



OF THE  
**Last Judgment.**

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2 COR. V. 10.

*For we must all appear before the Judgment-Seat of CHRIST, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad.*



**D**OUBT not, but at the reading of these Words, some may be struck with Terror, and some affected with Prejudice. Some, to think how dreadful, others, how common a Truth I am now about to treat of.

**C**OMMON Doctrines are like common Mercies ; the most useful, and yet the most slighted. What more necessary than the common Air, and Light ? And yet, because **GOD** hath made no Distinction

tion in His Distribution of these, but a Beggar may breathe as pure Air, and see as clear Light, as a Prince; therefore are they despised, and accounted rather a Debt of Nature, than an Effect of Mercy: That alone is esteemed Great, and bears a Value, which but a few enjoy. Now, though this be a most absurd Judgment, which we pass upon God's Mercies; yet are we altogether as absurd and irrational, in judging of His Truths. Singular Notions, which but a few understand, and have not over-much of Sense, and, perhaps, but too much of Error in them, are cried up by Men of itching Ears, and unstable Minds, as the admired Truths of the Age. That is grown despicable, which every-body knows: And, as for those stale and old-fashion'd Truths, of Death, and Judgment, Heaven, and Hell, Professors nowadays, learnt them once in their Catechisms, and, perhaps, never thought of them since. These are such things, which, while we reason with them of, they already know, yea, and I believe, some, with *Felix*, may tremble at them too. And so, what from those who despise them, because common, and those that hate them, because dreadful; it is the hardest Matter in the World, for such

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Doctrines

Doctrines as these, to sink either into Mens Affections, or Attentionis. But, whoever you are that read this, I beseech you, think with yourselves, what Affections it would move, should you now hear the Sound of the last Trump; should you feel the Dead, that lie here buried, begin to stir, and heave under you; should you see here a Tomb-stone removed, there a Grave thrown open; here a Head, and there an Arm; here one Limb, and there another, thrust out of the Earth; the Throng and Multitude of some already risen, some just rising, and all hastning to Judgment. Would not such a Spectacle as this, fright you into more serious Thoughts, than perhaps the most of you have, even when you are in G o d's Presence? What Security have I for my Soul? what Interest in my Saviour? what Account can I give unto my Judge? Oh! what Sentence shall I hear by and by, pronounced upon me? Thus, would you all, with amazed and trembling Hearts, expect the Issue of that great and terrible Day of the LORD, which now you put far away from you; and, it may be, much farther in your own Thoughts, than G o d hath done in His Decrees. Well, Sirs, stir up the same Affections now: You will not be much deceived,  
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if you think you hear and see these things present before you this Hour. There are but a few Years, that make a Difference between what is, and what shall be: And when they are struck off, Death, and Judgment, and Eternity, are really present with you, as really present, as the things you behold with your Eyes. Could we but keep that Sound always in our Ears, which S. *Ferome* witnesseth, was always loud in his, *Surgite mortui, &c. Arise, ye Dead, and come away to Judgment*: The Judge is set, the Books are opening, Doom is passing: How would this nip all our carnal Jollity, and childish Pride, and make us careful to improve that Time, to employ those Talents, to regulate those Thoughts, those Discourses, those Actions, for which we must, shortly, give so narrow an Account to a most strict and impartial Judge?

THIS Apprehension, the Apostle tells us, was it, that made him both so earnest in pressing the Exercise of Holiness upon others, and so laborious in the Practice of it himself.

TOUCHING others, he tells us, *ver. 11. Knowing these Terrors of the Lord, we persuade Men.* Touching himself, *ver. 9. We labour, that, whether present or absent, we may be accepted of GOD.* So to please



Him by Holiness and Obedience, that, whether in our Voyage, or in our Haven, whether in this World, or the next, we may be loved by Him, and accepted. And, why all this Care and Circumspection? Why should this be the End of all his Actions, and the only thing in the World he resolves to mind? Yes, there is good Reason for it: Shortly we must be judged by Him; and, therefore, it is but needful to study now to please Him: *We must all appear before the Judgment-Seat of CHRIST, to receive according to what we have done, whether it be good or bad.*

IN handling this most awful and tremendous Point of Religion, I shall not answer those nice and uncertain Questions; Where is the Place? or, When shall be the Time of this great Judgment? Neither of these hath GOD clearly revealed in His Word. As for the Place, the *Jews* think, that this great and last Assize shall be held in the Valley of *Jebosaphat*, near *Jerusalem*, according as they expound *Joel* iii. 2. Others, on the whole Surface of the Earth; Others, in the Air, from *1 Thess.* iv. 17. where the Apostle speaks of our being taken up to meet *CHRIST in the Air*. And this, indeed, I judge to be the most probable, both because it is most capacious to contain so  
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great a Multitude, as all Nations, and Languages, all Families, and Persons, that ever lived in the World, amount unto : And also, because in the Resurrection, Mens Bodies shall become incorruptible, and spiritual, 1 Cor. xv. from ver. 42. to ver. 45. that is, they shall be endowed with refined and spiritual Qualities, of Impassibility, and Agility, whereby, possibly, they may move more freely in the Air, than now they do upon the Earth. But these are only Conjectures. And, concerning the Uncertainty of the same, CHRIST hath told us, *Of that Day and Hour* (and it is as true, of that Month and Year) *knoweth no Man ; no, not the Angels of Heaven ; but the Father only,* Matth. xxiv. 36. Nay, our Saviour tells them, *Mark xiii. 32.* that He Himself knew it not ; nor Men, nor Angels, no, not the Son : That is, As the Son of Man He knew it not, but as He is the Son of God, so all things are known unto Him ; being One in Essence, and equal in Knowledge with the Father.

OMITTING, therefore, these Uncertainties ; there is a twofold Day of Judgment : The one Particular ; The other Universal. The one of the Soul only, presently after Death : The other both of

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Soul and Body united together, presently after the Resurrection.

*First*, There is a particular Day of Judgment, that follows immediately after every Man's Death. There is no such thing as a natural State of the Soul; a State wherein it is neither Happy, nor Miserable; a State of Slumber, wherein (as some Men dream) it sleeps away the Time until the Resurrection, without Sense either of Pain or Comfort. *We know*, (saith the Apostle) *that if this earthly House be dissolved*, that is, as soon as it is dissolved, *we have an House eternal in the Heavens*, 1 Cor. v. 1. And that which is a convincing and demonstrative Argument, the Apostle, *Phil. i. 23. desires to depart hence, and to be with CHRIST.* Should his Soul have been kept from CHRIST till the last Day of Judgment, what Reason was there for him to desire Death; since his very Desire of Death was only for this End, that his Soul might the sooner enjoy CHRIST. For, if his Soul must have slept with his Body till the Resurrection, whether he had died sooner or later, or not died at all, but lived to the very End of the World, it had been all one, as to his Enjoyment of CHRIST. So the Wise-Man also, *Eccles. xii. 7. The Dust*, that is, the Body, *shall*

*shall return to the Earth; and the Spirit, that is, the Soul, shall return to God, who gave it. It shall return to Him, that so it may receive its Sentence from Him; either a Sentence of Absolution, according to our Faith and Obedience; or of Condemnation, according to our Unbelief and Impenitence. We are apt to look upon the Day of Judgment as afar off; some Hundreds, or, it may be, Thousands of Years hence, and think it will never overtake us. Be it so: Yet, certainly, thy Day of Judgment is near at hand; and what Relief is it, that the Last Day shall not be till some Hundreds of Years hence, if yet thy Soul must lie in Hell all those Years, under insupportable Torments? How know we, but that Death may be now striking us, the Worms may be now expecting us, our Bell may be now tolling, our Grave now digging? Howsoever, doubtless these things will shortly be. Shortly, we shall all breathe our Last, and give that Gasps that will discharge our Souls from our Bodies: And then is our Judgment-Day. And, Oh! what strange Discoveries will that last Moment make! We shall there see, what we have heard, and believed, of Eternity here. Sentence will be instantly pronounc'd, while the Soul is as yet*

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warm from the Body; and, accordingly, either Angels wing it away into *Abraham's Bosom*, to Heaven, the Seat of eternal Joy; or Devils, who are present about Sick-beds, watching for their Prey, drag it down to eternal Torments. And, according to the Sentence pass'd upon every Soul in this particular Judgment, so shall they have the Foretastes, and ~~Es-~~ says, either of Happiness, or Misery, in which the whole Man, both Soul and Body, must abide for ever. This is the First Judgment-Day.

*Secondly*, There is an Universal Judgment: And this is to begin presently after the Resurrection. The former Judgment proceeded according as Death, God's grim Serjeant, arrested such and such a particular Soul, and brought it before Him. But here, all that ever have been, or shall be in the World, shall, together, stand before CHRIST's Tribunal, to receive their Doom: And that, not only naked Souls, but Soul and Body united. There is but one time that Heaven and Hell shall be quite empty of Souls; and that is, at the Resurrection. For, before God proceeds to Judgment, He will first set the Gates of Heaven and Hell wide open, and send out the whole Multitude of Souls, each to find its own Body.

Body. One meets it with Joy, and Embraces : The other with Curses. It curseth itself : It curseth those Members into which it must now again enter ; those Members, which were once Instruments of Sin, and must be always Partners with it in Torments. Both Righteous, and Wicked, all alike, must appear in their Bodies. And though they do, beforehand, know themselves to be either acquitted, or condemned ; yet this is the time for the solemn and conspicuous Pronouncing of the Sentence, and Distribution of Rewards. It is remarkable, That the Scriptures do point out that great Day to us, as the Time wherein Mercy and Forgiveness, Rest and Refreshing, Joy and Gladness, Redemption and Salvation, Rewards and Crowns, shall be bestowed upon G O D's Children : And, on the contrary, Wrath, and Destruction, and everlasting Vengeance, shall be executed upon the Wicked. Not to heap up Places, see both of these, *1 Thess. i. 6, 7.* *It is a righteous thing with G O D, to recompense Tribulation to them which trouble you : And, to you which are troubled, Rest with us.* But, when must this two-fold Recompence be made ? *When the Lord J E S U S (saith the Apostle) shall be revealed from Heaven, with his mighty Angels,*

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*Angels, in flaming Fire, taking Vengeance upon them that know not GOD, nor obey the Gospel of our Lord JESUS CHRIST. So Luke xiv. 14. Thou shalt be recompensed at the Resurrection of the Just.* What! not before? Yes, as soon as the Soul parts from the Body, it receives its Recompence. But, because the great and solemn Time of Retribution is the Day of Judgment, when GOD will manifest His Justice to all the World, Angels and Men; therefore, the Scriptures ascribe Rewards and Punishments to this Day.

Now, in farther treating on this Subject, I shall insist upon these general Heads.

I. I SHALL shew the Certainty of a future Judgment.

II. WHO it is that is appointed then to be the Judge.

III. WHO shall be Assessors on the Bench, and Assistants in the Judgment.

IV. I SHALL endeavour to set forth the *Apparatus*, the Manner and Method of the whole Transaction.

V. SHew who they are that shall be judged.

VI. WHAT they shall be judged for; and what Account they must give.

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VII. ACCORDING to what Law they shall be judged.

VIII. THE Witnesses that shall appear against them.

IX. THE Pleas and Excuses that the Accused will then make for themselves; and the Invalidity of them.

X. *Lastly*, THE Proportioning of the Sentence, according to what hath been here done in the Body, whether good, or bad.

I. I SHALL begin with the First. That there shall be a Judgment to come, is both certain and necessary. This great and terrible Day of the LORD will come, and will not tarry. GOD's Hand is continually turning over our Days, and Years, like the Leaves of a Book. There is something written on every one of them. The last is coming; and that, like the Index, or Table, must give Account of all the rest. There must be a Last Day, as there was a First: And this Last Day will bring to publick View and Knowledge, whatsoever hath been done all the Days the World hath stood. This is clear, both from Scripture-Evidence, and likewise from rational Grounds and Arguments. The Scripture is both plentiful and exprefs, that there shall be such a general, such a solemn and dreadful  
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Judgment. We have a full Description given of it by our Saviour, *Matth. xxv. 31.* *The Son of Man shall sit upon his Throne of Glory, attended with Angels; all Nations standing before him, whom he will separate, some on his Right Hand to everlasting Life, and some on his Left Hand to unquenchable Fire.* So *Luke viii. 27.* *There is nothing hid, which shall not be revealed: And when revealed, but in that Day when GOD shall judge the Secrets of Men by JESUS CHRIST?* As it is, *Rom. ii. 16.* so in the 14. and 15. *Verses of Jude, Enoch the Seventh from Adam, prophesied, saying, Behold, the LORD cometh with Ten thousands of his Saints, to execute Judgment upon all: And many other Places, too long and numerous to be here related. And, besides Scripture, Reason also itself doth clearly shew, that there shall be a future Judgment, in which GOD will render to every Man according to their Works.*

1. *THIS* appears from the accusing or excusing Office of Conscience. Whence proceeds that Regret, those Gnawings, and Stingings of Conscience, for Sin, that sometimes the very worst of Men feel? but that every Man doth, as it were, naturally presage, that there shall be a Day  
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of Judgment, wherein those sinful Actions shall be brought to an Account, and they punish'd for them? Even the Consciences of *Heathens* themselves, that never had the Light of the Scripture, to reveal to them the Judgment of the Last Day, would witness against them, disquiet, and trouble them, when they sinned against their natural Light. *Their Conscience would bear witness, and their Thoughts accuse, or else excuse them,* as the Apostle speaks, *Rom. ii. 15.* Now, what was it that could trouble their Consciences, but only some secret Hints, and obscure Notions, of a Judgment, and Wrath to come. We find them all strongly possess'd with the Apprehensions of a future State, in proportion to their present Actions. Hence their *Barathrum*, and *Elysium*, their *Hell*, and *Paradise*: Hence their Three severe and impartial Judges: Hence their strange invented Punishments, bearing a Correspondence to the Crimes of those who were said to undergo them: Which, though they were but the Fictions of their Poets, yet the very Consent of Nature, and of Nations, dictated, that there were Torments to be suffered, according to the Sins here committed. The very Workings of natural  
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Conscience, therefore, strongly prove, that there shall be a Judgment.

2. THIS too may be evidently proved, from the Equity and Justice of GOD's Nature, compared with the seemingly strange, and unequal Dispensations of His Providence. Justice obligeth to do Good to those that are good, and to inflict Evil upon those who are evil. But yet, Providence, in this Life, seems to dispense Affairs quite otherwise. Whatsoever this World calls Good, the Riches, the Power, the Glory of it, are usually heaped upon wicked Men, who swagger and flaunt it here, and fight against GOD with those very Weapons, which He puts into their Hands. Whereas, many of those, who are truly holy, and the sincere Servants of GOD, are oftentimes pinch'd by Poverty, persecuted causelessly, oppress'd unjustly, despised, and trampled upon, by every one who will but take the Pains to do it. This is GOD's usual Dealing and Method with Men, in this World. And, it seemed so unjust, and unequal, that hereupon, alone, many of the ancient *Heathens* denied, that the World was governed by Providence. What! can I think, that a just GOD rules the World, when I see a wicked *Diver* feasting in Purple, carowling off the Tears  
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of Widows, mingled with the Blood of Orphans? And a godly *Lazarus*, all Naked, and Sore, and Hunger-starv'd, lying prostrate at his Gate; an Object so miserable, as needed even the Charity of the very Dogs that lick'd him? Here a Grandee, a great and potent Man in the World, and yet a Drunkard, a Swearer, an unclean Wretch, a Hater of God and Goodness. Another, perhaps, wanders about in a forlorn and destitute Condition, and yet a Saint, truly loving and fearing that God who afflicts him? And, can there be Equity in such an Administration of Affairs as this? True, indeed; This were a Charge hardly answerable, were this World the only Place of dispensing out Rewards and Punishments. There is, therefore, a Judgment to come: And then, *say ye to the Righteous, it shall be well with him, for he shall eat the Fruit of his Doing; but, Wo unto the Wicked then, it shall be ill with them, for the Reward of their Works shall be given them,* Isa. iii. 10, 11. This shall be the Day, wherein God will clear up the Equity of His Justice, in all the Inequality of His Providence. And what, then, are all the fine and gay things of this World? Believe it, a poor Saint, that hath on him the Robe of CHRIST'S Righteousness, will

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will be found much better cloathed than ever *Dives* was, with all his Purple. What will it avail this and that Gallant, that they have here ruffled and ranted it in this World? Alas! they have already received their Good Things. Now come the afflicted, the distressed, the derided Saints, to inherit the Kingdom; when Potentates, and Nobles, the Great and Mighty Ones of the Earth, shall be thrust down, screeching, and howling, and struggling, (but all in vain) down, down to the lowest Hell. Now, O Christians! is GOD unjust, because He suffers the Wicked to flourish, and the Godly to be afflicted, in this World? Beware how thou judgest GOD, till GOD hath judged Men: And then thou shalt see, that all His Dispensations, tho' now they seem very unequal, are yet temper'd with most exact Justice and Equity. This is the First General I propounded to be enquired into; The Certainty of the future Judgment, demonstrated both from Scripture, and Reason.

II. THE Judge, before whom we must all appear, and by whom the Sentence of Life or Death eternal must be pronounced upon all, is the Lord JESUS CHRIST. The Scripture assigns giving Judgment upon all, chiefly unto Him: Not so, as to  
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exclude GOD the FATHER, or GOD the HOLY GHOST. For it is a known Rule, that whatsoever Action GOD doth without Himself, is common to all the TRINITY. As the whole TRINITY created the World, yet Creation is particularly ascribed unto CHRIST: So the whole TRINITY shall judge the World; and yet, this Passing of Judgment is peculiarly attributed unto CHRIST: And that, both because it is most fit, that He, who was judged by Men, should Himself be the Judge of Men; and also, because His Authority will be then most visible and conspicuous before the whole World. Neither the FATHER, nor the SPIRIT, will make any visible Appearance; but the SON shall then sit upon the Throne of His MAJESTY; and the whole World shall see Him in that very Body that was buffeted, that was crucified, that was pierced, and at last glorified. Therefore, He is said to be the Judge both of the Quick and Dead; because Sentence shall proceed out of His Mouth, and His Presidency and Authority shall be most remarkable. So *John v. 27.* He hath given him Authority to execute Judgment, because he is the Son of Man. *Acts x. 42.* He hath commanded us to testify, that it was CHRIST

who was ordained of GOD, to be the Judge both of Quick and Dead. 2 Tim. iv. 1. I charge thee before GOD, and the Lord JESUS CHRIST, who shall judge the Quick and the Dead. Acts xvii. 31. GOD hath appointed a Day, wherein he will judge the World by the Man whom he hath ordained.

AND, if CHRIST be ordained Judge, then,

I. WHAT Terror speaks this to wicked Men? Certainly, this must needs be a dark and gloomy Day to them. Why, it is that CHRIST, whose Laws they have broken, whose Love they have slighted, whose Blood they have spilt, nay, whose Blood they have trampled on, whose Members they have massacred and martyr'd; that CHRIST must then judge them. Whom they have contemptuously refused to be their King, and Saviour, they shall not be able to refuse from being their Judge. And can you then wonder, they should call for Rocks and Hills to fall upon them, and hide them from the *Wrath of the Lamb*? Rev. vi. 15, 16. Believe it, Rocks, and Hills, the hardest, and the heaviest things in Nature, would be but a light Coverlet to them, in comparison with that Wrath which shall sit insupportably heavy on them.

them for ever, and sink them down to the Bottom of Hell. CHRIST comes now to you as a Saviour, in a meek and winning Manner ; He urgeth you, by all the Arguments that Love and Pity can use : But if you refuse Him, His next Coming will be as a Judge ; and then the Lamb, which offered Himself a Sacrifice for you, will turn Lion, and sacrifice you to His Wrath and Justice. Now, the Voice of a Loving Saviour calls Sinners to come unto Him ; but those who will not come, the Voice of a dreadful Judge will then bid them depart from Him : *Depart from me, ye Cursed, into everlasting Fire.*

2. WHAT unspeakable Comfort is this to the Children of GOD, that CHRIST shall be their Judge ! That CHRIST, in whom they have believed, whom they have loved, on whom they have trusted : That CHRIST, who hath dearly loved them, and given His Life to redeem them, He shall judge them. And, dost thou think, O believing Soul ! that that CHRIST, who hath shed His Blood to save thee, will ever spend His Breath to damn thee ? Will the Head execute the Members ? When the Devil brings in his Accusations, when Justice calls for Vengeance, then the Judge Himself will



be your Advocate. CHRIST Himself will plead for you. The Law of Grace is, *Whosoever believes, shall not perish, but have everlasting Life.* Behold my Blood, and their Faith. The Law is satisfied; the Inheritance is due. And, therefore, *Come, ye Blessed of my Father, inherit the Kingdom prepared for you, from before the Foundations of the World.*

III. CONSIDER who shall be the Assessors. As in humane Judicatories, besides the Judge, there are the Justices, that, for the more Solemnity, sit on the Bench with him: So in this Great and Last Assize, besides CHRIST, the Judge both of Quick and Dead, there are His Assessors on the Bench, His Assistants in the Judgment; and they are the Saints, *1 Cor. vi. 2. Know ye not, that the Saints shall judge the World? And, if the World must be judged by you, &c.* So *Jude, ver. 14. The LORD cometh with Ten thousand of his Saints to execute Judgment upon All.* They must first be judged themselves; and then judge others. The Blessed and Joyful Sentence must first be pronounced upon them; and then, they, as triumphant Members, be associated with this glorious Head, in passing a dreadful and condemning Sentence upon all the rest of the World, both Men and Devils.

I. THEY

1.. THEY shall judge the very Devils themselves. *Know ye not, that we shall judge the Angels?* saith the Apostle, 1 Cor. vi. 3. that is, *those Angels that kept not their First Station, but are reserved in Chains of Darkness, to the Judgment of the Great Day,* Jude, ver. 6. Here is the consummate Victory of the Saints. They now subdue the Devil as an Enemy; then they shall judge him as a Malefactor. They shall be revenged upon him, for all those horrid Injections, violent Temptations, black and despairing Apprehensions, with which he continually molests them. And, O! what exceeding Joy will it be, when those poor weak Saints, who were here, on Earth, in perpetual Dread of him, and Danger from him, shall sentence him to the same Damnation, that, by his Wiles and Power, he laboured to bring them into. Now, he strongly tempts us to Sin; and, if he prevail, he maliciously accuseth us for yielding; But this is our Happiness, that our Tempter, our Accuser, shall never be our Judge, The Time of Recompence is coming; and then we shall accuse this great Accuser, and complain of all the Wrongs and Injuries that he hath done us: What blasphemous and atheistical Thoughts, what foolish and hurtful Lusts,

he hath stir'd up in us, which were our Trouble, and his Guilt. And not only shall we thus accuse, and complain, but condemn him too, condemn him to that Fire, and those Torments, which his very Tempting of us will make far more raging, and intolerable, for ever.

2, THEY shall judge all the Wicked and Ungodly of the World. And, Oh! what strange Amazement will seize all Hearts on that Day, when a few poor, despised Creatures, who were thought no better of, than the Dung and Dregs of Nature; when these shall sit in State, and daunt all the great and gallant Spirits of the World with a Frown, and damn them with a Word! Believe it, *Paul* will then make his Judge *Felix* tremble once more at him. Let wicked Men seriously consider of it; they must appear shivering before those Saints, whom they hate and scorn now. *Pilate* himself, who once judged CHRIST, shall, at this Day, be himself judged before the meanest Servant of CHRIST. And it is sadly to be feared, that the great and honourable Nobles of the World, will there find but few of their Peers to judge them. No; GOD hath chosen the Mean things of this World, to confound the Mighty; And before these, all Persons and Causes must come,

come. And Oh! think how dreadful it will be, that Thou perhaps shalt be sentenced to Hell by thy poor Neighbour, and Thou by thy Acquaintance and Familiar; here Children pronounced damned by their Parents, and Parents by their Children; Husbands and Wives by their Yoke-Fellows; and though once so dearly loved, so nearly related, yet now sent down to Hell by them, without the least Yearning of Compassion towards them; yea, with Shouts and Triumph. Thus shall the Saints judge the World, both Devils and wicked Men. But yet, they shall not so judge them, as CHRIST shall, by an Authoritative Pronouncing of the Sentence upon them: But,

I. THEY are said to judge the World, because Judgment shall pass upon all Men according to the Truth of that Doctrine which they have taught and delivered. Now, though the Instructions and Admonitions, that private Christians have given wicked Men, shall rise up in Judgment against them at the last Day, yet this Sense is more peculiar to the Prophets, Apostles, and faithful Ministers of JESUS CHRIST, who, of all Men, shall be most especially employed in this judging Work. Thus CHRIST tells His Disciples, *Matth. xix. 28. Ye shall sit*

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upon twelve Thrones, judging the twelve Tribes of Israel. That is, they shall at last be judged according to that Doctrine you have preached to them, and taught among them: Yea, we must distinguish between CHRIST's judging as a Prophet, and His judging as a King. CHRIST will both ways judge at the last Day; by His Authority as a King, and by His Ministry as a Prophet: And therefore He tells us, *John xii. 48. The Word that I have spoken, the same shall judge them at the last Day: i. e. it shall rise up in Judgment against them.* So *S. Paul, Rom. ii. 16. GOD shall judge the Hearts of Men by JESUS CHRIST according to my Gospel, i. e. according to those Gospel Truths that I have preached.* Little do secure Sinners think, when they come to the Ordinances out of meer Fashion and Custom, that they then hear that Word that must determine their eternal State and Condition. Believe it, that Word which they either drowze away, or scoff at, the same Word of Truth must judge them at the last Day. Never will there be such a Repeating of Sermons, as then. Sermons heard many Years ago, and quite forgotten, shall then be called fresh to mind; and what the Minister spake weakly, perhaps, and faintly, Conscience will

will then repeat in a Voice more loud and dreadful than Thunder. And, Oh! what a sad thing will it be for Ministers to see most of their Flocks standing there among the Goats, to be called forth by CHRIST to witness against such and such of their Auditors? CHRIST will bid us name the Texts, and repeat the Sermons that brought home Convictions and Terrors to their Consciences for those Sins, which yet we could never persuade them to repent of, and forsake. The Drunkard, the Swearer, the Unclean Person, the Sabbath-Breaker, are Sinners thick-set in every Parish. Now, what should we do? If we reprove them not; if we warn them not to flee from the Wrath to come; we bring their Blood upon our own Heads, and destroy ourselves: If we do threaten, and exhort, and admonish them, and they repent not; their Damnation will be seven-fold deeper in Hell, than if they had never enjoy'd Means nor Ministry; because they now add Contempt of the Gospel to their Breach of the Law. It is a very sad thing, yet so it must be, that Ministers must stand forth for the Condemnation of those, for whose Salvation they have studied, and prayed, and laboured to the very utmost. That is one Way how the Saints shall

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shall judge the World, viz. by their Teaching and Doctrine.

2. **THEY** shall judge the World by the Example of their Lives and Conversations. Then, O Sinner! will be seen their Faith, and thy Unbelief; their Repentance, and thy Impenitence; their Obedience, and thy Rebellions; and the Good in them shall judge the Evil in thee; and that's the Reason why wicked Men do so hate it. **GOD** will on that day set a Saint against a Sinner; and how glorious will the one appear? how ugly and loathsome the other? Both are alike by Nature; both may live under the same Means of Grace; and yet, he truly fearing **GOD**, thou a Despiser of **GOD**; he a sincere Professor of Holiness, thou a bitter Hater of it; he conscientious in all Duties that concern both **GOD** and Man, thou a Swearer, a Drunkard, a lewd prophane Wretch, that neither fearest **GOD**, nor regardest Men: And therefore, he shall be thy Judge.

**NAY**, not only the Examples of Saints, but the Examples of those too, who have been less vicious among wicked Men themselves, shall rise up in Judgment against them, and condemn them. The moral Vertues of Heathens shall serve for the Lessening of their own, and the Great-  
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ning of the Condemnation of others, who have not arrived to their Pitch. Thou art called a Christian, and thinkest that Name enough to pass thee at the Day of Tryal: But what wilt thou say, when God shall produce many Heathens better than such Christians? Their Temperance and Sobriety shall judge thy Excess and Riot; their Uprightness and Justice, thy Fraud and Deceit: And all the Privilege thou shalt get by being a Christian, is only to lie the lower and hotter in Hell. Our Saviour tells us, *Luke xi. 31, 32. The Queen of the South, and the Men of Nineveh, whom, for ought we know, were never otherwise than idolatrous Heathens, yet they shall rise up in Judgment with the Men of this Generation, and shall condemn them.*

3. THE Saints shall judge the World, by giving their Consent and Approbation to that most righteous Sentence of Condemnation which CHRIST shall pronounce against them. When CHRIST shall say to the Goats on His Left Hand, *Go, ye Cursed, into everlasting Fire*, the Saints also shall shake their Hands at them, and echo it after Him, *Go, ye Cursed*; and subscribe, that He is Just and Righteous in damning all the Unbelievers in the World, though many of them may be their own  
Parents,



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Parents, or Children, or Friends, or nearest and dearest Relations.

AND, if the Saints must thus judge the World; then,

1. SEE here the mistaken Judgment that the World passeth upon them. It counts them a Company of poor silly Souls, that have more Honesty, and less Wit by half than needs. They are jeered and abused, persecuted, and wronged on all hands; and if any forbear them, it is more out of Scorn than Love. Well, be it so, shortly this jolly and frolick World will find itself much mistaken, when it shall see these despised ones advanced on the Bench as Assessors with CHRIST, and Princes and Potentates stand trembling at the Bar as guilty Malefactors.

2. MUST the Saints judge the World? how much, then, doth this behoove them to be careful, that they do not commit the same Crimes themselves, for which they must hereafter judge others? This Consideration should be exceeding effectual with all those, who pretend to be Saints, and hope to judge the World, to exercise a singular Holiness, and live quite otherwise than the World doth. And yet, who, almost, is there, that doth not hope to be among the Judges at the last Day?

Ask

Ask the Drunkard, or Swearer; ask the prophanest Wretch that comes to Church, Do you hope to be saved? To be saved! God forbid else: 'Twere pity I should live, if I had not Hopes to be saved. And canst thou, that tearest the Holy Name of GOD with fearful Oaths and Curses, think thyself a fit Man to judge Swearers to Hell? Canst thou, who sittest swilling till Wine and Strong Drink inflame thee, be fit to judge Drunkards to Hell? Canst thou, who wallowest in thy Uncleanness, be fit to sit with GOD as a Judge upon Whoremongers and Adulterers? Certainly, if such as these be the Judges, who shall be the Guilty? The Apostle thought it a most absurd thing, that Men should pretend to teach the Law, and yet transgress it, *Rom. ii. 21. Thou that teachest another, teachest thou not thyself? Thou that preachest a Man should not steal, dost thou steal?* So may I say, Thou that hopest to judge others, judgest thou not thyself? Thou that hopest to judge Stealers and Lyars, and Adulterers, and Blasphemers, and the whole Rabble-Rout of Sinners; wilt thou steal, and lye, and commit Adultery, and blaspheme, and be as bad as the worst of Men? Certainly, such Hopes are utterly in vain; and, instead of being Judges of others,

others, such Men shall find themselves condemned and executed Malefactors at that Day. And thus much concerning the third General propounded, who shall be the Assistants in the Judgment.

IV. THE next General propounded, was, to give a brief Description of the *Apparatus*; the Manner and Method of the whole Transaction. And this indeed shall be unspeakably Glorious and Majestic. Every Thing in it shall be so ordered, as may make most for the Terror of the Wicked, and the Joy and Glory of the Godly.

I. CHRIST'S Coming to Judgment shall be sudden and unexpected. The World shall be secure, and think of no such thing as a Day of Judgment. Every one shall be minding other Matters; some their Trades, and some their Pleasures; and some too shall be sinning, when the last Trumpet shall sound to Judgment. Oh! how fearfully will Men then be surprized! Some will be howling, and some praying; and before they have spoken another Word, be changed in a Moment, in the Twinkling of an Eye; and then away through the Air, to meet CHRIST in the Clouds. For, there,

2. SHALL His Throne be set, and there shall all Eyes behold Him, in that  
very

very Body which He assumed for us. *Acts i. 12.* This same JESUS, which is taken from you up into Heaven, shall so come, in like manner, as ye have seen him go into Heaven. His First Coming, to save the World, was mean and contemptible: But His Second Coming, to judge the World, shall be with the greatest Glory and Splendor that Heaven can make. He shall set out of Heaven with a Shout, given by all the Hosts of Heaven, *1 Thess. iv. 16.* He shall come in Flaming Fire, attended with his Mighty Angels, *2 Thess. i. 7, 8.* And all this, to strike Terror into the Hearts of wicked Men, who shall have so great a Judge to condemn them; and to fill the Hearts of His own with Joy, who shall have so glorious a Redeemer to save them.

3. HE shall send forth His Angels, to assemble all Nations and Persons before Him. These are such Officers, as none can resist, none can fly from. They will come into the very Graves to you; throw off your earthy Covering; drag out, and drive all the Wicked of the Earth, though loth and struggling, by whole Herds, unto the Judgment-Seat. And there,

4. CHRIST shall make a Separation between them. The Sheep, *i. e.* those who have heard His Voice, and been obedient

obedient to Him, the chief Shepherd of their Souls, He will place, visibly, on His Right Hand, in a select Company, by themselves. The Goats, those that have followed the Bent of their own Lusts, and Wills, shall be pounded in together, on His Left Hand. Both Companies expect the Passing of the last and definitive Sentence upon them; the one, with infinite Joy and Exultation, the Sentence of their Admission into eternal Happiness; the other, with inconceivable Horror, the Sentence of eternal Wrath. According to this different Sentence, so shall presently follow its different Execution. The Reprobates shall be driven away by Angels, and dragg'd away by Devils; and whether they will, or no, shall be forced to Torments. The Elect shall attend upon CHRIST back again, who shall enter into Heaven in the Head of them, and, with Rejoicing, shew them all to His Father, as the Children, which His eternal Love had given Him, and His own Merits purchased.

I HAVE not written these things to instruct any, in what they are ignorant of. I suppose, all know these First Rudiments of Truth. And it is a very fearful thing, to consider, that so many know the Day of Judgment, so certain, so dreadful, as it  
is

is held forth to be, and yet so few prepare for it. Let us be persuaded, therefore, to live as those who must undoubtedly come to Judgment, and give an Account of all they have done in the Flesh: Otherwise, believe it, our Knowledge of the Day of Judgment, and the great Transactions that shall then be, will but make that Day the more dreadful to us, and our eternal Condemnation the more intolerable.

V. CONSIDER the Universality of this Judgment. *We all* (saith the Text) *must appear before the Judgment-Seat of CHRIST.* All, without Exception; and all, without Distinction.

I. ALL must appear, without the Exception or Exemption of any, from the Tryal of this Great Day; *Rom. ii. 6, 9, 10.* GOD will render to every Man according to his Works: Tribulation, and Anguish, ~~upon~~ every Soul of Man that doth Evil; ~~the~~ Glory, and Honour, upon every Man ~~that~~ worketh Good. Nor Greatness, nor Goodness, can privilege any Man from the Sentence of the Judge, no more ~~than~~ here they can from the Arrest of Death. Nay, though Death seems to be as universal as Life itself; *What Man is there that liveth,* (saith the Psalmist) *and shall not see Death?* It mows down all

before it, and lays them in the Dust: Yet Judgment is far more certain and universal, than Death is. The Apostle tells us, 1 Cor. xv. 51. That *we shall not all sleep*; that is, our Death-sleep. At CHRIST'S last Appearance, there shall be a World full of Men, some Trading, and some Sinning, as now they are. None of these shall taste of Death; but yet they must all undergo Judgment. And, therefore, we rehearse it as an Article of our Faith, That CHRIST shall come to judge both the Quick (or Living) and the Dead. All shall hear, and all must obey, the peremptory Summons of the Last Trump. Not a Soul shall then hide itself in the Crowd; not a Body shall skulk in the Grave: But all must appear. And, though our loose Dust be scattered to the Four Winds of Heaven; yet, by the Almighty Power of GOD, and the Ministry of Angels, every Dust shall be pick'd up, and rally'd again into the same Body. *The Sea shall give up the Dead, which are in it; and Death and the Grave shall deliver up the Dead, which are in them; and every Man shall be judged according to their Works; as we have it described, Rev. xx. 13.* And,

2. As all, without Exception, so all, without Distinction, must abide the Tryal of this Great Day. GOD will be no Acceptor

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ceptor of Persons. Where the Cause makes no Difference, the Judge will not. He will as well hear what the Consciences of the Greatest can say against them, as what the Consciences of the Meanest; and give the Devil as free Liberty, to accuse, to drag away, and damn Princes, as Peasants: *Rev. xx. 12. I saw the Dead, both small and great, stand before God.* They all stand: There's none calls, Bring a Seat here, for this Emperor, and that King; Make Room there, for this Nobleman, and that Gentleman: No; Great and Small, Noble and Contemptible, must all stand huddled, in the same common Crowd, together. Indeed, there shall be no such Distinction as Great and Small, according to the worldly Pre-eminence. There will appear great Sinners, and less; and great Saints, and less: But between great Persons, and their Inferiors, that Day will know no Difference: All shall ~~there~~ stand upon the same Level. High and Low, Young and Old, all must alike come to Judgment. No Reverence shall there be shewn to the Grey-Hairs of an old Sinner, nor any Pity to the Cries of a young.

Thus must all appear, without Exception, and without Distinction. And that for these Reasons:



1. ALL are Guilty, and all are Accused; And, therefore, all must be judged. Both GOD's Equity, and also the Clamours of our great Accuser, require it, that not one guilty Person escape Judgment. Now, the whole World is guilty before GOD. Even Infants themselves, whose Souls are but just dipp'd into their Bodies, yet thereby become Partakers of Original Sin. Others grow up under innumerable actual Provocations; every Day, and Hour, adding Sin to Sin, and Guilt to Guilt. If any might escape this Tryal, it might seem most reasonable, that true Believers should, whose Guilt is removed by Free Pardon and Justification. But though that Guilt of their Sins, which exposeth, and is ordained unto Condemnation, be removed; yet, because those Sins, which GOD hath pardoned them, do for ever deserve Condemnation; which Guilt, Remission and Justification can never take away; therefore the Devil will try the Suit with them; and the Great Day of Hearing will be the Day of Judgment, wherein All shall be impleaded, and, therefore, all must then appear to answer.

2. ALL must appear, because, on this Day, GOD intends, most solemnly, to manifest the Riches of His Mercy on all  
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the Vessels of Mercy ; and the Severity of His Wrath, upon all the Vessels of Wrath fitted for Destruction. G O D hath, for this very End, decreed, that there shall be such a Number of Men in the World, and no more ; that those Two Royal Attributes of Mercy and Justice may be glorified upon them, especially, in that Great Day. There is no Part, in all Eternity, so fitted for the exalting of Mercy and Justice, as this is. And therefore, certainly, if G O D hath created all Men to this very End, that they might be the standing Monuments of these Two Attributes ; they must All then appear, when these Attributes may be most glorified. There was scarce any other Reason, why G O D should create the World, and Men in it, but that the whole Multitude of them, assembled together at the Last Day, should there serve for the glorious Declaration of His Justice, in condemning them for their own Sins ; and of His Mercy, in saving His Elect without their own Merits. And, therefore, thou mayst as well not be a Creature, as not appear at the Judgment-Seat, where the great End of thy Creation shall be most solemnly accomplish'd. And hence it is, that our Saviour saith, *John vi. 39. This is the Father's Will, that hath sent me, that of all that he hath*

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given me, I should lose nothing, but should raise it up at the Last Day. CHRIST shall raise them, that they may not be lost. Indeed, Men were as good as lost, if they were not to rise again to Judgment. It were almost lost Labour, to create them ; and more Loss, to redeem them ; were it not, that the Judgment of the Last Day shall fulfil G O D's Ends upon them ; in glorifying His Love and Mercy, in the View, and to the Admiration, of the whole World, in the Salvation of some ; and His Justice and Righteousness, in the Damnation of others. As sure, therefore, as G O D hath not been at Labour in vain, in making any one Man in the World ; so sure shall every Man in the World come to Judgment.

HENCE it is, that Believers usually pass through a fourfold Justification, before they come to be perfected in Glory.

1. THE First is a Justification *in Foro Divino*, in G O D's own Breast ; whereby He doth, according to His secret Grace, pardon their Sins, and accept them into Favour, and unto Life eternal,

2. THE Second is a Justification *in Foro Conscientiæ*, at the Bar of their own Consciences ; and that is, when G O D's Spirit

Spirit witnesseth with theirs, that they are the Children of G O D. When the HOLY G H O S T opens the Book of Life, before their Eyes, and darts in such a Beam of heavenly and supernatural Light, as enables the Soul, clearly to read its Name written therein. When they can see their Election, Adoption, and Justification, in their Sanctification; and their Sanctification itself, both in the Fruits of a Holy Life, and the Testimony of G O D's Spirit; This is to be justified in the Court of Conscience. Now, there is no absolute Necessity of this. Mens eternal State may be secured without it. But yet, G O D doth thus sometimes vouchsafe to set up His Judgment-Seat, and to acquit His Children in their own Consciences, that so they may glorify and adore the Riches of Divine Mercy, in choosing, in calling, such as they are, while He passeth by the far greater Part of the World; and thereby, as far as in them lies, fulfil the End why He doth so. But, the Glory that redounds to G O D by this Justification, is but Private and Personal; And, therefore, there is,

3. A T H I R D Justification, and that is, *in Foro Ecclesiæ Triumphantis*, before all the Angels and Saints in Heaven. The Mercy of a King, in pardoning a Male-

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factor, is most honoured, when the Pardon is read in full and open Court. Here now is a full Assembly, even the Assembly of the First-born. And, therefore, presently upon the Death of His Servants, as soon as their Souls return to Him, He doth, for the glorifying of His Mercy, and Free Grace, pronounce them Acquitted, and Blessed, in the Audience of Saints and Angels. But yet, neither is this an Assembly full enough. There are vast Numbers of Sinners on Earth, and Wretches in Hell, that know not what Transactions pass above in Heaven. And, therefore, for the glorifying of Pardoning-Mercy before them too, there shall be,

4. A FOURTH Justification, *pro Tribunali Christi*, before the Judgment-Seat of CHRIST, at the Last Day.

NOW, as there is this fourfold Justification, so there is also proportionably a fourfold Condemnation; and the last is before the Tribunal of CHRIST too. GOD will then assemble together, Angels and Devils, Saints and Sinners, all the rational Creation; that, before them, He may represent His Mercy, and Justice, in their most conspicuous Glory. His Justice, in damning Sinners, according to their own Merits; His Mercy, in saving His Elect, according

according to the Merits of CHRIST.  
And therefore, All must then appear.

AND if All must appear, then,

I. WHAT Shame and Confusion will cover the Faces of wicked Men, when their foul and gross Sins shall be laid open before all the World of Men and Angels. This is the Day, wherein the Secrets of every Man's Heart shall be revealed, and the Actions of every Man's Life brought to publick View. *There is nothing secret* (saith our Saviour) *which shall not be made manifest*, Luke xviii. 17. It is manifest to GOD already: *Psal. xc. 8, Thou hast set our secret Sins in the Light of thy Countenance.* But this wicked Men blush not at. Though GOD sees them, and sees, that He may punish them; yet they are neither ashamed for His Knowledge, nor afraid of His Justice. That which most awes them, is, lest the World should know how Base and Wicked they are. But, let them dig never so deep, to hide their Sins; let them draw Night and Darkness round about, when they commit them; yet, foolish Creatures! the whole World must know what they think to conceal. Unless thou canst find out such an obscure and retired Corner, where neither GOD, nor the Devil, nor thine own Conscience, can follow thee;  
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it is but childish to sin in secret; as good commit it on the House-top, in the Face of the Sun, in the Concourse of People; for, if G O D, and the Devil, and thine own Conscience, know it, the whole World must know it. Nay, the whole World of Men, now living, are nothing, in comparison with the endless Numbers of those, who must know thy greatest and vilest Sins. All that have ever lived from the Foundation of the World, or shall until the final Dissolution of it, shall hear the black Catalogue of thy Sins read over, Sin by Sin. Yea, the very Sins of thy Thoughts shall be ripp'd up; at such a time Blasphemy, at such a time Murder, at such a time filthy Lusts. Oh! whither wilt thou cause thy Shame to go? where wilt thou hide thy Head? Think, O Sinner! how wilt thou be able to look up, when G O D shall read aloud this long Scrowl of thy Sins, in the Hearing of Patriarchs, Prophets, and Apostles, and all the World, both of good and bad; who shall as distinctly see thee, as though thou wert the only Person to be then judged; and as thoroughly know thee, who thou art, under what Education brought up, under what Ministry thou hast lived, what Profession thou hast made, as though they had always been conversant with thee here

here on Earth? Oh! the Shame and Amazement that will then seize Sinners, when GOD shall thus set their Iniquities before their Faces, to the everlasting Confusion of their Faces.

It is indeed questioned, whether the Sins of GOD's Children shall be made publick, at the Day of Judgment, to all the World. Some deny it; because they think it unlikely, that GOD should uncover those Sins in judging, which He hath already covered in justifying. But this proves it not; for, Justification only covers our Sins from Condemnation; not from Manifestation: It covers them from GOD's Justice; but it doth not cover them from the World's Notice. And, therefore, I think it most probable, that the Sins of GOD's best Saints and People, shall, in this universal Judgment, be made known to all, both Men and Angels. The Text tells us, That *all must give an Account of what they have done in the Flesh, whether it be good or bad.* And besides; the Sins of GOD's Children, and of wicked Men, are so entangled together, by many Circumstances, that the one cannot be fully made known, without the other. Nor yet will this expose them to Shame; for that shall be fully swallowed up in the Joy they shall then have,



have, that GOD is glorified. As they shall not grieve at the Damnation of their dearest Friends, because GOD's Justice is glorified in their Destruction; so neither shall they be ashamed at the publishing of their own Sins to all the World, because the Mercy of GOD shall be thereby glorified before all the World, in their Pardon.

2. SINCE our Appearing at the Judgment-Seat of CHRIST is so Necessary, how much doth it concern us, to endeavour that it may be Joyful? And, how may this be accomplish'd, but,

1. BY labouring, in all things, to keep a good Conscience void of Offence, both towards GOD, and towards Men; so to walk, that our Hearts may never reproach us while we live, nor our Consciences condemn us when we die? *This is our Rejoicing, (saith the Apostle) even the Testimony of a good Conscience, 2 Cor. i. 12.* And, if this be our Rejoicing here on Earth, this also will be our Joy and Glory at the Great Day.

BUT because there is no Man living so perfect, but his own Conscience may accuse him here, and will there bring in Witness against him, of many Sins he hath committed; therefore, if we would  
appear

appear with Joy at the Judgment-Seat, let us,

2. LABOUR to procure an Interest in CHRIST, the Judge. Then, when thou standest at the great Bar, thou mayst boldly throw out that Challenge of the Apostle, *Who shall lay any thing to my Charge?* If the Devil; if thy own Conscience answer; Yes, we can; we can lay such and such Sins to thy Charge: Yea, but it is CHRIST that justifies; who shall condemn me? His Merits, His Righteousness; are mine; and, therefore, so is the Glory purchased by them. This is that, which, when others shall call for Rocks and Hills to fall upon them, and to hide them from the Wrath of the Lamb, will make us lift up our Heads with Joy, knowing, that our Redemption is drawn nigh.

THUS you have seen, who must be judged; and that is, All Men. Now,

VI. CONSIDER what they must be judged for, and what Account they must give; and that is, for All things. *They must receive*, saith the Text, *according to all they have done in the Body, whether it be good or bad.* But yet, neither doth this seem fully to comprehend the whole Scope and Latitude of this Judgment. But

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But they shall be judged according to Three things :

1. ACCORDING to what they have done out of the Body.

2. ACCORDING to what they have been in the Body.

3. ACCORDING to what they have done in the Body.

Now, because most of the Judgment will be taken up in examining this last; therefore, the Apostle, in the Text, mentions only this; though, indeed, we must pass under Account for the other two also.

1. WE must be judged for what we have done out of the Body. I am far from *Origen's* Opinion, who fancy'd, that the Souls of all Men were Existent, and did either merit, or demerit, long before their Union to their Bodies. Neither do I think, we shall give Account for what our Souls do, when they are separate from our Bodies, in the Space between the Day of our Death, and the Day of Judgment. For the Actions of the Soul, either in Heaven, or Hell, shall not be rewardable, but shall be Part of the Reward itself. As the Blasphemies of the damned Souls, now in Hell, shall not be farther punishable, because they are there one Part of their Punishment; so neither shall

shall the Praises and Hallelujahs of the Blessed Saints in Heaven, be farther rewarded ; for these themselves are Part of their Reward. And yet, though our Souls were not Existent before they were joined to our Bodies ; and, although we shall not be accountable for what they do when they shall be parted from it ; yet we must all undergo Judgment, for what we have done out of the Body. You will ask me, What can this be ? Indeed, it is but one Action ; and that is the very first Transgression that was ever committed by Man against GOD. This, though the Act were done some thousands of Years since, yet the Guilt of it still passeth down along upon us. Other Sins we are guilty of by Commission ; this by Imputation : Others in our Persons ; this in our Representative. And yet, for this, as well as others, we must be answerable in that Great Day. As CHRIST'S Satisfaction is imputed to all Believers, who are His spiritual Off-spring, as theirs ; and may be so pleaded by them, at the Day of Judgment : So is *Adam's* first Transgression imputed to all his natural Off-spring, as theirs ; and it will be so charged upon them at that Day. The Covenant of Grace entitles us to the Righteousness of CHRIST, through our mystical  
Union

Union to Him by Faith. The Covenant of Works entails *Adam's* Guilt upon us, through our natural Union to him, as our Common Parent; which gave him Power to appear for us as our Federal Head, and to oblige us to stand, or fall, according to the Terms of the Agreement entred into with GOD, not only for himself, but for all his Posterity. All the World, which is now spread into so many thousand Persons and Families, lay all wrapp'd up together in his Loins; and when he lifted up his Hand, in Rebellion, against GOD his Maker, he had the whole World of Hands and Hearts joining with him. Never was there any Conspiracy against Heaven, so general as that: *For in him all sinned*, saith the Apostle, *Rom. v. 12.* They were Sinners in him, before they were Creatures in themselves. Such early Rebels were we against GOD, that we began to sin, when we were scarce any thing besides a Notion. This is that which but few consider, and fewer lament; and yet, this is that we have done out of our Bodies, for which we must give an Account, *Rom. v. 18. By the Offence of one, Judgment came upon all, to Condemnation.* And, certainly, if this one Sin hath brought a Judgment of Condemnation upon all, it will

will likewise bring upon all a Judgment of Tryal and Examination. At this Day, *Adam* shall stand forth in the Head of all his wretched Posterity, and GOD shall once more arraign him, as he did *Gen. iii. 11.* *Hast thou eaten of the Tree, whereof I commanded thee that thou shouldst not eat?* Not he only, but the whole World with him, must then cry out, *Guilty, Guilty.* For other Sins, particular Persons must make particular Answers: But when this Action comes to be try'd, what an Outcry will there be of all the World, at once confessing Guilt, and suing for Mercy.

2. ALL must be judged for what they have been in the Body. This is a Day wherein Mens States shall be try'd, as well as their Actions. There are but Two States in which all Men are; a State of Nature, or a State of Grace, of Life, or Death eternal. We are all by Nature Children of Wrath, and Heirs of Perdition; that's our State. And the great Question in this Judgment will be, whether we have liv'd and dy'd in this State, or not. This Life is the only Season allotted us for the changing our State. Now, or never, to Eternity, mayst thou, of a Rebel, become a Son; of an Heir of Perdition be made an Heir of Glory.

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Now,

Now, or never, may we have our Natures renewed, our Hearts sanctify'd, Grace implanted, Lusts subdu'd, and Heaven and Happiness ascertained to us. And yet, how many of us are there, whose Lives are well nigh spent, and yet whose Natures are not hitherto changed; who have Death breeding in their very Bowels, and yet have not CHRIST form'd in their Hearts. Eternal Wo unto such, if GOD snatch them hence in a sinful unregenerate State; for, according to the State that Death finds them in, so shall Judgment pass upon them. And yet, O desperate Madness, and Folly of Men, that by wretched Sloth, and wilful Neglects, and endless Delays, put it to the Venture, whether GOD will not damn them the very next Hour! Be persuaded to pass a Judgment upon yourselves, upon your State, before GOD comes to do it. What think you, whose Image and Superscription do you bear? Do you belong to GOD, or to the Devil? Hath there a mighty Change from an Almighty Grace pass'd upon you, or are you still the same you were? What is your State? Is it a State of Spiritual Blindness, and Spiritual Death? or are you chang'd from Darkness to Light, and rais'd from Death to Life? Listen! what say your  
Hearts

Hearts to this! Do they not generally suggest to you, that as yet you find no such mighty Change wrought in you; but yet you hope it may be wrought time enough for your Salvation? Speak out; Is not this the very Answer that many of your Hearts give you? And what! will you hazard the Sentence of the dreadful Judgment upon *it may be*? It may be, God may change thy State and Nature, but may it not likewise be, that God may cut thee off, and summon thee to Judgment in thy old and sinful State, and pronounce Sentence upon thee, as thou shalt then be found? Methinks, this should prevail with all of us, since the Judgment must proceed according to the State in which Death finds and leaves us; and, if our State be not now this moment chang'd, Death may possibly seize us before it can be chang'd: This, I say, should prevail with us to give neither God nor ourselves any Rest, till we are pass'd from Death to Life, from the Power of Satan unto God. It is then too late to seek for Oil, when the Bridegroom is already come. Too late to call and cry, *Lord, Lord, open unto us*, when the Door is already shut. The Door of Hope is for ever shut against us, as soon as we enter into the Gates of



Death. If Death find thee out of a State of Grace, Judgment will certainly leave thee in a State of Condemnation.

3. ALL must be judg'd for what they have done in the Body, whether it be good or bad. Nothing that hath been done in the World, shall always lie buried in Oblivion. As there shall be a general Resurrection of Men, so there shall be a Resurrection of their Actions too. Then shall be known the true and complete History of the World. It is a natural and strong Desire we have to be acquainted with what hath been done in the Ages past before us; what great Actions great Persons have perform'd. At this day, we shall receive punctual Information, and hear every one relate himself the Story of his own Life. Here all the hidden Mysterys of Iniquity will be brought to Light. Those secret Sins which have been concealed from the Eyes of Men, shall then be proclaimed aloud in their Ears. We must give GOD a strict Account, and the whole World a perfect Narrative of them all, *Rom. xiv. 12. Every one of us shall give an Account of himself to GOD. And 1 Cor. iii. 13. Every Man's Work shall be made manifest, for that Day shall declare it. All the Wickednesses that Men have brooded*

on, and hatch'd in the darkeſt Vaults of their own Hearts, or acted in the obſcureſt Secrecy, ſhall be then made as manifeſt, as if they were every one of them written on their Foreheads, with the Point of a Sun-Beam. Here, on Earth, none know ſo much of us, neither would we they ſhould, as our own Conſciences. And yet, thoſe great Secretaries, our own Conſciences, what thro' Ignorance, or Searedneſs, overlook many Sins we commit; which, at that Day, they ſhall be inform'd of. But our own Conſciences ſhall not know more of us, than all the World ſhall. For, all that hath been done, ſhall be brought into publick Notice, and we muſt give a moſt ſtrict and particular Account of All. We muſt give an Account for All; but this Account will be moſt dreadful and terrible, when GOD comes to reckon with us upon theſe following Particulars.

1. We muſt give an Account for all the Sins we have committed, and not repented of. There is not a Sin we commit, but GOD ſets it down in his Book of Remembrance. There they all ſtand written down in order under every one of our Names. Now, as we truly repent of any Sin, ſo GOD blots it out. *Act. iii. 19. Repent, therefore, that your*  
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*Sins may be blotted out, when the Time of Refreshment shall come from the Presence of the Lord.* That is, Repent, that so at the Day of Judgment, the Great Debt-Book may be found cross'd and blotted, and not one Sin legible against you to your Condemnation. But, Oh! What Horror will seize on impenitent Wretches in that Day, when GOD shall open the Debt-Book to them, and shew them so many thousand Sins standing all upon Account, not one of them cross'd out; not a Tear of their own; nor so much as a Drop of Blood from CHRIST, to make one Blot? It is easy and joyful to account for a cross'd Debt; to see, as true Believers do, how much was once owing, and how much is now paid for. But, when wicked Men shall see themselves chargeable with so many thousand Talents, what else can they expect, but presently to be cast into that Prison, whence they shall not come forth, till they have paid the uttermost Farthing.

2. As we must account for Sins not repented of, so for Dutys slightly and hypocritically perform'd. Indeed, a great many seem to provide against this Danger. How is it possible, they should give an Account of their Dutys, who think not of what they say, nor of what they do,

do, while they are performing them? But yet, believe it, G O D writes down your Prayers, word for word, after you, and He makes Observations on them too. At such a Petition, the Heart ran gadding after a vain and foolish Thought, that came cross it, and left the Lips to walk alone. At such a Confession, while the Tongue spake bitter Things against Sin, yet the Heart embrac'd and cherish'd it. Though Men pray so as that they scarce hear themselves, nor regard what themselves utter; yet, certainly, G O D hears them, and G O D regards them; not indeed so as to accept them, but so as to judge them for such slubber'd and perfunctory Dutys. And, that Holy and Reverend Name of G O D, which they mutter over without either Fear or Affection, he will then severely vindicate, when taking his Name in vain in a Duty, shall be as strictly accounted for, as blaspheming his Name in an Oath.

3. W E must account for all the Ordinances and Means of Grace we have sat unprofitably under. Then it will be reckon'd up against us, that at such a time, we heard the Terroures of the Law denounced, and yet were not frightened by them. At such a time, the Mercy of the Gospel, the All-Sufficiency and Willing-

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ness of CHRIST to save us, and yet were not affected by it. Nay, these very Discourses of the Day of Judgment must, at that day, be accounted for, whether you have been persuaded by them, so to prepare your Accounts, that you may be able to give them up with Joy, at this great and terrible Day.

4. YOU must reckon for every Talent entrusted to you, whether you have husbanded it for your LORD's Advantage. GOD affords you Means of Grace to receive Good, and He lends you Talents to do Good; and you must give an Account of the right Improving of both. It is Authority and Power as a Magistrate, that GOD hath given thee? He will, at this Day, call thee to Account, how thou hast used it; what Vice thou hast suppress'd; what Zeal thou hast shewn in revenging GOD's Honour, upon daring and impudent Miscreants; whether thou hast punish'd the Wickedness, not only of poor, trembling Inferiours, but of proud and potent Sinners, who make it their Sport to baffle Authority; and as they deny the GOD of Heaven, so deride and scorn the Gods of the Earth. GOD will call thee to Account, whether they have been a Terrour to thee, or thou to them; what Reformation thou hast wrought in  
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the Place where thou livest; what Crimes, by thy cowardly Connivance, thou hast made thine own, and brought upon thine own Soul. Shall there a Drunkard reel home unpunish'd, his Drunkenness is thine. Shall a blasphemous Swearer rend and tear the Holy Name of the Great God, by his execrable Oaths and Curses, and yet escape; his Oaths are thine, and all his Curses will fall heavy on thine own Head! Shalt thou know of any abominable Lewdness and Filthiness committed within the Verge of thy Power, and not execute Vengeance for it; thou thyself art Guilty of it. Shalt thou know any who prophane the LORD'S Day, and those Holy Ordinances which are thereon celebrated, and not vindicate the Honour and Worship of that GOD from whom thou hast received thy Authority; thou art thyself the Sabbath-Breaker, and by not reproving and punishing the Works of Darknes in others, makest thyself a Partaker of them, as the Apostle speaks *Ephes. v. 11*. For these Things the Great GOD will bring thee to a strict and particular Account, and according as Mens Authority, and the Abuse of it, have been the greater, so likewise shall their Punishment be in Hell; and, that they may not lose of their Place and Dignity, they shall

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shall be preferred to the next in Torments, to *Belzebub*, the Prince of the Devils.

Is it Wealth and Riches G O D hath entrusted you with? know, that thou art but G O D's Steward, and the Keeper of His Purse for the Poor and Needy. Thou art mistaken, if thou lookest upon what thou hast to be thine own, and at thine own Dispose : No, it is only given thee to employ for thy Master's Advantage, and He will reckon with thee for every Farthing of thy Estate, whether spent upon thy vain Pleasures, or in refreshing the Bowels of His poor Saints and Members. If, either by thy Covetousness, thou hast dammed up, and stopt the Current of G O D's Bounty that hath flown in upon thee, and kept it from overflowing upon others also; or if thou hast turned it aside into wrong Channels, and hast profusely lavish'd out that Plenty with which G O D hath bless'd thee, in Riot, Excess, and Debauchery, maintaining thy Lusts at G O D's Charge; be assured, that every Penny of this ill-kept, or ill-spent Estate, shall, in this great Day of Judgment, prove a Talent, but a Talent of Lead, to sink thy Soul deep for ever, in the Lake of Fire and Brimstone.

OR hath GOD given thee Spiritual Gifts, tending more immediately unto Edification? Affuredly, GOD will enquire, at this Day, whose Ignorance thou hast inform'd, whose Deadness thou hast quicken'd, whose Heart thou hast warm'd by Holy and Heavenly Discourses, whom thou hast converted from the Errour of his Ways, or forwarded in the Way of Holiness and Salvation. And, if it shall be then found, that thou hast been an unprofitable Servant, and hid thy Talent; nay, it may be not only so, but a wasteful Servant, and spent it, mayst thou not fear, lest the same Doom should pass upon thee at the Day of Judgment, as did upon him, *Matth. xxv. 30? Cast him into utter Darkness, where shall be Weeping and Gnashing of Teeth.*

5. WE must give an Account of all the Providences that have befallen us in our whole Life, both in a Way of Mercy and Judgment, and what Effect each hath had upon us; Whether Mercys have made us more thankful and fruitful; Whether Judgments have made us more humble and penitent; Whether the Cords of GOD's Love have drawn us, or His Rod hath driven us nearer to Him. There is is not one Dispensation of GOD's Providence, but it hath some Influence upon  
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our Spiritual and eternal State and Condition; either it proves a Help or a Hindrance to a Holy Life; either it unites the Heart nearer unto **GOD**, or else alienates it more from Him. And what Use we have made of every Providence, will be one great Enquiry of this great Day. Thou hast been delivered from many Dangers, and from many Deaths; **GOD** will examine, whether thou hast given up thy Life to the Service of that **GOD**, who hath rescu'd it from the very Brink of Destruction, or look'd upon thyself as one deliver'd only to commit far greater Abominations than ever before. **GOD**, it may be, hath laid fore and heavy Afflictions upon thee; this Day must give Account, whether thou hast, with a meek Spirit, patiently submitted to his Visitation; and, in the Calmness and Serenity of thy Soul, satisfy'd thyself in the infinite Wisdom and Goodness of **GOD**: His Wisdom, whereby He knows what is best for us; His Goodness, whereby He will do that to us, which He knoweth to be best; or hast galled thy Shoulders by striving with thy Yoke, vex'd and roar'd like a wild Bull in a Net; fretting and exasperating thyself against **GOD** and Providence, and, in the Time of thy Distress, hast sinn'd yet more against Him.

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Whether, when GOD by His Judgments hath plowed thee up, and made long Furrows upon thee, this Plowing hath only made thee more rough, and uneven, or hath prepared thee to bring forth the Fruits of Righteousness, unto the Praise and Glory of GOD. This also will be brought to Tryal at the Great Day of Judgment.

6. WE must give an Account of the Motions of the HOLY GHOST, and the Convictions of our own Consciences, whether we have cherish'd or stifled them. And, assuredly, at that Day, Conscience will be very mindful to inform against us in this Particular. How many good Motions, and holy Purposes, and Resolutions, have we murdered in their very Infancy? Our Hearts have been both their Womb and Tomb; they have been buried in the same Place, where they were conceived. When Conscience hath reprov'd us, how often have we stopt its Mouth, and offer'd Violence to it? Well! at this Day it will revenge itself, and give in dreadful Accusations against you, for not suffering it now to give you necessary Reproof. Then it will shew the bloody Wounds, and deep Gashes, that all your wilful Sins have made in it; and depose against you,

you, how often you have striven against the Strivings of G O D's Spirit; how often you have desperately rush'd into those Crimes, from which it would have withheld you; and most wretchlessly omitted those Duties, of the Necessity of which you were fully convinced. And, sad and dreadful will that Account be, which we must then give of all those holy Motions, which have been stifled to Death in us. And,

7. W E must give an Account of those numberless Sins of our Thoughts and Words, which, as slight as we reckon them, must pass under particular Examination, as well as the more observable Actions of our Lives. Our Thoughts claim now a Privilege of being exempted from Man's Judgment and Censure. They lie hid in the inmost Recesses and Retirements of our Souls, whither no created Eye can reach to discover them. But at this Day, those callow and unfledg'd Sins, those Lusts, which lie like Beds of knotted and crawling Serpents in our Hearts, shall be brought forth to see the Light: *For there is nothing covered, which shall not be revealed; and hid, which shall not be known, Matth. x. 26. In that Day, when G O D shall reveal the Secrets of Men by J E S U S C H R I S T, Rom.*

ii. 16. Hypocrisy, and fair Pretences, and a smooth Life and Conversation, do often-times put such a Varnish upon a rotten Heart, that we cannot now, without Uncharitableness, judge ill of their Thoughts and Intentions : But, as it fares with painted Faces, bring them to the Fire, and their Paint and Dawbing will shrivel up, and fall off ; So these formal Hypocrites, when Heaven and Earth shall be all on a Flame about them, the scorching Force of this great Fire will make all their Paint fall off, and expose the very Thoughts of their Hearts, a naked, and a loathsome Spectacle to the whole World. Then we must give an Account to God, for all those atheistical, blasphemous, bloody, and unclean Thoughts, that have bubbled up in our Hearts : What Entertainment we have given them : Whether we have, with Abhorrency and Detestation, cast that Filth back in the Devil's Face ; or, have sat brooding on those Cockatrice's Eggs, and enjoyed those Sins in Contemplation, which, for Shame, or outward Restraints, we durst not commit in outward Act. Believe it, how fond or favourable soever we may be towards these First-born of our Hearts, looking upon our Thoughts as thin æthereal things, and but as Shadows cast by  
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our Minds and Fancies; yet, certainly, in GOD's Account, who is a Spirit, these spiritual Wickednesses are as substantial Crimes, and solid Iniquities, as those others, which are branded with Infamy and Scandal among Men. And,

2. WE must give an Account for every Word we have spoken. What a dreadful Echo shall we then hear, when all our vain, rotten, unsavory Discourses, shall be repeated in our Ears, louder than the Voice of Thunder? It is a terrible Place, *Matth. xii. 36. I say unto you, that every idle Word that Men shall speak, they shall give Account for it in the Day of Judgment.* An idle Word; that is, a Word spoken to no commendable End, nor Purpose. Our vain, frothy, light, and wanton Discourses, all our superfluous Tattle, every Word that might be better spared than spoken, shall be reckon'd for at this great Day: How much more, then, our filthy and rotten Communication, Oaths, and Curses, and Blasphemies, Backbitings, Revilings, and malicious Slanders, and such Speeches as leave the very Soot of Hell in the Mouths that utter them? how much more severely shall these be accounted for? Oh! what a just and strict GOD have we to deal with! And, how deep have our  
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own Tongues set us on the Score ! We have talk'd ourselves in debt unto Divine Justice ; and every vain, frivolous, and impertinent Word, stands as an *Item* to inflame the Reckoning that we must then make. O Lord ! set Thou a Watch upon the Doors of our Lips, and guide Thou the Moving of our Tongues, that they may not now be set on Fire of Hell, nor hereafter set on Fire in Hell.

Now, when we shall be reckoned with for Sins, which we have committed, and not repented of ; for Duties, which we have performed slightly, and hypocritically ; for Ordinances, and Means of Grace, that we have sat under unprofitably ; for Gifts and Talents, that we have not husbanded ; for Providences, that we have not improved ; for the Convictions of our own Consciences, and the Motions of God's Spirit, which we have not seconded ; for the Vanity of our Thoughts, the Superfluity and Frothiness of our Words ; Alas ! what Account can we give of these things ? We cannot answer the Demands of God's Justice, for one of a thousand. And, therefore, as when \* *Al-* \* *Plutarch Alcibiades.* *cibiades* went to visit *Pericles*, but was refused Admission, with this Excuse, *That he was then busy studying, how to give up his Accounts to the State ; Tell him,* saith  

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he, that it were wiser for him to study how he might give no Account. So, truly, since we can give no good Account, it will be our Wisdom to study, how we may give no Account, nor be ourselves answerable for what we have done. This can no otherwise be, than by getting an Interest in JESUS CHRIST, that He may answer, and make up our Accounts for us at that Day; and, at every *Item* reckoned up against us, may say, it is discharged, blotted, and crossed out, by His own most precious Blood. This is the only way for us, who are such desperate Debtors, to appear with Confidence before our great Creditor.

VII. LET us now, in the Seventh Place, consider, according to what Law this Judgment must pass upon us. A Law consists of Two Parts; a Precept, or Prohibition; and a Promise, or Threatning. According to the former, it is a Rule to direct the Obedience of the Subject: According to the latter, it is a Rule to direct the Proceedings of the Judge. The Precept and Prohibition are given to regulate our Actions: And GOD hath added the Promise and Threatning, as that according to which He will regulate His Justice. Now, that we may not, at this Great Day, miscarry in Point of Law,

Law, as being ignorant either of what we ought to do now, or what our Judge will do then, I shall endeavour to shew you what that Law is, according to which Sentence must be pronounced upon all.

THERE is, therefore, a twofold Law, by which Men shall be judged ; unwritten, and written. Or, if you will, both are written ; the one upon the Heart, the other in the Word.

I. THERE is the unwritten Law, or the Law that is written only upon the Heart : And this consists in those practical Principles, which are deeply engraven upon the Consciences of *Heathens* ; and which, neither Tract of Time, nor Custom of Sinning, could ever utterly raze out. This is that Light in the Understanding, that naturally discovers Good and Evil : That Voice in the Conscience, which exhorts, and admonisheth, comforts, and terrifies, accuseth, or excuseth, being itself both Law, Judge, and Witness, in a Man's own Bowels. This unwritten, or natural Law, for the Substance, and Matter of it, is the same with the Moral Law contain'd in the Scriptures. It requires the Performance of the Duties of Religion towards GOD ; the Duties of Sobriety towards ourselves ; and the Duties of Love and Charity towards others.



## Of the Last Judgment.

All these, even the unwritten Law, and those common Notions in the Hearts of Heathens themselves, did strictly command and enforce. So the Apostle, *Rom. ii. 14. The Gentiles which have not the Law, do, by Nature, the Things contained in the Law, those having not the Law, are a Law unto themselves.* That is, though they have not the written Law promulgated among them; yet, the unwritten Law of Nature prompted them to the Performance of what is contained in the written Law. And *this shews* (saith he) *ver. 15. the Work of the Law written in their Hearts.* The Work of the Law was written in their Hearts, whenas the Words of the Law were not written in their Books.

BUT tho' this be the same for the Sum of it, yet it is not so perfect and entire as the written Law is. The Ruins of the great Fabrick do not so fully represent it, as an artificial Draught taken by some skilful Pencil; in which we may see the whole Proportion, and every Part of it express'd exactly. This great and stately Fabrick is Man in his first Creation. The written Law is a perfect Draught of him taken by the Hand of GOD Himself, and exactly represents what he was while he stood in his Beauty and Perfection. The

unwritten Law is the Ruins of this great Fabrick, upon which there are still left some Prints and Footsteps of its former State and Glory. Something there is, that shews what Man once was, and directs what Man should be; yea, so much, that it is both a Wonder and a Shame to Christians, that many Heathens who have had none other Guide, have left behind them such Examples of a singular and raised Vertue, as few among us are either able, or willing, to imitate. Now, this unwritten Law, or the Law of Nature, is that whereby Heathens shall be judged at the last Day. No Law is obligatory, till it hath received a sufficient Promulgation; for, if it lie lock'd up in the Magistrate's Cabinet, and be not made publick, it binds no Man either to Obedience or Punishment. Now, it was impossible, that either the Law of *Moses*, or the Doctrine of CHRIST, should, in former Ages, have been made known to all the remote Heathens on Earth, unless it were by Miracle. The greatest Part of the World was not known to be, or to be inhabited, to the *Jews*, or to Christians that liv'd in former Days. And, therefore, the Knowledge of the Law, or Gospel, could not be convey'd to them, unless GOD should delegate some Angel to such an extraordinary Ministry,

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nistry, which, it is certain, He never did. And, therefore, this Law which they knew not of, this Gospel which was never preach'd among them, could not oblige them either to Obedience unto GOD, or to Faith in our Lord JESUS CHRIST. When they sin, they transgress not the Law of *Moses*, unless it be materially only; but formally they transgress the Law of their own natural Light and Reason. And, certainly, that Law which they sin not against, shall not be the Law they must be judged by. So saith the Apostle, speaking of the Heathens, *Rom. ii. 12. As many as have sinned without the Law, (i. e. without the written Law of Moses), shall perish without the Law; and as many as have sinned in the Law, shall be judged by the Law;* And the very same may be said of the Gospel also. It will not be requir'd of Heathens, in this great Day, to produce their Faith. Tho' the *Athenians*, in their blind Superstition, built an Altar unto the unknown God; yet, certainly, it is not possible, that Faith should fix upon an unknown Saviour. No! Unbelief will be but the Sin of a few Men, altho' it will be the Condemnation of the most Christians; and that, because those who are called Christians, are but a few, in comparison with

with those endless Multitudes who have never heard of the Name or Doctrine of CHRIST; and, therefore, shall not be judged for rejecting either Him, or it. The great Question that shall be put to these Men, will be, Whether they have lived and acted according to the Dictates of right Reason; Whether they have followed the Conduct of their natural Light, and obey'd the Commands of their natural Conscience; or, Whether they have gone contrary unto it, damping their Light, stifling their Convictions, and imprisoning the Truth in Righteousness.

THUS shall Heathens, and they alone, be judged according to the Light within them, because they had no other Duty incumbent upon them, than to follow that Light; which, while some frantick People now a-days among us, cry up as the only Rule for Practice, and Guide to Happiness, they do what in themselves lies, to reduce themselves back to the State and Condition of Heathens, and for such they may be reckon'd; for they can scarce, without an Abuse, be called Christians.

AND if Heathens shall at last be thus judged according to the Law of Nature, then may we here learn,

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I. **WHAT** to judge concerning their Salvation. It is not Want of ~~Charity~~ but the Evidence of Truth, which makes us believe, That not one of them can, in an ordinary Manner, be saved. I say, *in an ordinary Manner*, because, whether GOD hath not, or may not, in an extraordinary way, reveal CHRIST to some particular Persons among them, is not for us to determine. I would, it were more probable, than it seems to be. But, if GOD proceeds with none of them in this World, in any other than an ordinary way, certain it is, though sad, that when He comes to judge them, they must be all cast and condemned. *Act. iv. 12; There is Salvation in no other, but in CHRIST; for, there is no other Name under Heaven, given among Men, whereby we must be saved.* And, therefore, if CHRIST hath not been made known to them by a Miracle, (which is too unlikely) Judgment must sadly pass against them. And what a sad thing is it, to consider, That incomparably the greatest Part of the World, many of them endow'd with Gifts to be admired, many of them adorned with Vertues scarce to be imitated, Grave, and Wise, and Learned, and Temperate, and Publick-Spirited Heathens, must, perhaps, all perish, not having

ving the Gospel, which alone can discover to them the Way of Life and Salvation. Oh! the Justice and Severity of God! How unsearchable are His Counsels, and His Ways past finding out!

Now, it appears clearly, that if God will judge them according to their own Light, they will be found guilty, from this Reason, because the Will of Man is more corrupted by the Fall, than his Understanding and Conscience is; so that those Things, which we have Light enough to discover to be our Duty, we have not Will enough to perform. There is no meer Man in the World, nor ever was, who fully lived up to his Convictions. And, therefore, though Heathens shall be tryed by nothing else but the Light of Reason, and the Law of Nature, yet this is enough to condemn them, for not living answerably to the Dictates thereof. So the Apostle, *Rom. i. 20, 21. They are without Excuse, because when they knew God, they glorify'd Him not as God. And ver. 32. Knowing the Judgment of God, That they who commit such Things are worthy of Death, not only do the same, but have Pleasure in them that do them.*

2. THIS may inform us what to judge, as concerning their Salvation, so concerning their Condemnation. If they shall

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not be judged for Unbelief, for *neglecting* so great Salvation as CHRIST hath purchased, and the Gospel tendered, *then* certainly, their Condemnation will be much more tolerable, than the Condemnation of unbelieving Christians. What saith our Saviour? *Joh. xv. 22. If I had not come and spoken to them, they had not had Sin.* All the Sins committed against the Holiness of the Law, are as none in comparison with the great Sin of fighting the Mercy of the Gospel. And, therefore, we find it, that Sodom and Gomorrah, for whose monstrous Wickedness, God rained a Hell out of Heaven itself, are yet said to be more tolerably punish'd, than Bethsaida, and Chorazin, and Capernaum, *shall be, at the Day of Judgment, Matth. xi. 22.* Why! what is their Sin, but only that CHRIST preach'd unto them, and wrought Miracles among them, and yet they repented, they believ'd not? This comes to judge, expose them to a far more intolerable Condemnation, than the vile and horrid Lusts of a heathenish Sodom. *Thou, Capernaum, (saith our Saviour) which art exalted unto Heaven, shall be brought down to Hell.* Lifted up to Heaven in Privileges, and thrown down to Hell in Punishments. Believe it, whosoever goes down to Hell with the Load of Church-Privileges,

leges, and Church-Ordinances upon him, will never leave sinking and sinking, till he comes to the very Bottom. And, assure yourselves, whosoever lies uppermost, yet the Bottom of Hell shall be pav'd with Christians.

THAT is the first Particular, Heathens shall be judg'd at the last Day by the unwritten Law; the Law and Light of Nature remaining in their Consciences. And, therefore, their Condemnation is in an ordinary way more inevitable; but shall also be more tolerable, than the Condemnation of others.

2. THERE is a written Law, whereby all that live within the Sound and Notice of it, must be judg'd: And that is twofold; Either the Law of Works, or the Law of Faith. Or, if you will, both these are but one Law of Works; the one as fulfilled by us in our own Persons; the other as fulfilled by us in CHRIST. The Voice of the Law of Works, is, *Do this, and live.* Now, the Truth is, though Believers have been Guilty of numberless Transgressions; yet they may be very well content to be tried by this Law: And that, because tho' they have transgress'd this Law, yet it is no Contradiction to affirm, That they have fulfilled it too. In themselves personally

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consider'd, they have transgress'd it ; in CHRIST, mystically consider'd, they have fulfill'd it. And, Oh ! what an unspeakable Comfort will it be, when the Devil shall in that Great Day, when the Devil shall bristle up against us, and accuse us of many thousand Sins, we may, under a Blessed Distinction, give him the Lye ? We are not Transgressors, but Fulfillers of the Law. We have done what is required ; for CHRIST our Saviour hath done it ; and CHRIST and we are One. Now, although, according to this Sense, Believers may stand acquitted in Judgment, even by the Law of Works ; yet the Scripture doth rather choose to express the Transactions of that Great Day, to be according to the Law of Works, or Faith ; that is, according to the Tenor of the Law, or Gospel.

1. THIS is the unspeakable Comfort of all true Believers, That at this Great Day, they shall not be judged by the Law of Works, according to its literal Sense ; but by the Gospel. The Tenor of the Gospel is, *Whosoever believeth, shall be saved.* The Reason of all that CHRIST hath done in the World, why He took upon Him the Form of a Servant, why He underwent the Death of a Malefactor, lies couch'd in this, That Believers might

might obtain eternal Life. This is the Depth of that Mystery, which Angels pry into: This is the Sum of that Ministry, which is committed unto us: This is the Form of that Tryal, which must pass upon you, whether you have received CHRIST by Faith, who hath been revealed and tender'd to you in the Gospel. It will then be but a vain and fruitless Labour, for the Devil to heap up Accusations against us; for though the Law saith, *The Soul that sinneth, it shall die*, yet Faith will then remove the Suit from GOD's common Bar, to His Court of Chancery, if I may so speak; from the Letter of the Law, to the more equitable Construction of it: And here it will be found, you have already satisfied the Law; you in CHRIST have done it, and therefore stand free from its Condemnation.

2. UNBELIEVERS shall, at the Last Day, be judged by both these Laws; both by the Law of Works, and the Law of Faith: And, what will be to their inconceivable Horror, both will condemn them. The Severity of the Law, that casts them; the Mercy of the Gospel, that cannot relieve them. When GOD shall ask them, how they will be tryed; by the Law, or by the Gospel? If they say, by the Law, that tells them, *Cursed is every one that*  
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*continueth not in all things written in it, to do them.* Tell me, Are ye so well persuaded and confident of your own Righteousness and Innocence, that you will stand to this Sentence? Will you venture the everlasting State of your Souls upon this Tryal, that you cannot be proved guilty of any Transgression? And if your own Consciences now accuse you; will they not much more, think you, accuse you then? Will you appeal to the Gospel? That tells you, *He that believeth not, is condemned already,* John iii. 18. And, *He that believeth not, the Wrath of God abideth on him,* John iii. 36. Nay, let me tell you, the Gospel will be so far from relieving you, that it will but add to the Condemnation of the Law. The Law sentenceth Sinners to Hell, for transgressing it: But then, the Gospel lays on more Load, and heats the Furnace sevenfold hotter for those, who have not only violated the Law, but rejected Pardon. He dies deservedly, who being condemned by the Law of the Prince, flights his Mercy too. This is the Case of every Unbeliever. They are all condemned by Law: God tenders them a Pardon: CHRIST offers Himself for their Saviour, His Blood for their Ransom: This Saviour they reject; this Blood they tram-

ple on, and even dare GOD to do His Worst. And, therefore, there is no one Sin in the World carries so much Provocation in it, as this of Unbelief doth. It is an Injury done to the tenderest of GOD's Attributes, His Mercy: It is an Affront upon His dearest Son, the Lord JESUS CHRIST; and, therefore, shall be revenged with a most aggravated Condemnation. Oh! then, what Fears and Terrors will encompass them round, who, when the Law hath condemned them for Transgression, shall find themselves much more condemned for Unbelief! The Blood of CHRIST is not shed in vain; not a Drop of it is spilt upon the Ground, as Water that cannot be gather'd up again. It will, certainly, either justify, or condemn; either save, or destroy. And look of what Efficacy it is, to remove Guilt from the Souls of true Believers; of the like Efficacy it is, to bring Guilt upon the Souls of Unbelievers. If, therefore, the Blood of CHRIST, applied by Faith, be of Power to remove the Guilt of all the Sins we have committed; the same Blood, rejected by Unbelief, will bring in a greater and sorer Guilt upon us, than all the Sins we have committed besides. Be persuaded, therefore, never to leave Praying, and Waiting, till the

the G O D of all Grace be pleased to work this precious Grace of Faith in thee, without which, thou canst neither please Him, nor be well-pleasing to Him; that so the Blood of J E S U S C H R I S T may, in that Great Day, be found upon thy Heart, for thy Justification; and not upon thy Head, for thy Condemnation.

VIII. IN the Eighth Place, consider, who shall then appear, to accuse, and witness against us. Men shall have a fairer Tryal before C H R I S T's Tribunal, than C H R I S T Himself had before Man's. The Scripture tells us, *That many false Witnesses were suborn'd, to accuse Him.* And, it seems, their Rage against Him, made them forget that principal Rule of Lying, viz. that it be uniform and congruous: For it is said, *That their Witnesses agreed not together.* But when we come to Judgment, we shall have nothing to except against the undoubted Truth of the Witnesses; yea, and though they are of different Interests, and Natures, yet their Depositions against us shall punctually agree.

I. G O D's Knowledge shall, at that Day, give in clear and positive Evidence against us. And this is such a Witness, as none, can suspect or challenge of Falshood. He is privy to all we do;

*For*

*For all Things are open and naked to His Eyes, Heb. iv. 13. It is as impossible to conceal any thing from His Notice, as it is to do any thing without His Permission. Every Action must receive a Passport from Him; and, therefore, certainly, what cannot escape His Providence, cannot escape His Knowledge. He is Company to us in Solitariness; He is Day about us at Midnight; He sees our Souls, clearer than we can see one anothers Faces; and He hears the Voice of our Thoughts, more distinctly, than we can hear the Sound of one anothers Words.*

AND where then will ungodly Sinners appear, when Omniscience itself shall be deposed against them? When an all-knowing GOD shall rise up to accuse them? Now, indeed, GOD forbears them so long, till their Impunity votes against His Knowledge, and persuades them, that He sees them not, nor takes any Notice of what they do. This is usually all the Thanks they return His Patience, that because He winks at them, therefore they conclude Him blind. But what saith GOD concerning these Men? *Psal. l. 21. These Things thou hast done, and I kept Silence; thou thoughtest that I was altogether such a one as thyself; Here Man*  
X *passeth.*

passeth Judgment on GOD: But when GOD passeth Judgment on Man, he saith, *But I will reprove thee, and set them in Order before thine Eyes.* And this GOD doth to some, in the Judgment-Day of Conviction; but to all, in the Judgment-Day of Condemnation. He sets their Sins in Order before their Faces. Now, this Expression denotes unto us Two Things.

1. How clear GOD's Knowledge of our Sins is in itself: That He will set the vast and confused Heap of them in Order, at that Day. He will marshal them in the same Rank and Order, in which they were committed. The Time, the Place, the Persons concern'd, the Occasions, the Temptations, the Aggravations, and all the Circumstances of our Sins, lie all a-row in His Knowledge; and every Sin shall then be as distinctly and particularly discovered by Him, as ever it was committed by us.

2. It denotes, how convictive this Knowledge will be unto Sinners. He will set their Sins before their Face: That is, He will so particularly represent unto them whatsoever they have done, and in what manner, that they shall, as it were, plainly see every Sin before their Eyes, and be forced to acknowledge them for their own Sins.

Now,

Now, this Knowledge of G O D, which shall give in Evidence at the Great Tribunal, carries in it Two Things that may justly make it very terrible unto Sinners.

1. IN that it is the Knowledge of the Judge. What can be more dreadful to the Prisoner at the Bar, than for the Judge Himself to accuse him? He may cavil against the Testimonies of other Witnesses; but what Plea can he have, when the Judge shall pronounce him Guilty, upon his own Knowledge? This is the very Case of Sinners. Many Witnesses shall be produced against them at the last Day, who shall bring in great Accusations, and strong Evidences. But none of these shall so daunt and damp them, as when G O D the Judge shall, from His Throne, attest, that, upon his own Knowledge, all is Truth. They can expect nothing, but the Sentence of the Judge to pronounce them Damned, who have thus the Knowledge of the Judge to pronounce them Guilty.

2. It is the Knowledge and Testimony of Him, who is Truth itself; and, therefore, cannot be contradicted, or denied. And what can save them, if Truth itself shall testify against them? Unless that G O D, who is true in giving Wit-  
ness,



nels, should be unjust in giving Sentence, which is impossible : It is impossible likewise, that those whom his Knowledge doth accuse, his Justice should acquit. Think then, O Sinner ! what will become of thee, when thy Sins shall be testified to thy Face, not by any false or forged Witness, but by the Truth of G O D, for whom it is impossible either to lye, or err ? When His Truth shall aver unto His Justice, that thou art Guilty, and both Truth and Justice consent together to thy Condemnation ? In 2 *Kings* v. 25. Gehazi returns from cheating of *Naa-man*, and stands very demurely before his Master : *Whence comest thou, Gehazi ? Thy Servant went no whither. No ?* saith the Prophet ; *Did not my Heart go with thee ?* So, when Men shall stand before the Great G O D, He will call to them by Name ; *Sinner, What didst thou such a Day, and Hour, of thy Life ?* It will be then in vain, to make any lame Excuses ; in vain to say, thy Servant did nothing. No ? Was not mine Eye upon thee ? Was not my Heart with thee, to observe thy Actions ? Didst thou not, at such a time, wrong thy Brother, by base Fraud and Injustice ? at such a time, abuse thyself, by Riot and Intemperance ? at such a time, blaspheme Me, by hellish Oaths and

and Curses? Men may, perhaps, think me somewhat coarse and blunt with them, to tell them of such Sins as these are: But, I beseech them to consider, how they will answer G O D, when He shall reckon up against them these, and other like Sins, and accuse them of them upon His own Knowledge. Here Men stand upon their own Reputation. Tell a Sot, though he reels again, that he is drunk; or a Thief, that he steals; or a Lye, that he lyes; and straight, in a Rage, they will bid you prove it. But, when G O D shall, at the Last Day, accuse them of these Sins, it will be found Proof sufficient, That He, who is Truth itself, shall depose it against them. That's, therefore, the First Witness, G O D's Knowledge.

2. Mens Consciences also shall, in that Day, bring in Accusations against them. And, indeed, Conscience is not one Witness, but a thousand: A whole Cloud of Witnesses; and such Witnesses, as will speak Truth too. Now, possibly, Mens Consciences may be seared so, as not to speak at all; or bribed so, as to speak nothing but Flatteries, with *Ahab's* Prophets, *Go on, and prosper*. But yet, those Sins which they seem to take no Notice of, when committed, those they will fearfully exaggerate, when accounted for.

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Though, here, Conscience seems to be like the unjust Steward, and sets down Fifty for a Hundred, and small Sins for great; yet, at that Day, it will mend its Accounts, and give them up faithfully and impartially. Some Sinners are, even in this Life, self-condemned. Conscience hath sat upon them, and doomed them already: But all shall be so in the next. The Process of God's Justice shall be so clear, that Men shall bring in Evidence against themselves; and God shall need no other Course to condemn them, but out of their own Mouths. When God shall read over the Catalogue of every Man's Sins against him, they shall all be found subscribed and attested by every Man's Conscience. And this, certainly, will be accepted as a competent Witness, as having been always with the Sinner, a Register in his own Breast, and noted down every Action of his Life. Indeed, some Men live as if they had no Conscience at all. They do that almost every Day, which might set all the Furies of Hell about them; and yet, they feel no Terrors, no Stings, nor Scorpions. Well! their Conscience is not dead, but sleepeth: It is in a deep Sleep; but the Sound of the last Trumpet will certainly awaken it. And, Oh! how dreadful will it be,

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be, when they shall first of all hear an unknown Voice, that they never heard before, accuse them aloud, and from within them, out of their own Bowels, call for Wrath and Condemnation upon them! How sad will it be, for Conscience to give its first Shriek and Outcry at the great Bar; and never to accuse them, before it comes there for-ever to condemn them! It is not so much to be heeded, what a partial Conscience saith now unto you; as what it will say at this great Day. Now, it may be like a Bell while raising; it speaks only on one Side, and sounds nothing but Peace, Peace. But then, this peaceable Conscience will grow suddenly enraged; and the first ill Word you may hear, will be the Calling for Wrath and Vengeance upon you. That's the second Witness, that shall be brought in against Men at the Day of Judgment; their own Consciences.

3. As God and Conscience, so the Devil also will come in, to witness against Sinners, and condemn them. There are in Witnesses, many times, two Qualities. The one is a Spleen, and Grudge against the Offender; and this makes them willing. The other is a personal Knowledge of the Offence; and this makes them able

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to give in Witness against him. Now, in both these the Devil abounds: He hath a most rancour'd Malice against all Mankind, and industriously seeks how he may, by any Means, compass their Destruction. And he hath a personal Knowledge of their Sins too; and therefore will, doubtless, come in to accuse them. You see how ready he was to calumniate *Job*, tho' he must impudently contradict *GOD* to do it. How much more ready will he be, to accuse prophane Sinners, when his Testimony against them shall agree with *GOD*'s too? Tho' now he shews them a fair and flattering Face when he tempts, yet then he will appear in all his Hideousness and Horrour, when he shall drag them to the great Bar, and there accuse them; Lord, here's a Wretch guilty of such and such Crimes that deserve my Damnation. How knowest thou, Satan? How know I? Why, he did it upon my Persuasions, I tempted him to it: I presented Objects, I suted him with Opportunities, I excited his inward Lusts to embrace them; it was at such a Time, in such a Place, with such and such Circumstances. Believe it, this is the only Time wherein the Devil will tell them the Truth. Now he hides all, under false and glozing Appearances; he shews

shews the Sinner nothing but the Pleasure, or the Profit, or the Credit of the Sin he tempts him to : But then he will throw off this Mask, and appear to him, as he is, plain Devil. Men are often afraid, lest they should meet the Devil in some terrible Shape ; lest he should make himself visible unto them. But little do they think, that he is always with them, and at their Right-Hand ; He goes along with them where-ever they go ; observes whatever they do ; gathers Matter for Temptation out of every thing they converse with. And all this Pains he takes, only that he might satisfy his Malice in accusing them, and bringing Witnesses against them at the last Day ; and therefore, certainly, he will then urge it home with the greatest Spight and Aggravation that can be. That's a third Witness, that shall appear at the last Day.

4. OTHER Men also shall then bring in Witnesses against them, And what a World will there appear !

1. ALL those with whom they have sinned ; their Brethren in Iniquity. These shall then, with direful Exclamations, accuse one another of all the Wickednesses they have done in Partnership together. Did the Drunkard, or the riotous Person, believe, that those whom he now calls

his

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his good Companions, shall hereafter be his bitter Accusers; that in this great Day of Judgment they shall, with mutual Curses and Execrations, call for Wrath and Vengeance one upon another; certainly, this would damp their Mirth, break their wicked Crew, and strike their excessive Cups out of their trembling Hands. Here Sinners shall accuse one another; the one for enticing, the other for consenting. They shall witness each other's Guilt; and, with a hellish Malice, rejoice in one another's Damnation. Go now, with such a Thought upon thee, and hug thy sinful Companion, if thou canst.

2. ALL those, against whom they have sinned, shall, at this Day, appear to witness against them; whether it be against their Spiritual, or their Corporal State. Thou, who by thy evil Example hast encourag'd others to sin, shalt, at this Day, have them all come in to witness against thee, and exclaim, with fearful Outcries, LORD! I had not been in this Estate of Wrath and Damnation, had it not been for this Man's Example: Thou that art careless and remiss in instructing, in exhorting, in reproving those who belong to thy Charge, shalt have them all come in against thee: LORD! we had not

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not perish'd, had this Man been careful to perform his Duty to us; and therefore, our Blood lie heavy upon his Soul for ever! And then, for Temporal Injuries; many are here wronged, who cannot right themselves against their powerful Oppressors: But, at this Day, the Meanest shall have Audience, and Right done them against the Greatest; and the Oppressors themselves shall be oppress'd, and sunk down to Hell, by the Accusations and Witness of those whom they have here wronged.

3. THOSE who have reprov'd and exhorted Sinners in vain, shall, at this Day, witness against them, and accuse them. Every Word of Instruction, or Admonition, that hath been given you, shall then be witnessed to your Faces, and your Sin and Condemnation aggravated by your slighting them.

THESE four Sorts of Witnesses shall then appear against you, to accuse you: GOD, and your own Consciences; the Devil, and other Men. Their Witness will be found true, and agreeing together: These will prove you Guilty; and what will you be able to plead, why Sentence should not proceed against you? Truly, there is but one Way, how, tho' you are accused by so many Witnesses,  
you



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you may yet escape Condemnation; and that is, first of all, to accuse yourselves in an humble and penitent Acknowledgment unto God: Say, as much against yourselves now, as the Devil, or your own Consciences, can be able to say against you, at the last Day. This will invalidate their Accusations; when all that they can bring against you, you have confessed unto God long before: And you have that Promise too for your Assurance, *he that judgeth himself, shall not be judged*, 1 Cor. xi. 31. And let he that with true godly Sorrow accuseth himself for his Sins, tho' he shall be accused also at the great Bar; yet, all those Accusations shall not condemn him.

THESE will be the Witnesses, that will, at the last Day, come in against us.

IN the next place, let us consider what Pleas and Defences Men will then make for themselves; and the Invalidity of them. Indeed, in strict Propriety of Speech, I think there shall be no such thing, as Fending, or Proving, as we use to phrase it. It will be with Sinners, as it was with him who was found at the Wedding-Supper without the Wedding-Garment; they shall be all stricken speechless; and, like guilty Malefactors, hang

hang down their Heads under that heavy Doom that shall then pass upon them, without once daring to lift them up, in alledging any thing in their own Defence, or Excuse. Reprove Men now, and their constant Custom is, either to deny, or extenuate, their Faults. This Lessening of Sin is of as great Antiquity, as Committing it. No sooner did *Adam* sin, but he seeks out for Fig-Leaves, to cover his spiritual, as well as his corporal, Nakedness, and lays the Blame upon his Wife; and she again upon the Serpent. So it is still in this World. No Man will father his own Guilt. The vilest Sinners stand peremptorily upon their own Justification; and as Dogs, so they, with their own Tongues, strive to lick off that Dirt which sticks upon them. But, in this great Day, every Man's Mouth shall be stopt, and gagg'd. And there be Two Things, which will then silence all the Wicked of the World, that they shall have nothing to produce on their own behalves; and they are, Conscience of Guilt, and Despair of Mercy. The former will shew them, how untrue; the latter, how fruitless, all the Excuses they can then make, will prove. Should Sinners once open their Mouths in their own Defence, their very Con-

sciences

sciences would rise up in their Throats, and choak them. And, therefore, we have it, *Rom. iii. 19. That every Mouth may be stopped, and all the World may be guilty before God.* Or, should Conscience give way, yet Despair never makes Apologies: And the Certainty of their Condemnation, which the most of them shall then know, by having before felt it; and the rest, as self-condemned Men use to do, by prejudging it; this despairing Certainty, I say, will rather move them to curse and blaspheme their Judge, than to plead for, or excuse themselves. Thus, if we speak properly, Guilt and Despair will tongue-tie every ungodly Sinner at the great Tribunal.

AND yet, the Scripture, where it gives us the most exact and particular Description of this Day of Judgment, brings in wicked Men defending themselves from the Accusations laid in against them. So *Matth. xxv.* where they are accused for not relieving CHRIST, when *hungry, and thirsty, and naked, and imprisoned.* Now, to this Charge, they return a very pert and quick Answer, *ver. 44. When saw we thee an hungred, or a thirsty, or naked, or a stranger, or sick, or in prison? &c.* See *Matth. vii. 22. Many will say unto me in that Day, LORD, LORD, have we not pro-*

*propheſyed in thy Name, and in thy Name caſt out Devils, and in thy Name done many wonderful Works?* It ſeems, therefore, that there ſhall, really, many Pleas be made by wicked Men, to keep the Sentence of the Judgment from paſſing upon them.

BUT the Answer is eaſy. For theſe Places are not to be underſtood literally, as if, indeed, they ſhould put CHRIST upon proving His Accuſations, or ſhould bring in any Allegations for themſelves. No, Conſcience and Deſpair will (as I ſaid) ſtrike them all dumb. But the Scripture thus expreſſeth it, for theſe Three Reaſons.

I. THAT hereby it might parallel and accommodate the Judgment of the Great Day, to humane Courts of Judicature here below. Humane Judges are bound to hear what both Parties can ſay, as well the Defendant, as the Plaintiff; otherwiſe, they muſt needs be unjuſt, in giving Sentence without due Information, although, perhaps, they may decree what is juſt. But at this Bar, there needs no Canvaſſing the Queſtion to inform the Judge. But yet, becauſe this is the uſual Courſe in Courts of Juſtice here below; therefore, the Scripture, ſpeaking of the great and laſt Judgment, in Conformity

to these, mentions also the Pleas ~~that~~ wicked Men shall make for themselves; Though, in Strictness of Speech, every Mouth shall be then stopt, and every Tongue cramp't, but what shall be employ'd in judging and condemning themselves.

2. WICKED Mens Pleas are mention'd in Scripture, that thereby might be set forth the exact Equity and Clearness of that great Tryal. When we say, that Men shall plead for themselves; the Meaning only is, that GOD will be so just, that in passing Sentence upon them, He will consider, as well what may make for them, as what may make against them. Their Sentence shall be weigh'd out to them, as well according to the alleviating, as the aggravating Circumstances of their Sins. And it shall be as just and righteous, as if they had been permitted to plead all that possibly they could, on their own behalf. Thus, there are divers things spoken of this Judgment, not as if they were really and properly to be transacted; but only to set forth the Equity of GOD's Proceedings therein. *Rev. xx. 12.* we have Mention made, of the Opening of the Books, out of which Men shall be judged. Now, it were very gross, hence to imagine, that there shall be any material Books,

Books, out of which either GOD, or His Officers, should read the Indictment against Sinners. But these Books here spoken of, are GOD's Remembrance, and Mens own Consciences, which shall then as punctually represent their Works unto them, as if every Circumstance had been carefully written down in a Book. So you have heard, how many Witnesses shall come in against Sinners, and accuse them. Neither is this to be understood literally, as if, indeed, all these should make a real Appearance. Only it denotes, that the Tryal of Sinners shall be as just and legal, as if so many Witnesses were sworn and examined against them. So here, when we say, that wicked Men shall bring in Excuses for themselves at the Day of Judgment ; or, when the Scripture brings them in, pleading, *LORD, when saw we Thee an hungred, or thirsty, or naked? LORD, LORD, we have prophesied in Thy Name, &c.* This doth not necessitate us to believe, that it shall be properly and literally thus fulfilled ; but only intimates, that the Judgment shall be as fairly and equally managed, as if every Man were permitted to speak whatsoever he could produce for himself.

13. THE Scripture mentions their Pleas, that hereby it might prescribe against, and cut off Mens vain and presumptuous Hopes. And so it speaks rather by way of Supposition, than Affirmation. Almost every Man hopes, he shall be able to plead That at the last Day, that may be available to procure him Mercy. Now, suppose Men were allowed to speak for themselves, and to produce in Judgment, what they now trust will stand them in stead; Alas! how much in vain would all be, that they can alledge? Those who have enjoyed Church-Privileges, and have eaten and drank in CHRIST'S Presence; Those who have received spiritual Gifts, and have prophesied and wrought Miracles in His Name; These rely upon this, and think this is enough to save them in that Great Day. But suppose they should plead all this, yet will the Judge say, *Depart from me, ye Workers of Iniquity.* So that the Mentioning of wicked Mens Pleas, and Excuses, doth but shew, that what they trust to, and hope will bear them out in the Day of Judgment, will then be of no Avail; but, notwithstanding all, Sentence must pass upon them as *Workers of Iniquity.* And in this Sense I shall now speak of it, and shew you, That what Pleas and Excuses wicked

wicked Men do now relieve themselves with, will then be found vain, and of no effect.

I. THEN, Many think that their Ignorance will be a good Excuse for them at the Day of Judgment. What is more common in the Mouths of brutish and sottish People? Why, God will not require more than He hath given. It is not expected from them to do as others, who are more learned and knowing: And though they have not such good Words, yet they have as good Hearts as the best; and, they hope, their good Meaning will bring them to Heaven as soon as others, whose Heads are better stuff'd, and whose Tongues are better ript, than theirs. And so they think, that there is no safer, nor easier, nor shorter way to get to Heaven, than in the Dark, hoodwink'd, and blindfold.

It is true, it is not necessary for every private Christian to busy and beat his Head about the nice and curious Questions of Religion; which have always been disputed, and will never be decided, till our partial Knowledge give place to perfect. We have sufficiently seen, what wild Delusions, and damnable Errors, Men of weak Intellectuals have run into, while they have employed them-



selves about the Disputes, rather than the Practice of Christianity. When Men of shallow Parts will boldly adventure to fathom deep Controversies, they plunge themselves into an Abyſs of Miſtakes and Errors, and are in the ready way to drown themselves in Perdition. And yet withal, it were to be wiſh'd, that Chriſtians did not look upon all that is diſputed againſt by Men of perverſe Minds, as uncertain to be known, and unneceſſary to be practiſed. Some things in Chriſtian Religion are Fundamental and Vital; the Ignorance of which excludes from all Poſſibility of Salvation. And ſuch are the Doctrines of Repentance from dead Works; of Faith in our Lord JESUS; of the common and daily Duties of a godly Life. He that knows not, that Sin is to be repented of, that CHRIST is to be believed in, that the Duties of Holineſs and Obedience are to be conſtantly performed, and good Works to be maintained, cannot poſſibly be in any Capacity of Salvation. The Knowledge of theſe things is neceſſary, not only *Neceſſitate Præcepti*, by the Neceſſity of GOD's Command, which requires them; for ſo is every thing in Scripture neceſſary, either to be known, or done: But *Neceſſitate Medii*, they are neceſſary, as  
Means

Means to the obtaining an End; and without which, it cannot possibly be obtained. No Man can be saved, unless he repent, and believe; and no Man can repent, and believe, if he be utterly ignorant, what Repentance, and Faith, and GOD, and CHRIST, are. Such Ignorance, in whomsoever it is, is damnable. So *Psal. lxxix. 6. Pour out thy Wrath upon the Heathen, that know thee not, &c.* And the Prophet *Isaiah* makes such Ignorance to be so far from an Excuse, that it is the very Reason why GOD will not spare, nor pity them, *Isa. xxvii. 11. It is a People that hath no Understanding; therefore, he that made them, will not spare them; and he that formed them, will shew them no Mercy.* And yet, how many are there, that know not what Repentance, or Faith, or GOD, or the Gospel, means? that know not CHRIST's Person, nor His Offices? His Merits, nor their own Misery? what He hath purchased for them, nor what He requires from them? and yet, if they know that there is a Heaven, hope to go to it too? Believe it, such are in no more Capacity of Salvation, than the very *Heathens* are; nay, in a far worse Condition, inasmuch as the *Heathens* never could, but They might attain to the Saving-Knowledge of a Sa-

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viour,

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viour, were it not for their own wretched and wilful Sloth. Ignorance of Fundamental Truths, and Vital Duties, will be so far from an Excuse, that it will be brought in as one killing Part of their Indictment; and, certainly, most forlorn and desperate must that Man's Case needs be, whose best Excuse is of itself a damning Sin.

OTHER things there are in Christian Religion, that appertain not to the Vitals, but to the vigorous, flourishing, and beautiful State of Holiness, both in the Heart and Life. And such are, a competent Knowledge and Insight into the more abstruse Mysteries, and remote Duties of the Gospel. There are many Truths revealed in Scripture, and some Duties commanded; the Ignorance of which, we dare not but say, may be consistent with true Grace. The Disciples of CHRIST Himself, before His Ascension, knew not many things, which yet were of great Concernment to be known, and of great Influence into Practice. But do not presently conclude, that, certainly, your Ignorance is of this Kind. An Ignorance of such things as are merely mysterious, and of no absolute Necessity, either to be known, or done, in order to Salvation: And, therefore, though

though you fail in many things, yet that this will serve for your Excuse at the Last Day. For this Ignorance is twofold ; either

INVINCIBLE ; and that is, indeed, an Excuse for Sin : Or else, Wilful, and Affected ; and that is so far from being an Excuse, that it is a dreadful Aggravation of it.

AN invincible Ignorance is such, as is conjoined with an Impossibility, in an ordinary manner, of right Information ; and it ariseth only from Two things :

1. ABSOLUTE Want of necessary Instruction. Or,

2. WANT of natural Capacity to receive it. If you are deficient in either of these, then, indeed, Ignorance might pass for a tolerable Excuse for many Faults, at the Day of Judgment. And, indeed, it doth not only excuse a *Tanto*, as is commonly held, but a *Toto* : For where there can be no sufficient Declaration of the Law, it is all one as if there were no Law ; and where there is no Law, there is no Transgression. And, therefore, as I said above, no Sins shall be charged upon *Heathens*, but such as the Law of Nature and right Reason doth condemn. But, certainly, your Ignorance cannot be

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Invincible, nor pleaded by you as an Excuse. For,

1. HAVE you not the Means of Knowledge plentifully dispens'd amongst you? When you have frequent Instructions, Scriptures unfolded, Truths inculcated, Duties press'd and urged, it must be meer Industry that can keep you ignorant. If you see not the Light, it is because you love Darknes; if you know not the things of GOD, it is because you say unto Him, *Depart from us, we desire not the Knowledge of thy Ways.*

2. ARE you destitute of natural Capacities of Wit and Understanding, to apprehend the Truths of GOD, and the Mysteries of Salvation, when they are delivered to you? Thou that art as knowing for the World as others; What is the Reason thou art not as knowing for Heaven? Dost thou not enjoy the same Means, the same Instructions, Advice, and Admonitions? And why, then, so ignorant in spiritual Concernments, and yet so politickly wise in worldly Affairs? Why? but because Men wilfully close up their Eyes, and stop their Ears; lest they should see with their Eyes, and hear with their Ears, and understand with their Hearts, and so spoil a good Excuse against the Day of Judgment. But, alas! this

Excuse

Excuse will not hold good at that Day. If Men will not see when the Light shines round about them; if they will not know, but refuse Instruction, when the Means of Knowledge is dispensed to them; this Blindness and Ignorance is so far from lessening, that it will exceedingly heighten, and greaten, both their Sin and their Condemnation. Drunkenness is no Excuse of a Fault, but an Aggravation; because, tho' the Drunkard knows not what he doth, yet he wilfully deprives himself of the Use of his own Reason. And so a Sin, that is committed through wilful and affected Ignorance, is made Two thereby: And certainly, if that Servant was to be beaten with many Stripes, who knew his Master's Will, but did it not; with many more shall he be beaten, who knew not his Master's Will, but might have known it. And therefore, think not to plead Ignorance for your Excuse. Believe it, pleaded it shall be, but not by you; but by the Devil, and your own Consciences against you. That's the first vain Excuse.

2. MANY rely upon their civil and reproachless Lives: They neither debauch themselves, nor wrong others; and if they were called before Man's Judgment-Seat, nothing could be charged upon them;

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them; and therefore, certainly, they hope to escape at God's Tribunal, which is not so severe and unmerciful as Man's is. But let them know, that this Negative Righteousness will nothing avail them, as long as it is baffled by their Unbelief. For there is an immutable Law, that fixeth an eternal Doom upon every Man: *He that believeth, shall be saved; but he that believeth not, shall be damned.* Mark xvi. 16.

3. MANY rely upon a Comparative Righteousness: They glory with the bragging Pharisee, that they are not Extortioners, Unjust, Adulterers, as other Men; and therefore, they hope, That as they have not lived the same Lives, so they shall not partake of the same Condemnation. But alas! God will not judge thee, by comparing thee with other Men, but with His Law. Thou fallest far short of the Holiness and Perfection of that, even in those very Actions, wherein thou dost far transcend other Men. It may be, there is no Comparison between thee and others; but then there is no Comparison between thee and the Law. Thy very Excellencies may, at this Day, be judged Deficiencies; and thyself, a Surpasser of others, wilt be then judged as a Transgressor against God.

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**GOD.** And yet, if a Comparative Happiness will content thee, this, possibly, thou mayst have for thy Comparative Holiness: Yea, but this is no Relief, no Comfort; for this Comparative Happiness thou mayst have in Hell itself. Those who have been holy, in comparison with the Wickedness of the lewd and debauch'd World, shall also be hereafter happy, in comparison with the Intolerableness of their Torments; and yet thou mayst be a miserable damned Wretch, for all this.

4. **OTHERS** rely upon their own Righteousness; and the Merit of their own good Works: They doubt not, but, if **GOD** would set their Good against their Bad, they shall stand upright in Judgment; and think, that take one time with another, **GOD** hath been no Loser by them: If at one time they have provoked Him, at another they have appeased Him: If they have wronged Him by Sins, they have again recompensed Him by Duties. Foolish Creatures! who think to discharge Debts by Duties, and satisfy **GOD**'s Justice with that which they owe to his Sovereignty. This is but the Robbing one of **GOD**'s Attributes, to pay another. Hadst thou never offended Justice, yet all the Good thou canst perform,



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form, is due to GOD's Sovereignty, as He is thy Creator and highest Lord. Justice requires not Obedience, but Punishment; nor will it be satisfied with any kind of Punishment, but what is like itself, infinite. And therefore, tho' you should deal out all your Estates in Alms; tho' you should drop Tears Night and Day; and when they are spent, drop your Eye-Balls after; tho' you could make Rivers by weeping, and raise Storms by sighing, and pray till your Tongues cleave to the Roof of your Mouths; tho' you should fast yourselves to Ghosts, and macerate your Bodies with the most rigid and sharp Penances that ever blind Devotionists practised; and after all, give them to be burnt; yet all this could not be put into the Balance against the least of your Sins: For, whatsoever you can either do, or suffer, is due, or not due; is required by GOD, or not required. If it be due, it cannot be satisfactory; the Payment of one Debt cannot cross out another. If it be not due, it cannot be acceptable, It is but Will-Worship; false and adulterate Coin, (and much of this Sort is among the Papists) that bears not the Stamp of Divine Authorization upon it; and therefore will not be received, nor pass for Payment: Not that  
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I would drive you from performing Duties, G O D forbid! but from trusting in them. Let me ask you, to what Purpose is it, that you keep up something of Religion; to what Purpose, that you frequent Publick Ordinances; that you force your Ears to hear that Word, which yet prophesyeth no good concerning you; and task your Lips to say over those Prayers, in which yet you find no Relish? Is it not the secret Thought of many Mens Hearts, that hereby they shall buy off Guilt, and escape Condemnation? If this be your Hope, let me tell you, it is no better than a Spider's Web; and when the Beesom of Destruction comes, it will sweep down such Cobweb Hopes as these are, and such as settle in them, into Perdition. For those very Duties and Works, which many trust unto to save them, may at this Day, for the slight and hypocritical Performance of them, be reckoned up against them as so many Sins; so far from being Expiations, that they may rather be their Faults. There will be no setting the Good against the Bad; for the Manner of performing that which is Good, turns it into Filth and Abomination in the Sight of G O D; and all they do, is either Sin in itself, or sinful. And therefore, to plead your own Righteousness,

Righteousness, and your own good Works, is but to plead that, the Defects and Hypocrisy of which will be brought in against you, to condemn you.

5. MANY most presumptuously rely upon the merciful and gracious Disposition of GOD, and bottom their Hopes of Safety, in that great Day, only upon this Presumption. In spite of Scripture, and Threatnings, and Judgments, they will not believe, but that the World is only scared out of its Wits, by representing GOD more terrible and severe than indeed He is. What! tho' the Law hath threatned Death to Transgressors, and the Gospel to Unbelievers; and they are both? Yet they will think, that GOD hath still reserved in His Hands, a Power to relax this rigorous Sentence, and to dispense with, and pardon whom He pleaseth; and they hope they shall be of that Number. Strange Sinners these! that are resolved upon it, that GOD shall shew them Mercy, tho' He Himself hath protested the contrary; and will not be beaten from it, but that their Souls are dearer to GOD, than His own Truth is. And therefore, as it were on purpose to blast such foolish Hopes, where divine Mercy is displayed in the greatest Glory that ever it was, GOD brings in the Severity

verity of His Justice to equal it. So, *Exod. xxxiv. 6, 7. The Lord God, merciful and gracious, long-suffering, and abundant in Goodness and Truth, keeping Mercy for thousands, forgiving Iniquity, Transgression, and Sin.* Now after all this Triumph of Mercy, to dash the Hopes of wicked Men, it is added, *a God that will by no means acquit the Guilty.* Carnal Reason might possibly think it a Contradiction, that God should proclaim that he will pardon Sin; and yet, by no means, acquit the Guilty: For what else is Pardon, but an Acquittance of those that are guilty. But here is no Contradiction. The Guilty, whom God will pardon, are the penitent and believing Sinners, here upon Earth. The Guilty, whom He will by no means pardon, are, the finally Impenitent; those who shall be found under Guilt at the Day of Judgment. Though there shall stand Millions of wretched Creatures, wringing their Hands, tearing their Hair, rending Heaven and Earth with their Outcries; enough, even, to move those very Rocks to Compassion, which they shall then call upon to hide and cover them; Yet this God, who is all Bowels and Love, and whom wicked Men do preposterously fancy so merciful; yet this merciful

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merciful GOD will only mock their Fears, flout their Tears, and laugh at their Crys, and send them all to Hell with Scorn. That CHRIST, who so far gratified the Petition of the very Devils, as to send them into the Herd of Swine, rather than back to Hell, their Place of Torments; tho' all the wicked World shall fall down at His Feet, and beg Him, by His Death, His Blood and Passion, by all that He hath either done or suffered, to shew them Mercy, (powerful Arguments, if now used, to prevail) yet these powerful Arguments shall not then incline Him, either to pardon them, or, in the least, to mitigate their Doom. No, this is the acceptable Time; this is the Day of Salvation. As soon as this Life is expired, the Time of Believing and Repenting is expired too; and the Time of Mercy, and Pardon, with it. When CHRIST shall sit as Judge, it will be then too late to cry, Mercy! Mercy! Mercy hath been already tender'd, and proudly rejected. Sinners! why was it not embrac'd while you liv'd upon the Earth; while you were intreated, and beseeched to accept it? It is now in vain to call, or cry, or strive; GOD hath sworn in His Wrath, that not one of them shall enter into His Rest.

6. MANY

6. MANY ignorant Persons think, that they will plead to G O D, That they are His Creatures, and the Workmanship of His own Hands. They will never believe, that the infinitely gracious God will damn what Himself hath made, and destroy the Work that His own Hand hath framed. But,

1. WHAT think you? have not the Devils as good a Plea as this? Are not they G O D's Creatures, and the Work of His Hands, as well as you? Nay, Are they not more costly and exquisite Pieces of the Creation, as being mighty Spirits, than you, who are but vile Dust? If G O D must, therefore, in Justice save you, because you are His Creatures; must He not save them too? Certainly, this Plea gives Sinners but poor Hopes, which only proves, That if they be saved, so must the very Devils.

2. LET the Scripture beat off Mens Hands from grasping this Reed. Doth not G O D expressly say, *Prov. xvi. 14. He made all Things for himself, and the Wicked for the Day of Wrath?* In vain is it to plead, He made me, and therefore will save me; if thou remain wicked, G O D made thee for the *Day of Wrath* and Destruction. So, *Isai. xxvii. 11. He that made them will not have Mercy on them, and*  
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*He that formed them will shew them no Fa-  
vour. Nay,*

3. **WICKED** Men are not so much to be accounted **GOD'S** Workmanship, as the Devil's. **GOD** doth not so much as-  
cribe the Workmanship of the Man unto Himself; as the Workmanship of the New Man. Are you sanctify'd and re-  
newed, then are you, indeed, **GOD'S** Workmanship. *Ephes. ii. 10. We are His Workmanship, created unto Good Works.* But while Men continue in their sinful State, tho' **GOD** made them, yet they are the Devil's Workmanship. He is their Father, and they his Offspring. **GOD'S** Workmanship was made like God; but that Image is defaced, and the perfect Resemblance of the Devil stamp'd upon the Souls of wicked Men. And, there-  
fore, in destroying them, **GOD** doth not so much destroy His own Image, as the Brood of Satan. This, therefore, is no Ground of Hope, nor Plea for Mercy.

7. It will then be in vain to plead Church-Privileges and Ordinances, or Spiritual Gifts and Endowments. **CHRIST** hath told us, That many shall come to Him with open Mouth at the last Day, *Lord, Lord, have we not prophesied in thy Name, and in thy Name cast out De-  
mons, and in thy Name done many mighty Works?*

*Works?* Have we not eaten and drank in Thy Presence, and hast Thou not taught in our Streets? And must we be sentenced to the same Hell with those who never heard Thee preaching, with those whom Thou never heardst praying? A specious Plea; yet, if this be all, He will command them away into everlasting Fire, *Go, ye Cursed.* The Kingdom of Heaven here upon Earth, I mean, the Visible Church, for so the Scripture often calls it, admits of many wicked Men and Hypocrites into Communion with it; they enjoy the same Ordinances, partake of the same Sacraments; but, at this Day, will be made the great Separation, when the Members of the Kingdom of Heaven shall themselves be shut out of the Kingdom of Glory. So saith our Saviour, *Matt. viii. 12. The Children of the Kingdom shall be cast out into outer Darkness.*

8. SOME may think to alledge, for their Excuse, that they wanted Time to prepare for Eternity. Their Employments in the World were such, that they had not Leisure to think of their Soul's Welfare. Providence hath set them in a most cumbersome Calling; and the Cares and Business of this World flow in so fast upon them, that they drink up all



their Thoughts, and sequester all their Time. As the Duke D'Alva being demanded, whether he observed a Comet that had lately appeared? No, said he, I have so much to do on Earth, that I cannot spare time to mind Heaven: So it is with many; they are overwhelmed with worldly Employments, and have no Spare-time to think of Heaven; and therefore hope, that God will not expect so much from them, as from others that are better at leisure. But it were happy for these Men, if, as they pretend, they cannot spare Time to be holy, so they could not spare Time to die, and to be judged. 'Tis true, Men may make their Trades and Callings too unwieldy for them, and thereby become, not Masters, but Drudges to their own Affairs. They have not Time for natural and necessary Refreshments; and what Time, then, think you, for divine and heavenly Duties? What Time for Prayer, or Meditation, when the World is still crowding in upon them? Those, who have little else to do, find it a hard Task to work their Hearts to a ready Performance of these; and how much more they, who have always some Pretence from their Callings, to neglect them? However, it is the greatest Folly in the World, and  
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can be no Excuse at the last Day, to grasp so much of Earth, as to let-go their Hold of Heaven. Men should, therefore, so model and size their worldly Employments, as to make daily room for Religion: And let them know, that if these their Employments be either such, or so numerous, as are not consistent with a godly Life; this is not a Calling, but a Temptation; and as much to be avoided. It will not be an Excuse, but an Aggravation, of Mens Doom at the last Day, that they who have lived forty, or threescore Years in the World, could yet find no Time for Heaven; as if the Laying up a vain and perishing Estate here below, were of more Concern, than the Laying up Treasures in Heaven, and a good Foundation against the Time to come.

THUS we see, how vain and frivolous those many Excuses, that Men may think to make at the Day of Judgment, will then prove. Let me hence only draw one practical Inference, and so conclude. Since, then, no Excuse will prevail, to keep off the dreadful Sentence of Judgment, O then! let no Excuse prevail, to keep us from an holy Life: Let no Excuse keep us from coming to CHRIST, since no Excuse can help us when we

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come

come before CHRIST. When our Saviour invited His Guests, they all made Excuses; one had bought a Farm, and another Oxen; and they could not come, Poor Excuses! but yet any thing is sufficient to reject CHRIST'S Invitations; But tho' Men make Excuses when CHRIST invites them, no Excuses shall serve the Turn when He summons them. The Ministers of the Gospel, when they knock at Mens Hearts, and bid them come to CHRIST, are turn'd off with very slight Answers: But, pray bethink yourselves, what Excuse, what Answer you will make, when an Angel shall come into the Grave to you, and knock at your Coffins, and bid you arise, and come to Judgment? It were well for many, if they could then excuse themselves from appearing; or else, at their Appearing, excuse themselves from their Guilt and Condemnation: But no Excuse will then be taken. I beseech you, consider, That in that Day, and that Day is coming, nothing will avail you but Faith and Obedience: And, as you would plead it then, so be persuaded to practise it now.

X. THE Tenth, and last General to be treated on in handling this Subject, is, the Pronouncing, and Executing of the Sentence, which shall be the last Decision

of our Eternal State : And that is Two-fold ; either of Absolution, or of Condemnation : Either, *Come, ye Blessed* ; or, *Go, ye Cursed*. These two Sentences shall proceed, and the Execution of them be proportioned, according to the Difference of Mens Lives and Works. All shall come forth, saith our Saviour ; *They that have done Good, unto the Resurrection of Life ; and they that have done Evil, unto the Resurrection of Damnation*, Joh. v. 29. And this the Text expresseth to be a Receiving according to what we have done in the Body ; whether it be good, or bad. So, Rev. xx. 12. *The Dead were judged according to their Works*.

Now, for the more distinct Prosecution of this Particular, there are two Terms in the Text, that require a more exact Consideration. The one is, that proportioning Term, [*According*.] The other is, that of [*Receiving* ;] which being here peculiarly spoken of the Day of Judgment, must necessarily imply the Receiving either of a blessed Reward, or of a deserved Punishment.

If we consider the former Term, *According to that he hath done* ; this may admit of a Twofold Distinction.

I. MEN shall be judged according to their Works ; either *quoad speciem operum* ;

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*rum*; or else, *quoad diversum gradum in eadem specie*; Either according to the different Kind of their Works; or else, according to the different Degrees of them in the same Kind.

2. *According to our Works*, may denote, That the Recompence of our Works shall be proportioned either according to their own Merit, or else according to GOD's Covenant and Agreement with us.

AND if we consider the Reward and Punishment which we shall receive according to our Works; this also is either partial, and incomplete; or else perfect, and entire. Out of these Distinctions thus premised, I intend to form my following Discourse.

I. THEREFORE, the last definitive Sentence shall pass upon all according to their Works, that is, either according to the Kinds, or the Degrees of them. Tho' in a natural Respect, there be various and numberless Kinds of Works; yet, in Morality, there are but Two especially, and they are, Good, and Bad. Concerning indifferent Actions, the Text takes no Cognizance, nor shall I at present meddle with them; for, indeed, there shall no such Actions be found at the Day of Judgment; but those that  
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are indifferent in themselves, are determined, and made Good, or Bad, by their Circumstances; and, as such, shall be accounted for at the last Day. Now, in these two great Kinds of Good and Bad, which divide between them whatsoever is done in the World, there are several Degrees and Advances. They are not all like *Jeremy's Figs*; the Good, incomparably good; and the Evil, excessively evil: But some good Actions are better, and some Bad are worse than others. And this Difference proceeds, in godly Men, from the Mixture of Corruption with Grace, whereby they cannot do the Good they would; and, in ungodly Men, from Conscience, or some more external Restraint, whereby they dare not do the Evil they would.

Now, that a different Sentence shall proceed upon Men at the last, according to the different Kinds of their Works; that those who have done Good, shall receive Good; and those who have done Evil, shall accordingly receive Evil; is so clear, that he must be a very Atheist, and destroy the Foundation not only of the Christian, but of all Religion, (for all Religion is built upon this Belief) who shall go about to deny it. I need not quote Scripture, tho' it be in nothing more

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more abounding than in this. The very first Springings of natural Light, and the unpremeditated Resolves of Reason, dictate this to be an unquestioned Truth. For, from whence proceed those pale Fears, and grim Thoughts, those Heart-smittings, and stinging Regrets, that sometimes pierce and rack the Souls even of the most wicked Wretches, but from a sad Apprehension, that the Great God will recompense unto them Evil for Evil? Which Apprehension they are not disputed into by any far-fetch'd Arguments, and long Consequences; but it strongly masters their Understandings, and Consciences, by its own downright and native Evidence. Leaving them, therefore, to the Horror of that Reflexion, let us, in the

II. SECOND Place, consider the proportioning of the last Sentence, according to the several Degrees of Good and Evil that shall be found in Mens Works. Herein something is probable, and something demonstratively certain.

1. It may very piously, and profitably, and with great probability, be believed; that there shall be a Distribution of different Degrees of Glory, according to the different Exercise of Grace and Holiness in this Life. Learned Men are at  
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some variance in this Particular. The most affirm it; and others do not indeed so much deny it, as they do, that there is any thing in Scripture upon which we may fix a firm and sure Persuasion, that it shall be so. And among these, are *Peter Matyr*, and *Spanhemius*, and *Cameron*. Those who are for the Affirmative, alledge, *Matth. v. 19. He that breaks the least Commandment, shall be the least in the Kingdom of God.* To this it is answered by others, That the Kingdom of Heaven here, may be well taken for the Kingdom of Grace in the Church on Earth; and so to be *least* in it, infers no Inferiority in Glory. Or, if it be taken for the Kingdom of Glory, yet, that to be *least* in it, implies here a total Exclusion from it. That Parable, *Matth. xxv.* of the different Rewards, according to the different Improvement of the Talents, is produced to favour a Difference in Degrees of Glory. Those of the contrary Persuasion say, That if Parables be in this Case argumentative, they may well oppose that other Parable, *Matth. xx.* against Degrees of Glory, where each of the Labourers received a like Reward, though for different Labour: Each Man had his Penny, as well he that came in at the Eleventh Hour, as they that had borne the  
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Heat, and Burden of the Day. Again, it is pleaded, from 1 Cor. xv. 41. where the Apostle saith, *That as one Star differeth from another Star in Glory, so also is the Resurrection of the Dead: That, therefore, there are Degrees of Glory.* But to this it is truly replied, *That the Apostle speaks not there concerning the Difference between one glorified Body and another; but of the Difference that is in one and the same Body, between its State of Corruption before, and Incorruption after the Resurrection. As one Star differs from another Star in Glory, so doth the Body differ when it is raised, from what it was, when it was sown. It was sown a corruptible Body, it is raised incorruptible, &c.* Many such Arguments are alledged, and many such Answers are shaped to them. Which of these two is the very Truth, I shall not presume positively to determine. Only to me it seems more according to the plain and obvious Sense of the Scriptures, that there shall be different Degrees of Glory, as a correspondent Reward unto Mens different Works of Grace; not only that our good Works shall receive a good Recompence, but that, according to the exalted Measures of Goodness that is in them, such, likewise, shall be our Exaltation in  
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the heavenly Kingdom; where, possibly, there shall be no Parity, as there is no Confusion. And, possibly, this may be intimated, 1 Cor. iii. 8. where the Apostle tells us, *That every Man shall receive his own Reward, according to his own Labour.*

BUT, howsoever, whether there shall be such a Difference, or not, we may make a twofold good Use of it.

1. If there shall be different Degrees of Glory, how should this excite us to strive after an Eminency in Holiness! Certainly, it is a commendable and a worthy Ambition, to covet the highest Place in Heaven; to desire to sit next to Cherubims, and Seraphims: Nay, if it were possible, to get the same Place in Heaven, which S. John, the beloved Disciple, held here on Earth, to *lean in the very Bosom of CHRIST himself.* If Increase of Grace will proportionably increase Glory, what Christian will be so ill an Husband, as not to put that Grace to Use, that shall at last bring him in so great Interest and Advantage? To be continually in the Exercise of Holiness, it is to be continually adorning our own Crown, and setting new Gems into it: It is but to irradiate our Diadem of Stars, with a Lustre that shall out-

enlighten the Sun in its Brightness; and to make that Glory ponderous and weighty, the least Measures of which are in themselves precious and inestimable.

2. If there shall be no different Degrees of Glory, but all shall be of the same Pitch and Stature; think then, O Christian! what infinite Comfort it will be, that though now thy Graces are weak, thy Fears perplexing, thy Corruptions restless, thy Temptations violent and impetuous; though now thou seeest thyself excelled by many, whom thou admirest, and fain wouldst imitate; yet, at this Day, the same Sentence shall absolve thee, the same Heaven receive thee, the same Glory crown thee, as shall absolve, receive, and crown the holy Patriarchs, Prophets, and Apostles, the most eminent and singular Saints, for ever. So that whether you are persuaded, that there shall be different Degrees of Glory in Heaven, or not; yet it yields Matter of Motive, or of Comfort. But to leave this.

2. It is certain, that the last Sentence, and the Execution of it, shall be proportioned according to the different Degrees of Evil, that wicked Men shall be guilty of. The Scripture is express for this: *Luke xii. 47, 48. He that knows his Master's*

ster's Will, and did it not, shall be beaten with many Stripes : But he that knew it not ; that is, if his Ignorance of it be invincible, shall be beaten with few Stripes. So, Matth. xi. 22, 24. It shall be more tolerable for Tyre and Sidon, for Sodom and Gomorrha, in the Day of Judgment, than for Chorazin and Bethsaida. Every Vessel of Wrath shall, indeed, be brimfull ; but some Vessels shall contain much more Wrath than others. God shall, on purpose, widen and enlarge their Capacities, that He may pour into them much more of His Fury and Indignation, who have deserved more at His Hands. Indeed, the Wrath, nay, the least Frown of an Almighty God, is able to sink the stoutest of His Creatures into Nothing. But herein is the dreadful Severity of God seen, that the more Power He will put forth in punishing them, the more Power He will put forth in supporting them ; and, as it were, hold them up in one Hand, while He scourgeth them with the other. And, if there shall be such a Difference of Punishments in Hell, according to the Difference of Crimes here on Earth ; O then ! what desperate Folly and Madness are most wicked Men guilty of, who so go on, adding Iniquity to Iniquity, as if they were resolved, a single Dam-

nation should not content them ! Is it that they despair of Mercy, and think, that it is but in vain for them to scruple Sinning, who are sure of Condemnation ? Why, tho' they had Ground for such a Despair, which no Man hath, who will speedily repent, and be converted ; tho' they had heard God swear aloud, in His Wrath, That they, of all Men living, should never enter into his Rest ; yet, it is a Degree beyond all Madness, for Men therefore to aggravate their Damnation, because they cannot escape it. Believe it, the least Degree of God's everlasting Wrath is an intolerable Hell ; and what do you else, by demeriting additional Degrees by your repeated Sins, but heap up many Hells for your Torments, and heat the infernal Furnace, into which you must be cast, seven-fold hotter than, else it would be. There is not the smallest Part of Torment which the Damned now suffer, but, were they for a while reprieved, and let out of Hell, they would do more to escape it, than the most holy and laborious Christians do to obtain all Heaven itself. All this I speak upon Supposition ; for, Assurance of Salvation there may be ; but of Damnation there cannot be, in this Life. And yet, were it supposed  
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that Men could be assured that their Souls were cut out on purpose to make Fire-brands for Hell; yet, hereupon, desperately to harden themselves in Sin, what were it else, but to set these Brands a burning at both Ends? what were it else, but, because they must be Prisoners, to strive what they can to deserve the Dungeon? Thus then, we have seen how Men must be judged according to their Works, both as to the Kinds of them, which are Good, or Evil; receiving the Good of Salvation according to the Good of Obedience; and the Evil of Damnation according to the Evil of Sin: And likewise, according to the Degrees of their Works in each Kind; and have shewed it to be probable, that those, whose Works have been more holy, their Glory shall be more excellent; and to be certain, that those, whose Works have been more sinful, their Punishment shall, accordingly, be more intolerable.

2. THE second Distinction premised, was this, That to be judged according to our Works may denote, That the Recompence of our Works shall be made, either as they are consider'd in themselves, and their own intrinsical Worth and Merit; or else, as they are consider'd in GOD's Covenant and Agreement made with us;

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which Covenant promifeth a blessed Reward to our good Works, and threatneth a fevere Punifhment to our evil Works. And here I fhall briefly lay down thefe two Pofitions.

I. WICKED Men fhall in this great Day be judged according to the proper Demerits of their own Works: And what that is, the Apostle informs us, *Rom. vi. 23. The Wages of Sin is Death.* And certainly, GOD will not be unjuft, in with-holding deferved Wages from any of the Workers of Iniquity: But becaufe they have not as yet received any thing in Proportion according to their Deferts, therefore divine Juftice referves it for them in Hell. The heaviest Punifhments they can endure upon Earth, be they outward Torments, or inward Horrors, are but fmall Drops, and Foretaftes of that full Cup of Wrath and Trembling, that GOD will put into their Hands, and force them to drink of for ever. And therefore, look what CHRIST fuffered for Believers, what Wrath, Fears, and Agonies met upon Him, as the Defert of the Sins of thofe in whose Place He flood; the fame fhall all wicked and ungodly Men bear in their own Perfons; yea, and poffibly much more, inasmuch as there is no Dignity in their Perfons to

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take off from the Degrees of their Punishments, as there was in him. It was more satisfactory to Justice, for a Divine Person, who was G O D as well as Man, to suffer less, than it can be for such contemptible Creatures as Men are, to suffer more. And therefore, if ever any wicked Man was affected with a deep Sense of what C H R I S T underwent, let him know, that those Sufferings do but represent, as in a Map, how great and insupportable his shall be, when G O D shall come to render unto him according to his Doings. And yet, let me add this too, that still there is more Demerit in their Sins, than the utmost Extremity of Punishment can reach. Sin is an infinite Evil, and doth in itself merit every way infinite Punishment; infinite in Intension, as well as Extension; in Degree, as well as Duration: Yea, the least Sin in itself deserves as much, or more Wrath, than the greatest is punish'd with: So that the very Damned themselves may, with Truth, say, that they are punish'd less than their Iniquities deserve. It is not possible for a finite Creature to bear the full Strokes of an infinite Justice: And therefore, G O D limits His Justice within the Compass of their limited Natures, and brings it to a Stint infinitely below their



Deserts; and yet, infinitely above their Patience to endure. O! how much cursed Malignity is there in Sin! those Sins which rash and foolish Man plays and dallys with; that lay him under as much Wrath as can be heaped upon him; and deserve infinitely more. That's the first Position. Wicked Men shall be judged according to the Desert of their Works.

2. BELIEVERS shall be judged according to their Works; not consider'd in their own Desert, but as consider'd in GOD's gracious Covenant and Agreement made with them. In strict Propriety of Speech, Merit connotes the Dueness of the Reward to our Actions, antecedently to any Compact, or Promise made to reward them. Now, if we consider the holiest and best Works of the holiest and best Christians, they are only acceptable and rewardable with eternal Life, as they are under GOD's gracious Promise in CHRIST; and therefore cannot be in themselves meritorious. And, if we consider them as abstracted from this Promise, they are so far from being rewardable with Life, that they are punishable, for the Defects of them, with eternal Death. GOD, indeed, is become a Debter to our Faith  
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and Obedience; but *S. Augustin* well resolves us how, *Deus debitorem. se fecit, non aliquid accipiendo, sed liberaliter promittendo.* GOD hath made Himself a Debtor, not by receiving any thing from us, but by promising liberally to us; and so He is a Debtor rather to His own Word, than to our Works. This, therefore, is the unspeakable Happiness of true Believers; their weak and imperfect Works, if done in Faith and Sincerity, shall, through CHRIST'S Merits, and GOD'S Promise, be as fully rewarded, as if they were perfect and unspotted Obedience.

3. WE must distinguish of the Reward and Punishment that Men shall receive according to their Works: For that is either partial and incomplete; or else perfect and entire: The one is to be received at every Man's particular, the other at the last and universal, Judgment. According as we ourselves are, either partial, or complete, so will be our Recompence. Before the Resurrection and general Judgment, only one Part of Man is capable either of Glory, or Torment; and that is his Soul. That, therefore, I call a partial Reward, that crowns but a Part of Man; and that a partial Punishment, which is inflicted but on a Part,

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*viz.* the separate Soul. The Bodies, even of those, whose Souls shall be as far distant as Heaven and Hell, must lie down and sleep together in the same common Bed of Earth. The Saints, whose Souls now shine in Heaven as the Sun in the Firmament, if we ransack their Graves, we shall not find their Dust more glittering than others; nor are the Carcasses of those Sinners, whose Souls now burn as Firebrands in Hell, more black and sooty. The Bodies, therefore, of Men, shall not receive according to what hath been done in them, until the Consummation of all Things. Only some few Exceptions the Scripture hath noted; as *Enoch*, *Elias*, and (as *S. Augustin* in one of his Epistles supposeth) those Saints who were raised at CHRIST'S Death, who have already received their entire Happiness.

INDEED, as when CHRIST lay in the Grave, there was still the Continuance of the hypostatical Union between His dead Body and His everliving Godhead; so is there a Continuance of the mystical Union between the dead Bodies, yea, between every scatter'd and loose Dust of the Saints, and the glorious Person of JESUS CHRIST. Now this, tho' it be an exceeding great Honour, yet we cannot so much reckon it any  
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Part of the Reward, as an Assurance of the Whole. For, because the Bodies of the Saints, while separated from their Souls, are yet united by an invifible and ineffable Band to their Saviour; therefore do they now reft in Hope, and fhall hereafter arife in Glory. *Because I live, you fhall live alfo,* Joh. xiv. 19. *And of all that the Father hath given me, I muft lofe nothing, but muft raife it up again at the laft Day,* Joh. vi. 39. CHRIST'S miraculous Refurrection was performed within three Days after His Death; but His myftical Refurrection fhall not be until the End of the World. When the Saints of all Ages fhall together rife out of their Graves, then rifeth CHRIST'S myftical Body. And to this very End fhall it rife, That the Saints being themfelves complete and entire, may then receive a complete and entire Happinefs: That as they have on Earth glorified GOD both in Body and Soul; fo in Heaven, both Body and Soul may be glorified with GOD. It is worth obferving, how gradually GOD leads His People into the Poffeffion of Glory, as if He would inure them to bear fuch an exceeding and eternal Weight, as the Apoftle calls it, by lifting fmall Parcels of it before-hand. And therefore, in this Life, *they only re-*

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*ceive the Earnest of their Inheritance*, which are the Graces and Comforts of the Spirit, *Eph. i. 13, 14.* At Death they receive vast Incomes of Glory, as much as their Souls alone can contain: Yet, this is but only Part of Payment, upon which they live splendidly, until the Resurrection of their Bodies, and the Process of the general Judgment. And then, as the Body shall again receive its Soul; so, both Soul and Body shall together receive their full Reward; the uttermost Farthing of all that CHRIST hath purchased, the Gospel promised, or themselves expected. So is it also with wicked Men: Sin, and the Terrors of a guilty Conscience, are the Earnest of Hell in this Life. The Torments of the Separate Soul are Part of Payment: But still Justice is behind-hand with them, till the Resurrection of their Bodies; and then shall they receive the full Measures of Wrath, pressed down, and running over. And indeed, it is but meet, that these Bodies should be Consorts with the Soul in receiving, as they have been in doing, Good or Evil.

Now, what this consummate Reward and Punishment shall be, is altogether inconceivable.

I. THE complete Reward that is reserved for Believers, is inconceivably glorious.

rious. It is that, which neither Eye hath seen, nor Ear heard; neither hath it, or can it, enter into the Heart of Man to conceive, what GOD hath prepared for those that love Him; scarce thoroughly apprehended by the Blessed themselves: And therefore, for us, who are yet at distance, to attempt a Description, were but to sully and diminish it. And therefore, as GOD, who is infinite and incomprehensible, is better known to us by Negatives, than Affirmatives; by what He is not, than by what He is; so also is Heaven. You may best conceive it, when we tell you, there shall be nothing to fright, nothing to afflict, nothing to grieve, nothing to lessen the highest, fullest, sweetest Delight and Satisfaction, that the vast and capacious Soul of Man is able, either to receive, or to imagine. There we shall be freed from all the Cares, and Sorrows; the Pains, and Miseries of this Life; we shall be got above the Reach of Satan's Temptations, and out of the Danger of his fiery Darts; we shall be above the Clouds of Despondency and Desertion: There all Tears shall be wiped from our Eyes; and all Sin, the Cause of those Tears, rooted out of our Hearts; And there, finally, we shall neither want any thing that we would have, nor desire  
any

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any thing but what we have. Add to this, the infinite Happiness of our Vision and Fruition of G O D. We shall there see the Father of Lights by His own Rays: We shall see the Sun of Righteousness lying in the Bosom of the Father of Lights: We shall feel the eternal Warmth and Influence of the Holy G H O S T springing from both these Lights. There you shall see G O D no longer darkly through a Glass, but Face to Face, without Interruption, without Obscurity. And if it now cause such Joy, when G O D doth but sometimes beam in a Half-Glance of Himself into the Soul; Oh! then, within what Bounds can our Joy contain itself, when we shall fix our Eyes upon G O D's, and lie under the free and uncheck'd Rays of the Deity beating full upon us, and be ourselves made strong enough to bear them? There we shall corporeally approach nigh unto C H R I S T's glorious Body, and put our Fingers into the Print of the Nails, and thrust our Hands into His Side; and search, and sound those blessed Fountains, from whence flowed forth His Blood and our Salvation. There we shall for ever converse with innumerable Hosts of holy Angels, and the Spirits of just Men made perfect; and join with the Assembly of the

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the First-born Patriarchs, Prophets, and Apostles, and holy Martyrs of all Ages, since the Beginning of the World; and, with infinite Delight, mutually rehearse the Mercies of the Great G O D, and sing His Praises. There we shall perpetually exult in the Smiles of G O D, and live in eternal Extasies and Raptures; such as we never knew what they meant, no not when we were here most spiritual. And, when G O D hath wound off Time from its great Bottom; when He shall sound the Resurrection, and summon to Judgment; then shall our happy Souls meet their expecting Bodies with unspeakable Joy and vital Embraces. These Lumps of Clay shall be refined and clarified: The Glories of the Soul shall shine through them; and they themselves shine with a Lustre, clear as the Sun in its Brightness: And then, both Soul and Body shall enter into the entire Fruition of those Joys, which we cannot express how great they are, but only by saying, we know not what they are. This is the inconceivable Reward of the Godly.

2. As the Reward of the Godly shall be inconceivably glorious; so the Doom, that shall pass upon all the Wicked and Ungodly of the World, shall be unspeakably full of Terror. And this Doom  
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contains in it a two-fold Punishment: The one Privative; the *Pæna damni*, or Punishment of Loss: The other Positive; or *Pæna sensus*, the Punishment of Sense. The inflicting of these Two will be the full Execution of the last Sentence upon them. As for the Punishment of Loss, we may consider it, either in respect of those Things which once they had; or of those Things which they might have had, had it not been through their own wilful Default.

IF we consider their Loss in regard of the Things which once they had, so it is two-fold: For they have lost that which they counted their Happiness; and they have lost that which might have made them truly happy.

I. THEY lose that which they accounted their Happiness; that is, the World; the Pleasures, Profits, and Honours of the World. These are the Things that send many to Hell, but do not descend with them thither, to relieve and comfort them there. *Dives* riots on Earth; but, in Hell, cannot obtain one poor trembling Drop of Water to cool his flaming Tongue. Tell me, what will it avail you, that you have lived in all Affluence and Voluptuousness? The Time is coming, when these Things shall be no more,

more, or no more yours. And, Oh then! tell me, what sad Losers will those Men be, who have lost their Souls to gain the World; and yet must, at last, lose the World together with their Souls?

2. THEY shall be punish'd with the Loss of that which might have made them truly and eternally happy, had they been wise to improve it. Here GOD strives with them by His Word, by His Spirit, by His Patience, by His Providence: He follows them from Day to Day, from Ordinance to Ordinance, with Threatnings, with Exhortations, with Promises, with Expostulations; *Why will ye die? Turn ye, and live; for as I live, saith the LORD, I delight not in the Death of him that dieth.* Yea, GOD sends His Spirit to strive with them; sets on Conscience to fright them; and all to reduce them. And this might have proved their Salvation, had they wisely manag'd it: But, in Hell, all this too is lost. There's no Day of Mercy riseth upon them; no Patience, nor Long-suffering; no awakening Providences, nor converting Ordinances; nor any Possibility of a better Estate. And certainly, if there be any Reflexion in Hell that will cut the Soul to the Quick, it will be this; That once it enjoy'd such fair Opportunities and Overtures for Heaven;

ven, but neglected them; and now hath lost them for ever, for ever, without Hope. Thus they shall lose what they once enjoyed.

2. THEIR greatest Loss is of those Things which they might have enjoyed; and that is, in a word, whatsoever Happiness and Glory the Saints stand possessed of in Heaven.

1. THEY lose the Presence and Enjoyment of GOD, which is the very Heaven of Heaven itself. Indeed, Heaven is not Heaven without Him; and Hell could not be Hell were GOD there. It is true, GOD is present with the Damned in His Essence; for, *if I descend into Hell, saith the Psalmist, Thou art there*: And He is present, by His Power, to torment them; but the comfortable Presence of GOD they are for ever cut off from. And, Oh! for the Soul to be cut off from GOD, is as great a Loss, as for the Stream to be cut off from the Fountain, or a Beam to be cut off from the Sun. And yet, this is the Sentence of that great Judgment, *Depart from me, ye Cursed*. Depart from Thee, LORD! who art every where: Oh! whither shall we flee? Happy were it for us, could we depart from Thee, where Thou art not; but most wretched and accursed! that we must depart from Thee,

Thee, and yet be where Thou Thyself art. Withdraw the Presence of Thy Wrath and Power, or vouchsafe the Presence of Thy Love and Favour, and it will be no Hell whither Thou sendest us. It is not so much the exquisite Torments, as the Loss of GOD's gracious Presence, that makes Hell unsufferable: Were but GOD's gracious Presence with them, the Damned could lie down in everlasting Flames as comfortably as in Beds of Roses. But to be depriv'd of those glorious Communications of GOD which the Saints enjoy, when they see Him Face to Face, without Obscurity; when they enjoy Him continually, without Interruption; when they delight in Him eternally, without Satiety; this is a Loss, as the Joys themselves are, altogether inconceivable.

2. THEY lose all that additional Glory, which the Saints possess; a glorious Habitation; the Palace of the Great King; glorious Society; Saints and Angels; yea, and CHRIST Himself: Glorified Bodies sparkling with the Radiancy of spiritual Qualities. This is that Loss which wicked Men must, in the great and last Day, sustain.

2. As for the second Part of their Punishment, which is that of Sense, our Saviour briefly sums it up in Two Things:  
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*The Worm that never dieth; and the Fire that never goeth out; Mark ix. 44. Within the Worm gnaws them, and without the Fire burns them.*

I. CONSCIENCE is this never-dying Worm, that shall eternally sting and torture them: And this is their Misery, that they themselves must be their own merciless Tormenters. Those who have but in this Life lain under the Horrors of Despair, sadly know what an inexorable Tyrant Conscience is. How many doth it now force, in the extreme Anguish and Horror of their Souls, to cry out, They are damned; they are damned! Oh! then, what Anguish will it cause in Hell, when they shall pronounce themselves damned, and not lye; and have nothing of Hope or Possibility left to mitigate it? Every Sin they have committed, shall, like so many Vipers, crawl about their Hearts, and gnaw it through to all Eternity: And the fretting Review that Conscience will take of them, shall give them no Rest Night nor Day. Here I lie burning for ever, for gratifying a base Lust, for pleasing my brutish Part but for a Moment. Ah! Fool, Where are those Sins, those Pleasures, which I prized above Heaven, and ventured Hell for? What remains of them all, but the Anguish

Anguish and Horror? And have I thus sold my Soul for Nothing? And am I thus irrecoverably lost? O Conscience! thou stingest too late; too late now for any thing but my Torment. These Thoughts I should have had while I lived, while I was tempted to such and such a cursed Sin, then had they been seasonable; but now too late, Conscience, too late for ever! Thus the never-dying Worm shall sting them.

2. But Secondly, The unquenchable Fire that shall burn them. This shall be their Doom, *Depart from me, ye Cursed.* Whither? Into everlasting Fire. It is a Fire so elevated, as shall be able to work upon the Soul itself, and so temper'd, as it shall not be able to consume the Body: It is a darksome gloomy Fire, that torments by its Scorching, but yields no Comfort by its Light. The Scripture calls it a Furnace of Fire, to shew its Rage and Fierceness; and a Lake of Fire and Brimstone, to shew its Vastness. Imagine you saw a Sea of Molten Brimstone set on Fire, and vomiting forth black and footy Flames, and thousands of wretched Creatures plunging and wallowing in it, and you have some Resemblance of what Hell is. This is the complete and final Reward of all impenitent Sinners, which

they shall receive, according to their Works.

Thus I have, in a scanty Manner, open'd unto the Reader the Doctrine of the last Judgment. As we must at the last Day, so we have, in this Discourse, seen the Judge sitting upon His Throne, and all the World arraigned before Him. We have heard what Course of Law God will proceed by; what Sentence shall be pronounced: Of infinite Joy to the Good, *Come, ye Blessed*: Of inconceivable Terror to the Wicked, *Go, ye Cursed, into everlasting Fire*.

And now, this great Assembly breaks up. Heaven throws open its Gates to entertain CHRIST, marching in Triumph before all His Elect: And Hell enlargeth itself, to swallow up Devils and damned Wretches; who, loaden with a most heavy Doom, shall sink down into that bottomless Pit for ever and ever. And now, what shall I say? Have I yet need to add any thing that may aggravate the Terror of this great Day? Methinks, Fear and Astonishment should shake every Heart before the LORD. The very Devils quake and tremble under a dreadful Expectation of this Day: And shall Devils tremble, and yet sinful Man be fearless? Ay, and confident? Be astonish'd,

nish'd, O Hell! at this; that Hell itself hath not such daring and undaunted Sinners, as are upon Earth. Do you think you shall live for ever? Death is insensibly stealing away your Breath; and after Death comes Judgment: And then, believe it, you shall hear the last Sentence pronounced otherwise than in Books and Sermons. Now, you put far from you the evil Day; but this Day will come apparel'd all over with Horror and Affrightment on every side. That Day is a Day of Wrath, a Day of Trouble and Heaviness, a Day of Gloominess and Darkeness, a Day of Clouds, Storms, and Blackness, a Day of the Trumpet and Alarm. The Sun shall be darkened, the Moon turned into Blood; the Powers of Heaven shaken; the Stars shall fall as withered Leaves; the Graves shall vomit up their Dead; the Heavens shall be shrivel'd, and the Elements molten: And then, Sinner! bear up, and be as stout as thou canst. But certainly, did Men but believe these Things, it could not be that they should harden themselves in Sin, as they do. Could Iniquity so abound in the World? Would there be such rank and rotten Discourse in every Mouth, such Oaths and Curses, such Riot and Excess, such Filthiness, Villany, In-

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justice, Rapine, and Oppression; did Men believe, that the Day is coming, wherein they must give a strict Account for every idle Word, and vain Thought; for whatsoever they have done in the Body, whether it be good or bad? For Shame! therefore, let us either for ever strike it out of our Creed, and profess that we do not believe, that CHRIST shall come to judge both the Quick and the Dead, or live better: Let that Exhortation of the Apostle take place with us, (with which I shall conclude) 2 Pet. iii. 11. *Seeing then that all these Things shall be dissolved, what manner of Persons ought you to be in all holy Conversation and Godliness, looking for, and hasting to, the Coming of the Day of GOD; wherein the Heavens being on Fire shall be dissolved, and the Elements shall melt with fervent Heat.*



and the Elements shall melt with fervent Heat. **O F**