

THE  
*Fountain Opened:*

OR,

THE Admirable Blessings plentifully  
to be Dispensed at the National  
Conversion of the

**J E W S.**

From Z E C H. XIII. 1.

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**The Second Edition.**

Jer. xxx. 17, 18. For I will restore health  
unto thee, and I will heal thee of thy  
wounds, saith the Lord, because they called thee  
an outcast, saying, This is Zion, whom no man  
seeketh after. Thus saith the Lord, Behold,  
I will bring again the captivity of Jacob's tents,  
and have mercy on his dwelling-places: and the  
city shall be builded upon her own heap, and the  
palace shall remain after the manner thereof.

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T H E

# *Fountain Opened, &c.*

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Z E C H. XIII. I.

*In that day there shall be a Fountain  
Opened to the House of David, and  
to the Inhabitants of Jerusale[m], for  
Sin, and for Uncleanness.*



T the beginning of *Chap.*  
12. our Prophet predicts  
an happy and glorious  
Estate which GOD will,  
in due time, Restore  
*Jerusalem* unto, and he  
indigitates a special ap-  
pointed Season in which  
this should eminently be accomplished : and  
therefore it is once and again called, *That*  
*Day*, as it were with an *asterism* fet upon  
it. To what day, or article of time this  
Propheſie particularly points, is matter of

debate; as also whether the *Jewish Nation*, and literal *Jerusalem*, be at all aimed at in it. That Gospel Times; Or the Times after Christ had been put to death by this people, are pointed to; is very evident by several passages which might be observed in the *Context*. And that some notable gracious dispensation towards GOD's ancient People, is aimed at nextly therein, is, I am persuaded, without doubt; though others also may be comprized in it. Some Expositors, not only refer, but restrain it to those notable Conversions of the *Jews* on the Preaching of the Apostles, which are recorded in *Acts 2. & 4.* But though there may be accounted then to have been a *Specimen*, or an *Earnest* of it; yet the lofty Expressions that are here used about it, and all the Extensiveness of the work mentioned, say, that there hath not as yet been a full Performance of it; but that it is to be waited for, when that General Calling in of the *Jews* shall Commence, of which we have a satisfying Account in *Rom. 11.*

In *Isa. 12. 10.* GOD, by the Prophet, tells us how He will prepare His people for such great Favours, *viz.* He will bring them to a true and cordial *Mourning* for the Atrocities which they had offered to the Lord Jesus Christ, in crucifying of Him;  
and

and that both universal, and particular; and thereupon he proceeds to enumerate several spiritual Benefits which shall ensue; the first whereof that is mentioned, is this in our *Text*, and it is a very Comprehensive one. The words then are a gracious New-Covenant Promise, of a singular Benefit to be bestowed on the Church of GOD in Gospel Times, and upon every true penitent in it; and particularly on the *J E W S*, when He shall come to call them home to Himself.

GIVE me leave to make a brief Paraphrase on this sweet *Text*, which comprehends in it the Sum and Substance of all Gospel Grace.

*In that day ] i. e.* The Day which is once and again mentioned in the foregoing Chapter. The Day wherein GOD will Return to Zion, and have Mercy upon her, and build up her waste places. It is true, this benefit hath belonged to the true Church of GOD, ever since the Promise of the *Seed of the Woman* was made; but there are special Times wherein there are more eminent manifestations of Divine Favours to the People of GOD, which GOD would have remarked by them: and so this hath respect to that happy time which is expected by the Church of GOD, when *ALL ISRAEL SHALL*

**SHALL BE SAVED.** But that which I would more peculiarly observe, for our own improvement is, it is the Day wherein the *Spirit of Mourning and Supplication* shall be poured upon them; when GOD shall bring them to true sorrow for Sin, and penitent Addresses unto Him for Peace and Pardon: and so it shew's the order and way of GOD's communicating of this great Favour to them.

*There shall be a fountain*] The word, *fountain* cometh of a root that signifies, *to dig for a spring of water*; and in one Conjugation, *to flow over abundantly*: and doubtless, CHRIST Himself, in respect of His blood, or obedience and merit, is intended by it; as will afterwards be observed.

*Opened*] A thing is said to be opened, that was before shut or covered; the word is also used for the making of a thing manifest, which was before hidden, or not known. We therefore read of the opening of waters, the opening of treasures, or the unlocking of them, the opening of doors; and a noun from this root, significth, a *door*. In sum, a thing is then opened, when it is exposed, and laid before persons, and they have free liberty given them to come and make use of it. We are not here told *who* will open it, but it must needs intend a work of the Spirit of GOD, who is the Revealer and Applier of CHRIST & His Benefits unto men. *To*

To the House of David, and to the Inhabitants of Jerusalem.] By these we may understand those that are the People of GOD, the seed of CHRIST, for He is the true David; and the Members of the Mystical Body of CHRIST; for these are the Inhabitants of Jerusalem. It may also intend all ranks of men: the House of David, may have respect to the Rulers and Nobles; and the Inhabitants of Jerusalem, to the meaner sort.

For Sin, and for Uncleaness] The word, Sin, signifies any Error, or turning out of the right way: The word Uncleaness, properly signifies something that is removed, and is used in the Levitical Law, for such things as were separated, by reason of Ceremonial pollution; and might not be touched. When he saith, this fountain is for sin, and for uncleaness, He intends that it is designed for the taking of them away; and this is done both in Justification, and in Sanctification, as will afterward be observed. And under these two words are comprehended all sorts and degrees of sin. The least error stands in need of it; and the greatest Pollution may be cleansed by it!

## D O C T R I N E,

**T H E R E** will be a more peculiar Opening of **CHRIST** as a Fountain of Life, when the **J E W S** shall be Called.

**T H A T** the Prophecy contained in this and the foregoing Chapter, hath a special respect to that Nation, who were the Posterity of *Abraham*, according to the Flesh, is generally agreed on by Christians, and acknowledged by their own Writers; and that whatsoever Earnests there have been; yet the compleat Accomplishment of it, is still to come.

**T H E R E** are two Propositions in this Doctrine, which may be briefly illustrated, viz.

1. **T H A T** there is a Great and General Calling of the **J E W S** yet to come,

2. **T H A T** when that time comes, there shall be a more peculiar Opening of this Fountain.

## P R O P O S I T I O N, I.

**T H A T** there is a great and general Calling of the **J E W S** yet to come. As there was a time when **G O D** rejected them, for the

the horrible Contempt which they cast upon Christ and His Gospel, in which they were made a Scorn and a Reproach to the World, and were dispersed from one end of the Earth to another; so there will a time come when there shall be a National Return of them to God, and they shall accept of Christ for their Lord and Saviour. The Truth of this hath been, and still is denyed, and strenuously oppugned by some; and the seemingly long delay of it, hath made many to hesitate about it; and it is not to be wondred at, for Christ predicted, Luk. 18.8. *When the Son of Man cometh, shall he find faith on the Earth?* Which some have interpreted to have a respect to the belief of this Truth. But there are others, who with as great vigour defend it, and have solidly confuted all the pretended pleadings against it; and although it be not a *Fundamental Article* of Salvation; yet there is so much of Consolation arising from it to the People of God, in these dark days of Tribulation upon the Church of Christ; that it is worth our while a little to refresh our selves with the speculation of it. And here let me premise, That this Truth is purely of *Revelation*, and the Credit of it depends entirely on the *Divine Testimony*; we must therefore *Search the Scriptures*, if

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we would know whether it be so. And among many Scripture-confirmations of it, give me leave to offer a few Considerations; and to make way to this. Observe,

1. *THAT* there are many texts of Scripture which are to be understood of the Spiritual Israel. The whole mystical Body of Christ, made up of both Jews and Gentiles, are frequently called the *Israel* of God, and the *Seed of Abraham*. This must not be denyed; for, as God first Chose that Nation to be a *peculiar people* to himself; so He hath seen meet to put their Name upon the Church, even in Gospel times: and there are some places that cannot bear another interpretation; See, Gal. 6. 16. *Peace be on them, and on the Israel of God*. We are told of a *Jew outwardly*, and one that is so *inwardly*, Rom. 2. 28. And in Chap. 9. 6. *All are not Israel that are of Israel*. Accordingly there are Prophecies, in which Gospel-Ordinances are represented under legal expressions; but must be spiritually interpreted; such is that Mal. 1. 11. *In every place incense shall be offered unto my Name, and a pure offering*. And some think that the last Eight Chapters in the Prophecies of Ezekiel are so to be understood.

2. *THERE* are Promises made to the Jews, which did properly refer to their return from Babylon.

Babylon. There was such a return afforded them after their Captivity by *Nebuchadnezzar*; and God beforehand gave them many supports, and encouraging promises about it, wherein he prefixed the time when, and the manner how it should be brought about; and there are many discourses in the Prophets which had a proper and direct aim at it. We are therefore told how *Daniel*, by reading of these Prophecies, and making a Calculation from them, came to know that time to be near its accomplishment, Dan. 9. 2. *I Daniel understood by books the number of the years, &c. that he would accomplish seventy years in the desolation of Jerusalem.*

3. *T H E R E* are Predictions of glorious Things in the Gospel day, that had a special reference to the Power and Efficacy of the Word in the Apostles times. The bringing in of the Gospel dispensation, and the great changes that were wrought thereby, was a matter of Admiration, and was therefore often foretold in the *Old Testament*. And on this account we are acquainted that these and those things were the fulfilling of such and such Prophecies: particularly, the astonishing giving of the Holy Ghost, appearing in the *Fiery Tongues* given the Apostles soon after Christ's Ascension, of which *Peter* gives that account, Acts 2. 16, &c. *Th's*

is that which was spoken by the Prophet Joel, &c.

4. *T H E R E* are Texts of Scripture that have their several degrees of accomplishment. Though there be but one thing that is ultimately designed in them, and till that be brought about, they are not compleatly fulfilled; yet they shall be exemplified in some preludious Providences, that shall carry in them a *Specimen* of the same thing; and are, as it were, *Earnests* of what is to come; and so one and the same word may be said to have been accomplished more than once: though that which it mainly intended, is still expected; which might be instanced in divers particulars:

Now from what hath been said, we may proceed to the thing in hand: and in general observe, That though there be a *Mystical* sense in some Prophecies about *Israel*; yet they go too far, who would restrain all altogether to this, as those do who deny this Doctrine. Yea, there is a *Compound sense* in many of these things, and they aim both at the one and the other: and tho' divers things did refer to the return from *Babylon*, yet not all; but some look farther. Yea, even those that engross that in them, have a longer reach in them, many of them: and though some things had  
their

\* *neither the sea or the cloud; therefore, they were  
 'baptized by sprinkling.'* Strange reasoning! The  
 premises and the conclusion; the observation, and  
 the inference drawn from it; are both of them  
 entirely without any foundation in, or support  
 from the words of the apostle!

The baptism of the Israelites in the sea, and in  
 the cloud, is no where recorded, except in this  
 passage of the apostle.---How then shall we learn  
 what he means by their being baptized, but by  
 consulting the description he himself has given us  
 of that matter:---'They were all (says he) un-  
 'der the cloud; and all passed through the sea.'  
 The sea and the cloud surrounded and enclosed  
 them. To this description, I apprehend, the  
 apostle alludes, in the next words:---'and were  
 'all baptized (immerfed) unto Moses, in the sea,  
 'and in the cloud.'

He adds \*---'They were all baptized by *sprink-*  
 '*ling*; unless we can suppose persons to be bap-  
 'tized by water, when they do not so much as touch  
 '*the element: which supposition, in my opinion, is*  
 '*highly unreasonable, and absurd.'*

Absurd and unreasonable as this may appear to  
 Mr. Elliot, it is what he himself must both sup-  
 pose

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2. *T H E R E* is a Calling of the *J E W S* foretold to be in the days of the Gospel. Their call and return from *Babylon* was before Christ's coming in our flesh ; but there is another spoken of, which is to be *after* that ; and therefore God makes mention of doing it a second time, *Isa. 11. 11, 12. The Lord shall set his hand again the second time, to recover the remnant of his people from Assyria, and from Ægypt, &c.* And he saith that this shall come to pass in that day : which the whole context assures us, is the day of the Gospel, after Christ had appeared in our Nature. And doubtless whatsoever was Prophefied concerning that People, after their return to their Land, must look forward ; and many things cannot be understood of any but the Gospel day, And such is our *Text* and *Context* ; inasmuch as *Zechariah* was one of those Prophets who Prophefied to the returned Captivity. And the tenour of this particular Vision of his points us to the day when Christ had been Crucified among them.

3. *T H E R E* is a Calling of the *J E W S* mentioned, that is to be after they had been Rejected, and Dissipated, for their Despising of Christ. And therefore the Casting them off, or unchurching them, and this Return of theirs, are joyned together ; yea the Apostle

in the forecited *Rom. 11* brings this in as a Relief against despondency, with respect unto the former, where he purposely speaks of their being cut off, and tells us that they shall be grafted in again: See in particular, *Ver. 15, 16, and Ver. 24*, This also is the Call which our *Text* points to, as is evident from, *Chap. 12. 10, &c.* Christ therefore so speaks of their Rejection, as that which had a limited time, *Luk. 21. 24. Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled,*

4. *THERE is a National Calling of them spoken of.* There were indeed many of them effectually Called by Christ and his Apostles, and many that believed in those days; *Three Thousand* were added at one time, *Acts 2. 41.* And *Five Thousand* at another time, *Acts 4. 4.* Besides many more upon other occasions; *Acts 2. 4. The Lord added daily to the Church such as should be saved.* But all this while the Nation stood off, and did not embrace Christ; That therefore is yet to come. On this account the Apostle in *Rom. 11.* having in the beginning of the Chapter proved that they were not utterly cast off, because there were so many called already, proceeds from *Verse 11.* to tell us of a more general Return of them; and assures us that it shall be *All Israel, Verse 26.*

Not

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Not as if every individual shall thus be saved; but the body of that Nation, that shall then be living.

5. *THERE* are such things asserted in the word of God concerning this Call, as have never yet been accomplished. The happy state of that forlorn Nation, is so set forth, as it never arrived to, after their return from *Babylon*, till their being cut off from being a People, by the *Romans*. To this we may refer the Prophecy, in *Isa. 65. 17.* to the end. And that, *Hos. 3. 4, 5.* And that, *Zech. 12. 6, 7, 8.* *In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again, in her own place, even in Jerusalem. The Lord also shall save the tents of Judah first, that the glory of the house of David, and the glory of the Inhabitants of Jerusalem, do not magnifie themselves against Judah. In that day shall the Lord defend the Inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the Angel of the Lord before them. Which must needs refer to times yet unfulfilled; for hitherto they are the most scattered, contemptible, and scorned*

scorned People in the whole World, and have so continued for more than *Sixteen hundred years.*

6. *To all let me add, That the Providence of God towards them is to be adored, in that they remain to be a distinct People to this day. Notwithstanding all the Calamities that have befallen them, and the horrible Dispersion of them upon the face of the Earth; yet they keep themselves a separate People, in Life, Manners, and Customs, divers from other Nations; which certainly must be for some glorious End, designed by the all-wise God: and what shall we suppose it to be, but that which is thus fore-signified?*

#### P R O P O S I T I O N, I I.

*T H A T* when that time comes, there shall be a more peculiar Opening of this Fountain. There is something to be done in that day, which was never before done in this regard; and that must be with regard to the manner and degree of the manifestation and application of it. We may take a brief account of this affair in the following Conclusions.

1. *T H A T* there are happy Times predicted for the Church, after her wilderness-state shall be over. As there was a time, when after God had brought His People out of Egypt, they went thro' the Wilderness, in

order to their glorious Settlement in *Canaan*; so we are told of the Gospel-Church, that soon after its being called, it should go into the Wilderness, and be there for a prefixed time, Rev. 12. 6. *The woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and threescore days.* But God hath promised to it in this World, a more glorious Conspicuous state after these days are ended; and this is celebrated in the four last Chapters of that Book: and this by some is supposed to be aimed at in Cant. 8. 5. *Who is this that cometh up from the wilderness, leaning upon her beloved?* It being a thing that shall be very surprizing to all that shall observe it. Hitherto also may that have a special reference, Psal. 87. 3. *Glorious things are spoken of thee, O City of God.*

2. *THAT* these glorious things have not as yet befallen it in their compleat Accomplishment. I dare not deny, but that there are some things spoken in the Scriptures concerning the Church of God, that must be referred to the *Triumphant* state of it; and it would be a delusion to apply them to its *Militancy*. There must also be an allowance made for our supposing the Spirit of God, who condescends to speak to us in our own Language, to use *Hyperbolic* expressions,

pressions, and set forth the better condition of the *Militant* Church upon Earth, with words borrowed from the state of Glory, to which it shall at length arrive: but we must not think that he goes about to delude us with flourishing Promises, and then put us off with low and little performances. There have indeed been wonderful Accomplishments for the Church in these latter days, peculiarly since the beginning of the Reformation; but these are *little* in comparison with the things foretold to be brought to pass. We are therefore to look for a transcendently greater Glory behind, and making haste to appear. Whosoever shall read *Isa. 60.* thro'out, and particularly from *Verse 18.* to the end; and *Chap. 11. 6,* &c. with many other Prophecies of a like import: he must confess that there is more yet to be expected.

3. *THAT* these days are to be contemporary with the Calling of the Jews, and the fulness of the Gentiles, and the destruction of Anti-Christ. In what order these shall be brought about, I dispute not; but God will doubtless prepare the way to the destruction of the Man of Sin, who stands in the way, by giving an enlarged Commission for the Preaching of the Everlasting Gospel, which shall Call His out of *Babylon,* and convince the Great Ones of their egregious

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folly in giving their power to the Beast ; and provoking them to reassume it ; which Preaching shall also Call in the Nations of the World that at present are Unconverted. By which the Jews shall likewise be affected, and persuaded to come in, with them, unto Christ. These things to be sure, will be closely connected, and one of them follow upon the other. The Apostle tells us, Rom. 11. 25. *Blindness in part is hapned to Israel, till the fulness of the Gentiles be come in ;* and Verse 30, 31. *As ye in times past have not believed God, yet now have obtained mercy through their unbelief ; even so have these also now not believed, that thro' your mercy, they may also obtain mercy.* And now it is that these blessed days shall Commence. And therefore when the Whore is Judged, great Salvations come in, and the Jews are brôt in, together with the Gentiles, to Celebrate it with their Hallelujah's, Rev. 19. 1,3,4,6. And now shall the Sealed Ones, both of the Jews and Gentiles, appear in their Lustre,

4. *THAT the Happiness of these Times will be mainly Spiritual.* Not but that there will be an External Glory then afforded to the Church of God. That is the time when God will say to Zion, *arise and shine*, Isa. 60. 1. Then will that prediction be fulfilled in Isa. 2. 2. *The Mountain of the Lord's House shall*  
be

be established in the top of the Mountains, and shall be Exalted above the Hills, and all Nations shall flow to it; and that, Psal. 72.3. The Mountains shall bring forth peace to the people; and Ver. 7. In his days shall the Righteous flourish and abundance of peace, so long as the Moon endureth. Then shall Satan be bound, and the Vipers of God shall feign Obedience, and his enemies shall lick the dust. Then will that be experienced, Ezek. 28. 24. There shall be no more a pricking briar unto the House of Israel, nor any grieving thorn, &c. But the great Glory of these Times will be, that Grace will then flourish, and Holiness abound. Christ told Pilate, Joh. 18. 36. My Kingdom is not of this world. And Holiness will mainly difference that from all else; it is therefore said of these Times, Zech. 14. 20, 21. In that day there shall be upon the bells of the Horses, holiness to the Lord, &c.

5. THE Spiritual Felicity of those days will flow from the more full Opening of CHRIST the Fountain. For,

1. ALL Spiritual Good derives from Christ to us. We have none in us naturally. As He purchased for us all that we have; so He confers it upon us: It is of his Fullness that we receive, Joh. 1. 16. What therefore He gives we derive from him; and therefore our en-  
creases

creases are proportionable to His Communications to us. If He withhold from us, we *wither*, and go to decay: but if He shall influence us liberally, we shall *flourish*.

2. *THERE* have been the gradual Communications of this good to the Church and People of God in all Generations. This Fountain hath been, and continueth opened to some or other of fallen Men, from the beginning; and the manifestations and operations of it have been sometimes more, sometimes less: but there will be more of it than ever, in these days; yea it will then arrive to a Fulness, not of absolute, but comparative Perfection.

3. *THE* glory of these days, in regard of the Fulness of the Opening of this Fountain, will be seen in two things.

1. *IN* respect of Light. This shall be the evening of the Gospel day, of which we are told, Zech. 14. 6, 7. It shall come to pass in that day, that the light shall not be clear, nor dark; but it shall be one day, which shall be known to the Lord, not day nor night; but it shall come to pass that at evening time it shall be light. The shadows will fly away, and then shall that word be accomplished and take place, Hab. 2. 14, *The Earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the Sea:*

*Then*

Then shall all Differences in judgment between God's People cease, and that be fulfilled, Zeph. 3. 9. *Then will I turn to the people a pure language; that they may all call upon the name of the Lord, to serve him with One Consent.*

2. *IN* respect of Efficacy. The vertue of this Fountain shall then appear abundantly; the pardoning and sanctifying influence of it shall be to Admiration, Ezek. 37. 9. *Every thing that liveth, which moveth, whithersoever the rivers shall come, shall live.* The Spirit will then mightily accompany the dispensation of the Gospel; and Conversions will not be so rare and dubious, as now they are; nor the lives of Christians so barren; but then will those Prophecies have a wonderful accomplishment, *Isa. 32. 15 — 18. Chap. 35. 9, 10. &c.* These are some of the precious things to be expected in that day.

*U S E, I. THIS Doctrine affords matter of great Consolation to the Children of God under the present evil days. And truly the Promise and Faith of these days, have given great Light and Comfort to God's Children in former times, under the darkest Distresses that they met with; how much more may it now do so to us in these times of great Searchings of heart? If we look on the present*

present state of Christianity in the World, it appears with a black face; and if we stint our speculations here, it will sink us in Despondency: but let us look forward, and we may gather abundant Refreshment.

Consider then,

1. *THESE* are better Times yet to come. It is Night at present, and the Terrors of it are apt to fright us; but the Day will break, and let us refresh our selves with that Consideration, Psal. 30. 5. *Weeping may endure for a night, but joy cometh in the morning.* God hath said in Psal. 125. 3. *The rod of the wicked shall not rest upon the lot of the righteous.* And the Psalmist resolves Psal. 107. 13. *Thou shalt arise, and have mercy upon Zion;* and 94. 14. *The Lord will not cast off his people, neither will he forsake his inheritance.* The whole Creation groans for this day, and we ought to live upon the Hope of it, Rom. 8. 19, 23. Nor need we to fear whether it shall be accomplished; for GOD hath engaged in it; and we are told, Isa. 9. 7. *The zeal of the Lord of Hosts will perform this.*

2. *IT* will not be long before these days Commence. Altho' we cannot tell the day, or month, or year when that time shall be; yet we are fully assured that it is hastning. We are told in the Apostles days, Heb. 10. 37. *Yet a little while, and he that shall come, will*

will come, and will not tarry. How many of the preliminary predictions of things that were to intervene, and make way to it, have already received their fulfilment? and we may expect that God will make a short work of it, when it draws nigh its accomplishment. Nor need the present face of things, though dismal, affright us; or make us think it afar off; \* for how often is the darkest part of the night just before the day breaks? and therefore the Church acknowledgeth, *Psal.* 126. 1. *When the Lord turned again the captivity of Zion, we were like those that dream.*

3. Let us then much ponder of the Happiness of those days, and refresh our weary spirits thereunto. The Thing is sure, determined, and cannot fail; Let then our Faith

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\* A N D for the J E W S Call, which is conjunct with this Killing and Rising of the Witnesses: As it depends not upon ordinary Means to effect it, so there are like to be no Preparations at all unto it, until it comes (as there are not for things extraordinary) but a Nation shall bring forth in a Day, as the Prophet speaks. And so, in the very Year before it, there will be no more outward Appearances, or Probabilities of it, than there are now, or than there have been many hundred Years since. And therefore our Faith need not be put off from this, by the seeing as yet no Stirrings or Motions at all unto it, or towards it. And the Truth is, both the Killing and Rising of the Witnesses, and also the Calling of the J E W S, may fall out sooner than we are aware of

Dr. Goodwin's Expos. Rev. p. 190.

give a present *subsistence* to the things thus *hoped for*, and our meditation feed it self comfortably with them : let us for this end consider with great delight of the things that are then to be expected. Then shall the **JELVS** come over to the Lord **JESUSCHRIST** whom they have abjured, Zech. 12. 10, &c. Jer. 50. 5. *They shall ask the way to Zion, with their faces thitherward ; then their Graves shall be opened, and they shall pay Homage to their Lord Redeemer. Then shall the Gentiles be called in plenty ; then will that word take place, Psal. 22.27. All the ends of the world shall remember and turn to the Lord, and all the kindreds of the Nations shall worship before thee ; and that, Hof. 1. 10. It shall come to pass that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the Servants of the Living God. Then will God gloriously accomplish that Promise, Psal. 2. 8. Ask thou of me, and I shall give thee the Heavens for thine inheritance, and the Uttermost parts of the earth for thy possession. Then will the Sun of Righteousness appear in His Meridian Brightness, and dispel the mists of Ignorance, Error, and Superstition ; then will that Prayer of the Church be answered, Psal. 67. 2. That thy way may be known upon earth, thy saving health*

*health to all Nations.* Then will all the Differences in the Church of Christ be adjusted, and their Contentions will cease about the different ways and modes of Worship, which at present not a little disturb the Churches tranquillity, Zech. 14. 9. *In that day there shall be one Lord, and his name one.* Nor any more shall the noise of hammers and axes be heard in the building of God's Temple: It will be a very peaceable and flourishing state of the Church, when *there shall be neither adversary nor evil occurrent.* And shall not the Belief of these things revive our fainting spirits, and make us to wait patiently through these drier hours of trouble?

U s E, II. *W E* also have here a Rule by which to judge of the Times. Every one is ready to make his Remarks on the Times that he lives in, and which pass over him; and to judge of them, whether the days are good or evil. The generality of men take their measures from the observation of outward Providence. If there be outward Peace and plenty, they call them happy days; if outward distress and trouble; they call them evil. But we have a better Rule, and more safe for Christians, and that is, to judge according as this Fountain is Opened amongst

us. The more of C H R I S T that a People enjoy, the happier are they; and the less He is known and acknowledged in His great Design of *Meditation*; the greater is the infelicity of such a People. And by this Rule I believe the Times are Evil in the most places that are called Christian; inasmuch as it is a day wherein the greatest number of those that should preach the Doctrines of C H R I S T; of Redemption, Justification, Sanctification and Eternal Life to be obtained by Him; and so to be the Instruments of opening the Fountain to Men: do rather endeavour to obscure them, by perverting the great Doctrine of Justification by His Righteousness alone, and confounding New-Covenant Obedience, with meer Morality, or a legal Righteousness. How contrary are these things to those which will be the glory of the Times of Refreshment!

U S E, III. F O R *Exhortation* to the People of G O D, in two particulars.

1. *BE Exhorted to Pray much and earnestly, for the Conversion of the J E W S.* This Duty seems to be too much neglected in these days; and possibly, one great reason of it is, because the Belief of this Article runs so low in the Christian World. Be we then roused up to this Duty; and there are these

these Considerations which are very profitable for this end.

1. *THE* thing is a matter of Faith, and so it Calls for Prayer. It is a Truth not to be doubted of, since God hath given us the Assurance of it in His Word; and we ought to Receive his Testimony, and thereby Set to our Seal that He is true. Now the things that we believe, because God hath promised them, and which are future; are such things as are proper for us to pray for: they are good in themselves, and worth the desiring; and the Strength of Prayer is in this Belief: yea, this is the way in which God hath said that He will communicate the Good promised to His People, Ezek. 36. 37. *I will yet for this be enquired of by the house of Israel, to do it for them.*

2. *THEY* once Prayed for us; we therefore owe this Duty to them. There was a time when God only knew them of all the Families of the earth; the Gentiles were far off: Then they prayed that we might be brought into Christ's fold; and among others, Psal. 67. is a Prayer of the Church of the Jews on this account: Surely then it is but a due Requital for us to Pray for them.

3. *THEIR* Miserable Condition Calls for it. They are Objects of Compassion, and every tender heart cannot but condole them:

them : Nor is it like to be better with them, till the happy day of their Conversion cometh. And well may we use a like Expostulation which Christ, the Angel of the Covenant once did for them of old, when in distress, Zech. i. 12. *O Lord of hosts, how long wilt thou not have mercy on Jerusalem; against which thou hast had indignation?*

4. *T H E* Benefit which shall come with their Conversion, to the Gentile Churches; is our great encouragement to Importunity in it. There was no little advantage by their casting off; but the Apostle assures us that their grafting in shall be transcendently more. Rom. 11. 15. *If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?* Surely then, we pray for our selves, when we pray for them; and one would think that Interest would not ly.

5. *T h e s e* happy Times are to be ushered in by Prayer. G O D is well pleased in our Praying for them. Psal. 122. 6. *Pray for the Peace of Jerusalem; they shall prosper that love thee.* And he hath told us, that such a Spirit shall be preparatory to that happy day; and help to bring it in; Isai. 62. 6, 7. *I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord*  
*keep*

keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. When therefore GOD shall pour out such a spirit of Prayer on His People in this regard, it will be a blessed Prognostick of that glorious time hastening.

2. Let it encourage all that are Godly to leave their Children behind them with Faith and Comfort. We are some of us going off the stage, and are very sollicitous what shall become of ours when we are gone. There are many sadning Considerations that appear in our view, which do sometimes fill us with perplexity; but let such as fear GOD, look through and beyond the present discouragements; and comfort themselves with such thoughts as These. Not only do we leave our Children to a good GOD, a Covenant-keeping GOD, whose Truth and Faithfulness we may safely rely upon: but it is Comfort for us to think that that Day is not far off; and though we may not live to see the dawnings of it; yet our Posterity may see the breaking of it; and partake in the happy Benefits that it shall bring to the Church of GOD. We ought to nourish our Faith with the contemplation of the glorious Dispensations which there shall be in that day, when GOD will bring His Church out  
of

of darkness, into light, and take them out of the horrible pit, and set their feet upon the Rock. And we must Remember, that the Children of the faithful have a special Interest in the Blessings of that day, according to the promise, *Isai. 54. 13. All thy Children shall be taught of God, and great shall be the Peace of thy Children.* Let us then in Faith do our Duty to them whiles we live, and when we dy, let us rejoyce in this hope, that there are better Times coming on, when GOD shall bring back His Peoples Captivity; when He who cannot ly, will give Being to that precious word, in which He hath made us to hope, *Isal. 69. 35, 36. God will save Zion, and will build the Citie of Judah, that they may dwell there, and have it in possession: the seed also of his Servants shall inherit it, and they that love his Name shall dwell therein.*

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**F I N I S.**

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**A P P E N D I X.**



# APPENDIX.

*Christian Reader,*



THE foregoing Sermon, was with many others on the same Text, published in the Year 1700. And having been for some time out of Print; the Importance and Seasonableness of the Subject prevail'd with me to Reprint it. The Arguments used by the Learned and Judicious Author, to prove that there will be a National Conversion of the Jews, are very Cogent, and demonstrate that this Doctrine is worthy of universal Acceptation. 'Tis to be feared that Envy, tho' undiscern'd, may in some measure, influence the opposers of it. As the Jews could not endure to have the Gentiles brought into a Partnership with themselves in Religious Privileges: so the prospect of this Converted Nation may be displeasing to the Gentiles; lest the Jews should happen to excel them. The Parable of Labourers hired into the Vineyard, *Mat. 20.* and of the Prodigal Son, *Luke 15.* do seem to countenance such a Conjecture. But tho' the spirit that dwelleth in us lusteth to envy, *James, 4. 5.* yet the diligent reading of those Scriptures may be a good Specifick for the curing, or abating this pestilent Disease. "G O D will provide! What shall she Receiving of them be, but life from the dead? *Rom. 11. 15.* Ephraim shall not envy Judah, and Judah shall not vex Ephraim, *Isa. 11. 13.*.... Every one shall enjoy a most convenient Situation prepared for them, which shall constrain Envy to depart forever.

THE Being and Beauty, and Greatness and Perpetuity of the *New Jerusalem* depend upon the Certainty, and Stability of GOD's Promise of making a *NEW-Covenant*, *Jsr. 31*. Now many Expositors piteously torture themselves in endeavouring to define this *New-Covenant*, and to distinguish it from the *Old*. They are in danger of impeaching the Bounty and Goodness of *G O D* manifested in the *New-Covenant* contrived for the Recovery and in-churching of *Adam* and *Eve*, after the *Fall*. For it is certain, this *Covenant* never did, nor never can wax *Old*; as oldness implies infirmity and decay. During the *Four Thousand Years* before *CHRIST*'s Incarnation, *G O D* did not only do that that was barely sufficient for the Salvation of his *People*; but abundantly provided out of His Infinite Wisdom and Goodness that which was then most convenient and suitable to shew them the *Messiah*, and confirm their Faith in Him. 'Tis evident, that many of the *Saints* of those *Times* were *Stars* of the *First Magnitude*, and are appointed and proposed as *Examples* to all succeeding *Generations*. The *Perseverance* of *Saints* in those *Ages*, was as firm and sure as it is now, or ever will be. Accordingly in that great *Synod* at *Jerusalem*, the *Apostle Peter* plainly says, *Acts 15. 11*. But we believe that through the *Grace* of the *Lord Jesus Christ*, we shall be saved even as they; We shall be Saved in the same manner as they were Saved. The *Words* of *Calvin* are very observable. *Cum aeternum sit et idem vitæ sædus quod Deus ab initio, ad finem usque mundi cum servis suis pepigit: absurdum esset et minime tolerabile, diversam et aliam salutis obtinendæ rationem hodie tradi, quam quæ olim patribus fuerit. Affirmat ergo Petrus, optimum nobis esse cum patribus consensum: quia illi non minus quam nos, spem salutis reposuerint in Christi gratia.* — Quo etiam clare refellitur eorum delirium, qui veterem populum terrenis bonis contentum, putant de celesti vita nihil cogitasse. Atqui *Petrus* socios ejusdem

*fidei*

*fidei nobis patres facit ; et communem utriusque salutem assignat.*

**S O** that the Old Covenant mentioned *Jer. 31.* and *Heb. 8* I take it to be a *National Covenant*, which was made more than *Two Thousand Years* after the *New Covenant* made with our *First Parents*. For it is written, *Not according to the Covenant that I made with their fathers in the day I took them by the hand, to bring them out of the land of Egypt.* Here we have the *Date of that Covenant*. The *Israelitish Nation* was born when they were bro't out of *Egypt*, *2 Chron. 5.10.* And then **GOD** made this *Covenant* with them. *Now therefore, if ye will obey my voice indeed, and keep my Covenant, then ye shall be a peculiar treasure unto me above all people : for all the earth is mine. And ye shall be unto me a kingdom of Priests, and an holy Nation,* *Exod. 19. 5, 6.* *Moses* was the *Mediator* of this *Covenant*, which is fully described in the *3, 4, 5, 6, 7, and 8th Verses* of that *Chapter*. And that this *Covenant* might be accurately distinguished, it is expressed *Negatively*, as well as *Affirmatively*, *Deut. 5. 2, 3.* *The Lord our God made a Covenant with us in Horeb. The Lord made not this Covenant with our fathers, but with us, even us, who are all of us here alive this day.*

“ **THEY** continued not in my *Covenant*, and I “ regarded them not.] They forsook Me and served *Babal-Berith*, and other abominable *Idols* ; and I dealt with them as *Babal* did with his execrable *Worshippers*, *Babalti bām* *1 Kings, 18. 26, 28, 29.* And they took the bullock which was given them, and they dressed it, and called on the name of *Baal* from morning even until noon, saying, *O Baal hear us.* But there was no voice nor any that answered. And they leapt upon the altar that was made. And they cryed aloud, and cut themselves after their manner with knives and lancers, till the blood gulped out upon them. And it came to pass when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice : that there was neither voice, nor any to answer, nor any that regarded.

Heb. 8. 13. *In that he saith a new Covenant, he hath made the first Old. Now that which decayeth and waxeth old, is ready to vanish away.* 'Tis suppos'd that this Epistle was Written about the Year of our Lord Sixty four, quickly after which, the Temple, and City, and Nation were destroyed and dissipated by the Romans; and this Old Covenant, together with them, vanished quite away. The Writing of this Epistle *De Civitate Dei*, just before the Antiquation and Disappearance of all these things; was was an excellent Antidote prepared by Christ against the Grief and Amazement which that Catastrophe might occasion.

NOW I apprehend that the New Covenant promised and prophesied of Jer. 31. and set forth in this Epistle in a most illustrious New Edition, is likewise a National Covenant. And therefore there must be a National Conversion of the Jews, that this Covenant may take place. Except they be again made a Nation, that which is mentioned, Jer. 31. 36. cannot be predicated of them. *If those ordinances depart from before me, saith the LORD, the seed of Israel also shall cease from being a Nation before me for ever. Heb. 9. 28. And unto them that look for him he shall appear [be seen] the second time, without sin unto salvation.* Christ came at first with the Imputation of Sin upon Him, in the form of a Servant, being made a Curse for us. His Visage was so marred more than any Man; and His form more than the sons of Men. — Despised and rejected of Men, a Man of sorrows and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. He came not to send Peace on the Earth, but a Sword; and to take Vengeance on that ingratefull and rebellious Nation. But His second Appearance will be with Power and great Glory; to have Mercy upon this miserable People, and gather them together from their Dispersions, and  
make

make them a much greater and more flourishing Kingdom than ever they were before, to be continued to the end of the World. *Is Ephraim my dear son? is he a pleasant Child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have Mercy upon him, saith the LORD, Jer. 31. 20.* And as this will be a more Excellent Covenant; so the Collection and Constitution of this *New Nation* will be far more Excellent; so that *the former shall not be remembered, nor come into mind, Isa. 65. 17.*

WHEN the Children of *Israel* went out of Egypt, all went; Men, Women and Children; and a mixed Multitude beside, *Exod. 12. 37, 38.* But in Creating this *New Nation*, CHRIST sends His Angels to gather together his *Elect* from the four Winds, *Mat. 24. 31. Mark 13. 27.* 'Tis very remarkable, that this Word [ *Elect* ] is mentioned three times over in the 65th Chapter of *Isaiah* Ver. 9, 15, 22. Where this great Transaction is prophesied of. But every body will not be invited to this Great Wedding, the Marriage Supper of the Lamb, *The one shall be taken, and the other left, Math. 24. 40. Luke, 17. 34.* The Discrimination then to be made will be very Affecting. Those words, *And then shall all the Tribes of the Earth mourn,* are a Key to the whole. 'Tis generally agreed that they are taken out of the Prophecy of *Zechariah*; and therefore the Mourning mentioned there, and here, are probably the same. ( *Dr. Mather's Myst. Isra. Salv. p. 98.* ) And to talk of a *Fountain opened for sin and for uncleanness,* after the Day of Judgment: is to tell a Dream more incongruous and absurd, than that of the *Papal Purgatory.* The Sinners that stand before CHRIST'S Glorious Throne to be judged, they are so remote from Repentance, that they deny the Facts they are charged with, *Mat. 25, 44.* They that are summoned to Appear before this Supreme Court,

are

are all Nations, without distinction, *Mat. 25. 31.*

OUR Author, p. 15. *Confid. 6.* argues, "That  
" the Providence of G O D toward them is to be  
" adored, in that they remain to be a distinct Peo-  
" ple to this Day. Now I apprehend the Cause of  
" this great Sight is to be fetch'd from *Mat. 24. 34, 35.*  
*Verily I say unto you, This generation shall not pass a-*  
*way till all these things be fulfilled. Heaven and Earth*  
*shall pass away, but my words shall not pass away.*

THEIR Ecclesiastical and Civil State were shortly  
to pass away, but that should not disappoint the  
fulfillment of this Prophecy. *Illyricus* takes Ge-  
neration, not for an Age, but for a Nation; —  
*Generatio hic Nationem aut Gentem Judaicam significat,*  
*quam dicit usque ad finem mundi duraturam, et suarum*  
*predictionum veritatem experturam esse, quantumvis nunc*  
*non credit. Pareus* confirms this Interpretation;  
*Magis placet quod nationem hanc vocet Judaicam Gentem*  
*ut Capite 23. 36. Amen dico vobis, omnia hæc venient*  
*super nationem istam ] Hanc igitur dicit non preteritu-*  
*ram, sed in dissipatione mansuram ——. The Israelitish*  
Race shall be continued from Age to Age; and  
shall not be extinguished. *Acts, 1. 6. Lord wilt*  
*thou at this time restore again the kingdom to Israel?*  
There seems to be a tacit Concession that the  
Kingdom should be restored to *Israel* in conveni-  
ent time. The Disciples were reprov'd for ma-  
king too much haste; and for enquiring after that  
which was not fit for them to know. *Wilt thou*  
*at this Time restore?* (*Myst. Isra. Salv. p. 130, 131.*)

B E H O L D he cometh with Clouds; and every eye  
shall see him, and they also which pierced him; and all  
kindreds of the earth shall wail because of him, even so,  
*Amen.* Mr. *Brightman's* Interpretation of this place  
is very Orthodox. " *Ex ijs quæ sequuntur, perspi-*  
" *cuum erit, non de ultimo adventu hic verba fie-*  
" *ri, sed ad illum duntaxat alludi propter similitu-*  
" *dinem. Hic planctus est Resipiscentia, non Dissc-*  
" *rationis,*

“rationis, ut liquet ex *Zacharia*, unde deprompta  
 “sunt hæc verba; *Cap. 12.* Cum autem fera futura,  
 “sit resipiscentia consistentibus coram tribunali uni-  
 “versalis judicij; videntur hæc nullo modo posse  
 “de ultimo judicio intelligi, — sed de illa potius  
 “summa gloria, quæ manifesta fiet mundo in *Voca-*  
 “*tione Judæorum.* ————— Ardens deside-  
 “riam piorum hunc adventum exoptantium, ex-  
 “primitur *Græce*, et *Hebraice*, [ *Nai, Amen* ] quia  
 “cunctarum gentium hoc votum erit.

Mr. *Patrick Forbes* also asserts that *Nai* and *Amen*  
 are put for *Grecian* and *Jew*, who jointly should see  
 him and mourn, p. 80 & 167. It was a great  
 Honour to the *Grecian* Language, that *CHRIST*  
 should order the *New-Testament* to be written in  
 it; and should take one of His Names, *Alpha* and  
*Omega*, from the beginning and ending of their Al-  
 phabet. It is considerable that great numbers of  
*Jews* do now inhabit the Cities of *Greece*. In *Patmos*  
 where the *Apostle* receiv'd the *Revelation*, there is  
 a *Greek* Monastery; and possibly, the Inhabitants  
 might then speak *Greek*. *Thessalonica* is for Beauty,  
 Riches and Magnificence, little inferiour to *Naples*.  
 And tho' the *Turks* and *Jews* make the greatest num-  
 ber of the Inhabitants; yet here are reckoned  
 thirty Churches for the use of *Christians*. As for  
 the *Jews*, they swarm here in such great abun-  
 dance, that in this City, and that of *Constantinople*  
 only, there are reckon'd 160000 of them. *Heylyn*,  
*Cosmog.* p. 604. Many notable Passages asserting  
 the future Conversion of the *Jews*, are to be seen  
 in the 763 Page of the same Author. In *Salonichi*  
 or *Thessalonica*, the *Jews* have 36 Synagogues, espe-  
 cially those of *Castille*, *Portugal* and *Italy*, besides  
 two Colleges that contain about 10000 Students,  
 who arrive there from all parts of the *Ottoman*  
*Empire*. The City is for the most part Inhabited  
 by *Jews*, and well frequented by reason of the Tra-  
 ffeck

sick there Established. *Theſaurus Geographicus*, p. 385.  
 In the second Epistle to the Thessalonians, the Apostle  
 having spoken of the Man of Sin, foretells, *And then*  
*shall that Wicked man be revealed, whom the Lord shall*  
*consume with the spirit of his mouth, and shall destroy*  
*with the brightness of his coming.* CHRIST makes no  
 difference between the Jew and the Greek; with  
 Him there is neither Jew nor Greek. Behold, how  
 good and how pleasant it will be for these Brethren to  
 dwell together in Unity! When there shall be, One  
 Lord, one Faith, one Baptisme. Heb. 8. 13. *Know the*  
*Lord* ] At present there is an endless dispute about  
 the Messiah who He is. But then it shall be agreed  
 on, both by Jews, as well as other Nations, that  
 JESUS is the CHRIST, and LORD of all. No la-  
 borious Industry shall be needed to teach the Jews  
 this Creed. A Nation of these proficients shall be  
 born at once. Mr. Patrick Forbes his Sentiments  
 are these; " *The Conversion of the Jewish People*  
 " *by clear Warrant of Scripture we look for. And*  
 " *that, not only of certain Persons, now and then,*  
 " *here and there; but assuredly, that the Body of*  
 " *that People shall solemnly turn, to the great*  
 " *Admiration of the World, and Praise of GOD,*  
 " *His both Wisdom and Mercy. This the Prophets*  
 " *foretell clearly ——— p. 168. Comment. Rev.*  
 " *Now Rachel, barren while Leah bare Children,*  
 " *shall break forth in the Thousands of Menasseh,*  
 " *and Ten Thousands, of Ephraim, p. 204 ———.*  
 " *The Reversing of all the State of the Earth,*  
 " *by so strange a Commotion and Change, as was*  
 " *not since Men inhabited the same; may justly be*  
 " *called a New World. This goodly Condition is not*  
 " *to be so dreamed of, as it henceforth the Church*  
 " *shall be altogether free of all evils, p. 249. ———*  
 " *This plentiful Dispensation of Grace and Light,*  
 " *shall be perpetual: and never more shall any*  
 " *Cursed or Execrable Condition interrupt it. pag.*  
 262.

**I**N Mr. Matthew Henry's Annotations on Rom. 11. I meet with this Clause, *Tho' particular Persons and Generations wear off in Unbelief; yet there having been a National Church-Membership, tho' for the present suspended; yet we may expect that it will be revived again,* p. 49. col. 1.

**T**H E very Reverend Dr. Increase Mather full of Days and Learning, has Published a judicious and accurate Discourse in Answer to Mr. Baxter, and Dr. Lightfoot, their Objections against the National Conversion of the Jews. In which that impregnable Fortress, Rom. 11. 26. is very valiantly defended. *And so all Israel shall be saved,*] " To say that " the Apostle intends the Elect, or spiritual Israel, is " against the Drift of his whole Discourse, ——— " Now if the Apostle speaks of the *Natural Israel,* " nothing can be imagined more clear and express " for a National Conversion of the Jews, than " those his Words are. For the Salvation of all " Israel, cannot intend a few or any thing less than " a National Conversion. These things considered, I " shall not change my Judgment as to the Question " in Controversy, until I meet with more convin- " cing Arguments, than what have been objected " by Mr. Baxter, Dr. Lightfoot, or any other which " I have seen. No Man ought ( without very good " Reason ) to reject an Opinion that the whole " Church of G O D, and a great part of the " World besides, has received in all Ages for " Truth, p. 11, 12.

Mr. Burkitt, on Rom. 11. 25, 26. has supplied me with a very desirable Conclusion for this Appendix, *That there shall be a general Calling of the Jews to the Faith of the Gospel, ——— is not only possible and probable; but infallible, sure, and certain;*

40 *The National Conversion, &c.*

and that from the Prophecies and Predictions of the Prophets of GOD: Let us therefore believe it firmly, Pray for it fervently, and live in the Expectation of it continually.

Symphonising with this excellent Note

I heartily Subscribe,

Sept. 21. 1722.

*Samuel Sewall.*

