Prophecie will bring to passe.

2. The second is, to fill them with howling, Prince and people : *Howle O Gate, Cry O City. A cry-procuring burden* it should be : Why ? What shall come upon them ? *Whole Palestina* shall be molten and dissolved : By what means ? An Army from the North that should raise the dust like a smoke with their march, that should be all mettall and skill in Souldiery ; this is the meaning of those words in ver. 31. *There shall come from the North a smoke, and none shall be alone in his appointed time.* The North here is *Judea*, North to the *Philistines* ; the smoke, *Hezekiah's* Army : So *Virgil* in his *Æneades*, describes, the coming of an Army which raiseth the dust like a cloud of smoke : *Vegetius* calls it, the dumbe signe of an approaching enemy.

Now all this hath respect to *Zion*, and opens the present Text afore us exceedingly ; for it sheweth how God, the founder of *Zion*, would now again establish her, and provide for his poor there : by taking away their superstitious Hypocritical *Zion*-deforming *Ahaz*, by giving a godly reforming *Hezekiah*, by restoring Religion and *Judah's* Common-wealth, and by scourging the *Philistines* by his own hand immediately, and by the sword of enemies.

Having thus prepared the way, let us come to this verse of my Text : and it is a *Consolatory close* of this Prophecieall burden,

Hic subitam nigro glomerari pulvere nubem : Proficiunt Troes ac tentbras insurgere campis  
Museum signum hostis adventus  
Veger. l. 3. c. 4.  
Gods works in restoring his Church.

The division of the Text.

den, wherein two things are remarkable.

1. A secret implied prediction, of the fame of these mutations for Iudahs good; the work should be so famous, that Messengers or Ambassadors should be sent from the Nations to enquire after it, and look upon it. I take the word *Genis*, of the Nation, Collectively, with some Interpreters, for *Genium of the Nations*: and the word *Messengers* to be understood; not of any one sort; as *Philistines* or *Assyrians*; but of any one of all Kingdoms: When it is said, *What shall one Answer*; it fully implies this prediction, That there shall be great gazing and inquiry.

2. An expresse Divine Instruction, an Oracle that teacheth what, and with what confidence of faith those Ambassadors shall be answered: This is affectingly and movingly delivered in a Question and Answer, and both in a prosopoeia, a feigning of the person, as if you saw it acted, and heard it done.

In this Instruction, observe six choice passages.

1. The time, then, that is, when in Zions womb was forming the Embryo of a Reformation and restoration of Judah.

2. The truths that should shine in Gods present works, and be held out to the world, which are two.

1. That the Lord hath founded Zion.

2. That Zion shall be a receptacle and refuge for Gods people, thus *Janus* reads it, *That the poor of his people may betake themselves into it*; rendring the sense clearly by this reading. For it may be questioned how it should be Lawfull to trust in Zion: we should trust in the Lord only, in this sense we trust in Zion, as God hath made Zion a refuge and strong hold to which we should return and betake our selves for safety, *There God is known for a refuge, (u) there is his name great: (w) He trusts not in God that refuseth to flee to the receptacle which God prepares, and in which he will be found,*

3. The persons that among all the Jews should reap any good by this, or reckon any good coming to them by this; *The poor of Gods people*, the proud, the unbelieving, stout hearted, and carnally-confident among his people would seek no good, would account no good, should finde no good to them by this work of God. The friendlesse and poor fatherlesse will be glad of a

God

*Ve in can se recipientes pauperes populi sui. Propterea est non latibulum seu protectionem quaerere in aliquo. Forerius in locum.*  
(u) *Psal. 48. 3.*  
(w) *Psal. 76. 1.*

God in Zion, of Zion restored and established for their shelter.

4. The duty which they owe in deepest distresse either by enemies without, or ill Rules at home: they should live in the power of these two truths, and make this Answer to all the world: this is in these words, *Answer the Messengers, -- the Lord hath founded Zion; &c.*

5. The Spirit of Faith, which the Prophet in Spirit foresaw moving Hezekiah and the godly party in Israel mightily, for this Question and Answer is spoken Prophetically and with admiration: *And what shall one answer the Messengers of the Nation? What shall one Answer, Hezekiah, any one, the meanest believer in Judah should know what to say to all, or any and every of the worlds messengers that should make inquiry, whether out of wonder and desire, or out of scorn.*

6. The gracious provision that God maketh to nourish and confirm the heart of the King and the godly people in their present enterprize; so unlikely in a carnall judgement, he sends the Prophet *Isaiah*, and he shall instruct, direct, approve; and in the Lords name bid rest assured of good successe against all the world; maugre the enemies, and spite of every *Goliaths* beard.

I will not trouble you with the diverse reading of these words, or with the diversity of interpretations among Divines upon this Text, who diversly carry the sense, but all meets to that which I have set out in this manner of opening of the words.

*Honorable and Belov'd,*

The *Philistines* are rooted utterly out of the world; but *Philistines*, enemies of Zion remain still, never more; chuch; *Papists*, *Prelats*, and all Heretiques, with all resistors of Gods *Moses*s and *Aarons*s Magistrates and Ministers that in their stations and places are for the power of Godlinesse, and for the settling of the truth.

Zion, that is, the Church of God among the Jews is no, the Jews are, but are not at this day the people of God. But Gods Zion, that is, the true Church of God, and that which made Zion to be Zion, that is, the Ordinances of God and his presence of grace, with his people that remains: The Church of the New Testament, which is the true Zion, of which Zion in the letter of the History was but a type; that Church

was

" was first founded in materiall *Zion*, and the Lord hath founded her for ever: and in the Reformed Churches is the Church of the New Testament in repairing; in them behold now the mount *Zion*, behold the Lamb standing on mount *Zion*. (x)

x Rev. 14. 9.

" This Nation of *England* at this day is Gods *Zion*: The Nation of *Scotland* is so; the Kingdom of *Ireland* is so, though I cannot say the Nation.

" And this is our present condition, *The Philistines are upon us*, they rejoyce that they have our *Sampson*, our *Royall Line*, our *King* in their prison, and that they have put out his eyes, they plow with his heifer, they have shorne off his locks where his strength lay, even the hearts of his faithfull godly people of these Kingdoms, especially of *Scotland* and *England*, and this his present Parliament of *England*: his heart is from them, his hand is against them.

" And they thought by this, surely now the Rod of him that smote us, is utterly broken, herein let us rejoyce, whole *Rome*, *Papacy*, and all our helpers be glad because of this: But see, the *Royall root of English Parliaments*, which hath been a Serpent to the *Popish Philistines*, is now become a Cockatrice, a fiery flying Serpent, as was pious *Heretick*: *Non quibus alio & venenato esset animo, sed quod potestate nocendi & a latronibus hostes divinitus esset armatus*: Not as if he were of an evil and poysonfull disposition, but because he was Armed of God with Lawfull Authority and power to annoy and take vengeance on those enemies. God hath Lawfully called you together, legally established you, armed you with Authority, and by his own work, who swaves the spirits and bowes the heart, seated you in the hearts of his thousands; he hath preserved you by right-handed deliverances, given you unexpected successe, and carried you in his own hands at this day: True it is, our case is low, our *Abas* hath brought us of this Kingdom, of these three Kingdoms very low, the *Philistines*, *Papists* and our enemies rejoyce, our fears are great. Nevertheless in this our confusion the Lord hath set your hearts, *Renowned Parliament*, with *Heretick* upon Reformation; *Zions* doors you set open, your *Polts* have carried the Contents and Ordinance of a Covenant Nationall through the three Kingdoms, the Nations

" Nations abroad gaze; some send Ambassadors to see and inquire, the world wonders what will become of the Lords *Zion* here; and what shall we say unto them, be they friends or foes, look they on, and inquire they to rejoyce and help forwards our welfare or our woe, What shall we say? The Lord our God of old hath given the word, and now it hath lighted upon *England*: The Prophet *Isaiah* yet speaks, this word of his from God is as powerful now as ever; this is the season wherein the prediction, the instruction, every passage in the instruction takes place. The good Lord pardon and sanctifie the sinfull and poor instrument he is now pleased to use, and much good shall by this word come unto you in your great employment this day.

" I beseech you attend, I shall propose unto you six excellent Doctrines out of these words I have opened unto you.

Six Doctrines proposed.

1. From the implied prediction in the words, *The Messengers of the Nation*, which carry in this precious truth:

1. That in restoring the Church, God doth his great works of destruction of the oppressing enemy, and of salvation of his oppressed people in such wise as shall awaken the nations, and make them send their Ambassadors to inquire, that he may thereby spread the glory of his name.

2. From the Answer made up of two principles, this is a second glorious truth,

2. That in the day of the Churches Reformation and restoration God will engrave on his works these truths to be clearly seen, and read of all, that the Lord hath founded his Church, and that the godly shall finde a protection, Refuge and safety there.

3. From the description of the persons that shall finde *Zion* a strong hold, and that will trust therein, in the words, *The poor of his people*, (for as for the time that had respect to the two first parts of the Text, and is considered of in the two first Doctrines) from the persons described ariseth this most usefull Truth;

3. That only the poor of Gods people, who are indeed the inhabitants of *Zion* God ownes of all the people in *Zion*, and they only shall reap the benefit, and do reckon, and will make use of the Salvation and Protection that God giveth in *Zion*.

4. From the duty which all that are in *Zion* do owe, Prince and

and People, any one of the meanest of *Zions* inhabitants, in the words, *Shall our Answer*, is taught :

4. That this double truth, That the Lord hath founded his Church, and that the poor of his people shall finde all manner of Salvations there; we should live upon alwayes, and chiefly in extremities and deep distresses that befall us in times of Reformation; and in the faith thereof we should answer all the world.

5. From the Prophetical delivery of this Oracle containing the Instructions given to Gods people, wherewith the Nations Ambassadors should be answered, we have this truth :

3. That in times of Reformation the spirit of Faith works mightily, and to admiration, and according to the present needs of the Church of God, in the poor of Gods people.

6. And lastly, From Gods gracious provision to confirm the hearts of his Reforming servants, *Herakiah* and the rest : we learn,

6. That God provides Ministers raised up by him purposely, to encourage, instruct, and strengthen the hands of his Reforming servants in that excellent work.

I shall not be able to Treat of all these at large, therefore I have thus presented them in one view, and shall endeavour to speak largely of to many of them in order as the time shall permit; and so I begin with the first, which is this,

God doth his great works in the reformation of his Church, so as to waken the Nations and cause them to inquire after them, that thereby he may make known the glory of his name; or briefly thus;

The works of God in his Churches deliverance, shall make known his name to all the world.

*Ieroms* takes these *Messengers* to be meant of the Angels; the Hebrew is מלאכי מלאכי גוי. *Malachi* is *Angelus*, *munus*, *legatus*: An Angel, a Messenger, an Ambassador; and because the holy Angels are of the Lord of Hosts set over severall Nations, as is gathered out of *Daniel*, Chap. 10. 13. and 12. 1. and by some out of *Isa*. 16. 9. Therefore he makes this the sense: The Angels of the Provinces, wondering why *Zion* among all other should escape the fiery smoke of the Northern

Armies

Armies of *Sennacherib* the *Assyrian*; the Answer is made by the Prophet, and put into the mouths of all the faithfull, because the Lord hath set his delight on *Zion*: See then, Heaven and earth shall be filled with the noise of the *Philistines* raine, and *Zions* help out of a low estate, to the praise of the Lord; but to let that passe,

This truth is evident in the severall Redemptions and restorations of Gods people in all Ages.

*Lot* with all his, is carried captive for this end, that God might give Kings as driven stubble to *Abrahams* bow, that the Isles might see it, and Idol-worshippers be confounded; and the God of *Abrahams* known to be God, the History is in *Gen*. 14. 14. 15. 16. And this Comment upon it is made by our Prophet *Isa*. chap. 41. 2, 3, 4, 5.

In the Redemption out of *Egypt*, God led his people through great, and to humane power and reason, unconquerable difficulties by strange and high Providences; and in such a way wrought their deliverance in the Red-Sea, that all Nations fell a trembling (y) before the presence of the God of *Israel*: This the Church is taught to Record in *Isa*. 63. 12, 14.

The return of their captivity out of *Babylon* was full of the glory of God shining to all the world: in *Cyrus* Proclamation, (z) in the decree of *Darius*, (a) in the undertaking of the thrice-renowned *Nehemiah*; they among the heathen (b) said, The Lord hath done great things for them. By this work the Lord got himself another name: (c) *The Lord which brought up, and led the seed of the house of Israel out of the North Country.*

So likewise in the Redemption of the Church from *Pharisaine* in our Saviours days, and the dayes of his Apostles, especially, in the *Acts*. 2. 11. When by the gift of the Holy Ghost, given to the Apostles, people of divers Nations at *Jerusalem* heard every one in their own Tongue, the wonderfull works of God.

The Churches deliverance from the Red Dragon (d) in the Heathenish persecuting Roman Empire, in the dayes of *Constantine* the great, did spread the glory of God in Christ over all the earth.

Cleared by Instances.

[y] Exod. 15. 16.  
Hab. 3. 7.

[z] Ezr. 1. 1. 4.  
[a] Ezr. 6.

[b] Psa. 126. 2.  
[c] Jer. 23. 7, 8.

[d] Rev. 12. 10.

The first Doctrine.



The raising of *Zion* in our dayes, and the Judgements of God on Antichrist, even on the whole State of the Papacy; for the Churches deliverance, doth as was Prophesied, and shall move all Nations. All Nations shall come (e) and worship before thee, for thy Judgements are manifest: On these great and marvellous works is written this glorious Name of God, (f) *The King of Saints*, a Title which never in all the Bible is given to God but there in the times of this Vision.

[e] Rev. 15. 4. The raising of the Jews again, and grafting them in; What will it be to the world but life from the dead. (g)

[f] Rev. 15. 3. The last deliverance of the Church on earth (as some think, distinct from all these forenamed) before the day of Judgement from the Armies of Gog and Magog, (n) must needs cause all the world to stand astonished.

[g] Rom. 11. 15. In all the six latter, there is an eminent ruine of the oppressing persecuting enemy, as of *Egypt*, *Exod. 14.* Of *Babylon*, *Psal. 137. 8, 9.* Of the Pharisaicall brood, *Matth. 22. 7.* Of the Heathenish Empire, *Rev. 6. 14.* Of Antichristian *Babylon*, *Rev. 18.* Of *Gog and Magog*, *Rev. 20.*

[h] Psal. 46. 10. All this the Lord doth to manifest his Name to the world: as the Psalmist saith, That his works have this voice: (i) *Be still and know that I am God: I will be exalted among the Heavens, I will be exalted in the earth:* That his works teach this know-

[i] Psal. 59. 13. ledge, (k) *That God reuketh in Jacob unto the ends of the earth:* Gods great works have ever been thus wrought: The knowledge of the true Iehovah the God of Israel, that he only is God, was carried to the world, by the Suns going down in *Hezekiabs* time: about which the Babylonish Ambassadors came to Jerusalem: and it was *Hezekiabs* foolish pride and opennesse, that they carried any other tydings with them to their King and Nation. In the Nativity of our Lord God in Christ, was made known to the Nations by a Star newly Created in the heavens, Christs Resurrection and Ascension into Heaven, exalted to be Lord of all, and to be Judge (l) of quick and dead, was held out to all nations of the world, by the extraordinary gifts of the Holy Ghost, inabling to speak all Languages; and to work all sorts of Miracles, the same whereof must needs ring in all the earth.

[l] Act. 17. 30. 31.

More-

Moreover for this cause doth the Lord that sets the Nations And by other the bounds of their habitation, place *Zion* in the midst of Nations, in the midst of the whole world: For this cause also he upholds commerce of Nations, he sets up Government, Princes, and States for this end, he also links them together by the Law of Nations, and instructs them to Treat one with another by Ambassadors, who are to have many Liberties and Priviledges undeniably, though they be the Ambassadors of States or Princes that are deadly enemies. Providence illustrated.

There is likewise utter need hereof, to make men acknowledge that the God of *Israel*, the mighty one of *Jacob* is not like the Idols of the heathen; but is the former of all things, though the confession of this truth be full sore against their hearts; for the great works of Creation, and of his ordinary generall Providence are misconstrued; they are either not observed because of the ordinarinesse of them; or if observed, they are ascribed to Fortune, or Nature, or to their severall Idoll-Gods; but when Specialties of Providence in great works do appear wrought for the godly against those that are their enemies, for godhinesse and the truths sake; then they are forced to cry, The Lord he is the God; The Lord he is the God: And indeed, the Lord our God, to raise the expectation of the Nations of the earth, doth take the advantage of the depths of his peoples misery, and of the heights of the enemies power, policy, and excellency: he useth contemned means, he builds his *Jerusalems* walls in troublous times, he carries on the work on the wing of Prayer, he exposteth to invincible difficulties, and he fills his poor with might, (m) and sheweth them marvellous things. [m] Mic. 7. 16.

The way the Lord takes.

In this manner the Lord doth his great works in restoring his *Zion* for these four reasons among others: The reasons hereof.

1. That he might convince the world, and declare the righteousness of his proceeding in Condemning the world at the great day of Judgement, when it shall be manifest that not only they corrupted the glory of the faithfull Creator, and became unthankfull under the Daily preachings of the whole Creation, and against the Daily goodnesse which they felt and tasted of in the benefits of his patience and Providence, but also

so

so contemned the awaking voice of his great works, who hath his dwelling in *Zion*.

2. That he might convert many a soul hereby, that shall be snatcht out of the fire, and pluckt out of *Sodom*. The very report, and bruit of the great works of God in Redeeming *Israel* out of *Egypt* was the means whereby Faith was wrought in the heart of *Rahab*, (n) and he that fetcht *Rahab* out of *Jericho*, and wrote her up among the renowned believers & Saints, hath his work to bring in here and there a *Rahab*, and to gather his dispersed ones by the very bruit and fame of his doings.

3. That he might bring in Nations and people unto his Church; God destroyed the company of spear-men, the multitude of the mighty Bulls, with the Calves of the people, till every one bring pieces of silver. (o)

He scatters those that delights in War, that *Egypt*s Princes and *Ethiopia* may stretch out their hands to God, and be found among his people, and his worshippers: when God brought *Israel* through the wilderness into *Canaan*; The *Kenite* came in, as *Balaam* said in his parable, the *Kenite* hath a strong dwelling place: (p) he hath made his nest in a Rock. The Deliverance out of *Babylon* was a day or season of a blessed in-come of Nations unto the Church of God. As the Prophet *Zachary* saith, (q) Many Nations shall be joynd unto the Lord in that, & shall be my people. The *Zion* of God in our dayes shall be fetcht out of Mystical *Babylon*, and Redeem'd with such Judgements; that Nations shall come and worship: (r) this is the work of God, now in hand in these our dayes.

4. That he might Answer his peoples Prayers: Their Prayers enter the heavens, and through power of faith, and unceasing importunity, they would prevail with God to come down from Heaven with glorious demonstrations of his presence in terrible things; and that for this end, that he might make known his name to his Adversaries, and the Nations might tremble at his presence. (s) Such mighty conceptions are the people of God, even big withall; in the time of the Churches great distresse: Now the spirit of Prayer, stirres not so powerfull in the hearts of Gods people in vain: these conceptions never prove Abortive; yea, the Lord shows himself in these great works

[u] Josh. 2.  
9, 10.

[o] Psa. 68.  
30, 31.

[p] Numb. 24.  
21.

[q] Zach. 2. 11.  
8 & 20. 22.

[r] Rev. 15. 34.

[s] Isa. 64. 1, 2.

works and various providences, that he might excite his people the more, to pray for a full return of their Captivity: As we read when the Church sang the Lords praises thus: (t) *Yea, the Lord hath done great things for us, whereof we are glad:* Then they lift up their voice, and cry with one consent, *O turn back our Captivity as the streams of the South.* [t] Psa. 126. 3, 4.

This Doctrine is of singular use.

The Vice.

1. It sheweth us *Gods way* in his present work with us: this is for you to consider upon whom God hangs all the vessels of greater and lesser quantity; the glory and hopes of this Kingdom, of three Kingdoms.

"God hath set you up for the Restauration of his *Zion* in them: God is with you certainly. If you say, if God be with us, Why are we thus? *Ireland* is set yet in a condition beyond the reach of our help: *Scotland* is in gore-blood, while she is running in for our assistance: *England* is a flock of slaughter, through civill unnatural Wars. We looked for light, but behold darkness, we cannot see through this storm. Our Victories, (and lately God gave you in a great Victory, \* *Natby* fight. for which you desire to meet him with Sacrifices of Thank-giving.) Our Victories are with the glittering brandishings of the sword of the Lord, with the sword of our *Gid-ons*, but they are not diciding. We are still the Valley of Threshing, the Valley of Slaughter. If we wrestle out a blessing, God shrinks some sinew: We have our *Pim* taken from us, our *Hambden* fallen, our *Brooke*, our *Sands*; many more: and now our *Skippon* lies a bleeding. Besides all this, Though the Lords hand be lifted up, Malignants will not see. Again, many thousands that call upon Gods name, are given up by the Lord to the Spoil and to the Robber. Satan rages in rayling tongues of all sorts: Hell and the Bottomlesse Pit are open, smoking out Heresies, Blasphemous, Brutish, Atheistical Heresies, Frantique and Fanatique Opinions, Schismes, Proud Divisions upon Divisions, the roots of Magistracy and Ministry are laid at: and which is worst of all, a Spirit of deep sleep and impenitency is on the body of the Nation; and a Spirit of self-seeking on many in Committees, in City, in the Armies, in all. Deliverances have been made use of to drive on our particular designs,

“signes, to improve our private interests: And a spirit of dis-  
 “union in the hearts of those whose faces are towards Zion.

It must needs be confessed our estate is very sad: But doth it indeed pity you, oh let none of you be found lying in your sins seeking your selves, favouring divisions, and then see the way of the Lord. Had not the Lord led you through difficulties, your conflicts had they not bin out of measure, great & above strength, so that you have been in conditions that carried in their faces despair even of subsisting: had not these things been, the Nations would not have taken any notice of the Lords doings: but now shall they see and consider his works, on which is written in Capitall Letters that name, *The King of Saints*. All the world shall see, what the Lord that heareth Prayers will do, for a *Praying Parliament, a praying people*.

2. This Doctrine also is of great use to silence all murmurings, and to teach all patient submission under Gods present dealings with us. Should not we desire to be, and to indure any thing for the Lords sake, that his name may be renowned on the earth? whereas also by this means adversary Nations are convinced, many a poor soul gathered; nay, Nations brought into the service, profession, and worship of the Lord Jesus. If the Lord may be doing such works, shall we not gladly suffer all things for the Gospels sake, for the Elects sake: Let us prefer Gods glory before our ease, let us help to make Gods renown (u) to be great to the ends of the earth: We have one special thing to look unto, which is this, to do always as those that know we have many eyes upon us: What *Paul* said once of the Apostles, may be truly in another sense said of you of this Parliament, *ye are a Spectacle to the world, to Angels, to men; ye are a City set upon an hill*: The Lord quicken you up to a care of all your proceedings, especially that you may answer all your just and high Declarations, your Vows and Protections, your solemn League and Covenant.

3. Let this also raise up in us the spirit of Prayer, the greater exigencies we are brought unto, the lowder let our cries be. Our times are a *Day of melting mountains* by the fire of Gods wrath, which is upon the Nation for the sins thereof: of such a day we read in the Prophet *Micah*: *The Lord cometh out of his*

[u] P<sup>sal.</sup> 45.  
ult.

A double time  
of melting  
mountains.

*his place, he cometh down; And the mountains shall melt under him, as the wax before the fire; for the wickedness of Jacob is all this, and for the sins of the house of Israel: For the sins of Gods people the Lord is come from Heaven in the effect of his great wrath, and now he melts the very mountains among us.* Now let these our times be also a *day of melting mountains* by the fire of Gods jealousy for his afflicted people at the mighty prayers of his Saints. Let us set to the work, and say, *Oh that thou wouldst rent the Heavens and come down, that the mountains might flow down at thy presence; as it is in Isa. 64. 1, 2.* The Prayers that first brought from God out of Heaven his gracious looks to dissolve the rock of a hard heart, can bring God down from Heaven tearing his way, to come to the speedy help of his; and plucking up mountains of oppositions by the very roots: know that if your prayers obtain a heart melted and broken, they may dissolve mountains: The Church in that Prayer before alluded in *Isa. 63. 15, 17.* did first put up that Petition, *Look down from heaven, Why hast thou hardened our hearts from thy fear.* and then doubts not to move Heaven, and to bring down the mighty mountains: That Prayer in *chap. 63.* of *Isaiab.* from *ver. 15.* to the end of *chap. 64.* is all one Prayer, *Junius* makes it all one Chapter, the division of the Chapters is not so well made in that place, so it is not well divided in some other places of the Bible. In this place of *Isaiabs* Prophecy, out of which I have taken my Text, the division is made in epie foolishly, saith *Luther*; It is a tearing of Scripture to pieces, not a distinction of Chapters, saith *Calvin*. *Junius* makes a distinct Chapter of these five last verses of the fourteenth Chapter, as it is in our computation. The division of the Books of the Bible into Chapt. & ver. is very usefull, but it is of humane industry, and may have something of humane infirmity; there might be easily a profitable correction of this fault in some speciall places of the Bible in our after Editions: But to return, that Prayer, I say, is all one Prayer, and the order of the Petitions is not to be passed over. If the Lord flow into thy heart, and break the hardness thereof, thou mayest from the experience of such power and goodness in thine own bosom: (For it is a work of more glorious power of grace to

Loceratis  
positus.

melt hard hearts then to melt hard rocks) be raised to assurance that the highest mountains shall moulder into a very plain before the Lord, when he cometh to rescue his Church. And here I beseech you let us not give over Praying for our King: I know, and we finde it by experience, that God can answer us in the thing when he answereth us not in the person; he can give us a promoting of all godlinesse, and a removall of our hindring and corrupting and deforming mischiefs, though Regality be abused and turned for a cloak of all malicioufnesse in opposing the work; yet notwithstanding, while we have that Text in 1 Tim. 2.1. and ver. 5. God will have prayers made for all in authority, and that because Christ is given a ransom for all, even for Kings; Heathen, persecuting Kings, his blood can wash away such sins; and while we have a day to Pray and seek the face of God, let our Prayers be before the Lord on his behalf, and on the behalf of his; remember there is nothing too hard for the Prayer of Faith; Thus I have done with the first Doctrine.

Answer, That the Lord hath founded Zion, and the poor of his people shall trust in it. The Answer we see is made up of two principles, both which should be then in their life, both to be seen by the eye of reason in the Messengers of the Nations, as well as by the eyes of Faith, and the believers in Zion: well then, this is the Doctrine.

3. *Dott.* In the day of the Churches Reformation and restauration, God will engrave on his works these truths, that the Lord hath founded Zion, and that the godly shall finde a refuge and safety there.

To set forth this truth in the glory of it, many things are to be considered; as,

1. What is meant by Zion.

2. How God foundeth Zion.

3. What this is, the Lord *Iehovah* hath founded Zion.

These three belong to the explication of the first principle contained in this Oracle.

4. Why the Lord will do this: this is for the confirmation of that first principle.

5. We are to consider how salvation is placed in Zion for Gods people.

6. That

6. That these shall be ingraven on the works of God wrought for the restoring of his Zion; these six, and then we shall come to the use.

For the first, what is meant by Zion?

What is meant by Zion.

Zion was a mountain close by *Jerusalem*, once a strong hold of *Jebuzites*, conquered by *David*, and therefore called the *Citie of David*, 2 Sam. 5. 7. It was laid to the City *Jerusalem*, and by *Synechdoche* put for the whole City; It was the Metropolis of the Jews: therefore the whole Nation is called the Daughter of Zion: And because it was the seat of *Dauids Kingdom*, and the place where the Temple was built, God choosing it for the place where he would put his name, and dwell in the presence of his grace, It is called, the *Citie of God*, the *Citie of the great King*: And it is put for the Church of the Jews, *Psal. 149. 2*. But both in the Old Testament, and in the New, it is usually put for the Christian Church both of Jews and Gentiles, *Heb. 12. Isa. 60*. And in general for the Church of God. And here it is to be understood of the Church of God, which then was of the Jews, and in Zion in the Letter, but now of Jews & Gentiles, of all the world.

What made Zion to be Zion; Zion the mountain and City to be Zion the Church of God? Gods great love in choosing it to be the place to put his name there. All this was also Typical: The Christian Church of the New-Testament is the true mount Zion, the new *Jerusalem*. Where ever the Gospel comes in the Ministry, and is embraced and entertained, there is Christs presence of grace, where is his presence, there is his Church: where his Church, there is his Zion: This Text pertaineth truly and properly to the Church, which is the true Zion, as *Oecolampadius* saith rightly: Note here by the way; God in the manner of delivering his word joyns close together the first and last ages of the Church.

Christians of the Gentiles are called the Israel of God, (w) Gal. 6. 16. the Church under the New-Testament is called Zion, (x) 1 Pet. 2. 6. that we might wrestle with God, as *Jacob* did, in a day of *Jacobs troubles*: That we might look for the sure mercies of *David*, shew the like precious faith and other graces, believe the promises and priviledges made unto, and rejoyce in the experiences enjoyed by Zion.

D 2

Zion

(1) *Ma.* 4. 15.(2) 1 *Cor.*  
12. 18.  
*Ephes.* 4. 4.  
*Heb.* 12. 23.

*Zion* was but one, but there were diverse dwelling (1) (and diverse Assemblies) all of them under one Government, and under the Laws of one God; so the Church is but one (2) even under the Gospel; although diverse particular Kingdoms, Nations, Republicques, Cities and Societies of men, and diverse Assemblies of those that profess the true faith of Iesus Christ; yet they all are under one Lord, have all one Law of worship, and one Government.

*Zion* was a City on a hill, so is the Church of God for visibility.

*Zion* a mountain and Rock, so is the Church for unmoveableness.

*Zion* had the singular expressions of Gods love to his Church there manifested, which exalted it above fruitfull *Bashan*, above all hills (a) singular were the expressions of Gods love there, when *Isaac* was to be sacrificed; *Gen.* 22. When the Angel was smiting *Ierusalem*, 2 *Sam.* 24. 16. when *David* cast out the Iebusite; but especially, when by his presence, word and work, he declared that he had chosen it for his habitation, where he would dwell with his people, where he would put his name: Therefore the Temple was there first built, and built there again upon his own heap: there God placed all the glory of the worldly Sanctuary; the type of Christ and heaven, until Christ the substance of all shadows came, until the time came that neither in any Mountain nor at *Ierusalem*, in *Zions* Mount God would be worshipped, but they that worship, must worship in Spirit and truth. But above all, the high expressions of Gods love to that place was this, that the Lord Iesus Christ came thither, there began his Kingdom, there the Gospel first preached; the Church of Iews and Gentiles there first gathered, there the Kingdom of the *Messiah* erected, there heaven brought down to earth, and thence the Gospel, the Scepter of Christs Kingly strength, sent out into all the world.

How fitly is the Church called *Zion*, the Church of the Iews called *Zion*, the Church in every age called *Zion*, and every particular Church, severall dwelling places in *Zion*; every Society, City, Common-wealth, Nation and Kingdom, that hath that which made *Zion* *Zion*, is fitly called *Zion*; where ever is

the nature: Who shall deny to that people the name of *Zion*? And what ever is said of, and promised to *Zion* the Church of God, is truly applicable, promised and said to that people which retain that which makes them Gods *Zion*.

This *Zion* of the New Testament is the *Ierusalem* which is above: (b) this is the new *Ierusalem* which came down from Heaven: all that is of this Church came down from Heaven. (b) *Gal.* 4. 26, 27.

Gospel truths and mysteries came from Heaven, they are wholly Supernaturall. Christ the Kernell of the Gospel, came from above, and not from beneath. Christs power was given him of his Father; all power, saith he, is given to me both in Heaven and earth. The Ministry, both the calling and gifts, came from Heaven, as in *Matth.* 28. 18, 19. The calling and gifts of Pastors and Teachers, came no lesse from Heaven, then the gifts and calling of the Apostles, *Eph.* 4. 9, 10, 11. The Ordinances of Worship in the New Testament, came also from Heaven, *Matth.* 28. 19, 20. The externall Government of the Church: Shall I say, the *Presbytery* came down from Heaven; it began in the great *Presbytery* of the Apostles, set up immediately by Christ himself, who received from Christ the Keys, who as a *Presbytery*, Ordained Bishops and Deacons: as *Timothy* was Ordained by the laying on of the hands of the *Presbytery*, and of this *Presbytery* was the holy Apostle *Paul*, for all Apostles were *Presbyters*, though all *Presbyters* were not Apostles. If the Government were Popular, it must needs arise out of the Earth or Sea; and not come from Heaven, as indeed all other Governments do save only one, which is a Beast that arised out of the Bottomlesse Pit.

By *Bishops* is meant *Presbyters*, who are by their proper name in the Apostles Canon called *Bishops*, and it ought to be given them as distinguishing, and that name by which they should be known, though the Prelats have appropriated it (as others have by Law, many great livings, the maintenance of *Pauls* Bishops) So that no man when he hears the name of a Bishop, doth think of any other, than of a Prelaticall Lordly Bishop.

Thus what is meant by *Zion*, how God foundeth *Zion*, is the next to be opened.

2. This *Zion* the Church of Christ, God hath founded, saith 2. How God  
the foundeth *Zion*.

70'

the Prophet, that is, hath established it as a building on a sure Foundation, the Hebrew word hath that force in its signification, and hath founded, that is, will by building it anew out of the rubbish, lay again her foundations, and repair her, when for the sins thereof, he hath turned in enemies to wast and spoil: So then we have two things here to be explained; First, That the Lord hath laid the foundations of *Zions*: Secondly, That he will repair and lay again her foundations: & this latter is principally intended in this Text, or else it could not be for the comfort of of the Jews against the Philistines in the times of that their present distresse.

8. Foundations

First then let us see, What are these foundations of *Zion*?

They are these;

(c) 2 Tim. 2.

19.

(d) 1 Cor. 3. 1. 2.

1. Gods Election and Præscience; of which the Apostle saith, The foundation of God (c) remaineth sure, and hath this seal, the Lord knoweth them that are his: And *Jeremiab* (d) saith, I have loved thee with an everlasting love.

2. Gods love actually adopting, as in *Psal. 87. 1. 2.* his foundations are in the holy mountains; what might one say, are these foundations? the Lords love, the Lord loveth the gates of *Zion*, more then all the dwellings of *Jacob*.

(e) (Rev. 22.

(f) 1 Sa. 28. 16.

1 Per. 2. 6.

(g) 1 Sa. 54. 10.

11.

(h) Psa. 46. 5. 7

3. *Jesus* Christ, the offspring indeed as man, but the root (e) also of *David*, as he is God, as he is God-man; he is laid in *Zion* a foundation stone, (f) sure, tried, elect and precious.

4. Gods Covenant in Christ, (g) which is as fast and firme as the well rooted mountains.

5. Gods presence of Grace, (h) which gives her unmoveableness when all the earth is moved, and the foundations are destroyed.

6. The Apostles and Prophets, *Ephes. 2. 20.* that is, their doctrine foundation-truths; *Heb. 6. 1.*

(i) Psa. 75. 3.

Gal. 2.

7. Yea, Christian Magistrates bear up the pillars (i) of a broken, shaken, Christian State and Church, if they answer their Office and calling, and faithful Ministers are subservient in this work of support under Christ.

8. Every true godly Christian is also an everlasting foundation, as *Solomon* saith, *Prov. 10. 25.*

To assure our faith in this truth concerning the founding fsth the

the Church of Christ in this manner, we are required to look upon the foundations of Heaven and earth, and the Ordinances set with them, in *1 Sa. 51. 16. Jer. 31. 35. 36. 37. 1 Sa. 48. 12, 13, 14.*

Secondly, The Lord will repair *Zions* foundations, he will build her up for ever: as he saith,

I will make the place of my feet glorious: I will make *Zion* an eternall excellency, the joy of many Generations, *1 Sa. 60. 13, 15.*

I will build thee again, and thou shalt be built, O Virgin *Israel*, *Jer. 31. 4.* And *David* saith, God hath established her for ever, *Psal. 48. 8.*

*Object.* But if God hath so founded his Church, as is above set forth, how comes she to have need to have her foundations new laid?

For Answer herunto, know

1. That *Zion* the Church considered as visible planted in any place, so it is mixed of godly and wicked, and subjct to grievous judgements: *Zion* may be plowed as a field (k): The godly also are appointed unto sufferings: common calamities reach them, because they have been somewhat defiled with the sins of the times, and have not maintained such a just detestation of them in their prevalency, as ought to have been maintained.

How *Zion* comes to need reparation of her foundations.

(k) Mic. 3. 12.

There also certain times of the Church, wherein God hath for holy ends ordained that the Saints should fall before the sword, and those that understand should be put to the worst in their righteous cause: these times are three, especially the first in *Dan. 11. 33.* which is past under *Antiochus*.

Secondly, in *Rev. 13. 7.* which is well worne, but not quite expired, and Thirdly, in *Rev. 11. 7.* The war in which the two witnesses shall be slaughtered. I would that time were over too: as it shall be in due time: but there is no time of the utter ruine of *Zion*: When it would come to that, God will exchange them, the wicked shall come in their stead; *Egypt* shall be given for them: the children of *Zion* are not the proper subjects of Gods wrath, but the devourers of *Jacob* (l) are.

In any of these times of distresse, under what ever fates of prophesies the Church may fall, this is sure, when the Lord is arisen

(l) Jer. 10. 25.

fen in the hearts of his people eminently, to seek him, and to set upon Reformation, then we know the time is begun when God will appear in glory, and lay again the foundation of his Church.

How the Lord  
repaireth Zions  
foundations.

Now 2. to tell particularly how he doth it.

Look wherein the Church may suffer in its foundations, there the Lord appears again to lay them; as though not in his Electing love and prescience, yet in the manifestations of his actual Adopting love, in his presence of grace set up in his Gospel, for the glory may depart, you dearly beloved of his Soul, may be set as a speckled Bird in owning his Covenant, for ye may make them to know his breach of Covenant with them: In clearing foundation truths, which may be greatly darkned by the delusions of spirits of errors.

(m) Isa. 1. 26.  
(n) Jer. 3. 15.

In giving Magistrates (m) and Ministers, (n) as the renowned Judges and Kings of old, and the ready *Exra's*, and purified *Jehoshuah's*, in preparing and bowing the hearts of the people, to incorporate according to his word, a work which only God can do, which he hath done, and hath promised to do, that they may not lye divid. d, and *Judab* envy *Ephraim*, and *Ephraim* hate *Judab*, but that they may be one, and all serve the Lord with one shoulder; in settling them as a Christian Commonwealth, where God keeps house and Court, whereas before they were wasted and hurried, fed with the instruments of an Idol-Shepherd: In his protections, giving Salvation for walls and bul-works: Whereas before their hedges were pulled up, wilde beast and wilde boar devoured. In powring out his spirit (o) in diversities of gifts, and abundances of graces, the notable fruit of Gods returning to his people: And lastly, in prospering the work of conversion: for so long as God is writing up in any place his people (p) that this and that man was born there; so long it is certain the most high will establish his *Zion* there.

(o) Isa. 32. 15.

(p) Psa. 87. 5.

There are two things which do ever accompany the re-edification of Gods Church.

(q) Isa. 30. 26.

1. The increase of spirituall glory: The light of the Moon shall be as the light of the Sun, (q) and the light of the Sun shall be sevenfold, and as the light of seven dayes, in the day that the Lord shall binde up the breach of his people, and heal the stroke of their wound.

2. The

2. The enlargement of it, in multitude of subjects, as in the place, *Isa. 49. 20, 21*. The Church stood amazed at the increase that came into her: the children of her barrenesse cried, give place, and room to me, that I may have where to dwell.

This glorious mercy of relaying the Churches foundations is loftily expressed, in *Isa. 54. 11, 12*. O thou afflicted and tossed with tempest, that hast no comfort: Behold, I will lay thy stones with Carbuncle, and lay thy foundations with Saphires.

Hitherto we have opened the second consideration, how God hath founded *Zion*.

3. As for the third, what this is, *Iehovah*, or the Lord hath founded it, and will found it? It imports these things: 1. That his eternal being that giveth all things else their being, will not let *Zion* be annihilated, *Isa. 51. 16*. 2. He will be known to establish his own words, prophecies and promises that concern his Church, and will frustrate all others, *Isa. 44. 24, 25, 26*. 3. He will realize the glory of his names and attributes, *Psal. 102. 16, 4*. He will give a being to his peoples prayers, *Psal. 102. 17*. 4. As for the reasons why the Lord will do this, I Answer divers things.

1. Because the Church is his portion, his glory, all he hath in the world; the world were made in vain, if *Zions* children should not inhabit it.

2. It is the place of his reign: as he is God in Christ he had no Throne on earth, if his Church should be ruined, he had no dominion in the world.

3. Because the Church is the object of the wickeds rage, this the Lord seeth, they would have the name of *Israel* to be no more in remembrance (r), they cry, in the day of *Jerusalem*, raze it, raze it even to the foundation thereof (s): when the Lord is a little displeas'd with his people, they help forwards the affliction (r), this makes the Lord jealous for *Zion*: then he commands (u), cry thou, I am, saith the Lord, returned to *Jerusalem* with mercies: and again he commands his Prophet: Cry yet, saying thus saith the Lord of hosts, my cities through prosperity shall yet be spread abroad, and the Lord shall yet comfort *Zion*; and shall yet rebuild *Jerusalem*. Therefore we read many times, that *Zions* reparation is the effect of Gods jealousy, his jealousy

[r] Psa. 83. 4.  
[s] Psa. 137. 7.  
[u] Zach. 1. 15.

[u] Zach. 1.  
14. 6, 17.

(w) Zich. 8. with great fury (w) raised up by the desperate malice of her enemies: Therefore shall all that spoiled her, be a spoile, (x) therefore will God restore health unto her, and heal her of her wounds, because they called her an out-cast, saying, This is Zion (y) whom no man seeketh after: they say, Let our eye look upon Zion, and the Lord will work for, and be so mighty in her, that

(y) Mic. 4. 11. (z) Isa. 33. 20. 21. Alloys (z) shall be invited to look upon her glorious and perfect beauty, her quiet and safe state.

4. God will build her, and plant her, because praise waits for him there (a), Gods Vows are upon his people, he shall have the glory of his works, they will shew forth his praise, they only see his glory in his works, they take pleasure in them, they would not willingly derogate from his honour, and they only are a thankfull people: Gods works would be all lost, but for the children of Zion.

5. There only is Gods word, and therefore there only will it be said, As we have heard, so have we seen (b); they read the word in the works, and the works of God in the word with enlargement of heart and joy in the Lord.

6. Lastly, in Zion when the Lord cometh to build her up, he findeth stones for foundations, materials for the building. Zions stones (c) in the very dust of Zions desolations are fit for the building, but as for Babylon it is not so, That destroying mountain shall be a burnt mountain (d), there shall not be taken off her, a stone for a Corner, nor a stone for foundations.

These are the reasons why the Lord will lay again the foundations of his Church; and thus far hath been explicated and confirmed the first principle or truth engraven on Gods works in the restoration of the Church: The second followeth, which is this, The godly shall finde a refuge there: this was proposed as the fifth thing to be inquired after.

5. In Zion is salvation placed for Israel. The Prophet speaks it in plain words in Isa. 46. 13. There is God known for a refuge (e),

Salvation are the appointed walls and bulwarks (f), there will the glorious Land be to us a place of broad Rivers and streams (g) wherein we may saile, and ride safely; for this end doth the Lord found Zion, that his poor may be secure there: but what is this salvation?

All

All manner of salvations may be had there, *Psal.* 14. 7. *Omnimoda salutes*; for do but behold *Zions Priviledges*, 1. Pardon of sins, *Isa.* 33. 24. 2. The holy Ghost, *Isa.* 59. 20, 21. 3. Soul-sealings and Divine teachings, *Isa.* 2. 3. & 25. 7. 4. Protections on every dwelling place, and on all her Assemblies, and marvellous preservations, *Isa.* 4. 5. The bramble Bush on a light fire and yet not burnt up, the Kingdom divided, and yet it stands. 5. A holy ministry, *Psal.* 132. 6. Every inhabitant hath power with God, weapons that can reach the stateliest Princes, and greatest States, and execute therewith the judgements written, *Psal.* 149. 7. Kings and Queens, and whole Nations ministring to her, *Isa.* 60. 8. All afflictions sanctified in so much as her exactors shall be righteousnesse, and her oppressors peace, poison a Triacle, and if the enemy be established, it is but for correction. 9. All good news is to be had there; we are all for news in these dayes; here is to be heard all good news from Heaven or Earth, that concerns either this life, or the life to come. 10. In a word to conclude this point that concerns *Zions Priviledges*, know that there God hath commanded the blessing, and life for evermore, *Psal.* 133. 3. This is the salvation that may be had in Zion.

6. The sixth and last consideration for unfolding of the Doctrine is this, how these two truths which have been opened are engraven upon Gods works in the day when God restores and reforms his Church. Now in this lieth the glory of our present Doctrine. That one place in *Zeph.* 3. 14. to the end, doth admirably set it forth by way of positive truth: the whole context doth describe the happy day of *Judahs* joyous restoration. It hath these glories which should make all that belong to her both to sing and shout: First, the removall of the effects of Gods anger, Gods judgements taken away, and *Zions* enemies cast out, *ver.* 15. Secondly, the manifestation of the presence of his grace; which presence shall carry the stampe of Gods Majesty, as their King, and as the Lord *Jehovah* verse 15. And the stampe of Gods Covenanted-mercy, in the words, *Thy God in the midst of thee*, *ver.* 15. This presence also shall be laden with fulnesse of blessings, as the keeping out of all evils, whether in feeling, *ver.* 15. or in fear, *ver.* 16. and the giving of all good,

Ten Priviledges of Zion.

[e] *Psal.* 48. 3.[f] *Isa.* 33. 21.[g] *Isa.* 26. 13[h] *Isa.* 26. 13[i] *Isa.* 26. 13[j] *Isa.* 26. 13[k] *Isa.* 26. 13[l] *Isa.* 26. 13[m] *Isa.* 26. 13



as salvation, and the communication of himself in utmost tenderness of affections, *ver. 17.* These the Prophet speaks and assures from God, but three more he brings in, the Lord himself speaking, which make up five glories or praises, highly commending the joyfulness of that day. The third is, A gracious remembrance of some special persons, even all those that mourned for the solemn Assemblies of *Zion*, and bore as a burden, the reproach of them, *ver. 18.* The fourth is a notable vengeance on all that afflicted her, even undoing, *ver. 19.* The last is a glorious Redemption from the miseries accompanying a captivity, which miseries are three: 1. Maims in societies, Civill and Ecclesiasticall, *ver. 19.* 2. Dispersions into corners, *ver. 20.* and 3. Shame, *ver. 20.* all which shall be done away.

But if you would see how God writes these truths upon his works for *Zions* deliverance and restoration; peruse the History of *Hezekiah's* Raige: How gloriously did the Lord appear building up his Church and founding it: The Reformation attempted about the service of the house of the Lord was done suddenly (b), God had prepared the people (i): Divers that at first laughed to scorne and mocked *Hezekiah's* Messengers that were sent with Letters to perswade them to Reformation, did humble themselves (k) for this their sin, & came to *Jerusalem* to worship there: In *Judah* the hand of God was to give them one heart (l) to do the Commandment of the King and of the Princes by the word of the Lord: then what destructions did they make of all Idols and Idolatrous (m) implements? and *Hezekiah* sealed the provisions for the Priests maintenance (n), yes, whatever he undertook it prospered; and as for the safety in *Zion* to Gods people, that is notable in the History of the saving of *Jerusalem* (o) against the Host of *Sennacherib*, besides other (p) passages that declare it. So also we may observe the like in the History of the raige of *Iehosaphat*, 2 *Chron. 17. 10. 11.* When he had a care to have the Law of the Lord taught in all the Cities of *Judah*, the fear of the Lord fell upon all the Kingdoms round about, and the very *Philistines* brought presents, and tribute silver. And the Histories of *Ezra* and *Nehemiah* are very pregnant in this truth.

Now we should thus reason; God did so for his *Zion*, then which

- [b] 2 Chron. 29. 36.  
 [i] 2 Chron. 29. 36.  
 [k] 2 Chron. 30. 10, 11.  
 [l] 2 Chron. 30. 12.  
 [m] 2 Chron. 31. 1.  
 [n] 2 Chron. 31. 12.  
 [o] 2 Chron. 31. 21.  
 [p] 2 Chron. 31. 1. the end of it.  
 2 Chron. 32. 22, 23.

which in some respects was but from below; he did so for *Jerusalem*, which answered to *Sinai*, and was in bondage with her children; for the *Zion* which might be toucht: And will he not much more do so now for his Church, when as we are come to the mount *Zion* which is true, which is spirituall, which cannot be toucht, the new *Jerusalem* which is from above?

God did thus for *Zion* oppressed by *Philistines*, and will he not much more do so for *Zion* oppressed by *Babylonians*, by *Antichristian Babylonians*? Wherefore attend to the Application.

There are four Uses may be made of this Doctrine: The first is for Information in two things.

The Vses,  
 1. Of Information.

1. Here we may see the glory of *Zion* above all States and Kingdoms of the World. For if the Lord write these truths upon his works in her restoration; It is sure she many ways excels all the Monarchies of the earth. It cannot be said of any State, as it is said of the Church, *God will establish it for ever* (q); this is true only of the Church, *The gates of hell shall not prevail against her* (r), *Zion* alone saveth all her inhabitants,

[r] Mat. 16. 18.

\* no other City, Kingdom or State can do so. In the *Zion* of Gods Church we may be fed in Famine, and defended in War; safety here is to be had against Tyrants, Heretiques, Antichrist: The Pharisaicall Plot to abuse the power of the keys against the poor in spirit that tremble at the word, that the conversion of souls might be hindred, and the power of godlinesse diminished, and die under the overshadowing growth of formality (s), shall

\* *Vna Jerusalem salvas suos civis. Oecolamp. p. 1.*

make her break out on every side into multitude of converts when the Lord shall appear to the joy of his poor cast out, and to the confusion and shame of such Pharisees. That Antichristian subtilty, under the Notion of Christs Vicar, *Peters* chair, the infallibility of the spirit, the Catholike Church with the like, to seek the ruine of the true Church and Christianity, the unmasking of this deceit hath been and shall be their destruction; the filthinesse and bloody rage of Antichristian *Babylon* cannot prevail against the everlasting Gospel: the Lamb is seen standing on mount *Zion*, and with him an hundred forty and four thousand, all Virgins, for spirituall chastity, and Redeemed from the earth, singing the songs of triumph. All Empires and

[s] Isa. 66. 1.  
 34. 5.

King-

Kingdoms of the world are beasts that arise out of the Sea, that is, out of the people, and out of the earth, of ambition, and earthly mindednesse: there is mention of a Beast that ariseth out of the bottomlesse pit, out of Hell, which Beast is the Antichristian power, the Romish Hierarchy, whereof the Devil, and not God is the Author: but Christ our Lord is from Heaven, our Zion, our *Ierusalem* is from above, the Lord is the founder of his Church.

2. We may be informed also hence, what is the highest policy to relieve and support a tottering declining State: It is this, to make it a Zion of God, by preferring foundation truths of Christianity, the power of godlinesse, and the Ordinances of Christ, and by setting up a holy Ministry: by hastning the establishment of the Government and Discipline of Christ, that the Lord Iesus may be seen among us to ascend his Throne, and to reign before his *Ancients* gloriously, which day will confound Sun and Moon: and by endeavouring a thorough Reformation, A partiaall Reformation will not bring us a perfect cure.

We have felt the evil of partiaall Reformation: the great calamities that now are so heavy upon us, proceed in a great measure from this evil: Had we then forsaken *Rome* in all Ceremonies, and manner of Worship, in Government and Discipline, as we then did in Doctrine, we had not been under the conflict with such home-enemies, who make our dayes in respect of evils that destroy life and livelyhood, far more miserable then the dayes of Queen *Mary* were.

We read of the periods of Empires and Kingdoms. The learned in Politiques, observe, that the 500. and 700. years are usually fatal to States. We all may easily know, what age or Century our State is in; of these great changes there are many causes also spoken of by those writers, some manifest, some occult and hidden, the manifest causes they say are some naturall, and here they speak of four causes *Atrological*; some also are \* Morall, as Idolatry, hatefull uncleannesse, and Tyranny, others also of like kinde might be reckoned up: what causes of these fatal ruines, have their strong and conjoynd operations on us, I leave to judicious consideration: but what ever they be, this is yet sure, we have yet a way

[1] Or his Elders, Isa. 24. 23  
The Greek reads the Prefbyters, ἐνώμων τῶν ἀρεσβυ- τῶν δὲ τῆς ἐκ- κλησίας.  
נגר זקני ככר

\* Tres causa regnum perdunt: Idola, tyrannis, Atque in vasa simul fada li- bido deo.

way left, and through the infinite mercy of the Almighty, we are entred upon that way to save and settle this Spaking State: Zion the Church of Christ stands fast, when Mountaines are moved out of place, when Islands flee away. Zion the Nation was established because of Zion a Church; the first may ruine, this cannot: It can and may be removed, but where it settles, there is Salvation placed: Fear not, I beseech you to entertain Christ, his Throne un-Kings none, establish to your utmost, the power which he gives to his Church; you are now upon the work, give to the Church what Christ gives: when Christ cometh as King into the heart, he unmans not the man: Nay, through faith out of weaknesse they become strong (u), they stop the mouths of Lyons, they quench the violence of the fire: When his Kingdom is set up, it will not un-Authorise you, it will not un-Parliament you; wherefore remove far away such feares and jealousies; your work is not to create new Ordinances, new means of Worship, new Offices, and Officers in the Church, or a new Church-Government; but to settle what Christ hath Ordained and Instituted. There is to the Church, One Lord, and One Law-giver, no created power in Heaven or earth, can set up an Ordinance of Worship, or an Office in the Church; this is no ἀνθρωπίνων νόμος, No humane Ordinance (w) or creation: Your work is therefore to set up among us what Christ hath appointed: I speak not in this because I fear our stations, our calling is of Christ; our Ministry, our Honour, our maintenance and wages; but I speak it for your establishing, for your happinesse, and for the fast laying of the foundations of these Kingdoms, in a time when all the foundations are out of course. Consider what it is to provide a Reformation about the Sacrament of the Lords Supper, to the halves, and as good as none: what it is to set up a Government as good as none: what you do, do it thoroughly and fully, and Salvation will be your Walls and Bulwarks: this will be more safety to you then your Forts and Bulwarks. It is true, a few years since, who would have said that this City; that London should have been compassed with a wall, and in such respect we may with much praise to God the Lord of Hosts, sing and say, Go round about her, Walk about her, Tell her

(u) Heb. 11. 33-34

(w) Pct. 2. 13.

her Towers, Mark ye well her Bulwarks, that ye may tell it to the generation following; but where lyeth the strength of our walls and gates? What are they & all the Warlike preparations and provisions that nature and Art can afford, unlesse we have God our God, and our Strength? Let him dwell and Reign here, and that will be the strength of the bars of your gates.

This is the first Use for Information, which makes way for the second: which is,

2. Of Conso-  
lution.

2. A Use of Comfort and Incouragement unto you, in your work of Reformation now in hand; what incouragement is this to our *Hezekiahs*: while you are in this work, God is in his work, he is drawing these lines, that all the world may read these truths upon his doings, *That the Lord will found us as his Zion*, and that *the godly shall finde all manner of Salvations here*. He is indeed very terrible in his doings to the children of men; but in his tremend works, he layes with fairer ingravings, with deeper impressions these truths in great Letters.

3. Use of re-  
proof.

And then here ariseth a third Use, of discovery of the wayes of divers among us, and of just reproof to them therein; they make more then one *Zion* under one Christ, one Lord and King, and thus they lay a ground-work for Dis-union and Division; they make every Member in *Zion* a Preacher, and so build us not up a *Zion*, but would fill our *Zion* with confusion: they go farther, they dis-Church us: With whom do they among us joyn themselves that would dis-Church us? Not with God, God deals not so with his people that thirst after Righteousnesse, that long for Reformation: God in the wayes of his judgements will be known the founder of *Zion*, though he Plague her fore; not with the godly party, they Pray, they cry to God, *Leave us not*. What provision do they make for Gods poor, when they pull down their Tower, their Refuge, their strong hold; for if we be not a Church, we have no place of hiding to betake our selves unto, we are not a people, (\*) not under mercy: These are miserable Comforters, Physicians of no value.

[\*] 1 Pet. 2. 10.

4. Use of In-  
struction.

But to leave them, let me yet from this Doctrine direct one Use more unto you: Renowned Worthyes, It is a word of Instruction, I confesse I have little skill in State-Affaires; yet I know

know I may speak safely in this: Learn from your God, your Lord and Master, two pieces of Policy in these troublous dayes.

1. Lay your Counsels for continuance, the Lord looks to *Zions* Foundations, in like manner do you: We thought at first hand of our miseries, this Summer will end the businesse; But what if Seven Summers will not end it? We see no clearing up of the stormy blacknesse, we Pray, but our Prayers brings not in our King, our Divisions increase, the people lye as unframeable to Reformation, our sins and ungodlinesse are not turned away from us, our enemies remain intraged, and sometimes their Counsels stand, their enterprises take. It is a point of speciall wisdom to provide for the worst, and to do it timely, live not merely from hand to mouth. Let your affairs be ordered so by sea and land, as if you were to continue in this estate for ever, as if you were to conflict with an enemy within perpetually. It is as easie to entertain the blessing of peace with all joy and tennesse of respect, when we are in a condition able to mannage our affaires at the worst that can come, as when we are in a condition full of dangerous extremities, and upon every new enterprise to seek, and well nigh at a losse,

2. Provide for the godly in *Zion* a safe and sure protection; provide a hiding place for the poor: Cast how you may by timely relief, and by well contrived strength and supplies hold what you get: that the poor that love your proceedings, may not for their readinesse to come to your help, and do you service, be exposed to the more mercilesse, scornfull, indigne usage of Plunderers and spoilers: observe here, what care God hath of the poor of his people; let that be your chief aime in the founding of all your Counsels: Make as much conscience of defending and preventing to your uttermost, the exposing through oversights that might be prevented, the poor people, especially the willing of the people, as you would do of punishing the proud and obstinate enemies of the State: make as much conscience of injustice and oppression, as of Idolatry, punish as the one severely, so the other also: Oh how happy were it to hear that there is no complaining for want of justice, but you sit *hasting* judgement, and *hasting* righteousnesse.

I see there is no possibility by reason of the time to handle

any of the remaining Doctrines that were proposed: I shall only desire to present some things to your wife consideration and Religious care, and so forbear.

Four things humbly presented to the thoughts of the Parliament.

1. Let not an ill Ministry escape removall any way, nor any thing take off your best endeavors for an able and godly Ministry: We heard at first entrance of the work of Reformation in this particular of the ejection of many scandalous and Malignant Ministers, but what if some of them have learned the way of dealing with the Committee. It were to be lamented, if it should be any way said of the Committee for Plundered Ministers, as once of the Courts formerly, *Now they know the way of the Courts*; at first they were but Novices at it: Some of those evil Ministers who are cast out of one place, can go to other parts under the Parliaments power, and there get a better living then that out of which they were ejected: this is very true, and worthy to be looked after: If any be unfit for the Ministry in one Congregation, upon such grounds as these you take notice of, how can he be fit for it in another all on a sudden. Again, some of them are your Covenant-proof, but not Gods Canon-proof, if they were duly tryed by the Apostles Canons, in the *1 Tim. 3. 1, 2, &c.* and *Tit. 1. 7, 8, 9.* Take all care to settle an able faithfull Ministry, that the work of conversion of souls may prosper among us; while God is writing up, *this & that man was born there*: this man I call and convert, in this and that place of the Kingdom, while this work is a doing; *The highest himself will establish us* (y): Without a faithfull Ministry it cannot be well with the people; and with it, it cannot be much ill. There should be no reason, because there can be no true reason, to admit an insufficient and ill Minister: It were far better to shut up many Church doors, and that the people should go as far for their Spirituall, as they do go unto their Markets for their Corporall food: and why should we not look up to our Lord Christ and wait for this provision, he is in Heaven and hath received gifts to give to his Church that he might fill all things (z). Let us use the best means, the setting of the Universities, the nourishing of Schools, the encouraging of the able, the improving of the well furnished, disposing them to places of greatest moment, and then pray and depend upon the Lord of the harvest. This is the first thing I offer to your pious thoughts.

2. The

(y) Psal. 87. 5.

(z) Ephel. 4. 2. 16.

2. The second is this, Let not malignancy, manifested in neutrality, escape without some condigne punishment: Cursed is this Neutrality in such a time as this is; there is one clear way to know this base Neutrality that deserveth punishment, and that is, Neutrality accompanied with ill-tonguedness, by which they defame, reproach, and broach lies upon all the proceedings of the Parliament: there is abroad a *lying generation*, and I think verily they have got more advantage by lying then by any one thing else.

3. Thirdly, If you would further the work of Reformation, Let not the Covenant lie dead: there was once a Nationall Covenant, the noise of it was great, the world was awakened and raised with expectation of the proceedings in it; but what? Is there now no such thing above ground? Shall it be as if it had never been? was it proposed with an intent it should never be prosecuted? what I beseech you doth this mean? I ever thought that the making of a Covenant was, not the taking of it, but the keeping of it: the keeping of a Covenant is the true taking of a Covenant; to take a Covenant, and not to keep it, and not to take a Covenant come all to one; yet here indeed is a difference, he that taketh and keepeth not is a Covenant-breaker, a wickedness which God abhors.

I will freely acknowledge that, next unto the sitting of this Parliament, no one thing so much rejoiced my heart as the coming forth of this Covenant did, How good, How glorious a thing were it, to see three Kingdoms one, according to Christ Jesus? *One in a Covenant with the Lord: Of one heart, and one way, in Gods fear.* One, united against Prelacy, Popery, Heresie, Schisme, prophaneness and all wickedness: *One* in exemplary Reformation: *One* alluring all Protestant Kingdoms and States to enter into the same, or like Band of a Covenant: This makes Rome and the *Conclave* to quake, and tremble. But if after we have lifted up our hands to the most high God before all the world; if after you have done it, who are the representative body of the Kingdom, you shall not look after it for the *Universall taking* of it, and for the *keeping* of it, by those that take it, shall ye not make your selves a derision to all the world? Suffer a little, that I may speak that you urge the taking of the

F 2

Cove-

*Covenant*: You have in the Declaration of both Kingdoms, joyned in defensive Armes, Declared them that do not adressed themselves speedily to take the Covenant to be publique enemies to Religion, and Country, and to be censured and punished as professed Adversaries and Malignants: If some are Malignants, and publique enemies of the State because they refuse the Covenant: are not others so too, that are refusers.

How should one be a Malignant that refuseth, and another that refuseth not a Malignant, & not an enemy to the State? This Covenant is either good or bad: If bad, repent of it, make it one of the chiefe matters of your humiliation this day: It is but needfull to do so, and high time: if good, Why should it not with life be prosecuted? Let me yet speak, that you take care for the *keeping of it*: make some provision to punish severely, *grosse breach of Covenant*: No Question there might be some certain and easie way found to know what is to be accompted grosse and wilfull breach of *Covenant*. King *Asa* with all *Judah* made a *Covenant*, and laid the pain of death upon those that would not stand to it, upon all of them small or great, man or woman: I alledge not this to perswade you to punish with death all refusers and Violaters of the Nationall Covenant: but to shew that it may and should be prosecuted with a penalty, and a penalty impartially inflicted according to the nature of the offence, that so some provision be made to make men fear the presumptuous abuse of such a Sacred Bond: And that it may appear unto all, that it is not the taking, but the keeping of it that you are for.

If we shall not look diligently to this, *We have taken Gods name in vain*, in our Covenanting, and that too in a fearfull manner: we lay open our nakednesse to our shame before all Nations, proclaiming, that we are an Atheisticall generation, that can Machiavell-like, swear, and be as not sworn, all in one breath.

This is my third humble request.

4. My fourth, and last, because the time is over, and I fear to detain you beyond what is meet, it is this: Let Ministers be appointed and commanded, some that are able and fit for the work to prove and maintain, *The Coercive power of the Magistracie* about

2 Chron. 15.  
12, 13.

about matters of Religion. I know something hath been done to this purpose or free accord by some: but I conceive that it needs more thorough and full discussing, and that somewhat of Parliamentary will and Authority be seen in the maintenance of it: that this truth you would now have preached and Printed into the hearts and lives of all the people, that the custody of the first Table of the Law is Committed to the Magistrate: without which what fit you for, for what do you call an Assembly of Ministers, what fight we for, why do you put the Kingdoms to such stirs and expence? Every man rather to his home, get into a corner, and shift as he can: if so be holding Faith and a good conscience in the midst of such sons of *Belial*, that will live without yoke, such Bulls of *Babban*, such Brats of *Babylon*, of confusion, such Factors for Hell and *Beelzebub*, we can but scape a while and get Heaven over our heads at last: But what do I? Should we indeed do thus? nay, Why should you not rather go on in the work of Reformation before you set up Magistracy and Ministry, and make proof of the sword which God hath put into your hands, and not in vain: and whosoever will not obey your Law, and the Law of your God, let judgement be executed speedily upon him, whether it be unto death or to banishment, or to confiscation of goods, or to imprisonment, as his fault shall deserve: And whosoever shall alter the word for building Gods house, and shall put to his hand to destroy this work of Reformation, let Timber be pulled down from his house, and let it be set up, and let him be hanged thereon: And all the saints shall say, Blessed be the Lord, the God and Father of our Lord Jesus Christ, who hath put such a thing as this into the heart of our Parliament, and the Lord give you our King to be his own, and yours and ours cordially: or so restrain and bridle his fury that it shall but further the full accomplishment of this work with demonstrations of Gods Glory.

And now for you the rest of the Auditory; let none of you do ought that may hinder this work of the Lord.

1. Beware of giddinesse, understand your selves, what it is you desire about Reformation, that you may not reject that which is of Christ, because of the paucity of the simplicity and mean-

Ezra 7. 25,  
26.

Ezra 6. 11, 12.

meannesse of the things, that is, of that which Christ hath instituted in his Gospel for worship, Government and Discipline. I am confident of it, there are many that would have they know not what, and are violent too; be wise to sobriety.

2. Beware of Opinionativeness: what need is there of venting that which breaks *the love which is in Christ Jesus*? Or if the opinion be laid forth; suppose also it should be the truth, yet why should it not be tried? *Doth the word of God come only from you, or us*? If it be upon Tryall Questionfull, and the contrary hath to all reason more of Scripture in it, though you say, *to you it is a truth*, what needs the pursuit of the practise of it to the *dividing* of those that are of the same faith, and ought to be of the same love? The practise of it to *such a degree of division*, that we cannot hold the Band of love, and Church-Communion in Christ Jesus, there may be truth of grace in such, but I am sure that that is not of Grace. I have done.

The Lord make this short Text, though weakly and but in part handled, as that handfull of Corn, of which we read in *Psal. 72. 16.* which being sown, though on the top of a mountain, yet the fruit thereof shooke like the Trees of *Libanus*, and flourished like the grasse of the earth.

FINIS.

Δίξα τῷ Δεῶ, καὶ τῷ ἀγρίῳ