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APPENDIX TO THE

THE LIFE OF

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# CHRIST'S

SUDDEN AND CERTAIN

## Appearance to Judgment.

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BY THOMAS VINCENT,

*Sometime Minister of Maudlin, Milk-Street, London.*

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For yet a little while, and he that shall come, will come, and will not tarry. *Heb. x. 37.*

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TO WHICH IS PREFIXED,

A SKETCH

OF

**THE LIFE OF THE AUTHOR.**

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## LIFE OF THE AUTHOR.

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**THE** Rev. Thomas Vincent, the subject of the present brief memoir, was born at Hertford, England, in the month of May, 1634. He was the son of a pious minister, the Rev. John Vincent, who died in the valuable living of Ledyfield in the bishoprick of Durham, and brother of the justly celebrated Nathaniel Vincent, once Rector of Langly Marsh, in Buckinghamshire—A man whose praise is still in all the Churches of the Living God.

Of his early education, his habits of piety, and how he was brought to a knowledge of the Truth as it is in Jesus, we have no particular account. He graduated at Christ's Church, Oxford, and as he appears to have entered into the ministry very early, and was soon distinguished in his holy vocation, in a very conspicuous manner ; it is but fair to infer, that from a " child he knew the Scriptures," and that the instructions of a pious father, had produced in him, under the blessing of God, an abundant fruit of ministerial gifts and graces. It is indeed said of him, that he had the whole of the New-Testament as well as the Psalms by heart ; that he commanded by his eminent usefulness, and pure zeal for the good of others, the respect and veneration of men of all parties, though so widely separated in those distracting times ; and that in the midst of the severest trials and persecutions, he was a pattern



of humble submission to the dispensations of his Divine Master, as well as in his active diligence in the cause of righteousness and truth.

Sometime previous to the restoration of Charles II, though the date is not mentioned, he succeeded the Rev. Thomas Case to the sequestered Rectory of St. Mary Magdalen, in Milk-Street, London. Here he remained until he was ejected by the fatal Bartholemew act of the 24th August, 1662. A day which has so often been shrouded in darkness, and which for the awful singularity of its disasters, can never be forgotten by the christian church to the end of time.

On being driven from his beloved employment, of preaching "Christ crucified," he united with his no less pious and learned friend, the Rev. Thomas Doolittle, in the education of youth. From this duty he was however soon called by the awful judgment which visited London in the year 1665. Then indeed it was, that "Pestilence walked in darkness, and destruction wasted at noon-day." On every hand were to be heard the groans of the dying; the lamentations and the distress of the survivors. In vain did thousands look for consolation in their last moments from those who had ministered to them the word of life. Dismay and terror had alike seized the Pastor and his Flock; and a place of safety from the plague, was all that either the one or the other had time, or in general inclination to seek. In this momentous crisis, calculated to shake the strongest faith, Mr. Vincent resolved to commit himself to the protection of his God, in order to administer spiritual relief to the wretched and the dying. He gave notice of his intention to his colleague, who representing



to him the danger to which he would be exposed, and the necessity of reserving himself for more extensive services, strongly urged him to abandon the idea. Mr. Doolittle's reasons not being satisfactory to Mr. Vincent, they mutually agreed to refer the case to their brethren in, and about the city. Mr. Doolittle first stated to these brethren his objections at large to the plan of his affectionate friend—To which Mr. Vincent replied ; that before he had resolved, he had seriously weighed the whole matter ; that having examined the state of his own soul, he could cheerfully look death in the face. He said that he thought it absolutely necessary that some comfort should be administered to such multitudes of his dying fellow beings ; and that as he could have no prospect in the exercise of his ministry, equal in usefulness to the one which now offered, he had committed himself and his case to God in prayer, solemnly devoting himself to his service, and that of immortal souls on this occasion. He then added, “ that he therefore hoped that none would endeavour to weaken his hands in this work.” His reasons produced such conviction on the minds of his brethren, that with one voice they declared their belief in his being called of God to this trying duty, and uniting their prayers for his preservation and success, they committed him to that God, without whose permission not a hair of his head could be touched.

Thus encouraged, he at once commenced his work with correspondent zeal and firmness. Without fear he rushed into the scenes of contagion, and entered the dwellings of disease and of death. Throughout the whole sickness he

regularly preached every Lord's-day in some of the parish churches. His subjects, suited to the occasion, solemnized by the awful scenes around his auditors, and enforced by his own persuasive and searching address, produced powerful and lasting effects. Multitudes crowded to hear him ; and it is remarkable that he did not preach one sermon in which there were not some seals to his ministry. To this good man's faith, as well as to the prayers of his brethren, God was pleased to do honour ; for though upwards of *sixty-eight thousand*, died in London of the plague that year, and seven persons in the house in which Mr. Vincent resided, yet did he continue in perfect health during the whole season of the visitation : the Lord thus fulfilling his own promise to his servant, in Psalms xci. from the 3d to the 7th verse, and preserving him for future usefulness to a numerous congregation ; among whom he laboured until it pleased his Master to call him to his rest in the year 1678.

## TO THE CITIZENS OF LONDON.

You have heard God's terrible voice in the city, expressing itself in the late dreadful desolating judgments of plague and fire ; the sound of which hath gone forth, not only unto every corner of the land, but I believe also by this time unto the farthest end of the world. Give me leave to sound another trumpet in your ears, and to forewarn you of a ten thousand times more dreadful judgment, I mean the last and general judgment of the whole world, at the second appearance of the Lord Jesus Christ, who will most certainly and very quickly be revealed from Heaven in flaming fire, to take vengeance upon all them which shall be found ungodly on that day.

Could I certainly have foretold the many thousands that fell by the plague, in the year 1665, of their so near approaching death, surely they would have endeavoured to prepare, that the sting and fear of death might have been removed ; could I have foretold the citizens of London, of the many thousand houses which should fall by the fire in the year 1666, surely they would have endeavoured to prevent the fire, or at least have removed all their goods beforehand ; but these things could not be foreseen, and therefore as the judgments were unexpected, so they took the most unprovided : but I can certainly foretel you from God, who cannot lie, of the future last judgment by the Lord Jesus Christ at the last day, which is the subject of this ensuing



Treatise ; and when ye are not warned hereof out of the word of truth, and awakening motives to prepare by dreadful temporal judgments, if you should neglect to do it, and after all be found unprovided at the appearance of Christ ; as your sins shall be the greater and more inexcusable, so your dread will be the greater at the sight of your Judge, whom these very eyes which read these lines, will behold ere long coming in the clouds, and your punishment will be more intolerable ; but if the Lord incline your hearts to follow the directions and counsels of his word, to prepare for this great and notable day, you will lift up your heads with joy, when the greatest part of the world shall be filled with terror and confusion, and when the Lord Jesus doth appear, you shall also appear with him in glory. The design of these sheets is to set forth the glorious appearance of Christ, with the certainty and suddenness thereof, that sinners might be awakened to repent, and believers might be comforted with hopes of it, and all might be in readiness for the day, which is so sure and near : which that you may be, and that my endeavours may be blessed for your help herein, is the prayer of an earnest well-wisher to your souls.

THOMAS VINCENT.

# CHRIST'S

## SUDDEN AND CERTAIN APPEARANCE:



### CHAPTER I.

Rev. xxii. 20. SURELY I COME QUICKLY: AMEN.  
EVEN SO, COME, LORD JESUS.

THE last words of a dear friend are usually most remarked, and best remembered, especially when they speak with great affection. These are the last words of Jesus Christ, the best friend that the children of men ever had; when he sent his angels from Heaven, after he had been some years in glory with the Father, to speak his name unto his Churches upon the earth, verse 16. 'I Jesus have sent mine angel to testify these things, which he testifieth by his angel, this is the last and sweetest in the text,' 'Surely I come quickly;' which word of promise coming down from Heaven, and expressing so much love to the Church, is charged with an echo and re-sound of the Church's earnest desire, Amen. 'Even so, come Lord Jesus,' &c.

Hence observe,

Doct. 1. That the Lord Jesus Christ, will certainly and quickly appear.

Doct. 2. That there is an earnest desire and longing in the Church after Christ's appearance.

Doct. 1. That the Lord Jesus Christ will certainly and quickly appear.

Here I shall speak,

1. Concerning Christ's appearance.
2. Show that he will certainly appear.
3. Show that he will quickly appear.
4. And lastly apply it.

1. Concerning Christ's appearance. There is a two-fold appearance of Christ which the Scriptures make mention of.

1. In the flesh.—2. In glory.

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## CHAPTER II

THE first appearance of Christ was, in the flesh, about seventeen hundred years ago, in the land of Judah, unto the people of the Jews, the only then visible Church upon the earth. There it was that the word was made flesh; and amongst that people he dwelt for a while, some of whom beheld his glory, 'The glory of the only begotten of the father, full of grace and truth.'—There it was that the eternal Son of God was made man, being conceived miraculously by the power of the Holy Ghost, in the womb of the virgin Mary, without the contamination of ori-



ginal sin, which all ordinary conception do introduce ; his real mother, and supposed father, were both of the tribe of Judah, and the lineage of David. And he was born in the town of Bethlehem, according to the Scriptures prediction ; who, after he had lived thirty years in obscurity, was baptized by John the Baptist his forerunner, and harbinger, in whose baptism, when John saw the heavens opened, and the Spirit of God descending like a dove, lighting upon him, and heard the voice of the excellent glory saying, ‘ This is my beloved Son in whom I am well pleased,’ he gave his testimony concerning him, that he was the Son of God, and the Lamb of God, who taketh away the sins of the world ; who after his own baptism and temptation, and John’s imprisonment, made his appearance more openly unto Israel, showing forth his glory, not in outward pomp and splendour, but in a more high, eminent and wonderful manner, altogether divine, exceeding the imitation of an earthly monarch in the world. He showed forth the glory of his power, in the miracles which he did work, namely ; in opening the eyes of the blind, and ears of the deaf, in loosing the tongue of the dumb, and the bonds of other infirmities, in cleansing the lepers, and healing other diseases, with a word, in casting out devils after long possessions, in calming the sea and wind when boisterous and stormy, in

raising up the dead before and after burial, for some days, and the like.

He showed forth the glory of his knowledge in looking into the hearts of those which came unto him, being able to perceive their most secret thoughts and imaginations, and needed not that any should testify of man, for he knew what was in man.

He showed forth the glory of his wisdom in his most wise answers to the ensnaring questions of the Pharisees and others, in the most excellent and heavenly doctrine which he preached, wherein he did not teach his disciples subtle and empty speculations, which the greatest wits in the world have busied themselves about, but great soul-saving truths : indeed he revealed so great and deep mysteries above the reach of the highest wit of the greatest scholar, without the teaching of his spirit which were momentous and needful in order unto practice, but the greatest part of his doctrine was plain and easy.

He showed forth the glory of his holiness in his exact walking, and perfect obedience unto the law of God, without the least deviation of sin.

He showed forth the glory of his goodness and tenderness towards the children of men, in going about to do them good, and give succour to them which were in misery, casting out none which came unto him.

Especially he showed forth the glory of his

mercy, and infinite love to his own people, in submitting to so low a condition as he lived in for their sakes ; in humbling himself, and becoming obedient unto death, even the cursed, disgraceful, painful death of the cross, besides the soul miseries which he endured through a sense of God's wrath due for their sins, that he might satisfy God's justice, and deliver them from eternal death and wrath to come, and purchase life and glory from him.

Thus Christ lived, and thus Christ died for our sins, according to the Scriptures ; and being dead the bonds of death could not hold him, neither did the holy one see corruption, but the third day rose again from the dead, according to the scriptures, and after his resurrection was seen of Mary Magdalene, of Peter, of James, all the apostles, of five hundred brethren at once, according to the Scriptures ; after forty days was taken up into heaven, and is there in his human nature, at the right hand of the throne of the Majesty in the heavens, making intercession for his people, where he will abide until the second appearance. Thus concerning Christ's appearance in the flesh.



## CHAPTER III.

THE second appearance of Christ will be in glory, at the last day, when the world shall come to an end ; this is the appearance we are treating of, and therefore I will speak of it more largely, and show,

1. The manner of this appearance.

2. The end and transactions of this appearance.

1. Concerning the nature of Christ's second appearance. What tongue of man or angel is able to set forth, what heart can conceive the splendour thereof ? Something the Scripture doth reveal, and taking the Scripture for my guide, I shall essay to speak something of it.— See Luke xxi. 27. 'Then shall they see the Son of man coming in a cloud, with power and great glory.'

1. Christ at his second appearance will come with power, with great power ; he hath all power put into his hands, in heaven and on earth now, and doth exercise it more secretly ; then he will exercise it more visibly and apparently in the sight of the whole world ; to give instance,

He will come with power over death. Death hath had great power since the fall, and is the greatest conqueror in the world ; death hath made universal conquest over all the sons and daughters of Adam, Enoch and Elias only ex-

cepted, which lived in former generations, and have led them captive, binding their faces in secret, chaining their hands and their feet, and clapping them up close prisoners in the grave, and none have been able to make resistance ; yea death did assail the Lord of life himself, and got the victory for a while, and shut him up in prison, but he got loose before three days were at an end, broke open the doors, and gave death a deep wound, as it were an abolishing stroke in his resurrection, 1 Tim. i. 10. Pursuing the complete victory which afterwards he would obtain over this enemy of mankind. Now when Christ makes his second appearance in the world at the last day, he will exercise his power over death, he will lead captivity captive, he will lay first his hands on death, and tread this conqueror under his feet, and strip him of all his force, and spoil which he hath been treasuring up for so many years, he will snatch the keys of the grave out of the hands of death, and open the prison doors, and let forth all his captives, he will loosen all the bonds of death, and knock off his chains, and bring out all his prisoners into freedom and enlargement, as it is said, Hos. xiii. 14, ‘ I will ransom them from the power of the grave : I will redeem them from death. O death ! I will be thy plague : O grave ! I will be thy destruction.’ And it is said, 1 Cor. xv. 25, 26, ‘ That all enemies, shall be put under

the feet of Jesus Christ, and the last enemy which he shall destroy, is death.' And verse 24, 'When this mortal shall put on immortality, then death shall be swallowed up in victory.' And surely Christ must needs come with great power to get victory over such a potent enemy.

He will come with power over men and devils. He will have power over all his enemies, which have rebelled against him ; over all the principalities and powers on the earth, that exercise lordship and dominion in the world ; he will bring the kings of the earth down from their seats, and pluck off the robes of princes, he will take the staff and the sword out of their hand, and divest them of all their royalty and greatness, and they who have employed their borrowed power against him, how will they quake and tremble before him ! See Rev. xi. 15, 16, 17, 18. When the seventh angel sounded, there were great voices in heaven, saying, 'The kingdoms of the world are become the kingdom of our Lord, and of his Christ ; and he shall reign for ever and ever.' And the four and twenty elders fell on their faces, saying, 'We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst



give rewards unto thy servants the prophets, and to thy saints, and them that fear thy name, small and great, and shouldst destroy them, which destroy the earth.'

The kings of the earth, and great potentates, will be angry when they will be dethroned ; and the wicked of the earth will be troubled, when the Lord Jesus shall come down from heaven to call them to judgment: if all the powers of wicked men and devils too, who are greater in power than men, could they, would make head, and resist the Lord Jesus Christ, and pull him from his throne, and put him to death, as the Jews at his first appearance ; if they had but any hopes of making their party good against him, how would they call their forces, and gather their armies, and wage war with this great king, especially when all the wicked shall be raised up, and the ancient rebels, the giants of the old world, shall come forth of their dust, and the prison of hell, where some of them have been tormented by him many years ! O how would they combine their strength, and so many millions of them together, rush upon him with rage and violence, and endeavour to avenge themselves upon him, at least defend themselves against him, when he comes to torment them ; but Christ will come with so great power, that he will be able to deal with the whole world of wicked men together, when they are raised and

united in one body, and have obtained more strength of body, and are filled with more rage and spite of mind than here they had, and are out of all hopes of making peace with him, and have the whole stock of all the devils in hell to join in their company: I say, Christ will come with sufficiency of strength to bind them all in chains, and so to hold them all down, that they shall not be able to make the least resistance ; he that hath power to raise the wicked from the dead, will have power to keep all his enemies from rebellion. He will come with power.

2. Christ will come at his second appearance with great glory ; at his first appearance he came like a servant, yea, like a servant of servants ; at his second appearance, he will come like a Lord. Yea, like a Lord of Lords, like the great Lord of glory ; at his first appearance he was cloathed with great dishonour, and a chain of contempt was put about him ; but at his second appearance he will be cloathed with glory and honour, and most excellent majesty will be put upon him ; at his first appearance his deity was veiled, his beauty was masked with infirm flesh, his brightness was under a cloud, though sometimes some beams did break forth with such a dazzling lustre, as made Peter to fall at his feet, saying, ‘ Depart from me, for I am a sinful man, O Lord.’ Luke v. 8. And others in the ship to worship him, acknowledging, of a truth ‘ thou

art the son of God.' Mat. xiv., 33. And often filled his disciples with fear and astonishment ; but he was so disguised in flesh, that few knew him at all, none knew much of him, when he was so disrobed, and so meanly attired and attended. It is said, the princes of the world knew him not, else surely they would have lain down their sceptres at his feet, had they known him, they would not have dared so disgracefully to have crucified the Lord of Glory, 1 Cor. ii. 8. But at the second appearance the veil will be so drawn aside, that the deity of Christ will shine forth with amazing splendour to the view of the whole world ; his human nature will be glorious beyond any creature ; but O ! how glorious will his divine nature be, when the eyes of the whole world shall be opened to see God in such a way as now we are not able to conceive ? He will appear in the brightness of his Father's glory, so that they which see him, will see the Father, the majesty, authority, dominion, power, holiness, justice, and the love of the Father will be like so many sparkling gems to deck the crown of Christ at his appearance ; but who can conceive the royalty and surpassing excellency of Jesus Christ, when he comes down out of his Father's palace into the world ? He will come in great glory, God will come down in him, and with him ; the throne of God will be removed, the palace will be below, the



heaven will be upon the earth, where Christ is, there is heaven, there is God in his greatest glory to be seen ; he will come in glory, never was there such glory seen upon the face of the earth ; never did the eye of man behold such a sight, as then it will behold : we read of great and pompous shows which some princes have made in their triumphs, but never was there such pomp in the world, as will be at this appearance of Jesus Christ, when he cometh with the spoils of principalities and powers, making a show of them openly, and decked with such excellent glory. A little further to set this forth.

1. ‘He will come attended with a glorious retinue of angels ;’ we read, Mat. xvii. 53, of more than of twelve legions of angels, and Dan. vii. 10, of thousand thousands, yea, ten thousand times ten thousands, which minister about the throne of God : yea, further, Rev. vii. of a number of ten thousand times ten thousands of thousands of angels. All these angels will attend upon Jesus Christ at his second appearance : it is said, Mat. xxv. 31, ‘That all the holy angels come with him.’ Now the angels are dispersed in several places ; some of them are upright on the earth ministering unto the saints, which shall be heirs of salvation, Heb. i. 14. Others are in heaven beholding the face of the Father, ready to execute his will ; some are ascending, some descending, but when they will

be all gathered together into one company, and like so many courtiers, upon this great King in this his glorious appearance to the world, all will descend with Christ ; heaven will be emptied of angels, they will all come forth, and come down from their old habitation : and O ! how glorious will the train be ! He will come with all the holy angels, angels that are holy and glorious ; not like those rotten courtiers, which attend upon these earthly kings, who have no other glory upon them, but what lies in their rich and splendid apparel ; the bodies of some of which, if they were uncased, would appear to be full of loathsome diseases ; but whose souls are monstrously ugly and deformed, full of loathsome and noisome lusts, besmeared with dung and filthiness, who, could their insides be turned outward, and the deformity of their sin be seen with bodily eyes, would appear to be hideously black and swarthy, and more misshapen than those that are born with the greatest blemishes of nature, who carry hell in their bosoms, and like so many bears and ugly hounds, are led about by the devil in chains ; such follow many kings on earth, when they appear abroad with hearts full of lust, with eyes full of adultery, with mouths full of oaths, and filthy ribaldry ; who are like so many spots in the faces of their princes, like a cloud about their brow, which darkeneth their glory in the eyes of the

serious and sober-minded ; but Christ will come attended with millions of holy angels, arrayed in such pure and white garments, as will not have the least spot or tincture of sin upon them ; he will come with his holy angels, who will be like so many flames of fire, full of sweet burning love, covered with such light and glorious excellency as will not darken, but illustrate the glory of the Lord and prince they attend upon.

2. ‘ Christ will come with a glorious brightness and great noise ; such a light will shine in him, and about him, as will a thousand fold surpass the light of the sun, when it shineth in its full strength.’ We read, Mat. xii. 43, that the righteous shall shine like the sun in the kingdom of their Father ; how then will the Son of righteousness shine, from whom they will receive all their brightness by reflection, as the moon and some other stars do from the sun in the firmament. It is said, Mat. xxvi. 29, 30, that at the coming of Christ, ‘ The sun will be darkened, and the moon shall not give her light, and the stars of heaven shall fall ;’ and Rev. vi. 12, 13, 14, ‘ That the sun shall be black as sackcloth of hair, the moon shall be like blood, and the stars of the heavens shall fall to the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind, and the heavens shall depart away as a scroll when it is rolled together, and



every island and mountain shall be removed out of their places.' At the coming of Christ, there shall be such brightness as will darken the sun and other luminaries in the heavens, even as the sun doth darken the lesser stars, who though shining all night with a twinkling light, and like so many candles in the firmament, yet upon the sun first lifting up its head in the morning, and casting about its beams, they presently sink in their sockets, and disappear ; so the sun itself, and other luminaries of heaven will disappear, when this more glorious Son doth arise in the morning of the last day, they will then lose their light, and what further need of them. In heaven it will be all day, Rev. xx. 23, ' In the city of the new Jerusalem, there will be no need of the sun, neither of the moon to shine in it, for the glory of God will enlighten it, and the Lamb will be the light of it,' and Chap. xxii. 5, ' There shall be no light there, and they shall need no candle nor the light of the sun, but the Lord God giveth them light, and they shall reign for ever and ever.' In hell it will be all night and no day, there will be blackness and darkness for ever, and not the least beam of light shall shine into that place ; and if the sun and other stars, be given for the measure and distinction of time and seasons, when the last day is come, time will be no longer, and all must launch forth from the confines of time, into

the vast ocean of eternity, which cannot be bounded, nor measured. It is said, Rev. xx. 11, ‘When the great white throne shall be set, and Christ placed thereon, that the heavens and the earth shall flee away from before his face, and no more place be found for them.’ 2 Peter 10, ‘When the day of the Lord cometh, that the heavens shall pass away with a great noise, the elements shall melt with fervent heat, and the earth with all its work shall be burnt up.’ Christ will come with a glorious light, and a roaring dreadful noise, which will further set forth the glory of his appearance; see this expressed, 1 Thess. iv. 16, ‘The Lord himself shall descend from heaven with a shout, with the voice of archangels, and with the trump of God.’ And Mat. xxiv. 31, ‘He shall send forth his angels with a great sound of a trumpet, who shall gather his elect from the four winds.’ Never was there such a noise heard in the world, as will be then heard; when Christ shall appear, the heavens will roar, the earth will be in flames of fire; there will be a great shout, and the sound of the last trump in the air; this shout will be given by Jesus Christ himself, as is likely, for it is said, John v. 28, 29, ‘The hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth.’

We read, John xi. 43, when Christ came to raise Lazarus, that he cried with a loud voice, 'Lazarus come forth;' surely when he comes to raise the world, he will cry and shout with a much louder voice; such a voice likely will come down from him in a roaringshout. 'Awake ye dead, and come to judgment, or, arise ye children of men, and come forth out of your graves.' Never was there such a shout given, as then will be given, which shall be accompanied with the sound of the last trumpet, the angels shall sound the trumpet. We read, Exod. xix. 16, When the Lord gave the law from mount Sinaï, that there were thunderings and lightnings, and the voice of a trumpet, exceeding loud, which made the people which were in the camp to tremble. O what thunderings will there be in the air at Christ's second appearance! And how exceeding loud will the sound of this last trumpet be, when Christ comes to judge them which have broken his law! That trumpet was only heard by the nation of the Jews, which were together about the mount; this trumpet will be heard by all nations throughout the world; that trumpet was heard only by those that were alive at that time; this trumpet will be heard not only by them that shall remain alive upon the earth at the last day, but also by those which died throughout all generations, from the beginning of the creation. Such a noise there will



be, as will awaken all that shall be asleep in their graves. Such a noise as will make all the corners of the earth to ring, and the pillars of the world to tremble; but O! how will it startle the wicked when they hear it, and fill them with terror and amazement! Thus you have something in the manner of Christ's second appearance set forth unto you, 'He shall come with power and great glory.'

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#### CHAPTER IV.

THE second thing is to speak of the end of Christ's second appearance, and the transactions of that day. The end of Christ's second appearance will be to judge the world; the end of his first coming was not to judge but to redeem and save as he tells his disciples, when they desired him to execute some judgment from heaven upon those Samaritans, which would not receive him, Luke ix. 55, 56. 'Ye know not what spirit ye are of, the Son of man came not to destroy men's lives, but to save them.' John vii. 47. 'If any man hear my words and believe not, I judge him not, for I came not to judge, but to save.' But when Christ will appear the second time, he will come to judge the world. Jude, 14. 'Behold the Lord cometh with ten thousand of



his saints to execute judgment upon all,' &c. Mat. xxv. 31, 32. 'When the Son of man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations.' And so he goeth on in description of the last judgment. In speaking of Christ's judging of the world, and the transactions of that day, I will show,

1. That Christ will raise up all the dead, out of their graves.

2. That he will gather all nations before his judgment-seat.

3. That he will separate the righteous from the wicked.

4. That he will open the books, out of which all must be judged.

5. I shall speak more particularly of the judgment of the righteous and of the wicked.

1. Christ at his second appearance, will raise up all the dead out of their graves; there shall be a general resurrection, John v. 28, 29. 'The hour cometh, in the which all that are in their graves shall hear his voice and come forth; they that have done good, to the resurrection of life, they that have done evil, to the resurrection of damnation.' Something hath been spoken already concerning Christ's victory over death, and loosing all his prisoners; but give me leave to illustrate the resurrection a little fur-

ther : and here I shall endeavour to set it forth with an allusion to that notable place, Ezek. xxxvii. 1, to the 11. 'The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley, which was full of bones, and caused me to pass by them round about, there were very many in the open valley, and lo they were very dry. And he said unto me, Son of man can these bones live? And I answered, O Lord God, thou knowest. And he said unto me, prophesy upon these bones, and say unto them, O ye dry bones hear the word of the Lord : thus saith the Lord God unto these bones, behold I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and bring up flesh upon you, and cover you with skin, and put breath in you : and ye shall live, and know that I am the Lord ; so I prophesied as I was commanded : And as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh, came upon them, and the skin covered them about, but there was no breath in them. Then he said unto me, prophesy unto the wind, prophesy, son of man, and say to the winds, Thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he command-

ed me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army.' Something like this will the resurrection be at the last day. Now the bones and bodies of all former generations, are scattered up and down in the shadow of the valley of death, some are sunk into the depth, others are buried in the earth, the flesh is consumed, and dissolved, into its first elements, and the bones of some remain, of others are mouldered into earth; now when the Lord Jesus Christ, the Son of God, shall come down from mount Sion which is above, into the valley of this inferiour world, he will prophesy, over all the bodies and bones of the children of men that are dead, and speak unto them to live ; he will say unto them whilst they lie rotting in their graves, live ; he will say, Awake ye that sleep in the dust : and O what a noise and shaking will there be then in the ground ! What a clattering of bones together in the coming of bone to his bone ! If the body hath been quartered and buried, part in one place, and part in another as the Levite's concubine, who was divided into twelve parts and sent to the twelve tribes of Israel, and it is likely buried in twelve distinct places, the bones will fly through the air out of all these places, and meet in one body. O what a great part of the air, water, and earth will there run into conjunction by the command of Christ, and be turned



into those very bodies which were dissolved into them by death and the corruption of the pit : but with the addition of such new qualities as shall sublimate, spiritualize, and refine them from all the dreggishness and ill humour that shall be the foundation of any sickness, or death forever ; then bones come together, and be made like the stones for strength ; then the sinews will be as it were iron sinews, and the flesh brass : such strength will be put into them, as I conceive is not found in the strongest creatures hitherto God hath made ; that they might be fitted, the bodies of the righteous for an eternal life of happiness, and bearing the glory of heaven ; the bodies of the wicked for an eternal life of misery, and bearing the torments of hell ; either of which the body, now as it is, would sink under. Then the sea will give up her dead and the earth will give up her dead. Rev. xx. 13. As the whale cast Jonah upon the shore after he had lain three days in his belly ; so the sea will give up all the dead that for so many years have been buried into its bowels. But what a stirring will there be in the earth ! those which are alive, will wonder to see such a strange metamorphosis of the ground, to feel men and women stirring and moving under their feet, arising and crowding for room amongst them. Then will the Lord bring down all the souls of the righteous, which have been

in Paradise with him many years. And they shall find out their own bodies, and he will open the prison of hell, and let out the souls of the wicked for a while, that they also may find out their own bodies, which shall be prepared for both, that they might be both prepared for the last judgment ; of which more when I come to the particular judgment of the righteous and wicked. Thus Christ will raise up all the dead out of their graves.

2. Christ at his second appearance, will gather all nations before his judgment-seat. Rev. xx. 11, 12, 'I saw a great white throne, and him that sat on it. And I saw the dead, small and great stand before God.' 2. Cor. v. 10, 'We must all appear before the judgment-seat of Christ.' Mat. xxv. 31, 32, 'When the Son of man shall sit on his throne, all nations shall be gathered before him.' O what a vast number will there be, when so many hundred generations of people shall be alive together, and gathered together in one place ! If so be the multitude of the righteous will be so great when they are got together into one body, that no man can number them. Rev. vii. 9. 'After I beheld and lo, a great multitude which no man could number, of all nations and kindreds, and people, and tongues stood before the throne, and before the Lamb, cloathed with white robes, and palms in their hands ;' what then will the

multitude of the wicked be, when they are gathered together, in comparison with whom the righteous are but few ! All nations shall be gathered before Christ's judgment-seat.

Christ at his second appearance, will separate the righteous from the wicked, the chaff will be purged from the wheat, Mat. iii. 12.—  
 'The tares shall be gathered from the corn,' Mat. xiii. 30. 'The bad shall be divided from the good.' Ver. 38. 'The goats shall be separated from the sheep,' Mat. xxv. 32. By the chaff, tares, bad fish, goats, we are to understand the wicked ; by the good, corn, good fish, good sheep, we are to understand the righteous, who will be separated one from another ; however they are now in some places mingled and linked together ; the elect will be gathered together into one company from the four winds, Mat. xxv. 31. And they shall stand on the right hand of Christ, and the reprobate wicked shall stand on the left. Mat. xxv. 33. In which gathering and separation, there shall be no mistake, as there may be now. Many close hypocrites may in this world pass for the true children of God ; they may live together, and hear together, and pray together, and receive the sacrament together, and make the same profession of religion : yea some hypocrites may as to outward appearance, seem to outgo some of God's own children in zeal and forwardness.



the lamps of the foolish virgins may seem to shine with greater blaze than some of the lamps of the wise; when they have not the least particle of the oil of true grace in the vessel of their hearts, Mat. xxv. at the beginning; yea some of God's own children may here be mistaken for hypocrites, their chiefest life being secret and out of view, by them that are uncharitable; and they may also mistake themselves through the temptations of the devil, and the doubting of their misgiving, unbelieving hearts; but at the last day there will be no mistake: not only the more profane, and notorious vile generation of the wicked, who are even professed enemies of God's people, and shun their company, and separate themselves now, shall be separated themselves by Jesus Christ at the last day; but also all those that were more sober, and had some kind of love to them, but none unto Jesus Christ; yea, all hypocrites who seemed to be of their company, shall be parted from them: Christ will look upon them all with a piercing distinguishing eye; he will easily discern and discover all the hypocrites, however they may plead that they have eaten and drank in his presence, and some of them cast out devils in his name; he will not judge according to the outward appearance, but according to the truth which hath been in the heart, and they which have so much deceived men, shall not be able to deceive

him ; none of them shall twine themselves unperceivably, and crowd into heaven among the righteous ; then the lamps of the foolish virgins will be gone out ; then the vail and mask of an outward show, will be rent and torn to pieces ; then the sheep skin will be plucked off, and they will appear unto the whole world, to have been but goats, and amongst the goats they must go : Christ will not leave one of the goats amongst the sheep, and he will not leave one of the sheep amongst the goats : all that belong to his fold shall be gathered into one society. Of their meeting more in their particular judgment.

4. At the second appearance of Jesus Christ, the books must be opened out of which all must be judged, Rev. xx. 12. ‘I saw the dead, small and great, stand before God ; and the books were opened ; and another book was opened, which is the book of life ; and the dead were judged out of those things which were written in the books according to their works.’ There are five books, which then will be opened.—

1. The book of God’s remembrance. 2. The book of men’s own consciences. 3. The book of the law. 4. The book of the gospel. 5. The book of life.

1. The book of God’s remembrance will be opened, this we are to understand in a spiritual sense, not as if there were a real book which God did make use of, for his remembrance of

things as men do, who have frail and weak memories which would let slip many things of note without such help ; but hereby we are to understand that God doth take an exact notice of things, and remembers them as if he had them written in a book by him. The book of God's remembrance will be opened, wherein will be found recorded. 1. The names of all the sons and daughters of Adam, whatever age and generation they have lived in, from the beginning of the creation unto the consummation of all things, as also the relations they stood in, and the charge committed to them. Such and such were magistrates, and had such and such subjects under them ; such had the sword of justice put into their hands, and their charge was to rule under Christ, to encourage and reward them that did rule well, to punish evil doers. Such and such were ministers, and they were entrusted with the care of souls, they were set by the Lord for watch-men to forwarn the people of judgment, stewards to dispense the food of the word, and to give every one their portion ; such and such were governors of families, whose work was to set up religion, and the worship of God in their houses, and labour in their places after the salvation of their souls, as well as to set those under them about their civil work, and to provide for their bodies ; such and such were children and servants whose



charge was to yield obedience to parents and governours in the Lord, with meekness and fear, with readiness and diligence.

2. There will be found recorded the place where such persons lived ; such indeed lived in the dark places of heathenism and idolatry ; but such and such lived in Israel, in a Goshen, in a land of light ; such and such lived in England, in London, in such a religious family : there will be recorded the means of grace which they have enjoyed in those places : such lived under such a powerful ministry, heart awakening and heart warming sermons, and had such sweet showers of the word dropping upon them, they were planted in a fertile soil, and they had fat pastures to feed in.

3. There will be found recorded, the various dispensations of God's providence towards them for their good ; such and such had not only God's word, but also God's rod to teach them ; they lived under the sound of awakening judgments ; they lived in London when the plague raged so sorely, and when the fire broke forth and consumed the city. And such were preserved when thousands fell into the pit ; they were brought down to the doors of the grave, and eternity, and they were brought up again ; they were preserved and provided for, and every day tasted the cup of God's goodness ; they were loaded with his mercies.

3. And especially there will be found recorded, all the actions of the children of men, and their carriage towards God, and towards one another, in those places, in those relations, under those ordinances and providences.

1. There will be found recorded, all the good that hath been found in, or done by any, from the day of their childhood to their dying hour. Such and such, they were obedient to parents when they were young ; they were diligent in learning their catechism, and ready to receive instruction in the principles of religion ; such were acquainted with the Scriptures when they were but children ; such had tender hearts in their tender years ; such loved God and followed God when they were but youths ; such and such had their hearts opened in hearing of the word, and enlarged hearts in prayer ; such were awakened by such sermons, and convinced and humbled for sin, and persuaded to repent and turn to the Lord ; such opened the door to Jesus Christ when he knocked, and set up his throne in their hearts, put their necks under his yoke. Such and such were frequenters and lovers of the ordinances, and ministers of Jesus Christ. Such made it their business to be religious ; such walked with God in their families, and were upright in their dealings in the world ; such used to deny themselves and took up his cross, and laboured to follow Jesus

Christ wherever he led them ; such mourned for the sins they could not reform ; were thankful in the relations they were placed ; were faithful under the means they enjoyed ; were merciful to their brethren in misery ; were patient and cheerful under the rod which was laid upon them, and all the good actions of men will be had in remembrance.

2. There will be found recorded, all the evil actions, all the sins of the children of men ; such and such were disobedient and froward children ; slighted the commands of God, and their parents, were idle and careless of instruction, and would not open their ears to discipline ; such were old in sin, when young in years ; were strong and skilful in wicked and sinful practices, when their bodies are but weak, and minds sottishly ignorant in the things of God ; such had good examples before them, but they would not follow them ; they saw dreadful judgments, but were hardened under them ; they received many mercies, but they abused them ; they had seasons of grace, but they mispent them ; they had calls, but they shut their ears against them ; they had convictions of conscience, but they stifled them ; they had motions of the spirit, but they quenched them ; they had proffers of Christ, and pardon, and salvation, but they refused them, and turned God's glory to shame, and his grace into wantonness. Such



and such were sabbath breakers ; such were swearers, such were drunkards, such were unclean persons, and adulterers ; such were thieves ; such were covetous persons and idolaters ; such were unjust and unrighteous in their dealings ; such were bitter and reproachful in their speeches ; such were injurious in their actions. All the sins of men and women will be found in the book of God's remembrance. Deut. xxxii. 34. 'Is not this laid up with me, and sealed amongst my treasures?' God stores and treasures up the sins of the wicked and ungodly against the day of his wrath and their perdition ; it is said, Job xiv. 16, 17. 'Thou numberest my steps ; dost thou not watch over my sin? My transgressions are sealed up in a bag, and thou sewest up my iniquities.' God numbereth the steps of sinners, one by one, sin by sin, as a man would number every step ; and he watcheth that he may number aright, he takes exact notice of the footsteps of every sin, which leave an impression in the book of God's remembrance, as the footsteps of the body do, when a man walketh in soft clay. He putteth the transgressions in a bag ; seweth the bag, and sealeth the bag ; all which expressions denote God's exactness in recording and laying up the sins of men. It is said, Jer. xvii. 1. 'That the sin of Judah is written with a pen of iron, and with the point of a diamond.' All secret sins will be found there re-

corded, for nothing is secret to God, whose eyes are like a flame of fire, which give light to every dark corner ; darkness hideth not from him but the night shineth as the day ; he looks into every corner of the earth, and into every corner of the heart, and hath set the secret sins in the light of his countenance ; and all open sins will be found there recorded. No man hath taken so much notice of others sins, as God hath done ; he doth, as it were, book all down in his remembrance ; and when Christ comes at the last day, the book of God's remembrance will be opened.

2. The second book which will be opened at Christ's coming, will be the book of men's consciences, and this will be the counter-part to every man's particular of what is written in the book of God's remembrance, they will find the same thing there registered. Indeed conscience may now seem to be asleep, and say nothing whilst men are eating and drinking and sinning ; yet conscience is secretly awake and busy in writing, and taking notice of every man's actions, every day ; conscience hath its day book, which hath not an empty page ; the mouth of conscience may be shut, and with much ado, for the present restrained from speaking and biting ; but the eye of conscience cannot be shut from seeing, nor the hand of conscience restrained from registering what it takes notice of ; every one in the world hath as it were whole volumes

of his own actions in his bosom, written down by conscience; and though the letters of some things done long ago, may seem to be razed and worn out, so that a man cannot read them now; yet when this book shall be opened at the last day, they will appear in very legible characters; like as when a man writes with the juice of a lemon upon fair paper, the juice is white, and the paper is white, and he cannot read a word when it is written, or while it is writing; but let him keep the paper many years by him, and after bring the paper close to the fire, the white letters will turn black, and become very legible; so the consciences of wicked persons are writing whilst they are sinning, and they do not perceive it after it is written; they forget many of their old sins, yea, they do not take notice of them as sins, whilst they are committing them, but when the last day is come, and Christ is come, who will be revealed from heaven in flaming fire, to take vengeance upon them, and the book of their consciences shall be opened before them, and all the notes of conscience will be plain and easy to be read, and a ready confirmation, conscience will give all that is written in the book of God's remembrance; and O how sweet will the testimony of conscience be of good actions! How bitter will its records be of sin!



3. The third book which will be opened will be the book of the law, which requireth perfect and perpetual obedience, will condemn all, both righteous and wicked, because all have sinned, and by the law are cursed. Gal. iii. 10. 'Cursed is every one that continueth not in all things which are written in the book of the law to do them;' but then an appeal will be made.

4. The fourth book which will be opened, is the book of the gospel; and there the righteous will find the merits of Christ, though they have had none of their own; they will find exceeding great and precious promises of pardon and salvation, and eternal happiness, which have been made to all them that did repent and believe in Christ, and testify the same by their sincere love to God; making choice of him for their chief good and happiness, and laying up their treasures in heaven, and by their sincere obedience to his commands, and walking in heaven's way; and then conscience will give an evidence, and God's remembrance will confirm it, and the spirit will witness, and Christ himself will acknowledge it, that all his true disciples have had the qualifications, which have shown their interest in the promises; yea, the weakest of believers, whatever doubts and fears they have now, will then certainly know, and confidently plead these qualifications which they have had, they will be able to say, that they had true faith,

though it were but weak ; that they did truly lay hold on Christ, though it were but with a trembling hand ; that they had the faith of reliance and recumbance, though they had not the faith of assurance and strong confidence ; that they did heartily repent and grieve for sin, though they had not the measure of godly sorrow which they desired ; that sin did not reign in them, though sometimes it did rage and domineer ; that they had chosen God for their chief good, above the whole world, and the bias of their wills was towards him ; and that they had a sincere love to him, though they fell short in the fervency which they desired to have ; that they did walk and keep on in heaven's way ; and if sometimes they wandered, that they found their way again ; if sometimes they stumbled, that they got up again, and this book of the gospel will give all true believers such acquaintance as that they shall not come into condemnation. John iii. 16. 'Whosoever believeth in the Son shall not perish, but have everlasting life.' And Rom. viii. 1. 'There is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit.' And the like.

But the unbelievers will get no benefit by this book ; they may find great and sweet promises, but not one promise in the whole book of the gospel belonging to them, because they do not

belong to Christ ; they lived and died in impenitency and unbelief, and neglect of Christ and salvation, and now they cannot find one favourable word for them ; and therefore they will be sent back to be tried by the book of the law, only the gospel will double the condemnation of such as have not yielded up themselves unto its obedience.

5. A fifth book which will be opened, will be the book of life. Where all the names of the elect are enrolled, which when they read, how will they adore the riches of free-grace of God, in choosing them before the foundation of the world was laid ; and all those whose names are not enrolled in this book, shall be condemned and cast into the lake of fire. Rev. xx. 12, 13.

6. The fifth thing proposed, and the chiefest, is to speak more particularly of Christ's judging both the righteous and the wicked, at his second appearance.

And here I shall speak, 1. Of their particular judgment.

1. Concerning the judgment of the righteous in judgment.

2. Concerning the judgment of the righteous and the wicked.



## CHAPTER V.

THE judgment of the righteous will be first, and therefore I shall first treat of and here speak,

1. Of the immediate antecedents to their judgment.

2. Of the judgment itself.

1. Concerning the immediate antecedents of the judgment of the righteous.

1. The first antecedent of the righteous judgment, will be the resurrection from the dead.

1 Thes. iv. 16. 'The dead in Christ shall rise first when Christ descends from heaven, the souls of the righteous shall descend with him.

1 Thes. iv. 14. Them that sleep in Jesus will God bring with him. The spirits of all the just men and women made perfect, shall then come down and find out their own bodies which have been sleeping in the bed of their graves; they shall enter again into their old habitations; they went out of them, it may be with fear and trembling, with grief and sorrow, being unwilling to leave them behind, though they were so rotten and ruinous; but O with what joy will they return and enter again, when the building shall be repaired, when their bodies shall be raised by the power of the Lord Jesus Christ, and healed of all infirmities, when they shall be made incorruptible and immortal. See 1 Cor.

xv. 52. ‘In a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed, and verse 54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that was written, death is swallowed up in victory. Then shall they triumph over death and the grave, saying, verse, 55. ‘O grave, where is thy victory ?’ The Lord Jesus will then make them victorious over this conqueror, verse 57. ‘Thanks be to God who hath given us the victory through our Lord Jesus Christ :’ the parting of soul and body, was never so sad unto any of the saints at their death, as the meeting, will be sweet at the resurrection : O how will the soul wonder at the sudden and strange metamorphosis of the body ! When the soul left the body vile, to putrify and corrupt in the grave, and shall find it come forth more bright and glorious than gold, after it had been refined like unto Christ’s more glorious body. Phil. iii. 31. O how will the soul delight in the beauty, strength and immortality which then shall be put upon the body, whereby it will be more suited to its nature, and fitted for its operations and participations in its glory : and O how will the body delight in the wonderful glories and shining excellencies which the soul hath

attained since its separation ! If the love between the soul and the body were so great, when the body was so vile, and the soul so sinful, what will it be when both are glorified ? If the conjunction between the soul and the body were so sweet, when the body was so frail and subject to death, and the soul a spiritual and never dying substance, what will it be when the body shall be made immortal and in some sort spiritual ? O ! with what pleasure will the body awake out of its long sleep and arise and shake off its dust and put on its beautiful garments of immortality and glory ! With what delight and joy will it first open its eyes upon those beautiful and glorious objects which will quickly present themselves to its view ! This concerning the resurrection of the righteous bodies.

2. The second antecedent to the judgment of the righteous, will be their meeting with the angel at their graves mouth. Mat. xxiv. 31. 'He shall send his angels with the great sound of a trumpet, and they shall gather the elect from the four winds, from one end of heaven to the other.' No sooner are they awakened and raised out of their graves, but they are entertained by angels, those holy and excellent creatures, who have such a dear love to them, and before have done many good offices for them, though, when before in the body, they did not perceive in, and were too low, and unfit for their acquaint-



ance ; but they will then know them and be able to discern the beauty of those lovely spirits, who for so many years have been beholding the face of their Father in Heaven, which will have cast a lustre upon them, that will be matter of their admiration, and these shall be part of their acquaintance and companions in glory. Instead of devils, those angels of darkness, which used to assault, buffet and molest them when in the body before, shall now have angels of light with them, and about them, to join together in the love and praise of the great Jehovah. The angels will be sent to call them, and gather them, and we may rationally imagine that they will salute them at their rising, and welcome them out of their graves : we read of the angel Gabriel's salutation of Mary. Luke i. 28. 'Hail, thou that art highly favoured, the Lord is with thee ; blessed art thou amongst women ;' and the same angel's word to Daniel, chap. ix. 23. 'Thou art greatly beloved.' Such salutations possibly the angels may give to the saints at the resurrection. 'Arise ye that are highly favoured of God, come forth ye that are greatly beloved : welcome welcome ye happy ones ; ye that are blessed amongst the children of men : your Lord is come down and stayeth for you, he has sent us to call you, and convey you into his presence, and bring you where he is that you may see and share in his glory.' O how will such words

make their hearts to glow within them ! How joyful will such a message be unto them ! O happy they that ever they were born, or rather that ever they were new born ! O happy they that should live, that they should be raised to see such a day as that will be ! O what looks, what speeches, what joys will they have, when they are entering by the angels !

3. The third antecedent to the righteous judgment, will be their meeting one with another, *Mát. xxiv. 31.* The angels will be sent to gather the elect together, *2 Thes. ii. 1.* I beseech you, brethren, by the coming of our Lord Jesus Christ, and our gathering together unto him. The saints will be all gathered together, and we shall be gathered with them, if we be found in that number, there shall we meet with Abraham, Isaac, and Jacob, and all the holy kings, and prophets, and apostles, and martyrs, and holy men, who have lived in all generations; and all these in another hue than when they lived upon earth; they will arise like so many shining suns out of the earth. O how shall we be delighted with the sight of such a glorious train and company, when we see the image and picture of the Lord upon them, drawn so to the life. What sweet greetings shall we have, and mutual congratulations of our old acquaintances in the flesh, who were with us acquainted with the Lord ! And this is the end of our hearing,

and fasting, and praying, and self-denial, and mortification, and the poor services we have done for the Lord. Is this the issue of our pains and labours? O happy we that ever we repented, and believed, and closed with Jesus Christ. O happy we that laid up our treasure, and waited for the glory and happiness till this time.

4. The fourth antecedent is, that the righteous shall be caught up together in the air; all the righteous shall be caught up, they that are raised from the dead, and they that remain alive upon the earth on that day, 1 Thes. iv. 16, 17. 'The dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them, to meet the Lord in the air.' We read of the two witnesses which were slain; after three days and a half, the Spirit of life from God entered into them, and they stood upon their feet, and they heard a great voice from heaven, saying unto them, 'come up hither,' and they ascended up to heaven in a cloud, &c. Rev. xi. 11, 12. In the morning of the resurrection, the spirit of life from God will enter into the bodies of all the saints, and they will stand up and possibly they may hear a voice from Christ in the air,—Come up hither, and then they will be caught up, and ascend into the air to meet with the Lord. O what inexpressible pleasure and delight will they feel, when they find themselves begin to move upwards



when they are leaving the earth and wicked men, and so many glorious persons of them together ascending, to meet their most glorious Lord.

5. The fifth antecedent to the judgment is their meeting with the Lord in the air, 1 Thes. iv. 17. 'Then we which are alive and remain, shall be caught up together with them, to meet the Lord in the air.' We have spoken of the meeting of the soul and the body, of the meeting of the saints with the angels, of the meeting of the saints with the saints, all which meetings will be very delightful, but the meeting of the saints with the Lord himself, will be beyond all. O how sweet will the sound of Christ's coming be unto them before they see him, when they hear the long expected shout, and the sound of the last trump ! This, this will be music indeed in their ears ; then they will lift up their heads with joy ; and do but think how transporting the first glance of the eye will be upon the Lord Jesus Christ, when they see him yet afar off, clothed with such brightness and beauty ; never did their eye behold such an object before ; they admire to see the saints, and to see themselves so transformed ; but how will they admire to see the Lord in such glory ? If so be that some of his disciples did gaze after him with wonder when he was taken from them and ascended into heaven, Acts i. 11. with what won-

der will all his disciples, most of which never saw him, in the flesh, none of which saw him in such glory, then gaze upon him when he shall come down from heaven ; ye men of Galilee, why stand ye gazing up into heaven ? say the angels, this same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven ; if you look and wonder at his going, how will ye look and wonder at his coming, which will be as surely, but far more gloriously ? but when they are come nearer to Christ, and have a fuller view of him, O what thoughts ! what affections ! what joys will there then fill their souls ! O what workings, what beating of heart, what transports and ravishment of heart will they have ! O how would they be overwhelmed with this sight, and utterly unable to bear it, if they were not strengthened beyond their present capacity ? And is this the Saviour and Redeemer of the world ? O glorious Son of Righteousness, did this most excellent Person, who thus appears in the brightness of his Father, and is now come down from his glorious habitation, with such a glorious train of angels, once vouchsafe to dwell with men, and veil his glory in the flesh ? Did this eternal Son of God stoop so low, as to take upon him our nature ; yea to take upon him the form of a servant ? Did he live in such meanness and obscurity, and endure such hardship,

contradiction, reproach and injury ; when he was upon the earth ? O infinite condescension ! Did this Lord of life and glory, in the days of his flesh, so weep and pray, and cry, sweat, bleed and die, though with such pain, anguish and disgrace ; yet with such willingness and patience in our steads, that he might redeem us from sin and death, and wrath to come, that we might not perish, but have everlasting life ! O wonderful, inconceivable love ! What so glorious a person to be made man ! to be made a curse ! to do such things ! to suffer such things ! for such men, vile, cursed sinners, as we are, that we might be blessed and happy with him. O surpassing superlative kindness ! Is this he who made choice of us, when he chose so few ; that called us, when the most were passed by ; that pitched his love upon us, when there was nothing attractive in us, nothing to move him, but his own bowels ; that revealed his secrets to us, when he hid them from the wise and prudent ; that brought us nigh when we were afar off ; and made us fellow citizens and fellow heirs with the saints, and of the household of God, who were by nature the children of wrath ; even as others ! O astonishing free grace ! Is this he who clothed us when we were naked, even with the robes of his own righteousness ? That washed us when we were defiled, even in the fountain of his own blood ?



That cleared us when we were troubled, even with the comforts of his own spirit? That strengthened us when we were weak, even with his might and glorious power in our inner man! Was it from this person that we received our pardon and peace, our supports, our graces, our encouragements, and all the sweet refreshments we have found in ordinances? Is this the advocate whom we made choice of, relied and trusted upon for life and salvation? Is this the master whom we have followed, and whose work we were employed about? Is this the captain whose colours we wore, and under whose banner we fought? Is this the Lord whom we obeyed? The friend the husband whom we loved? And is he so glorious? O how will the saints be wrapt up in admiration and joy! O how will they all be in a flame of burning love and affection, when they come to behold the Lord Jesus Christ himself, and viewing him in such glory, as then he will be decked withal, when they come to see him face to face, who hath such loveliness in his face, and such love in his heart to them. It is said, 1 Pet. i. 8. 'Whom having not seen, ye love, in whom though you now see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.'

If so be that the saints do now love Christ, whom they never saw, only have heard of, and believe the report of the world; how will they

love him when they have a sight of him, and see a thousand fold more beauty in him than was reported, or could be imagined ? If so be, that now sometimes they rejoice with glorious and unspeakable joy in believing ; what will they do when they come to see him in his glory ? If they can now rejoice in tribulations, and take pleasure in the cross and reproach of Christ ; what will they find in their Master's joy, and the crown that he now comes to put on their heads ? O how glad will they be that they have been counted worthy to suffer any thing for such a Saviour ? It will be a joyful time indeed unto the saints, when they are caught up into the clouds to meet the Lord in the air.

And the joy of Christ will be no less to meet with them. O with what an eye will he view them, when they are arising and ascending with so much of his beauty and luster upon them ! None can conceive the love and delight which the Lord Jesus will take in them in that day ; he will look upon them, as those that were beloved by the Father himself from all eternity ; as those who fetched him out of heaven, before to redeem them, and now to glorify them. He will look upon them as the travail of his soul, the price of his blood ; he will look upon them as his jewels, as spoils taken out of the hands of his enemies ; he will look upon them as plants grown up into perfection, as servants who have

done their work, as those who have kept his honour in the world ; he will look upon them as his dearest spouse, and most beautiful bride, who now cometh to be joined to him more nearly, and to live with him forever. O ! the love and joy of Christ at this meeting. If so be, that Christ so dearly loved his spouse, and could delight in her too, when she was black and sooty, when her clothes were black and sooted, when her affections were weak, low and inconstant ; how will he love and rejoice in her, when she is made perfectly like himself, and so beautiful with his comeliness ? When her stains are all washed off, and she is presented before him without spot, wrinkle, or blemish, or any such thing ? When she shall be arrayed in white and hath put on her shining garment, and appear so lovely, and her love shall be so high, and full, and strong, and flaming ? Never did lovers meet with such delight and joy on their wedding day, as Christ and his spouse will meet at the day of his second appearance. O the sweet smiles the saints will see in the face of Christ ! such smiles upon them, such glances of love will sparkle forth from his eyes, as will ravish their hearts. O the sweet words they will hear ! The welcome he will give them when they first meet ; when they are come, he will place them at his right hand. So much concerning the more immediate antecedent of the judgment of the righteous.



## CHAPTER VI.

THE second thing is to speak concerning the judgment itself of the righteous. And there are two things the Scriptures speak of which Christ will do at his second appearance in the judgment of the righteous.

1. He will take an account of them.

2. He will pronounce the sentence upon them.

1. Christ will take an account of the righteous, Rom. xiv. 10—12. ‘We shall all stand before the judgment-seat of Christ, and every one of us shall give an account of himself unto God ;’ though the righteous shall not be brought to condemnation, yet they shall be brought into judgment, which will be for their Master’s honour and their own ; especially of those who can give a good account of all the talents the Lord hath entrusted them withal.

I know it is a question among divines, whether the sins of God’s people will be mentioned, and made manifest at the day of judgment. I shall not determine the question, since the Scripture is not so plain ; possibly the Lord having pardoned them, covered them, blotted them out of the book of his remembrance, he will not mention them on that day ; but sure I am, if they should be mentioned, it will not be to their

disgrace and grief, but to their more abundant joy in the Lord, who hath forgiven them. If they should read their sins in the book of God's remembrance, they would find them like so many debts crossed out with the red lines of Christ's blood. If the devil should be permitted to accuse them at that time, who is now the accuser of the brethren, and rip up their secret faults, the Lord himself will stand up and plead for them. He will make known the sufficient value of his merit for their ransom, and publicly acquit them from all guilt and condemnation. 'Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that shall condemn? It is Christ that died for them,' Rom. viii. 33, 34.

But these four things Christ will take an account of, in the judgment of the righteous.

1. He will take an account of their graves. The vessels of the virgins will be looked into, what oil they have got; the hearts of the saints will be looked into, what graces they have obtained. Christ will then take notice what godly sorrow they have had for sin, their secret weeping and mourning will then be made manifest. He will then take notice what humility and meekness, what self-denial and patience they have had, especially what faith, and love, and hope, and spiritual joy they have had, and all their raised affections towards himself, and hea-

venly things in his ordinances, and his judgment of grace will be according to truth ; and then the saints shall be ranked, not according to their esteem and dignity in this world, but according to the measures of the graces they have obtained.

2. Christ will take an account of the improvement of the talents of graces and gifts, and opportunities of service which he hath entrusted them withal. Mat. xxv. 9. And Christ will then take chief notice of those who have been most industrious and faithful, and instrumental for doing most good, and bringing much glory to his name ; and though all shall have a full reward that are found truly faithful, and shall enter into their Master's joy ; yet they shall have a more full reward, and be capable of more joy and glory, than the other.

3. And especially he will take an account of their works of mercy, Mat. xxv. 34, 35. ' I was hungry and ye gave me meat ; I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in ; naked and ye clothed me ; I was sick, and ye visited me ; I was in prison, and ye came unto me,' &c.

It will even astonish and confound the righteous, to hear such language as this from the Lord Jesus Christ, when he appears in such glory ; they will be ready to question ; when was he in any want, and received relief at their hands ? When saw we thee an hungered, or



athirst, or naked, and ministered any help ? we received all from thee ; but we could give nothing to thee ; thou didst relieve us, and redeem us out of the deepest poverty and misery in which we were sunk, and should have perished without help ; but what relief hadst thou from us. Then the king will answer and say unto them, ver. 49. ‘ Verily I say unto you, in as much as ye have done it to one of the least of these my brethren, ye have done it unto me.— At such a time and such a time, the poor came to you for relief, making use of my name, whose back for my sake ye clothed, and whose bellies ye refreshed, and whose necessities ye supplied, and that was done unto me. Though they were poor they were my brethren. Some of my servants were brought into straits for conscience sake, and you received them, or sent to help them ; you received me then, or gave help to me ; that money was not thrown away, it was given to me, and I am come to give you a thousand fold reward.’ Were this truth more effectually believed, what forwardness would there be in christians to works of mercy. Surely they would look upon that part of their estate as best improved, which in such work is bestowed.— Christ doth not mention any other use which they put their money into, which, if worthy to be compared, will be made mention of ; he doth not speak of so much laid out in building, so

much laid out in clothing, so much laid out for food, so much laid up in portions for children ; all this the wicked can do ; but so much laid out to the poor, and me in them, which is the only part you have laid up for yourselves, and which I am now come to return to you with usury.

4. Christ will take an account of the afflictions which the righteous have endured ; especially of their sufferings for his sake. Such reproaches, such losses, imprisonments, banishments, buffetings ; but so they have suffered death, with what honour will this be made mention of ; with what great esteem will he receive and speak unto them which have come out of great tribulation. And O the joy in this morning after the tears of the night ; then will they find that their ‘light afflictions which they have endured for a moment, have wrought for them a far more exceeding and eternal weight of glory,’ 2 Cor. iv. 17.

2. The second thing in Christ’s judgment of the saints, is the sentence which he will pronounce upon them, which will be a most gracious invitation of them, to take possession of the kingdom of heaven, which he hath prepared for them, Mat. xxv. 34. Then shall the king say unto them on his right hand, ‘Come ye blessed of my Father ; inherit the kingdom prepared for you before the foundation of the world.’

All Christ’s invitations in scripture are very sweet. ‘Come unto me all ye that labour and

are heavy laden; and I will give you rest.' Mat. xi. 28. How sweet is this to a troubled conscience, and an oppressed spirit ready to sink under the burden of sin. 'Ho every one that thirsteth, come ye to the waters, and he that hath no money come buy wine and milk without money and without price,' Isa. lv. 1. O what sweet words are these to those that are parched, and pained, and ready to die with spiritual thirst; and can find nothing in the creatures which can give them any satisfaction or ease. But of all the words that ever Christ did speak, of all the invitations that ever Christ did make, this will be the sweetest, which he will give to the disciples at the last day, 'Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world. Come ye blessed and happy ones, however accounted miserable ones by men yet blessed of my Father; Come inherit the kingdom prepared for you from the foundation of the world. Take possession of your eternal inheritance: come enter into the kingdom of glory which the Father hath chosen you unto, and called you unto, and which I have purchased, and now fitted and made ready for you. Come along with me, and I will show you my glory; and where I am there ye may be also. Come along with me into heaven, and ye shall live and reign with me for ever and ever. Come along



and enter now into your master's joy. Come, and I will show you the Father, and bring you into his house and presence, where there is fullness of joy, and pleasures for evermore.' And now beloved, think with yourselves, what joys, what exultations, what clapping of hands, what shoutings, what hallelujahs, what hosannas, what triumphing acclamations the saints will make upon hearing of these words. But here words fail, conceptions fall short. Who can utter what the affections and behaviour of the righteous will be, when they have their sentence, and hear such sweet and gracious words from the mouth of their Judge, and Redeemer.

Thus concerning the judgment of the righteous.

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## CHAPTER VII.

CONCERNING the judgment of the wicked at the second appearance of Jesus Christ.—In treating hereon, I shall, as in the judgment of the righteous, speak :

1. Of the immediate antecedents.
2. Of the judgment itself.
1. The immediate antecedents of the judgment of the wicked will be :

1. The resurrection of their bodies from the grave : All the wicked that are dead shall be raised, though not so soon, yet as certainly as the righteous, John v. 28, 29. ‘The hour cometh, that all that are in their graves shall hear his voice, not only they that have done good shall come forth to the resurrection of life, but also they that have done evil, to the resurrection of damnation.’ When the wicked die, their bodies are clapt up in the prison of the grave, where they rot and putrify under the chains of death, which are laid upon them, and their souls are shut down into the prison of hell, where they are bound up in chains of darkness and wo, and reserved unto the judgment of the great day. When the Lord Jesus shall appear to judge the world, he will bring the keys of death and hell along with him, and open both of these prison doors, not to give liberty and release to the prisoners, but as prisons are opened at assizes, to bring them forth unto judgment ; he will open the prison of hell, and all the souls of the wicked shall come forth, like so many locusts out of the bottomless pit ; and he will open the prison of the grave, and all their bodies shall creep like so many ugly toads out of the earth ; and then soul and body shall be joined together again, and this meeting will be sad beyond expression ; the meeting of the souls and bodies of the righteous will not be more joyful than the

meeting of the souls and bodies of the wicked will be doleful. Possibly some of the wicked had no hands in their death, and their souls went forth out of their bodies without much pain or fear ; but their entrance into their bodies again will be with inexpressible horror ; and if some of the wicked had their consciences awakened at death, and they lay down with terror ; when they awake and rise again from the dead, it will be with far greater terror. The old world died in a fright, with the deluge of water which overwhelmed them ; Corah, Dathan, and Abraham, with their company, died in a fright, at the cleaving and opening of the earth's mouth, which swallowed them up ; Judas and other despairing souls died in a fright, at the apprehensions of the open mouth of hell ready to receive their guilty spirits ; but none of the wicked could go forth of their bodies in such a fright, as they will enter them again at the last day. The damned souls have been lying in hell many years, full of anguish in their separation, and they know that their anguish will be increased by the torment of their bodies in their union ; and no wonder if they be exceedingly unwilling and fearful to enter into their old lodging. Their bodies have been sleeping all this while in the dust, and have felt no pain at all ; and O ! how unwelcome a guest will their souls be. Never was death so terrible unto them,



as life will be at that day ; they had rather sleep still in their graves, and continue in their rottenness and corruption ; they had rather lie hid for ever in the dust of oblivion, or be quite annihilated, like beasts, than to rise again unto such torments, as now they must undergo. But they must arise, willing, or unwilling. It is said, that the vile bodies of the righteous shall at the last day be fashioned like unto Christ's glorious body, Phil. iii. 21. They shall be made like unto Christ's body in beauty and glory ; but the bodies of the wicked shall have another hue and fashion. If it were possible to fashion bodies like devils, those impure and foul spirits, such spiritual bodies the wicked should have. Be-  
 sure, their bodies shall have no glory put upon them ; but they lay down vile bodies, they shall rise up far more vile ; they lay down in dishonour, and they shall be raised in far greater dishonour ; indeed they will be raised incorruptible and immortal ; but this will not be for their glory, but that they may be capable of the greater and longer torment and misery. Their bodies will be so far from being made beautiful like unto Christ's, that I believe they will not regain that natural beauty which they had here upon earth. Now some of them outshine God's own children (whose chief beauty lies inward) in external comeliness ; then none but the bodies of God's children will shine ; the bodies of the

wicked most probably will be swarthy, black, ugly monstrous bodies. If there be a ghastliness upon the bodies of the most beautiful, when they are dead, what ghastliness will there be upon the bodies of all the wicked, when the second death shall seize upon them. Were their bodies never so beautiful in themselves, yet their features would quickly be altered by the horrible passions of their mind; the blackness and dread of the soul would quickly appear in their countenance; beside the impressions which the fire of hell will have upon them. The soul will have nothing in the body which will give it any delight or ease, or in the least contribute unto the assuagement of its anguish; it will return into the body as in a prison, or dungeon, where there is no pleasure to be found—and if the body be black, how black will the soul be, after so long abode with the foul devils in the lower regions of darkness. And when such foul souls and such vile bodies meet, what a meeting, what a greeting will there be! We may fancy a kind of language to be between them at that day, the soul to the body; ‘Come out of thy hole, thou filthy dung-hill, flesh, for the pampering and pleasing of whom, I have lost myself for ever; who hath stolen away my time and thoughts, and heart from God and Christ, and heavenly things, to feed, and clothe, and cherish thee, and make provi-

sion to satisfy thy base deceitful lusts, when I should have been making provision for thine and mine everlasting happiness. Awake, and come forth out of the dust, thou bewitching dirty flesh, who didst lull me asleep so long in thy pleasing chains, until thou didst suddenly open thy doors, and thrust me out, where I was awakened in torment, before I was aware ; now I must come into thy doors again, that thou mayest share and taste of the bitter issue of sinful pleasures and delights.' And O ! how will the body be affrighted, so soon as the soul is entered. Never did the soul taste so much of the bodies delight, as the body will then feel of the soul's anguish. The body to the soul, 'And hast thou found me out, O ! mine enemy ? Couldst thou not have let me alone to lie still at rest in the sweet sleep ? Hast thou used me as a slave, and employed all my members as servants of iniquity and unrighteousness ; and art thou now come to torment me ? And is this the fruit of all the pleasures we have taken together ? Shouldst thou not have been more wise, and provided better for thyself and me ?' O ! what cries and shrieks will the tongue give forth so soon as it hath recovered its use ! O ! what fearful amazing sights will there appear before the eyes, so soon as they are opened, when they first peep out of the grave, and sinners see heaven and earth on fire about them, and Christ



coming in flaming fire, to take vengeance upon them ! O ! how dreadful will the shout, and the voice of the archangel, and the sound of the last trumpet, summoning them to judgment, be unto the ears ! O ! how will every joint and member of the bodies of the wicked tremble, when they are raised again at the last day !

2. The second antecedent to the judgment of the wicked, will be their meeting with devils ; the righteous will meet with angels, to welcome them out of their graves ; the wicked will meet with devils, to entertain them at their resurrection ; and then they will not appear unto them like angels of light, as sometimes here they have done, but like foul angels of darkness, as they ever were since their first fall. They will not then entertain the wicked with pleasing baits and sweet alluring temptations, and pretend to be their friends, who consult their good and satisfaction, beyond God himself, the chief good of mankind, as they did when their abode was in the world before ; but they will spit forth their venom and malice then in their faces ; possibly may buffet their bodies, and lay painful strokes upon them ; surely they will terrify their souls, for those things which they have drawn them into the commission of. O ! how will they mock and deride their folly and madness for opening their ears to their whispers, for opening their hearts so freely, when they have

knocked at the door, and enticed them to sin ! Then the damned will perceive, that the devil's design was their ruin and misery, when the pretence and show was consultation, for their good and happiness ; that he laboured to please and delight them, not out of love, but malice, that he might undo them ; that he lulled them asleep, that they might not perceive their misery, till it was too late ; that poison was in its sweetest baits ; and that their softest pleasures, were Satan's silken cords, by which he was drawing them into endless wo and bitterness. Then they will perceive how the prince of darkness hath blinded their eyes, and deluded them ; how the old serpent hath beguiled them through his subtilty, and deceived them ; how they have been gulled of a crown and a kingdom they had the proffer of, and were in a capacity to obtain ; then they will perceive whose slaves they have been, whilst they were serving divers lusts ; that the devil was their Lord and master, and led them captive at his will ; and now they will meet with their masters whom they have served unto their terror and amazement. How will they be affrighted at the apparition of so many devils about them ! when they shall throw into their thoughts such hideous apprehensions, and lash their spirits with horrible scourges, when they shall seize upon their bodies, and tear them, and drag them

to the judgment seat, and there is none to rescue and deliver them.

3. The third antecedent to the judgment of the wicked, will be their meeting one with another ; as the elect, so all the reprobates will be gathered together into one company. O ! what an innumerable company of rebels and traitors, and villains, will then be got together ! How fiercely and horribly will they look one upon another ! And if they speak, what language of hell will there issue forth of their lips ! They may meet with their old companions, and fellow sinners ; but it will not be like such as they now call meetings of good fellowship when they get together in a tavern or ale-house, or some house of wickedness, to drink and sing, and dance and sin, and make merry in the pleasing of their flesh : They shall not then have ale, and wine, and women, and music, or any incentives to mirth and sensual pleasures ; the last meeting will be no merry meeting, but sad and dismal. The pleasing affections which they formerly had to their friends will be changed, their love will be turned into hatred, and the joy they have found in them, will be turned into grief and anger. O ! the angry countenances the wicked will have on that day ! It is said the nations will be angry. O ! the angry speeches ! How will they rage and storm at one another ; especially at those who have drawn them into sin ! O ! how



will they curse and ban one another ! O ! the horrible noise that will be among the damned crew, when they are got together ! It may be from words they fall to blows, and tear one anothers hair, and spurn at one anothers bellies, and bite one anothers flesh, and even claw out one anothers eyes ; we cannot conjecture so much of the misery of the wicked, as will be on that day.

4. The wicked that are alive on the earth at the second appearance of Christ, shall see the righteous that are dead, arise out of their graves with marvellous beauty and joy ; and those that are alive, wonderfully changed in the likeness and fashion of Christ, and all of them suddenly caught up together in the clouds, to meet the Lord in the air ; which sight will be fearful and amazing to them, when they perceive themselves to be left behind. We read, Rev. xi. 12, 13. When the two witnesses, after they had laid dead for some time, had the spirit of life put into them, and they stood upon their feet, and were called up, and ascended up into heaven ; it is said their enemies beheld them, and great fear fell upon them ; so when all the witnesses and servants of the Lord shall have a spirit of life put into them, and stand upon their feet, and be called up, and caught up in the clouds to meet the Lord, their enemies and the wicked on the earth will behold them ; and great fear

will fall upon them. But O ! the fear and trouble which will be upon the spirits of those unbelieving, Christless, graceless sinners, whose abode shall at that day be amongst the believers, and some of them linked in the nearest relations to them, when their believing relations shall be caught away from them, and carried up into the air, with the rest of the glorious train of saints, when themselves shall remain below upon the earth. It is said, that at the time of Christ's coming, Luke xxii. 34, 35, 36. 'Two men shall be in one bed, the one shall be taken and the other left ; Two women shall be grinding together, the one shall be taken, and the other left ; Two men shall be together in the field, the one shall be taken, and the other left.' Friends may be together at that day, as at other times, not expecting Christ's coming, and it may be less expecting it than before they did, some will be in the fields together, some in houses together, some will be in beds together, some will be in churches together, it may be ministers preaching and people hearing, as you are hearing me this day.

Suppose that the heavens should just now open and you should hear the sound of the last trumpet ; and Jesus Christ shall descend with a glorious train of angels into the air, then all you that are believers, and have got an interest in Christ, would immediately be caught up in

the clouds to meet with the Lord ; but all you that are impenitent and unbelievers, would be left behind ; and think what terror would fall upon you, to see us caught away from you ; it may be some of you might come hanging about me and others, when you see us arrayed in shining garments, and suddenly changed into glorious likeness of our Lord, and called by the angels to go up to him. O take us up along with you, what, will ye leave us behind ? Alas ! what can I do for you then ? I must say, I told you of this time and thing before ; but you did not seriously regard it so as to prepare ; I called you often to repentance, and preached Jesus Christ to you, and showed you the way of salvation ; but you would not accept of him, ye refused him, and lived in the neglect of your own salvation. I told you if you did not forsake such and such sins, they would be your ruin ; and ye would not be persuaded to leave them. I forewarned you of the miseries which would come upon you at Christ's coming, but you would not take warning. Fain I would have had you up all along with me, to meet my Lord, and if I could have been instrumental to convert and turn you unto him, my joy and crown would have been the greater. O how glad would I have been of your company in this triumph ! Some did hearken and believe, some did awaken when they were called, and repent, and re-



form their lives ; some were wise, and did fore-think, and made provision for this day, and now see how they shine, see the mirth and joy in their countenances, see the fruit of their tears, and self-denial, of their faith and love, and holy walking : Now, now, we are going together to our Lord whom we have sought, served, and trusted with our happiness ; and O that you would have hearkened, and been persuaded to have joined yourselves to our number, that we might have gone together : O that you would have joined yourselves to our Lord, and have had fellowship with the Father and his Son Jesus Christ, and broken off your fellowship with the unfruitful works of darkness, and workers of iniquity ; but you would go on in the broad way, because it was easy ; the way to heaven was too narrow and difficult for you.— If profession would have been enough, and external joining yourselves to God's people, would have brought you to heaven, this some of you could do with readiness sufficient : but when you must have a power as well as a form, and when you must mourn for sin, crucify the flesh, mortify the deeds of the body, and deny yourselves, take up the cross, be so strict in your lives, make conscience of thoughts, words, and all your actions, this you could not away with ; you could brook to be religious sometimes by the bye, and when you had nothing else to do ;

but to make it your business to be religious, you could not endure : You could put on a form, and outward vizard of godliness on the Sabbath day ; but to be religious on week-days, and every day to be holy in all manner of conversation, this was too much, and a hard saying, that you could not bear. And if you did not like the terms of the gospel, and would be the servants of the devil whilst you seemed to be the servants of Christ, and go on covertly in the way to hell, whilst you seemed to be going in the way to heaven ; what can I do for you now ? I thought you would have shined and gone with us, when you shined so much in profession ; and are your lamps now gone out, when the bridegroom is come ? Alas ! who can supply you now with oil ? I have little enough for myself, and none to spare for you, and do you ask me for oil ? Alas ! if I had enough, I could not part with it, and put any into your vessels : Now, now, it is too late, I came with oil often to sell for my Lord and Master, and you might have had it for nothing, you might have bought it without money, and without price ; but then ye slighted and refused all proffers of grace which were made, you valued your lusts, which you have parted withal for it, at a higher rate ; you refused the oil altogether, or at least took no more than would light your lamps : You would not receive any into the vessels of

your hearts. And do you think I can supply you with oil now! Some of you had convictions once in the time of the plague, when death raged amongst you, and some good work was beginning then in you: And is it now worn off, and come to nothing, and dwindled into an empty profession? Alas! what shall I do for you now? You know I ventured my life for you, to preach for you, when the arrows were flying so thick about you; I ventured my liberty for you, my health for you, and was often spent for you, and amongst you, that I might be instrumental to call and save you: But when the thunder of judgment was a little over, and out of hearing, you quickly dropped asleep, and the voice of preaching could not enter your ears, and awaken you: Alas! why do you look upon me now with such rueful countenances, and stand with such rumbling joints, and speak so earnestly unto me, as if something might yet be done for you, and are loath to let me go from your company? Alas! what can I do for you now? Should I stay and preach to you again, and call and invite you again to Jesus Christ, and open the treasures of the gospel, and now you will open your ears and hearts to receive? Alas! now the mystery of God is finished; the treasures of the gospel are shut up and sealed, and the day of grace is quite spent and gone, and cannot be recalled: Could not you have opened before, when you



knew I knocked often and hard in my Master's name for entertainment? I called, but ye refused, I stretched out my hand, and lifted up my voice like a trumpet, but you did not regard and follow the counsels which were given unto you, and now my preaching work is done for ever. Should I stay and pray with you, and for you, that God would pardon your sins, or defer your judgment but a little while, if it were but for a week, or a day, that you may prepare your accompts, and O how presently would you make your peace with God! How readily would you accept of Christ on any terms! Do any thing, suffer any thing, deny self, take up your cross: O how diligently would you be in the service of God, and resist Satan, and take heed of sin! Alas, poor souls! All these desires are too late. I have prayed with you, and for you, and you have had time and warning to prepare for your accompts, and have been called to these duties before; but now the oath is sworn by him who liveth forever and ever, that time shall be no longer; now the ear of God is shut, and no prayer can enter.

Now Christ has come down from the mercy-seat, from the right hand of the Father, where he made intercession; and the throne of grace is now turned into a judgment-seat. Now there remaineth nothing but a fearful looking for of judgment to devour the wicked. Alas! why do

you hang about me with tears and weeping ?  
 What can I do for you now ? Can I carry you  
 all up with me in my arms ? Would not the load  
 be too great for me ? And if all of us together  
 could hand and help some of you up into the air  
 with us, and bring you into the presence of  
 our dear and glorious Redeemer ; with what  
 confidence could you stand before him ? With  
 what face could you look upon him, when you  
 are so black and filthy, and have such guilt up-  
 on your consciences ? Would not your looks be-  
 tray you to be none of our numbers ? Would not  
 your black and trembling joints speak what you  
 are ? And would not Christ then frown you away  
 from our company ? And then we must of neces-  
 sity let you fall from on high among your fel-  
 low hypocrites and unbelievers. Could we car-  
 ry you up with us, if you should lay hold on  
 us ; would not the angels snatch us out of your  
 arms ; or would not devils tear you away from  
 us ? And could I rescue any of you out of Sa-  
 tan's hands, when he comes to seize upon his  
 own ? Alas ! What can I do for you at this time ?  
 I must away, and begone, and bid you now  
 adieu for ever ; the saints are all risen and have  
 put on their glorious attire, and we are called  
 for ; it is your own fault that you did not help  
 to fill up this number. And when such of us  
 as belong to Christ, should be caught up in  
 the clouds, O how dreadful will it be for you

and all that should be found in the number of them that are left.

5. The fifth and most dreadful antecedent to the judgment of the wicked, will be the sight of the Lord Jesus Christ himself, who will be revealed from heaven, at that day in flaming fire, to take vengeance upon them ; 2 Thes. i. 7, 8. The sight of their Judge will affright them, Rev. i. 7. 'Behold, he cometh with clouds, and every eye shall see him, and they also that pierced him, and all kindreds of the earth shall wail because of him, even so Amen.' Every eye shall see him, not only the righteous, but also the wicked ; and they also that pierced him, that is the Jews which crucified him, as he saith, Mat. xxvi. 64. 'Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.' O how fearful will the sight of Jesus Christ be to Judas that betrayed him, unto the officers that took him, unto the base servant that smote him with the palm of his hand, unto the people that mocked and spit upon him, unto the Pharisees that accused him, unto Pilate that scourged and condemned him, unto Herod that scorned him, unto the soldiers that mocked and crucified him, unto the priest that stirred up the people and Pilate against him, and in the midst of his agony and anguish railed on him ! Though they did not see him come down from the cross,



yet when they see him come down from heaven, they will believe that he was the **Messias** ; and O how will this sight terrify them ! Then they will smite their breasts indeed, and be filled with horror, when they perceive that the same **Jesus** was the **Son of God**, and is now the **Judge** of the world ; and is come to call them before his bar, who then did stand before theirs. The high priest that rent his clothes, when **Christ** called himself the **Son of God**, will be ready to rent himself in pieces, for not acknowledging it, and with what face will **Judas** look his Master in the face, when he sees him come in such glory ! And if some soldiers that kept **Christ's** sepulchre did so shake and become like dead men at **Christ's** resurrection, when they saw the angel, whose countenance was like lightning, and raiment white as snow, come and roll away the stone from before the door thereof, **Mat. xxviii. 2, 3, 4.** O ! how will they all that had a hand in his death quake and tremble when they see the **Lord Jesus Christ** himself come with such power and glory, and all the holy angels with him, to call them to judgment. Further, it is said, ' That all kindreds of the earth shall wail because of him ;' **Mat. xxiv. 30.** ' All the tribes of the earth shall mourn, when they see the **Son of man** coming in the clouds of heaven ;' This we are to understand of the wicked kindreds and tribes of the earth ; the sight of

Christ will be matter of the greatest joy unto his disciples, but of the greatest sorrow unto the wicked world ; the mourning of the wicked, see how it is set forth, Rev. vi. 15, 17, 18. ‘ And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens, and in the rocks, and in the mountains ; and said to the rocks and to the mountains, fall on us, and hide us from the face of him that sits upon the throne, and from the wrath of the Lamb ; for the great day of his wrath is come, and who shall be able to stand ?’ Then profane and wicked kings, who would not submit to the government of Christ, but break his bands asunder, and cast away his cords from them, shall see the King of kings, and Lord of lords come down from heaven to judge them ; and O with what fear would they then run and hide themselves in dens, or under some great rocks and mountains, if they could, from the face of him that will then sit upon the throne of judgment ; and with what trembling will they stand among the meanest of their subjects, divested of all their power and dignity ; then the nobles and great men of the earth, who having been lifted up above the ordinary degree of men, have lifted up their hearts also, with pride and haughtiness above measure, and let loose the reins unto lascivious-

ness, and wallowed in filthy delights and pleasures, shall see the Son of man coming in the clouds, and O how will their proud hearts then be brought down ; and their haughtiness laid low, and their sweet sinful delights be turned into gall and worm-wood ! Then will they cry to the rocks to cover them, and the mountains to hide them, if they can find any such place, to receive them in this terrible day. Then the chief captains and the mighty men, who employed their forces and strength under the banner of the devil, and endeavoured to promote the interest of his kingdom in the world, and rebelled against the Lord of Hosts, shall see the heavens opened, and this mighty captain come down with the armies of heaven attending upon him in white, to execute vengeance upon them ; and then their courage will fail them, and the wrath of the Lamb will make them tremble ; and they would creep into a rock, or any hole to hide them ; then the rich men who have placed their hearts and confidence in their riches, especially those who have heaped up riches by unjust and unrighteous practices, shall see the Son of man coming against them ; and weep and howl for the miseries that are come upon them ; and their riches will be so far from profiting them in the day of wrath, that they will be witnesses to accuse them, and aggravate their condemnation ; then every bond man, and every free man, that are.



slaves to the devil and their own lusts, shall see the Son of man coming to judge them, and be in the number of mourners, crying to the mountains to fall on them. Then there will be distress upon all nations, and great perplexity, sea and waves roaring, and men's hearts failing them for fear, when they are looking up into the clouds and see the Son of man is come down, and his throne is prepared for judgment. The heathen nations will mourn to see him, especially the wicked who have had the name of Christians upon them, and have sat under the light of the gospel. O how will their faces be filled with shame and confusion, and their hearts with terror and astonishment, when they behold the face of the Lord Jesus Christ shining with such beauty and glory, but looking on them with anger and disdain! And is this glorious King that Jesus Christ whom we heard so much spoken of, when we lived upon the earth? Was he indeed so great, whose command we disobeyed, whose threatenings we slighted, whose grace we abused, and whose wrath we disregarded! Was it so excellent a person who was described and set forth to us by ministers in such superlative expressions, all which he exceeds, and yet we could see no form, nor comeliness in him, nothing for which we could desire him? Was this the Saviour that was preached to us, and proffered to us? That the Jesus

Christ, that we were pressed so frequently and so earnestly, to get an interest in, with so many powerful arguments, and yet could not be moved and persuaded ? Was it this person that did call us, and did stretch forth his hand all the day long to us, that did woo us, and entreat us by his messengers, to accept of pardon, and grace, and salvation, and knocked at the door of our hearts again and again, by his word and spirit for entertainment ? And did we shut our ears and our hearts against him, and refuse all his gracious tenders which were made unto us ? What, did we hearken to the devil, when he tempted us to sin, that he might destroy us ; and not hearken to Christ, who would have persuaded us to faith and obedience, that he might save us ? Could we harbour base lusts, which were like so many vipers in our bosoms, and give no entertainment to Jesus Christ, who would have brought riches and glory with him ! O what fools and mad-men and women have we been ! How have our cursed hearts deceived us, and the devils deluded us ! How have we been bewitched, to prefer the vanities of the world, and the satisfaction of the desires of our flesh, before an interest in such a Saviour ! Wo ! wo ! wo ! be unto us, for now the great day of the Lord is come, and who is able to stand ? This is the fifth antecedent to the judgment of the wicked, they shall see the Lord Jesus com-

ing in the clouds, and be summoned to the bar and placed at his left hand.

6. The sixth antecedent, will be their seeing the judgment, and hearing the sentence of the righteous, ‘Come ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world.’ And O ! how will they grind and gnash their teeth, and their hearts be ready even to burst with envy and indignation, to see these poor mean Christians, whom some of them have separated from their company, and accounted as the off-scouring of the earth, and not worthy to sit with the dogs of their flock, exalted to such dignity, shining in such glory, and adjudged to such happiness, when they themselves are looked upon with such contempt, and standing waiting for the judgment and final doom to torments and eternal misery. These are the antecedents of the judgment of the wicked.

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## CHAPTER VIII.

CONCERNING the judgment of the wicked itself : I shall here speak of,

1. The Judge.
2. Assessors.
3. The malefactors.



4. The crimes.
5. The accusers and witnesses.
6. The conviction.
- 7 The sentence.

1. The Judge of the wicked, as of the righteous, will be the Lord Jesus Christ. It is said, Rom. iii. 6. 'God shall judge the world ; but it will be God in Christ, and God by Christ,' Acts xvii. 31. 'God was in Christ reconciling the world (of the elect) unto himself,' 2 Cor. v. 19. And God in Christ will judge and condemn the world of the reprobates. 'The Father hath committed all judgment to the Son,' John v. 22. 'And he hath given him authority to execute judgment, because he is the Son of man,' ver. 27. The same Jesus whom the wicked would not submit unto, and take for their king to rule over them, they must submit unto, and have for their Judge, to examine and condemn them. The properties of this Judge are worthy here of our observation.

1. Christ will be a most gracious Judge ; never was there such a Judge seen on the earth ; it will be the greatest judgment, there will be a general assize of the whole world ; and Christ will be the greatest Judge, the greatest for dignity and glory, that ever eye did behold. Christ will be most glorious, in regard of his person, he will appear to be the Prince, the Lord of glory, and be admired, not only by the saints, but

also by the wicked, among whom, before they saw him he was despised. The despisers shall behold the lustre of their Judge, and wonder and perish, as it is said in another case, Acts, 41. Christ will be more glorious in regard of his retinue ; all the holy angels, those glorious spirits, who are about the throne of God shall attend upon him. Mat. xxv. 31. ‘ When the Son of man cometh in his glory, and all his holy angels, with him ; yea, all the holy saints also shall attend upon him in the judgment of the wicked, Jude, ver. 14, 15. Behold the Lord will come with ten thousand of his saints, to execute judgment upon all the ungodly, yea, and he will come with all his saints,’ 1 Thes. iii. 13. The whole innumerable company of saints shall attend upon Christ in white shining garments, with bodies like unto Christ’s, more beautiful and glorious, than the most splendid attire can make them ; and Christ will then be admired in all the saints and believers, by the wicked which shall behold them ; and Christ will sit upon the throne of his glory, Mat. xxv. 31. ‘ I saw a great white throne, and him that sat upon it, from whose face the earth and the heavens fled away,’ Rev. xx. 21. We read of a glorious throne which Solomon made, 1 Kings x. 18, 19, 20. But the throne and tribunal seat of Christ will be far more glorious than Solomon’s or any monarch’s that ever lived upon the face of the earth.

2. Christ will be a most powerful Judge, he will have power to raise all the wicked out of their graves unto life again ; which requires as much power to effect, as the giving them their being and life at the first, he will have power to bring all the wicked to his feet and keep them in awe, that they shall not stir, nor lift up the hand in the least, in a way of rebellion, which is more than the most potent prince that ever lived could do ; he will have power to execute vengeance upon all the wicked together ; and inflict an infinite punishment upon them, and he will put forth no less power in the destruction of the wicked at that day, than was put forth in the first creation of the world, wherein he will make his power known, Rom. ix. 22. ' When the wicked shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power,' 2 Thes. i. 9.

3. Christ will be a most knowing Judge. He will know all the persons of the wicked, not one shall escape his eye ; he will not know them in any way of nearness and familiar acquainting himself with them ; but he will know them in a way of perfect cognizance of their persons ; he knew them when they lived and rebelled against his laws ; and he will know them again when they are raised. He will not only have a general knowledge of them, but he will



know them particularly ; none of the ancient rebels shall be able to hide themselves either under rocks or mountains, or in the crowd and throng of the wicked, which shall be gathered together before him on that day. Christ will find out all his enemies, and he will know all their crimes, he will read them all written in the book of God's remembrance ; and the book of their own consciences being then opened, will present all their sins to his view. The eye of the Judge will be a piercing all-seeing eye, which cannot be blinded ; and therefore there will be no mistake or error in the judgment, through ignorance, or false information, as there may be in the courts of Judicature upon the earth.

4. Christ will be a most holy Judge. He will be without the least stain of sin ; he was so when he lived among sinners on earth, and surely he will be so when he descendeth from the holy of holies in heaven. Some earthly judges are guilty in the same kind with the malefactors that are brought before them ; so that while they judge others, they condemn themselves, but there will not be the least mote of sin in the eye of Christ ; nor any tincture of defilement ; and therefore as it will be impossible to blind him because of his knowledge of, so it will be impossible to bribe and corrupt him in judgment, because of his holiness. And by consequence,

5. Christ will be a most impartial and strict judge ; he will be the most impartial in regard of the persons whom he will judge ; the high degree and quality of men upon the earth, will be of no account with him ; the rich will be of no more regard than the poor ; nor the highest princes more than their meanest subjects.— Death levels all men, and puts a conclusion to all earthly dignities ; and in the resurrection all will stand upon even ground. Now some lords and great men may murder, and oppress, and break laws, and through favour may escape punishment ; which crimes if meaner persons had been found guilty of, would have cost them their lives ; but Christ will have no more favour for a lord, or a knight, or a gentleman, no, nor a king or queen, or greatest lady, than for the most contemptible beggar ; he will not accept of the persons of any, and connive at the sins of some, which those that should reprove them now can wink at, as if there were no faults, because the faults of such persons as are high, whose favour they desire, and from whom they might receive damage, and disesteem, should they be plain and faithful. But Christ he will neither need the favour, nor fear the danger of any ; and he will not court nor flatter any because of their nobility and greatness ; but impartially judge the highest and the greatest by the same rule as he will do the lowest and meanest.

And Christ will be a more strict judge in regard of crimes. He will bring forth all the sins of the wicked to light ; not one sin which they have committed from the day of their birth to the hour of their dissolution, but shall be had in remembrance, and be brought into public view, when the Lord shall enter into judgment with the ungodly world. Some of the wicked do now sin more secretly, they have sweet morsels rolling under their tongues, which are not perceived ; they have their Dalilah's in corners, which are not known, they shroud themselves under the shadows of the wings of the night, that they may conceal some of their wicked lewd practices, which should they be found in, would fill their cheeks with shame and blushing ; but Christ will call them at the last day to a strict account, and bring to light the hidden things of darkness, 1 Cor. iv. 5. And O the contempt and confusion which they will be covered with, when all their shameful and abominable sins shall be made manifest.

6. Christ will be a most righteous Judge. He will judge the world in righteousness ; some of them will be found to have been unrighteous in their judgment ; and others unrighteous in their dealing, and all of them unrighteous in their state : but Christ will judge them all in righteousness. He will judge them according to their works ; as he will be righteous, in not afflicting



upon them a greater punishment than their sins have deserved, he will not punish lesser sinners with more stripes, and greater sinners with fewer stripes ; so neither will he be unrighteous in inflicting upon them a lesser punishment than their sins have deserved, but will proportion their punishment to their offence, Rev. xvii. 17. ‘ How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her.’ Christ will be exactly righteous in his judgment ; severely righteous without the least mixture of mercy. The wicked shall have from him the summum jus, and that sine ulla injuria, they shall have the highest right and justice without the least injury. God’s justice requires satisfaction for their sins, and Christ will satisfy the demands of justice to the full upon the ungodly, by distribution of such punishments as are the just desert of their sins. Christ will even all scores that day between God and sinners ; at the last he will begin to take the payment of that debt from them which they owe for sin, which they will be paying unto all eternity. Christ will come with the balances and sword of justice in his hand, he will come to take vengeance upon disobedient children.

7. Christ will be a most furious Judge. He will be most gracious towards the righteous, but most furious against the wicked, ‘ He will

come in flaming fire to take vengeance upon them,' 2 Thes. i. 8. He will come in flames of love towards his people ; but in flames of anger against his enemies ; a fire shall devour before him, and it will be very tempestuous round about him, see Isa. lxi. 15. 'Behold the Lord will come with fire, and with chariots, as with a whirlwind, to render his anger with fury, his rebukes with flames of fire.' We read of such wrath on that day in the Lamb, as maketh the kings and great men of the earth to tremble, and to call to mountains and rocks to fall on them, and hide them from it. Rev. vi. 15, 16, 17. Never was there greater love and more tender bowels of compassion and pity than is to be found now in the Lord Jesus Christ, towards all them that apply themselves unto him under a sense of sin for salvation here in this world ; and never was there greater wrath and revengeful fury than will be found in the same Lord Jesus Christ, when sinners shall come before him to be judged at the last day ; he will be very furious, ten thousand times beyond a bear, when she is bereaved of her whelps, or a lion when she is hunger-starved. How fiercely will Christ look upon the wicked ? What scorn and contempt of them will they see in his face ? What dreadful frowns in his brow ? What fiery anger will sparkle from his eye in his looking upon them, as if he would look them dead, or

look them into hell, before he hath pronounced the sentence? How fiercely will he speak unto them? There will be terror in his looks, and there will be terror in his voice; 'He will speak to them in his wrath, and vex them in his hot displeasure.' His anger will then break forth into a flame. He will appear to be jealous and very furious, when he cometh to execute vengeance on his adversaries, and punish his enemies for their sins.

8. Christ will be an inexorable judge; none is now more easy to be entreated as a Saviour, whosoever comes unto him, may be welcome to him; he hath promised in no wise to cast out such. John vi. 37. The most rebellious sinner may find entertainment with Jesus Christ now, and prevail with him to procure pardon, and peace, and salvation upon their repentance of their sins; but when he is come down from heaven to judge the world, he will be inexorable: No prayers, no intreaties, no tears, no arguments, will in the least move him to take any pity on such as shall then be found in their sins. When the wicked at the day of judgment shall have their eyes opened, to behold the Lord Jesus Christ in his beauty: then one smile of his countenance will be really accounted of more worth than the whole world; and to be made like to such a person, and to dwell for ever in his love and joy, they will then clearly see to be incon-



ceivably beyond all the enjoyments of the creatures in the fullest delights, and to be thrust out of his presence, they will account their greatest misery ; then they will have other apprehensions of hell's torments, when they are just ready to be cast into the burning lake ; when they are awakened in the morning of the resurrection, they are brought to Christ's bar and they perceive how near they are to execution, and great distress will be upon them, when they look about them, and all refuge fails, and they see no way for them to escape ; if now with their cries and supplications, they might prevail with the judge for some commisseration ; if they had but the least hopes of obtaining the favour and admission into the inheritance of the saints, O how would they all fall down upon their knees before him, with the lowest submission and reverence ! How would they cry and weep, entreat and beseech ? How would they kiss his feet and wash them with tears, and wipe them with their hairs ? How earnest and importunate would they be with him for a pardon, if importunity would prevail ? If there were but one promise left in the whole book of God for them, which might possibly bring unto them some relief ; how greedily would they all catch at it ; and humbly woo the Lord for mercy. No the Judge will be then inexorable ; they may cry but it will be to no purpose. He will shut his ears against

their prayers, and hide his eyes from their misery ; they had promises enough whilst they lived, but they did not regard them, they did not believe and apply them ; and now nothing but threatenings belong to them, and remain for them. Christ often cried to them by his ministers, and moved them by his Spirit, to open the doors of their hearts, and give him room and entertainment ; but they shut their ears and hearts against him ; and now Christ will shut his ears, and the door of mercy and heaven against them. He will be inexorable : Thus concerning the Judge of the wicked.

1. The assessors or those who shall sit with Christ in the judgment of the wicked, will be the righteous ; this promise the Lord makes particularly and especially to the twelve apostles, Mat. xix. 28. ‘ Verily I say unto you, that ye who have followed me, that have denied yourselves, and parted with all, and taken up your cross, and followed me in the regeneration or restitution of all things, when the day of the resurrection doth come ; and the Son of man shall sit on the throne of his glory, when I shall sit upon my judgment-seat, and gather all nations before my bar to receive their doom ; ye shall sit on twelve thrones, judging the twelve tribes of Israel ; and though the apostles of Christ will be especially honoured, and exalted in the day of judgment, and have seats, or degrees of

dignity above others ; yet this honour also shall all the saints have, to sit with Christ in judgment,' 1 Cor. vi. 2. ' Do ye not know that the saints shall judge the world ?' They judge and condemn the sins of the wicked world now, by their holy conversation ; and they will judge and condemn the person of the wicked at the last day by their approbation of Christ's judgment. The crimes of the wicked will be examined before the righteous, their secret sins will be ript up and made manifest unto them ; they will not only be brought in as accusers and witnesses against some of the wicked, of which I shall speak by and by ; but they also will join with Christ in the examination of the wicked ; and they will also approve of Christ's justice and righteousness in the condemnation of sinners for their sins ; and when Christ doth pronounce the sentence of condemnation upon them, ' Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels,' they will join with him, and approve of this sentence ; it may be they will with one voice say, Even so Amen ; or with a loud shout accompanying Christ's words, saying, ' Depart ye cursed into everlasting fire.' A strange turn and change of things will there be at that day. Felix who sat on the judgment seat, when Paul was at the bar, will stand at the bar when Paul will sit among the judges. The Lord will bring



down the mighty from their seats, and all wicked princes and judges of the earth shall be dethroned, when the righteous, though of a low degree, shall be exalted to sit as Judges upon them.

3. The malefactors which shall be judged will be, 1. Devils. 2 Pet. ii. 4. The angels which fell, are said to be delivered into chains of darkness, and to be reserved unto judgment ; they are punished in part now, but their punishment is not yet complete. When Christ came the first time in the flesh, and began to dislodge the devils from their habitation, in those persons whom they had got the possession of, they were afraid that he would have completed their torment presently ; and therefore they cried out, ‘ Art thou come hither to torment us before the time ?’ Mat. viii. 29. ‘ Let us alone, art thou come to destroy us ?’ Mat. xii. 42. But when Christ comes the second time in his glory, then he will judge and condemn the wicked angels ; and the saints shall join with him therein, 1 Cor. vi. 3. ‘ Know ye not that we shall judge angels ?’ Then the measure of their sin will be completed, and the time of their torment will be come, and their punishment shall be completed too. The way and manner of their judgment is not spoken of in Scripture, and therefore I shall not speak of it ; but that they shall be judged to everlasting fire, is evident from the

sentence pronounced on wicked men, in which it is said, that everlasting fire is prepared for the devils and his angels.

2. All wicked men and women that ever lived, or shall live on earth, from the beginning of the creation, unto the dissolution of the world, that have no interest in Jesus Christ, will be the malefactors which shall be judged at the last day ; this day is called the day of judgment, and perdition of the ungodly, 1 Pet. iii. 7. And the unjust are said to be reserved to the day of judgment to be punished, chap. ii. ver 7. And the apostle Paul tells us that the Lord Jesus should be revealed from heaven in a flaming fire, taking vengeance on them that know not God, and obey not the gospel. 2 Thes. i. 7. 8.

1. By them which know not God we may understand the heathen and the Gentile nations, this being the character given of them. 1 Thes. iv. 5. Not in lusts of concupiscence, as the gentiles which know not God. And the Ephesians whilst heathens, before the gospel came amongst them, were strangers to the covenant of promise, having no hope, and without God in the world, Eph. ii. 12. All the heathen nations shall be judged by Christ ; but I shall not speak of their judgment, in which we are not so much concerned.

2. By them which obey not the gospel, we are to understand all those nations upon whom

the light of the gospel hath shined, and unto whom the sound of the gospel hath come ; but yet have not yielded obedience thereunto so as heartily to accept of Christ for their Saviour upon his own terms ; all Christless, graceless persons, who have heard of Christ, and enjoyed the means of grace, will be the chief malefactors in the day of judgment. I might here give a catalogue of sinners which shall be judged, take one in 1 Cor. vi. 9, 10. ‘The unrighteous, fornicators, idolaters, adulterers, effeminate abusers of themselves with mankind, thieves, covetous, drunkards, revilers, extortioners, and all other unjustified, and unsanctified sinners. But more of this when I come to speak of the conviction of the wicked.

4. The crime for which the wicked shall be judged and condemned by Christ will be sin.

1. Sin against the law, and that, 1. For sins of omission, Mat. xxv. 48. ‘I was an hungered, and ye gave me no meat ; I was thirsty, and ye gave me no drink,’ &c. 2. For sins of commission, and that, 1 For sins of thought and heart, 1. Cor. iv. 5. When the Lord comes, he will make manifest the counsels of the heart ; he will condemn men for their wicked thoughts and contrivements, for their sinful lusts and desires, and delights. 2. For sins of word. Mat. xii. 36, 37. ‘But I say unto you, that every idle word which men will speak, they shall give an



account thereof in the day of judgment ; for by thy words thou shalt be justified, and by thy words thou shalt be condemned.' If for idle words men shall be judged, much more for taking God's name in vain, for heinous oaths and blasphemies ; if for unprofitable speeches, much more for corrupt communications, for lying, slanderous, bitter reviling speeches. 3. Christ will judge the wicked for their sins of deed. Rom. ii. 6. 'He will render to every one according to their deeds,' and verses 8, 9. 'To them that obey unrighteousness, indignation, and wrath, tribulation and anguish upon every soul of man that doth evil, of the Jew first, and also of the Gentiles.

2. The sin against the gospel, will be the chief condemning crimes of the wicked. No sins against the law will be found so heinous ; but if sinners be found after the commission of them to have obeyed the gospel, to have repented and believed, and yielded the fruits of new obedience, they will have all pardon and absolution, on that day ; but final disobedience to the gospel will be unpardonable ; final impenitency and unbelief in those which have been called to repent, and to close with Jesus Christ, will certainly bring men under the sentence of condemnation. I might here give a more particular catalogue of the sins which the wicked shall be judged for by Christ, but something more of them under their conviction by Christ.

2. The accusers of, and witnesses against the wicked, being the same, I shall join together, and they will be, 1. God. 2. Men. 3. Devils: 4. Themselves.

1. God will be an accuser of, and witness against the wicked at the day of judgment.

1. God's justice, to speak after the manner of men, seeing this judgment is set forth in such a manner, for our better apprehending of it, because we are not able to conceive in this state the way exactly of God's proceeding against sinners in judgment on that day, will arraign the wicked before the judgment-seat of Christ, and draw up (as it were) a bill of indictment against them, 'Whereas these men and women, who lived in such and such places, and times, though they were my creatures and subjects, were made by me and for me, and I gave them my holy and righteous, and good law, to be the guide and rule of their life and actions; yet having no fear of me before their eyes, they did cast my commandments behind their backs, and lived in a course of rebellion and disobedience against me, committing such and such sins.— And when I sent my Son into the world to die for sinners, who gave me sufficient satisfaction, and I made him known, and the way of salvation by him, and proffered him unto them, and entreated them by my ambassadors to be reconciled; but they shut their ears, and hardened

their hearts and refused my Son, trampling upon his blood, grieved my Spirit, and neglected the salvation of their own souls ; therefore I now require satisfaction from themselves, and that a condign punishment be inflicted upon them for their disobedience.

2. God's goodness, and bounty, and patience will accuse them when they are thus arraigned and indicted by his justice, which will aggravate their sins. I nourished and brought up these creatures like children and yet they rebelled against me, I spared them as a man spareth his son which saveth him, and yet they had no regard for me ; I delivered them in six troubles, and in seven, recovered them often upon a sick bed, and brought them back from the grave, when they were ready to go down into the pit, yet they knew not that I healed them, and were so much the more disobedient unto me ; I loaded them with mercies, and yet they loaded me with iniquities ; I would have led them to repentance by my patience and goodness, but they were the more impenitent and hardhearted, and resolved to do evil ; I stretched forth my hand all the day long to these disobedient and gainsaying creatures, and would have received them, had they returned unto the arms of my mercy ; but nothing could win and persuade them to leave their sins, and come to me ; and now my patience is spent, and long suffering is



at an end, and bowels shut up against them forever ; and now let them smart for all their abuses, affronts, and contempts, which they have offered to me.’

3. God’s omniscience will be a witness against the wicked at the day of judgment ; their sins have been all committed under the view of God’s all-seeing eye ; and they have been noted down upon the book of his remembrance ; and God will witness against them : ‘ I saw these wretched sinners when they were born, and traced all their steps, I compassed their path, and their lying down, and was acquainted with all their ways ; I did beset them behind and before, and mine eye was continually upon them ; I perceived the first sproutings and buddings of sin in their tender years ; I took notice of their disobedience to their parents, when they were young ; of their lies and pride, and vanity, of their idleness and sloth, and mispending their precious time ; I was an eye witness to all their sins, from their youth to their dying hour ; I beheld them when no eye was upon them ; I saw their privy lewdness, and all their deeds of darkness, which they committed in dark corners ; when I kept silence and did not speak, I was not blind so as not to see ; and although I did not smite, I did note ; and what one of them all have the confidence to deny any one of their sins, which I have been a witness unto ?’

The first accuser and witness against the wicked will be God himself.

2. Men will accuse and witness against the wicked at the day of judgment ; and that both the godly and ungodly.

1. The godly, and that both godly ministers and godly friends.

1. Godly ministers will be the accusers and witnesses against the wicked, ministers must give an account then to their Lord, of the souls which he committed to their charge. Heb. xiii.

17. And in some of their flock they will rejoice, because their testimony concerning Jesus Christ was believed ; because the gospel which they preached amongst them was obeyed ; because the word was received as the word of God ; they will rejoice in them, which have been effectually wrought upon by their ministry ; in those which they have been instrumental to regenerate and espouse unto Jesus Christ ; to persuade to leave their sins, and submit themselves to the yoke and sceptre of the Lord ; such will be the joy and crown of rejoicing to their ministers on that day ; of whom with unspeakable comfort, they will say to their Lord, behold the children which thou hast given us, thine they were, and are, and thou didst give them unto us, and they have believed, and kept thy word ; and now as they have shared in thy grace, let them with us share in, and participate of thy glory. But

alas ! what a sad account will they have to give of others of their flock, who have not believed and yielded obedience to the gospel which they have preached, it will be sad for them, when they must bring in heavy accusations against them.

‘ Lord, thou didst send us upon thy embassy unto them ; but they regarded neither messenger nor message ; we preached often in thy name, but either they would not hear when they might, or they would not believe, and yield obedience when they heard ; oft told them of their sins, and foretold them of their danger, if they did not repent and reform ; but they would not receive conviction, nor be persuaded to repentance and reformation ; if we speak of sin more generally, they did not look upon themselves as concerned and made no application, except it were to others ; if we came more home and close, they shrouded their sins as close as they could under the veil of some thin excuses ; they shut their eyes, and would not see, and if the beams of light break in upon them, and in start they opened their eyes a little, they were either offended that we should disturb them in their sleep, or they quickly shut their eyes again and dropped asleep faster than before ; and soon wore of the convictions and troubles of mind, which sometimes they have had under the light and alarm of the word. We often showed them their face in a glass, but they have gone away, and forgotten what manner



of men and women they were ; we have told them of the works of the flesh, which would certainly exclude them from the kingdom of heaven. Gal. v. 19, 20, 21. That no unrighteous persons, nor unclean persons nor drunkards, nor covetous persons, nor revilers nor extortioners, could be saved without repentance and sanctification, 1 Cor. vi. 9, 10, 11. And yet they would not leave their sins, they would be unjust and unclean still ; they would be covetous and revilers still ; they would wallow still in their filthiness, and hold fast their sins, whatever we could speak against it. We preached unto them of the day of judgment, and foretold them out of thy word of these very things which are now come to pass ; but they did not believe it, nor consider it, nor take any care to prepare for this day ; they thrust the thoughts of judgment out of their mind, and put the evil day far from them. We preached unto them the gospel, opened the rich treasures thereof before them, made known the exceeding great and precious promises of the covenant of grace, the inestimable privileges and unspeakable benefits, which belong to those that belong to Christ ; and proffered all unto them in thy name, if they would accept of them, and yield obedience unto them ; but all these things were slighted and undervalued by them. We called and cried, we beseeched and entreated them that they would be reconciled unto God ; but

they would not give ear unto us. We held forth thee, O Lord to them, and studied to set thee forth in the best words we could think of ; told them of thy beauty and love, and desirableness above all persons and things in the world ; told them of their need, and that they were undone without thee ; tendered to them thy blood, and the purchase thereof, pardon and peace, and happiness for ever, but they were like the deaf adder which will not hear, they were like rocks unmoved, they refused thee and thy treasures, trampled upon thy blood, and put both us and thee to shame by their refusal, we invited them unto the marriage feast, but they would not come, all excused themselves with one consent ; one had bought a farm, and he must go see it ; another was engaged in a great trade, and he must follow it ; another had married a wife, and he could not, and none of them would come and taste of the banquet ; the cares of the world, and the deceitfulness of riches, the pleasures of this life, and the lusts of other things, did so over-charge their thoughts and hearts, that the gospel and rich provisions thereof lay by disregarded.

Such will be the accusations of some ministers ; such witness they must give at the last day, against those of their flock, who shall be found in the number of the wicked and disobedient to the gospel ; then their sermons now forgotten

will be remembered, and be so many evidences against them. O that our people would remember them now ! O ! that they would now consider and believe and turn and live, and avoid the accusations and witness, which otherwise we must be forced to give in against them.

2. The godly friends of the wicked will be their accusers, and witness against them ; some of them are linked in near relations to the godly who now are endeavouring to be instrumental for their salvation ; but if they do not prevail, they will hereafter be their accusers and witness for their condemnation.

1. The believing husband will then accuse and witness against the unbelieving wife. ‘ Lord she lay in my bosom, and was beloved by me as myself ; I cherished her, and was as tender of her as my own flesh, according to thy command ; but all my love and kindness to her, could not win her heart for thee ; I told her often of thy beauty, and thy love, which was a thousand-fold beyond what I, or any man alive could possibly express ; but she was stupid and unbelieving, and wholly disregarded both thy person, and thy love ; I covered her faults with love as much as I could from others ; and used many entreaties and loving persuasions to draw her to amendment, telling her the danger and destructive issue of a sinful course : but she would not hearken to amend ; her heart was set



upon sin and vanity, she was proud and foolish, she was wanton and froward, and would not be reclaimed ; she did see my grief and sorrow for sin, she was a witness to my tears and mournful complaints ; and yet she could bear up under greater guilt without any sense ; she did see me often retire into my closet, and knew that I spent time daily between thee and me alone ; and yet though her need was as great, she would not be persuaded to an imitation ; I have often in the secret silent night, when sleep hath fled from both our eyes, taking advantage of such opportunities, to discourse with her about her soul affairs, told her of the sleep of death which ere long would seize upon us, the night we must spend in the grave ; of the morning of the resurrection, of the second coming, and our appearing before the tribunal seat ; but nothing would quicken her to make preparation for death and judgment, she heard as if she were asleep ; as indeed she was asleep whilst awake, and dead whilst she was alive, asleep and dead in sin and security.'

2. The believing wife will then accuse the unbelieving husband. ' Lord thou knowest how I loved and honoured, and revered, and obeyed him in lawful things, and was faithful to him according to my duty ; but he would not love and honour thee ; he was unthankful, and would not obey thy more reasonable commands ;

unto whom he owed a greater subjection ; I have often sat alone like a widow at home, when he hath been revelling abroad with his companions ; I have been pouring forth tears for him at the throne of grace in my closet, when he hath been pouring in wine and strong drink in taverns and ale-houses ; I have been troubled for him when he hath stayed out so late ; and troubled more with him when he hath come in so full of drink and passion, and with much patience have endured his foul speeches and behaviour which he hath used ; I have watched the most fit opportunity I could take, to put him in mind of his sin and danger, and I have done it with the greatest humility and meekness, and tender affection I could ; but either he hath not regarded my words, or flown out into a rage against me ; O how fain would I have persuaded him to draw in the same yoke of Christ with me ; but he would draw another way do what I could, none of my prayers, nor tears, nor arguments, no, nor the love of Christ, nor the love of his own soul could prevail with him to change his course ; he would not leave his drunkenness and adultery, his worldliness and injustice, his lying and over-reaching, his swearing, and bitterness against thy people, by no means he would be persuaded.'

3. Believing parents will then accuse and witness against their unbelieving children and

servants : ‘ Lord we endeavoured to bring them up in the nurture and admonition of thee, we laboured to put good principles betimes into them, we dropped many wholesome instructions upon them, we prayed frequently for them, and with them, and spake plainly and earnestly to them about their soul concernment ; we told them of the immortality of their souls, the preciousness of their time, the evil of sin, their need of thee, the excellency of grace, their danger of hell, the way to escape it, the glory of heaven, the way to attain it ; but alas to the grief of our hearts, they shut their ears against all our instructions, and would take none of our reproofs or counsels, they would go foolishly and stubbornly on in a course of sin, and neither thy law nor thy fear would restrain them.’

Thus these and other godly relations would rise up in judgment, and witness against the wicked.

2. The ungodly friends and companions of the wicked, will at that day be their accusers and witness against them, especially those who have been drawn by them into sin ; however, now they are very well pleased with them, and delight in their company, because sin pleaseth them, and they do not feel nor believe the bitterness which will be consequent ; yet when they come to be judged and punished for those sins, they will with rage and madness accuse



and curse those wicked persons, which were their first tempters ; drunkards will accuse them that drew them first into taverns, and ale-houses, and persuaded them by healths, and otherwise, to drink beyond their measure ; adulterers and adulteresses will accuse those that first enticed them to privy lewdness ; ungodly servants also will then accuse their wicked masters, and ungodly children their wicked parents, who have been drawn into sin by their example.

Thus men will be accusers and witnesses against the wicked.

3. Devils will be their accusers and witnesses against the wicked ; they are now accusers of the brethren, then they will be accusers of the wicked ; they accuse the brethren falsely, they will accuse the wicked truly ; now they please and flatter the wicked, and persuade them to sin ; then they will accuse them for these very sins, which they have persuaded them unto ; they have done the devil's drudgery all their days, and been his faithful slaves ; and this is his recompense, he will be their accuser at the last day.

4. The wicked will be accused by themselves ; their own thoughts will accuse them in the day, when God will judge the secrets of men, by Jesus Christ, Rom. ii. 15, 16, 17. Their own consciences will accuse them, and be as a thousand witnesses against them ; they will find all their sins registered in that book, and that book

will then be opened, and they will not be able to deny one word of what they will find there recorded. Thus of the accusers and witnesses against the wicked.

5. Concerning the conviction. And here I shall speak of the conviction of some particular sinners ; especially of such who have lived in the days and places where the gospel hath been preached, whom the Lord Jesus Christ with upbraiding, having so full evidence, will convict of their sin. To set this out the more lively,

Suppose that this very day were the day of judgment ; and in this very church were the judgment-seat ; that here were a great white throne, and the Lord Jesus Christ himself sitting upon it in his glory, with millions of holy angels about him, and all the saints in white at his right hand ; and on his left all the wicked gathered together into one body, as it will be at the last day ; and the Judge should cry with a loud voice, Bring the prisoners to the bar, bring the sinners to Judgment ! and so summon and convict particular sinners.

1. Come forth all ye ignorant persons, who have not known the Father nor me, nor the mysteries of salvation, however clearly revealed in my word, who lived in darkness, and loved darkness, and hated the light lest your deeds should have thereby been reprov'd : What dark in a Goshen ? Ignorant in London ? In a place

of so much knowledge and instruction ? Did not your parents teach you when you were young ? How is it that you would not be taught ? If parents neglected to instruct you, had you not ministers who were ready to do it ? How is it that you have not learned ? If knowledge did not proffer itself to you, why did you not seek after it ? Why then did you not learn of yourselves ? Was there any thing in the world that did concern you more to know ? Was not knowledge of me and my ways, worth the looking after ? Had you a capacity for other knowledge and not for this ? Have not others learned, who were naturally as dull, and had as few helps as you ? Had you time to spend about other things, in sports and sins, and not time to spend in getting knowledge ? Had you an ear, and yet not hear ; so as to learn ? Had you an eye and yet not see, so as to understand ? And if you were naturally blind, had I not eye-salve ? Could not I have opened your eyes ? Was I not willing ? Did not I stand in the gates to call upon you ? How long ye simple ones will ye love simplicity ? And fools hate knowledge ? Turn unto me, and I will pour out my Spirit upon you, and make known my words unto you. Prov. i. 32, 33. Have you neglected me through ignorance ? Is not your fault double, because you neglected knowledge too ? Have you committed many sins through ignorance ? Is not this



an aggravation of your sin ? Did you not hate knowledge, and therefore disregard it ? Did you love sin, and therefore shun the light, which would have discovered it, and disturbed you in your wicked courses ? Have you loved darkness so well ? And is it not fit then that you should go to the place where there is blackness of darkness forever ? Take them devils, ‘bind them hand and foot.’

2. Come forth all ye slothful and unprofitable persons, had you not talents committed to you for my use and service, and what have you done with them ? Did you bury them in the earth, or lay them up in a napkin ? What, could you down and slumber, when you had so much work to do ? Could you trifle away so many hours, when time was so precious ? Could you sleep in the day, in the day of grace, sleep in the harvest, which was so rich and plentiful where you lived ? Could you stand idle all the day long in the market place ? Were you born for nothing, that you lived so unprofitable, and were good for nothing ? Would not religion have found you employment sufficient, if you had followed its directions ? Did the difficulties of duties discourage you, and therefore you would let them alone, though they were so necessary ? Had the command of God no force with you ? Would not your own good and happiness move you at all to diligence ? Did the fear of men

and suffering damage in the world, keep you off from zealous profession, and a strict course of life ? And should not the fear of God, and the danger of hell, have kept you from sin, and stirred you up unto the most difficult and hazardous duty ? Was there a lion in the way to heaven ? And were there no lions in the way to hell ? Did not some sins cost you pain and labour ? Did you find no difficulty in the service of the devil, and your own lusts ? And was not holiness more worth your pains to get ? Would not I have proved a better master, had you been diligent in my service ? Could you be diligent in your callings, to get a livelihood for yourselves and children, and neglect the life and salvation of your precious souls ? Would not my work have brought wages with it ? Was there no sweetness mingled with the difficulty, and would not the fruits have been sweet ? Would not a crown and kingdom, a weight of glory, and eternal pleasures, move you to undergo some difficulty ? Was there so much difficulty in obedience to my commands, which are not grievous to a spiritual heart ; and is there not more difficulty in suffering what you must unavoidably suffer for your neglect ? If my yoke were painful to an unaccustomed neck, could not I have fitted your neck to it, and made it easy ? If my burthen were heavy to a weak back, could not, would not I have put under my shoulder, and

helped you to have borne it? Were not the most difficult duties I required, for your own good, and so many privileges, and the best work you could be employed in? Were any of my servants so weary with my service, with the hardest work I set them about, as you were wearied with your idleness, and doing nothing? Did not the earth groan under such unprofitable burdens? Did not hell gape for you long ago, and devils long for this time, when you should be delivered into their power? Take them devils, 'bind them hand and foot.'

3. Come forth all you that have neglected family worship, and never sought after God in your closets. Were not you creatures, and did the law of creation require no worship? Were not you subjects, and should you not have shown homage to your Sovereign? Did you not live upon God's finding and bounty every day, and should not you have acknowledged dependence? Did not God bring you into your family relation, and did he require no duty? Did not he threaten to pour out his wrath upon irreligious families, and yet would not you set up religion in yours? Had you any business to do in your houses of that consequence, as worshipping of God in your houses? If you had not ability to pray at first with others, might not you have attained it, had you used to pray by yourselves? Would not God have helped you, had you been



willing to have been helped ? Had you been sensible of sin, would you have wanted words in confession ? Had you been sensible of your wants, would you have lacked expressions to make them known ? Was it curiosity and elegance of words, that God so much looked for ? Would not sighs and groans have been understood ? Would not the Scriptures have furnished you with expressions, had you used to read them ? Would not sermons have furnished you with matter and expressions, had you used to repeat them ? Had you need of such and such things for your families, and had you need of God's blessing, and could you hope for his blessing if you did not worship him ? Might you not have prospered more in the world, if you had used to pray more in your houses ? Might you not have had more comfort in your relations, if you had daily engaged with them in the duties of God's worship ? Might not family-prayer have prevented much sin and sorrow which you brought upon you ? Did not you fall into many snares daily, for want of the armour of prayer ? Had your children and servants no need of religious education ? Were they like to be obedient and faithful to you, if you did not teach them to be obedient and faithful unto God ? Had you not the charge of their souls put into your hands, and what account can you give ? Have you not brought their blood upon your

heads ? Have you not contracted to yourselves the guilt of their sins ? Can you endure to hear their curses, and banning of you, for neglecting to give them such religious education as might have been the means of their salvation ? And you that were under government of families, which had no religion, could you so willingly imitate the governors, and the rest, in the neglect of God's worship ? Could you contentedly go to hell for company ? Is it an alleviation of your grief and horror, that all your family is together ? Can your masters or fathers answer for themselves or you ? Had not you a greater Master in heaven, whom you should have rather obeyed ? Did you not understand your duty ; and if you could not worship God more publicly, should not you have sought out retiring corners ; if others would not pray with you, should you not have prayed alone by yourselves ? What if you had no example for it in your house, had you no precept for it in the world ? What if you were under command, and much business was required of you, and you were discouraged in such duties, could you not have found some time when business was over, or before business began ? Could you not have redeemed time from sleep and recreations, rather than have neglected God's worship daily ? Would not God have encouraged and rewarded you ? What if you had been scoffed at, and reproached for this, would

not the favour and smiles of God, have compensated the flouts and scorns of men? Would not heaven have been worth all the reproaches you could have undergone? Could you eat and drink, and sleep, and not pray to God, which was more necessary, than any thing which is most necessary for your bodies? And if there was no worship of God at home, could not you have looked abroad? Were there none that lived near you who would have been glad of your company in the worship of God, and way to heaven? Could you find out no religious young men or young women suitable to your degree, who would have quickened you, and heartened you against discouragement? Did you not devote yourselves rather to the service of some lusts, and were glad of any excuse when conscience would have minded you of your duty towards God? Take them devils, 'bind them hand and foot.'

4. Come forth all ye Sabbath-breakers, you that have spent the day in sleeping, in eating and drinking to excess; who instead of holy meditations, have been thinking and contriving your worldly business; instead of religious conference, have discoursed only of earthly matters, instead of going to church to worship God; have walked into the fields, and spent the time in recreations; or if you have seemed to give God a half-day service by your presence at



church one part of the day ; yet have worshipped him only with your bodies, when your hearts were removed far from him ; had not you an express command for the Sabbath's observation ? And if the day of the first institution was changed, was the day and worship thereof laid aside and ceased to be a duty ? If the Jews were obliged to keep a day holy, were not the Christians much more ? Was not the Sabbath made for man ? Was it not for his privilege to take that time for holy rest and worship ? And did the gospel straiten men's privileges ? Did not the moral law, of which Sabbath observation was one precept, bind throughout all generations ? Could you call other days holy which the Scripture gives no warrant for, and not observe that holy day which you were enjoined ? Did not God allow you six days for labour in your calling, and was it unequal for him to take one day for his own worship ? Had he eased you of the burdensome ceremonies under the law ? Was the Sabbath so burdensome to you ? Could you reasonably hope to enter into eternal rest, and keep a Sabbath in heaven, if you would not celebrate the appointed Sabbaths on earth ? Were not the works of creation and redemption worthy your memorial ? Was not communion with God, in ordinances desirable ? Had you no need of these spiritual provisions which God did use to deal forth on the Sabbath days

to them that waited upon him for them? What not worship God either in your houses, nor in his house, neither on work-day nor on Sabbath day? Could your sometimes cold and formal services be counted worship? Did you think that lip-prayers could ever be heard by God, that searcheth and requireth the heart? Did you think that sermons unminded, unremembered, which you did neither believe, nor were affected with, would be effectual to save you. Take them devils, 'bind them hand and foot.'

5. Come forth all ye swearers and profaners of the name of God; did you never read, nor hear the third commandment which forbade this sin? Did you never hear my strict injunction that you should not swear at all in your discourses, but that your communication should be yea, and nay? Were you never told that swearers would fall into condemnation? Was the great and dreadful name of God of so little regard, that you could not only use it irreverently so frequently; but also even rent it in pieces by your oaths? What profit did you get by your swearing? And are you like to sustain no loss? What pleasure did you find in your swearing? And are you like to reap bitterness? Was it for your honour to swear by the name of God? Or rather was it not for your dishonour? But how did you dishonour God? What an affront did you offer to him hereby? You called upon

him sometimes to damn and sink you : Can you speak in that language now, now damnation is so near you ? Worms ! could not God have trodden you under his feet, or crushed you as easy as you could do a fly, every time you profaned his name ? And because he was patient, would you presume ? Because he did not presently punish, did you dare him, and fly in his face to provoke him to fury ? You have sworn in your folly, and have not repented ; and God hath sworn in his wrath, and will not repent, that you shall never enter into his rest. Take them devils, ‘ bind them hand and foot.’

6. Come forth all ye scoffers at religion and the zealous professors thereof ; who taught and spoke of religion as if it had been a fancy and cunningly devised fable, and of most holy, humble, and self-denying christians, as if they were the most mean spirited, foolish, and contemptible people upon earth, and have used the name of a saint in derision, and proverb of reproach. Have you the same mind now, that religion was but a fancy ? Is your resurrection, and my appearance but a fancy ? Is your eternal punishment in hell like to be but a fancy ? Had you not sure ground and bottom for your faith in the Scriptures ? Could you have desired more reasonable evidence of things done before your age ? Could you laugh at Scripture threatening ? And can you laugh now, you are come to ex-



cution ? Could you condemn gospel promises ? And are they so contemptible now in your eyes when you now see the accomplishment of them before you ? Against whom was it that you opened so wide a mouth ? Whom was it that you did flout and scorn ? What, my disciples, because they were meek and humble, and did not take the pleasure of sin with you, and were strict in their profession and conversation ? What think you of them now ? Were they so mean spirited and contemptible ? Were they so foolish, which made so wise a choice ? Did they well, or ill, in staying till the time of their happiness ? Look upon the persons now, whom once ye scorned and thought unworthy of your company ; was it so ridiculous a thing to be a saint as you imagined ? Was not shining with them in glory at all desirable ? Would you not be glad to be numbered among them now ? Why do you not laugh and fleer at the saints now ? Ye fools, and blind sots, do you know what you scoffed at ? Could you see no excellency in holiness, and the divine nature, in my image, which was engraven upon them ? Did any man of understanding laugh at the light of the sun ? They were lights in the dark world where they lived. What mock at holiness ! hereby you mocked at God himself, who is so infinitely glorious in his attributes ; and hereby distinguished from all his creatures. Vile wretches ! Take them devils, ‘ bind them hand and foot.’

7. Come forth all ye persecutors of my disciples ; was it not enough for you to mock them, but you must persecute them too ? Was it not enough for you to persecute them with the tongue, but you must persecute them with the hand ? What could you betray them like Judas for a piece of money, or out of malice which is worse ? Could you disturb them in their service and worship of me, when they were praying for your conversion and salvation ? Could you haul and drag them to prison who endeavoured to keep you out of the prison of hell ? Could you seek the ruin of such as were the best friends of your souls, when you never received injury from them, could you be so envious to them ? Do you know whom ye persecute ? It was me, it was me, whom ye persecuted, when ye persecuted my disciples. It was me whom ye wounded through the sides ; it was me you betrayed in betraying them ; it was me you imprisoned in imprisoning them ; it was me ye spurned at, when you lifted up the heel against them ; and did you ever think to prosper in this way ? You, have been above all other persons upon the earth my professed enemies, most like your father the devil : Come ye wretches gird up your loins like men, gather your forces together ; put on strength and courage, if you have any, and lift up your hand if you dare against me. Do you find strength to fail you now, and your

forces too weak to make resistance ? And were you so foolish as to engage in battle, where you might have known you should certainly be conquered at the last ? Doth your courage fail upon the sight of the captain ? And should you not have been afraid to touch my anointed ones, my listed soldiers ? You served the devil and fought under his banner against me and mine, and can he deliver you now out of my hand ? Can he defend you against my rage and fury ? Or would he do it if it lay in his power ? Had you ever more spite and malice against my people, than the devil had against you, in setting you about persecution work ? Did he not design your ruin hereby ? Did he not think of this day and on purpose draw you to this sin, that you might be the more horribly tormented ? And doth not he and his angels wait now for you, that they may drag you into torments ? Take them devils, ‘ bind them hand and foot.’

8. Come forth all ye intemperate and licentious persons, who have indulged your flesh and laid no restraint upon your sensual appetites, who have made provision for your flesh, to fulfil the lusts thereof ; but made no provision for my glory, and took no care to fulfil my commands : Did you never hear of such a duty as self-denial, which I required of all my disciples and followers ? Were you never told that if you followed the inclinations and obeyed the com-



mands of carnal-self, it would be to your ruin and destruction ; that bitterness and sorrow would be the issue of flesh-pleasing ; that lust if conceived would bring forth sin, and sin when perfected would bring forth death ; did you never read that if ye lived after the flesh, ye should die, and that you must through the spirit mortify the deeds of the body, otherwise life and happiness could not be obtained ? And yet could you lay the reins on the neck of your lusts ? If you had no faith, had you no reason neither to keep you from intemperance ? If you did not live like christians, could not you live like men ? Would you need be brutes, and live as if you were all body and had no souls of such high capacities ? Were you so blind as not to see afar off before this day of judgment, when I should call you to an account, or see a little before you to the day of your death which would put a conclusion to all your sensual pleasures ? Could you bribe and muzzle conscience, and lay it asleep, whilst you took your pleasures ? Could you tread reason under foot, and resolve you would not be controuled by any light or law, or government, from the eager prosecution of your carnal delights.

Come forth all ye gluttons, who have pampered flesh with delicious food, but never had the least regard to feed your souls which had more need, who have spent many hours and

days in feasting your bodies, nourishing yourselves against the day of slaughter ; but when you were invited by my messengers to the marriage feast, to the feast I had prepared for you, of the richest and most costly spiritual dainties, you had no stomach, no appetite, and could not, would not come : What, did you indeed make your belly your God, and can such a God save and make you happy ? Did you think food which perisheth could give happiness to a never dying soul ? Did you not know, that both meat and belly would be destroyed ? And that your bodies would become food for worms ? And yet could you make it the chief business of your lives to feed your bodies ? You were allowed food convenient, and sometime for delight, that your bodies might serve your souls with strength and vigour, and both their Lord and Master ; but excess you were forbidden, which did dis-temper both body and mind, and unfit you for the service of the Lord, and yet would you overcharge yourselves ? Now reap the fruit of this intemperance, and taste the gall and worm-wood which your sweet baits are turned into.

Come forth all ye drunkards, who if you have not overcharged your bellies with excessive eating, yet have often intoxicated your brains with the fumes of excessive drinking ; who have drowned your understanding, wit and fancy, your natural parts and ingenuity,

which might have rendered you useful in the church or commonwealth where you lived, and made yourselves mere sots by drunkenness ; And what account can you give of the talents you were entrusted withal ? What excuse can ye give for this sin ? Were you enticed to it, and overtaken before you were aware ? But who would entice you to drink a potion which would kill your bodies ? And was not the death and damnation of your souls more to be avoided ? Would you be enticed to that, unto which every beast, will not be enforced ? But were you not forward of yourselves to the sin ? Did you not like the company well that joined with you therein ? Did you not overtake the sin by your desires ? Did not the liquor please your appetite Did not you swill it in without persuasion ? If you had been overtaken, would you have been so often guilty ? Would you have come so often unto the places and company where you fell into it . Was not your chiefest mirth amongst your cups, and drunken companions ? Were you not melancholick and troubled when your meetings of good fellowship were disappointed ? You would have your cups, and drink wine in bowls and strong drink without measure, and now also you shall have a cup to drink of, even a cup of the wine of the wrath of the angry Almighty God : Now ye shall drink of the dregs of this cup, which hath ten thousand times more bitterness in it, than your other cups had sweetness.



Come forth all ye adulterers, you that have neighed like full fed horses after your neighbours' wives, and assembled by troops in harlots' houses, or if not so, have committed this in secret corners : Was there no shame in you to keep you from this nasty filthy sin? Could you delight so much to wallow in mire and dung? Was there no fear in you to restrain you? Did not conscience check and rebuke you when this lust first conceived in you? Did you never hear that whoremongers and adulterers God will judge? And did you not think you should be called to an account for this sin? Could you melt in filth sinful pleasures for the flesh, and not consider how you should consume in torment? Were your short pleasures comparable to an eternity of pain and misery? Were there no pleasure of a higher nature, and sweeter relish attainable in life ; if you had forgone and denied yourselves unlawful pleasures? Have you not lost them, and the unspeakable eternal joys of heaven by your intemperance? Take them devils, 'bind them hand and foot.'

9. Come forth all ye covetous persons, whose treasure and heart, hope and confidence, hath been in earthly things, who have made the word your God, desiring and loving, and delighting, and trusting in your wealth and riches, as if they could yield the most contentment, and the best defence unto you ; whose greatest

thoughts, and care and labour have been spent about getting and keeping an estate, and portion in the world, with little heart to use it for yourselves, and much less for the good of others, and glory of God that gave it: Did you not know that covetousness was idolatry? And that no idolater should have any admittance into the new Jerusalem? Did you not know that the love of the world was inconsistent with the love of the Father? Had you such mean thoughts of God, that you chose the world before him? Were the riches of grace of so small esteem, that you preferred earthly riches? Had the treasures of heaven no more worth in your account, that you should neglect and disregard them, and make choice rather of treasures on earth? When you had tried the world and found it vain and empty, would you still set your heart upon it? When you felt such thorny cares and piercing sorrows in your eager prosecution of this world, could not this damp and deaden your affection to it? When your own and others riches sometimes suddenly took flight as upon an eagle's wing, should it not have lessened your desire after them? Did you not foresee how naked and bare death could strip you of all? And yet would nothing wean your corrupt hearts from the love of the world? Were you never told that riches could not profit you in the day of wrath? Is not all your wealth consumed now;

treasures there are indeed prepared for you, but they are treasures of wrath which you have deserved. Take them devils 'bind them hand and foot.'

10. Come forth all ye unmerciful persons, whose bowels have been shut up against the poor and needy ; who have spoken churlishly to the poor, looked upon them afar off ; or if you have spoken to them fair, and said to the naked and destitute of daily food, depart in peace, be ye warmed, and be ye filled, yet have not given unto them things needful for the body, whatever abundance you had by you ; who have had no pity on my distressed members, so as to contribute relief unto my necessities ; 'I was hungry and you gave me no meat ; I was thirsty, and ye gave me no drink ; I was naked and ye clothed me not ; I was a stranger and ye took me not in ; I was sick, and ye visited me not ; I was in prison, and ye did not administer unto me.' Did ye not understand it was your duty to relieve the poor ? Had you not your riches given to you for this end ? Was not this the best use ye could put them unto ? Would not works of mercy have brought unto you the best returns at last ? Might you not hereby have laid up for yourselves a good foundation against this day ? If you had laid out your estates according to my prescriptions, might you not now have laid hold on eternal life ? Were you never forewarned, that such should have judgment without mercy that



did not show mercy ? And you that have had no mercy to forgive, that knew not how to pass real, or conjectural injuries, which you have received ; that were ready to take your brother by the throat for an hundred pence, when you might have been forgiven your ten thousand talents which you owed unto God ? Were you never told that the king of heaven would deliver you unto the tormenters, if you were unmerciful ? Take them devils, ‘bind them hand and foot.’

11. Come forth all ye unrighteous persons, who have wronged widows and orphans ; who have over-charged your neighbours, in your dealings ; who have over-heaped an estate together by unrighteous practices ; who have squeezed and oppressed the poor, which have had no helper : Was not the law of right written upon your hearts ? Did you not read it more plainly in the world ? Did not men condemn you ? Did not your own consciences secretly condemn you for your own unrighteousness ? And did not you think that the righteous God would condemn you much more ? Did you know that no unrighteous person should inherit the kingdom of heaven ; that the Lord will avenge himself upon you for this sin ? Did you wrong others so much as you have hereby wronged yourselves ? Is the gain of the world comparable to the loss of heaven and eternal glory ? Did you think

such faults would be winked at ? Did you not expect to hear of them again at the day of judgment ; is it an unrighteous thing to punish you for your unrighteousness ? Take them devils, ‘ bind them hand and foot.’

12. Come forth all ye liars ; who have taught and accustomed yourselves to this sin, who have not only reported lies, but also made them ; whose words have been feigned and deceitful : Did you not know that God who made you, and to whom you owed all subjection and obedience, was a God of truth, and the truth required truth ? That every man should speak truth to his neighbour, that he abhorred lying lips, and that he threatened to punish liars with a second death, and give them their portion in the lake of fire ? And had you no fear of future judgment to restrain you ? Might you not as easily have spoken truth as uttered falsehood ? Would you not hereby have gained more credit in the world ? Would you not have been more fit for society ? Would you not have had more peace in your conscience ? Did you excuse faults by your lips ? But was it not a greater aggravation of them ? If you hide them by lies from men, could you hide them from God who searched your heart ? Did you show kindness to any by your lies ? And did you not injure yourselves a thousand times more ? Did you harm others by your lies so much as yourselves ?

Did you not know that the devil was the father of liars ? And were you so desirous to be like him ? Take them devils, ' bind them hand and foot.'

13. Come forth all ye slanderers and back-biters ; who have walked about with slanderers, and carried about tales unto the reproach and injury of your neighbour's good name : Did you not know it was your duty to endeavour the preservation of your neighbour's reputation as carefully as your own ? Were you not commanded to speak evil of none ? Could you flatter others before their faces, and alter your speech so much when their backs were turned ? Did not your own self-contradicting words condemn you ? Did you find good in back-biting, and speaking evil of others ? Did you gain reputation by wounding others reputation ? Or rather, did you not give occasion to others to speak reproachfully of you ? Did ye not alienate affection, and separate near friends by your slanders ? Did you not know many things to be false, which you spake to others disparagement ? Could you with confidence have averred the same things to the persons themselves ? Would they not easily have disproved you, and put you to shame ? And if you were privy to some real faults of others, should you not have concealed them ? If you had real love, would you not have covered them ? Did you do as you would be



done by ? Had you not as great faults of your own ? And could you be content to have them blazed abroad ? You have accused others falsely, and now you are accused truly, and you shall be punished justly. Take them devils, ' bind them hand and foot.'

14. Come forth all ye proud and ambitious persons ; you that have builded your nests on high, that have taken many dirty steps to get into the seats of honour ; whose hearts have been lifted up with high-towering imaginations and conceits of your own excellencies, unto the scorning and contempt of others ; who have had proud hearts, and proud looks, and proud speeches, and proud carriage towards others, especially towards them that have been of meaner degree ; who have looked upon others afar off, and have disdained the converse and company of some, of whom the world hath not been worthy : Were you acquainted with no higher honour and dignity than the world could give unto you ? Might you not have had seats in heavenly places, if you had looked after them, and less after the other ? Did you not know that the highest places on the earth, were the most slippery places ? Did you not foresee the turning of the wheel upon you ? Did you not believe that God would cast down the mighty from their seats ? That the higher you were lifted up in dignity, if your hearts were withal lifted up with

pride, the lower and greater would be your fall ? And was the favour and applause of men so desirable ? Was it not an empty breath, an inconstant wind ? If you had been ambitious ; should you not have been ambitious of the favour of the kingdom of glory, which would have been so beneficial and lasting ? And are you the persons that were once so proud and scornful ? You proud ! had you such reason ? Proud, when creature, depending creatures ! who had nothing, but what was borrowed and received from God ! Proud, when such mean creatures ! Proud, when fallen into the dirt, and so defiled ! Proud, what sinners so vile ! So full of sores ! When you had such loathsome spirits ! When you had such leprous souls ! Could you lift up the plumes, when you had such black feet ? Could you be proud when you had lost God's image, and were so like unto foul devils ? Proud, when such beggarly sinners clothed in such filthy rags ! Proud, when such slaves and vassals to the vilest and basest tyrants ! Proud, in chains and fetters of Satan and lusts ! You had reason indeed to be proud and look so high, and speak so big when you were so odious to God, and such low, mean-spirited, miserable wretches, who were drudging in mire and dirt, and were led by the devils in chains like dogs, towards the prison of hell : You had need scorn the company of my disciples ; as if dirty dung-hill beg-

gars should scorn the company of high-born noble princes ; but now you shall be debased and laid low indeed. Take them devils, ' bind them hand and foot.'

15. Come forth all ye envious and malicious persons ; you that have grieved at the good of others, which they have had or done ; that have grieved at the good estates of others, and they that have thrived faster than you in the world ; that have grieved at the sweet and comfortable relation of others, and that yours have not been like to them, that have grieved at the beauty or strength of body, the gifts and endowments of mind of others, beyond what yourselves have had ; that have grieved at the honour of others, that they have been esteemed and been preferred before yourselves, that they have grieved because others have done more good, and been more useful than yourselves ; and hence have secretly hate them and borne malice towards them in your minds, and have entertained thoughts and desires of doing some mischief ; and were glad when any mischief did befall them ; you, you have been children of the devil indeed, and the likeness and lusts of your father, you have had : Was your eye evil, because God was God ? Did not God put the difference between them and you, and should you not have been contented ? Was not God good to you, and had you not reason to be thankful ?



Did you not put a stop to the current of God's goodness, by your envy? Did you not lose the comfort of the good things you had, by this sin? Did you not hereby lose the benefit you might have had, by the good things of others? Should you not have rejoiced in their good things? If you have loved them indeed, would you not have done it? Did you not rack and torment yourselves by your envy? Had you been humble, would you have been troubled? Had your affections been set upon things above, would this sin have so much prevailed? Had you been sincerely desirous to promote God's glory, would you have been so much concerned that your glory should be clouded, when God's glory was advanced, though by others more than yourselves? Were you not warned to lay aside all envy and malice, if you would be christians indeed? If you had put your spirits under my government, would not I have conquered by my Spirit their inordinate motions? Should you not have found sweetness, and comfort and love, if you had laboured after, and lived in the exercise of this grace? Did you not know, that these were works of the flesh, which would exclude you from the kingdom of heaven? Take them devils 'bind them hand and foot.'

16. Come forth all ye wrathful and contentious persons; you that have had fiery spirits,

and fiery tongues; whose tongues have been like swords, wherewith you have lashed and wounded others in your reproaching and reviling speeches; who have had the poison of asps in your hearts and lips, which have vented itself in virulent language; whose words have been bitter and clamorous, full of anger and wrath, and contention? Who have been incendiaries in the places where you lived; who have disturbed the peace of your families, and turned all things into uproar and confusion? Did you not know the precepts of the gospel, which commanded peace, and gentleness, and meekness, and easiness to be entreated? Did you disturb others peace by your contentions, and did not you disturb your own? Did you raise an uproar in your houses, and was there not a greater uproar in your hearts? Did you not taste the bitterness of such a conversation and yet would you persist therein? Did you not receive some blows and wounds by your contention sometimes and yet would not hearken to such rebukes? Were you angry with others without a just cause, and was there not good reason, that God should be angry with you? Was not the fire of your tongues kindled by the fire of hell? And is it unreasonable, that you should be thrust in the place of burning for your contention? Take them devils, 'bind them hand and foot.'

17. Come forth all ye civil and moral persons ; who have had moral righteousness, and have been upright in your dealings, but wholly strangers unto the power of godliness, who have observed some precepts of the second table of the law, in reference to yourselves and others externally, but have grossly neglected the duties of the first table, which have had reference to God, who have had no knowledge of God, nor fear of him, nor love to him, nor delight in him ; who have never sanctified his name nor day in your hearts, nor worshipped him in a spiritual manner, according to the prescriptions of his word, who never yielded obedience to the gospel, never saw your need of me, obtaining interest and acquaintance with me, whatever calls and opportunities you had ; and do you think I should know you and own you now, when you are none of mine ? Will your moral righteousness stand you now in any stead, when you are to give so strict an account ? Did I not tell you in my word, that unless your righteousness did exceed the righteousness of the Scribes and Pharisees, ye could in no wise enter into the kingdom of heaven ? That you must be born again or else you could not be saved ? That you must be holy, or else you could not be happy ? Did you not hear of the young man who had as much moral righteousness as you, and yet missed of heaven, because he would not



obey my other commands ? Hath your moral righteousness been so perfect, that it hath had no flaw ? Have you lived free from sin, in regard of the second table of the law, besides your breaches of the first ? Will not conscience tell you of some slips, some stumbles and falls, as to your own external walking ? Were you never guilty of unrighteous dealings ? Never were lustful and wanton ? Never told any lies, nor uttered any slander ? And if you had been fair in your outward carriage, and converse, have you not had foul insides ? Had you not need of pardon for your sins, and my blood to wash you from your filthiness ? Have not the best of your works been sinful, in regard to the principle, and end, and manner of performance ? Did you think the works of nature would save you, when the works of grace cannot, without the imputation of my righteousness, because of their imperfection ? Must not God's justice be satisfied for your sins ? And how do you think it should be done, but by your eternal punishment in hell ? Had you believed in me, and yielded obedience to me, my righteousness should have been yours, and then you might have held up your heads with joyful expectations of glory on this day, but you cleaved to your own righteousness, and were well and whole and did not see your need of me to be your Physician and Saviour, and would not

submit unto, and accept of my righteousness ; and what have you to say, why judgment should not pass upon you ? Did you think that such words as yours would satisfy justice, when, if you had done better, and kept the whole law, for the greatest part of your lives, yet, you had but done your duty, and the sins of your youth were enough to sink you to hell ; but was any of your righteousness perfect ? Did you think to merit heaven by such works ? Do you think you deserve a crown of glory for your civility or morality ? Where have you a promise of it ? And if you had no promise, could you think ever you should attain it ? What, is your mouth stopped, and are you speechless now ? Take them devils, ‘ bind them hand and foot.’

18. Come forth all ye hypocrites, who have made a show of holiness, and have borne the name of zealous professors of religion, but have been actuated by carnal designs and principles, who have used religion as a cloak for your covetousness ; who followed me only for the loaves ; who have been hollow at the heart, and rotten at the core ; painted sepulchres, blazing comets, wandering and fallen stars, for whom the mist of darkness is reserved forever : What do you mean by your shows and outward appearance of worship and service ? Do you think that the all-seeing and heart-searching God, judged according to outward appearance ? Did you think

that lip service and bodily exercise, would be accepted by him ? Or was it an acceptation only with men, which you sought after ? That reward you had, and can you expect any other reward, when ye did not desire it, nor design it ? And what doth it ? Can it now profit you, that men accounted you religious ? Will their esteem of you, procure pardon and salvation for you ? Could you be content to cast away and lose all your external service for want of sincerity, and an eternal living principle ? Did you not think that all your services would rise up one day in judgment against you ? Did you not affront the highest Majesty by that mockery of your show-worship ? Did he not very well understand which way your heart went, when you seemed most devout ? Was he not acquainted with secret lusts which you harboured in your hearts, and secret ways of wickedness which you walked in when you made a show of mortification and self-denial, and a holy and strict conversation ? Were you not warned against hypocrisy, and told how odious it was unto God ; and that hypocrites' portion would be in utter darkness, where there is weeping and wailing, and gnashing of teeth ? Take them devils, ' bind them hand and foot.'

19. Come forth all ye back-sliders and apostates, from me and my ways ; you that turned back to ways of profaneness, and open wickedness, after some time of profession, and joining



yourselves with my people, was my service so burdensome, that you could endure it no longer? Was the way to heaven so unpleasant, that you would walk no longer therein? After some trial in show of me, did you prefer and make choice of the devil before me? After some washing of yourselves, would you wallow in the mire again? After having some vomit off your stomach, would you again lick it up? After some sweeping and dressing, would you open the door, and let in seven worse spirits, to defile your hearts? After you seemed to be escaped, were you again entangled? Would you needs put your foot again into the snare, and bind yourselves even in fresh bonds of sin? Did you prefer the company of the wicked, which were going hell-ward, before the company of my people which were going heaven-ward? Could you now wish that you had held on, and held out with them unto the end? Would you not have rejoiced, if you had been now found in their society? Did you repent of your repenting, and do you not now repent of your back-sliding? Were you not told, if you drew back, my soul would have no pleasure in you? And you that have turned aside from me and my ways, into the ways of error, that sucked in damnable heresies from false teachers? Did you not know that there were damnable heresies, as well as other damnable sins? Were you not warned, that Satan sometimes appeared

as an angel of light ? Would you so quickly turn aside after some workings and strivings of my Spirit with you, and some hopes which you gave of your conversion and reformation ? Did you not perceive how Satan lay upon the catch, so soon as you began to be awakened, to prejudice you against the truth, to draw you aside into another way to serve him ? If you had heartily loved the truth, as it was in me, would you have been deluded ? Was not deep humiliation and mortification of every lust, too hard a doctrine ; and therefore, you chose such as would give you more scope and liberty, and shroud your lusts under some other name, and term your hatred and anger against my people, by the name of zeal for my glory ? Did you think, if you gave Satan one hold, that it would not be sufficient to undo you ? Had you stuck close to my ministry and ordinance, would you have been so deluded ? Did you think yourselves wiser than my ministers ? So soon as you got a glimmering of light, could you so readily open your ear to slanders, and receive prejudices against them through Satan, and his instruments, persuasions, to the ship-wrecking of your own souls ? Did you not find how wavering and unsteady you were, how like children tossed to and fro with every wind of doctrine, when once you forsook my ministry, which I had appointed for your establishment ? Did you conceit that you

might live above ordinances in the world ? Did you imagine to get into a higher form, when you went forth of my school, and when you expected perfection most, were you not more imperfect than before ? When you fancied a clearer light, were you not most full of darkness ? When you thought yourselves so holy, as none like you, and none must be holy but those of your way, were you not most unholy, and like smoke in my nostrils ? Could not I accept of your worship out of the way of my ordinance and institutions ? When you thought yourselves most guided and acted by the spirit, was it not a spirit of delusion ? Did my Spirit lead you, and acted you in a way which my word did not allow of ? Were you not the renters and tearers of my church ? Was it not by reason of you that the ways of truth were evil spoken of by evil men ? Were not those without prejudice against my very ways because of your delusions, which made so forward a profession ? Suppose I permitted some of mine to mistake in circumstantial, was his a just excuse for your errors in fundamentals ? When the word was open for you to inform yourselves in the truth, did not you wrest the scriptures to your own destruction ? Suppose you denied yourselves something, were they those things that I commanded ? Suppose you suffered something in your way, do you hope for a reward for suffering, which I



never called you unto, and which did but so much the more harden your party, and promote your delusion ! Did you know what a snare you were hampered in, so soon as you put your foot in the way of error, and turned aside from the old strait narrow way of my word and ordinances, which have brought so many to heaven ? Were you not in a greater unlikelihood of being called effectually, than drunkards and adulterers and the most vicious, who lay more naked to the blow of the word, and were more ready to receive instructions ; you were more forward to reprove my ministers, than to receive my ministers, and convictions from them ; ye could call them anti-christian and false prophets, though they adhered to and maintained nothing but the truths of my word, and when I gave them so many seals of their ministry in the conversion of so many souls, you could call them self-seekers and hirelings, though they gave such evidences of self-denial, and many of them forsook all that they had, rather than they would make a breach upon their conscience. You could some of you intrench upon their office, though you had no call or commission from me ; you had the scripture to discover to you the right way, but you shut your eyes against the light, and chose the ways of darkness ; and it is now fit you should go to the place of darkness. Take them devils, ‘ bind them hand and foot.’

20. Come forth all ye impenitent, and unbelievers, all ye that have been called to repentance by ministers, and the Spirit in ordinances, and when a stiller was not heard, were you not called by a louder, by God in his judgment ? Did you not know, that except you repented, you would certainly perish ? That iniquity would be your ruin, unless your heart were broken for it, and from it, and yet you, though you lay under the guilt of so much sin, could be so impenitent and hard-hearted ? Were you not called to me by the voice of the gospel ? Did not I call you, and stretch out my hand all the day long to you ? Did not I stand at the door of your hearts, and woo hard for entertainment, and yet could you shut the door against me, though you had so much need of me ? Had you not command and encouragements to believe ? Could you rationally desire firmer ground and footing for your faith ? Did you give God the lie by your unbelief ? Have you not hereby fastened the guilt of all other sins upon yourselves, which I was willing to take off from you ? Would any sin against the law have condemned you, had you turned from it, and yielded obedience to the gospel ? Were you not foretold of the wrath to come, and yet ye would not flee from it ? Were you not proffered a Saviour, and yet would you not accept of him ? Had you not treasures opened before you, and would you not look after

them ? Were you not shown the way to heaven, and would you not walk in it ? How can you escape, that have been guilty of disobedience unto the gospel ? Take them devils, ‘ bind them hand and foot.’

Christ at the day of judgment, will convict the whole ungodly world, especially those who lived under the sound of the gospel, their crimes will be made manifest and evident, and every mouth will be stopped, when they are found guilty before him, and they cannot deny it ; then the wicked will be speechless, and stand, after their full conviction, like so many rogues in chains before the Judge ; and think now with yourselves, what the behaviour of the wicked will be, when they are thus convicted of their sins, and are ready to receive their sentence. I believe some of you have seen malefactors at the bar, when the jury have found them guilty, and the judge hath been proceeding to give the sentence of death, how their countenances have changed and their joints trembled ; and inexpressible horror seized upon them ; but O the dread and terror that will be upon the spirits of the wicked ; when they are convicted of sin by this judge ! and with what trembling expectation will they wait for their sentence.

7. And this is the seventh particular, to speak concerning the sentence which the Lord Jesus Christ will pass upon the wicked in



judgment, see Mat. xxv. 41. ‘Then shall he say to them on his left hand, depart from me ye cursed into everlasting fire, prepared for the devil and his angels Depart from me ye that have formerly said in your hearts unto me, depart, we will not have thee to reign over us ; that have said to my ministers, depart, we will not hearken to thy words ; that have said to my Spirit, depart, we will not yield to thy motions ; now depart from me ye that would not come unto me ; ye have been often called and invited to come, but ye refused, now depart. Ye shall not have one call more, ye shall not have one proffer of grace more for ever : Depart, never shall ye hear my voice any more, never shall ye see my face any more : Depart, begone out of my sight ; Depart from me ye cursed, as ye cared not for blessing, so shall it be far from you ; as ye loved cursing, so shall it be unto you ; depart with the curse of the law, with the curse of the great God upon you ; let the curse of God clothe you like a garment, and bind you like a chain ; let it enter into your flesh and bones like oil to enrage so much the more the flames of hell about you ; and let it pierce into your soul, and fill you with horrible anguish : ‘Depart from me, ye cursed into everlasting fire.’ Ye shall not depart into your old habitations, to spend an eternity in sinful sensual pleasures ; no, depart into torments, depart into fire, into

the fire of hell, into the burning lake, into Tophet ordained of old for you, into a stream of fire and brimstone, enkindled by the breath of God : Depart into everlasting fire, go dwell with devouring fire, and inhabit everlasting burning : Depart into everlasting fire prepared for the devil and his angels : ye served the devil and divers lusts, whilst you lived in the world, now go and live with the devil and his angels in hell-fire for ever, partake of the torments primarily prepared for him, and belong also to you, because ye belonged to his kingdom.

And when the sentence is irreversibly pronounced by the judge upon the wicked, O what direful shrieks will they give forth ! With what horror will they cry out, how shall we be able to endure the devouring flames, and everlasting burnings in hell ? Thus have I done with the judgment itself, both of the righteous and the wicked, at the appearance of Jesus Christ.

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## CHAPTER IX.

THE second thing is to speak of the execution of the sentence pronounced upon both in the judgment, which you have spoken of together, Mat. xxv. 46. ‘ And these shall go away into everlasting punishment, but the righteous into life eternal.’

1. Concerning the execution of the sentence on the wicked, they shall go away into everlasting punishment. Here I shall speak.

1. Of the wicked going away.

2. Of their going into punishment.

The former doth imply the punishment of loss, the latter the punishment of sense.

1. The wicked when the sentence is pronounced, shall go away : And here I shall show.

1. From whom they shall go away.

2. From what they shall go away.

3. The aggravations, or vexing considerations, which gospel sinners will have in their going away.

1. From whom the wicked shall go away.

1. They shall go from Jesus Christ : the righteous are at his side, and shall remain with him ; but the wicked shall go away from him ; the righteous shall go with him, and abide with him, where he is, there they shall be also, they shall be forever with the Lord ; but the wicked must go away, and be eternally separated from his presence. The righteous shall behold his glory, and share in it, they shall see the smiles of his face, and be entertained by him with inexpressible love ; but the wicked shall be thrust out of his presence, with frowns and indignation, it will be one great part of the misery of the wicked, then they shall go away from so glorious a person as the Lord Jesus Christ.



2. They shall go away from the saints ; now some of them are mingled with God's people, as the tares and wheat grow up together, the sheep and the goats feed in the same pasture : and though it was bitter for the wicked to dwell with the righteous, because of the contradiction which was in their lives to their lusts ; yet then it will be more bitter to them to be excluded from their society, because then they will perceive their excellency with admiration, when they seem to shine with such beauty, and rejoice with songs of triumph, and they must be gone away from them : this will fill their hearts with rack-ing envy, and torment them unspeakably.

3. From what the wicked will go away. They shall go away from happiness, from the happiness of heaven ; and the doors of heaven shall be shut upon them ; they shall see Abraham and Isaac and Jacob, and many come from the east, and the west, and the north, and the south, even an innumerable multitude of all kindreds, and nations, and tongues, and enter in, and sit down in the kingdom of God, and themselves thrust out, and thrust down to hell.

4. Concerning the aggravations, or vexing considerations, which gospel sinners will have in their going away : as the sin of those is more heinous, who sin against the light of the gospel, than of those who sin only against the light of nature : so their punishment will be more severe,

all shall be beaten, but those persons with many stripes ; as there will be degrees, some will have a larger capacity ; so there will be degrees of torment, of misery, all shall be filled with torment ; but some will have a larger capacity, especially gospel sinners will have stings beyond what heathens will be capable of in their punishment of loss.

1. They shall have a clear discovery of the glory and happiness which they have missed, now they hear of heaven, and the happiness which the saints shall have in the vision and fruition of God ; but there is a veil of unbelief upon their minds, that they do not apprehend such a happiness, as is spoken of, they have mean thoughts of God and of heaven, they think there is no heaven like the earth, and no happiness like the fruition of the creatures, no glory like the glory of the world, no treasures like earthly treasures, and no delight like those which they find in the objects of their sense ; but when their portion in this life shall be spent, and the good things which they enjoyed shall be taken away from them ; when their honours shall vanish like smoke, or a thin vapour, their riches shall fly away like an eagle, or sail like a ship out of their sight ; when their sensual delights and pleasures shall fail them, and die like sweet flowers in their hands, when the bright cloud of earthly things, which shadowed the

glory of heavenly things from their view, shall be blown away, and the veil shall be torn in pieces which was before them, and hindered them from looking into the holy of holies, and the scales fall from their eyes ; in a word, when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth with the works thereof shall be burned up, and they shall be awakened out of their sleep in their graves, and shall be summoned before the tribunal-seat of Christ, and stand there stripped and quite naked of all their enjoyments in the world which they have set their hearts upon, and they shall be examined and condemned for their sins ; then their eyes will clearly see their mistake of happiness ; then they will perceive and be fully persuaded of the fullness of joy and unspeakable pleasures at the right hand of God, the least taste of which would ravish their hearts ten thousand times more, than all the full draughts which they have taken in the sweetest of all their sinful delights : I say they shall see this happiness, and that which will vex them to the heart will be, that they shall only see it, not enjoy the store in it. O ! what high apprehensions will they then have of the glory of heaven ; they will see the crown which will be put upon the head of the righteous, which will have more worth then in their esteem, than all the crowns and sceptres of the



greatest kings upon the earth ; then they will be clearly convinced that the chiefest treasures were in heaven, and the sweetest delights were to come, and the thoughts of missing this crown and glory, such treasures and sweetness, will tear their very hearts ; they must go from heaven and happiness.

2. In going away they shall remember the capacity which they had once of obtaining this happiness. If they had been brutes indeed, and had capacity for a sensitive life only, and grace and glory had been removed so far beyond their reach, that it had been impossible for them to attain it, it would not so much trouble them to lose it, whatever other miseries they should endure, but they were capable of the beginning of heaven in the life of grace, and the completing of their happiness in glory ; they will remember that they had souls endued with reason, and hereby advanced to a higher capacity than beasts. That they had minds capable of divine contemplation, and hearts capable of divine affection ; that they had wills which might have chosen God for their portion, and heaven for their inheritance ; that they had desires, and loves, and hopes, and joys, which if they had wrought Godward, and Christward, as they did towards the creature, if they had wrought upward and heavenward, as they did downward and towards the earth, and earthly things, they might have

been happy forever : they will see that others who had the same nature as they had, and were guilty at first of as great sins as they had committed, yet repented, and turned, and believed, and reformed, were changed and saved ; and with inexpressible vexation they will think, that thus it might have been with them, if they had not been fools, if they had seriously endeavoured to fill up the capacity which God hath given them.

3. In going away, they will remember the profers which they had of this happiness ; that they lived in places where the light did shine, and the gospel did sound, and Christ was preached and tendered with all the benefits of his purchase ; and they will remember how often they were called to repent, how earnestly they were entreated to be reconciled ; they will remember the discoveries which were made to them of future glory, and the invitations which they had to come unto Christ, that they might have pardon and life, and partake of the inheritance of the saints in light, all which was little regarded by them ; they will remember how long and how loud Christ knocked at the door of their hearts for entertainment ; that he knocked by such a judgment, such a motion of the Spirit, by such a sermon, by such an affliction, such a deliverance, and yet they barred the door, deafened the ear ; and if they did not fully resolve to keep him out,

yet they put him off with so many tedious delays, until on a sudden, death knocked at their door and broke it open, and dragged them away to hell before they had given entertainment unto Jesus Christ, and had provided an eternal habitation for their souls; they will then remember the opportunities and seasons of grace which once they enjoyed; that once they had a day, a day of grace, and that with some of them, it was a long summer's day; and that they had calls at the first hour, and the third hour, and the ninth hour, and the eleventh hour, and then all the day long: God stretched forth his hand unto them, but they did not know the day of their visitation; they were more foolish than the crane, and the stork, and the swallow; they did not understand their appointed time; they did not mind the things that belonged to their peace until they were hid from their eyes; they slept in the harvest, and loitered away and sinned away their time, and wasted their day, in which they should have made provision for their souls: O how will they then be ready to tear themselves in pieces, that they should then neglect so great a salvation, in the day when salvation was attainable! Yea, that they should refuse the proffers of grace, and pardon, and peace, and life, and happiness, which in that day were so frequently and earnestly made unto them: then they will wish that they had



opened their ears and heart, that they had regarded and accepted such gracious proffers, whatever they had neglected or parted withal ; then they will wish they had embraced and improved the opportunities which once they had for prayer, and hearing, and attending upon God's ordinances ; that they had been in the church when they were in the ale-house ; that they had associated themselves with God's people, when they frequented the company of the lewd and ungodly ; that they had been upon their knees with grief, confessing sin, when they took so much delight in the commission of it ; that they had taken time from their sports to make their peace with God ; that they had worshipped God in their closets, and worshipped God in their families, and laid up for themselves treasures in heaven : and horrible will their vexation be, that they do not do so.

4. In going away, they will remember for what it was, that they refused this happiness ; that it was only the satisfaction of some foolish and unprofitable lust ; if two kingdoms of equal worth and glory were proposed to a man's choice, it would not trouble him that he had refused the one to obtain the other ; but if a man were to choose whether he would be a king or a slave ; if he should refuse the former and choose the latter, when he came to feel the misery of his bondage, this would trouble him more

than the bondage, that he might have avoided : that he hath chosen his thralldom, and parted with a kingdom for it, they will then perceive, that they have chosen to be slaves unto sin and Satan, rather than to be heirs unto the kingdom of glory : I know that though now they are slaves and serve divers lusts, and though their bondage is a thousand times worse, than if they were vassals to the cruelest tyrant upon earth ; yet they are not sensible, neither are they weary of their bondage, because their wills are in thralldom, and their affections are captivated ; and though heirdom to the glory of heaven be the choicest privilege upon earth and most desirable, yet they do not desire it, but prefer their slavery before it, because they are blind, unbelieving, besotted sinners, and judge of things according to sense ; yet on the day of Christ's appearance, all things will appear with a new face, and they will look upon things with a new eye ; they will then perceive that they were slaves all their days, and that there was no such drudgery, as that which they were employed in ; and that there was no such glory and happiness, as that which they refused, and foolishly cast away ; then it will sting them indeed to remember, that they have chosen rather to do the work of the devil, and yield obedience to the basest lusts, for which they must now be repaid with the wages of death, and eternal misery, than to do

the work of the Lord, who would have rewarded them with eternal life, and a crown of glory and immortality. Then they will say, what profit have we got by these things, whereof we are now ashamed? What fruit doth all our labour and toil in the world yield unto us? What are we the better for our riches and great estates on the earth, for our labour and high esteem among men? For our lacivious pleasures and delights, now vanished and gone, which we bought at so dear a rate, at the loss of our precious and immortal souls, and forfeiture of an inheritance in the kingdom of heaven? Then they will cry out, O bewitching world! O deluding devil! O deceitful heart and lusts! O what fools and madmen have we been, that we should trample jewels under our feet like swine, and instead of them, put dross and dung into our cabinet! That we should so sweetly drink the poison of sin to the bane and ruin of our souls; and refuse to taste of the cup of salvation, which all our days was held forth unto us. Then they will cry out of their voluptuousness, their covetousness, their pride and haughtiness and the like lusts, which have kept Christ out of their hearts, and kept them out of the kingdom of heaven.

5. In going away, some of them will remember how near they missed of their happiness, that they were almost persuaded to be christians in deed, as well as in name, and to accept of



Christ upon his own terms, that they were not far from the kingdom of heaven ; that they were come even within sight of the heavenly Canaan, and yet died in the wilderness ; that they were come even to the gate of the New Jerusalem, but finding it too strait for them, and the luggage of their sins together, there they stuck and could not enter in ; that they climbed up a great way to the hill of Zion, but did not reach the top, and tumbling down, their fall was the greater ; they will remember the means of grace which they enjoyed, the ordinances which they sat under, and the treaties which the Lord did make with them by his word and spirit about their life and salvation, and the carriage of their heart towards the Lord in these treaties, some of them will remember what convictions the Lord wrought in them of sin, and what troubling of conscience for fear of hell and wrath to come, and if they had followed that preparative work, they might have quickly been acquainted with Christ, and escaped the misery which they feared ; but they stifled convictions, and shook off their troubles ; they shut up their eyes against the light, and stilled the noise of their consciences, and calmed their spirits with the delights and pleasures of the world, and so grew more hardened in sin than before, and gave such repulses to the Spirit, that the Spirit quite departed from them. Others will remember, that

they were persuaded to ascend some steps higher, under the ministry of the word ; when they were reprov'd for such and such gross sins, which they lived in the practice of, that they could have no ease in their consciences, until they had broken off that wicked course ; that they left off their drunkenness and their swearing, their uncleanness and unrighteous dealing, and were in a great part reformed in their lives : but there were some lusts in their hearts which they hugged secretly, and delighted in, and would not be persuaded to leave, which were their undoing, pride, revenge, uncharitableness, covetousness, or the like, remained in their reigning power, which were inconsistent with the power of godliness. Others will remember what profession they made, and that they went with some kind of gladness in the company of God's people, into his house and ordinances, and heard the word, and received some impressions thereof ; yea obtained some kind of grace under its influence ; that they had a kind of righteousness, repentance, faith, desire, love, joy and hope ; that they had some tastes of the heavenly gifts, and the powers of the world to come, and thought themselves as fair for heaven as the best, and whoever missed, that they could not miss of glory, but O the confusion and vexation which will be upon the spirits of these persons, when the Lord Jesus will disown

them and shut them out of his kingdom ! O what tearing of heart will they have, when they perceive that they were mistaken, and find themselves disappointed of the happiness which they had such hopes of, and confident expectations to obtain ; when they find that their silver was but dross, and their graces were but counterfeit, and not of the right stamp ; that they had not the image and superscription of Christ upon them ; when they remember that they had a righteousness, but it was like the morning cloud, which the wind of affliction or temptation had driven away, that they had some repentance, but it was legal, not evangelical ; that the tears they had sometimes shed for sin, were like the early dew, which the bright sun of prosperity did quickly dry up ; that they had a faith, but it was a temporary faith, which wanted deep root in the heart, and whatever flourishing fruit it quickly sent forth, yet the hot sun of persecution did wither it, that it came to nothing, when they were put upon the trial ; that they had desires after Christ, and the favour of God and spiritual things, but they were but faint velleities, they were like the untimely birth of a woman, which never came to any perfection ; that they had love to God in show, or it may be sometimes a passionate glow of heart upon an ordinance, which was not enkindled by a spark falling down from heaven upon them, blown up by the



spirit of God, but a false, or more inferior fire, which arose from a sympathy with ministers, or other christians in the more inferior working and impressions of their love, which in the sincere arose from a right principle ; that they had some kind of hope, but it was like a spider's web broken quickly to pieces, or swept down with the besom of destruction with them into hell : that they had some joys, but they were fleshly and ungrounded, some tastes arising from misapprehensions of gospel privileges, and misapplication of gospel promises, all which did quickly vanish and come to nothing ; they will find, if not before, be sure at that day, that they were mistaken, and have lost all their pains and labour for want of a work of thorough grace, for want of soundness at the root, for want of hearty sorrow, deep humiliation, good grounded, deep rooted faith, supreme love, well bottomed hope, universal reformation, and mortification of the deeds of the body, that none of their actions were excepted by the heart searching God, for want of a right principle and end. And when these persons are sentenced to hell, and going away from Christ, and the glory which once they had hopes of, and were so near unto, and, had they gone but a step or two further, they might have attained : O what inconceivable grief and cuttings of heart will it be ! they will remember then, that they did seek to enter in

at the strait gate, and they will wish with all their hearts that they had striven, that they had taken more pains, that they might not have missed and fallen short of salvation ; possibly then with unutterable anguish they may say, There is a glorious inheritance in heaven, which we are now departing from, we often prayed for it when we were upon the earth, and if we had been sincere and fervent, if we had resolved to take the place by storm, and would not have been denied, we might have gotten it ; we have read of it in the word, and heard of it in sermons, and it hath been proffered to us freely, and if we had renounced the world and forsaken sin, and chosen it for our portion, we might have had it ; we parted with some sins, if we had left them all, it should have been ours ; once we had some hopes of it, when we had some taste of it, and had done some things to obtain it, and if we had gone a little further, we might have indeed obtained it. If we had taken pains with our hearts before God to get them raised to things above ; if we had denied ourselves, and mortified our members upon the earth, if we had put away all our transgressions, and cast away our own righteousness, and rolled ourselves wholly upon Jesus Christ, and acted faith upon him and the promises, and his kingdom, and walked in the narrow way, which we seemed to walk in, we might now have been made possessors here-

of, and shined among yonder glorious saints, some of whom were our companions, and hoped for our company, and wondered to see us separated from them ; but alas ! we were slothful and careless, we were unwatchful and idle ; our pains was more to appear religious, than to be religious ; we had some lusts which lay nearer to our hearts, than Jesus Christ ; we did some things with seeming vigour, but carnal motives were the chief incentives to our duties ; and however lifeless, faithless and empty of true grace they were, yet we trusted in them, and made them our Saviour, and never were brought clear off from our own bottom, unto a closure with Jesus Christ ; and we have fooled away our salvation ; and made ourselves unworthy of eternal life. Deservedly do we lose this crown for our own folly : O that we had been sincere and thorough Christians !

6. In going away, it will sting the wicked to think that now the happiness of heaven is irrecoverable, once they might have obtained it, and that upon easy terms ; yea after some refusal of it they had rich proffers and invitations, the door of mercy and the gate of salvation and glory stood open a long time, but now the door is locked upon them, and will never be opened more, they must go away without any hopes of ever entering into the New Jerusalem, or obtaining the least degree of the happiness of the



saints, they must bid adieu to joy and comfort forever. These considerations will sting gospel sinners in their going away. Thus concerning the first particular, in the execution of the sentence of the wicked, they shall go away.

2. They shall go into punishment ; and here I shall speak,

1. Of the punishment they shall go into.

2. Of their entering into this punishment.

1. Concerning the punishment which the wicked shall go into. Take two or three places of scripture which set forth this punishment, Mat. xxv. 41. ‘ Depart, ye cursed, into everlasting fire.’ Mark ix. 43, 44. ‘ Then go into hell, where the worm dieth not, and the fire is not quenched.’ Rev. xiv. 10, 11. ‘ They shall drink of the wine of the wrath of God, which shall be poured out without mixture, into the cup of his indignation, and be tormented with fire and brimstone, and the smoke of their torment ascend up for ever and ever.’ The punishment then will be God’s wrath which the damned shall drink of, so as to feel the immediate impression thereof upon their souls ; and fire and brimstone kindled by the breath of God, the impression whereof they shall feel upon their bodies. But what tongue can express the punishment of the wicked in hell ? If some expressions in scripture concerning it be metaphorical, surely they fall short of what real punishment

will be ; the drops and sprinklings of God's wrath here, are but small in comparison with the ocean which the wicked will be cast into ; the top of the cup hath nothing of the bitterness which they will find in the dregs. Never was there such a fire on earth, as the fire of hell, never was there such a pain endured by those which have undergone the most exquisite torments, as the pains and torments which shall be inflicted hereafter upon the damned. Yet though we are not able here to conceive how dreadful this punishment will be, we may conceive it to be inexpressibly more dreadful than any punishment upon earth, if we consider :

1. The inflicter of it.
2. The subject of it.
3. The properties of it.

1. Consider the inflicter of the punishment which the wicked shall go into ; and that he will be the most holy, just, powerful, and sin avenging God ; the wicked will then fall into his hands immediately, and O how fearful a thing will it be to fall into the hands of the living God, Heb. x. 31. Wicked men now have no fear of God before their eyes, though their sins and affronts to God be great, and his anger and displeasure against them be great ; yet because his goodness and patience towards them is also great ; yet because he keeps silence and doth not speedily execute his vengeance upon them, therefore

they are secure and insensible of his displeasure, and have lighter thoughts and lesser fear of him, than of weak dying worms like themselves.

But when their eyes shall be opened at the last day, and a discovery of God shall be made unto them in his infinite majesty and greatness, and power and holiness, and fiery indignation against them ; O how fearful then will it be to fall into his hands ! it will be very sweet to fall into the arms of his love, but very dreadful to fall into the hands of his displeasure ; when God doth execute his vengeance himself, he will do it very terribly, especially if we consider,

1. That he will glorify his infinite wisdom in the punishment of the damned, which will contrive such tortures for them, that if all the men in the world would join their wits together, and take to their help all the devils in hell, they could not invent the like ; dreadful ingredients will his wisdom find out to put into the cup which will be put into the hand of the wicked to drink.

2. That he will glorify his infinite power, he will make bare his arm, and smite with infinite force ; the blow of a child will make little impression, but if a Goliath smite with a Goliath's sword, he will smite to the ground ; the weightier the hand, the heavier the stroke ; there is more difference between the power of God and the strongest creatures, than between the strong-



est creature, and the weakest child. It would be dreadful to be delivered up to the power of some strong and fierce cruel creatures. What will it be to be delivered up to a potent and most serious God ? God will glorify the power of his anger in the destruction of the wicked, Rom. ix. 22. What if God willing to shew his wrath, and to make his power known, &c. God will shew what his power can do in punishing the wicked ; his last work of power in punishing will be as glorious as his first work of power in creating ; and he will glorify the power of his anger in hell, as he will glorify his goodness and love in heaven. In heaven he will open the treasures of his love, and in hell he will open the treasures of his wrath. God will inflict the punishment.

2. Concerning the subject of the punishment which the wicked shall go into, and that will be both soul and body.

1. The souls of the wicked will be punished, not only with the loss of the glorious and comfortable presence of God, and the happiness of heaven, but also I conceive that they will be filled with anguish through the impression of God's wrath upon them. They will be filled up to the brim with the wrath of God, the arrows of the Almighty will be shot up to the head in them, and pierce them through and through. We read, Rom. ii. 8, 9, of indignation and

wrath, tribulation and anguish, which at the day of wrath will be upon every soul that doth evil.

The impression of God's indignation and wrath on the soul will effect tribulation and anguish ; such wounds they will have in their spirits as will be insupportable, such tribulations as will be horrible, such anguish as is inconceivable, when the hand of the Lord is upon them, when they see the frowns of his brow, when he strikes them with his anger : Christ tasted the bitterness of God's wrath in his soul, for the sins of others which caused his bloody sweat in the garden, and such roarings upon the cross : Oh ! how bitter will the wrath of God be to the wicked, when their souls taste of it for their own sins, it will be God's wrathful presence which the souls of the damned will feel, the impressions of which will make hell to be hell, as it will be the glorious and comfortable presence of God which the souls of the righteous will feel, the impressions of which will make heaven to be heaven.

2. The bodies of the wicked shall be punished ; they have been sharers in sin, and they must share in torment, they must lie in the lake of fire and brimstone, Rev. xx. 8. The torment of the bodies of the wicked will be dreadful, besides the impression which the anguish of the soul will make upon them, they have their own

proper torment, through the sense of the fire which will be kindled about them, and burn more horribly than London fire did, when it had gotten into the heart of the city, their torment will be greater than if scalding lead were poured in their bowels, than if they were torn in pieces with wild horses, than if their breasts were ripped up and their hearts plucked out of them with burning pincers ; it will be worse than if they were cast into a caldron of boiling pitch, or lead ; or put into Phalaris's bull, or Nebuchadnezar's fiery furnace ; the torture of the bodies of the damned will be far beyond the sharpest pain now incident to human nature, by racking diseases, or have been inflicted upon any of the children of men by the most cruel tyrant : For the bodies of the wicked when raised again, will be strengthened unto a greater capacity for punishment when they will be made incorruptible and immortal, and punishment will be the end of their resurrection : but more of this punishment under the properties.

3. Concerning the properties of the punishment which the wicked shall go into.

1. It will be universal ; it will not only be in soul and body, but also in every part of both, in every faculty of the soul, in every member of the body : O the black thoughts, the dismal apprehensions, the hideous fancies, the heavy griefs, the sinking fears, the dreadful terrors, the



hellish gripes, the utter despair, the horrible anguish and confusion which the soul will have, when the wrath of God shall be poured in upon it like water. The wicked will not only be in hell, but they will have a hell in themselves, in their consciences they will have a never-dying worm, which will gnaw and tear them ; they will have a storm in their spirits, raised by the wind of God's wrath, which will blow most fiercely upon them ; every faculty of the soul will be afflicted according to its capacity, and every member of the bodies of the wicked will be tormented. O ! how will their eyes glance, their tongues roar, their hands and feet fry, their flesh roast ! No part will be free from the devouring flames of this horrible burning fire. There are many diseases which the body is exposed unto in this world, but very seldom do they meet together in the same subject ; if the head ache, the members may be free ; if the foot be pained, the head may be at ease, and ready to contribute some relief upon the pained parts ; And if the body be sick ; the soul may give some consolatory arguments to alleviate the irksomeness of the disease ; but in hell the punishment of the wicked will be universal, it will be in every member of the body, and every faculty of the soul.

2. The punishment of hell will be extreme ; The souls of the wicked shall be filled with anguish, as full as they can hold. Their capacity

will be larger, and they will be filled up to the height of their capacity, and their bodies also will have the most exquisite pain it is possible for them to endure ; their sense of pain will be quicker, and their strength to endure pain greater, and their pain will be in the utmost extremity : Some pains of the body here are not very acute, and some troubles of mind may well enough be borne ; but any disease in extremity is very irksome ; the pain of the head or the tooth in extremity, the gout, stone, cholic in extremity, especially the troubles of the mind in extremity will make a man weary of his life ; but to have every part afflicted in extremity, and the uttermost extremity, and that beyond our own capacity, or conception, this will be very dreadful.

3. The punishment of the wicked will be continual, without any intermission, or alleviation. 'The wicked will have no rest day nor night, Rev. xiv. 11. 'There will be nothing but weeping and wailing and gnashing of teeth, Mat. xx. 13. 'The most painful diseases here have their fits which do not continue long ; the diseased after these fits find some ease and assuagement, they have intermissions sometimes, some lucida intervalla, lightsome intervals ; but the wicked in hell will have no ease or assuagement, no lightsome intervals in their griefs and pains ; there will be no mixture of comfortable

ingredients in the cup of God's wrath, which the damned must drink. There will be but one fit in their disease, and this fit will be always at the height ; they will have not the least drop of water to cool so much as the tip of their tongue, which shall be tormented in flames: Their grief will not have any allay, they will not have one comfortable thought, no eye to pity them, none to bring any relief unto them : O how bitter will their sins be unto them, here they are but bitter sweets, then they will be nothing but bitterness, and gall and worm-wood unto them. Their punishment will be continual.

The punishment of the wicked will be remediless: There will be no escaping or flying from the wrath of God ; now sinners may flee from the wrath that is to come ; but when it hath once come, and hath got hold of them, it will hold them down, so that they shall never get loose from it, now they may agree with their adversary upon the way, they may make their peace with God in the world, there is no sin for which they may not receive a pardon, but the unpardonable sin against the Holy Ghost, which carries men away from God ; but hereafter in hell there will be no more sacrifice for sin, the Saviour of mankind will be their judge, and pass an irrevocable sentence of condemnation upon them : It is possible now for the wicked to be delivered from this punishment, but it will



be impossible then to be delivered out of it ; their punishment will be remediless.

5. The punishment of the wicked will be eternal. Hell fire will be unquenchable, Mark ix. 34. Everlasting, Mat. xxv. 41. The smoke of their torment will ascend up for ever and ever, Rev. xiv. 11. This eternity of punishment, will be a fearful aggravation of it ; if you saw a malefactor torn to pieces, with wild horses, or thrown down in a fiery furnace and there burnt to ashes, you would say that either of these were dreadful punishments, though the pain possibly might not endure a quarter of an hour, for death concludes all bodily pains here : What then will it be to endure the torments of hell fire for ever ? A small pain if it should last long would be very irksome ; much more such rack-ing pains by the stone, stranguary, gout, cholic and the like ; if they should continue for a year, or a month together, how miserable would they make life to be ? Yea, if a man should hold but one of his fingers in the fire but for a day, it would afflict him more than all outward comforts could delight him. The torments of hell will not be in one part only, but in every part, not in a weaker degree, but in the greatest extremity ; not for a day, or a month, or a year, but for ever ; the wicked will be always dying, never dead ; the pangs of death will be ever upon them, and yet they shall never give

up the ghost ; if they could die they would think themselves happy ; they will always be roaring and never breathe out their last ; always sinking and never come to the bottom ; always burning in those flames, and never consumed ; the eternity of hell will be the hell of hell. When our Saviour endured equivalent punishment to this of hell for his people, it had not this circumstance of eternity in it, there not being that need, because of the excellency of his person ; in that though the pains of hell got hold on him, yet they could not keep him in hold ; but he brake through them, and triumphed over them, and could say in the conclusion, it is finished ; but the damned will not be able to break through their punishment ; they will be compassed about with it, and hedged in and shut down, and never be able to lift up the head ; never shall they say of this punishment, it is finished, for their pains will always be as it were beginning ; when they have spent the time of as many years in hell as there are stars in the firmament, sands on the sea shore, and motes in the sun, their torment will be as it were beginning, and no nearer a conclusion than the first day they were cast into that place. Who can express this eternity ? When we launch forth our thoughts in the consideration thereof, we lose them quickly, it being such a deep which cannot be fathomed ; such a vast ocean which cannot be measured ; yet

a little to extend your thoughts in the consideration of the eternity of the wicked's punishment, I shall by one or two suppositions illustrate something of the vastness thereof.

Suppose this globe of the earth on which we tread was hollow, and that it were filled up with great folio books as full as it could hold; and moreover there were books heaped upon it to fill up the whole circumference of the air round about it; yea, that the whole space to the place of the utmost verge of the ethereal heavens were filled with books, and all this vast number of books were filled with figures in the highest degree of multiplication: O what a number of books would there be in the whole space! What a number of figures in these books! And what a vast number would there be deciphered by these figures? A bit of paper half as broad as a half-penny will hold the figures of the number of as many years as has been since the creation of the world. What then would a whole leaf of a great folio book hold? What would a folio book hold? What then would a room full of folios hold? What would the whole world full of folios hold? Now if at the end of time, when the wicked go to hell, God should fill the whole space of the world full of folios, full of figures, of numbers, and tell the wicked that every thousand years one of these numbers should be subtracted, and promise them when all the



numbers were subtracted out of all these books, they should have a release out of their torments; they would have a small spark of hope, that after the subtraction of so many millions, millions millions, of innumerable numbers, in the revolution of so many million millions millions, of innumerable years yet at last there would be an end, there would be time then set, and a wearing towards an end : Yea, if we could cast our thoughts so far on a supposition, that all this number of years, wherein all this number of years were subtracted, by one in a thousand years were past and gone, yea, wherein they were all subtracted, as many thousand times as the numbers of the figures in all these books would amount to ; yet even then the punishment of the damned would be as far from ending as at the very first beginning of them.

Yea, suppose further, that there were as many worlds, as the number of the books before supposed would arise unto, and these worlds should continue as many years, as by this account there would be worlds; and all these worlds were filled with angels and men, and all these angels and men should be employed in nothing else from the beginning of these worlds unto the end of them, but in conceiving numbers of years unto the uttermost conception, which they could have of numbers ; to us what an inconceivable number of years would there be conceived by so

many angels and men, in so many years, in so many worlds? Yet if all the vast number of years were joined to the end of the time, wherein all the number of the figures of so many before mentioned books, were subtracted by one in a thousand years, and these multiplied as many thousand times as numbers were conceived; such a vast number of years would reach a great way, but they would not be so much as a hair's breadth in the measure of eternity; and if you would suppose the space of all these years too, to be spent by the damned in torments! even then their torments would be as far from a conclusion, as they were upon their first entrance into hell. O eternity! eternity! How infinite and immeasurable! How horrible will the thoughts of eternity be unto the damned, to be punished so extremely, and that without any intermission or hopes of conclusion, to fall into such a horrible pit, and fiery lake, and there burnt forever, without any possibility of ever getting forth! O dreadful! O blind world! O sottish sinners! that take no more care now to avoid, and get deliverance from such a punishment, as this which they are exposed unto, and will be the certain consequent of sin, without repentance. Thus concerning the punishment which the wicked shall go into.

2. Concerning their entrance into this punishment; when the whole crew of the wicked and

ungodly persons together with the whole flock of devils are departed from the presence of Christ and the glorious saints, and heaven is now upon their backs, and hell before their face, and they are now come to the very mouth of the bottomless pit, unto the doors and great gates of hell, and now they are opened before them, and unto them and for them, and they shall see the black smoke ascend up from thence, and smell a horrible stink of the sulphurous fire which they must be thrown into ; and when they behold the horrible flakes of fire flashing forth from the furnace of hell, ten thousand times more dreadful than those which were seen to arise from London on the Monday night, and now begin to feel the heat, and see others tumbling in before them, and they following them ; and when they begin first to put their hands and feet into the fire ; and now they are in, and covered with flames, and begin to boil and fry, and when they perceive the gates of hell to be shut upon them and great stones rolled before them, which can never be removed, and great bars put upon them, which can never be broken, and they are out of all hopes of ever breaking prison and getting forth : O how will they shrink and roar, and cry out in the anguish of their souls, and torture of their bodies. Wo, be unto us miserable sinners ! And is this the hell which the ministers warned us to



flee from? And yet would we needs run ourselves into such flames? Is this the wages of our sin? Hath our drunkenness, swearing, whoreing, lying, and unrighteous dealing, such a dreadful consequence as this? Is this the company we must take up our eternal abode withal? And is this the place of our eternal habitation? Must we then dwell in this devouring fire, inhabit these everlasting burnings? O miserable, forlorn wretches! Would to God we had never been born; O that we had been dogs or swine! O that we had been serpents or toads! O that we had been as the meanest worms or stones, or any thing without souls, who are now annihilated! O that we had been nothing, or might be turned into nothing! O that we could recall our time, how would we improve it! O that it were with us as once it was, when our being and abode was upon the earth, when the day of grace did shine upon us, and the means of grace were offered to us? How would we pray and hear, and watch, and strive, and live? How would we forsake sin, and accept of Christ, and deliver up ourselves unto universal obedience? But alas! time is fled, the day is spent, the door is shut, we are bound up in chains which cannot be remedied; and now are extreme, and will never be ended! O the pain of my eyes! would I had none! O the pain of my tongue! would it were out, and I were dumb! O the torture of my

hands and feet ! would they were off, and my whole body was consumed ! O I am sick ! and here is no physician ! I am sad ! I am sore troubled ! and here is none to pity me ! O my heart doth burn ! my head doth ache ! O the terror which I feel ! O the gripes and tearings of the never-dying worm within me.

But who can conceive what the thoughts and complaints of the damned will be at the first entrance into the punishment of hell ? Thus concerning the execution of the sentence pronounced by Christ upon the wicked.

## CHAPTER. X.

THE second thing is to speak of the execution of the sentence pronounced by Christ upon the righteous, Mat. xxv. 46. These shall go away into everlasting punishment ; there is the execution of the sentence upon the wicked. But the righteous into life eternal ; there is the execution of the sentence on the righteous. And here I shall speak.

1. Of the righteous going away.

2. Of the righteous going into life eternal.

1. Concerning the righteous going away.—  
The wicked shall go away, and the righteous shall go away also ; the wicked shall go

from Christ and saints, and the happiness of heaven ; and the righteous shall go away from devils and wicked persons, and the misery of hell, which with some considerations will be unspeakably comfortable unto them.

1. The righteous shall go away from devils ; Christ doth here redeem them, and deliver them from that tyrannical power which the devils had over them before conversion, yet they are not wholly free in this life from all his assaults, and baits, and snares ; some of them are much buffeted and oppressed by him, most part, if not all their days ; but at the last day they shall go away from Satan ; the devil and all his angels will be locked up in the bottomless pit, and the righteous will never be molested with any of them any more : however the righteous sometimes are foiled by Satan here, and receive some wounds in their spiritual combat ; yet then they will be victorious, and triumph over principalities and powers, and leave them bound in chains behind them : they shall go away from devils.

2. The righteous shall go away from all wicked persons ; some of the wicked separated them from their company while they lived on earth ; now God will separate them from the company of all the wicked. They were hated by the wicked, and troubled by them, and some of them suffered much under their reproaches and per-



secutions ; the wicked will cease from troubling them any more ; their hearts were grieved with their oaths and filthy lewdness, and ungodly conversation in the world ; but now they will go away from the wicked, no devils or wicked persons shall be admitted into their society, or have any room in the place whither they are going.

2. The righteous shall go away from the place and state of misery which the wicked shall go into ; they shall be delivered from the damnation and punishment of hell, and all the fears of it for ever ; and herein their joys will be inconceivable.

1. They shall have deeper apprehensions of the punishment of hell than ever did enter here into their hearts to imagine ; they were told by the word and ministers, what a dreadful punishment was prepared for the damned ; and they did believe it, and fear it, and flee from it ; but the one half was not told them ! The fire which they conceived, was but as it were a painted fire in comparison of that which they will see the wicked cast into ; the pains they fancied were but flea bites, in comparison with those which they will see the wicked undergo ; they guessed something at the wrath of God, by the little scorching thereof in the first conviction of and contrition for sin ; by the sweetness of God's smiles of love afterwards, they judged

that his displeasure and fury would be insupportable ; that their thoughts were mean and short of that fiery vengeance and dreadful wrath, which will then break forth into a flame to consume the ungodly : as the wicked will have high apprehensions of the glory and happiness of the righteous, beyond whatever entered into their hearts to conceive here in this world, and it will be their unutterable grief to be deprived thereof, and shut out forever from the kingdom of heaven, which the righteous with joy and triumph shall go into : so the righteous shall have deep apprehensions of the sufferings and misery of the wicked, beyond whatever they did imagine here, and it will be no small part of their joy, that they were delivered from this misery, and saved from the torments of hell, into which they shall see the wicked go with such dread and horror. Lazarus will see Dives tormented, the other apostles will see Judas thrust into hell, and all the righteous will be spectators of the vengeance which the Lord Jesus will execute upon the ungodly world : and O how will they then adore God's electing love ? How will they value the blood of Christ, which was shed for the redemption of them ? How will they bless God for pardoning mercy ? How will they hug the feet of the Saviour, who hath delivered them from this dreadful wrath and fearful torment, which they will see inflicted upon the damned ? Especially,

2. When they consider in their going away, that they were by nature children of wrath even as others, Eph. ii. 3. That they had as foul natures as the vilest ; that they had as leprous, poisonous, odious hearts, until they were renewed and sanctified, as those which they shall see condemned and tormented ; that they were sometimes foolish, disobedient, serving divers lusts and pleasures, hateful and hating one another, until the kindness and free love of God was manifested, in the regeneration and renovation of them by the Holy Ghost, Tit. iii. 3, 4, 5. That they were dead in sin with others, and walked according to the course of the world, according to the prince of the power of the air, who wrought in them, as in other children of disobedience, so that they were as forward as others, to fulfil the lusts of the flesh, and of the mind, and ran with others into the same excess of riot until God, who is rich in mercy, for his great love wherewith he loved them, quickened them and saved them by his grace, and hereby put a difference between them and the wicked, who went on to the end of their sensual course, in which sometimes they were running with them in company, Eph. ii. 1, 2, 3, 4. Yea, some of them will remember, how they out-stripped others in sin, and were guilty of more gross breaches of the law than many millions of the wicked, whom they will see condemned ; and that they should



escape, and be awakened to repent, and enabled to believe and reform ; and that they should obtain pardon and salvation through Christ, when others were passed by and let alone to perish under smaller sins, this will fill them with astonishing admiration, and wondering joy, when they see some of their near relations going to hell ; their father, their mother, their children, their husbands, their wives, their sisters, their intimate friends and companions ; however they are grieved now to see them take such courses, and walk in the way to hell, and they labour to pull them out of that way, and would fain persuade them to walk with them in heaven's way, and are troubled to forethink of the torment which they must endure if they go on ; yet hereafter relative ties, and those affections which now they have to relations out of Christ, will cease, and they will not have the least trouble to see them sentenced to hell, and thrust into the fiery furnace ; but rejoice in the glory of God which will be manifested upon them in their destruction ; and O the joy that they will be filled withal, to think, that they were not passed by with the rest of their relations, that they are not under the same deserved condemnation with them ; that God should choose but one or two in many families, and they should be in the number of the chosen ones ; that when his chosen were

comparatively so few, and the reprobates so many ; that they should be elected, when there was no motive in them, to incline God to the choice of them ; that he should choose them freely ; if he had not chosen them ; if they were not to change places with some of their wicked relations going to hell, this would be dreadful. But that they are going from hell, when their relations are going into it, this will fill them with joy unspeakable. Especially,

3. When they consider in their going away that they were sometimes so near hell ; that whilst they were in a state of nature, and under the guilt of sin, that some of them were near to death, that they were brought to the sides of the pit, to the doors of the grave, to the very brink of hell, before they had repented, and accepted of Jesus Christ ; some of them will remember, how near they were to death when they were young ; how near they were to death by some casualties ; how near by some diseases ; some of them will remember the great plague of London, which swept away so many thousands, how ill they were provided for death at the beginning thereof, how nearly they escaped the disease, and some of them which had the disease, how nearly they escaped death by it ; and if they had died then, they should have certainly gone to hell : O how will they remember the providence of God in keeping them alive, notwithstanding

the many dangers they were in of death, all the days of their unregeneracy ; and when they moreover consider how they tried God's patience, and trampled upon it by their heinous provocations ; how they abused his goodness , and turned his grace into wantonness ; how they did hasten in the ways of sin towards hell, and were come even to the end of the line ; that some of them were drunkards, and Sabbath-breakers, and profane persons, and swearers, and unclean persons, and persecutors of the people of God : and were arrived even to the height of wickedness, and wanted but a step or two of falling into hell, and yet that the Lord should meet with them with a flaming sword in the way of sin, they were driving on so fast and furiously in, and stop them, and turn them, and change them, and bring them home to himself: Yea, when they had deafened their ears against many calls and stifled many convictions, and often quenched the motions of his spirit, and were so unwilling to leave their sins, and come out of the way of destruction ; and were so desperately bent upon their ruin, that yet he should knock, and call again, and again, and follow them still by his spirit, and that he should lay hold on them as the angel did on Lot, and bring them out of Sodom, even by force, and overpower the contrariety of their stubborn wills, and break open the door of their hearts, and overturn the



strong holds of sin and Satan, and set up the throne of his Son within them ; that he should snatch them like fire-brands out of the fire, and pluck them out of the snare of the devil, that had almost dragged them into hell ; O how will they be astonished to remember God's infinite pity and love, and the power of his rich grace, that did work salvation for them ? Especially when they perceive how dreadful the misery is which they were hastening into. I have heard of a man, who in the night galloped over a high bridge, which was broken down all but a narrow plank, which God's providence directed his horse's feet upon, which, if he had slipped ever so little on the one side or the other, horse and man would have fallen into the deep stream, and been drowned, which the man did not know till the next morning ; but when viewing the place, and considering the danger he had so narrowly escaped, was struck with such astonishment at it, that he fell down dead in the place. When some of God's people shall go away from hell at the last day, and look behind them into the bottomless pit, and take a view of the streams of fire and brimstone, which are running in the burning lake, and remember how they have galloped over those streams, when they were in the career of their sins, and by how narrow a plank they passed over them, that if they had slipped but a little aside, they had fallen into

the lake, from whence they could never be got out, when they shall remember how near they were to hell, and how narrowly they have escaped such horrible torments, surely they will be struck with such admiration and joy, which now they could not bear, but would overwhelm their spirits, and bring immediate death upon them ; but then their nature will be strengthened to bear this joy, which might be enough to sweeten an eternity, if they had no other happiness, than the consideration of the misery from which they have been so wonderfully delivered. Thus concerning the going away of the righteous from the wicked, and the miseries which they shall endure.

2. Concerning their going into life eternal ; and here I shall speak,

1. Of the eternal life they shall go into.

2. Of their going into eternal life.

1. Concerning the eternal life which the righteous shall go into. Eternal life is taken in Scripture, frequently for the life of grace, but chiefly, and so here, for the life of glory : by eternal life, we are to understand, the glory and happiness which the righteous shall have in heaven ; of which happiness in heaven I shall speak,

1. Subjectively.

2. Objectively.

3. Formally.

1. Subjectively. The subject of the happiness in heaven, will be both the bodies and the souls of the righteous.

1. The bodies of the righteous, will be the subjects of the happiness of heaven.

1. They shall be most glorious bodies, 1 Cor. xv. 43. They were sown in dishonour when they died, they shall be raised in glory at the resurrection ; some glory and majesty is put upon the bodies of men now, in comparison with the bodies of inferiour creatures ; but the bodies of the righteous shall then be made a thousand fold more glorious ; there is not so great a difference between celestial bodies and terrestrial bodies, between the body of the glorious Son, and the body of the meanest fly or worm, as then there will be between the bodies of the righteous on earth and in heaven, they will be celestial bodies, they will shine like stars, Dan. xii. 3. Yea, like the Son in the kingdom of their father, Mat. xiii. 43. The bodies will be transformed, whereby their dirty hue will be changed, more than if all the stones in the street were turned into diamonds. Phil. iii. 21. Their vile bodies will be fashioned, like unto the glorious body of Jesus Christ now ; their bodies are vile, being so frail, especially as they are the instruments of sin, they are earthly, as they bear the earthly Adam ; then they shall be glorious, because they shall bear the image



of the heavenly Adam ; the bodies of some do now shine with gold and pearls, and costly apparel, which are about them, and yet under all, their bodies remain vile bodies ; but hereafter the bodies of the righteous shall shine with marvellous brightness and glory, through the qualities which shall be in them, beyond what the richest attire can give.

2. And by consequence, the bodies of the righteous shall be most beauteous bodies ; they shall have a perfect beauty, beyond whatever eye did behold in the fairest woman, that ever lived upon the face of the earth.

Their bodies shall have the most exact symmetry of parts, those which were misshapen here, shall then be healed of that imperfection in their bodies ; the crooked back shall then be made straight ; the members which are now wanting shall be supplied, and the parts which are now dislocated, shall be put into the right place, and joined so exactly together, especially the lineaments of their face shall have such figure and composition, as shall render their feature most lovely and graceful, beyond what the greatest observers and admirers of beauty can conceive in their fancy.

Moreover the bodies of the righteous shall have a most sweet mixture of colours ; there will be no black skin, no swarthy complexion, no pale face, no wan look ; their colour will be

most lovely without change or fading, there will be no wrinkles of old age, but they will be always young, fresh and blooming ; if the composition of the elements which are so dreggish, doth give forth some such loveliness of colour, what will the more refined compositions of the bodies of the righteous do, when the Lord will fashion their bodies after the pattern of his Son's body ; and therefore I conceive farther that the bodies of the righteous shall have a most comely stature, not dwarfish nor gigantic, but according to the measure of the stature of Christ.

And lastly, to complete their beauty, I doubt not, but they will have more graceful gestures and sparkling motions in their countenances ; they will have no grief to deaden their beauty, no anger or envy, or the like, to change or transform their visages ; but love and joy will continually look out at their eye ; which will marvellously add to the lustre and sweetness of their beauty ; they shall have most beautiful bodies.

3. The bodies of the righteous shall be most strong, that they may be suitable to their great soul, and fit for such works, as in heaven they must be employed in, were they weak as now they are, they would never endure such work and motions, they would tire and faint, their spirits would quickly be spent, but in heaven there will be no laziness and weariness, no

fainting nor failure of spirits, all their motions, though never so great and continual, will be sweet and delightful ; and therefore their bodies must be strong, that they may be suitable hereunto ; moreover the glory of heaven which they will have in their eye, will sink in a weak body, and the ravishing joys and love, the transports of their souls in the visions which they shall have, would crack a weak vessel to pieces ; they must be strong to bear the glory of the place, and when besides, they must endure to all eternity ; and all this without reparation, by meat, or drink, or sleep ; I conceive, that no bodies visible to us are made so strong, as the bodies of the righteous will be at the last day.

4. Hence it follows that their bodies will be most healthful bodies, they will be free from all pains and disease, which may in the least weaken them ; the temperature of their bodies will be so exact, that there will be no fighting of contrary qualities within them, no flowing of ill humours. In heaven there will be no plague, nor ague, nor fever, nor gout, nor strangury, nor any distemper ; no need of food to preserve health, nor physic to recover it.

5. The bodies of the righteous will be spiritual bodies, 1 Cor. xv. 44. Not absolutely spiritual ; for then they would cease to be bodies ; but comparatively to what they are now, they will be spiritual, that is I conceive, they



will be quick and nimble in their motions like spirits ; now they are dull and slow, and heavy, and a clog to the spirit : I conceive, that hereafter they shall be like angels, for quick and nimble motions ; they may be so qualified, as in a moment to move many thousand miles ; why may not they move so quick then, as well as the sun and other stars in the firmament do so now, which are bodies of many thousand times greater magnitude ?

6. The bodies of the righteous will be incorruptible and immortal, 1 Cor. xv. 42. ‘ It is sown in corruption, it is raised in incorruption.’ Ver. 52, 53. ‘ In a moment, in the twinkling of an eye, at the last trump, the dead shall be raised, incorruptible : for this corruptible must put on incorruption, and this mortal must put on immortality.’ And ver. 54. ‘ Then shall come to pass the saying which is written, Death is swallowed up in victory.’ Now death is unavoidable, and unto some very terrible ; death hath all the children of men in the chase, and shoots his arrows at the righteous as well as the wicked, and though they be delivered from the sting of death, which is sin, yet they are not delivered from the stroke of death ; but however death play the tyrant here on earth, and spare none, yet he will have no footing in heaven ; the bodies of the righteous when raised up again, will be impassable and immortal ; immortality will be swal-

lowed up of life, and the life of the body as well as of the soul will be everlasting.

7. The souls of the righteous will be the subjects, and the chief subjects of the glory and happiness of heaven ; if their bodies shall be glorious, as their souls shall be much more glorious, being their most excellent part, and capable of more glory than their bodies will be. We read, Rom. viii. 18. Of the glory that shall be revealed in us, that is in the soul : And the Apostle tells us, that the sufferings of this present time, are not worthy to be compared with this glory ; the greatest sufferings and calamities in this world, have not that evil and misery in the least shadow of comparison with the happiness of the glory which shall be put into the souls of the saints ; indeed the Apostle doth compare them, and see how he makes his future glory to out-balance, 2 Cor. iv. 17. ‘The light afflictions which are but for a moment, do work for us a far more exceeding and eternal weight of glory.’ The afflictions are light, but the glory will be weighty ; the afflictions are but for a moment, the glory will be eternal ; the weight of glory will be exceeding, more exceeding, far more exceeding ; here the Apostle lays one high expression on the back of another, and another upon that, like so many great mountains upon the back of one another, and when he had got to the top of the highest of them, yet he is too low to

look into the glory of heaven, and his expressions and apprehensions fall short of the glory which shall be revealed in the soul, when it shall be received in the New Jerusalem ; for it is yet to be revealed : and therefore as the Apostle John saith, 1 John, iii. 2. It doth not yet appear, what we shall be, but when Christ shall appear, we shall be made like him ; not only the body shall be made like his glorious body, but also the soul will be made like his glorious soul, for we shall see him as he is ; as the eye doth conceive the image of the object which it looks upon, so the soul in its vision of Christ, shall receive the image of Christ, and have a perfect similitude and likeness unto him : the soul will be made most beautiful, the perfect lineaments of Christ will be drawn upon it ; if grace makes the soul to shine here, how much more will glory, which is grace in the perfection of it, make the soul to shine in heaven ! And therefore grace is called glory, it is glory begun, 2 Cor. iii. 18. We all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory : as by the Spirit of the Lord. The veil which was under the law is now taken away, and with open face we behold the glory of the Lord, that is, I conceive, the Lord Jesus Christ, who is the glory of the Father, the brightness of the Father's glory, which glory was more



dark to our view under the law, represented by the cloud which filled the temple ; but now there is more clear revelation of Christ without the veil and cloud of types and figures, whom we now see in the glass of the word and ordinances, and hereby we are changed into his image, and receive from him impressions of grace, which is glory begun, through the operation of his spirit in his ordinances upon us. Yet still we see him in a glass, and therefore there is darkness through this interposition : and the eye of our faith which looks through this glass upon Christ is weak, and therefore our graces are imperfect and our similitude to him is imperfect : but when the glass shall be removed, and instead of the sight of faith, we shall have an immediate vision, then our souls will be changed into a perfect conformity unto his image, and it will not be from glory to glory, from one degree unto another, but glory will be arrived unto its height, and the souls of the righteous will be made perfectly glorious ; their souls will then have perfection of holiness, without the least remainder of sin, from which in this world the most holy persons are not wholly free.

1. Their thoughts shall be holy ; no blasphemous thoughts shall then arise in their minds ; no filthy thoughts ; no envious nor malicious thoughts, yea, they shall not have the least vanity or impertinency in their thoughts ; all their

thoughts shall then be brought into perfect obedience unto Jesus Christ.

2. Their understandings shall be holy : there shall not be the least mist or cloud of ignorance or error, to darken and sully them, when they appear before the glorious Son of righteousness, the brightness which will issue forth from his face, will dispel all clouds ; and they shall have a clear understanding of all things, which will be needful for them to know to make them happy : God will then unlock his treasures ; open his books, which now are sealed, and open their understandings too, that they may conceive those mysteries of the word, and that manifold wisdom of God, which now doth exceed their comprehensions.

3. Their memories shall be holy ; they shall be strengthened to retain and bring forth continually out of their treasures whatever things new or old, shall tend to feed them with love, and joy, and elevate their souls in the praises of God.

4. Their wills will be perfectly holy ; there shall be a sweet harmony between their wills, and the will of God, a perfect compliance with the sweet law which they shall be under, without the least contrariety or contradiction ; they shall not have any evil motion or inclination to evil in heaven.

5. Their hearts and affections shall be per-

fectly holy ; the inner room of their hearts shall then be swept clean of all cob-webs, there shall not then a dust of sin remain ; the roots of bitterness will be plucked up then, and the stains which are now upon them will be washed off ; all the disorders and distempers of their affections shall be removed ; yea, some affections which now they have, and are suitable to this estate of sin and imperfection, shall be removed, in their estate of glory, such as griefs, anger, fear and the like ; they shall have no bitterness upon their spirits, no sorrow in their hearts, no sinking and fainting of spirit, no discouragement and despondency, no terror or perplexity, no anguish or anxiety ; all these shall flee away like a cloud, yea, they shall have no hope in heaven, nor desire, as I conceive, because these affections suppose the chief good to be absent, and imply imperfections ; but there they shall have a perfect enjoyment and rest of soul in the chief good, which is the next thing to be spoken of, namely the object of the saints happiness in heaven.

2. Objectively. The object of the happiness of the righteous in heaven, or the chief good which will make them perfectly and completely happy, will be God, who is infinitely good in himself, and infinitely blessed in the enjoyment of himself, and in him will the happiness of the righteous consist : that which fills the ocean,



surely will fill a bucket, or nut shell : God will be the happiness of the righteous, for ever : it is but a thin and subordinate happiness which is here to be found in the creature ; it is but an imperfect happiness which is here to be found in God, because of our blindness and sin, and incapacity ; but in heaven, God will be perfect happiness unto the saints : it is said, 1 Cor. xv. 28. Then shall God be all in all, God will be the whole happiness of the righteous ; God in himself, God in his Son, God in the Angels, God in other saints, God in themselves, God will be all, the only object of their happiness.

3. Formally. The happiness of the righteous in heaven, will consist in the union of the subject and object together : God will be united to their minds by vision, and to their hearts by love, from whence will spring unspeakable joy.

1. The minds of the saints will have a perfect vision of God, which will infinitely transcend all the visions and sweetest discoveries of God which they have or are capable of in this world ; hereafter their capacities will be enlarged, their minds will be elevated ; here they see God darkly, there they shall see him clearly ; here they see him afar off, there they shall see him nearly ; here they see him as he is represented, there they shall see him as he is ; here they see him in a glass, there they shall see him immediately ; here they see aliquid de Doe, there

they shall Deum ; here they see his foot-steps, some impressions of God upon the creatures, especially upon his children, chiefly they see his back parts, but in heaven they shall see his face, they shall see him face to face, they shall see him as he is : this will be the happiness of the righteous in heaven, to have the immediate sight, the beautiful vision of God.

2. The hearts of the righteous shall be joined to God, who is their chief good, by love ; but who can utter the love which the saints shall have unto God in heaven ? It will exceed our narrow conceptions, much more will it exceed the love which those of the most intimate acquaintance with God do here attain unto ; that it will be heightened beyond what now it is, we may apprehend, if we consider :

1. That the righteous will have an immediate vision of God, as hath been shown ; now they live in a dark world, and have a cloud upon their minds, and see but a little of God through the perspective glass of his ordinances, a little in the works of his hand, and in the works of his Spirit upon the hearts of his children ; and if when they see and know him so little, they can love him so dearly above the whole world, how will they love him when they behold his face, when the cloud shall be dispelled, and the sun breaks forth ? When they behold his beauty and transcendent excellencies which are in him,

beyond whatever they could here imagine ; how will their hearts be ravished with love to look God in the face, when they see him in himself, when they see him in his Son, when the divinity of Christ shall appear in him, and shall shine so gloriously before them, when they see the angels so full of God, and the saints so full of God, and every thing in heaven represent the glorious Jehovah unto them !

2. The love of God will heighten their love to him, to be loved by such an excellent person, and with such a superlative love : O how will this inflame their hearts with love to him, when they take a review of the past expressions of his love, and the love of God in many things, which they did not mind when they were in the world ! and when they see a thousand fold more love in those things which they did take notice of, but with low apprehensions, and dull affections ; how will it raise their hearts, when their apprehensions of his love shall be raised ? they will admire electing love so free towards them, without any provision of merit in them : they will admire his love in sending his Son to redeem, and sending his Spirit to convert them ; his love in pardoning their sins, in adopting them to be his children ; now they admire his love sometimes. ‘ Behold what manner of love is this, that we should be called the children of God,’ 1 John, iii. 1. Then they will admire it ten thousand



times more, they will see God's love in all his fatherly provisions, protections ; yea, in his chastisements, and corrections, and all his providences working for their good : but O what love will they see in his special distinguishing mercies beyond what now they apprehend ! and God's past love will have a present and deep impression upon their hearts. Further, they will see the treasures of his love open, the heart of God opened, and the glory which is in heaven he will confer upon them, of which they shall never be deprived : and what a demonstration of God's love will this be unto them ? Moreover, then they shall have no doubtings of his love, which here do damp affections, they shall know assuredly, that he hath loved them, doth love them, and will love them unchangeably and eternally ; and withal, they shall have a full sense of his love upon their hearts, which will make such an impression, as to raise their hearts to an inconceivable height of love.

3. The righteous will have a higher capacity for love in heaven, than here they have, and they shall be filled with love unto the height of their capacity, they will be able to love a thousand times more than now they can do, and they shall love unto their utmost ability : they will see perfection of loveliness in God, and all that are about him, and they shall have perfection of love : here their love is sincere and growing up,

but it is weak and imperfect ; hereafter it will be grown up to the full height of it, and perfect love will cast out all torment ; here their love is mixed, the stream is divided, it runs and wastes itself in many small rivulets, which empty themselves upon the creatures ; but then the whole stream will run forth unto God undividedly, not a drop of their love shall be spilt on the ground, God will be the sole object of their love : here their love is uneven and inconstant to God, sometimes it ebbs, and sometimes it flows : sometimes they have a high and spring-tide of love to God : but at other times it is low water : hereafter, love to God will be even and constant, and always at the greatest height.

4. And, O what joy will there be in the hearts, through the union which the righteous shall have unto God their chief good, when minds shall be joined to him in immediate vision, and their hearts in perfect love ! O how sweet a fruition of God will this be ! What delights will spring from hence ? If the saints can now rejoice exceedingly in God, when they see him so little, and their love so imperfect, what will they do when they see and love him perfectly and fully ? If they are now exceeding glad sometimes with the light of his countenance, though they have but a glimpse thereof, what will they be when they will have a constant view thereof, and live eternally under the beams

of that light ? Their love to God is sweet now, though it be weak ; but what will it be in heaven, when the conjunction of their hearts to God by love will be so near and close : If the saints can now rejoice in hope of the glory of God, what will they do in possession thereof, when faith shall be changed into vision, and hope turned into fruition ? O how will the saints joy and triumph, when they have sailed quite through the tempestuous sea of this world, and are landed safely in heaven, where there is rest and peace, without any windy storm ? When they have got the victory over the devil and sin, and are placed out of gun-shot of the temptation, and have conquered through Jesus Christ, the grave and death ; and are out of fear of his arrows ; when they see that they have escaped the terrible wrath of God, and find themselves in the arms of his love, when they perceive that they are in heaven, now indeed, notwithstanding all their sins, and doubts, and fears, and now they have the blessed vision of God which they so much desired ; and the full fruition of God's love which they hoped for ; when they shall look about them, and see so much glory about them, and shall look within them and see so much glory there revealed beyond whatever they could imagine : O how will they be transported with joy ! Then they will have fullness of joy in the presence of God, and their plea-



sure and happiness will be perfect without interruption or possibility of a conclusion. And the eternity of their happiness will be the heaven of heaven, as eternity of misery will be the hell of hell.

Thus concerning the happiness of the saints, or the eternal life of glory which they shall enter into.

2. Concerning the righteous going or entering into eternal life. The righteous after the pronouncing of their sentence, and their seeing the execution of the sentence of the wicked, shall pass away from them and go with Christ into eternal life. They shall go with singing to the Zion which is above, and everlasting joy on their heads ; they shall obtain joy and gladness, and sorrow and sighing shall flee away, Isa. li. 11. It will be a most glorious train, such as ye never have seen, which shall go together unto heaven. The Lord Jesus Christ will be, at the head of his glory, and all the holy angels will be with him, and the whole company of the righteous will be together, that ever lived in all generations ; and O with what mirth and gladness will they move towards heaven together ? With what shoutings and hosannahs will they attend upon the glorious triumph of our Saviour unto the New Jerusalem ? But when they are come to the gates of heaven, and the everlasting doors shall be lifted up to them, and they look

into the place prepared for their eternal abode, when the Lord Jesus shall bring them into the glorious presence of the Father, and they shall have the beautiful vision of his face, and see the smiles of his countenance, and are received into the embraces of his love ; then they will find themselves to be happy indeed ; then their hearts will be filled with joy, and their tongues with singing ; then they will sing the new song, the song of the Lamb, which now cannot be learned ; then they will sound forth the praises of God, and cry out with a loud voice, as Rev. vii. 10, 11. ‘ Salvation to our God, who sitteth upon the throne and to the Lamb.’ And worshipping God they will say, ‘ Amen, blessing, and glory, and wisdom, and thanksgiving, and honour, and power, Amen.’ And there they shall reign and live for evermore.

Thus concerning the execution of the sentence on the righteous ; and concerning the second appearance of Christ, and the end thereof

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## CHAPTER XI.

CONCERNING the certainty of Christ’s second appearance. I shall prove this by several arguments.

1. Arg. If the Scriptures have clearly reveal-

ed and foretold Christ's second appearance to judgment, and the Scriptures are certainly true, then the second appearance of Christ is certain: But the Scriptures have clearly revealed and foretold this second appearance of Christ to judgment, and the Scriptures are certainly true; therefore the second appearance of Christ is certain.

1. The Scriptures have clearly revealed and foretold Christ's second appearance to judgment. It is not a truth written in the book of nature, it is not to be found in the writings of the philosophers, and those who have had the highest speculation of natural causes, and effects and products; this is a mystery which the world by wisdom never could find out; it is a secret which hath been hid in God, and is revealed by the Spirit in his word; this coming of Christ was foretold by Enoch, Jude, 14, 15. 'And Enoch also the seventh from Adam prophesied, behold the Lord cometh with ten thousand of his saints to execute judgment upon all,' &c. So that it is of ancient revelation. The first coming of Christ was foretold to Adam in the promise that the seed of the woman should bruise the serpent's head. And the second coming of Christ was foretold to Enoch. It is foretold by the angels; Acts i. 10, 11. Whilst the disciples looked steadfastly upon our Saviour in his ascension, two angels said unto them, 'Ye men of



Galilee, why stand ye gazing up into heaven ?' This same Jesus which is taken up from you into heaven, shall so come down in like manner as ye have seen him go into heaven : However devils are liars, and the father of lies and liars ; yet the good angels are true, and ministers of truth, and this is a true testimony ; further, this is foretold by the apostles, who were employed to be the pen-men of part of the Holy Scripture and were guided by an infallible Spirit ; the apostle Paul speaks often of it, especially, see his testimony, 1 Thes. iv. 15, 16, 17. ' For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep ; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with him in the clouds, to meet the Lord in the air ; and then shall we be ever with the Lord.' Thus he sets forth Christ's coming in a comfortable manner unto his people : therefore exhorteth Christians to comfort one another with these words, and hopes of Christ's glorious appearance, when they should be caught up to meet with him and be with him forever. And he sets it forth in a dreadful manner, in regard of the wicked, 2 Thes. i. 7, 8, 9. The Lord Jesus shall

be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power. Moreover, this coming of Christ is spoken of by the Apostle in every chapter of both these epistles : first epistle, Thes. i. 10. And to wait for his Son from heaven. Chap. ii. 19. What is our hope or joy, or crown of rejoicing ? Are not ye in the presence of our Lord Jesus Christ at his coming ? Chap. iii. 13. To the end he may establish you unblamable in holiness at the coming of our Lord Jesus Christ. Chap. iv. 16. The Lord himself will descend from heaven with a shout. Chap. v. 23. I pray that your whole spirit and soul, and body be preserved blameless unto the coming of our Lord Jesus. 2 epistle, Chap. i. 10. He shall come to be glorified in his saints. Chap. ii. 1, 2. Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, &c. Chap. iii. 5. And the Lord direct your hearts into the love of God and patient waiting for Christ. I might turn you to other testimonies of his, Titus ii. 13. Looking for the blessed hope and glorious appearance of the great God, and our Saviour. Heb. ix. 28. Unto them that look for him, shall he appear the

second time unto salvation. We have also the testimony of the Apostle Peter, Chap. v. 4. When the chief Shepherd shall appear, ye shall receive a crown of glory which fadeth not away, 2 epistle, Chap. iii. 10. The day of the Lord will come as a thief in the night. Of the Apostle John. 1 epistle, Chap. iii. 2. When he shall appear, we shall be like him, for we shall see him as he is.

And in his revelation frequently, Rev. i. 7. Behold he cometh with clouds, and every eye shall see him, and they also that pierced him ; and all kindreds of the earth shall wail because of him : Even so, Amen. To conclude, we have the testimony of our Saviour himself whilst on earth, to his disciples, Mat. xvi. 27. The Son of man shall come in the glory of the Father, with his angels ; and then he shall reward every man according to his works. Mat. xxiv. 27. As lightning, so shall the coming of the Son of man be. Ver. 30. They shall see the Son of man coming in the clouds of heaven. Ver. 31. And he shall send his angels with a great sound of the trumpet to gather the elect from the four winds. Mat. xxv. Especially from the 31, to the end, where his judicial proceedings are set forth : and our Saviour doth testify to his enemies, that he would come again, Mat. xxvi. 64. Hereafter ye shall see the Son of man sitting at the right hand of power, coming in the clouds of heaven.



And our Saviour testified by his angel to John his beloved disciple, after his ascension unto heaven, that he would come again, especially, Rev. xxii. where we have three promises of the same thing. Ver. 7. Behold I come quickly, blessed is he that keepeth the sayings of this book. Ver. 12. Behold I come quickly, and my reward is with me; to give every man according to his works, &c. Ver. 20. Surely I come quickly, Amen, even so come Lord Jesus. If any one word in the whole book of God may be believed, this concerning Christ's second coming and appearance may be believed, of which we have such frequent and evident testimonies in the word; surely as he came the first time in the flesh, according to the predictions hereof in the Old Testament: so surely will he come the second time in glory, according to the predictions of the New Testament. God can as soon cease to be God, as his word concerning Christ's second coming fail. When the sun goes down in the evening, we believe it will return and rise at such a time in the morning, and accordingly it comes to pass; so Christ the Son of righteousness is gone into heaven, whilst the night of this world doth last, though we cannot know the certain time, yet we may believe that he will certainly return and come down from heaven in the morning of the resurrection: it is more possible that the sun when it is set, should abide

forever in that other part of the world, and never arise any more in our horizon, than that Christ should abide forever in heaven, and not return to judge the world, when the thing is evidently revealed and frequently promised in Scripture.

2. That the Scriptures are true is evident, because they are the word of God, who is a God of truth and cannot lie ; who can as soon cease to be God, as cease to be true ; untruth in God would argue weakness and imperfection in God which cannot be, since to be infinitely perfect is his essential property. That God doth know whether Christ shall appear to judgment, I suppose none will deny, who acknowledge the Deity, and by consequence his omniscience and presence, especially when the futurity of things do depend upon his predetermination ; and that his revelations of future things are true, I suppose none will deny, who acknowledge his being and perfection, whence follows an impossibility of God's speaking untruths, and falsehood, besides that he needs not do it : But then the question will be concerning the divine authority of the Scripture ; whether they are indeed the word of God ; which if proved, will evidence the certainty of Christ's coming to judgment, which is there revealed and foretold.

That the Scriptures are the word of God will appear :

1. From the superscription and image of God upon them.

2. From the marvellous power and efficacy of them.

3. From the historical relations in them of prophecies fulfilled, and miracles whereby they were confirmed, and the rational, unquestionable certainty of this history, as it is handed down to posterity.

1. From the superscription and image of God upon them, I mean in that, 1. They bear the name of the word of God. 2. In that they bear such evident marks and characters of divinity.

1. The Scriptures bear the name of the word of God. 2 Tim. iii. 16. All Scriptures are given by divine inspiration. We cannot rationally imagine that the all-seeing and jealous God should permit such an impious forgery and deceit to receive credit for so many generations, among the most zealous worshippers of him in the world ; and by such wonderful providences preserve and maintain the Scriptures against the rage and fury of an ungodly world, who have opposed the truths therein contained, and endeavoured the suppressing of the light which herein hath shined, if so be that they had been a forgery and deceit indeed, and the fancies and inventions of men, and fathered them upon him as his word and will, and proceeding from the inspiration of his spirit. But that he



would have made known their falsehood unto some at least, who had the greatest love and respect unto his name and honour, and have been the most diligent inquirers after truth, and unwilling to be imposed upon with deceits, especially in such things as are of the highest concernment, which the Lord having given no testimony against, but along owned ; and when none in the world, either worshippers of him, or others of the highest pretension to reason, have any evidence and swaying reason to believe, that the Scriptures are a deceit ; (whatever some black mouths mutter in corners) it is not irrational for us to believe, that the Scriptures are indeed the word of God which they bear the title of.

2. Moreover, and especially, the Scriptures appear to be of divine inspiration, in as much as they bear such evident marks and characters of divinity beyond all other books.

1. The first character of divinity in the Scriptures is the clear discoveries and high praises which they give of God, and the chief design of the whole book, which is God's glory. No heathen philosopher, or writer, could think or speak so highly of God as the Scriptures do speak. However, God hath put characters upon himself in the book of the creatures to be read of all, making known by his works his eternal being, his infinite power, wisdom and goodness ; yet

most of the wisest men, who have lived in the heathen world, and have been the greatest students of the book of the creatures, and have had no view of the book of the Scriptures, have been so gross in their conceptions of God that as the apostle saith, Rom. i. 22, 23. When they professed themselves to be wise they became fools, and changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds and four footed beasts, and creeping things. They have figured to themselves and worshipped many gods unto the dishonour of the true God : And if some of them have arrived by the light of nature unto the notion of God, yet their conceptions of him have been low, mean and unworthy of him ; and in no book in the world is God set forth so fully and highly in his glorious attributes, and superlative excellencies, as he hath set forth himself in the book of the Scriptures. We may find in heathen writings high eulogiums and panegyricks of some men and women, famous in their time for their valour, and some moral virtues, whom they deified in other ages, and gave room amongst their feigned gods and goddesses, dedicating temples, and giving worship unto them : but in no heathen writings shall we find the praises of the true God and rules given for the service and worship of him alone, as we shall find in the Scriptures. Large volumes,

some heathens have left behind them, the design of which hath been their own glory, and (as much as in them lay) the eternizing their fame, which is an evidence that themselves were the authors of them ; because we cannot rationally think that any motive should induce others to make and put forth books in their names, that they might obtain glory for them unto whom it doth not belong ; so this little volume of the Scriptures, designing the glory of God, and promoting of his interest in the heart of men, and the pen-men employed in the writing thereof, not in the least pretending that what they wrote was the invention of their own brain, doth evidence God himself to be the author of this book. Wherefore the Scriptures being so clear in the discoveries of the one true God, and setting him forth more glorious than any other book, and ascribing all praise and honour to him, and appointing all religious worship to be given to him only, and designing his glory throughout the whole, doth evince that the Scriptures are indeed the word of God.

2. The second character of divinity in the Scriptures, is the sublime mysteries therein revealed ; namely, concerning the Trinity of persons in one nature and essence of God ; the hypostatical union of the two natures of God, and man in one person of Christ ; the mystical union of Christ and his members, and the like which



mysteries are so sublime, and so high, that no mortal man of the highest reason and most elevated understanding, could possibly invent ; in as much as now they are revealed, they exceed the capacity of the most enlightened to understand, especially, if we further consider by whom these mysteries were revealed ; not by the great scholars, and subtile philosophers of the world ; not by them who were brought up in schools, and had conversed with books and learned men of high parts, who had polished their reason, and heightened their understandings, by all possible human helps ; but the most of the pen-men of the Scripture, especially these by whom the greatest mysteries are revealed, were fisher-men, publicans, and the like, men of mean education ; illiterate men, men of no reading, and but of mean natural abilities, as appears not only by the history, but also by the style of their writings, which hath not that politeness, as is to be found in many human authors ; which doth not run in such golden streams of eloquence, neither is it dressed with such neatness of wit, nor garnished with such flowers of rhetorick, which is not methodized by the rules of logick, nor interlarded with any peepings of human wisdom ; which doth not savour of high parts, and great natural ingenuity, or give the least suspicion of cunning and subtilty, which these men had above others ; but some of the highest mysteries

of divinity are set forth by these pen-men, in a passing mean and home-spun dress ; yea, they are left even naked and bare of such apparel as the ingenious men of the world have clothed their matter withal, which hath given the light of the most glorious truths and mysteries more evident discovery ; not but that some parts of the Scriptures have such a strain of Divine eloquence as doth exceed human writings ; but the plainness of the style, especially of the Apostle John in his gospel, and Matthew, &c. do evidence, that which they delivered was not their own invention, but they were acted by another Spirit in the right of them, even by the Spirit of God, who did reveal all the mysteries which they spake of in the whole unto them.

3. A third character of divinity in the Scriptures, is, the wisdom which doth appear, especially the wonderful contrivement of God's wisdom in men's redemption, and salvation by Jesus Christ, which is there made known ; no book in the world doth shine with such beams of wisdom as the word doth ; it doth teach men wisdom, spiritual and divine wisdom, in comparison with which all the wisdom of the world is but foolishness ; it doth irradiate the mind with the most glorious light, and proposeth to the understanding the most glorious objects : it discovers the greatest truths of the greatest concernment : it sheweth the way to avoid the most dreadful ef-

fects which sin will produce, and to obtain the highest happiness which human nature is capable of, which is one part of its divine stamp ; moreover, the scriptures do set forth the infinite wisdom of God, in the wonderful contrivement of the salvation of fallen men, by his holy Son, the Lord Jesus Christ, the only Saviour of mankind ; which wisdom being so transcendant, doth evidence both the contrivement thereof in the Scriptures to be from himself ; that as by the light of the word we may know what this wisdom was, even so by this wisdom, we may know the word to be the word of God.

To clear this argument I shall show, 1. That the way of men's salvation by Jesus Christ, which the Scriptures reveal, must needs be the contrivement of God's wisdom. 2. That the revelation of this contrivement must needs be from God, which I suppose will be evident demonstration of the divine authority of the Scriptures.

1. That the way of man's salvation by Jesus Christ was the contrivement of God's wisdom, will appear, because it was impossible for any man of the most searching brain, and most notable invention to have imagined it. Men being guilty of sin against the Law of God, inscribed upon the hearts of all men, which natural conscience will accuse of, if sinners listen thereunto : God's justice being engaged to inflict a punishment proportionable unto the crime with-



out a satisfaction, which right reason will say is but reasonable ; and this justice of God being infinite, must in reason require an infinite satisfaction. Now what created understanding could of itself have contrived or conceived a way how this should be done ? Every thing that hath a being, is either God, or a creature ; all the creatures are finite in their beings and actions, and therefore could not make infinite satisfaction : it is God only who is infinite, and he being the party offended, could not make satisfaction to his own justice, especially since his justice requires punishment for satisfaction, which God as God, being impossible, is incapable of ; not to say any thing that the same nature which did commit sin, should in justice suffer the punishment ; would not reason now conclude, that it were impossible for this satisfaction to be made ? Surely it was none but the wisdom of God, that could contrive the way of satisfaction to his justice, by the incarnation of his Son, by the union of the Divine nature in the second Person of the Trinity, unto the human nature in the person of Christ, that so by birth of the hypostatical union, the human nature might not only be strengthened to undergo the wrath of God which was due for the sins of men, in the sufferings which he endured before, and upon the cross ; but also that through the communication of attributes, that the sufferings of Christ might be of

infinite value, because the sufferings of such a person as was God, as well as man, that so they might be a full satisfaction unto God's justice for sin, and through God's covenant with him, and gracious acceptance of this satisfaction from the surety, instead of the offenders themselves, the sins of men might be pardoned, and their souls saved. O the depth of the wisdom of God ! Here is the wisdom of God in a mystery ! Surely they are blinded and hood-winked by the devil, who do not acknowledge that this was the contrivement of God's wisdom.

2. That the revelation of this contrivement of wisdom was from God will appear, that none could know the mind of the Lord herein, unless he himself had discovered it. What man, saith the apostle, knoweth the things of man, but the spirit of man which is in him ; even so the things of God knoweth no man, but the spirit of God, 1 Cor. ii. 11. And the spirit of God searcheth all things, even the deep things of God ; and unless the Spirit had revealed these things, we must have remained in our ignorance of them, since it could not have entered into our hearts to have conceived them ; seeing then that none could have discovered the deep contrivements of God's wisdom, unless God by his spirit had revealed them ; and seeing these contrivements are revealed in no other book but the book of the Scriptures, it is evident that the Scriptures must needs

be the word of God : which also will further appear, if we consider the manner of the revelation of the mystery of man's redemption and salvation by Jesus Christ, that it was revealed by pieces, and more obscurely at first ; and that divers men were made use of in the discovery thereof in divers ages, who spoke hereof mostly in dark sayings ; and where they spake most clearly, yet themselves had not a clear understanding of what they were moved to speak by the Holy Ghost ; but searched what, and what manner of time the Holy Ghost, which was in them did signify, when it testified of the sufferings of Christ, and the design of them, whence it is evident that they were not, neither could be the contrivers of what they had revealed, but that the revelation was from the spirit of God, which did inspire the prophets, and was the same in all the pen-men of the holy Scriptures, whom men of insight in the Scriptures may plainly perceive to be guided and acted by the same Spirit, in the revelation of the contrivement and way of man's salvation by Jesus Christ.

A fourth character of divinity in the Scriptures, the purity and holiness of them ; the Scriptures are like silver and gold purified, and seven times tried in the fire, wherein no dross doth remain. Psalm xii. 6. The Scriptures are pure and holy from the beginning of them to the end ; in no history shall we find such examples of



holiness, as the Scriptures do record ; in no writing of moral philosophers, shall we find such precepts of holiness, as in the Scriptures are enjoined ; indeed the light of nature hath been improved by some heathens so far, that they have given some excellent rules for the restraining of vice, and obtaining of moral virtues, and the ordering their conversations in such a virtuous way, that those persons who have observed these rules, have been illustrious in their generations, and have shined with some kind of brightness in the dark places where they have lived ; but in no book that ever issued from the brains of man, shall we find such exact rules for holy living, as in the book of the Scriptures ; in this book we find the moral law summarily comprehended in the ten commandments, which was written by God himself on the tables of stone, when Moses was with him in the mount ; in which there are such holy precepts, as no heathen author can show the like : the heathens were blind as to the duties of the first table of the law, which have a reference unto God, and in observance of which, man's holiness doth chiefly consist : in the second table-duties they had some understanding, yet they were much mistaken in some things, accounting some sin, as ambition, self-murder in some case, and the like, to be virtues ; and they had not so deep an insight into sin, they did not apprehend the

inclination of the heart, and the previous motion to the consent of the will to evil, which the Scriptures do discover, to be sinful and offensive in the eyes of a pure and holy God.

Moreover, in the Scriptures, we find the holy precept of the gospel, which the heathens were strangers unto ; and a way discovered not only for the obtaining the pardon of sin, but also for the subduing and mortifying of sin : wheremeans are made known not only for the restraining of a vicious nature but also the changing of it, for the regenerating of the soul of man, and forming it after the image of the holy God in knowledge, righteousness, and true holiness ; making men partake of the divine nature, which the heathens never understood the meaning of ; the Scriptures show the way of obtaining the sanctifying graces of God's spirit, which do further exceed the moral virtues of the heathens in lustre, than the sun doth exceed the lesser stars in brightness and glory.

Marvellous is the purity and holiness of the word, such as doth not savour of any thing terrene and human ; yet, it is such as is directly opposite to the natural bias of the hearts of all men and women in the world, whilst they are in a state of nature ; such as doth contradict carnal affections, and against which the carnal mind hath a natural enmity, and unto which all such and none but such, have a liking and love,

as are regenerated by the spirit of God : whence it strongly follows, that the Scriptures could not proceed from men, but that this holy book did proceed from the immediate inspiration of the Holy Ghost, in those holy men, which were the pen-men thereof.

2. It will appear that the Scriptures are the word of God from the marvellous power and efficacy of them. Such a power and spirit hath and doth accompany the preaching of the gospel, which in the Scriptures is contained, as doth evidence them to be from God alone ; we read, 1 Pet. i. 12. of them which preached the gospel, with the Holy Ghost sent down from heaven. This hath been, this is unto this day.

1. The wonderful power of the gospel in the first preaching of it, doth evince that it was from God, when so great a part of the world was in so short a time subdued unto the obedience thereof ; when the gospel prevailed not only among many of the Jews after Christ's ascension and the effusion of the Holy Ghost, more largely upon the Apostles, so that three thousand people were converted to the faith by one sermon of the apostle Peter, Acts ii. 41. and five thousand more, Acts iv. 4. But especially in that it prevailed amongst the Gentiles and Heathen, and so many churches of Christ were planted and brought, not by carnal weapons but by spiritual, to the subjection and obedience of



the Lord Jesus. This power will appear to have been from God, if we consider :

1. How few men were employed in the first preaching thereof : there were not many which we read of, besides Paul and Barnabas, who preached unto the Gentiles at first. If there had been multitudes of witnesses, it might have given the more credit to the doctrine, when the testimony of a few is not easily believed nor received.

2. That these men were of but little esteem in the world ; that they were Jews, whom the Gentiles had an antipathy against : and so were not so ready to believe their report, and entertain their messages ; that their persons were contemptible in their eyes ; that they were like crucified persons to the world, and therefore unlikely to find acceptance.

3. That whatever human learning and wisdom any of them were endowed withal, yet they did not make use of it in their preaching, they did not come with excellency of speech and wisdom in declaring the testimony of God, but used all plainness, which was not likely of itself to produce such great effects.

4. That the doctrine which they preached was,

1. New to the world and tended directly to pull down the old religion, and superstitious worship of the heathenish gods they had been brought up in, and wedded unto, which could not be done by any human power.

2. Strange, they preached such things as were above reason, and therefore the world might have had much show and pretence of reason, to have excused themselves from yielding obedience thereunto.

3. Strict, severe, and contrary unto natural inclination and interest ; they taught the world to deny themselves, to crucify the flesh, to mortify the deeds of the body, to take up their cross, to mourn and weep for sin, to endure hardship, to forsake father and mother, and wife and children, and houses and lands, if they stood in competition with Jesus Christ ; to venture imprisonment, yea, to lay down their life for Christ, as many of necessity must and did, that would be christians indeed in those days : and when the doctrine of the gospel was such, surely it was not likely of itself to receive entertainment, unless the power of God had accompanied it.

4. The power of the gospel in the first preaching, appears that it met with much opposition : the devil stirred up instruments against it, the powers of the earth were against it, as well as the power of hell ; great men did oppose it, philosophers were against it, learned men did oppose it, the Jews were against it, and raised up persecution against the Apostles, and the hearts of men naturally were against it, surely it was none but the power of God, which could cause it to prevail and conquer, and cause

so many nations to bow and yield obedience thereunto.

2. The wonderful power and efficacy of the word, where it is preached unto this day, is a strong argument that it is the word of God.

1. The power of the word to search the heart and convince of sin, Heb. iv. 12. The word of God is quick and powerful, and sharper than a two-edged sword, piercing even to the dividing asunder of the soul and spirit, and is a discernor of the thoughts and intents of the heart ; there is a light in the word, which discovers the dark filthy corners of the heart, and convinceth of secret sins : and there is a sharp edge in the word to cut and wound ; no word in the world searcheth and pierceth like the word in the Scriptures.

2. And especially, the power of the word doth appear in the work of conversion and regeneration, which it effecteth ; it is called the incorruptible seed, by which men are born again, 1 Pet. i. 23. Of his own will begat he us by the word of truth, James i. 18. There is as great power going along with it to break rocky hearts, to bow stubborn wills, to spiritualize carnal affections, to subdue strong lusts, to work a gracious and thorough change in the heart of man which exceedeth the power of nature, or moral swasion ; and insomuch as all are not wrought upon by it which read or hear it, yea,



sometimes the more desposed subject receiveth no impression thereby ; and the less exposed subject is effectually changed, which shows that the power doth proceed from God, and that the work is effected by his spirit, and proves the divine authority of his word.

3. The word is powerful, not only for the first working of grace, but also for the increase thereof ; for the building up believers, Acts xx. 32. for the perfecting of the saints, and the edifying the body of Christ : there is milk in the word for babes, and strong meat for strong men : wholesome words which have much spiritual nourishing virtue in them. The word is powerful for quenching Satan's fiery darts, for the repelling and drawing back the tempter, for the comforting and rejoicing of distressed and disconsolate souls, when they are brought even to the brink of despair ; there are no such joys in the world, as those joys which Christians sometimes find in reading and applying the word, when they mingle it with faith, and have the breathings of the Spirit therewith ; and there is no book in the world that can produce such powerful effects as the Scriptures do : wherefore it must needs follow, that these Scriptures are indeed the word of God.

3. The Scriptures appear to be the word of God, from the historical relations in them, or prophecies fulfilled, and of miracles whereby

they were confirmed, and the rational, unquestionable certainty of this history, as it is handed down to posterity.

1. In the Scriptures, we have relations of prophecies and the fulfilling of them, which doth prove these writings to be from God alone, because he alone can certainly foretel future things, indeed wise men may guess, and through prudence foresee the effects of some things and their causes, and foretel some things that are not very far off, yet not certainly, and with all their circumstances ; but it is God's prerogative to foresee and foretel such things certainly, and with their circumstances, and long before the time, for which no cause in nature can be assigned, such as many of the prophecies of the Scripture, where by this argument, doth God, by the prophet Isaiah, prove the heathenish gods to be no gods, because they could not foretel future events, Isa. xli. 21, 22, 23. 'Produce your cause saith the Lord, bring forth your strong reasons : let them show us what shall happen, and declare to us things to come ; show the things that are to come hereafter, that we may know that ye are gods.' And ver. 26, 'There is none that showeth, there is none that declareth,' &c. Therefore he concluded, ver. 29, 'Behold they are all vanity, their works are nothing ; their molten images are wind and confusion.' The prophecies of Scripture, as they prove the

Lord, who spake them by the prophets to be God ; so they prove the Scriptures in which they were spoken to be of Divine authority. It would take up too much room in this small treatise, to enumerate all the prophecies of Scripture ; take two or three instances, see Gen. xv. 13, 14. God foretelling Abraham, that his seed should be strangers in a land which was not theirs, and serve them, and be afflicted of them four hundred years, and that afterwards they should come forth with great substance. This prophecy is fulfilled Exod. xii. So also the return of the children of Israel from the Babylonish captivity after seventy years was foretold, Jer. xxv. 12. And the name of Cyrus who should deliver them, before he was born, Isa. xlv. 1, 2. So also the name of Josiah, who should destroy the altar which Jeroboam had reared up, and burn the bones of the priests upon it, was foretold three hundred thirty and three years before he was born, the prophecy is in 1 Kings xiii. 2. The fulfilling of it, 2 Kings xxiii. 17. But especially the prophecies in the Scriptures concerning the Messiah, are remarkable of his birth, life, death, and the fulfilling of them in the history of the Evangelist ; the prophecies of the destruction of the temple and Jerusalem, by Daniel, and especially by our Saviour, and the fulfilling thereof, before that generation wherein our Saviour lived, were all in their graves.



2. In the Scriptures we have relations of miracles, whereby they were confirmed, such as the plagues of Egypt, the dividing of the sea for the Israelites to pass through, the raining of manna from heaven, the standing still, and going back of the sun, the preservation of the three children in the fiery furnace and the like, in the Old Testament; especially the miracles wrought by our Saviour and his disciples, which the New Testament do record, such as healing the sick, the lame, blind, deaf, leprous, by a word, the feeding many thousands with a few loaves of bread, the calming of the sea, the raising of the dead after the burial, and the like, all which did exceed the power of nature. And however wonderful things might be wrought by men in a prestigiatory way, which God may permit some to be deluded withal: yet all true miracles as these were, could be wrought by none without his immediate power, which he would never put forth for the confirmation of lies and deceits; therefore we may strongly argue from hence, that the Scriptures which have been confirmed by these miracles, are indeed the word of God. I know the great question then will be, whether ever there were such miracles wrought, which the Scriptures make mention of; whether the historical relations, both of prophecies and of miracles, be not a forgery for the introduction of the worship which the Scriptures call for? Therefore,

3. I might show at large the rational, unquestionable certainty of Scripture history, as handed down to posterity ; but in brief, when these things were so notable, and remarked in their times ; when they were not done in corners, when they were the object of sense ; when there were so many spectators and witnesses ; when there are divers records of the same things, and all in the main agreeing ; when the way they are declared in, speak so much simplicity in the relators ; when there were so many copies of the records dispersed into so many divers places ; when enemies could not deny the truth of things recorded, only imputed them to other causes ; when mention is made of these things in profane histories ; when we have the writings of the ancient fathers by us, who lived in all the centuries between us and the time of Christ, and with one consent acknowledged these things, who might have easily found out the deceit, had there been any ; when they lived some of them so near to days wherein the chief of these things were done ; when we cannot rationally assign an end which should move Christians to deceive themselves and posterity, since they exposed themselves to such losses, persecutions, reproaches, and afflictions, by their profession of Christianity : neither can we rationally imagine how all the Christians in the world could meet together from so many

countries, for the forging of things which were never done ; much less, how they should keep this secret, but their adversaries would have found it out, and made it known ; some hint of it would have been given in history : all these things being laid together, we may rationally conclude, that the history of the Scriptures is certain ; yea, more certain than any profane history, which we have not the least doubt of, and in the histories of prophecies fulfilled, and miracles wrought to be true, it is a strong argument that the Scriptures which hereby are confirmed, are indeed the word of God. These arguments for the divine authority of the Scriptures, may be sufficient to stop the mouth of gainsayers, but without the testimony of the Spirit in and by them, none will be sufficient to effect a saving faith. Thus it is evident from the truth and divine authority of the Scriptures, which do so clearly reveal and foretel it, that the Lord Jesus Christ will certainly appear to judgment.

The second argument to prove the certainty of Christ's appearance may be drawn from the certainty of the resurrection.

2. Arg. If all the dead shall certainly be raised at the last day, and the Lord Jesus Christ shall raise them, then the appearance of the Lord Jesus to do it is certain ; but all the dead shall certainly be raised at the last day, and the Lord Jesus Christ shall raise them, therefore



the appearance of the Lord Jesus Christ is certain.

1. That all the dead which are or shall be brought into that state shall be raised at the last day, is a truth so clear in the Scriptures, that nothing is more clear. The general resurrection of the dead, is one great article of our Christian faith, one principle of the doctrine of Christ made mention of by the Apostle, Heb. vi. 1, 2. The dead small and great shall be raised, and stand before God, Rev. xx. 12. We read of the resurrection of the just and unjust, Acts xxiv. 15. I might multiply many Scriptures to prove this doctrine of the resurrection, but I shall further speak but of two places, which purposely speak thereof, and being so full of argument, I shall make use of no other than there I find for the evidencing of this truth.

1. The former Scriptures in Matthew xxii. from ver. 23 to 34. ‘The same day came Sadducees to him, which say there is no resurrection, and asked him, saying, master, Moses said,—If a man die having no children, his brother shall marry his wife, and raise up seed to his brother. Now there were with us seven brethren, and the first when he had married a wife, deceased, and having no issue, left his wife unto his brother ; likewise the second also, and the third unto the seventh : and last of all the woman died also.—Therefore in the resur-

rection, whose wife shall she be of the seven, for they all had her ? Jesus answered and said unto them, ye do err, not knowing the Scriptures, nor the power of God : for in the resurrection they neither marry, nor are given in marriage, but are like the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob ; God is not the God of the dead, but of the living. And when the multitude heard this, they were astonished at his doctrine. And ver. 34. It is said, He put the Sadducees to silence. Here we have a disputation concerning the doctrine of the resurrection, wherein we may take notice.

1. The opponents, that they were the Sadducees, who denied the resurrection, they denied the immortality of the soul, for they said that there was no angel nor spirit, Acts xxiii. 8. And they denied the resurrection of the body.

2. The respondent, and that was the Lord Jesus Christ, the wisdom of the Father ; he when he was about twelve years old, did dispute with the doctors in the temple, and filled all that heard him with astonishment at his understanding and answers, Luke ii. 46, 47. And much more now, when he was so much increased in wisdom, he was able to deal with the Sadducees, and answer them about this truth, of

which (he being out of the bosom of the Father, and being acquainted with his secrets,) he had so perfect knowledge; he had answered the Herodians before most wisely to their ensnaring question, whether it were lawful to pay tribute to Cæsar; and he was now able to give answers to the Sadducees about the resurrection.

3. The objection of the Sadducees, master Moses said, &c. Their argument against the resurrection is this, if there were a resurrection, then there would be a confusion in relations, inasmuch as seven men having been in the world, married to one woman, all of them should claim a property in her, and to whom she would belong, would not this breed disorder? Must not six of them with grief be deprived of her who once was their wife? And could this agree with the state of perfection and happiness in which all the just should be raised? The Sadducees thought now they had our Saviour perplexed: they thought now it is likely, that they should confound him with this argument, that they should gravel him and shame him before the people, they could not answer it themselves, and they thought that our Saviour could not answer it neither; and truly the objection hath subtilty in it.

4. The answer of our Saviour lies in ver 30. In the resurrection they neither marry, nor are given in marriage, but are like the angels of God



in heaven. Hereby he gives them to understand there would be no confusion in relations at the resurrection ; that there would be no enjoyment or deprivation of conjugal relations there, because such relations would then cease, and men and women would be like angels, which neither have such relations, neither do stand in need of them ; the end of such relations will then cease, and the relations will cease too.

1. One end of the conjugal relation here is, the propagation of mankind insomuch as the number is incomplete, and will be incomplete till the end of the world, and the number is incomplete by generation, but at the resurrection, the number of mankind will be complete, the number of the elect will be perfect, and in this regard they will be like to angels, whose number was complete at the first, and therefore this end of marriage ceasing, the relation will cease also.

2. Another end of marriage is mutual help, and this end also will cease ; at the resurrection, the wicked, they shall have no help, the righteous shall have no need of help from such relations : God will supply all and in all : God will be instead of a father, mother, husband, and wife unto them : like angels they shall behold the face of their Father, and have no need of conjugal relations.

3. And in this answer to the Sadducees ob-

jection, we may take notice of Christ's discovery of their error, and the grounds thereof, namely, their ignorance of the Scripture and the power of God : whereby our Saviour doth suggest a strong argument, to prove the doctrine of the resurrection, drawn from the power of God and the Scriptures ; the argument is this, if there be power in God to raise the dead, and in the Scriptures he hath revealed that he will do it ; then there will certainly be a resurrection of the dead ; but there is power in God to raise the dead, and in the Scriptures he hath revealed that he will do it.

1. That there is power in God to raise the dead, is evident, and none which acknowledge his deity can rationally deny. He that had power to make the world out of nothing, hath power to raise the dead out of their graves : he that hath power to give life, hath power to restore it ; he that hath all power hath this power ; he who is infinite in power, who is omnipotent, unto whom nothing is difficult : he can raise the dead, and join soul and body together after a long separation. There is little doubt but God can raise the dead, but the great question lies in his will, or whether he will or no.

2. The Scriptures reveal his will herein. He that in the Scriptures hath promised that he will raise the dead being so powerful and faithful, he will certainly do it ; but God hath promised

in the Scriptures that he will raise the dead.— And though in the Old Testament the doctrine of the resurrection be spoken of more obscurely, yet our Saviour fetcheth a proof of the doctrine, out of the book of Moses, which the Sadducees, as it is observed, did only acknowledge, ver. 31, 32. As touching the resurrection of the dead, have ye not read what was said to you by God, I am the God of Abraham, &c. God is not the God of the dead, but of the living ; our Saviour proves the doctrine by strong inferences drawn from this place, which needs a little opening to perceive the argument.

It is not unlikely but our Saviour cleared the thing in more words, for we have but the heads in Scripture of many things which were delivered in large discourses ; he made it so clear that it satisfied the people, and silenced the Sadducees.

The argument formed up, is this, if God be the God of Abraham, and the God of Isaac, and the God of Jacob, when they are dead, then Abraham, Isaac and Jacob, will rise again from the dead ; and so there shall be a resurrection from the dead ; but God calls himself the God of Abraham, and the God of Isaac, and the God of Jacob, when they are dead, as they were when he spoke these words to Moses out of the bush ; therefore they shall rise from the dead. The consequence our Saviour proves, because



he is the God of the living and not of the dead. If that Abraham, and Isaac, and Jacob be living before God, in regard of his purpose to raise them from the dead, because he is their God, when their bodies lie rotting in the grave, and therefore they may be called living when dead, by him who quickeneth the dead, and calleth these things which are not, but shall be, as though they were, Rom. iv. 17. Then Abraham, and Isaac, and Jacob, shall be raised from the dead, as certainly as if they were actually living ; but they are living before God, in regard of his purpose and promise to make them alive ; which is evident from the nature of the covenant, which he hath made with them, which doth include a promise of blessedness and perfect happiness which he will give unto them. If God be the God of Abraham, and the God of Isaac, and the God of Jacob, he is their God in covenant, and by consequence will make them perfectly happy, not only in regard of their souls, but receiving them into glory when they die ; but also in regard of their bodies too by raising them from the dead at the last day, till which time their happiness is but in part, and imperfect. And therefore hence may strongly be infered, that they shall be raised, and by consequence all in covenant shall be raised, to receive the perfect happiness promised in the covenant, and by parity of reason, that all out

of covenant shall be raised to receive the complete punishment threatened to sinners for their sin, and by consequence that there shall be a general resurrection. Thus our Saviour confirms this great doctrine of the resurrection, whereby he stopped the mouths of the Sadducees ; his answer made the people astonished, and the Sadducees confounded ; they came with their mouths open, but they went away with their mouths shut, they came with full cry, but went away in silence ; he put the Sadducees to silence.

2. The second Scripture to prove the resurrection, is in 1 Cor. chap. xv. throughout. It seemeth that some among the Corinthians who called themselves Christians, did deny the resurrection ; now the scope of this chapter is to refute this dangerous error, and to prove the truth, which the Apostle doth by several arguments.

1. The first argument is drawn from the resurrection of Christ : if Christ be risen from the dead, then believers which are his members shall be raised also ; he shall not suffer his members to lie forever rotting in the grave, because his mystical body then would never be grown up into perfection, ver. 20. As certainly as he was awakened out of his sleep in the grave on the third day, so certainly shall all those that die, or shall sleep in Jesus, be awakened out

of their graves at the last day ; but Christ is certainly risen from the dead, which the Apostle proves.

1. From the prediction thereof in the Scriptures, as his death was foretold so also his resurrection was foretold in the type of Jonah's being cast out of the belly of the whale on the third day.

2. From the testimony of those persons to whom the Lord Jesus Christ did appear after his resurrection, namely of Cephas, all the Apostles, about five hundred brethren at once, who saw him before his ascension ; and last of all, in that he was seen by himself upon the way to Damascus, after his ascension : all which witnesses did with one mouth confirm the truth of Christ's resurrection.

3. From the absurdity which would follow, if Christ were not risen.

1. The Apostles would then be found false witnesses, and the spirit of God which spake in them, would be a false spirit, which is impossible.

2. Then their preaching would be in vain, and the whole doctrine of Christianity which was built partly upon this foundation, would fall to the ground.

Then their faith would be in vain, because if Christ were still dead, he would not be a meet object of their faith ; for then he would not



be the Son of God, nor a mediator between God and man.

4. Then believers would be yet in their sins ; their sins would remain unpardonable ; because satisfaction to God's justice would not have been complete, had the bonds of death still held our Saviour.

5. Then they which are fallen asleep in Christ would be perished in regard of their bodies, like the beasts when they die ; because if Christ were not risen, it would be impossible that they should ever rise any more.

6. Then believers should have hope only in this life ; because if Christ was not risen and ascended into heaven, to prepare room for them there, they could not have any good grounded hope of ever being received into that place ; and by consequence it would follow, that believers, the best of men upon the earth, would be the most miserable men of all others, because they are exposed to so many offerings for the sake of Jesus Christ : if they had hope only in this life, they would be most miserable in regard of sorrow, though not in regard of sin ; for their hopes of future glory do support and comfort them under all their afflictions ; if they should lose their hopes, they would lose their comforts, and be of all others the most forlorn and sorrowful ; it would break their hearts, and bring them to despair. Certainly then Christ is risen, and as certainly shall the dead be raised.

2. The second argument whereby the Apostle proves the resurrection, is drawn from the parallel between the first Adam, and Christ the second Adam, ver. 21, &c. Since by man came death, by man also shall come the resurrection ; for as in Adam all die, so in Christ shall all be made alive. By Adam, sin came into the world, and death by sin, and death passed upon all his posterity, because all have sinned, at least, in him. By Christ came righteousness into the world, and by righteousness life, and all his posterity shall be raised by him unto eternal life in the last day, because all are partakers of his righteousness.

3. The third argument is drawn from the reign of Christ at the right hand of his Father, until all his enemies be put under his feet ; and the last enemy which shall be destroyed is death : and death is no way perfectly destroyed but by the resurrection of the dead out of their graves, and the putting immortality upon the body ; then when this corruptible shall put on incorruption, and this mortal shall put on immortality, death shall be swallowed up in victory ; therefore since death, with other enemies shall be put under Christ's feet, it is of necessity there should be a resurrection.

4. The fourth argument is in ver. 29. Else what shall they do who are baptized for the dead ? If the dead rise not, why are they bap-

tized for the dead ? the words are difficult : various are the interpretations which are given : I like Calvin's best, if it will hold with the words, why are they baptized for the' dead, or for dead ? That is, why are they that are dying, given over for dead, baptized ? If the dead rise not, why will any when they are going out of the world be baptized in the name of Christ, if they did not hope for a resurrection at the last ? That as they are buried with him by baptism unto death ; so they should rise with him not only unto newness of life here, but also unto everlasting life, and glory hereafter.

5. The fifth argument is drawn from the jeopardy and sufferings of Christians, which they would not undergo, unless they had hopes of the resurrection.

6. The denial of this doctrine opens a door to licentiousness. People would eat and drink and let loose the reins to sensual delights, and commit sin with greediness if they must die, and there were no hopes of a resurrection to glory and happiness, and no fears of a resurrection to torment and misery.

Besides, Scripture testimony and arguments, which is the only firm proof of the resurrection ; I might add for illustration some emblems of the resurrection in nature.

Naturalists tell us of a Phoenix which rises out of the ashes, into which she had burned her-



self before : but it is most certain that some birds lie in holes dead all the winter, and get life again in the summer ; we see plants, herbs, flowers, and the like, wither in the winter, and spring forth again when the cold weather is gone ; we see the sun sets at night, and rises again in the morning ; and we ourselves as we have an emblem of death upon us when we are asleep, so our awaking again, and arising from our bed, is an emblem of our resurrection at the last day. It is certain that the dead shall be raised, which hath been proved.

And secondly, it is certain, that Christ shall raise them, I will raise them at the last day, John vi. 40. This is spoken of believers ; but it is spoken also of the wicked : John v. 28, 29. The hour is coming in which all that are in their graves shall hear his voice and come forth : they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation.

Hence it strongly follows, if the dead shall certainly be raised, and the Lord Jesus shall raise them, that the appearance of Christ to do it, is certain.

3. The third argument to prove the certainty of Christ's second appearance may be drawn from the certainty of the last general judgment.

If there will certainly be a day of general judgment, and the Lord Jesus Christ will be

the judge, then the second appearance of Christ is certain ; but there will certainly be a day of judgment : and the Lord Jesus Christ will be Judge ; therefore Christ's appearance is certain.

1. The certainty of the last judgment is evident from the Scripture, Heb. vi. 2. 2 Pet. iii. 9. Rom. ii. 5, 6, 7. and elsewhere frequently, and I shall further prove it by Scripture argument.

It doth appear there will be a day of judgment.

1. From God's appointment, Acts, xvii. 31. He hath appointed a day wherein he will judge the world in righteousness. God appointed the creation of the world which accordingly he effected, he appointed the reconciliation of the world to himself, which he brought to pass ; and having appointed the judgment of the world, it shall as certainly be brought to pass in its day. Nothing can frustrate God's appointment, God being so infinite in wisdom, doth not appoint any thing about which there shall be any reason to alter his determination ; and God being so infinite in power, and nothing can hinder the effecting of what he had determined shall be done.

2. From God's supreme and universal sovereignty, he is the blessed and great Potentate which rules over all the kingdoms of the earth ; he is the King of kings, and Lord of lords, 1 Tim. vi. 15. All the children of men are not only his creatures, but also his subjects. As it is the work of earthly kings to judge their subjects,

and to dispense rewards and punishments ; so God being the supreme Sovereign, will judge all his subjects. Kings are but God's vicegerents, they rule under him, and they must give an account unto him ; God will judge the judges of the earth ; Men do often judge unrighteously, sometimes through their own wickedness and partiality ; sometimes through ignorance and false information ; the righteous are condemned by some, and notorious offenders are acquitted ; and those which judge most righteously, cannot find out all that should fall under the lash of the law ; and the strictest laws of men do not reach all offences against God ; therefore there is need that the sovereign, Lord and King, should call the whole world to another Judgment, which will be at the last day.

3. From God's most excellent wisdom in the management of his government over the children of men ; the wisdom of God now is much out of sight, and little taken notice of in the world : there seems now to be great disorder and confusion in the government of men ; the most faithful subjects of the King of heaven in most places are trodden under foot, and have many bitter cups put into their hands : and the most vile rebels and traitors against the highest majesty, are lifted up into the seat of honour, and spend much of their days in mirth and jolity. We read in Scripture of the various and great afflictions of



God's people, Heb. xi. 36, 37. Some there were mocked, and scourged, and tortured, and were sawn asunder, they were slain with the sword, they wandered about in sheep skins and goat skins ; being destitute, afflicted, and tormented, and yet such as the world was not worthy of ; whereas it is said of the wicked, Psal. lxxiii. 5, 7, 10. Their eyes stand out with fatness, they have more than heart can wish, and waters of a full cup are wrung out unto them, and they are not in trouble like other men, neither are they plagued like other men. See also Psal. xvii. 14. Job xxi. from the 7. ver. to the 14.

So that if there were not another judgment, God would seem to have been an ill contriver of government for the welfare of his people, and to have ill consulted his own glory in the world, yea, his enemies would seem to have outwitted him ; therefore it is needful there should be a day of Judgment, when all things should be set right, and plainly appear in the view of all, and his glory be made manifest ; when his people shall be exalted and his enemies debased.

4. From the infinite holiness of God. Now the holiness of God is trampled under foot by ungodly sinners, they scorn and deride it, wherever they see any image or appearance thereof, they scoff at the name of a saint, they hate holiness, and many do their utmost to banish it from the world, which is a high affront which some per-

sons offer to the highest Majesty in his high attribute; it is therefore necessary that there should be a day of judgment, that God may redeem the honour of his holiness, which now lies under their contempt; then he will make his holiness to shine with an amazing excellency in the eyes of all those that did despise it.

5. From God's justice and righteousness, God hath given unto men the most just and righteous law, and hath annexed threatenings of everlasting punishment, which he will inflict upon the breakers thereof. God's justice cannot be satisfied without execution of his vengeance in the punishment of all transgressors; except it be of such as have an interest in the satisfaction which was made by the Lord Jesus Christ; and all the children of Adam being transgressors, and very few of them having an interest in Christ and his merits, and none conceiving condign punishment for their sins in this life, therefore there will be a day of the revelation of the just and righteous judgment of God, Rom. ii. 5. The righteousness of God doth engage him not only to punish the wicked for their sins, but also to give his people that reward which the Lord Jesus Christ hath purchased and prepared, for them: therefore there must be a day for him to do it in.

Thus it doth appear that there will be a day of general judgment.

2. That Christ will be the Judge, is also evident from Scripture, Acts xvii. 31. He hath appointed a day wherein he will judge the world in righteousness, by the man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. And Rom. xiv. 10. We shall all stand before the judgment-seat of Christ. And 2 Cor. v. 10. For we must all stand 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. And Christ's judicial proceedings are set forth at large, Mat. xxv. Hence then it follows that the Lord Jesus shall certainly appear to judgment. I might add other arguments drawn from the faith and hope, and expectation of the righteous, and Christ's faithfulness, love, and the engagement of his honour to appear again; but so much concerning the certainty of Christ's second appearance.

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## CHAPTER XII.

THE third thing promised, is to show that the Lord Jesus Christ will quickly appear.

1. He will come within a short time. 2. He will come suddenly and unexpectedly when he doth appear.



1. Christ will come quickly, that is, within a short time, Heb. x. 37. Yet a little while, and he that shall come, will come, and will not tarry. He that shall come, will come, there is the certainty of his coming, and yet a little while, he will come and will not tarry, there is the speediness of his coming. The Lord is at hand, Phil. iv. 5. The coming of the Lord draweth nigh, James v. 8. The judge stands at the door, ver. 9. The end of all things are at hand, 1 Pet. iv. 7. Therefore our days are called the last days, 2 Tim. iii. 1. And upon us the ends of the world are come, 1 Cor. x. 11. We live in the end of the world, in the last day in the old age thereof. The world hath, as it were three ages : the youth, the middle age, and the old age ; the youth of the world was from the creation to the flood ; the middle age from the flood to the coming of Christ ; the old age from the first coming of Christ to the second coming ; the old and last days of the world began in the Apostles time, now many of them are spent, and we are come not only to the declining years, but also the decrepit age of the world ; and if the Lord Jesus Christ were to come shortly in the days of the Apostles, much more shortly will he come now when so many years are past since the Scripture was wrote, and these things foretold.

If any should doubt the certainty of Christ's appearance, because the Scripture speaks of the

speediness thereof, as if Christ had been in those days presently to come; and yet above seventeen hundred years are past since the promise was made.

I answer that the Apostle Paul, who in his first epistle to the Thes. speaks of Christ's coming as if it might be in his time, 1 Thes. iv. 16, 17. The Lord himself will descend from heaven with a shout, &c. and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up in the cloud, &c. The same Apostle tells the Thes. in his second epistle, chap. ii. 3. That the day of the Lord should not come till there was a falling away, and the man of sin should be revealed, &c. And ver. 7. That there was then a let to the revelation of the man of sin which was the heathenish Roman empire, which it was not likely in haste, neither was removed till some hundreds of years after; and therefore it is evident from that place, that the coming of the Lord was not to be until several ages after the writing of the Scriptures. This may be sufficient to give satisfaction concerning the length of time, since the Scriptures tell us that the Lord Jesus Christ would quickly appear.

If any profane mocker, shall scoff at this answer, and say, Where is the promise of his coming? Do not all things remain as they were since the creation? Do not the sun, and moon,

and stars keep their constant course ? And what likelihood of the darkening of the sun, and the falling of the stars, and the passing away of the heavens with a great noise ? Is not the earth established upon sure foundations, and what likelihood of moving it, and burning it with the works which are upon it ? And if Christ would have come so quickly, would not he have been here before now ? I answer,

1. That the Apostle Peter foretels, that in the last days such scoffers should arise, 2 Pet. iii. 3, 4.

2. That all things are not as they were from the creation, for the world in the time of Noah was drowned with the flood, Noah only excepted, and those which were with him in the Ark ; surely there was a great transformation of things in that age, ver. 5, 6.

3. That by the same word of command, whereby the old world was drowned with water, by the same word, the world that now is shall be burned with fire, at the day of judgment and perdition of the ungodly, ver. 7.

4. That though many hundred years be past, since the promise that the Lord would come quickly, yet there is not a failure in regard of God ; for though the time be long in regard of our account, who are of so short continuance ; and time seems tedious to us, because of the miseries of our short life ; yet in regard of the eter-



nal God, the time is but short, for in his sight a thousand years are but as one day ; and by that account there are not yet two days past since the promise, ver. 8.

5. The reason of God's protracting this appearance of Jesus Christ to judgment, is for our sakes, it is from his long suffering for us, that he hereby might lead us unto repentance. ver. 9. The Lord hath a number to be called, some of which might be unborn, others not yet new-born, but scattered among the wicked. But when the elect are all called, and persuaded to repent and believe, and are gathered unto God's family, I doubt not but the Lord Jesus Christ will be here immediately. The Lord Jesus surely now will come within a short time ; the certain time of his appearance is unknown. Mat. xxiv. 36. 'But of that day and hour knoweth no man, no not the angels but the Father only ;' this is a secret which God hath locked up in his own breast, it is written in the book of his decrees, and however other things are revealed and unfolded to men, yet the leaf where this is written is folded up and sealed, so that none can read it ; yet surely it cannot be long before the mystery be finished, and Christ be revealed from heaven, yet a little while, and he will be here, he stands at the door, and the door will quickly be opened, and then he will make his appearance.

2. The Lord Jesus Christ will come quickly, that is, suddenly and unexpectedly, especially in regard of the ungodly world : ‘The day of the Lord will come as a snare upon all them that dwell on the face of the whole earth,’ Luke xxi. 34, 35. And sudden destruction will come upon the wicked, as pains on a woman with child, 1 Thes. v. 3. ‘The Lord will come in a moment, in the twinkling of an eye.’ 1 Cor. xv. 52. ‘As lightning cometh forth out of the east and shineth unto the west, so shall the coming of the Son of man be,’ Mat. xxiv. 27. Further, this coming of the Lord Jesus is set forth in Scripture.

1. By the coming of a thief in the night, Rev. xvi. 15. ‘Behold I come as a thief,’ 1 Thes. v. 2. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night, in which the heavens shall pass away with a great noise,’ &c. The Lord will not come like a thief in regard of any wicked purpose and design ; but he will come like a thief, in regard of the suddenness and unexpectedness of his coming. Men do not think of, they do not know of, they are not aware of, they do not desire the coming of thieves. So the Lord will come at a time which men do not know of, when they do not think of it, when they are not aware of it ; and he will be more unwelcome at his second appearance to the greatest part of the world, than

a thief who comes suddenly in the night, and breaks in upon their houses to steal their goods, and take away their lives. When the Lord Jesus shall suddenly unfold the doors of heaven, and come down in his glory, and summon the wicked to Judgment, how will they start and be affrighted out of their deep sleep of security; and be filled with horror and amazement.

2. Christ's coming is set forth by the coming of a bridegroom at midnight in the parable of the ten virgins, Mat. xxv. 6. 'At midnight there was a cry made, behold the bridegroom cometh go ye forth to meet him.' The virgins were all asleep, the wise as well as the foolish, they did not expect the bridegroom at that time. The coming of Christ will be sudden and unexpected as to the particular time unto his own disciples; yet they will quickly arise and trim their lamps, and receive him with joy, when the lamps of the foolish virgins for want of oil will go out, and they shall be shut out of the bride's chamber, of heaven for ever.

3. Christ's coming is set forth by the coming of the flood upon the old world, and Noah's entering into the Ark, Luke xvii. 26, 27. And as it was in the days of Noah, so shall it be in the days of the Son of man, they did eat, they drank, they married wives, and were given in marriage, until the day that Noah entered the Ark, and the flood came and destroyed them all. The old



world was very licentious, and secure in the days of Noah ; though universal ruin and destruction was so near ; yet it being a thing which was unseen they did not expect it, nor take any care to prevent it. It is said of Noah, Heb. xi. 7. That by faith being warned of God, of things not seen as yet, moved with fear, he prepared an Ark to the saving of his house ; by faith he knew that the flood would come, when there was no appearance of it, nor possibility, in regard of the ordinary way of the working of the second causes ; he believed it, because God, who could effect it, and who cannot lie, had foretold it ; and therefore, he prepared, according to God's direction, this great vessel to defend himself, and his family, and some living creatures of every kind, against the waters which he foresaw were coming upon the earth. But the ungodly world having no eyes of faith, could not discern this unseen thing ; it is most likely they heard often of it by Noah, who was a preacher of righteousness, but they did not believe, therefore they did not expect it, nor fear it, nor prepare for it ; they eat, they drank, slept and sinned as if no such thing had been coming upon them. It is likely when they saw Noah build the Ark, such a large capacious vessel on the dry land, that they scoffed at him, and accounted him no better than a madman, as we should do a man that should build a ship on the top of a mountain,

and expect that waters should come up hither and wash it away.

But when the days of an hundred and twenty years, which the Lord had appointed the old world to continue, after his threatening of their destruction were expired, when the decree had brought forth, and the year of God's recompence was come, and the day of his fierce anger wherein he sent the flood upon the earth : O the terror and amazement which did surprise the secure sinners of the world at that time ! When the windows of heaven were opened from above, out of which God looked forth upon sinners with such a furious countenance, and poured forth his anger in such streams of water, and the fountains of the great deep were opened from beneath, and the flood began to arise, and lift up its head, and swell about them, when the valleys were filled with running waters, and the plain were covered as if there had been a sea ; when this enemy did combine so many forces together, having a commission from God to destroy, and strengthened itself on every side, and environed these rebellious sinners round about, and assailed them on every quarter ; when not only smaller cottages were overturned, but also the streams brake in with irresistible force upon the strongest and greatest edifices ; when great doors were lifted off their hinges, or broken to pieces, and the water, like a thief, climbed in at the

windows, and roared all about with a hideous noise, pursued these that fled from it, followed them up stairs, even to the highest room, until it had overtaken them, and destroyed them without mercy ; think what a hurry and affright the world was in at that time : how every one shifted for himself, if possible to preserve himself from the fury of this conqueror ; how they forsook the lower grounds and flocked together to the hill-countries in great haste, leaving their substance behind them, with a sad heart ; how they were drenched with the rain from heaven, and wet to the skin as they went along, and scarcely were able to take breath, the storms were so impetuous about them, when they perceived the flood to beset the highest mountains, whither some of them were fled, and upon the top of which some of them had climbed, hoping it may be, that they had got into an inaccessible place, and that the billows were mounting towards them, and now the whole world see their death and ruin to be inevitable, that there was no contending with, nor resisting, nor flying from these armed waters, which God had sent to execute vengeance upon them for their sins, we may imagine something of the horrible perplexity of their minds. O how did they look upon one another, when such a judgment as this was come upon them, which they never looked for ! How did they speak ! how did they weep ! how did they cry.



and shriek ! what distress was there then upon all nations ! and how did their hearts fail them, and sink within them for fear, when they looked upon the flood that was come upon the earth, when they heard the winds blowing, and waves roaring, and saw no way of escaping ! Then they which had heard God foretel and threaten them with this judgment, too late believed the truth of his words, which before they did not regard ; then they which had seen Noah build the Ark, and had counted him no better than mad, were convinced of their own folly and madness, that they did not with him take some course for the defence of themselves at this time ; when they were persuaded of Noah's wisdom above all others in the earth, and could have wished that they had imitated his wisdom, in building for themselves such an other Ark, or that they were with him in his ; and possibly, some when the waters were come, and Noah was shut in by God in his Ark, might run to the place, and endeavour to clamber into it, and be washed off with the stream.

Thus it will be at the second coming of the Lord Jesus Christ to judgment, his coming will be sudden and unexpected ; the wicked of the earth will be eating and drinking, marrying, and given in marriage ; they will be as sensual, and sinful, and as secure withal as they are at this day. They are told frequently by the preaching

of the word, that the day of judgment is appointed, and that it hasteneth greatly ; that the Lord Jesus Christ will come, and that he will come quickly ; but they want faith to believe it, and therefore they do not expect it, nor fear it, nor prepare for it. It is said, Luke xviii. 8. ‘ When the Son of man cometh, shall he find faith on the earth ? ’ Some interpret this place as not spoken of Christ’s second personal coming to judgment, but of his coming in a way of eminent deliverance of his people from the cruelty and oppression of their enemies, which will be so strange and unexpected, because they shall be brought so low, insomuch that there will hardly be faith in any to believe a deliverance. Others interpret this place, as speaking of Christ’s last appearance to judgment ; that the earth will then be generally secure, and that wicked men, and unbelievers and oppressors of God’s people will abound, and that true believers will be rare, and very hard to be found : I shall not determine which is the true sense of the place : but sure I am, the wicked will be many, and very secure at the day of Christ’s appearance : Though the wicked be forewarned of this day, yet they do not believe this thing, than which, nothing is more certain. The wicked which are mingled amongst God’s people, think it strange that they do not run with them into the same excess of riot ; they look upon them as no better than fools,

and people beside themselves, when they see them deny themselves, slight the pleasures and profits and vanities of the world, and are so solicitous above all other things to prepare an Ark for the saving of their souls, to get an interest in Jesus Christ, typified by the Ark, that under his shelter they may be defended from the storm of God's wrath which shall beat upon the heads of the wicked at the last day. The wicked do expect Christ's coming no more, than the old world did the flood in the days of Noah.

But when the time which the Lord hath appointed the world to continue, is expired, and the angel hath lifted up his hand to heaven, and swore by him who liveth forever and ever, that time shall be no longer ; when the mystery of God is finished, and all the things to be done in the world are accomplished, and the day of judgment of old ordained, is now come, and Christ hath received his commission from his Father, to summon all to his judgment-seat : O the dread that will on that day fall upon the wicked tribes of the earth ! When they shall see the heaven opened above, and such a glorious Majesty, with such a glorious train appear in the air, and when the earth and the grave shall be opened beneath, and all the dead bodies of all generations shall be raised and come forth, and some of them shall be caught up to meet the Lord in the clouds, and them-



selves with the most to be left behind ; and when they feel the wrath of God begin to assail them like a flood, and to be poured into their souls like water ; when they see Christ coming in a flaming fire to take vengeance upon them for their sins : O this will be an unexpected and terrible appearance, and so much the more terrible, by how much the less expected ! Then they will not endeavour to climb up mountains, but to creep under them, to hide them from the wrath of the Lamb, but all to no purpose ; no mountain will receive them, for all the mountains and the earth itself, with the heavens, will fly away from the face of the Lord Jesus Christ, when his throne is set for judgment, Rev. xx. 11. They will then look about them and perceive all refuge to fail them, and no way of escaping for them ; then they will with grief remember the warning which they had of these things, and be vexed to the very heart, that they did not take warning ; then they will wish for an Ark ; and O that they had an interest in Jesus Christ ! And they will account believers, whom once they esteemed as fools and mad men, to have been the wisest people upon the earth : and O that they was in their condition ! Possibly some may endeavour to clamber up into the air with them, when they are ascended to their Lord : but they will have weight sufficient to keep them down. The dread of sin-

ners at the last day, when Christ doth come so suddenly and unexpectedly, will be far greater than the dread of the old world in the day of the flood.

4. And lastly, to name no more, the suddenness and unexpectedness of Christ's coming is set forth by the raining of fire and brimstone from heaven upon Sodom and Lot's going out of that wicked place, Luke xvii. 28, 29, 30. Likewise as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded ; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all, even thus shall it be in the day when the Son of man shall be revealed. The Sodomites were notoriously wicked, they were worse than beasts, they would have offered violence, and assaulted the very angels which were sent to Lot ; they were generally wicked, there were not so many as ten righteous persons in the place. Though righteous Lot dwelt amongst them ; it is likely there was not one righteous person besides what was in Lot's family ; and though they were so wicked, and the cry of their sins were gone up to heaven, and the Lord was provoked to so great displeasure by them ; yet they were jovial and secure, they did not think in the midst of their peace that sudden destruction was so near. Abraham with his servants, had not long before delivered

them out of the hand of Chedorlaomer, against whom they had rebelled, and Amraphel, and the other kings which had conquered them, and sacked the place, they did not think of a more furious enemy, who was arming himself against them, even the king of heaven, against whom they had worse rebelled, and out of whose hand none could deliver them. They eat and they drank, they did not think that their flesh, and all their provisions thereof should so soon be devoured by flames ; they bought and they sold, they did little expect that both money and merchandize should be consumed suddenly ; they planted and they builded, they did not in the least imagine that instead of showers of rain from heaven to water their plants, to make them grow, they should have showers of fire and brimstone to burn up their plants, and burn down their houses to the ground. The Sodomites did not in the least look for such a judgment as this : It is said, Gen. xix. 14. That Lot went out and spake to his sons-in-law, which had married his daughters, and said, up, get you out of this place, for the Lord will destroy this city ; but he seemed as one that mocked unto his sons-in-law. His words were unto them like idle tales, which they did not believe, otherwise they would not have remained in the place until they had been consumed ; and if Lot's sons-in-law, who in likelihood were some of the



place, did not believe nor expect the judgment, though they were forewarned by their father, much less did the rest of the Sodomites expect it, that had not before heard of it. The fire from heaven was altogether unexpected in Sodom.

But the same day that Lot went out of Sodom, it rained fire and brimstone upon them, and destroyed them all. The morning was clear when Lot went forth, and the sun did shine with a glorious brightness, when he got into Zoar ; but then we may imagine, that a strange darkness did quickly fill the heavens, when the Lord came down clothed with vengeance as with a garment, and wrapped in thick clouds of the sky, when the Lord thundered in the heavens, and the Highest gave his voice, hail stones, and coals of fire—when the Lord rained fire and brimstone upon the place ; who can utter the horrible perplexity of the Sodomites on that day under this unthought of, unexpected, sudden, and so dreadful unheard of judgment ! When they opened the windows and doors of their houses in the morning, and perceived the fashion of the heavens to be altered, and the tempest of fire and brimstone to beat in upon them so sorely and suddenly ; when the air was strangely converted into fire, and such scalding sulphurous matter enkindled by the breath of God fall upon them ; when the whole place was put into

flames together, and every house was set on fire by this fire from heaven ; when they saw if they went out of doors, they should be burnt by the fire of heaven, if they staid within, they should be burnt by the fire of their house ; when there was such a dreadful burning heat by the fire, accompanied with such a stinking, noisome, suffocating smoke by the brimstone ; when there was a little kind of hell in that place, both for torment and sin : O the dread of the Sodomites at that time ! then those beasts which would have forced themselves into Lot's doors to commit lewdness, and were stricken by the angels with blindness, when they began to feel the violence of this fire, and their pampered flesh began to be roasted by these flames, how did they howl like dogs ! how did they roar and yell with anguish and horror ! Then all the sinners of the place whose sins before went up with a loud cry into the ears of God, what a loud cry did they send forth out of every house, under the sense of their torments ? Then the sons-in-law of Lot, who were forewarned, I believe, were above others perplexed and filled with unspeakable vexation, that they did not hearken to the voice of their father, and remove with him from that place before the fire came ; then they knew he did not mock them, but was in good earnest, and that his words were not idle tales, but the truth of God's intention, which he was sent to give

them notice of. Sodom is now made a fiery furnace, and all the wicked of the place are consumed together, suddenly and unexpectedly.

Even thus it will be in the day when the Son of man shall be revealed, when the Lord Jesus Christ shall come to judgment. The world is very wicked, and the longer it doth continue, the worse it grows ; the sins of the wicked world, like the sins of Sodom, have gone up with a loud cry to God ; and the Lord hath exercised his patience a long time to lead them to repentance ; and if there had not been some righteous persons on the earth, the day of judgment would have been long ago ; if there had not been some Lots in Sodom, I mean some elect persons in their sins that are not yet called, and some as yet unborn, that must be gathered, the world would ere this have been consumed, for the wickedness thereof ; there is a measure appointed for the world's sins, which will be filled up, and there is a number appointed of chosen people which ere long will be brought in, and so soon as Lot is got into Zoar, God rained fire and brimstone upon Sodom. I conceive, that so soon as all the elect persons are got into Christ, that then Christ will appear unto judgment. As it was in the days of Lot, so will it be in the day of Christ's appearance ; the wicked of the world will be secure, eating and drinking, buying and selling, planting and building.



The day before Christ's coming will be a merry day with some ungodly sinners, they will be eating and drinking, feasting, carousing, singing and rejoicing, and putting the evil day far from them, even when it is so very near ; but how will their cheer be changed the next morning, how will their singing be turned into howling, and their joy into heaviness and dreadful terror !

The day before will be a gainful day, it may be with many in their buying and selling ; possibly they may have got a good bargain in their buying, and got good profit in their selling ; and it may be a busy day with others in their planting and building, which may fill their time and thoughts with worldly cares and contrivements, for many years to come, little thinking that the world is not of a year, or two days standing longer ; but O what terror will seize upon these worldlings the next morning, when Christ doth appear to judge them ! And they find, that whilst they have gained something in the world which they cannot now keep, and will yield no profit in this day of wrath, that they have lost their souls and happiness forever, which they cannot regain ; that whilst they have been busy about trifles they have neglected the one thing necessary. Then they will wish, that instead of planting trees in their ground, they had spent their time in getting grace planted in their

hearts ; that instead of building houses for their bodies, they had laid a good foundation for this time, and got a title to the building of God, the house not made with hands, which is durable and eternal.

The day before Christ's coming will be a sinning day with all the wicked, and a day of general security. Some will be swearing and cursing ; others will be oppressing and grinding the faces of the poor ; others will be reproaching and persecuting of God's people ; and the very night before, it may be, many wicked persons may be got together carding and dicing, and drinking all night unto drunkenness, and others it may be, got into an unclean bed, and there lie in their wickedness, and all will be sleeping in sin and security ; but the sound of the last trumpet will startle and awaken them all. When sinners open their eyes upon this morning, and see the heavens open before them, and the Lord Jesus Christ descend in such glory as hath been described, none can utter what their perplexity will be at that day, and the suddenness of Christ's coming will make their horror the greater ; some of them were told of this day of fire, when the heavens should pass away with a great noise, and the elements should melt with fervent heat, and the earth with the works thereof, should be burnt up, and what course they should take to escape the vengeance of this day ;

they were persuaded to leave their sins, to fly from the wrath to come, to hasten out of Sodom, if they would not be consumed in its flames, to get away, and look back, to flee presently into Zoar, where only they could be hid, to get into the city of refuge, if they would escape the vengeance which did pursue them, which had them upon the chase. They were invited into God's family, and into the arms of his mercy; they were invited unto Christ, and to partake of grace freely. They were told again, and again, if they did go on in the way of sin, that iniquity would be their ruin; that so long as they did abide in a state of impenitency and unbelief, that the wrath of God did abide on them; they were told how sweet a Saviour the Lord Jesus Christ was, and how ready he would be to receive them, if they had applied themselves by faith, with repentance for sin unto him; and they were told how furious and inexorable a judge he would be, and what vengeance he will take upon them at the last day, if they did not take warning in the day of grace, which he had allowed them; they were told that hell-fire was very hot and intolerable, and that heaven's pleasures were very sweet, and most desirable, and they were earnestly entreated to flee from the former, and accept of the latter, upon the most reasonable terms, on which they were proffered; but they were like Lot's sons-in-law, they did not be-



lieve. Ministers which warned them, seemed in their eyes, as if they had mocked them, their words seemed like idle tales ; whatever haste the Lots made out of Sodom, they would not stir ; they did not look after Zoar to fly unto, they hugged their sins, and would not leave them ; they heard of Christ, but they neglected, slighted, and refused him. They did not apprehend such need which they had of a Saviour ; they were fearless of future wrath, and careless of the salvation and happiness of their souls. But when Christ doth come down so suddenly and unexpectedly to judge and condemn them, and shall cast them into the lake which burns with fire and brimstone, then they will remember these things with vexations far greater than that of Lot's sons-in-law, when fire and brimstone was rained from heaven upon them, who would not hearken to the counsel of their father to escape it.

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## CHAPTER XIII.

### *THE APPLICATION.*

**THE** Lord Jesus will certainly and quickly appear.

The day is appointed by the eternal and unalterable decree of God ; and he hath revealed

the thing, though not the time, in his word of truth ; the day approacheth, it cannot be far off, time is fleeing away upon swift wings ; the day of the world is almost spent, the shadow of its evening is stretched forth to a great length ; yet a little while, and Christ will be here, he will appear in his glory ; never did eye of man behold such glory and majesty in the greatest earthly Potentate, as will be seen in the Lord Jesus Christ on this day ; all the stores and pomp, and splendour, and glittering glory which some princes have been decked withal in their triumphant shows, is no more to be compared with the pomp and splendour of the Lord Jesus Christ in his appearance, than the shining of a candle, or glow-worm, or rotten stick in the night, is to be compared with the shining of the sun in its noon-day glory. Ere long the great gates of heaven will lift up their heads, and those everlasting doors, within which Christ doth for the present remain will be opened ; and then this King of glory will come forth, and come down with marvellous splendour and brightness of majesty. It is said Psal. xlvii. 5. ‘ God is gone up with a shout, the Lord with the sound of a trumpet.’ Then God will come down with a shout, the Lord with the sound of a trumpet, 1 Thes. iv, 16. The chariots of the Lord are twenty thousand, even thousands of angels, Psal. lxviii. 17. All the holy angels shall attend upon him, and

blow the trumpet before him at this last assize, to awaken and summon the world to judgment. Then the sun in the firmament will be darkened ; when this most glorious Son doth appear ; when the whole frame of heaven will shake, and the foundation of the earth will be moved, the everlasting mountains will bow, and the perpetual hills will shrink ; yea, the heavens will pass away with a great noise, and like a scroll, be rolled together, and the elements will melt with fervent heat, and the earth will be on fire, and every mountain and island will flee away from before his face. Then the sea will roar, and all living creatures likely will be in a strange consternation ; then the wicked tribes of the earth will mourn, and the saints will rejoice at the glorious appearance of the great God and their Saviour.

But who will be alive on this glorious day ? Who will be the spectators of these great things ? Whose eyes shall behold the blessed sight ? Whose shall see the Lord Jesus come in such glory ? Many kings and prophets, and righteous men desired to see Christ come in the flesh, and did not see him, and hear the things which he taught, but they did not obtain their desire ; many generations were asleep in their graves, before Christ's first appearance, the righteous saw him afar off, and darkly in types and figures ; few lived in the days when our Saviour's abode



was upon the earth, he had not many disciples, whom he made happy with his personal acquaintance, and abode with them. A great access there hath been since Christ's departure into the Church, who though they have loved him, and believed in him, yet they never saw him with bodily eyes. Three things one desired to see, Christ in the flesh, Paul in the pulpit, and Rome in its glory ; but past things are fled out of sight, and the wishes of such things are to no purpose, death hath closed the eyes of many millions of Christ's disciples, who have heard the report of him, but never saw him ; and is not their hopes of seeing Christ perished in the grave with their bodies, which are turned into rottenness and putrifaction ? And are not all hastening towards these dark chambers, where no beam of light doth shine, and nothing to be seen ? The righteous indeed which remain when Christ doth come down, will be happy when they see the Lord in the air ; but if we die before the time, what shall we be the better ?

Beloved, let me tell you, or rather believe the word of God, which doth tell you, that all of you will be spectators of the great things which shall come to pass at the last day, all generations of men and women that ever lived upon the face of the earth, and are sleeping in the dust, shall then be awakened and raised, and be alive together, and you shall be found alive

amongst them. That which our Saviour spake to the chief priests and elders of the Jews, before whom he was accused, and stood as a prisoner : Hereafter shall ye see the Son of man sitting at the right hand of power, and coming in the clouds of heaven, Mat. xxvi. 64. The same may I say unto all that hear me this day, hereafter shall ye see the Son of man coming in the clouds of heaven, Rev. i. 7. Behold he cometh in the clouds, and every eye shall see him.— These very eyes with which ye look upon me, or upon one another, shall see the Lord Jesus Christ come in the air ; these very ears with which you hear me preach this doctrine unto you shall hear the sound of the last trumpet, and the great shout with which Christ will descend out of his Father's palace into this inferior world ; these very bodies which are standing or sitting in this place, must stand before Christ's tribunal-seat at the last day.

Death hath a commission from God, to pull you out of your habitation, and drag your bodies into its prison, and this enemy is upon the way, and hath you all in pursuit, and how near he is come to your doors you do not know ; his arrows are flying about your ears, and you will be smitten sooner or later, either when you are younger or older, none can escape his stroke ; your time is wasting, your glass is running, and ere long you will be expiring your last breath, and these

bodies which you are clothing, and feeding, and providing for every day, will lie a-dying, and be carried by your mourning friends to your graves : and as certain as death, so certain will your resurrection be at Christ's coming. Christ hath received a commission from God to judge the world, and he will come down from heaven with the keys of death and hell, and open the doors where you shall have your lodging, and bring you forth to judgment. I must awake on that day, if I fall asleep into my grave before, and arise, and give an account of myself and the souls committed to my charge, unto my Lord and Master ; and you must awake also, and give an account of yourselves and actions unto this glorious Judge. Your lives then will be reviewed, your actions will be examined, and it will be known then what you have been doing, ever since you came into the world, how you have spent your time, how you have improved the seasons and means of grace, then it will appear who are Christ's sheep, and who the goats, however they now flock together sometimes in our company ; who are wise, and who are foolish virgins, however now all have lamps shining. Then it will be known, who have been wise unto salvation, who have made their peace with God in the way, who have furnished their hearts with grace, laid up their treasures in heaven, and improved their talents for their



Master's use upon earth ; and who have foolishly slept and sinned away the harvest and day of grace, neglecting Christ, and the things which belonged to their peace and happiness, until they were hid from their eyes ; who have been hypocrites and unbelievers, and served divers lusts, instead of serving the Lord of life and glory : and all ungodly sinners will be found out and punished. Then all of you, yea, the whole world will believe the doctrine which we now preach, concerning the vanity of the creatures, the evil of sin, the necessity of Christ, the excellency of grace, the happiness of God's children : and O what will the pardon of sin, the favour of God, the least measure of grace be worth then ! Our doctrine concerning these things is as true now, and the worth of Christ and grace, and salvation as great, though then men's valuation will be greater, because the worth will be more apparent.

But give me leave to apply this doctrine concerning the certainty and speediness of the coming of Christ to judgment.

1. To sinners. 2. To believers. 3. To both.

1. To sinners. 2. To discover them. 3. To awaken them. 4. To exhort them.

1. For the discovery of sinners.

Will the Lord Jesus Christ certainly and quickly appear to judgment ? And must the whole world be summoned unto this bar ? Surely

then it doth above all things concern all of you to sit down, and consider how you are provided for this day. All of you will be spectators of Christ, and his glory on that day ; but you will not be idle spectators, as sometimes you have been at great shows in that city whilst it was yet standing, which have passed away, and you have gone away without much regard of the things you have seen. No, you will all be most highly concerned in this appearance of Christ, more than persons who are to be tried for their lives, are concerned at the appearance of the judge, who comes to pass sentence upon them. You will be tried upon that day, and your everlasting weal or woe will depend upon the account you shall give, and the sentence which shall be pronounced upon you by the great Judge. Therefore let me beseech you all to examine yourselves, whether you are prepared for this day of judgment : It will be a woeful day to such sinners whom the Lord Jesus will condemn into everlasting torments. And are there no such persons amongst you ? Are there no ungodly ones gathered together into this place ? Are all of you saints and children of God ? If you are not such, you will wish you had been such at that time. But are you all such now ? The worst of you may be such, if you seriously, diligently, and timely seek such a privilege : But are you such yet ? Are there not many here

whom the Lord Jesus Christ will come in flaming fire to take vengeance upon ? It would take up too much room to speak of all those sinners whom Christ will condemn, especially having already spoken particularly of them ; but briefly and more summarily for the discovery of such persons, that you may examine yourselves whether you are in their number. The sinners which Christ will condemn at his appearance may be known by these characters :

1. Carnal. 2. Sensual. 3. Earthly. 4. Devilish.

1. Christ will condemn such as are carnal ; I mean such as are in the flesh ; such as are in the state of nature, such as were never regenerated or born again by the word and spirit, as never have had experience of a work of grace upon their hearts ; such as are blind, and never had their eyes opened to see their sin, and their Saviour, who are muffled up in darkness, and hood-winked with the vail of ignorance and unbelief, and upon whose eyes there are such thick scales, that the glorious light of the gospel hath never been discerned by them in a spiritual and saving way ; such who are asleep, and never had their consciences awakened out of their carnal security, whose consciences are seared as with a hot iron, and permit them to sin with little check or controul ; such who are dead in sin, and never were quickened by the spirit of life ; such as are slaves to their lusts, and under the reigning



power of sin, and never were delivered from this worse than Turkish bondage ; never were humbled and emptied of themselves, never truly repented and mourned for sin ; never were powerfully drawn unto ; and savingly closed with Christ Jesus ; that never were renewed in their minds and hearts, transformed after the image of God, transplanted into the garden of the Lord, and ingrafted into the new stock ; such in whom all old things remain, and are wholly carnal ; in the same state in which they were first born ; their persons will be condemned by the judge, John iii. 3. Mat. xiii. Rom. viii. 13. 2 Cor. v. 17. Eph. iv. 22, 23, 24. 1 Cor. xv. 50. Mat. v. 8. Heb. xii. 14. Luke xiii. 3. Rev. xxi. 7.

2. Christ will condemn the sensual ; I mean such who are so far from denying themselves, crucifying the flesh, mortifying the deeds of the body, taking up the cross, walking in the narrow way of strict obedience, striving to enter in at the straight gate, which alone can bring into eternal life and happiness, and subjugating their thoughts, wills, and affections unto the government of Christ, and so living as if they were his servants, indeed whose name they bear, that they labour either to imprison, or banish, or hide themselves from the light of those truths which would teach them these things, to bribe or muzzle conscience, which would urge them. :

yea, to shake off the government of reason itself, which would put a curb upon them, and so give up themselves to licentiousness, making provision for the flesh to fulfil the lusts thereof, with all greediness, such who are so far degenerated, and fallen from that primitive holiness, which nature was endowed with at the first creation, that blotted out the characters of his law engraven upon the hearts of all men, and have made themselves like beasts, yea, more vile than the beasts that perish ; such are they that are sensual and luxurious, and seek for their chiefest happiness in pleasing their sensual appetites, such as drunkards, and gluttons, and adulterers, who wallow in the mire of such sins, who spend their days in such pleasures, and gather as much of them as they can find, without any regard to God's law, which doth forbid them, or to those higher, sweeter pleasures which they are capable of, and might obtain, if they did seek after them in a way which God hath appointed ; all those which fulfil the desires of the flesh, are children of wrath, Eph. ii. 3. And they which please themselves, and live deliciously here, will have torment and sorrow given them by Christ at his appearance, Rev. xviii. 7. Luke vi. 25.

3. Christ will condemn the earthly, such who lay up for themselves treasures on earth, and neglect the heavenly treasures, Mat. vi. 19, 20.

Who love the world, and the things in the world, and have no true love for the Father who is the God of love, and the chief good of mankind, 1 John ii. 15. All covetous worldlings will be condemned by Jesus Christ for their heart idolatry, Eph. v. 5, 6. Especially unjust and unrighteous persons, oppressors and extortioners. Earth will be all the portion of such who make choice of it, and no room will be found for them in the kingdom of heaven, 1 Cor. vi. 10.

4. Christ will condemn the devilish ; all such as are children of the devil, as bear his image, and do his work ; that yield themselves to be his slaves and servants, and endeavour the promoting of the interest of his kingdom ; all such as are under the power of devilish pride, and devilish envy, and devilish malice, and devilish liars, and devilish slanderers, and devilish persecutors of God's people. In a word, all such persons as live in a course of sin, and never break off the trade thereof by repentance, and obtain a pardon of sin through faith, and yielding up themselves to the obedience of the gospel, will be condemned by Christ at his appearance.

Beloved, examine yourselves seriously hereby, and what hath before been said, whether you are in the number of those persons ? Whether none of you are carnal, in a state of nature ?



Whether none of you are sensual or earthly ?  
 Whether none of you are children of the devil ?  
 Whether none of you are drunkards, adulterers,  
 liars, slanderers, unjust, unrighteous, and withal  
 impenitent persons, unbelievers, and children of  
 disobedience, against whom the wrath of God  
 will be revealed, when the Lord Jesus Christ  
 shall be revealed from heaven to judgment.

2. For the awakening of sinners. Will the  
 Lord Jesus Christ certainly and quickly appear  
 to judgment ? Methinks this doctrine should  
 awake sleepy sinners, and rouse them out of  
 their carnal security. Doth conscience accuse  
 you, and secretly tell any of you, that you are  
 in the number of those persons whom the Lord  
 will condemn at the last day, and sentence un-  
 to hell ? Methinks it should make you startle,  
 and look about you ; methinks it should make  
 your hair stand an end, and every joint to trem-  
 ble : Methinks it should fill you with fear, and  
 imprint such trouble upon your spirits, as would  
 damp all your earthly comforts and delights, to  
 consider the danger which you are in by reason  
 of sin, the guilt of which doth still lie upon you :  
 every word to this doctrine is awakening.

1. Awake sinners, awake, 1. Christ will ap-  
 pear to judgment ; Christ will appear whom ye  
 have read of, and heard of, and have had fre-  
 quent proffers of, but could never be prevailed  
 to accept of ; Christ will appear in glory, in whom

you could see no beauty or desirableness ; Christ will appear as a Judge ; whom you might have had as your Saviour. Sinners, the judge of the whole world will appear, and can you sleep under the guilt of sin ! He will be a most glorious, powerful, wise, holy, righteous, strict, furious, inexorable Judge, as hath been shown ; and yet are you secure and fearless ? You have heard God's terrible voice in the city, and that hath not awakened you, and will not Christ's appearance to judgment awaken you neither ? You have been asleep under the sound of temporal judgment. And can you sleep under the thoughts of the last judgment, when the punishment which shall then be inflicted will be eternal ?

2. Awake, sinners, awake ! Christ will certainly appear to judgment. If there were only a peradventure of Christ's coming to judgment, methinks it should awaken the guilty ; but when there is a certainty of it, how should it awaken you : As certainly as God is true, as certainly as the Scriptures are his word, as certainly as you are creatures and sinners, so certainly will the Lord Jesus Christ appear to Judge the ungodly world for sin at the last day. England hath of late been under the stroke of several temporal judgments : England is in danger of further and greater calamities : God may put a more bitter cup into our hands to drink, than yet we have tasted of, the danger of which

should awaken secure sinners, because they cannot promise to themselves any shelter at such a time. Yet there is a possibility that the Lord may be entreated to spare, and put up his sword, and prevent our ruin which we have deserved ; but the day of judgment is most certain ; God who cannot change, hath decreed it ; God who cannot lie, hath revealed it ; the iniquities of the world, which are great do call for it ; therefore it must be, the day will certainly come ; and yet can you sleep in sin ! If a thief knew after he had robbed his neighbour, that he should certainly be taken, and judged, and condemned, and punished, it would affright him ; you may know that Christ will certainly come to judgment, and that all guilty sinners shall be brought forth and condemned, and should not this awaken you, especially, if you sleep on, your damnation and eternal punishment will be certain.

3. Awake sinners, awake ! Christ will quickly appear to judgment, the coming of the Lord draweth nigh, the judge standeth at the door, the Lord will suddenly come down ; when ye least expect it, the Lord may be here. And can you sleep when the appearance of Christ is so sure, and so near too ? Can you slumber, when your judgment lingereth not, and your damnation slumbereth not ? If the day of general judgment should be protracted for some time longer, until all the elect be gathered, and the



things foretold in the world be fulfilled, yet your time for preparation may be always spent ; you may suddenly go down into your grave, where there is no operation. And can you sleep in sin when you are liable every day to the stroke of death, which will cut you off from all opportunities of making your peace with God forever, and deliver you up at the last day into the hands of the judge, under the same guilt as it found you, when it first laid its arrest upon you.

4. Awake sinners, awake ! when Christ doth appear, ye also shall appear, when Christ is descended from heaven, ye shall be raised from the earth, you shall be awakened out of the sleep of death ; and will not you be awakened out of this sleep of sin ? If there were any hope that by getting into your graves before this day, you could hide yourselves, and lie buried there forever, you might be the more secure : but when your death is not more certain than your resurrection will be, when the appearing of Christ to judgment is not more certain than your appearance on that day to be judged, you have reason to shake off sleep, and bethink yourselves how you are provided. Death will be terrible to you, if it come with the sting of sin in its mouth, if it shoots its poisoned arrows into you ; but your resurrection will be a thousand fold more dreadful, if you awake at the last day, with the guilt of sin in your consciences : Sinners think

what terror will invade you, when you are raised out of your graves ; when you first lift up your heads and eyes to heaven, and see the Lord Jesus Christ, the glorious judge of the world, come down with millions of mighty angels, clothed with vengeance like flames of fire, and look down with a furious countenance upon you ; when in your rising you hear the sound of the trumpet, and such a shout given in the air, as will make a louder noise than if twenty thousand pieces of cannon were shot off together just before you, when you have a summon given you, and you are dragged with the rest of that damned crew, which have lived in all the ages of the world, to the tribunal-seat of Christ : O how will you quiver and tremble and be filled with confusion then ! And yet can you sleep securely now, as if you were not at all concerned.

5. Awake sinners, awake ! when Christ doth appear, you shall be judged by him ; when the books will be opened where all your actions are recorded, then your sins, now may be, forgotten and slighted, will be called to remembrance, and your secret sins which now you are ashamed of, will then be made manifest before the whole world, your own sins will be reviewed, your old uncleanness, your old drunkenness, your old unrighteousness, and you will be made to hear all your sins, past and gone many years

before, in such manner, as shall make your ears to tingle, your hearts to quake and tremble. And when God's justice shall arraign you, and the devil accuse you, and your conscience shall bear witness against you, and the Lord Jesus Christ shall pronounce the sentence upon you ; Depart from me ye cursed into everlasting fire, prepared for the devil and his angels ; and the saints, it may be, accompany him with a loud shout, even so, Amen : or say with one voice, go ye cursed into everlasting fire, and so pass from you into heaven, and leave the devil and his angels to drag you into torments ; and when you see there is no remedy, no reversion of your condemnation, and the devil seize upon you, and tear you, and haul you away, O how terrible will the judgment be unto you ! O how will the terror of the Almighty flow upon you ! How will your conscience gnaw, and sting, and torment you ! How will your spirits fail and sink within you, and your hearts melt like drops of water ! How will you weep, and wail, and gnash your teeth ! And cry out in the fearfulness and horror of your spirits, Wo, wo, wo, be unto us, that ever we were born ! Wo, wo, wo, be unto us that ever we have sinned !

6. Awake sinners, awake ! The execution of the sentence, which Christ will pronounce upon you for your sins, at the last day, will be hell ! and do you know what hell is ? What



tongue can express the future torments which the damned shall endure ? What heart can conceive the miseries which God hath prepared for sinners in hell ! Yet look into the perspective glass of the word, and you may perceive something of the dreadfulness of the punishment which will be inflicted upon you ; if you be found in your sins at Christ's second appearance.

1. Sinners, consider the greatness of the punishment ; you must dwell with devouring fire, and inhabit most horrible burnings ; and think with yourselves, how you will be able to endure to have these bodies, unto which the prick of a pin is so irksome, and a little scorch of a culinary fire is so painful, cast into the great furnace of fire, which God will kindle with his breath, which will turn them, it may be, into a burning coal, that shall not waste, nor ever be consumed ? be sure it will torment them with a thousand fold more accute sense of pain, than the body is now capable of feeling, under the most exquisite torment ; think what the overwhelming grief, what the horrible anxiety, what the despairful agonies, what the hideous terror and inexpressible anguish of your souls will be, under the immediate sense of God's wrath and indignation, and the thoughts of that glory and happiness of heaven, once proffered unto you, but refused by you, which you will then perceive yourselves shut out of, for ever.

Awake, sinners, awake ! Will you sleep in sin until you are awakened in the midst of flames ? Will you not leave the sinning, until you have sinned yourselves into hell ? Will you needs run into those burnings ? Awake ! open your eyes a little, and look down, and see how deep the pit is, into which you are leaping, it is a bottomless pit, from whence there will be no returning.— Consider how hot the fire of hell will be, unto which you are hastening, it will be an inconceivable hot fire, of which there will be no avoiding, if you go on in that broad way of sin which is leading thereunto. Awake, and look up sinners, there is a door open, the door of mercy is open, and the door of heaven is open. And will you shut your eyes, and turn your backs upon God, and refuse the proffers of grace which are made to you ? Will you trample crowns under your feet, and slight future glory and happiness, which now is possible for you to obtain ! Will not this tear your heart in hell, to remember that you have been the cause of your own ruin, and brought misery upon yourselves, that you suffered yourselves to be cheated by the devil, and your own deceitful lusts, of the unspeakable joys and glory of heaven, which God did once make tenders of unto you.

2. Sinners, consider the sureness of the punishment of hell. It is most certain, that God hath prepared such a punishment, and it is certain

that you shall endure this punishment, if you abide under the guilt, and persevere in a way of sin, which you are now walking in ; God hath threatened this punishment, and his justice doth require it, and his truth doth engage him to execute his threatened wrath, and inflict this deserved punishment upon you. And can you then have the least hope to escape it? Will God, can God prove a liar, to save you from the torments of hell ? Is it not equal that you should reap that which you have sown ? That you should gather and taste the bitter fruits of your own evil ways ? If you sow to the flesh, will not torment be the fruit thereof ? If you sow sin, will you not reap hell ?

Awake, sinners, awake ! Are not all your hopes of happiness, in the uncertain and empty cisterns of the creatures, mere dreams, when such dreadful miseries are so surely prepared for you ? And what senseless dreams then are your hopes of heaven and salvation, whilst you are going on in the way of sin to hell, and destruction ? Is there any mercy for impenitents ? Is there any pardon for unbelievers ? Doth God love those which are haters of him ? Shall those live with him, who have no likeness unto him ? To join these things together which God hath never joined, is like the senseless fancies in the sleep of strange chimeras and monsters, which nature never produced. Awake, sinners, it is



but an idle fancy to join heaven to the end of sinful courses : No, the footsteps of sin will certainly take hold of hell ; and without holiness none shall see God ; and as one says, ‘ Sooner may angels turn devils, men beasts, and beasts stones, and all the world just nothing, than that an unholy person should have entrance into heaven ; yea, and that it is as possible that God should cease to be God, as that any man not made after the image of God should be received into the blessed vision, possession and fruition of him in glory.’ Sinners, if there be no room for you in heaven, and your entrance there is impossible, whilst you are in a state of nature ; then your punishment in hell is sure, which methinks should awaken you.

3. Sinners, consider the nearness of the punishment of hell ; I mean the soul punishment, which will be the greatest part of the punishment, the perfect and full punishment of body and soul, cannot be far off, but the punishment of your souls will begin so soon as your lives come to an end ; no sooner will your souls be separated from your bodies, but they will appear before God to receive their particular judgment ; and they will be banished from his gracious and comfortable presence, filled with horror, through the impression of God’s wrath.

Awake, sinners, awake ! You lie upon the brink of the pit, you are sleeping over the burn-

ing lake; you are like sailors, which drop asleep upon the top of a mast, whom a great wind would blow into the sea. See the wind of death, which may suddenly beat upon you, will blow you into hell, into the ocean of God's wrath. And can you secure yourselves from the stroke of death? When you are most secure, may not death be most near? When you think you shall live many years to eat and drink, and take your pleasure, like the rich fool in the gospel, may not death knock at your door that night, and break in upon you, and fetch away your bodies to the grave, and devils drag your souls to hell?

Awake then, before you sleep the sleep of death; awake out of your sleep of sin, think with yourselves, this night we may be in hell; and free, or rather bound in chains of darkness, and horror amongst the damned; or to-morrow we may be in torments with Cain and Judas, with the devil and his angels; and therefore give not sleep to your eyes, nor slumber to your eye-lids, until you have redeemed yourselves out of the snare of the devil and sin, as a bird out of the snare of the fowler, or a roe out of the hand of the hunter.

4. Sinners, consider the everlastingness of your punishment in hell, when your souls are once in, they shall never come forth, until they are brought forth unto the last judgment, at Christ's appearance; and when soul and body

are joined and sentenced to this place of torment, and thrust into it, the door will be shut upon you, and you will be locked in so that it will be impossible for you to get forth for ever : your bodies, as well as your souls will be immortal, and the fire of hell will be everlasting, those flames will never be quenched, and your torments will never be ended. When you have been ten-thousand times, ten-thousand millions of years in hell, it will not bear the proportion of a moment of time, to the unmeasurable space of eternity, in which you must be tormented for sin ; your punishment will always be in the beginning of it : never, never will it come to a conclusion, nor you to any hopes of it ; as long as God lives and heaven continues, which will be for evermore, so long will hell continue, and you abide in extremity of torments, without any possibility of release or deliverance.

Awake, sinners, awake ! Think how horrible the thoughts of eternity in hell will be ; extremity and eternity will be the great aggravation of your misery. Methinks the danger of such torment should fill you with such fear and terror, that nothing should be able to remove, until you had secured yourselves by an interest in him, who alone can deliver from the wrath to come ; yet can you be secure when you are in the greatest danger.

Awake, think whether the pleasures of sin



for a season are to be compared with the eternal torments of hell, or the uncertain treasures of earth, with the eternal stores of God's wrath, or the empty, vanishing, worldly honour, with the exceeding and everlasting weight of misery, which the damned shall sink under in hell? If any sleepy sinner begin to startle with such thunder-claps of judgment, and being unwilling to part with their sins, feel their hearts to rise within them against the message and messengers, for thrusting such harsh things into their ears, for molesting their spirits, and disturbing the peace which they have hitherto had in their sinful way. Cannot ministers let us alone? Will they be called to an account for us? Will they suffer for us? And why do they affright us with peals of judgment?

Beloved, we ministers are set as watch-men to sound the trumpet, and warn you of judgment, which if we should neglect to do, your blood would be required at our hands, Ezek. xxxiii from ver. 1. to the 11. And we shall be called to an account for the souls committed to our charge, Heb. xiii. 17. And therefore having notice given us by God in his word, of the coming of Christ to judge and punish the ungodly world at the last day, and knowing the terror of the Lord, how terrible the day of judgment will be unto you, if you be found among the ungodly, and how terrible the day will be unto us, if we

be found unfaithful to your souls ; we warn you and persuade you to flee from the wrath to come. And can you blame us then for using harsh language, when we cannot omit it, without danger to ourselves and your souls. When otherwise we cannot be faithful to you, nor to our Master, who hath sent us to declare these things. We might indeed like some, flatter you, and sooth you in a way of sin, we might speak smooth things unto you and prophecy deceits ; but what advantage would it be unto you to be deceived ? If you were pleased with us, and did commend us here, I am sure you would curse us for our unfaithfulness hereafter. Sinners, it is no cruelty, but pity and mercy, to shoot the sharp arrows of God's threatenings into your consciences. It is not out of hatred, but tender love to your souls, that we endeavour to thrust the sword of the Spirit into your bosoms, that if possible we might wound sin to the heart, and fetch forth the blood thereof, as it were, which if it still live in you, will be your ruin. Christ will certainly and quickly be here, and when he doth appear, we shall appear to be judged. And is it not good you might know it beforehand, that you might be prepared ?

If any be so awakened by this doctrine concerning Christ's coming to judgment, that they begin to feel a sting and wound in their spirits, and are so perplexed with fear of being con-

demned for their sins, which their consciences do accuse them of, that they know what they do, yet are willing to take any course to prevent their ruin, and those dreadful miseries that they are in danger of at that day, I shall speak unto such by way of counsel and exhortation.

3. For the exhortation of sinners.

Will the Lord Jesus Christ certainly and quickly appear to judgment? There are two things I would exhort sinners unto, that we may escape the wrath of God, which on that day will be revealed and inflicted upon all the wicked of the earth.

1. Flee from sin. 2. Flee unto Christ.

If you would flee from wrath and hell.

Or, 1. Repent for sin.

2. Get an interest in Christ.

And then you may be able to stand with confidence before the Son of man at his appearance, yea, whatever your sins be now, do those things effectually, and when Christ doth appear, you also shall appear with him in glory.

Sinners, repent of sin, Acts xvii. 30, 31. God commandeth all men every where to repent; this is a duty which God requires of all, because he hath appointed a day in which he will judge the world in righteousness, &c. This is the argument to enforce this duty. It is your duty to repent, because you have sinned, and God commanded you to do it. And it is your interest



and concernment to repent, because God will judge the world by Jesus Christ for sin, and condemn you if you be found impenitent sinners. You have tasted the sweetness of sin in the commission of it: O! labour to taste the bitterness of sin in your repentance for it. Your sins have been displeasing to a holy and jealous God, let them be displeasing to your souls; your sins have wounded the Lord Jesus Christ, let them pierce your hearts; the Spirit of God hath been grieved and quenched by them, be you grieved and troubled for them, grieve for sin, not only because of its consequential evil, but also because of its intrinsic evil; not only because it is like to damn you, but also because it hath so much defiled you; not only because it is likely to sink you to hell amongst devils, but also because it hath debased you and made you more vile than the beasts that perish.

Sinners, mourn for sin, 'be afflicted, mourn and weep; let your laughter be turned into mourning, and your joy into heaviness,' James iv. 9. Let your proud hearts be humbled, and your hard hearts be broken for those sins, whereby you have broken God's law. Get your hearts broken for sin, and get your hearts broken from sin, break off your sins by repentance; cast away all your transgressions like menstruous clothes, saying, get you hence, Isa. xxx. 22. 'Let the wicked forsake his way, and the un-

righteous man his thoughts, and turn unto the Lord,' &c. isa. lv. 7. Thrust these inhabitants out of doors, who have so long had possession, suffer them not to lodge any longer within you, remember that they are vipers which will poison you, that they are enemies which will wound and kill you. Do not harbour sin any longer, do not entertain it with smiles and pleasing countenance, but with tears and frowns ; get your hearts set against sin, labour for deep rooted hatred for it, and accordingly behave yourselves toward it ; get the strong holds of sin demolished in your heart ; get the rooms in which your lusts have scattered defilements, washed with the tears of repentance, and the blood of Jesus Christ ; let Christ have his throne where sin hath reigned ; let your thoughts and affections be brought into captivity, and obedience unto Jesus Christ ; keep the door of your hearts with all diligence, lest your old enemy enter again upon you, flee from sin as from a cockatrice, and if you be pursued, manfully resist, even unto blood, striving against sin ; never parley with sin, hearken not to any terms of composition, be not enticed unto sin by pleasing baits, neither be affrighted to sin by frowns and threatnings. Fight the good fight of faith, then by repentance for sin, break off the course of sin, and walk not in the ways thereof, and turn by repentance unto the Lord ; let the bias of your hearts be turn-

ed unto him ; deliver up yourselves unto the obedience of his law ; yield yourselves unto God, &c. Rom. vi. This is repentance. And that you may repent of sin.

1. Examine yourselves ; Christ will examine you at the last day, and you must give an account unto him ; examine yourselves, and call yourselves to an account, that you may repent and prevent the future misery, which will be the consequence of sin : find out your sins, that you may mourn and turn ; that which the eye seeth not, the heart will not, cannot be affected withal ; consult the register of your conscience, turn over the leaves, and read what is recorded in that book. Open your hearts to the beams of the light of the word, and be ready to receive the convictions of the Spirit. Find out your sins, your original sin, the defilement of your natures, your great conscience-wounding sins ; find out your bosom sins, which your hearts are most nearly joined unto, and are most loath to part withal ; find out your constitutional, your calling sins, the sins that bear the greatest sway, and are most supported by the interest of the flesh, and your hearts are ready to cloak and cover under the veil of excuses and plausible pleas. Think how you will be able to answer for them at the great day, to the heart-searching judge.

Sinners, find out your sins, otherwise your sins will find you out, and Christ will find you



out. and wrath will find you out, and then wo be unto you.

2. Judge and condemn yourselves for your sins ; this is the way to escape the judgment of God. 1 Cor. xi. 13. If you judge others, you shall be judged, Mat. vii. 1. But if you judge yourselves, you shall escape : and therefore,

3. Make confession of sin. Spread the black catalogue of your sins before the Lord. Come with ropes about your necks, and tears in your eyes, and sorrow in your hearts, unto the throne of grace, and fill your mouths with humble acknowledgments of your sins ; rip up your hearts before the Lord ; open before him your sores, stand not in your own defence and justification, but fall down prostrate at God's feet, and confess what sinful natures you have, what vile hearts, what wicked lives you have led ; confess how ye have broken his laws, and disobeyed his gospel ; charge upon yourselves the guilt of your particular and most heinous sins, and do not extenuate, but aggravate them with all the circumstances you can think of ; look upon yourselves as cursed wretches, whilst under the guilt of sin ; as miserable, lost, forlorn creatures, whilst God is your enemy, and his wrath abideth on you. Acknowledge your sins, and the demerit of your sins, that you have not only deserved temporal plagues, but also eternal torments ; that you forfeited all outward mercies,

and were unworthy of the least grace and favour, much more unworthy of eternal life. Lie very low before God, lick the dust ; look upon yourselves as worms, as toads ; yea, as more vile, and more full of poison.

4. If under the view of sin, and confession thereof, you find your hearts hard and senseless like rocks, or adamant-stones within your hearts, yet be not discouraged ; the sense of hardness is some beginning of softness ; but do not rest in beginnings, take pains with them to get them melted thoroughly, to get them broken to pieces. Read and consider, and apply, and urge at the throne of grace the gracious promise, Ezek. xxxvi. 26. ‘I will take away the stony heart out of your flesh, and will give you a heart of flesh ;’ be sensible of your own inability of yourselves, to repent of sin, and be persuaded that it is God’s grace. Remember that it is free, but withal that it is promised ; beg the influence of his Spirit upon your hearts to melt them ; beg the application of the blood of Christ to mollify them ; the blood of the goat can only break an adamant-stone, and it is the blood of Christ, which alone can break the hard heart of sinners.

If any be discouraged with the difficulty of repentance, that it is hard to obtain, and a very grievous thing to endure : Let them,

1. Consider that repentance is necessary. It is necessary, *virtute precepti*, by virtue of God’s

precept : It is a necessary duty, Acts xvii. 30. God commandeth not only some men, but all men : not only in some places, but every where, to repent : and it is necessary, *virtute medii*, as it is a means to avoid misery and obtain happiness; you must now sow in tears, if you would reap in joy : and you must go forth weeping, bearing precious seed, if you would return again rejoicing, bearing your sheaves with you, Psal. cxxvi. 5, 6. The showers of tears make way for the sunshine of comfort here, and the harvest of everlasting glory and joy. And if repentance be difficult, yet since it is absolutely necessary, this should be so far from discouraging you, that it should quicken you unto more diligent endeavours after it.

2. Consider that repentance is attainable. The vilest sinners may be enabled through God's grace to repent as well as the most holy saint, at their first turning unto God. It is difficult unto you : yea, impossible for you to repent for yourselves, because, there are no seeds of this grace in nature ; but it is easy with God to work you to it, and he can carry you through the difficulty. Pray to God for this grace, and endeavour to repent, and in your endeavours God may assist. God is easy to be entreated, and is ready to give this grace unto them that desire it ; but some are discouraged from Heb. xii. 17. where it is said that Esau was rejected, and found no



place for repentance; though he sought it carefully with tears. Hence concluding, that though they seek repentance carefully with tears, they may be rejected, and find no place for repentance.

I answer, 1, That the place which speaks of Esau's rejection, hath not a reference to this rejection by God, though that may be included in it ; but his rejection by his father Isaac, in reference to the blessings which his younger brother Jacob had, by a will got before him. 2. That Esau there did not seek to God for repentance; but he sought to his father for his blessing. 3. That he did not seek repentance for himself; but he sought with tears to his father, that he would repent his giving the blessing to Jacob, and give it unto him. Such as with tears seek repentance of God, it is a sign they have some measure of his grace.

3. Consider the worth and excellency of this grace. Though it be difficult yet it is excellent : *Pulchra sunt difficilia*, the best things are not obtained without difficulty. Had you this grace, you would not be without it for a world, you would not change your tears and sorrow for sin, for all the sweetness and pleasure that others find in the commission of it ; if you did but truly repent, you would not think it so grievous a thing to be borne, but the more you had of it, the more you would desire, and be best pleased when you could act this grace most strongly.

4. Consider that the greatest difficulty is at first, flesh may contradict and violently appear the beginning of repentance, which doth manifestly seek its ruin and destruction ; but after you are accustomed to the yoke, you will find it more easy, after you have got master over your flesh, and have attained some degrees of mortification, you will find it suitable to the new man, to live in the exercise of repentance and reap much sweetness from it.

5. Consider that you must repent and mourn for sin here, or you will be damned and burnt for sin forever ; you cannot avoid grief for sin, if you have it not in this world, you will be sure to have it in the other world. And is it not a thousand-fold more eligible to grieve for sin here ? Especially considering,

1. If you repent of sin now, your grief will not be in extremity, it will have some allay, some alleviation, some mixture of secret comfort, at least something will be given in to support you when you are even ready to be overwhelmed. When the heart is most broken and contrite under the sense of sin, and apprehensions of God's wrath, God will not suffer the Spirit to fail before him, Isa. lvii. 15, 16. The Lord will keep up the soul from quite sinking. And I am confident, that such persons as are most heavy laden with grief for sin, would not change their condition when at the lowest ebb, with the most pros-

perous worldlings ; but if you repent not till hereafter, your grief will be extreme, without the least mixture of comfort, or support. In hell you will have nothing but weeping and wailing and gnashing of teeth ; you will be there utterly consumed with terrors, quite overwhelmed with sorrows, and be always sinking in the bottomless pit under the weight of grief, which will be insupportable.

2. Your repentance of sin now will be pleasing unto God. We read, Luke xv. How well pleased the father was, when his prodigal son was returned home, and with grief did acknowledge, that he had sinned against heaven, and against him, and was not worthy to be called his son : the father meets him on the way, and kissed him, and clothed him with the best robe, and kills the fatted calf for him, and maketh merry with him ; so, though you have been prodigals hitherto, have gone astray from God, and wasted your time and talents in the service of the devil, and your own lusts, and yet if at length you come to yourselves, and with repentance and humble confession of your sins, you return unto the Lord, he will pity you, his bowels will yearn towards you, whilst you are yet upon the way, and he will meet you, and embrace you, and clothe you with the robes of his Son's righteousness, and be pleased with you, and rejoice over you ; yea, and the angels will also



rejoice in your conversation. There will be joy in heaven at your repentance amongst the angels, and joy on earth amongst the saints ; ministers will be pleased and rejoice, they will pity you, and pray for you ; and saints will be pleased, and be ready to help and advise you : but God's pity is beyond all. See how God is taken with repenting Ephraim, Jer. xxxi. 18, 19. ' I have surely heard Ephraim bemoaning himself, &c. Surely after I was turned, I repented : and after I was instructed, I smote upon my thigh, I was ashamed, yea, even confounded, because I did bear the reproach of my youth.' There you have a description of Ephraim's repentance; and O the sweet words of tender love, which the Lord doth express himself in, towards Ephraim under his repentings ! ' Is Ephraim my dear son ? Is he a pleasant child ? For since I spake against him, I do earnestly remember him still, therefore my bowels are troubled for him. I will surely have mercy upon him saith the Lord.' But if you repent not till hereafter, your grief will not only be extreme, but also you will have none to pity you ; God will not pity you in the least, but laugh at your calamity ; his bowels will be shut against you ; your grief will not then be pleasing in the least ; and your cries and complaints of sin will then be like the howling of a dog in his ears : he will then, instead of meeting you to embrace you, he will

meet you to destroy you ; instead of speaking kindly to you, he will speak to you in his wrath, and vex you in his hot displeasure ; angels and saints will then turn away from you, and devils will draw you with them into torments.

3. If you repent of sin now, you may obtain the pardon of sin: ‘ I will surely have mercy upon him saith the Lord,’ concerning Ephraim, Jer. xxxi. 20. He that confesseth his sins, that is, with repentance, so as not only to grieve for them, but also to leave and forsake them ; shall find mercy. Prov. xxviii. 13. Yea, God hath promised abundantly to pardon such as forsake their evil ways and by repentance turn to him, Isa. lv. 7. And if sinners cease to do evil, and learn to do well ; and their sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool, Isa. i. 16, 17, 18. And not only his mercy, but also his justice and faithfulness is engaged to pardon such as acknowledge their sins with repentance, and apply themselves to him by faith, in 1 John i. 9. ‘ If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.’ The door of mercy is now opened to all true penitents, and the golden sceptre of grace and reconciliation is held forth unto them. The Lord Jesus Christ is now interceding at the right hand of God, ready to make their peace with God ; but

if you do not repent until hereafter, a pardon will be unattainable, there will remain no sacrifice for sin : then the day of grace will be quite spent, and the door of mercy will be fast shut : then Jesus Christ will have finished his interceding work, and then it will be impossible to obtain remission.

4. If you repent of sin now, you may get strength against sin, you shall be delivered from the reigning power of sin presently, and you shall be freed from the rage and tyranny of sin by degrees, and at the last you shall obtain a perfect freedom from the being of sin, and be wholly delivered from the bondage of corruption : but if you do not repent until hereafter, you will forever abide under the power of sin, you will not only be tormented in hell, but also be forever sinning in hell.

5. If you repent of sin now, you will escape the punishment of sin. I do not speak of some temporal calamities, which God may exercise his people withal, in this world, but you shall assuredly be kept from the eternal punishment of hell, which shall be inflicted upon the ungodly world : but if you do not repent of sin until hereafter, your punishment will be unavoidable ; no cries, nor tears will then save you from the torments of hell, which you will be condemned unto. Now you are condemned for sin, whilst unbelievers, but in this world the sen-



tence is reversible, you may flee from the bar of justice to the throne of grace, and if with repentance and faith you apply yourselves to Jesus Christ he will deliver you from the wrath to come, and free you from condemnation. But hereafter when the Lord Jesus Christ shall appear unto judgment, and summon you, and examine you, and find you guilty, and pass sentence upon you, to depart into everlasting fire, this sentence will be irreversible, and your repentance will be too late to obtain freedom from, or the least mitigation of your punishment.

6. If you repent of sin now, your grief will be but for a time, for a season, a short time, a few days, a night, a moment, a short moment, 1 Pet. i. 6. Rev. ii. 10. Psal. xxx. 5. Isa. liv. 6, 7. Weeping may endure for a night, but joy cometh in the morning; God will not permit you to weep and grieve for sin long. It is not a life of grief which he calleth you unto, but a life of faith and love; it is not grief for itself which he requireth, but in order to comfort, and therefore it shall not be of long continuance; your grief for sin doth make way for spiritual comfort, for the joys of the Holy Ghost; which after sorrowing times, the Lord doth often give in abundantly unto his children in this world, in which they find incomparably more sweetness, than ever they could find sweetness in sin, or bitterness in sorrow; they have pleasures of a higher and

more transcendent nature. Be sure your grief for sin will make way for your everlasting joy in heaven, where all tears shall be wiped away from your eyes, and all sorrow and sighing shall be removed from your hearts, and you shall obtain gladness, unspeakable and everlasting. But if you do not repent until hereafter, as the pleasures which you found in sin will be but for a season, and your triumphing but short, death be sure, will put a conclusion unto all ; so your grief for sin then will be long, the days of darkness and sorrow will be many ; yea, your grief will be eternal.

Repent then sinners, repent, Christ will certainly come to judgment, therefore repent truly ; and Christ will come quickly to judgment, therefore repent speedily, protract not the time, endeavour presently without any further delay ; considering,

1. Your particular judgment may be suddenly, and the time of your preparation, may be spent quickly : you may be within a few months, or weeks, or days, yea, it may be, within a few hours smitten by death's arrow, and there will be no place for repentance and preparation in the other world.

2. If you defer your repentance, it is a thousand to one, that you never repent as long as you live, if your life should continue many years ; because not one in a thousand that defer their

repentance, do afterwards repent. There are millions in hell that lived under the light of the gospel, who intended to repent, but were prevented by death before they were aware: and it is a thousand to one, if you defer it any longer, but ere long you will be received into their number. Have not you deferred your repentance before this till such a time, and such a time? And yet when such times have come again, and again, have not you deferred it still? And will not your deceitful heart still find as plausible excuses till it be too late? Remember this sinners, that it is a thousand to one but you will be damned, if you any longer defer your repentance.

3. The longer you defer your repentance, the more difficult you will find the word to be, because you will be the faster bound in Satan's chains, and not so easily loosed because you will be the faster asleep in sin, and not so easily awakened; because your hearts will grow the harder, by the longer practice of sin, and not so easily broken; because your sins will be the more increased which you must repent of, because your time will be more decreased which you are to repent in, so that if it should come to pass, which is a thousand to one, that you should repent after procrastination, or deferring repentance, yet you will find the work to be very difficult.

4. Think what glory you may bring to God, what service you may do, if you repent and re-



form presently : all which time, whilst you defer repentance is spent in the service of the devil and your own lusts, unto the dishonour of God.

5. Think what measures of grace and comfort you may attain here, and what degrees of glory you may attain hereafter, if you repent without delay, which by deferring the work, you are like to lose.

6. If you defer repentance, it is a question whether your late repentance will be true, and if it should be true, it is a question whether ever you shall obtain the evidence of the truth hereof.

7. And lastly, if you defer your repentance God may never call you to repentance ; yea, he may give you up to judiciary hardness, and seal you up unto condemnation, swearing in his wrath, that you shall never enter into his rest.

Thus much for the exhortation of sinners to repentance.

2. Sinners, will the Lord Jesus Christ certainly and quickly appear to judgment ? be persuaded then to flee to him, and get an interest in him before his appearance. I am sure there is none of you but would be glad of an interest in Christ, when he cometh in his glory to judge the world. The vilest persons upon the earth, those who despise and reject Christ now, those who hate and scorn the ways of Godliness, as being too mean a way for their high spirit, would give ten thousand worlds if they had

them, for the room of the meanest believers who have an interest in Christ at that day. But let me tell you sinners, that this world is the only place, and this time, while the day of grace doth last, is the only time for obtaining such a privilege as this is. If you have not an interest in Christ whilst you live, it will be impossible to obtain it after death, or at the resurrection ; if you are none of Christ's now, he will not know nor own you at the day of his glorious appearance.

1. Get an interest in Christ as your high priest and advocate. Be sensible of your sins, be assured of his death for sin, and satisfaction to God's justice ; be persuaded of his intercession at the right hand of God, and that he is able and willing to save you ; apply yourselves to him, that through him you may obtain remission of sins and an inheritance amongst the saints ; and if through the mediation of Christ now you obtain a pardon of all your sins here, how welcome will your Redeemer be unto you, and with what joy will you lift up your heads out of your graves, when the day of your redemption and perfect salvation is come, and your Saviour doth appear to take vengeance upon unpardoned sinners, but shall own and acquit you before the whole world.

2. Get Christ to be your master. Enter yourselves amongst his servants and disciples ; sub-

mit to his teaching, learn his lessons, believe and obey his commands, follow his example, promote his honour and interest in the world, be ready to do or suffer any thing for him, and when your lord and master cometh in his glory, you will find that it was not in vain to serve him, though in ways harsh and grating to flesh and blood. O what a reward will he give then to his servants ! what a crown of glory will be put upon their heads ! It is a sweet encouraging promise which Christ has made now, and will make good to all his faithful servants at that day, John, xii. 26. If any man serve me, let him follow me, and where I am, there shall also my servant be ; if any man serve me, him will my Father honour.

3. Get Christ to be your husband. Sinners, we ministers are sent to invite and woo you, to enter into this most near and sweet relation unto Jesus Christ. We are to tell you of the beauty and excellency of his person, of his love and tender affection to poor sinners, of his willingness to be yours, and to make you sharers in his riches. O accept of Christ to be your husband, lay off your filthy garments, and put on the white robes of his righteousness, join your hearts to him, divorce yourselves from sin, and dedicate yourselves unto Christ alone ; and if Christ be your husband, O how joyful will his appearance, be unto you, when ye shall see his glo-



rious face and sweet smiles, and be received into his embracements, and be carried by him unto his Father's house, where you shall live with, and delight in his love for evermore.

4. Get Christ to be your captain, list yourselves under his banner ; wear his colours, arm yourselves with his weapons, follow his conduct, fight against his enemies, endure hardness as good soldiers, and do not shrink when you are put upon the trial ; and if you have an interest in this captain, and be victorious here over your spiritual enemies, when your captain doth ride in triumph at the last day, you shall be caught up into the clouds, and triumph with him, and receive a crown of glory from him, which fadeth not away.

Sinners, get an interest in Christ, in all his offices, in all his relations : it is he only can save you from sin and wrath, and eternal death. It would be too large a subject here, to treat of salvation by Christ, and the way of attaining it ; I may, God giving leave, hereafter treat purposely on some words whereby we may be saved, from Acts xi. 14. He shall tell thee words, whereby thou and all thy house shall be saved, which I thought to have added to the end of this with some words of advice to young men, from 1 John ii. part of ver. 14. I have written unto you young men, because you are strong, and the word of God abideth in you, and ye have over-

come the wicked one. All which I indeed did at first intend to have joined together in one small volume with God's terrible voice in the city, but thoughts have so multiplied in putting them into writing, that I am even forced to separate them into three parts, which I thought at first the room of one would hold.

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## CHAPTER XIV.

HAVING spoken to sinners, I come now to speak,

2. To believers, and that in two words.

1. For the trial of them.

2. For the comforting of them.

1. For the trial of believers. The doctrine of Christ's certain and sudden appearance to judgment, is a most dreadful doctrine to sinners which are in sin : and it is a most comfortable doctrine to believers which are in Christ ; but because many sinners which are still held fast in the bond of iniquity, and are under the reigning power of some sins, are apt to mistake, and without good ground do persuade themselves that they are believers, who at the last day will be found to be hypocrites ; and through their mistake of their state, do ward off those strokes of God's threatenings which are made

at them, and save themselves hereby from those terrible apprehensions of Christ's appearance to judge and condemn them, which did they entertain, might be a mean to startle them, and awaken them, to take an effectual and speedy course for the salvation of themselves from the future vengeance ; and because many true believers, who are really united unto Christ by faith are apt also through the temptation of Satan, and their own ignorance, and doubting, misgiving heart, to mistake themselves, and look upon themselves to be hypocrites, and therefore fear that when Christ doth appear, that they shall be condemned by him, being so ready to condemn themselves, and therefore gather matter for trouble from this doctrine, which indeed is matter of the greatest comfort ; therefore it will be needful, for the undeceiving of the former, that they may not falsely apply comfort, and rectifying the mistakes of the latter, that they may not put off comfort, to make some trials of true believers. It would be too large to present to you all the characters, which we may find in the word of God of true believers, therefore I shall make mention but of one, which the text holds forth, and is the second doctrine observed from the words in the beginning of our discourse.

**Doct. 2.** That there is an earnest desire in the church, or true believers, after the second appearance of the Lord Jesus Christ.



You may try yourselves whether you are true believers, by your desires after Christ's appearance. This is the character which the Apostle Paul giveth of believers that they are such as love, and by consequence, desire the appearance of the Lord Jesus Christ, 2 Tim. iv. 8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give, and not unto me only, but unto all them that love his appearance. All such, and none but such, shall have a crown of righteousness who love Christ's appearing. Believers are said to look for Christ's coming, Heb. ix. 28. Unto them that look for him shall he appear the second time, without sin unto salvation. He will appear unto all, but only to them that look for him will he appear unto salvation. Believers look for Christ's appearance with an eye of faith, of hope, and of desire.

1. Believers look for Christ's appearance with an eye of faith; they expect it as sure as death, yea, as more sure, because the death of some will be prevented by it. It is not impossible that the Lord Jesus should come in our days, they surely believe that the Lord will come.

2. Believers look for the appearance of Christ with an eye of hope, Tit. ii. 13. Looking for that blessed hope, and the glorious appearance of the great God, and our Saviour. As they have hopes of the glory of heaven, so they have

hopes of the coming of Christ, who will receive them into glory, who will put a crown upon their heads, and bring them with triumph into the new Jerusalem.

3. Believers look for the appearance of Christ with an eye of love and desire, they love and long for his appearance, they look with many a glance of love towards the place above, where their Lord is, and they have many a longing wish, that he would come forth, and come down and receive them unto himself, that where he is, there they might be also. The bride saith, Come, and the desire of the spouse is, Make haste my beloved, and be as a roe upon the mountains of spices, Cant. viii. 14. Believers pray, Thy kingdom come, in the Lord's prayer, which he taught to his disciples, they desire the coming not only of the kingdom of grace but also of the kingdom of glory ; and in the text the church breathes forth this desire after Christ's appearance, Amen, even so, come Lord Jesus.

Now examine yourselves, whether you are true believers, by this character ; do you love and desire Christ's appearance.

Obj. If any object against themselves, and say, Alas ! we fear then that we are not true believers, because we cannot say, that we love and desire Christ's appearance, we are so far from desiring it, that we are afraid of it, and it is a matter of the greatest trouble to think of it.

Ans. 1. See you to that, many go under the name of believers, which have only the name ; take heed that none of you be found in the number of such at the last day.

2. Possibly some of you may condemn yourselves without reason, as God's children are more forward to do than hypocrites, who have most reason ; it may be you do not desire that Christ should come immediately ; but do you not desire that Christ should come at all ? A wife may sincerely and greatly desire the coming home of her husband, when he is gone a long journey, and yet if her house be out of order, and not fitted to her mind for the receiving of him ; if she be not dressed, and got into such a garb as she knows would be pleasing to him, she may be content that he would stay a little longer ; until she be better prepared ; yea, she may be afraid of his coming whilst she is unprepared. The harlot or adulteress could be content that her husband should never return ; but the true wife doth desire the coming of her husband, though sometimes not the present coming, so true believers do desire Christ's coming ; who is gone a long journey to heaven, though they may not desire his present coming, because they are not so fitted as they desire to be for the receiving of him ; they desire his coming, they would not for all the world that he would stay away for ever in heaven. Unbelievers could be content



Christ should stay away for ever, and that they might live for ever upon the earth ; but believers could not be content, they may fear Christ's immediate coming, because of their unpreparation, but they desire his coming.

**Quest.** How should we know whether our desires after Christ's coming be sincere ?

**Ans. 1.** If you love Christ's person, it is a sign your desires after his coming are pure and sincere. Do you love Christ in sincerity ? Do you love him for himself, for his own excellencies, his loveliness, his love, and spiritual love-tokens ? Do you love him upon a spiritual account ?

**2.** If you do sincerely desire the coming of Christ into your hearts, in regard of his Spirit and grace, it is a sign you have sincere desires after his coming in glory, when grace will arrive at its perfection. Can you understandingly and heartily pray, thy kingdom come : I mean that Christ's kingdom of grace should be erected in your hearts ; and are you sincerely desirous to have all things within you, brought into subjection and obedience thereunto : do you sincerely and earnestly desire the presence of Christ, and the breathings of his Spirit upon your hearts in his ordinances ? it is a sign that there are at least true radical desires in you after his second appearance, though by reason of doubts and fears they may not be so express.

3. If you have laid up your treasure in heaven ; and placed your happiness in things above ; if you have cast your anchor of your hope upward into that which is within the veil, it is a sign you have true desires after Christ's appearance, that he might give you possession of the happiness which you have made choice of.

4. If thou art careful to please the Lord, and whether present or absent, to be accepted of him, and are afraid of sin, because it is grievous to him ; and are diligent in the use of means to fit and prepare yourselves, and make all things ready for the receiving of him, it is a sign you do both look for his coming, and do desire it.

5. And lastly, if you have lively hopes of his coming, and can rejoice in these hopes, if you can with earnestness pray, come Lord Jesus Christ, come quickly ; this is a sign indeed of your desires, though all true believers have not attained to so great a height.

Unbelievers, they do not desire Christ's appearance, because they do not believe in him, because they do not love him, because their hearts are set upon the world ; because they are under the guilt and power of sin, and because when Christ doth appear, he will judge them, and condemn them, and punish them ; but though they do not desire Christ's coming, nor think of it, nor prepare for it, yet Christ will come, and his coming will be dreadful unto them.

Believers, they desire Christ's coming, they are looking for it, and waiting for it, they are hoping for it, and preparing for it, and he will certainly, he will quickly appear, and they shall appear with him in glory, and his appearance will be a most comfortable and joyful appearance unto them, which leads unto the second word which I am to speak.

## 2. For the comforting of believers.

Will the Lord Jesus Christ certainly and quickly appear to judgment? Then there is a full breast of the sweetest consolation, at which you may stick and be satisfied, and exceedingly refreshed. As every word in this doctrine speaks terror to sinners; so every word doth breathe forth comfort to true believers; and therefore I shall endeavour hence to work up your hearts unto spiritual joy.

1. Rejoice believers, rejoice! Christ will appear to judgment: Christ will appear in his glory, the great God and your Saviour will appear, he that is your Saviour and Advocate, will then be the judge of the world; your Lord and King will appear, attended with a glorious train of heavenly courtiers, decked with glorious beams of his most excellent majesty. Your Captain will appear, the Captain of your salvation, with the spoils of his and your enemies; and he will ride triumphantly in the clouds; your dearly beloved friend and husband will appear with such beauty



and loveliness in his face, and with such dear love towards you in his heart, as hath not entered into your hearts to conceive: the Lord Jesus Christ will be glorious in the eyes of the whole world on that day; and should not this rejoice your hearts to think of the glory of your Lord, which will be then so conspicuous, and of your interest in such a person?

2. Rejoice believers, rejoice! Christ will certainly appear; if there were any ground to doubt the truth of this thing, you would have reason to grieve; but when the thing is so certain, when God hath revealed it in his word so clearly, when the Lord hath promised it to his people so faithfully, and given his people hopes and expectations of it, he will not disappoint them. You have reason to rejoice, there is nothing more certain, as hath been proved, than the second appearance of our Lord Jesus Christ at the last day.

3. Rejoice believers, rejoice! Christ will quickly appear; the coming of the Lord draweth nigh, there is a time set, though you cannot know it; because God hath locked up this secret in his own bosom; yet you may know that it cannot be far off. The Lord will not tarry much longer in heaven, before he comes down to judgment. Look up then, and lift up your heads with joy, for the day of your redemption draweth nigh, Luke xxi. 28. You will not long groan under the bondage and burden of corrup-

tion ; you will not long mourn and complain under the persecutions of cruel enemies ; you will not long be assaulted and buffeted with the temptation of Satan ; you will not long live in the dark prison of the world ; Christ will quickly be here, and open the prison doors, and deliver you into the glorious liberty of the children of God.

4. Rejoice believers, rejoice ! When Christ doth appear, ye shall also appear. Possibly some of you may remain alive until his appearance ; be sure all of you shall be made alive : if you go down into your dust before, you shall not be hid there for ever, you shall not be buried there in eternal oblivion ; but the Lord Jesus Christ will awaken you out of your long sleep of death, and raise you out of your beds of darkness. He will send his angels to gather you from the four winds. Think, O think, how joyful a day this day will be unto you, when the voice is proclaimed, the bridegroom is come, go ye forth to meet him ! when the trumpet doth sound in the air, and you are called out of your graves by the angels, and gathered into the company of all the saints of God which lived in all generations from the beginning of the creation, and in a moment, in the twinkling of an eye, such of you as are alive, shall find your bodies strangely transformed, and all that come forth of the ground made incorruptible and

immortal ; and when you shall see the Lord Jesus Christ come down with such brightness and beauty, and glory, and such royal attendants, and you are caught up to meet him in the air ; when you shall find yourselves in the number of those blessed and happy ones, whom the Lord will send for, and receive to himself ; when the greatest part of the world will be left behind crying to the rocks to cover them, and the mountains to fall upon them, to hide them from the wrath of this furious judge, that is come to condemn them. O how will your hearts then be filled, and even ravished with transporting joy, which no heart can conceive.

5. Rejoice believers, rejoice ! When Christ doth appear, ye shall be judged by him ; ye shall not be condemned by him, but ye shall be judged by him ; your advocate will be your judge ; who shall then lay any thing to your charge ? God will then justify you, who then shall condemn you ? Christ will acquit and absolve you ; you will openly be declared righteous on that day, through the righteousness of Jesus, which there hath been imputed to you. Christ will own you then for his redeemed people, whom he hath purchased with his own blood. Then all your works of mercy will be made mention of ; all your services of Christ in the world will be had in remembrance, all your graces will be taken notice of, and the Lord



will kindly accept of the improvement of the smallest talent, which he hath entrusted you withal. Well done good and faithful servants ye have been faithful over a few things, enter into the joy of your Lord, Mat. xxv. 21. And if you have been persecuted for righteousness sake, if you have been imprisoned, banished, reproached, and greatly afflicted for Christ's sake : if you have left father, mother, wife, children, houses, lands ; yea, and have laid down your lives for the testimony of Jesus, and that you might keep a good conscience, think what entertainment the Lord Jesus will give to you at that time. O how will you rejoice that the Lord should confer so great honour and dignity upon you, as to call you forth, and enable you to suffer for his name—and think how sweetly the sentence which Christ will pronounce upon you will sound in your ears: ‘ Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world.’

Rejoice believers, rejoice ! when Christ doth appear, he will reward you, he will give you a crown of glory which fadeth not away ; he will not only judge and sentence you to inherit the kingdom of heaven, but he will receive you into the kingdom ; he will give you possession thereof ; he will carry you along with him into glory ; he will lead you and bring you into the new Jerusalem ; he will show you the Father unto

your satisfaction, and you shall behold his glory, and share in it, he will put you into those mansions which he hath prepared for you ; then, and never till then, shall you be perfectly happy, and the forethought of this is matter of exceeding great comfort, especially if you consider these four properties of heaven's happiness.

1. Believers, consider the greatness of the happiness of heaven, it will be full, and you will be filled therewith unto your utmost capacity ; yea, beyond what here you are capable of. Consider these particulars in your happiness of heaven.

1. Think what bodies you will have ; they will be most beautiful and glorious bodies, they will be most healthful, strong and immortal bodies ; you will then bear the image of the heavenly Adam, in regard of your bodies, as well as in regard of your souls.

Rejoice then believers, rejoice ! What though some of you have crooked and deformed bodies now ? What though some of you are blind, or lame, or maimed, or have your bodies filled with irksome pains, and weakened with long sickness ? What though you live in expectation of death, and those bodies whatever their mould and shape be, must ere long be carried to the cold stinking grave, and be turned into putrefaction ! Yet rejoice, you that are believers, because your bodies will be made so glorious in the resurrection, when all blemishes of nature will be healed.

and all sickness and pain shall be removed, because they will be raised in incorruption, and freed from any more dominion of death forever.

2. Think what souls you will have—you will be glorious without, your bodies will shine ; but you will be far more glorious ; within, your souls will shine much more ; then your souls will be washed clean from all the remainders of sin, so that they shall not have the least spot or stain ; then you shall be cleansed from all filthiness of the flesh and spirit, and arrive unto perfection of holiness ; then the seeds of grace will be grown up into the flowers of glory, and O what a fragrant garden will your souls be ! When the rude draught as it were of Christ here on your hearts shall be finished, and perfected by God's pencil, and your spirits shall be made perfectly like unto your glorious Lord, O how beautiful will they be in the eyes of God !

Rejoice then believers, rejoice ! It grieveth you when you look within you ; and perceive so much remaining defilement ; when you feel such strong oppositions of the flesh against the Spirit, and you find yourselves sometimes foiled thereby, your weakness and infirmities trouble you ; but rejoice believers, because in heaven you will be perfectly freed from sin, you never will be troubled nor defiled with it any more, but you will be made perfectly holy and perfectly happy.

3. Think what habitations ye shall have—ye



shall have mansions in the Father's house, John xiv. 2. A building of God, an house not made with hands, eternal in the heavens, 2 Cor. v. 1. Your person shall be glorious, and your habitations will be glorious.

Rejoice then believers, rejoice! What though some of you live in poor and mean cottages, then you shall live in the glorious palace of the King of Kings ; what though your houses have been burned with fire, and some of you have no where to lay your head, and none of you have a certain dwelling place, which you can secure to yourselves: yet rejoice, because there are mansions provided for you, out of which it will be impossible for you to be burned, or turned out for ever. The city which is above, hath a foundation which cannot be overturned, and the building of God which is not made with hands, cannot be destroyed by hands, neither is it exposed to flames of fire, which may demolish the fairest city in the world.

4. Think what company ye shall have—ye shall have the presence of the Father, you shall dwell with the Lord Jesus Christ, and the Spirit of God will dwell in you forever ; you shall have the company of holy angels and all the glorified saints ; all your companions will be most lovely and glorious.

Rejoice then believers, rejoice ! What though the wicked here separate you from their com-

pany, and think you unworthy of their fellowship ? God will not think you unworthy of his fellowship nor separate you from his presence ; what though some of you are forced to dwell in Mesech, and are linked in near relations to some ungodly persons, and are every day vexed with their ungodly conversation ! rejoice, for in heaven you shall be freed from such company, no wicked person will be permitted to come unto that place.

5. Think what treasures you shall have—you shall have treasures which cannot be corrupted by moth, nor stolen by thief, your riches will be durable and unsearchable.

Rejoice then believers, rejoice ! What though you are poor in the world, you are rich in faith and hope ; what though you have no inheritance on earth ; yet you are heirs of the kingdom of heaven, you shall have an inheritance which is incorruptible, and undefiled ; what though you endure such hardship in your journey through the world, when you come home to your Father's house, you shall be freed from all want, and have such treasures to spend upon, which can never be exhausted.

6. Think what honour you shall have, the meanest of you will be exalted unto higher dignity than the greatest monarch that ever lived ; you will be crowned with immortal glory, you will be honoured by God, and the angels ; you

will not only have honour, but you will be made most honourable.

Rejoice then believers, and take comfort, though you are scorned by some, and accounted as the off-scourings of the earth ; you are reproached and vilified by men here ; but all your reproaches, especially those which you have borne for the sake of Jesus Christ will be wreathed into a crown, and make you the more glorious in heaven ; there you shall not have the least disgrace cast upon you any more ; and you shall be kept from any unbecoming actions, to blot and sully you in the least, but you shall shine like so many stars, or glorious suns in the kingdom of your Father.

7. Think what peace and rest you shall have, you shall have a most sweet peace and tranquility of mind ; no enemy without to disturb and molest you, no devil to tempt and assault you, no lusts within, or distempered passions to disquiet you, then you shall have perfect peace, and then you shall rest from all wearisome employments, and take up your repose for ever.

Rejoice then believers, and let this cheer your hearts in your passages through the tempestuous sea of this world, ere long you shall come to the haven where there shall be no waves or winds. Sometimes now you are troubled on every side, and have no rest in your



spirits, without are fightings, within are fears; but in heaven you shall be freed perfectly from all disturbance and molestation.

8. Think what joys and pleasures you shall have; you shall have fullness of joy, Psal. xvi.

11. You shall drink of the rivers of pleasure, Psal. xxxvi. 8. O the delights which you shall have in the immediate view of God's face; in the sense of God's love, in the high actings of your love, in the employment which you shall have in heaven!

Rejoice then believers, rejoice! In hopes of these joys, now you mourn and weep for your sins; and because of the eclipses of the light of God's countenance, it troubles your hearts that you can see and enjoy so little of God, that your love is so low and inconstant, that your highest services are but mean, and diverted many times by little trifling business in the world, from converse with God in heaven; all tears will be wiped away from your eyes, and all sorrow, with all the grounds thereof will be removed, you will come with singing into the new Jerusalem, you will enter and live in the vision and fruition, in the love and joy, and spend an eternity in the presence of the Lord.

2. Believers, consider the sureness of the happiness of heaven; as surely as ye are believers, so surely shall you obtain this happiness—you cannot be sure of any thing in the world;

but you may be sure of the glory of heaven, and though there be not the certitudo subjecti, and many of you are not assured of it, but all full of doubts and fears that you shall fall short; yet there is certitudo objecti, the thing is sure to believers.

Rejoice then believers, rejoice! Your names are written in the book of life, out of which they shall never be blotted; labour to answer your doubts and to get your hearts wrought up to a full assurance of this happiness by such arguments as these, which will evidently prove that if you be true believers, you shall not, you cannot miss heaven.

1. God hath chosen you to glory, he hath elected you to salvation before the world was, Acts xiii. 48. As many as were ordained to eternal life, believed. Hence it follows, that all believers were ordained to eternal life. And 2 Thes. ii. 13. God hath chosen you to salvation, through sanctification of the Spirit, and belief of the truth. All true believers are elected persons, and God's decree of election cannot be frustrated, because God is unchangeable, because God changeth not, therefore you are not consumed, because God changeth not, therefore you shall be saved.

2. God hath promised this happiness to you, 1 John ii. 25. This is the promise which he hath promised, even eternal life. And Tit. i. 2. In

hope of eternal life which God who cannot lie hath promised. If God hath promised this happiness, and your faith do give you interest in the promises, and God be faithful to fulfil them, it being impossible for God to lie ; then as certainly as God is true, you that are believers shall obtain.

3. The Lord Jesus Christ hath purchased this happiness for you, it is called the purchased possession, Eph. i. 14. As certain as the purchase, so certain will be the possession.

4. The Lord Jesus hath taken possession of heaven for you, the forerunner is for us entered. Heb. vi. 20. He is preparing these mansions in the Father's house for you, John xiv. 2. And as certain as Christ is in heaven, so certainly shall those that are believers be received thither in due time.

5. Christ prayed that you might have this happiness whilst he was on the earth, John xvii. 24. Father I will that those which thou hast given me be with me where I am, that they may behold the glory which thou hast given me.— Which prayer was made for you ; if believers, as well as for his present disciples. ver. 20.— Neither pray I for these alone, but for them also which shall believe on me through their word. And for this thing Christ intercedes above, and whatever he prays and intercedes for, he will prevail for you, and therefore you shall obtain.



6. Ye are Christ's as ye are believers, and therefore all things are yours, saith the Apostle. 1 Cor. iii. 22, 23. Amongst which things to come are enumerated; ye are Christ's servants, and do his works, and he will give you your wages; you honour him in the world, and therefore you shall be honoured by him; you follow your master in a way of self denial and suffering, and if you suffer with him, you shall reign with him, 2 Tim. ii. 12. and be glorified together, Rom. viii. 17. and where Christ is, there shall his servants be, John xxii. 26. Ye are Christ's members, and where the head is, there shall the members be; ye are Christ's spouse, ye are joined, married to him, therefore shall live with him, all the powers of earth and hell cannot separate you from his love, and therefore cannot separate you out of heaven, Rom. viii. 35, 36, 38, 39.

7. Ye are justified by faith, Rom. v. 1. and therefore absolved from the guilt of sin, therefore freed from the condemnation of hell, Rom. viii. 1. Therefore you shall not perish, seeing the cause thereof is removed, therefore you shall have eternal life, John iii. 15. Whom God justifieth, them he also glorifieth, Rom. viii. 30.

8. Ye are the adopted children of God, Gal. iii. 26. For ye are all the children of God by faith in Christ Jesus. And if children then heirs, Rom. viii. 17. and if heirs you shall be sure to have the inheritance.

9. Ye are called with an holy calling, and sanctified with the Holy Spirit, and thereby in some measure fitted and qualified for this happiness by the word of grace, conformity to the Lord in holiness, grace is glory begun; and is called eternal life, and God hath promised to perfect it. Phil. i. 6. Grace hath relation to heaven, as sin hath relation to hell; and as sin will certainly bring men to hell, if it be not pardoned and subdued, so grace will certainly bring men to heaven, because it cannot wholly be eradicated.

10. You have made choice of heaven for your portion, you have laid up there your treasures, and God hath set your souls a longing after it, and given you hopes of it; and therefore you shall not miss it, your desire shall be satisfied, and your hopes shall not make you ashamed, Rom. v. 5.

And if besides all this, you have the witness, and seal and earnest of the Spirit, giving you some first-fruits, and fore-tastes of this happiness, though all believers do not obtain it, then you may know without question, that this is a sure happiness, both in itself and unto you.—Therefore believers exercise your faith, that you may be filled with all joy and peace in believing. Believers, consider the nearness of the happiness of heaven, Christ's appearance is not far off, but your happiness may be nearer, I mean

the happiness of your souls in heaven, which will begin as soon as your lives come to an end ; the wicked walk upon the brink of hell every day, when they die, thither they are carried ; you walk upon the borders of the heavenly Canaan, the paradise which is above, when you die, thither shall you be conveyed. And you may die suddenly, and as suddenly you will be in glory. Rejoice then believers, rejoice ! You may be in heaven before you are aware ; it may be to-morrow, God will send for you, within a few days you may be out of the body, and present with the Lord Jesus, and among the spirits of just men made perfect ; when you break prison from the body, you will be delivered into the marvellous light of God's glory ; rejoice to think how near your happiness is. Believers, consider the everlastingness of the happiness of heaven, there is fulness of joy and pleasures for evermore, Psal. xvi. 11. When you come to heaven there you shall abide, your happiness will be constant and eternal without diminution, intermixture of sin and sorrow, without interruption, or possibility that ever it should be brought to an end. It would alleviate the torments of the damned, if they had any hopes of ever being let out of hell, and would weaken the joys of the saints ; yea, fill them with unspeakable grief, if there were any fear and danger of ever being thrust out of heaven. Rejoice then believers, ye



shall rejoice for evermore in the eternal vision and fruition of God. Labour to begin your heaven's joys now, let faith realize and bring near things which you hope for, and make evident the things which as yet you do not see, but shall possess, that you may have a sweet foretaste of this happiness, and begin your heaven's work to praise the Lord for his great and undeserved love, wherewith he hath loved you, and for these things beyond conception, which out of love he hath prepared for you.

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## CHAPTER XV.

**LASTLY**, to conclude, I shall speak a word both to sinners and believers. Will the Lord Jesus Christ certainly and quickly appear to judgment? Let me then in his name persuade you to three things.

1. Believe that Christ will appear; mingle the doctrine you have heard and read, with faith; you have had evident proof of it, believe the thing. Sinners believe that Christ will come to judge and condemn you, if you be found in your sins; did you believe it effectually, you would quickly become saints.

Believers, labour for more faith in this truth, did you believe it more strongly, you would live at a higher rate.

2. Consider that Christ will appear, meditate on this thing, let it dwell on your thoughts, let it lie down with you at night, and rise with you in the morning, let it sit down with you at table, and walk with you abroad ; think often of the antecedents of Christ's coming, the judgment itself, and the consequence thereof, and get deep impression of the last judgment on your spirits. Sinners, consider how the wicked shall be judged, think how they shall be accused and condemned, think of the dreadful sentence, and the execution thereof in hell, and then think that you are in the number of those that are in such danger, unless you speedily secure yourselves by making your peace. Believers, consider how the saints will be judged, think how Christ will acquit them, and invite them to take possession, and then will give them possession of heaven ; and then think that you are in the number of the blessed ones, which shall be made thus happy.

3. Prepare for the appearance of Christ to judgment, and that you may be prepared, as a conclusion to this doctrine, take these directions.

1. Be diligent that you may be found of him in peace, is the advice of the Apostle, after his discourse of the coming of the Lord and the glorious things of that day. Wherefore beloved, seeing that ye looked for such things, be diligent that you may be found of him in peace,

2 Pet. iii. 14. 1. Make your peace with God, sinners ; God is your enemy, make your peace with him, you have offended him by your sins, and his justice must be satisfied. O labour to get an interest in the satisfaction of Christ, that your sins may be pardoned, and God may be reconciled ; lay hold on Christ by faith, as yet you may be welcome to him, hereafter it will be too late. Believers, make sure of a pardon, you cannot be too sure in a thing of such concernment.

2. Diligently endeavour after a peace in your conscience ; sinners get the wound which sin hath made there, healed with the blood of Christ ; believers take heed of making any breaches there, maintain peace within, when you have obtained it.

3. Diligently follow after peace, one with another, take heed of hatred, variance, emulations, wraths, strifes, seditions, envyings, divisions, clamours, evil speaking, back-bitings, whisperings, swellings, tumults ; and follow after those things which make for peace, as love, joy, humbleness of mind, meekness, long-sufferings, patience and the like, that you may be found of the Lord in peace.

4. Give diligence, that ye may be found of the Lord, without spot, and blameless, as the Apostle doth advise in the same 14 ver. and read ver. 11. Seeing all these things shall be



dissolved, what manner of persons ought we to be in all holy conversation and Godliness. Get the spots of sin washed off, not only the guilt of sin removed, but also the defilement ; labour to be holy in all manner of conversation, to be blameless and harmless, the Children of God without rebuke, in the midst of a crooked and perverse generation ; take heed of the sins of time, and place wherein you live, join not with them in their sins, lest you share in their plagues at the last day. Let your conversation be as becometh the gospel ; let your actions be squared by the word, as those which must give an account and receive a reward according to your work.

5. Sit loose from the world. Let not your hearts be overcharged with the cares of this life, nor filled with the love of the world, and that day overtake you unawares, Luke xxi. 34. Remember that riches will not profit in the day of wrath ; that the fashion of this world passeth away, and you are passing away, and therefore live as strangers and sojourners.

4. Lay up your treasures in heaven, Mat. vi. 20. And get your affections set on things above, Col. iii. 2. And then the appearance of Christ will be joyful to you, because he will give you possession of heaven.

5. Be ready to do and suffer, whatever the Lord calls you unto : patient in well doing,

for in due time ye shall reap ; be steadfast and immoveable, always abounding in the work of the Lord, because your labour shall not be in vain in the Lord, Gal. vi. 9. 1 Cor xv. 58. And whatever afflictions you suffer for Christ, they are light and momentary ; but the glory which Christ will give is weighty and eternal, 2 Cor. iv 17.

6. Give Christ your hearts. Let him have the highest room, give him your whole hearts, let him have the choicest and chiefest of your affections ; and then he will give you his kingdom, and such expressions of his love will he make unto you at his appearance, as now you have not thoughts to conceive.

7. Maintain communion with Christ in his ordinances ; prize ordinances upon this account, because Christ doth walk there ; and improve ordinances for this end, that you may be with Christ ; rest not in the outside and carnal part of the ordinances ; but seek after Christ in them, until you find him, and labour to grow into acquaintance with Christ, and to keep fellowship with him, and then when he doth appear, he will know you again, and own you, and receive you to live with him forever.

8. Stand up for the honour of Christ in the world ; confess him before men, and he will confess you before his father in heaven, Mat. x. 32. Be not ashamed to profess yourselves his disci-

ples, and to own his ways and truths, when they are contemned and despised by the ungodly world, because if you be, he will be ashamed of you when he cometh in his glory, Mark viii. 38.

9. Improve your talents for the use of the Lord, who hath intrusted you with them ; all of you have talents, lay them not up in a napkin, but lay them up in the service of the Lord.— Whatever gifts of grace you have put them forth to usury, that you may give an account with joy unto your Lord when he shall come to call you to an account.

10. Stand upon your watch ; when your Saviour had foretold his disciples of his coming, he exhorts them and all to watch, Mark xiii. 37. What I say unto you, I say unto all, watch. Watch against sin, watch your senses, which are the inlets of sin, watch your hearts from whence are the issues of sin, watch, take heed of sleeping in sin, lest you lose your garments, and be found naked.

11. Be frequent and fervent in prayer, our Saviour joins these duties together in his exhortations to his disciples, Luke xxi. 36. Watch therefore, and pray always, that you may be counted worthy to escape all those things which shall come to pass, and to stand before the Son of man. Pray without ceasing, pray without fainting, be often upon your knees, and be earnest with the Lord, that he would prepare you



for this day, that he would deliver you from the dreadful wrath, which shall be revealed when Christ doth appear, and which you have deserved for your sins ; and pray that he would give you those qualifications as may embolden you at the last day, to hold up your heads with confidence ; that he would keep you without spot and blameless, until the coming of the Lord.

12. And lastly, look for the appearance of the Lord, look with an eye of hope, labour to abound in hope, by the power of the Holy Ghost, and let this hope be an anchor fastened within the veil, to stay your sinking hearts in the midst of these fierce storms, which do, or may beat upon you in the world, and look with the eye of desire. Look and long for Christ's appearance ; dart up your wishes often to heaven. O when shall we see the heavens opened, and behold our Lord in his glory ? When shall we hear the trumpet sound, and be gathered by the angels from all the quarters of the earth ? When shall we put off this dust and corruption, and be clothed with robes of immortality. When shall the Lord Jesus come down and show us his glory, and receive us to himself, that where he is, there we may be also ? Christ hath spoken from heaven to earth. Surely I come quickly, let there be an echo back from earth to heaven in your desires to this voice : *Amen*, even so come **LORD JESUS**, come quickly.

I shall conclude all with the words of the Apostle Jude, ver. 24, 25. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy to the only wise GOD, our SAVIOUR, be glory and majesty, dominion and power, now and ever, *Amen*.

# FINIS.

## ERRATA.

Page 16, line 2 from the top, for 24 read 54.—p. 20, l. 15 from t. for xvii. read xxvi. and l. 12 fr. b. for vii. read v. 11.—p. 22, l. 14 fr. t. for xii. read xiii. and l. 11 fr. b. for xxvi. read xxiv.—p. 23, l. 15 fr. t. for xx read xxi.—p. 26, l. 6 fr. b. for vii. read xii.—p. 32, l. 12 fr. b. for xxv. read xxiv.—p. 46, l. 7 fr. b. for 31, read 21.—p. 60, l. 8 fr. t. for 49, read 45.—p. 65, l. 13 fr. t. for Abraham, read Abiram.—p. 73, l. 11 fr. t. for xxii. read xvii.—p. 82, l. 4. fr t. for 17, 18 read 16, 17.—p. 88, l. 6 fr. b. for 21 read 11.—p. 93, l. 7 fr. t. for xvii. 17. read xviii. 7 —p. 94, l. 6 fr. t. for lxi. read lxvi.—p. 99, l. 12 fr. b. for Mat. xii. 42. read Luke iv. 34.—p. 100, l. 10 fr. t. for 1 Pet read 2 Pet. and l. 12, for 7, read 9.—p. 101, l. 11 fr. b. for 48, read 42.—p. 175, l. 4 fr. b. for xx. read xxi.—p. 178, l. 8 fr. b. for xx. read xxii.—p. 180, l. 5 fr. t. for 34 read 44.

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