

have for God, this is your trade, and this is your study; you are still at his work, that if a man should ask you, What are you a-doing? Whose work is it that you are employed about? you may be able truly to say, it is the Lord's. For whom are you studying, preaching, conferring, praying? What guideth you in all your relations? To whom do you approve yourselves? For whom are you sick or well? 2 Cor. v. 15, 'That they which live should not live to themselves, but unto him which died for them;' and Rom. xiv. 7-9, 'For none of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's.' What moveth you to go on with any business? Who supporteth you in your business? Can you say to God, What God would have me to do, I do it?

2. If this be your end, it will be known by your solace. So much as a man doth attain unto his end, so much doth he attain of content and satisfaction: 2 Cor. i. 12, 'For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, we have had our conversations in the world, not with fleshly wisdom, but by the grace of God, we have had our conversations in the world.' You will not rejoice so much in the effects of his common bounty as in his special love: so Ps. iv. 7, 'Thou hast put gladness in my heart, more than in the time when their corn and wine increased.'

3. If God's glory be your scope, any condition will be tolerable to you, so as you may enjoy his favour. Man's displeasure may be the better borne; yea, poverty and want. Your great cordial is your acceptance with God; and losses are the better borne; as David comforted himself in the Lord his God, when all was lost at Ziklag; and Hab. ii. 1, 'I will stand upon my watch and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.'

SERMON XIII.

For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether good or bad.—2 COR. v. 10.

PAUL'S motives to faithfulness in his ministry were three: hope, fear, and love. Hope of a blessed immortality; fear, or an holy reverence wrought in him by the consideration of the last judgment; love to Christ, ver. 14. We just now come to the second consideration; it fitly falleth in with the close of the former branch, as a reason why it must be our chiefest care to approve heart and life to God. Not only the hope of the resurrection breedeth this care to please God, but also the consideration of the general judgment. We are so cold, careless, and backward, because we seldom think of these things; but if we did oftener think of them, it would make us more awful and serious; we would soon see that though we can approve ourselves to the world,

yet it will not profit us unless we approve ourselves to God, for all dependeth upon his doom and sentence, 'For we must all appear,' &c.

In the words observe a description of the day of judgment. Wherein—

1. The necessity of this judgment—*δέει, We must.* Judged we must be, willing or unwilling.

2. The universality of this judgment; who must be judged—in the word *πάντας, All.*

3. The person by whom we shall be judged. The text speaketh of the judgment-seat of Christ. He is our rightful lord, to whom this judgment belongeth; and he hath his judgment-seat and throne of glory, as it is called: Mat. xxv. 31, 'Then shall he sit upon the throne of his glory.' What that is, because it is wholly to come, and not elsewhere explained in scripture, we know not; we must rest in the general expression. The cloud in which he cometh shall possibly be his throne; or, if you will have it farther explained, you may take that description of the prophet Daniel, chap. vii. 9, 10. Of this see more in sermon on Mat. xxv. 31.

4. The manner—*We must appear before the judgment-seat of Christ, φανερωθήναι.* The word signifieth two things—

[1.] To stand forth and make our appearance, Rom. xiv. 10. There it is *παραστήναι.* 'We shall all stand before the judgment-seat of Christ.'

[2.] Or else, to be made manifest. And so rendered, ver 11, 'But we are made manifest before God, and I trust are made manifest in your consciences.' So here our hearts and ways shall be laid open, as well as we; every action of our lives shall be taken into consideration. Well then, we must appear so as to be made manifest in our thoughts, words, and deeds; we must not only appear in person, but be laid open, have our whole life ripped up, and have all our thoughts, words, and works disclosed before men and angels.

5. The matter about which we shall be judged—*The things done in the body;* that is, during the bodily life. The body is the shop of action, wherein or whereby everything is done. Mechedius telleth us it is *σύνυγον τῆς ψυχῆς*—the yokefellow or colleague of the soul. Now whatever is done by it, good or evil, is the cause to be tried.

6. The end—that every man may be punished or rewarded according to his deserts; the end is, that there may be sentence given, and after sentence execution, both as to reward and punishment.

[1.] Mark the emphasis of the phrase—'The things done in the body.' We are said to receive them when we receive the fruits of them: so, Eph. vi. 8, 'Whatsoever good thing a man doth, the same shall he receive, whether bond or free.' So here, things done in the body are the just reward of those things.

[2.] Observe the several kinds of retribution—'Good or bad;' both the godly and the wicked receive a full recompense at that time.

[3.] The proportion—according to their several ways: only the reward of good is of grace, of evil of desert; Rom. vi. 23, 'The wages of sin is death.'

Doct. There will certainly come a day when every person that ever lived shall be judged by Christ according to his works.

I shall examine this point by the circumstances of the text.

First, The necessity. He might have said, *We shall* appear; no, but he saith, *We must* appear. God hath so appointed.

Here I shall speak—

1. Of the certainty of the thing; there *must* be a judgment.

2. The infallible certainty of the event: there *shall* be a judgment.

1. It must be so; for God hath decreed it, and reason enforceth it. But why is it necessary? I answer, not to discover anything to God,—(1.) But partly, that grace may be glorified in and by the righteous: 1 Peter i. 13, ‘Hope unto the end for the grace which is to be brought unto you, at the revelation of Jesus Christ.’ Then is the largest and fullest manifestation of God’s love to his people. We see his grace now in the pardon of sins, and that measure of sanctification which now we attain unto, that he is pleased to pass by our offences, and take us into his family, and give us a taste of his love, and a right to his heavenly kingdom, and employ us in his service; but then it will be another manner of grace and favour indeed, when pardon and approbation shall be pronounced and ratified by the judge’s own mouth, Acts iii. 19, when he shall not only take us into his family, but into his immediate presence and palace: John xii. 26, ‘Where I am, there shall my servant be;’ when he giveth us not only a right, but the possession, Mat. xxv. 34, ‘Come ye blessed of my father, inherit the kingdom prepared for you;’ when we shall not only have some remote service and ministration, but be everlastingly employed in loving, delighting in, and praising of God, with all those heavenly creatures who are our eternal companions in the work. The grace of God, or his favour to his people, is never seen in all its glorious graciousness till we be glorified. (2.) That the wicked may be convinced of their sin and defect, they come upon a trial, and the fault of all their miscarriage is charged on themselves. It is hard to determine which is the greater torment to them, the righteousness or terribleness of the sentence. God leaveth them without excuse: Rom. i. 20; Ps. l. 21, ‘I will set all thy sins in order before thee.’ Sins forgotten, lost in the crowd by a secure sinner, in the day of God’s reckoning shall be brought to remembrance, with time, place, and other circumstances, and so presented to conscience as if newly done. (3.) That God’s justice may be cleared: Ps. li. 4. ‘That thou mayest be clear when thou judgest.’ When he giveth to men according to their choice, and according to the merit of their own works, there lieth no just exception against God’s proceeding. The justice of God requireth that there should be differing proceeding with them that differ among themselves, that it should be well with them that do well, and evil with them that do evil; that every man should reap according to what he hath sown. Therefore those whom Christ will receive into everlasting life must appear faithful and obedient, for then God will judge the world in righteousness, Acts xvii. 31; now in patience towards the wicked, now by way of exercise and trial of his people.

2. The certainty of the event—‘The hour is coming,’ John v. 28. That there is such a time coming, he ill deserveth the name of a christian who maketh any question of it. But because many live as if

they shall never be called to an account, I shall evidence that certainly we shall appear, both by natural light and scripture.

[1.] Let the evidence of reason be heard so far as it will go: reason showeth that it may be, and argueth—

(1.) From the nature of God. There is a God; that God is just: and it is agreeable to his justice that it should be well with them that do well, and ill with them that do evil. These are principles out of dispute, and foundations in the structure and building of the christian faith. Here the best suffer most, and are exercised with poverty, disgrace, scorn, and all manner of persecutions, and the wicked live a life of pomp and ease; how shall we reconcile these things with the notions which we have of God and his providence? No satisfactory account can be given but this: the wicked are reserved to future punishment, and the godly to future reward. Here the goodness of God towards the good, and the justice of God towards the wicked, is not enough manifested; therefore there is a day when his judgment shall be brought to light, and his different respect to good and bad made more conspicuous.

(2.) From the providence of God. There are many judgments which are pledges of the general judgment, that at length God will judge the whole world for sin: as the drowning of the old world, the burning of Sodom, the destruction of Jerusalem; these are as a warning to all, for it is said, Jude 7, these are set forth as a 'warning to all that should live ungodly.' God is the same still: Gal. iii. 20, 'God is one;' that is, in one mind of punishing the wicked, without variation and change. He hateth the sins of one, as well as of another; if he would not put up the iniquities of the old world, he will not put up the iniquities of the new; if he punished the iniquities of Sodom, he will punish the iniquities of others who sinned in like manner. God is not grown more indulgent to sin than he was before; though it be not now, there will be a time when he will call them to a reckoning. In every age he keepeth a petty sessions, but then will be the general assizes. When man first sinned, God did not immediately execute the sentence of his law upon him, but giveth him time of repentance till he dieth. As he giveth every man time and space, so he giveth all the world; for he would not have all the world to be born at once and die at once, but to live in several successions of ages, from father to son throughout divers generations, till we come to that period which his providence hath fixed. Now, as he reckoneth with every man particularly at his death, so with all the world at the end of time. Particular judgments show that God is not asleep, or unmindful of human affairs, but the general judgment is deferred till then.

(3.) From the feelings of conscience. After sin men are troubled, though there be none about them in the world to call them to an account, or though the fact be done so secretly that it is not liable to a human tribunal. Nature is sensible that there is a higher judgment, that divine justice must have a solemn triumph; conscience is afraid of it. Heathens are sensible of such a thing: Rom. i. 32, 'Who knowing the judgment of God, that they which commit such things are worthy of death.' Felix trembled at the mention of it, which showeth there is an easy reception of such a truth, Acts xxiv. 25. There is a hidden fear in the consciences of all men, which is soon revived and

awakened by the thoughts of this truth. Every guilty person is more or less held in the chains of darkness, which showeth how easily this truth can insinuate itself into a rational mind.

[2.] Faith showeth that it shall be. The light of faith is more certain and more distinct. It is more certain, for it buildeth upon a divine testimony, which is more infallible than the guesses of reason; and it is more distinct, for nature could never find out the circumstances of that day—as, by whom this judgment shall be managed, and in what manner, that God hath appointed one man by whom he will judge the world in righteousness, that he shall come in the glory of his father, and all the holy angels with him. Faith concludeth this certainty:—

(1.) From that revelation which God hath made in his word, Mat. xiii. 49, 50, 'So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth;' 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, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation;' Heb. ix. 27, 'And it is appointed unto men once to die, and after this the judgment;' Rom. xiv. 12. 'So then every one of us shall give an account of himself to God;' Mat. xii. 36, 37, 'But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned;' Rev. xx. 12, 'And 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;' and in many other places; for this being a necessary truth is more plentifully revealed than others of lesser importance. This was the great promise ever kept afoot in the church. Scoffers took notice of it, saying, 'Where is the promise of his coming?' The apostle Jude intimateth the ancient promise of it: Jude 14, 'And Enoch also, the seventh son from Adam, prophesied of these things, saying, Behold the Lord cometh with ten thousands of his saints.' And it hath been revived in all ages; by Moses and David, and Daniel and Joel, Zechariah and Malachi, and more clearly by Christ himself, and his apostles everywhere. Now we may reason, that God, who hath been faithful in all things, he will not fail at last; he hath ever stood to his word when more unlikely things have been promised. Were the believers of the Old Testament deceived, that expected his coming in the flesh? Surely Christ never meant to deceive us when he said, John xiv. 2, 3, 'I will come again; if it were not so, I would have told you.' See sermon on Mat. xxv. 6.

(2.) The types show it. I shall instance in one, which is the high priest's entering with blood into the holy place within the vail; and when he had finished his service and ministration there, he came forth to bless the people, which the apostle explaineth and applieth to Christ, Heb. ix. 24-28.

(3.) There are ordinances appointed in the church to keep afoot the remembrance of his promise—the Lord's supper: 1 Cor. xi. 26,

‘For as often as ye eat this bread and drink this cup, ye do show forth the Lord’s death till he come.’ He hath left it as a monument of his faithfulness, that upon all occasions we may renew our hopes and expectations of it.

(4.) We have an inward pledge—his Spirit, and the visits of his grace. He hath taken our flesh, and left with us his Spirit. He went not from us in anger, but in love, to set all things at rights, and to bring us there where he is.

(5.) Christ’s interest is concerned in it—

(1st.) That the glory of his person may be seen. His first coming was obscure and without observation. Then he came in the form of a servant, but now he will come as the lord and heir, in power and glory. Then John Baptist was his forerunner, now an archangel. Then he came with twelve disciples, men of mean condition in the world, a few poor fishermen; now with legions of angels, Jude 14. Then as a minister of circumcision, now as the judge of all the world. Then he invited men to repentance, now he cometh to render vengeance to the neglecters and despisers of his grace. Then he offered himself as a mediator between God and man, as a high priest to God and an apostle to men, Heb. iii. 1, but veiled his divinity under the infirmities of his flesh; now he cometh in God’s name to judge men, and in all his glory. Then he wrought some miracles, which his enemies imputed to diabolical arts and magical impostures; at the day of judgment there will be no need of miracles to assert the divinity of his person, because all will be obvious to sense. Then he prepared himself to suffer death, now he shall tread death under his feet. Then he stood before the tribunals of men, and was condemned to the cursed death of the cross; now he shall sit upon a glorious throne, all kings and potentates expecting their doom and sentence from his mouth. Then he came not to judge, but to save, now to render unto every one according to their works. Then he was scorned, buffeted, spit upon, crowned with thorns, but now crowned with glory and honour. Then he came to bear the sins of many; now without sin, not bearing our burden, but our discharge, not as a surety, but as a paymaster, not as a sufferer, but a conqueror, triumphing over death, hell, and the devil. He cometh no more to go from us, but to take us from all misery to himself.

(2d.) That he may possess what he hath purchased. He bought us at a dear rate, and would he be at all this loss and preparation for nothing? Surely he that came to suffer will come to triumph, and he that purchased will possess, Heb. ii. 13.

(3d.) With respect to the wicked. It is a part of his office to triumph over them in their final overthrow. All things shall be put under his feet, Isa. xlv. 23, Rom. xiv. 10, 11, Phil. ii. 10.

(4th.) To require an account of things during his absence; what his servants have done with their talents, Mat. xxv.; what his church have done with his ordinances; how things have been carried during his absence in his house: 1 Tim. vi. 14, ‘Keep this commandment without rebuke, unto the appearing of Jesus Christ;’ whether men have carried themselves well, or beaten their fellow-servants, and eaten and drunk with the drunkard; whether they have strengthened the hands

of the wicked, oppressed with censures the most serious of his worshippers, what disorders in the world, what violation of the law of nature, 2 Thes. i. 8.

Secondly, The universality. Who must be judged? 'We must all.' All mankind which ever were, are, and shall be. No age, no sex, no nation, nor dignity, nor power, nor wealth, nor greatness, can excuse us. In the world some are too high to be questioned, others too low to be taken notice of; but there all are taken notice of by head and poll; not one of the godly shall be lost, but will meet in that general assembly. Nor shall any of the wicked shift the day of his appearance; as we may obey in every state and sin in every state, so in every state we must give an account. All that have lived from the beginning of the world till that day shall without exception appear, from the least to the greatest, before the tribunal of Christ.

This will be illustrated by considering the several distinctions of mankind:—

The first and most obvious distinction is into grown persons and infants.

The second distinction is those whom Christ shall find dead or alive at his coming.

The third distinction is of good or bad.

The fourth distinction of men whom Christ shall judge are believers and unbelievers.

Fifth, Men of all conditions, high and low, rich and poor; of these see Mat. xxv. 33, ser. iii.

Sixth, Men of all callings in the church, apostles and private christians, ministers and people; for the apostle here in the text joineth himself with others, and saith, 'We must all appear before the judgment-seat of Christ.' Besides the law of christianity, by which all shall be judged, the officers and guides of the church must give an account of their faithfulness in their ministration. There is much spoken in scripture of their account: 1 Cor. iv. 4, 5, 'I know nothing by myself, yet am I not thereby justified, but he that judgeth me is the Lord; therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and shall make manifest the counsels of the heart, and then shall every man have praise of God.' He speaketh there of the execution of his apostolical office; though he was conscious to himself of no fault in it, yet this was not the clearing of him, only God that searcheth and seeth all must do this. It is a great matter to clear a man's fidelity, first as a minister, then as a private christian. Paul would not venture it upon the single testimony of his own conscience; so again, Heb. xiii. 17, 'They watch for your souls, as they that must give an account.' Their work is to watch over souls for their eternal salvation. If souls miscarry through their negligence, they are answerable to God for it; but if they miscarry through their own wilfulness, the loss is the people's; they have the crown of faithfulness, if not of fruitfulness. The crown of fruitfulness is spoken of, 1 Thes. iii. 19, 20, 'What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of the Lord Jesus Christ at his coming? for ye are our glory and joy.' The Thessalonians were a good people, famous for their proficiency in the faith, and endurance

of persecutions; and this was Paul's crown (who had begotten them to Christ) in the day of doom. Now when they give up their account, not with joy but grief, that is not unprofitable to the ministers; but to the people it is unprofitable. It may be good unto the ministers, who have been faithful, but not to the people, who have been disobedient.

Seventh, Every individual person, all and every one must appear; see Mat. xxv. 33, ser. iii. Well then, since there is such a day, let it be our care to approve our hearts and lives to God.

SERMON XIV.

For we must all appear before the judgment-seat of Christ.—
2 COR. v. 10.

THIRDLY, I come to speak of the judge.—Who shall be the judge? And there I shall prove that the judge of the world is the Lord Jesus Christ;—‘For we must all appear before the judgment-seat of Christ.’ For the evidencing of this, I shall inquire—

1. Why this honour is devolved and put upon the second person.

2. Show in what nature he shall judge the world, whether as God or man, or both.

First, How Christ comes to be the world's judge, and with what conveniency and agreeableness to reason this honour is put upon him. To a judge there belong these four things—wisdom, justice, power, and authority.

1. Wisdom and understanding, by which he is able to judge of all persons and causes that come before him, according to the rules and laws by which the judgment is to proceed. No man can give sentence in a cause where he hath not skill as to matter of right, or sufficient evidence or knowledge as to matter of fact. And therefore, in ordinary judicatures, a prudent and discerning person is chosen for judge, one that knows what is right, and what is law, and that goes upon the evidence that is brought upon the matter of fact.

2. Justice is required, or a constant and unbiassed will, to determine and pass sentence *ex æquo et bono*, according as right and truth shall require. He that gives wrong judgment because he does not accurately understand the matter, is imprudent, which in his station is a great fault; but he that understands the matter, yet, being biassed by perverse affections and aims, gives wrong judgment in a cause brought before him, he is not only imprudent, but unjust, and that is the highest wickedness, the most impious and flagitious.

3. Power is necessary, that he may compel the parties judged to stand to his judgment, and the offenders may receive their due punishment, for otherwise all is but precarious and arbitrary, and the judgment given will be but a vain and solemn pageantry, a mere personating or acting of a part, if there be not power to back the sentence, and bring the persons to the tribunal, that accordingly it may be executed upon them.

4. There is required authority; for otherwise, if a man should obtrude himself of his own accord, we may say to him as they to Lot, Who made thee a judge over us? If by force he should assume this to himself, or have a pretence of right, I may decline and shift his tribunal, and appeal from him. Certainly he that rewards must be superior, and much more he that punisheth; for he that punisheth another brings some notable evil, detriment, and damage upon him, but to do that to another, unless we have right to it, is a high degree of injustice.

Now wisdom, and justice, and power, and authority, do all concur in the case; for these things, as they are necessary in all judicial proceedings between man and man, much more in this great and solemn transaction of the last judgment, which will be the greatest that ever was, both in respect of the persons judged, high and low, rich and poor, prince and subject; in respect of the causes to be judged, the whole business of the world for 6000 years, or thereabouts; and in respect of the retributions that shall ensue, this judgment, the punishments and rewards in the highest degree, the highest punishment that ever was inflicted, and the highest reward that ever was distributed, and that infinite and everlasting. Therefore there must be a judge that hath an exact knowledge, knowing not only the laws, but all persons and causes—that all things should be ‘naked, and open, to him with whom we have to do,’ Heb. iv. 13; such a judge who knows the thoughts of our hearts, 1 John iii. 20, and can proceed upon sufficient evidence against every one that comes before him. Again, he must be exceeding just, without the least spot and blemish of wrong-dealing, for otherwise he cannot sustain his office, if he be not immutably just. See how the judge of the world is described, Gen. xviii. 25, ‘Shall not the judge of all the world do right?’ So when something was spoken which seemed to blemish the justice of God, the apostle saith, Rom. iii. 5, 6, ‘Is God unrighteous? How then shall he judge the world?’ That were impossible. Judgment may be put into a person’s hands that possibly may be unrighteous, but it cannot be that the universal and final judgment of all the world should be committed to him that hath, or can do, anything that is unlawful or amiss. Again, power is necessary to summon the offenders, to gather up the dead from all places of their dispersion, to give every dust its own body, and to make them appear and stand to the judgment which he will award, without hope of escaping or resisting. That power is very necessary will easily appear, because the offenders are so many, and are scattered to and fro, some in the sea, some in the earth, some buried in the bodies of wild beasts, multitudes in the maws of fishes. It must be a mighty power that can give every one his own body again. If it were possible, they would fain decline the tribunal, and hide themselves from the throne of the Lamb, Rev. vi. 16; but it cannot be. And authority is necessary also, which is a right to govern and to dispose of the persons judged, which being all the world, it belongs only to the universal king; it must be such a person that made all things, that preserves all things, that governs and disposes of all things to his own glory. Legislation and execution both belong to the same power. Judgment is part of government. Laws are but

shadows, if no execution follow. And therefore let us come particularly, and see how all this belongs to Christ; that he is the only wise God; and he is the just God, that cannot err; that he is the mighty God, whose hand none can escape; and he is the universal king, that hath an absolute and supreme authority; therefore he must be the judge of the world.

1. For wisdom and understanding, it is in Christ twofold—divine and human (for each nature hath its proper wisdom belonging to it). As Christ is God, his wisdom and his understanding are infinite, as it is said in the Psalms; and so by one act of understanding he knows all things that are, have been, yea, that shall be, or may be. He knows all things that shall be in his own decree, and all things that may be by his divine power and all-sufficiency; they are all before him naked, as the apostle infers, Heb. iv. 13, cut down as it were by the chine-bone. As when we cut down a beast by the chine-bone, and divide his body, we may see all things within him; so all things are naked and open to God. We know things successively, God knows them all at once. If a man were to read a book, he must go from line to line, or from page to page; but God's knowledge is just such a thing as if a man should see through a book by one act of his mind, by one view, could know all that was contained in that book by one glance of his eye. Well, this is his divine wisdom. For his human wisdom, that cannot be equal to this, for a finite nature is not capable of an infinite understanding. But yet his human wisdom is such as doth far exceed the knowledge of all men and angels. When Christ was upon earth, though the forms of things could not but successively come into his mind (as a man, he must understand as men do in understanding, because of the limited nature of the mind and understanding), yet then he could know whatever he would. To whatsoever thing he did apply his mind he did presently understand it, and that in a moment all things were presented to him; so that he accurately knew the nature of things he had a mind to know. You find upon all occasions he was not ignorant of the thoughts and hearts of men, and when done ever so secretly, yet Christ knew them; as when the woman came behind him, and touched the hem of his garment undiscernibly (as she thought) by a secret touch, then saith Christ, 'Who touched me? for virtue is passed from me,' Luke viii. 45. Christ knew the touch of faith, knew the woman that came behind him, and would not be seen. And Mat. ix. 3, 4, 'When certain Pharisees said within themselves, This man blasphemeth;' within their hearts, though they durst not say it publicly; and Christ discovers their inward thoughts, and turns out the very inside of their souls; so Mat. xii., Jesus knew their thoughts, when they imagined that by Beelzebub, the prince of devils, he cast out devils. But more fully see that notable place which will set forth that no subtle devices we can use are sufficient to escape his knowledge: John ii. 23-25, 'When he was at Jerusalem at the passover, on the feast-day, many believed in his name when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man; for he knew what was in man.' Mark, they are said to believe in Christ. Certainly their faith was not pretended only, but real,

though not a thorough faith, not rooted in their souls, though as yet they did not betray their insincerity. But 'Jesus knew what was in man.' We cannot infallibly discern the truth and falsehood of a profession before men discover themselves; but all hypocrites are known to him long before they show their hypocrisy. And known, how? Not by a conjectural, but by a certain knowledge, as being that knowledge that is from and by himself. As God he doth infallibly know what is most secret in man. Even then, when for the present we have but a moral sincerity, and do not dissemble, the Lord knows whether this is a true, real and supernatural work, for there may be a moral where there is not a supernatural sincerity. Now, if the Lord Jesus was endowed with such an admirable wisdom and understanding even in the days of his flesh, when he was capable of growing in wisdom as well as in stature, Luke ii, as his human capacity was enlarged by degrees (for he would in all things be like us except in sin), what shall we think of Christ glorified, when he comes in that state in which he is now glorious in heaven? When he comes to exercise this judgment, certainly he shall bring an incomparable knowledge, so far exceeding the manner and measure of all creatures, men or angels, even as he is man. But his infinite knowledge as he is God, that chiefly shines forth in this work; and therefore he is fit to judge; for he can bring forth the secret things of darkness, and the hidden counsels of the heart, 1 Cor. iv. 5, and shall despoil sinners of all their pretences and excuses, and plainly and undeniably pluck off their disguises from them. He knows all the springs, motions, hidden counsels of the heart, and secret things that move you and set you a-work.

2. For justice and righteousness. An incorrupt judge he is that neither hath, doth, or can err in the judgment. As there is a double knowledge in Christ, so there is also a double righteousness; the one that belongs to him as God, the other as man; and both are exact and immutably perfect. His divine nature is holiness itself—'In him there is light, and no darkness at all,' 1 John i. 5. The least shadow of injustice cannot be imagined in God; for God's holiness is his being, it is not a superadded quality, as it is in us; the quality may be lost, yet the being remain; as in angels, holiness was a superadded quality; they had their angelical being, but lost their holiness; and when Adam fell, he lost that holiness and righteousness in which he was created, but yet he had his being. But God's holiness is his very nature and essence. The holiness of God may be compared to a vessel that is all of pure gold; but the holiness of the creature may be compared to a vessel of wood and earth, that is only gilded; the outside is gold, but the substance of the vessel is another thing. Now, in a vessel of pure gold, there the lustre and the substance is the same. Our holiness is but gilding, it may be worn out; but God's holiness is gold, he is holiness itself. We cannot call a wise man *wisdom*. We use the concrete when we speak of men—we say they are wise, good, holy; but we use the abstract of God—God is love, light, holiness, purity and mercy itself, which notes the inseparability of the attribute from his nature. God is himself, and God cannot deny himself. Peter Martyr sets forth the holiness of God by this comparison—'Take a carpenter when he

hath chalked and drawn his line, then he goes and chops the timber. Sometimes he chops right, and sometimes amiss. Why? because he hath an outward rule without him—a line according to which he cuts the timber. But if you could suppose a carpenter that could never chop amiss, but his hand should be his line and rule, if he had such an equal poise and touch of his hand, that his very stroke is a rule to itself, he cannot err.' By this plain and homely comparison he did set forth the holiness of God and the creature. The holiness of the creature is a rule without us, therefore sometimes we chop and miss; but God's holiness is his rule, it is his nature, he can do nothing amiss.

Now let us consider his human nature; it was so sanctified since it dwelt with God in a personal union, that it was impossible that he could sin in the days of his flesh, much more now glorified in heaven; and there will be use of both in the last judgment; but chiefly the righteousness that belongs to the divine nature; for all the operations of Christ, his mediatorial actions, they are all done by God-man, neither nature ceaseth in him. Look, as in the works of man, all the external actions he doth, they are done by the body and soul—the body works, the soul works, according to their several natures,—yet both conspire and concur in that way that is proper to either; only in some actions there is more of the soul discovered, as in a brutish action, or action that requires strength, more of the body is discovered; yet the body and the soul concurs,—so the two natures all concur in Christ's actions, only in some works his human, in others his divine nature more appears. Look, as in the works of his humiliation his human nature did more appear, but still his divine nature manifested itself, also he offered up himself as God-man; but in the works that belong to his exaltation and glorified estate his divine nature appeared most; so in this solemn transaction, wherein Christ is to discover himself to the world in the greatest majesty and glory, he acts as God-man, only the divine nature more appears and discovers itself, because it belongs to his exaltation.

3. For power. A divine power is also plainly necessary, that none may withdraw themselves from this judgment, or resist and hinder the execution of his sentence, for otherwise it would be passed in vain, Titus ii. 13. Christ then comes to show himself as the great and powerful God. His power is seen in raising the dead, in bringing them into one place, in opening their consciences that they may have a review and sense of all their actions, and afterward in binding the wicked, hands and feet, and casting them into hell: Mat. xxiv. 13, 'The Son of man shall come from heaven with power and great glory.'

4. His authority. I shall the longer insist upon this, because the main hinge of all lieth here; and this will bring the matter home to the second person, to prove that Jesus Christ, and no other but Christ, he is to be the world's judge, and it is his tribunal before whom 'we must all appear.' By the law of nature, the wronged party and the supreme power hath a right to require satisfaction for any wrong that is done. Let us consider Christ's authority a little, and weigh it in the balance of reason. I say, by the law of nature, where there is no power publicly constituted, where people live without law and govern-

ment, possibly there the wronged party hath power to require it, he is the avenger; but where things are better ordered, where there is law and government, lest the wronged party should indulge his revenge and passion for his own interest, therefore the supreme power takes vengeance to itself, and doth right, and will challenge the parties that offend, judge the matter that is in hand, will make amends to those that are wronged, either in body, goods, or good name.

Well, both these things concur: God is the wronged party, and the supreme judge, and therefore the judgment is devolved upon the Lord Jesus Christ.

[1.] He is the wronged party, that is offended with the sins of men; for it is his law that is broken, his authority that is despised, his glory that is trampled under foot. It is true, we cannot lessen God's happiness by anything that we can do; all that we do, it is but as a man that strikes at the light that shines upon a tree; he may cause his axe to fasten in the tree, but he hurts not the light. God is not really hurt, there is no loss or happiness by anything the creature can do; our good and evil extends not to him; his essential glory is still the same; whether we obey or disobey, please or displease, honour or dishonour him that is eternally immutable; he is neither lessened nor increased by anything that we can do; he is out of the reach of all darts we cast at him. We may fling up darts to heaven; hurt us they may, not him. But how is sin a wrong to God? It is a wrong to his declarative glory, as he is the sovereign lord and law-giver, as a breach to his law and contempt of his authority. Look, as David, when he sinned in the matter of Bathsheba, he wronged Uriah, but yet he says, Ps. li. 4, 'Against thee, thee only have I sinned.' The sin was properly against God. God is the author of the light of nature, and the order of things, which begets a sense of good and evil in our hearts; and therefore, whoever sins against the light of nature is responsible to God. Conscience within him tells him he hath done something against God. If a man be poor, or sick, his conscience is not troubled for that; but if he hath done something disorderly, conscience being God's deputy, his mind may be troubled about it; if he hath committed adultery, or done anything that is contrary to the light of nature, his heart will be upon him, and summons him to appear before God to answer for the wrong done to God. I speak this because of the Gentiles. But now for christians. God certainly gave the law by Moses, and gave the law by Christ in the gospel; and therefore every sin of ours is an offence to God, as being a breach of that order he hath established, and the way of government under which he hath put us: 1 John iii. 4, 'Sin is a transgression of the law.' Laws cannot be despised; but the majesty of the law-giver is also violated, and therefore as God is the wronged party, God comes in to be our judge, to require satisfaction for the wrong we have done. There is something indeed in this, but God does not barely as an offended party, or as a private man would revenge himself, where there is no public power constituted to do him right. No; he properly judgeth us as the supreme and sovereign lord and governor of the world, to whom it belongs, as the universal king, to secure the ends of government for common good, to see that it be well with them that

do well, and ill with them that do ill; and there is no compassion shown to any creature, but where the case is compassionate.

But more plainly to show how this right accrues to God, how he comes to be the supreme governor of the world. Several ways: either because of the excellency of his being, or because of the relation wherein we stand to him for all the benefits he bestows upon us; we have all from him.

[1.] For the excellency of his being. This is according to the light of nature, that those that excel others should be chief and supreme, as it is clear in man above brute-beasts. Man was made to have dominion over them, having a more excellent nature than they, as in the first of Genesis. When God said, 'Let us make man,' presently God puts the government upon him, and gives him dominion over the beasts of the field, the fowls in the air, and fish in the sea. So God being infinite, and far above all chief beings, hath power over all his creatures, angels and men, who are as nothing to him, therefore to be governed by him.

[2.] The title comes by virtue of the benefits that he hath bestowed upon us; we have life, being, and all things from God; therefore, certainly, the power and authority is in him. Look, as parents have power and authority over their children, who are a means under God to give them life and education, and the most barbarous people would acknowledge this; how much more then hath God, who gives us life, breath, being, and well-being, and all things? He hath created us out of nothing, and being once created, he preserves us, and gives us all the good things we enjoy; and therefore we are obliged to be subject to him, and obey his holy laws, and to be accountable to him for the breach of them. And therefore let us state it thus: if that the excellency of his nature gives him a sufficiency for the government of mankind, his creation, preservation, and other benefits, they give him a full right to dispose of man, to make what laws he pleaseth, to call man to account whether he keep them, yea or no. Surely the right of God is greater than that which parents can have over their children; for in natural generation parents are but only the instruments of his providence, acting only the power God gives them; they propagate nothing to their children, but the matter of their being, and those things that belong to the body, Heb. xii. 9. Nay, God hath a greater hand in forming the child than the parents; still they act as guided by God, and as influenced by his providence, for they cannot tell whether the child will be male or female, beautiful or deformed, they know not the number and posture of the bones, nerves, veins, sinews; but God orders all these things by his own wisdom, and wonderfully frames us in the secret parts of the belly; therefore the sovereignty certainly belongs to God, for it is he that forms the spirit of man within him, Zech. xii. 1. The soul is of God's immediate formation, and all the care and providence of our parents come to nothing, unless God direct it, and second it with his blessing. God is the judge of all creatures, visible and invisible, and from his empire and jurisdiction they neither can nor ought to exempt themselves. So that to be God and judge of the world is one and the same thing, only expressed by divers terms.

To gather up this argument. This is a certain rule: the owner of anything is necessarily a governor to it, if it be governable, if it be a creature that is capable of government, and hath an aptitude to be governed, for certainly an absolute propriety in a governable creature gives a plenary title. Now God made us out of nothing, and he made us capable of government, being rational and free agents, and therefore he must needs be our lord and governor. 'All souls are mine,' saith he, Ezek. xviii. 4. And it is devolved upon Christ our redeemer by a new right, for he died, rose again, and revived to this end; he hath purchased this authority to be Lord of quick and dead.

And it is as certain a rule that our governor must be our judge, for government consists of three parts: legislation, judgment, and execution—giving laws, and judging, and executing. God doth all these things by an authoritative constitution; he makes laws for man to oblige him to obedience. And in God's laws there is a precept and a sanction; that is, there are rewards and penalties. The precept shows what we must do, the sanction shows what God will do; the precept shows what is due from the creature, the sanction shows what is due to the creature—that is, if he break this law, he shall be punished; if he keep this law, he shall be rewarded. Thus you see, God, being our governor, may make laws for man that is capable of laws. Now this sanction would be but a shadow and vain scarecrow if there were no judgment; for would God say, Do, and thou shalt live, believe, and thou shalt be saved, and never look after this, whether we do or believe? Therefore, as there is legislation, so there must be judging: but then this judgment must necessarily infer a thing,—that is, the execution—otherwise judgment would be but a solemn pageantry. But why is Christ judge of the world rather than the Father and Spirit, who also made us, and gave a law to us, and invested it with such a sanction, who are offended and grieved with our sins? I answer—

(1.) Consider, we have gone a great step to prove that it is the peculiar right of God, common to the three persons, Father, Son, and Holy Ghost, and this in effect proves that Christ may execute it, for 'they are one,' 1 John v. 7. They have one common nature; and as to the operations that are without, the divine essence is common to them all. So that as the creation of all things is equally attributed to all, so also this act of judging the world. So that it belongs to all, for they are all equal in being, power, and glory. But as yet the thing is not explained enough, unless we grant it shall be exercised by all, or else prove out of scripture that one person is ordained by mutual consent, chosen out by the rest to exercise it for himself and for the other. But this I have proved already, God is the judge. And at first, when the doctrine of the Trinity was but sparingly revealed to the church, and not openly, it was not needful to inquire more nicely after it, but this general truth was sufficient. And Enoch, when he prophesied, doth not tell us of Christ the judge, but tells us, Jude 14, 'Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all,' &c. And David speaks to God, Ps. xciv. 2, 'Lift up thyself, thou judge of the earth;' and Ps. l. 6, 'God is judge himself.' It was enough to understand it so, without any distinction of the persons; but when once this mystery was most certainly mani-

fested by God manifest in our flesh, now we must inquire a little further.

(2.) I answer, There is an order in the persons of the blessed Trinity; as in the manner of subsisting, so also there is a certain order and economy according to which all their operations are produced and brought forth to the creature, according to which order the power of judging doth belong partly to the Father and partly to the Son.

(1st.) In the business of redemption. There the act of judging was exercised upon our surety, he was substituted into our room and place, and offered himself not only for our good, but in our room and stead, to bear our punishment, and to procure the favour of God to us. There the act of judging belonged to the Father, to whom the satisfaction was tendered, and before whom our advocate and surety must plead and present himself; therefore it is said, in 1 John ii. 1, 'We have an advocate with the Father, even Jesus Christ the righteous.' Thus our advocate pleads before the Father as before the judge.

(2dly.) As to the judgment to be exercised upon us. Whoever partakes of that salvation which was purchased by the surety, or have lost it by their negligence, impenitency, and unbelief, there the second person is to be judge. In the former the Son could not be our judge, for then he would be our judge and party too, and then the plea of those heretics would have more countenance of reason. In the business of redemption the Son could not judge, because he made himself a party for our good, and stood in our room and place, and the same party cannot give and take the satisfaction, that cannot be; therefore this order is constituted in this glorious mystery of the Godhead, that the satisfaction is tendered to the Father, he pleads and represents himself to the Father in our behalf. And the Holy Ghost cannot be the judge, for in this mystery he hath another part and function and office, he being the third person in order of subsisting.

(3dly.) In the Son there is a double relation or consideration; one as he is God, and the other as he is mediator; the one natural and eternal, which shall endure for ever, the other which he took upon himself in time, and which in the consummation of time he shall at length lay aside. In the former respect, as God, so Christ is judge with the Father and Spirit, as by original authority; but in this latter respect, as Christ is mediator, he is judge by deputation. The primitive sovereignty belongs to God as supreme king, and the judge by derivation and deputation is the Lord Jesus Christ, as mediator, in his manhood united to the second person of the godhead; so the judgment of the world is put upon him. In regard of the creature, as to us, his authority is absolute and supreme; but in regard of God it is deputed; so he is ordained and appointed to be judge. The scripture delights much in this notion, John v. 27. He hath power of life and death, to condemn and absolve; the Father hath given him authority, as he is the Son of man, Acts x. 42. The apostles, when they were to preach, thought it not enough for them to say, God is judge; no, but, 'He is ordained of God to be judge of quick and dead;' so Acts xvii. 31, 'He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained.' In all which Christ acts as the Father's vicegerent. And after he hath thus judged

the world, as the Father's deputy, then he shall give up the kingdom to God, even the Father, 1 Cor. xv. 25. So that the right Christ hath as mediator is not merely by creation, nor his essential kingdom common to the Father; but a derivative, subordinate right as mediator, by virtue of his purchase, as he died, rose again, and revived.

(*Athly.*) This power which belongs to Christ as mediator, is given to him upon these accounts. Partly as a recompense of his humiliation; but chiefly, because it belongs to the fulness of his mediatory office; it is the last act. The kingdom of the mediator is subordinate to the kingdom of God. Now he being appointed by the Father, the last act of his kingly office was to judge the world. This mediator was not only to pay a price to divine justice, not only to separate the redeemed from the world by converting them to God, but he is also to judge devils, and those enemies of his that would not submit to his mediatory kingdom, to judge those enemies out of whose hands he is to free the church. While the world lasts, he is to fight against our enemies, but then to judge them, and cast them into eternal torments, and so to deliver up the kingdom to the Father, 1 Cor. xv. 24. His office is not full till he hath executed and judged all his enemies.

(*Secondly.*) In what nature doth he act and exercise the judgment, either as God, or man, or both? I answer, In both. Christ is the person, not the Father nor the Spirit, and Christ acts it as God-man; the judgment is acted visibly by him in the human nature, seated upon a visible throne, that he may be seen of all and heard of all; therefore Christ is so often, with respect to the judgment, called the Son of man, Mat. xvi. 27, Acts xvii. 31, Mat. xxvi. 64, John v. 27. The judgment must be visible, therefore the judge must be so; and that the world may see him with these eyes, that we may see our Redeemer come in the last day, and see him to our comfort, he that is withdrawn into the curtain of the heavens, he that is gone about his ministration before God, must come out and bless the people; and therefore, that he may be seen and heard of all, though the divine power be mightily seen, yet he is to act it in the human nature.

Use of all. (1.) This speaks terror to the wicked. (2.) Comfort to the godly.

I. Terror to the wicked. Here let us see—

[1.] Who are those wicked ones, to whom this terror belongeth.

[2.] What is it that maketh it so terrible to them, and will breed horror and trembling in their hearts, if they repent not.

(1.) All those that have opposed his kingdom in the world: Luke xix. 27, 'Those mine enemies, that would not that I should reign over them, bring them forth, and slay them before me.' These oppose the great design of the gospel, which is to set up the Lord Jesus as king.

(2.) All that set light by his person in the day of his grace: and though they do not oppose his government, yet refuse it: Ps. lxxxix. 11, 'My people would not hearken to my voice, and Israel would none of me.'

(3.) All that despise his benefits, and neglect to seek after them: Heb. ii. 3, 'How shall we escape, if we neglect so great salvation?' Christ's benefits are God's favour and image. To have low thoughts of these is to have low thoughts of the blood of Christ: 1 Peter i. 18, 'Ye were

not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot;’ and Heb. x. 29, ‘Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?’

(4.) All that abuse his grace, and turn it to wantonness: Jude 4, ‘For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.’ Those that grow less humble, less holy, less careful, upon the account of grace.

(5.) All that break his commandments: John xv. 10, ‘If ye keep my commandments, ye shall abide in my love.’ Others are reckoned for enemies: Col. i. 21, ‘Enemies in your mind by wicked works;’ and Ps. lxxviii. 21, ‘God shall wound the head of his enemies, and the hairy scalp of such a one as goeth on still in his trespasses.’

(6.) Those that question the truth of his promises: 2 Peter iii. 3, 4, ‘Knowing this, first, that there shall come in the last days scoffers, walking after their own lusts; and saying, Where is the promise of his coming?’ And they shall know the truth of them to their bitter cost; that Christ will come, and come as judge.

(7.) Those that have perverted his ordinances: Mat. xxiv. 48—51, ‘But and if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken: the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.’ He that maligneth, envieth, traduceth, and injureth, to his power, his most painful, faithful followers and servants, that strengtheneth the hands of the wicked, and encourageth them against the most serious, whom he seeketh to oppress, shall be most severely punished.

[2.] What is it that is so terrible?

(1.) He is such a judge as the power of the most powerful cannot daunt; but they shall be all daunted by him: Rev. vi. 15, 16, ‘The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on 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?’

(2.) Such a judge as the wealth of the wealthiest cannot bribe. What compensation can they bring Christ for the breach of his laws? Mat. xvi. 26, ‘What shall a man give in exchange for his soul?’

(3.) He is such a judge as the wit and subtlety of the wisest and most subtle cannot delude: 1 Cor. iv. 5, ‘Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart,’

&c.; and Jude 15, 'To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodlily committed, and of all their hard speeches which ungodly sinners have spoken against him;' and Ps. l. 21, 'These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: But I will reprove thee, and set them in order before thine eyes.'

(4.) Such a judge that there is no appealing from his sentence, or hope of repealing of it: his doom shall stand for ever. In the world there is liberty of appeal from one court to another, where there may be a violent perverting of judgment; as Eccles. v. 8, 'If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter. For he that is higher than the highest regardeth, and there be higher than they.' But this sentence is definitive.

(5.) He is a judge whose wrath is very terrible: Ps. ii. 12, 'Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little: Blessed are all they that put their trust in him.'

Well then, the wicked that oppose his kingdom, and all that stand by as unconcerned, and do not enter into his covenant, they shall be judged by him, in whom they have not believed; by him, whom they have slighted; by him, whose grace and mercy they have despised; by him, of whom they have said in their hearts, We will not have this man to reign over us.

2. Here is comfort to the godly. Here I shall show—

[1.] Who may take comfort. Or to whom this comfort belongeth.

[2.] What comfort there is.

(1.) Who? Believers, that believe his doctrine: John xi. 25, 'He that believeth in me, though he were dead, yet shall he live.' That receive his person: John i. 12, 'As many as received him, to them gave he power to become the sons of God: even to them that believe on his name.' That enter into covenant with him, and so become members of his mystical body, who, feeling their misery under sin and Satan and the wrath of God, and do believe what Christ hath done and suffered for man's restoration and salvation, thankfully accept him as their only Saviour and Lord, on the terms offered in the gospel, and to those ends; even to justify, sanctify, and bring them to everlasting glory,—these are owned and accepted by him.

(2.) As by their faith, so by their love: Eph. vi. 24, 'Grace be with all them that love our Lord Jesus Christ in sincerity:' and 1 Cor. xvi. 22, 'If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.' They love him above their lives; he is the desire and delight of their souls: Ps. lxxiii. 25, 'Whom have I in heaven but thee? And there is none upon earth that I desire besides thee.' They have longed for this day, 2 Tim. iv. 8, 'They love his appearing.' The thoughts of it was their solace in their afflictions.

(3.) Those that war against his enemies, the devil, the world, and the flesh: Rev. iii. 21, 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.'

(4.) Those that obey his laws and imitate his example: 1 John ii. 28, 'And now, little children, abide in him, that when he shall appear, we may have confidence and not be ashamed before him at his coming.' And 1 John iv. 17, 'Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world.'

[2.] What is the comfort that they have?

(1.) The judge is their friend, their kinsman, their brother, their high priest, to make atonement for them, the propitiation for their sins, their advocate and intercessor, one that died for them.

(2.) He cometh to lead them to their everlasting mansions. Christ is a pattern of what shall be done to them. He rose from the dead, and is become 'the first fruits of them that slept.' He now 'sitteth at the right hand of God, making intercession for them.' And he will come again, and receive them to himself. That they may be where he is, and behold his glory.'

SERMON XV.

For we must all appear before the judgment-seat of Christ.—
2 COR. v. 10.

WE have handled—1. The necessity; 2. The universality; 3. The judge; 4. The manner of judging. This last we are now upon. The word *φανερωθήναι* signifieth both to appear and to be made manifest. We may conjoin the senses; we must so appear, as to be made manifest.

First. To appear; that *we must all appear*, every individual person. Four things evince that,—

1. The wisdom and the justice of the judge.
2. The power, impartiality and faithfulness of his ministers.
3. The nature of the business requireth an appearance.
4. The ends of the judgment.

1. The wisdom and justice of the judge. Such is his wisdom and perspicuity, that not one sinner or sin can escape him: Heb. iv. 13, 'There is not any creature that is not manifest in his sight, but all things are naked and open unto the eyes of him with whom we have to do.' This scripture informeth us of the perfect knowledge of God, as he is a judge, without which his judgment cannot be just and perfect; he knoweth all the persons and causes of men that are brought before him. All things in general, and every thing in particular, are manifest to him, fully, clearly, and evidently discovered to him: Ps. lxix. 5, 'O God, thou knowest my foolishness, and my sins are not hid from thee.' He is neither ignorant of man, nor anything in man, who must have to do with him, that is to be judged by him. So Jer. xvii. 10, 'I, the Lord, search the heart and try the reins, even to give every man according to his ways, and the fruit of his own doing.' The force of the reason is this: that seeing we must be

judged by a most exact, impartial and all-knowing judge, there can be no hope of lying hid in the throng, or escaping and avoiding the judgment. It concerneth the judge of the world to do right, which he cannot do, unless all sins and persons be manifest to him, that he may render to every one according to his deeds.

2. The power, impartiality and faithfulness of his ministers, who are the holy angels. Much of the work of that day is despatched by the ministry of angels: Mat. xxiv. 31, 'They shall gather the elect from the four winds.' In the particular judgment they have a ministry; they convey the souls of men to Christ: Luke xvi. 22, 'Carried by the angels into Abraham's bosom.' They that carried their souls to heaven, shall be employed in bringing their bodies out of their graves. Now this ministry is not confined to the elect only; they do not only carry the corn into the barn, but the tares into the furnace: Mat. xiii. 39-41, 'And the reapers are the angels. As therefore the tares are gathered together, and burnt in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that do offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth.' It is the angels' work to separate the wicked from the godly, to bind up the tares in bundles, that they may be burnt in the fire. They force and present wicked men before the judge, be they never so unwilling and obstinate. So in the parable of the drag-net, Mat. xiii. 49, 50, 'So shall it be at the end of the world. The angels shall come forth, and sever the wicked from among the just, and shall cast them into a furnace of fire, where shall be weeping and gnashing of teeth.' There is a mixture unavoidable of good and bad in the church, but then a perfect separation by the ministry of angels.

3. The nature of the business requireth our appearance. Partly, because in a regular judgment no man can be judged in his absence. Therefore in this great and solemn judgment we must stand as persons impleaded to hear what is alleged, and what we can say in our defence. David saith, Ps. cxxx. 3, 'If thou shouldest mark our iniquities, O Lord, who shall stand?' that is, appear in the judgment, so as to be able to make a defence. So, Ps. i. 5, 'The ungodly shall not stand in the judgment;' that is, the wicked shall not be able to abide the trial, have nothing to plead for themselves in the day of their final doom. And yet it is said, Rom. xiv. 10, 'We must all stand before the judgment-seat of Christ.' We shall stand and not stand; stand, that is, make an appearance; and not stand, not able to make any just defence. Festus saith, Acts xxv. 16, 'It is not the manner of the Romans to deliver any man to die before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.' This was *jus gentium*, not to give sentence of capital punishment against any man till he were fully heard. Their rule was, they condemned no man unheard. Surely there is all right in this solemn judgment; he that is to be judged is to be brought into the judgment. When God arraigned our first parents (which is a type of the general judgment), he called Adam *coram*; Gen. iii. 9, 10, 'Adam, where art thou?' He brought him

out of his lurking-hole where he had hid himself ; he must come into his presence and answer. And partly, because we cannot appear by a proctor. The sentence is a sentence of life and death, and there is no reason or cause of absence: Rom. xiv. 12, 'Every one must give an account of himself to God.' Now in the day of God's patience we have an advocate who appeareth for us, Heb. ix. 24. He doth prevent wrath, represent our wants, and recommend our affairs. But now the judge cometh to deal with every one in person.

4. The ends of the judgment require our appearance. They are two: (1.) The conviction of the parties judged. God will go upon clear evidence, and they shall have a fair hearing. When there was but one that came without a wedding garment, and he was examined, the man was speechless, Mat. xxii. 12. When every one is particularly observed and tried, there is nothing to reply, but glorifying God, Jude 15. (2) Satisfaction of the world in the righteousness and justice of God's proceeding. When every person is arraigned and every work is manifest, it cleareth God's justice in rewarding his own, and in punishing the wicked and ungodly ; it cleareth his justice in rewarding the faithful ; they undergo the trial, and though they have failings, yet for the main their faith is found to 'praise, and honour, and glory at the appearing of Jesus Christ,' 1 Peter i. 7. When his people come to be judged, and have been found obedient to his commands, faithful under trials, patient under all sufferings and inconveniences, it is a faith that may be owned before men and angels. Christ will confess them before God, men and angels, Rev. iii. 5. So in punishing the wicked: Josh. vii. 19. God is glorified by the creature's conviction and acknowledgment: Ps. li. 4, 'I acknowledge mine iniquity, that thou mayest be justified when thou speakest, and clear when thou judgest.' God is justified when the creature is rewarded according to his own deservings. God overcometh, and we are cast in the plea and suit.

Secondly. The word signifieth to be made manifest ; and so importeth that we must all be manifested or laid open before the judgment-seat of Christ ; our persons must not only appear, but our hearts and ways be tried. It is said, Luke xii. 2, 'There is nothing covered that shall not be revealed, nor hid, which shall not be made known.' It is brought as a reason against hypocrisy ; the innocency of God's servants is beclouded for a while, and the sin of men lieth hid for a while, but at length all shall be open, hypocrisy shall be disclosed, and sincerity shall be rewarded. So 1 Cor. iii. 13, 'Every man's work shall be manifested.' All the ways and works of wickedness, though acted in ever so secret a manner, shall be laid open. The scripture telleth us, at the judgment, Eccles. xii. 14, 'God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.' The final doom shall repeal all the judgments of this life, and repair them abundantly ; many things that are varnished with a fair gloss and pretence here, shall then be found filthy and abominable ; and many things disguised with an ill appearance to the world, shall be found to be of God, approved and allowed by him. So it is said, 1 Cor. iv. 5, 'That Christ will bring to light the hidden things of darkness, and make manifest the counsels of the

heart; and then shall every man have praise of God.' When every man's intentions and purposes, actions and spring of actions shall be displayed, then they that deserve blame shall be discovered, and the sincere and upright justified and commended. Well then, the scripture shows they shall be made manifest, and when made manifest. In the general there are two places demonstrate it; one is Ps. I. 21. 'I will reprove thee, and set thy sins in order before thine eyes.' All the ways and circumstances of sin shall be so represented to the conscience, that the sinner shall not be able to deny or excuse, evade or forget, but ever see his sins before him as if fresh committed. The other place is Rev. xii. 12, 'And I saw the dead, small and great, stand before the Lord, 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 books, and another book; there is the book of conscience and the book of God's remembrance, Mal. iii. 16. In these books all things are written which belong to the government and judgment of the rational creature, our good and evil is all upon record, our means and mercies, and our unthankfulness and unprofitableness under them: Jer. xvii. 1, 'The sin of Judah is written with a pen of iron and the point of a diamond;' not only in their consciences, but before God: Isa. lxxv. 6, 'Behold it is written before me.' God doth not forget, or pass over, but note and remember. Now these books are opened at the last day; there is not one book, but books; the book of scripture is opened as a rule, the book of conscience as a witness, and the book of God's remembrance as the notice, or judge's knowing both persons and facts. But, more particularly, how are we manifested?

1. By the knowledge of the judge. We may hide our sins from men, but not from God; from the world, and from ourselves, but Christ shall perfectly discover them, and bring them forth unto the light, and show themselves to themselves, and to the world, and all their shifts will not serve the turn. God observeth men now, and observeth them in order to judgment: Ps. xxxiii. 13-16, 'The Lord looketh from heaven; he beholdeth all the sons of men from the place of his habitation; he beholdeth all the inhabitants of the earth; he fashioneth their hearts alike; he considereth all their thoughts.' Though God resides in heaven, yet he beholdeth all and every of their actions, yea, their most secret thoughts; he fashioneth their hearts alike (Sept., one by one); he is the former of their souls as well as their bodies, and knoweth the operations of their hearts as well as their outward actions. Men think otherwise: Ezek. ix. 9, 'They say, The Lord hath forsaken the earth; the Lord seeth not.' When he came to mark the mourners, and to distinguish them from the sinners. Ps. xciv. 7, 'They say, the Lord shall not see, neither shall the God of Jacob regard it.' These are men's brutish, atheistical thoughts, and so go on and are regardless of the judgment. But then your judge shall convince you upon his own knowledge. A judge is not disabled from being a witness. The woman of Samaria said, John. iv. 29, 'Come and see a man that told me all things that ever I did; is not this the Christ?' Christ knoweth all that men do, and is able to produce their lives by tale and number,

even those passages which were most secret; there needeth no proof to our judge; for all is open and naked before him.

2. The good angels may be produced as witnesses; they have an inspection over this lower world, are conversant about us in all our ways, and are conscious to our conversations: Ps. xci. 11, 'He shall give his angels charge over thee; they shall keep thee in all thy ways.' Reverence is pressed upon us in scripture in this respect: Eccles. v. 6, 'Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, It was an error.' All the business is, what is meant by the angel. There, some understand it of the angel of the covenant, the Lord Jesus Christ, who is the searcher of hearts, who will not be mocked, who cannot be deceived. But why not of the angels in heaven, who are sent forth for the good of the elect, and observe our behaviour, and who stop us in our sins, as the angel did Balaam, who said, It is an error? See Numb. xxii. 34; so 1 Tim. v. 21, 'I charge thee before the elect angels.' Surely the angels observe our actions; they are sent abroad in the world as the spies and intelligencers of heaven. So they attend upon congregations: 1 Cor. xi. 10, 'For this cause ought a woman to have power on her head, because of the angels.' In assemblies for worship more company meeteth than is visible. Devils and angels meet there: devils, to divert your minds as soon as you begin to be serious, to snatch the good word out of your hearts; angels, to observe you; therefore there should be no indecency.

3. Devils may accuse men in that day. The devil is called the accuser of the brethren. The fathers bring him in pleading thus against the sinner, *Domine, sit meus per culpam, qui tuus esse noluit per gratiam*: I never died for him, could promise him no heavenly kingdom, but a little sensitive pleasure; *Ostende tuos tales numerarios, O Christe, &c.*

4. Sometimes the word of God is made to be our accuser: John v. 45, 'Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust;' that is, Moses' law would accuse and condemn them; Christ needeth not to bring his complaint and indictment against them. And it teacheth us this truth, that where men remain in their impenitency and unbelief, both law and gospel, God's justice and mercy, our own consciences, the Spirit resisted by them in his moral suasions, messengers, means, pains taken on them, will all contribute to make up an accusation against a sinner before the tribunal of Christ. So John xii. 48, 'He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken shall judge him at the last day.' The word of the gospel delivered by Christ, that will judge them. Though there were no other witnesses, yet the grace of God in the word will show their condemnation to be just, because of their contempt and neglect. Believers or unbelievers may know their doom aforehand by the word. So Mat. xii. 41, 42, 'The men of Nineveh shall rise in judgment against this generation, and condemn it, because they repented at the preaching of Jonas; and behold a greater than Jonas is here. So, the queen of the south shall rise up in the judgment with this generation, and shall condemn it, for she came from the

uttermost parts of the earth, to hear the wisdom of Solomon, and behold, a greater than Solomon is here.' The means that we have enjoyed shall be produced, and aggravate the judgment against the neglecters and despisers of the Lord's grace. There was a greater manifestation of God in Christ than Solomon; a greater confirmation in Christ's resurrection and infusion of the Spirit, than in Jonah's being delivered out of the whale's belly.

5. The ministers of the gospel. Their diligence and faithful inculcation of the doctrine of life maketh up a part of the evidence which is produced to convince sinners: Mat. xxiv. 14, 'And this gospel of the kingdom shall be preached in all the world for a witness unto all nations;' first to them, and then *against* them, compared with Mark. xiii. 9. The preaching of the word will be a witness that men had warning enough, but that they unthankfully neglected their opportunity, and did cast away their own mercies: so Mark. vi. 11, 'Shake off the dust of your feet for a testimony against them.' That signified what a crying sin, and what a punishment, did attend them that contemned the messages of salvation sent them by God. It is not only a testimony before God for the present; but compare Mat. x. 14, 15, 'Shake off the dust of your feet,' and 'it shall be more tolerable for Sodom and Gomorrah in the day of judgment.' This showeth you are free of their blood, and if there be no other witnesses, this dust shall witness it.

6. Conscience itself shall witness against them, and God will discover ourselves to ourselves, that we shall see the judgment is just. As long as men have any tenderness, conscience speaketh now, but by custom in sinning men stop the mouth of it. But when it speaketh not, it writeth many times; for the present it is silent, and seemeth to take no notice of the sins we commit, but they are all registered, and they appear legible. The sad story of our lives is all engraven upon the heart, and when God awakeneth the conscience, it is all sin. God will open our eyes, not by a holy illumination, but by a forced conviction: Rev. xx. 12, 'The books were opened,' and one of these books is conscience, and though it be in the sinner's keeping, yet it cannot be so blurred and defaced, but our story will be legible enough, and forgotten sins will stare us in the face: Num. xxxii. 23, 'And be sure your sins shall find you out.' We forget them now, think we shall never hear of them more; but God can make all occur to memory as fresh as if newly committed, and in an instant represent the story of an ill-spent life, and show us all the thoughts, words, and actions, that ever we have been guilty of. The paper goeth white into the printing-house, but within one instant it is marked within and without, and cometh forth stamped with words, and lines, and sentences, which were no way legible there before.

7. It will be made evident by the confession of offenders themselves. As their consciences will convince them, so their own tongues will accuse them then; as men now in the ravings of despair will vomit up their own shame: as Judas, Mat. xxvii. 4, 'I have sinned, in that I have betrayed the innocent blood;' and Jer. xvii. 9, 'At his latter end he shall be a fool;' crying out, Oh, fool! Oh, madman! So much more then God can easily, and without other evidence, convince men

by themselves, and make them accuse themselves; he can judge them out of their own mouths, Luke. xix. 12; produce evidence against them out of their own thoughts, and pronounce sentence against them out of their own consciences, Rom. ii. 15; make men's tongues to fall upon them, Jer. lxiv. 8. He can indeed make use of us, and all that is in us, for his own glory, as having power to do with us what he will; and it is much for his honour when he maketh us witnesses against ourselves.

8. Wicked men shall accuse one another. In the arraignment of Adam and Eve, which I take for a notable presignification of the general judgment, they transfer it upon one another; the man upon the woman: Gen. iii. 12, 'The woman whom thou gavest to be with me;' and the woman upon the serpent: 'The serpent beguiled me,' ver. 13. So those that draw one another into sin, or are drawn by them, will impeach one another.

9. The godly will be brought in as one evidence, to make them manifest, partly as they endeavoured to do them good: Heb. xi. 7, 'Noah condemned the world;' and 'the saints shall judge the world,' 1 Cor. vi. 2; now by their conversations, hereafter by their vote and suffrage. And partly as they might receive good from them; as the godly relieved; Luke xvi. 9, and neglected, Mat. xxv.; as they might have been visited, and clothed; the loins of the poor blessed Job, chap. xxxi. 29.

10. The circumstances of their evil actions: James v. 3, 'Your gold and silver is cankered; the rust of them shall be a witness against you.' The circumstances of your sinful actions shall be brought forth as arguments of conviction: Hab. ii. 11, 'The stone shall cry out of the wall, and the beam out of the timber shall answer it.' Though none durst complain of oppressors, yet the materials of their buildings shall witness against them—kind of antiphony heard by God's justice. The stones of the wall shall cry, 'Lord, we were built by rapine and violence;' the beam shall answer, 'True, Lord, even so it is;' the stones shall cry, 'Vengeance, Lord, upon our ungodly owner;' and the beam shall answer, 'Woe to him, because his house was built with blood;' though all should be silent, yet the stones will not hold their peace.

Use 1. If we must appear so as to be made manifest, oh, then, let us take heed of secret sin, and make conscience of avoiding it, as well as that which is open, for in time it will be laid open. Achan was found out in his sacrilege, how secretly soever he carried it, Josh. viii.; Ananias and Sapphira's sacrilege in keeping back part of what was dedicated to God, Acts v; Gehazi in affecting a bribe: 1 Kings v. 26, 'Went not my spirit with thee?' meaning his prophetic spirit. Doth not God see, and will not he require it? Alas, we many times make conscience of acts, but not of thoughts; and yet, according to Christ's theology, malice is heart-murder, lustful inclinations are heart-adultery, proud imaginations are heart-idolatry, and there may be a great deal of evil in discontented thoughts, and repinings against providence, Ps. lxxiii. 22. Shall we repent of nothing but what man seeth? Eph. v. 12, 'It is a shame even to speak of those things which are done of them in secret.' A serious christian is ashamed to speak of what secure persons are not ashamed to practise; if they can hide it from men, the all seeing-eye of God layeth no restraint upon them; unclean-

ness usually affecteth a veil of secrecy, 'but whoremongers and adulterers God will judge,' Heb. xiii. 4. It is said God will judge them, because usually this sin is carried so closely and craftily, that none but God can find them out; but certainly God will find them out; none can escape God's discovery, all things are naked in his sight. Let no man then embolden himself to have his hand in any sin, in hopes to hide his 'counsel deep from the Lord, and his works in the dark,' Isa. xxix. 15. God knoweth the thoughts of the heart afar off; and Ps. cxxxix. 2, 'Whither shall I go from thy presence, and whither shall I fly from thy Spirit?' God knew what the king of Assyria spake in his secret chamber, 2 Kings vi. 12; knew the secret thoughts of Herod's heart, which it is probable he never uttered to his nearest friends, concerning the murdering of Christ, Mat. ii. 13. But to end this, consider the aggravations of these sins that are secret and hidden, although to be an open and bold sinner is in some respects more than to be a close, private sinner, because of the dishonour done to God, and scandal to others, and impudency in the sinner himself, yet also in other respects secret sins have their aggravations.

1. The man is conscious to himself that he doth evil; therefore seeketh a veil and covering, would not have the world know it. If open sins be of greater infamy, yet secret sins are more against knowledge and conviction. To sin with a consciousness that we do sin is a dreadful thing, James iv. 17. You live in secret wickedness, envy, pride, sensuality, and would fain keep it close; this is to rebel against the light, and to stop the mouth of conscience, which is awakened within thee.

2. This secret sinning puts far more respect and fear upon men than God, and is palliated atheism. What, unjust in secret! unclean in secret! envious in secret! disclaim against God's children in secret! neglect duties in secret! sensual in secret! Oh, then, wicked wretch, thou art afraid men should know it, and art not afraid God should know it. What, afraid of the eyes of man; and not afraid of the great God? Thou wouldest not have a child see thee do that which God seeth thee to do. A thief is ashamed when he is found, Jer. ii. Can man damn thee? can man fill thy conscience with terrors? can man bid thee depart into everlasting burnings? why then, art thou afraid of man, and not of God?

3. The more secret any wickedness is, it argueth the heart is more studious and industrious about it, how to contrive it, and bring it about; as David plotted Uriah's death. And Joshua vii. 11, 'They have stolen and dissembled also, and even put it among their own stuff.' And, Acts v. 9, 'How is it that ye have agreed together to tempt the Spirit of God?' In secret sins there is much premeditation and craft and dissimulation used.

Use 2. Is to show the folly of them who rather take care to hide their sins than get them pardoned.

1. God hath promised pardon to an open confession of sin: Prov. xxviii. 13, 'He that hideth his sin shall not prosper, but he that confesseth and forsaketh his sin shall find mercy.' He hath promised it in mercy, but bound himself to perform it in righteousness: 1 John i. 9, 'If we confess and forsake our sins, he is just and faithful to forgive

them.' David pleadeth it: Ps. li. 3, 'Cleanse me from my secret sin, for I acknowledge my transgression.' And God doth certainly perform it to his children. When David said, 'I have sinned,' 2 Sam. xii. 13. 'against the Lord, Nathan said, the Lord hath put away thy sin, thou shalt not die.' And this he acknowledged with thankfulness: Ps. xxxii. 5, 'I said I would confess, and thou forgavest.' This is the right course which men should take, confess their sin with grief and shame and reformation; we have not our *quietus est* till this be done.

2. Notwithstanding all this, man naturally loveth to hide and cover his sin: Job xxxi. 33, 'If I have covered my transgression, as did Adam, by hiding mine iniquity in my bosom.' *More hominum*—so Junius: Hos. vi. 7, 'They like men have transgressed the covenant.' It is in the Hebrew 'like Adam,' or Adam's name is mentioned, because we show ourselves to be like Adam's race by hiding and excusing our sin. First, from men we hide them, as Saul dealeth with Samuel, 1 Sam. xv. 13-15, Gehazi with Elisha, Ananias and Sapphira with Peter, Acts v. 8. They heap up sin upon sin to hide former sins; this cometh from their pride, joined with some degree of atheism; they care not how deep they run into guilt, so they may avoid shame and infamy. Or else, secondly, from ourselves. A man seeketh to hide his sin from himself out of self-love, lest their carnal peace should be disturbed, and Satan letteth them alone that they may not discover the right way, how they may recover themselves out of his snares; and out of love and affection to sin we 'roll it as a sweet morsel in our mouth, and hide it under our tongue,' Job xx. 12, 13. They are willing to retain it still; as Abraham was unwilling to put away Ishmael, whom he loved, Gen. xxi. 11; and therefore see not what we do see, loath to find themselves in a state of wrath, or obnoxious to eternal death. Therefore we all need to pray, Ps. xix. 12, 'Keep back thy servant from presumptuous sins.' There are many secret sins through ignorance, inadvertency, partiality or self-love, not taken notice of. Thirdly, from God, which is worst of all. We all desire to hide our sins, and could wish they might be unknown unto him, yea, endeavour it. Thus Adam hid himself when God came into the garden; when he could shift no longer he transiereth his fault upon Eve, and obliquely upon God himself, Gen. iii.; and Cain, Gen. iv., beareth it out to God, first with a plain lie, afterwards with a bold answer, 'Am I my brother's keeper?'

But is there any such disposition in the children of God? Yes; David kept silence, Ps. xxxii. 3. Moses pleadeth not the main till God toucheth his privy sore; he pleadeth other excuses, but the fear of his life was the main thing. It is a hard thing to bring the soul to deal openly and ingenuously with God, to draw forth the sin with its circumstances, and lay it before the Lord, who knoweth it already.

3. This is folly, and a degree of atheism. We can never hide our sins nor our persons, for we must be made manifest at the last day. God cannot be resisted, nor escaped, nor entreated, nor endured, nor resisted: Isa. xxvii. 4, 'Who would set the briers and thorns against me in battle? I would go through them, and would burn them together,' no more than briers and thorns can resist a devouring flame. Nor escaped: Jer. xxv. 35, 'And the shepherd shall have no way to flee,

nor the principal of the flock to escape:’ so Ps. cxxxix. 7, ‘Whither shall I flee from thy presence?’ You flee from God as a friend, to God as an enemy. Nor entreat him: 1 Sam. ii. 25, ‘If one man sin against another, the judge must judge him; but if a man sin against God, who shall entreat for him?’ Nor endured, Isa. xxxiii. 14, ‘The sinners in Zion are afraid; fearfulness hath surprised the hypocrites; who among us shall dwell with the devouring fire, who among us shall dwell with everlasting burning?’ And Ezek. xxii. 14, ‘Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee?’ Well then, if men will not now draw nigh unto God, God will find them out in their sins, and bring them into judgment before him. Since he cannot be blinded, nor resisted, our best way is to take hold of his strength, and make our peace with him, Isa. xxvii. 5. ‘Agree with thine adversary while he is in the way.’ Better come in voluntarily than be dragged by force—come humbly, as Benhadad’s servants, with ropes about their necks, 1 Kings xx. 32. David found more comfort in submission to God, than in standing out against him.

SERMON XVI.

For we must all appear before the judgment-seat of Christ—
2 Cor. v. 10.

I COME now to the fifth circumstance in the text, and that is the cause or matter to be tried, and about which we must be judged.

1. Generally expressed, τὰ διὰ τοῦ σώματος—the things done in the body.

2. Distributed into their several kinds; whether we have done good or evil.

Doct. That every man’s judgment shall proceed according to what he hath done in the flesh, whether it be good or bad.

This is confirmed by other scriptures: Mat. xvi. 27, ‘The Son of man shall come in the glory of the Father, with his angels; and men shall be rewarded every man according to his works;’ so Rev. xx. 12, ‘And they were judged out of the things which were written in the books, according to their works.’

Here I shall inquire—

1. Why works are produced.

2. How they are considered in the sentence and doom that passeth upon every man.

3. What room and place they have with respect to punishment and reward.

First, Why works are produced—and whenever the judgment is spoken of some clause is inserted which mentioneth works, or relateth to them.

I answer, this is the fittest way to glorify God, and convince the creature, which are the two ends of the judgment, and are most promoted by giving them the fruit of their doings, whether good or evil.

1. For the glory of God. At that day God will glorify his holiness, justice and truth, yea also his free love and mercy; the veil is to be taken away, and all this at that day is to be made matter of sense.

[1.] The holiness of God. The holy God delighteth in holiness and holy persons, and hateth sin and the workers of iniquity. Both parts of his holiness are spoken of in scripture, his delight in holy things and persons, Prov. ii. 20. The upright are his delight, and their services, Prov. x. 8. Can we imagine that God should bid the saints love one another, and count them the excellent ones upon earth. Ps. xvi. 3, how poor soever and despicable they be as to their outward condition, and that he himself should not love them the more, and delight in the reflection of his own image upon them? On the other side, his detestation of sin and sinners: Hab. i. 13, 'Thou art of purer eyes than to behold iniquity;' and Ps. v. 4, 'Thou art not a God that hast pleasure in wickedness.' We that have but a drop of the divine nature, hate not only sin, but sinners: 2 Peter ii. 8. 'Lot, his righteous soul was vexed with their impure conversations.' Well then, can we imagine without a manifest reproach to the divine nature, that God should be indifferent to good and evil, and the saints should not be more lovely in his sight for their holiness, and the wicked hateful for their sins? Therefore now, when all is to be discovered and made obvious to sense, it is a delight to him to reward the graces and services of his people, and to show how pleasing and acceptable they are to him; the more holy, the more lovely objects of his sight. And on the other side, he will show his hatred against sin and sinners in their sentence and punishment; and so by necessary consequence, their different works must come into consideration, that the holy may have their due praise and commendation, and the wicked, their just reproof from the judge of the world.

[2.] His remunerative justice. There is a threefold justice in God; his general justice, his strict justice, his justice of benignity or fidelity, according to his gospel-law. (1.) His general justice requireth that there should be a different proceeding among them that differ among themselves; that every man should reap according to what he hath sown, whether he hath been sowing to the flesh or to the spirit, that the fruit of his doings should be given into his bosom. And therefore, though this be not evident in this life, where good and evil is promiscuously dispensed, because now is the time of God's patience and our trial, yet in the life to come, when God will 'judge the world in righteousness,' Acts xvii. 31, it is necessary that it should go well with the good, and ill with the bad. And as the apostle saith, 2 Thes. i. 6, 7, 'It is a righteous thing with God to recompense tribulation to them that trouble you, and to you that are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.' There is *generalis ratio justitiae*, in the difference of the recompenses, and therefore the different actions of the persons to be judged, must come into the discussion, whether good or evil. (2.) There is God's strict justice declared in the covenant of works, whereby he rewardeth man according to his perfect obedience, or else punisheth him for his failings and coming short. This also is in part to be declared at the day of judgment, on the wicked at least; for the apostle declareth that there will be a different proceeding with men, according to the divers

covenants which they are under; some shall be judged by the law of liberty, according to which God will accept their sincere though imperfect obedience; others shall have judgment, without any temperment of mercy, James ii. 12, 13; and justly, because they never changed copy and tenure. When God made man he gave him a law, suitable to that perfection and innocency wherein he made him. Our act did not make void his right to require the obedience due by that law, nor our obligation to perform it; but yet because man was incapable of performing this law or obtaining righteousness by it, having once broken it, he was pleased to cast out a plank to us after shipwreck, to offer us the remedy of a new law of grace, wherein he required of us 'repentance towards God, and faith in our Lord Jesus Christ,' Acts xx. 21; that we should return to our duty to our creator, depending upon the merit, satisfaction, and power of the mediator. Now we are all sinners, and have deserved death according to the law of nature, and woe and wrath a hundred times over; and if through our impenitency and unbelief, we will not accept of God's remedy, we are justly left to the old covenant, under which we were born, and so undergo judgment without mercy. (3.) There is his justice of bounty and free beneficence, as judging according to his gospel-law, which accepteth of sincere obedience; and so God is just, when he rewardeth a man capable of reward upon terms of grace; so it is said, Heb. vi. 10, 'God is not unrighteous to forget your work of faith, and labour of love, which ye have showed to his name.' His promises take notice of works, and the fruits of faith and love, as one part of our qualification, which make us capable of the blessings promised.

[3.] His veracity and faithfulness. God hath promised life and glory to the penitent and obedient, and the faithful. And God will make good his promises, and reward all the labours, and patience, and faithfulness of his servants, according to his promises to them. To whom hath he promised salvation? To the obedient, to the patient, to the pure in heart, to the diligent and studious, everywhere in the word of God: John xii. 26, 'There shall my servant be;' James i. 12, and Rom. ii. 6, 7, 'He will render to every one according to his deeds: to them, who by patient continuance in well-doing, seek for glory, honour, immortality, eternal life.' On the contrary he hath interminated and threatened: vers. 8, 9, 'To them that are contentious, and obey not the truth, who wrangle and dispute away duty. See promises mixed with threatenings, to the carnal and the mortified: Rom. viii. 13, 'If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live;' and Gal. vi. 8, 'If ye sow to the flesh, of the flesh ye shall reap corruption; but if ye sow to the spirit, ye shall reap life everlasting.' Now that God's truth may fully appear, men's works must be brought into the trial.

[4.] His free grace. The business of that day is not only to glorify his justice, but to glorify his free love and mercy: 1 Peter i. 13, 'Hope unto the end for the grace that is to be brought to you, at the revelation of our Lord Jesus Christ.' And this grace is no way infringed, but the rather exalted, when what we have done in the body, whether it be good or evil, is brought into the judgment.

(1.) The evil works of the faithful show that every one is worthy of

death for sinning, though we do not die and perish everlastingly for it as others do. God's best saints have need to deprecate his strict judgment: Ps. cxliii. 2, 'Enter not into judgment with thy servant;' he doth not say with thine enemy, but thy servant. They that can continue with most patience in well-doing, have nothing to look for at last but mercy, Jude 21. It is their best plea: Rev. ii. 10, 'Be thou faithful unto death, and I will give thee a crown of life.' When we have done and suffered ever so much for God, we must at length take eternal life as a gift out of the hands of our Redeemer; but for the grace of the new covenant, we might have perished as others do. In some measure we see grace here, but never so fully and perfectly as then. Partly, because now we have not so full a view of our unworthiness as when our actions are scanned and all brought to light. And partly, because there is not so full and large manifestation of God's favour now, as there is in our full and final reward. It is grace now, that he is pleased to pass by our offences, and to take us into his family, and give us some taste of his love, and a right to the heavenly kingdom; but then it is another manner of grace and favour; then our pardon shall be pronounced by our judge's own mouth, and he shall not only take us into his family, but into his immediate presence and heavenly palace; not only give us right, but possession, 'Come, ye blessed of my Father, inherit the kingdom prepared for you;' and shall have not only some remote service and ministration, but be everlastingly employed in loving and delighting in, and praising of God; this is grace indeed. The grace of God, or his free favour to sinners, is never seen in all its glory or graciousness till then.

(2.) The good which the faithful do is very imperfect, and mixed with many weaknesses and infirmities; it may endure the touchstone, but it cannot endure the balance, as we shall find then, when our righteous judge shall compare our best actions with his holy law. After we repented and believed, and returned to the obedience of God, the Lord knoweth our righteousness is as filthy rags, and our best robes need to be washed in the blood of the Lamb. Sin is our nakedness, and graces are our garments.

(3.) Though it were never so perfect, yet it merits nothing by its own intrinsic worth at God's hands: 'When we have done all, we are but unprofitable servants,' Luke xvii. 10. And paying a due debt deserveth no reward; it is a grace bestowed upon us, that we can do anything for God, 2 Cor. viii. 1; and services and sufferings bear no equality with the reward, Rom. viii. 18; and all is done by those that did once deserve eternal death, Rom. vi. 17, 18; and were redeemed and recovered out of that misery by an infinite grace, 1 Peter i. 18, 19; and already appointed heirs of eternal life before we serve him, Rom. viii. 17, by his precedent elective love. In short, they that continually need to implore the mercy of God for the pardon of sin, and cannot oblige God by any work of theirs, must needs admire grace; and the more grace is discovered to them, and they discovered to themselves, the more they will do so.

2. The other end of the judgment is to convince the creature, and that is best done by bringing our works, whether good or evil, into the judgment. If only the purposes of God were manifested, the con-

demned would have a just exception, and their cavils would be justified, that it was long of God they were not saved. Man is apt to charge God wrongfully: Prov. ix. 3, 'The foolishness of man perverteth his way, and his heart fretteth against the Lord.' Whatever exceptions men have against God now, then all is clear, their works are produced, their own evil choice and course. If the grace of the Redeemer were only produced, those who are excluded from the benefit might seem to tax the proceeding as arbitrary, and the whole business would seem to be a matter of favour, and not of justice. But when their destruction is of themselves, there is no cause of complaint; if only the good estate of men were considered, there would not be such an open vindication of God's righteous dealing. In any judgment, all things are rightly and convincingly carried, when the judge doth proceed *secundum regulas juris, et secundum allegata et probata*—according to the law as a rule, and according to the things alleged and proved, as to the application of the rule to the parties judged. Now the producing of the things done in the body, whether good or evil, suiteth with both these, and so in the day of judgment there is a right course taken for convincing the creature.

[1.] The judge must keep close to the law as his rule, for the absolving or acquitting of the parties impleaded. So it belongeth to Christ, as a judge, to determine our case according to the law which we are under. We christians are under a double law, of nature and grace. The law of nature bindeth us to love and serve our creator; but because of man's apostasy, the law of grace findeth out a remedy, of repentance, or returning to our duty after the breach, and faith, or suing out the mercy of God in the name of Jesus Christ. Now those who will not accept of the second covenant, remain under the bond of the first, which exacteth perfect obedience from them, and the judge doth them no wrong, if he judge them according to their works. But now those who have accepted the second covenant, and devoted themselves to God, taking sanctuary at the mercy of their Redeemer, they indeed have a plea against the first covenant; they are sinners, but they are repenting sinners, and believing in Christ. Now their claim must be examined by the judge, whether this penitence and acceptance of grace be sincere and real, whether true penitents and sound believers; that must be seen by our works; and the judge must examine, whether our repentance, and returning to our duty, be verified by our after obedience, and our thankful acceptance of Christ, and doth engage us to constancy and cheerfulness in that obedience. A double accusation may be brought against man before the tribunal of God: that he is a sinner, and so guilty of the breach of the first covenant; or that he is no sound believer, having not fulfilled the condition of the second. As to the first accusation we are justified by faith, as to the second by works; and so James and Paul are reconciled: Rom. iii. 24, 'A man is justified by faith, without the deeds of the law;' James ii. 24, 'A man is justified by works, and not by faith only.' Every one of us may be considered as a man that liveth in the world, or as a sinner in the state of nature, or as a man called to the grace of God in Christ, or as a christian professing faith in the Redeemer. According to this double relation, there is a double judgment passed upon us, according

to the law, so condemned already ; according to the gospel, so accepted in the beloved. To this double judgment there answereth a double justification : of a sinner, by virtue of the satisfaction of Christ, apprehended by faith, without the works of the law ; of a believer, or one in the state of grace, so justified by works ; for here it is not inquired whether he have satisfied the law, that he may have life by, it but whether, professing himself to be a christian, he be a true believer—and that must be tried by his works ; for as God in the covenant of grace giveth us two benefits, remission of sins and sanctification by the Spirit, so he requireth two duties from us—a thankful acceptance of his grace by faith, and also new obedience, as the fruit of love. Well then, this being so—to wit, that Christ's commission and charge is to give eternal life to true believers, and them only, the only sound mark of true believers is their works of new obedience. These must be tried in the judgment.

[2.] A judge must proceed *secundum alligata et probata*, not to give sentence by guess, but upon the evidence of the fact ; therefore Christ, to convince men that they are sinners by the first covenant, or hypocrites, or sincere, by the second, must consider their works. Men's profession must not be taken in the case, but their lives must be considered, for there are christians in the letter, and christians in the spirit, some that have a form of godliness, but deny the power thereof, 2 Tim. iii. 5 ; and God doth not respect the outward profession, 1 Peter i. 17. There may be a carnal christian, as well as a carnal heathen ; a man may talk well from his convictions, or a mere disciplinary knowledge ; but to do well there needeth a living principle of grace. The scriptures still set forth graces by their operations, works, or fruits ; for a dead sleepy habit is worth nothing. The working faith carrieth away the prize of justification, Gal. v. 6 ; honoureth Christ, 2 Thes. i. 11, 12. The labouring love is that which God will regard and reward, Heb. vi. 10. The lively hope is the fruit of regeneration, 1 Peter i. 5 ; that which sets a-doing, Acts xxiv. 15, 16 ; and Acts xxvi. 7, 8. Grace otherwise cannot appear in the view of conscience. The apples appear when the sap is not seen. It is the operative and lively graces that will discover themselves. A man may think well, or speak well, but that grace which governeth his conversation showeth itself. God knoweth what is in man, whether faith be sound in the first planting, before any fruit appear. But this judgment is to proceed, not only by the knowledge of the judge, but the evidence of our own consciences, the observation of others, and what openly appeareth in our lives.

Secondly, How these works are considered, with respect to our sentence and doom.

1. Our actions are considered here with respect to the principle from whence they flow, a renewed heart ; God doth not look to the bare work, but to the spring, and motives, and ends, Prov. xvi. 2. He weigheth the spirits, *quo animo*, not only the matter and bulk of the action, but with what spirit, and from what principle it is done : Eph. v. 9, 'For the fruit of the Spirit is all goodness, righteousness and truth ;' whether we act from a principle of grace in the heart. A violent motion differeth from that which floweth from an inward principle.

Christ first giveth a disposition to obey, before there is an actual sincere obedience. And living in the Spirit goeth before walking in the Spirit, Gal. v. 25. The principles are infused, and then the action follows. It is said, John iii. 21, 'He that doth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.' A godly man cannot satisfy himself in some external conformity to the law, but he must know that the actions come from God, from his grace and Spirit in us, and tend to him, that is, to his glory and honour, and are directed according to his will. A little outside holiness will not content Christ.

2. With respect to the state in which they are done. A justified estate, and a state of reconciliation to God; for the sacrifices of the wicked are an abomination to the Lord: Gal. ii. 19, 'I through the law am dead to the law, that I might live unto God;' and Rom. vii. 4, 'Married to Christ, that I may bring forth fruit unto God.' The children born before marriage are not legitimate: 2 Peter iii. 11, 'What manner of persons ought ye to be in all holy conversation and godliness?' We ought to look to the qualification of our persons, that we be reconciled with God through Christ, daily renewing our friendship with him by sorrow for sin, by suing out our pardon and acceptance in the mediator. The apostle doth not say, How holy ought our conversation to be, but What manner of persons ought we to be.

3. They are considered with respect to their correspondency. No man is judged by one single act; we cannot pass judgment upon our estate before God, whether good or evil, by a few particulars, but by our way, or the ordinary strain of our life and conversation, and our course: Rom. viii. 1, 'Who walk not after the flesh, but after the Spirit.' A man may occasionally set his foot in a path which he meaneth not to walk in. God in reviewing his work considered every day's work; apart it was good, and considered altogether, Gen. i. 31; the whole frame, and all very good; all the work together was correspondent, and all suitable to the rest in a due proportion; so should we endeavour to imitate God, that all our works, every one of them, and our whole course considered together, may all appear to be good, answerable to one another in order and proportion, that our whole conversations may be a perfect frame of unblamable holiness. There are some amongst men which do some things well, to which their order and carriage is not suitable. The difference between a godly man's work and a hypocrite's lieth in this, a hypocrite's work is best considered apart, a good man's works are best, and most approved, when they are laid together.

4. These works are considered with respect to their aim and scope: Phil. i. 11, 12, 'That we may be sincere and without offence unto the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ unto the praise and glory of God.' As it is not the doing one good work, or some few, which will qualify a man for the day of judgment, but being filled with the fruits of righteousness; so it is necessary also that our aim be every way as good as our action, and God's glory be propounded as our great scope. An action in itself good and lawful may be reckoned unto the worker as sin or duty, as the end is, and the scope which he propoundeth unto himself.

5. That none of our actions are lost, but stand upon record, that we may hear of them another day, and tend to increase the general sum, whether good or evil. An impenitent man's account riseth: Rom. ii. 5, 'He treasureth up wrath against the day of wrath,' like Jehoiada's chest, the longer it stood the more treasure was in it. Sins that seem inconsiderable in themselves, yet are the acts of one that hath sinned greatly before. A cipher put to a sum that is fixed increaseth it, every drop helpeth to fill the cup. So in the sincere: Phil. iv. 17, 'Fruit abounding to your account.' Every sincere action makes it abound more; some actions are more inconsiderable than others, yet if done for Christ's sake, shall be taken notice of, though small in themselves: Mat. x. 42, 'And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.'

Thirdly. What room and place these works have, with respect to punishment and reward. There is a plain difference, as appeareth, Rom. vi. 23, 'The wages of sin is death, but the gift of God is eternal life.' The works of the wicked have a proper, meritorious influence upon their ruin and destruction; wicked men stand upon their own bottom, and are left to themselves. We do evil of our own accord, and by our own strength; but the good we do is neither our own, nor is it purely good. Besides, there is this difference between sin and obedience, that the heinousness of sin is always aggravated and heightened by the proportion of its object, but the merit and value of obedience is still lessened; thereby sin and offence is aggravated; as, for an instance, to strike an officer is more than to strike a private man, a king more than an ordinary officer. Thence it cometh to pass that a sin committed against God doth deserve an infinite punishment, because the majesty of God is infinite, and therefore eternal death is the wages of sin. But on the other side, the greater God is, and the more glorious, the greater obligation lieth upon us to love him, and serve him, and so that good which we do for his sake is the more due, and God is not bound by any right or justice from the merit of the action itself to reward it, for here the greatness of the object lesseneth the action; for be the creature what he will, he oweth his whole self to God, who is placed in such a degree of eminence, that we can lay no obligation upon him; so that he is not bound by his natural justice to reward us, but only inclined so to do by his own goodness, and bound so to do by his free promise and covenant of grace. Aristotle said well, that children could not merit of their parents, and all their kindness and duty they performed, is but a just recompense to them from whom under God they have received their being: for right and merit, strictly taken, is only between those who in a manner are equals. If not between children and parents, certainly not between God and man. Well then, though sin deserveth punishment, yet our good works deserve not their reward. That grace which first accepted us with all our faults, doth still crown us, and bestow all that honour and glory which we expect at Christ's coming.

But what respect then have our works to our reward?

Answer 1. They render us a more capable object of God's delight and approbation. For surely the holy God delighteth in his faithful

servants: Mat. xxv. 21, '*Euge, bone serve.*' Conformity to his nature and will suiteth more with his holiness than sin and disobedience.

2. They qualify us, and make us more capable of the rewards of his gospel covenant, which requireth that we should accept of our Redeemer's mercy, and return to our obedience, and continue in that obedience, that the righteous judge may put the crown upon our heads in that day, 2 Tim. iv. 7, 8.

3. Works are produced as the undoubted evidence of a sound faith; they are a demonstration, *a signis notioribus*, as most conspicuous, and so fit to justify believers before all the world; the sprinkling of the blood on the door-posts signifieth there dwell Israelites. So such an uniform course of holiness shows that faith is rooted in them.

4. They are a measure of the degree of the reward; for, 2 Cor. ix. 6, 'He that soweth sparingly, shall reap sparingly, and he that soweth bountifully, shall reap bountifully,' not only glory, but great glory with great measure. So far we may go safely, and less we cannot, unless we would infringe a care of holiness.

Use. Oh then, let us take heed what we do in the body, whether we sow to the flesh or the spirit. Let us be sure that our seed be good, if we would expect a good crop. Now it is seed time. but then is the harvest, works will be inquired after. It is not our voice. but hands; like as Isaac, 'The voice is Jacob's, but the hands are the hands of Esau.' Nothing will evidence our sincerity, but a uniform, constant course of self-denying obedience.

1. An uniform course it must be. A man may force himself into an act, or two; Saul in a rapture may be among the prophets. A man is judged by his course and walk. A child of God may be under a strange appearance for an act or so; you can no more judge of them by that, than you can judge of the glory of a street by a sink or kennel. On the other side, men may take on religion at set times, as men in an ague have their well days, the fit of lust or sin is not always upon them: Ps. cvi. 3, 'Blessed are they that keep judgment, and he that doth righteousness at all times.' When a man's conversation is all of a piece, his course is to please God in all places, and in all things, not by starts, and in good moods: 1 John iii. 9, 'Whosoever is born of God, doth not commit sin, for his seed remaineth in him, and he cannot sin, for he is born of God.'

An act of voluntary sin is as monstrous as a hen to lay the egg of a crow; many men's lives speak contradictions. Saul at one time puts all the witches to death, at another time, hath recourse with a witch himself. Jehu showeth his zeal against Ahab's idolatry, but not against Jeroboam's.

2. Constant. There is a strait gate, and a narrow way; we must enter one, and walk in the other; there is making covenant, and keeping covenant: Ps. ciii. 18, 'To such as keep his covenant, and to those that remember his commandments to do them;' Gal. vi. 16, 'As many as walk according to this rule, peace and mercy shall be upon them, and upon the whole Israel of God.' Faith and obedience are conditions of pardon, and constant obedience is a condition of salvation.

3. Self-denyingly acted. Good works are not dear; 'Be warmed, be

clothed.' In 1 John iii. 16, the apostle speaketh of laying down our life for the brethren, of opening our hands and bowels for refreshing the hungry, and clothing the naked. So proportionably when we take pains to instruct the ignorant, exhort the obstinate, confirm the weak, comfort the afflicted. Do you think that religion lieth only in hearing sermons, in singing psalms, reading a chapter, or in a few drowsy prayers, or cursory devotions? There are the means, but where is the fruit? No; it lieth in self-denying obedience. These are the acts about which we shall be questioned at the day of judgment, Mat. xxv., Have you visited, have you clothed, do you own the servants of God when the times frown upon them? Do you relieve them and comfort them in their distresses? Lip-labour and tongue-service is a cheap thing, and that religion is worth nothing which costs nothing, 1 Sam. xxiv. 24. When we deny ourselves, and apparently value God's interest above our own, then our sincerity is most evidenced, and every one of us is to consider what interest God calleth him to deny upon the hopes of glory, and, whatever it costeth us, to be faithful with God. A cheap course of serving God bringeth you none or little comfort. Certainly a man cannot be thorough in religion, but he will be put upon many occasions of denying himself, his ease, profit, honour, and acting contrary to his natural inclinations, or worldly interests. Those that regard only the safe, cheap and easy part, do not set up Christ's religion, but their own—a christianity of their own making: Mat. xvi. 24, 'Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me.'

SERMON XVII.

That every man may receive the things done in the body, according to what he hath done, good or bad.—2 COR. v. 10.

THIS receiving relateth either to the sentence or the execution, principally the latter.

Doct. The end of the last judgment is, that every man, according to what he hath done, may receive reward and punishment.

Without this, the whole process of that day would be but a solemn and useless pageantry, and therefore the end bindeth all upon us. And as we have considered the other circumstances we must consider this also. This receiving the things done in the body relateth either to the doom and sentence, or else to the execution. For the sentence, see Serm. Mat. xxv., vers. 34 and 41. I shall here speak of the execution; it is set forth emphatically, Mat. xxv. 46, 'These shall go away into everlasting punishment, and the righteous into life eternal.' In which scripture,

1. There is a distribution of the persons—these and the righteous, the goats and the sheep, the workers of iniquity and the godly, the righteous and the wicked. This is the most material distinction, and

an everlasting distinction. It is the most material and important distinction. There is a distinction of nations; some lie nearer to the sun, others more remote or farther off; some in a southerly, some in a northerly climate, but they are all alike near to the Sun of righteousness. Jew, or Greek, or barbarian, are all one in Christ, Gal. iii. 28. There is a distinction of endowments; some are learned and some unlearned. Yet the gospel looketh equally upon both, and Christ's disciples owe the equal debt of love to both, Rom. i. 14. There is a distinction of ranks and degrees in the world; some are noble, and others ignoble, but before God *omnis sanguis concolor*—all blood is of a colour; and the true spiritual nobility is to be born of God, John i. 13. The gospel puts the rich and poor on the same level, James i. 9, 10. They differ in worldly estate; but all have the same redeemer; as under the law, the rich and the poor paid the same ransom, Exod. xxx. 15. There is a distinction between bond and free, but the bond are Christ's freemen, 1 Cor. vii. 22; and the free is Christ's servant, Eph. vi. 7. All these are not material to our acceptance with God. There is a distinction between opinions, and petty sects and parties in the church, but this is not the grand distinction, which will hold weight at the day of doom. There were different parties at Corinth, and they were apt to band one against another, but yet they had but one common Christ: 1 Cor. i. 2, 'Jesus Christ, theirs and ours.' We inclose and impale the common salvation, unchristian and unminister one another, cast one another out of God's favour, but God's approbation doth not go by our vote and suffrage; there lieth an appeal from man's censure, *lingua Petilliani non est ventilabrum Christi*. It is well that every angry brother's tongue is not Christ's fan wherewith he will purge his floor. God in his judgment taketh notice of another distinction, whether we be righteous or wicked, holy or unholy: 'The eyes of the Lord are over the righteous, and his face is against them that do evil,' 1 Peter iii. 12. That is the distinction which doth bear weight before Christ's tribunal. And this is the everlasting distinction. Other distinctions do not outlive time, they cease at the grave's mouth; within a while it will not be a pin to choose what part we have acted in the world, whether we have been high or low, rich or poor; but much will lie upon it, whether we have been godly or ungodly, whether we have sowed to the flesh or to the spirit. This distinction will last for ever, and the one of them will fill heaven and the other hell. The whole world is comprised in one of these two ranks; there is no neutral or middle estate.

2. As there are different persons, so there are different recompenses, and a different doom and sentence which is executed upon either; the conclusion is dreadful to the wicked but comfortable to the godly, for everlasting life shall be the portion of the godly, and everlasting punishment the portion of the ungodly. This one scripture well improved should be enough to make us shun all sin, and embrace and pursue after all good. Wisdom lieth in considering the end of things, not what profit and pleasure it bringeth me now, and flattereth me with now, but what it will bring me in the end: Rom. vi. 21, 'What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death; but being made free from sin, and

become the servants of God, ye have your fruit to holiness, and the end everlasting life.' Alas! sin bringeth little pleasure or satisfaction in the time of enjoying it: and in the remembrance of it, it bringeth shame; and in the conclusion, where it is not repented of, it bringeth death. Whereas, on the other side, the service of Christ will be matter of joy and pleasure at the present; matter of comfort and confidence afterward; and in the end, salvation and eternal life. There is a curiosity in man: he would fain know his own destiny, what shall become of him, or what lieth hid in the womb of futurity concerning his estate: as the king of Babylon stood upon the parting of the ways to make divination. No destiny deserveth to be known so much as this, Shall I be saved, or shall I be damned: live everlastingly in heaven or hell? If the question were, Shall I be rich, or shall I be poor, happy or miserable in the present world? shall I have a long life, or shall I have a short? that is not of such great moment. We cannot meet with such troubles and difficulties here, but they will have a speedy end: so will persecutions, and disgraces, and sorrows; but this is a matter of greater moment than so, whether I shall be eternally miserable. It is foolish curiosity to inquire into other things; they are not of such importance that we should know them beforehand; and it may do us more hurt than good to know our worldly estate, the misery of which cannot be prevented by any prudence and foresight of ours. And it is better to trust ourselves with the providence of God than to anticipate future cares; but it concerneth us much to know whether we are in a damnable or a saveable condition, whether we are of the number of those that shall go into everlasting punishment, or of the righteous who shall go into everlasting life: if we be in the way to everlasting punishment, it is good to know it whilst we have time to remedy it. If heirs of salvation, the assurance of our interest is a pre-occupation of everlasting blessedness. This is that about which we should busy our thoughts and spend our time.

3. Observe the notions by which this different estate is expressed—life and punishment.

[1.] The happy condition of the godly is called life, and well deserveth it. This life is but a continued death, it runneth from us as fast as it floweth to us, and it is burdened with a thousand miseries: but that life which is the portion of the faithful, it is a good and happy life, and it is endless, it hath a beginning, but it hath no end. One moment of immortality is worth a full age of all the health and happiness that can be had upon earth. What will you call life? the vegetative life, or the life of a plant? Alas, if that may be called life, it is not a happy life, for the plants have no sense of that kind of life they have. The sensitive life, or the life of the beasts, will you call that life? They are indeed capable of pain and pleasure, but this is beneath the dignity of man; and those that affect this kind of happiness, to enjoy sensual pleasure without remorse, degrade themselves from that dignity of nature wherein God hath placed them, and make themselves but a wiser sort of beasts, as they are able only to purvey for the flesh more than the brutes can. Wherein then will you place life? Surely in reason; man's life is a kind of light given us: John i. 4, 'In him was life, and the life was the light of men.' Reason and

understanding was man's perfection. Well then, this is the life which we must inquire after. Now when is this life of light in its full perfection? While the soul dwelleth in flesh, and looketh out by the senses to things near at hand, the proper contentments of the body are the poor, paltry vanities of this deceitful world. Now, this is not the life which we were made for, but when it seeth God, and enjoyeth God in the highest manner that we are capable of. Our true life lieth in the vision of God, 1 Cor. xiii. 12; and Mat. v. 8, for he is only that universal and infinite object which can satiate the heart of man, and our proper and peculiar blessedness: 'Whom have I in heaven but thee?' Ps. lxxiii. 25. This is our full and continued happiness. Alas! the present life hath more gall than honey; its enjoyments are low and base, and short and fading, and its troubles and miseries are many: Gen. xlix. 9, 'Few and evil are the days and years of my pilgrimage.' But in the other world, there is nothing but glory and blessedness. A glorified soul in a glorified body doth for ever behold God, and delight itself in God.

[2.] The other notion is punishment, the word signifieth not only punishment, but torment; so we render it, 1 John. iv. 18, 'Because fear hath torment.' Annihilation were a favour to the wicked; they have a being, but it is a being under punishment and torment. Divines usually distinguish of *pœna damni* and *pœna sensus*; the loss and the pain. Both are included, Mat. xxv. 41, in Christ's sentence, 'Depart, and go into everlasting fire.' God doth not take away the being of a sinner, but he taketh away the comfort of his being; he is banished out of his sight for evermore, and deprived of his favour, and all the joys and blessedness which are bestowed on the godly; and that is enough to make him miserable. It is true a wicked man now careth not for the light of God's countenance, because looking to visible things he hath no sound faith of those things which are invisible; but now he cometh to understand the reality of what he hath lost, and besides hath no natural comforts to divert his mind, no plays, or balls, or pleasures, or meat and drink, and company, which now do draw off his heart from better things, and solace him in the want of them. Secondly, the pain of sense, that is double, 'the worm that never dies, and the fire that shall never be quenched,' Mark. ix. 44. The worm is the worm of conscience, reflecting upon his evil choice and past folly, which hath brought him to this sad and doleful estate. When he considereth for what base things he sold his birthright, Heb. xii. 15; he parted with felicity and the life to come, this will be a continual torment and vexation to them; and being under despair of ever coming out of this condition, his torment is the more increased. If there were no more than this conscience reflecting upon the sense of his loss, with the cause and consequences of it, surely this will fill him with anguish; and the body, united to such a miserable, self-vexing and self-tormenting soul, can have no rest. Besides this, there is the 'fire that shall never be quenched,' which is the wrath which bringeth on unspeakable torments on the body; for, 'Woe, wrath, tribulation and anguish is the portion of every soul that doth evil,' Rom. ii. 9, 10. What kind of punishments they are we know not, but such as are grievous, and come not only from the reflection of their own consciences,

but the power of God: Rom. ix. 22, 'God will show his wrath, and make his power known.'

4. Eternity is affixed to both everlasting punishment and eternal life.

[1.] The joys of the blessed are everlasting. There shall never be change of and intermission in their happiness, but after millions and millions of imaginary years, they are to continue in this life, as if it were the first moment. Paul telleth you, 1 Thes. iv. 17, 'That we shall for ever be with the Lord.' And what can we desire more. In this life, if we had the confluence of all manner of comforts, yet the fear of losing them is some infringement of our happiness. But there, whatever glory we partake of, we shall never lose it; it will be thy crown for ever, thy kingdom for ever, thy glory for ever, thy God and thy Christ for ever. Oh, why do we no more think of this? This life, that scarce deserveth the name of a life, yet we would fain continue it, though in pain and misery: 'Skin for skin, all that a man hath, would he give for his life.' Oh, then, how welcome should eternal life be, which, compared with this life, is like the ocean to a drop! When we lay both of these lives together, this fading moment and that enduring eternity, how much more valuable doth the one appear than the other? Our sorrows will soon end, but these joys, when they once begin, will never end: 2 Cor. iv. 17, 'This light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' Cannot we suffer with him for one hour, deny ourselves a little contentment in the world? Shall we begrudge the labours of a few duties, when, as soon as the veil and curtain of the flesh is drawn, we shall enter into eternal life and joy.

[2.] The punishment is everlasting. The wicked are everlastingly deprived of the favour of God, and of the light of his countenance. When Absalom could not see his father's face, Kill me, saith he, rather than let it be always thus, 2 Sam. xiv. 32. The wicked are never more to be admitted into the presence of God, who is the fountain of all peace and joy. And therefore how miserable will their condition be! Besides, the pain will be eternal, as well as the loss; not one kind of misery only shall light upon wicked men. The scripture representeth it by everything which is terrible; sometimes by death, which is so much feared; sometimes by fire and brimstone, which are so terrible in burning; sometimes by chains and darkness, and prisons and dungeons; because men in extremity of pain and misery do use to weep and wail, and gnash their teeth, sometimes by that. All these dreadful expressions give us some crevice light into the state of the other world. Now these things shall be without ceasing, for neither heaven nor hell have any period; there is no time set when the fire shall go out, or these chains be loosed, or these wailings cease.

But how can it stand with the justice of God, for a momentary action to cast men into everlasting torment? I answer—

1. God will govern the world by his own reasons, and not by our fancies; for we are told, he giveth no account of his matters; he hath made a holy law, and that law hath a sanction, it is established by penalties and rewards. Now if God make good his threatenings, and bring the misery upon the creature, which he hath foretold, where lieth the injustice? What part of the punishment would you have relaxed?

the loss or the pain? The loss is double, of God's favour, and of his natural comforts. Would you have God admit those to the sight and fruition of himself who never cared for him? or to return to their natural comforts, that they may again run riot with them, and abuse them to an occasion of the flesh, and to quiet and beguile his conscience with the enjoyments of the world, that he may the better bear the loss of these, or to lessen the pain, when the sin and impenitency obstinately doth still continue?

2. It is meet for the government of the world, that the penalties should be thus stated, to give us the more powerful argument against fleshly lusts, which, being more pleasing and suitable to corrupt nature, need to be checked by a severe commination. Man is a very slave to sensitive pleasure; which, being born and bred with him, is not easily renounced; therefore God hath told us beforehand, that if 'we live after the flesh, we shall die.' The pleasing of the flesh will cost us dear; the sinner's paradise is guarded with a flaming sword, and delight balanced with fear, that by setting eternal pains against momentary pleasures, we may the better escape the temptation. 'The pleasures of sin, which are for a season,' Heb. xi. 25, bring torments which are everlasting. The fearful end of this delightful course may deter us from it: Rom. viii. 13, 'If ye live after the flesh, ye shall die.' God hath so proportioned the dispensation of joy and sorrow, pleasure and pain, that it is left to our own choice, whether we will have it here or hereafter; whether we will enjoy pleasure as the fruit of sin, or as the reward of obedience; both we cannot have. And it is agreeable to the wisdom of our law-giver, that things to come should have some advantage in the proposal, above things present, that the joy and pain of the other world, which is a matter of faith, should be greater than the joy and pain of this world, which is a matter of sense. Things at hand will certainly more prevail with us than things to come, if they be not considerably greater; therefore here the pain is short, and so is the pleasure, but there it is eternal. Well then, it becometh the wisdom of God, that those who would have their pleasure here, should have their pain hereafter, and that eternally. And those that will work out their salvation with fear and trembling, and pass through the difficulties of religion, should have pleasures at his right hand for evermore: James. v. 5, 'Ye have lived in pleasure upon earth;' and Luke. xvi. 25, 'Remember that thou in thy life-time receivedst thy good things.' You must not think to pass from Delilah's lap to Abraham's bosom.

3. No law observeth this, that the *mora poenæ*, the continuance of the punishment, should be no longer than the *mora culpæ*, than the time of acting the offence. Amongst all the punishments which human laws inflict, there is no punishment but is longer. Loss, shame, exile, bondage, imprisonment, may be for life, for a fact done in a day or hour; punishment doth not repair so easily, as offence doth pervert, public right and good. Therefore the punishment may continue longer than the time wherein the crime was committed.

There are many reasons in the cheap commission of sin which justify this appointment, as—

[1.] *A majestate Dei*, against whom the sin is committed, and who

is depreciated, and contemned by the creature's offence. What base things are preferred before God, and the felicity we might have in the enjoyment of him ! at how vile a price is his favour sold !

[2.] *A natura peccati*, which is a preference of a sensitive good before that which is spiritual and eternal. Men refuse an eternal kingdom offered to them, for a little carnal satisfaction, Heb. xi. 25 ; and if they be eternally miserable they have but their own choice.

[3.] *A voluntate peccatoris*, he would continue his sin everlastingly if he could. They are never weary of sinning, nor ever would have been, if they had lived eternally upon earth ; they desire always to enjoy the delights and pleasures of this life, and are rather left by their sins than leave them. Well then, since they break the laws of the eternal God, and the very nature of the sin is a despising his favour for some temporal pleasure or profit, and this they would do everlastingly, if they could subsist here so long, this doth sufficiently justify this appointment.

5. Both are the result of a foregoing judgment, wherein the cause had been sufficiently tried and cleared, and sentence passed. In all regular judgment, after the trial of the cause, there is sentence, and upon sentence, execution. So it is here, there is a discussion of the cause, and then a sentence of absolution to the godly : Mat. xxv. 34, 'Come, ye blessed of my Father ; inherit the kingdom prepared for you ' of condemnation on the wicked : ver. 41, 'Depart, ye cursed into everlasting fire.' Then what remaineth but that the sentence should be executed ? This being the final sentence which shall be given upon all men and all their works, the end of this judgment is to do justice, and to fulfil the will and truth of the law-giver. Now the execution is certain, speedy, and unavoidable.

[1.] Certain ; when the matter is once tried, there will be sentence ; and sentence once past, there will be execution. We often break up court before things come to a full hearing, and so delay the sentence ; if we cannot delay the sentence, we seek to delay the execution ; but sentence once past here, it must needs be executed. Partly, because there will be no change of mind in the judge ; he is inflexible and inexorable, because there is no error in his sentence, but it is every way righteous, and the truth of God is now to be manifested. God would not affright us with that he never intended to do ; grant this judgment and execution is uncertain, and all his threatenings will be but a vain scarecrow. In the days of his patience and grace his sentence may be repealed : *Mutat sententiam, sed non decretum* ; as Jer. viii. 7, 8, 'At what instant I shall speak concerning a nation and a kingdom, to pluck it up, and pull it down, and to destroy it, if that nation, against whom I have pronounced, turn from the evil, I will repent of the evil, which I thought to do.' Here God revoketh the doom ; conviction now maketh way for conversion, but then for confusion. And partly, because there is no change of state in the persons judged ; they are *in termino*, as the apostate angels. While man is in the way, his case is compassionate ; God allowed a change of state to man after the fall, which must not last always, 2 Peter iii. 9. He waiteth long for our repentance, but he will not wait ever ; here we may get the sentence reversed, if we repent, but then it is final and

peremptory, excluding all further hopes and possibility of remedy. And partly, because there can be no change of the heart, they may have some relentings, when matters of faith become matter of sense. For if they would not love God inviting by his mercies and offering pardon, then they will not love him condemning and punishing, and shutting them out from all hope. These three infer one another; because no change of heart, no change of state; because no change of state, no change of sentence.

[2.] It is speedy. There was no delay, they were presently transmitted, and put into their everlasting estate; here is *sententia lata, sed dilata*—sentence is past but not executed: Eccles. viii. 11, 'Because sentence is not speedily executed upon an evil doer.' But here it is otherwise, they must depart, and be gone speedily out of God's presence: Esther vii. 8, 'As soon as the word was gone out of the king's mouth,' they had him away to execution.

[3.] It is unavoidable. It is in vain to look about for help, all the world cannot rescue one such soul. In short, there is no avoiding by appeal, because this is the last judgment; nor by rescue, they shall go away, not of their own accord, but compelled; it is said, Mat. xiii. 42, 'The angels shall gather them, and cast them into a furnace of fire.' So again cast them, they shall be dragged away. Not by flight, for there is no escaping; nor entreaty, for the judge is inexorable.

6. The sentence is executed upon the wicked first; it beginneth with them, for it is said 'These shall go away into everlasting punishment, and the righteous into life eternal.' Now this is not merely because the order of the narration did so require it, the wicked being spoken of last; but there is a material truth in it, sentence beginneth with the godly, and execution with the wicked. Sentence with the godly, because they are not only to be judged, but to judge the world together with Christ, 1 Cor. vi. 2. Now they must be first acquitted and absolved themselves before that honour can be put upon them. But execution with the wicked: Mat. xiii. 30, 'Let both grow together until the harvest. I will say to the reapers, gather ye together first the tares, and bind them in bundles, to burn them, gather ye the wheat into my barn.' First the wicked are cast into hell-fire, Christ and all the godly with him looking on; which worketh more upon the envy and grief of the wicked, that they are thrust out, while the godly remain with Christ, seeing execution done upon them. And the godly have the deeper sense of their own happiness by seeing from what wrath they are delivered; as the Israelites when they saw the Egyptians dead upon the shore, Exod. xiv. 30, 31, with xv. 1, 'Then sang Moses and the children of Israel this song unto the Lord.' So when the wicked in the sight of the godly are driven into their torments, they have a greater apprehension of their Redeemer's mercy.

Use 1. To press us to believe these things. Most men's faith about the eternal recompenses is but pretended; at best too cold, and a speculative opinion rather than a sound belief, as appeareth by the little fruit and effect that it hath upon us; for if we had such a sight of them as we have of other things, we should be other manner of persons than we are, in 'all holy conversation and godliness.' We see how cautious man is in tasting meat in which he doth suspect harm, that it will breed in him the pain and torments of the stone and gout or

colic ; I say, though it be but probable the things will do us any hurt. We know certainly that the wages of sin is death, yet we will be tasting forbidden fruit. If a man did but suspect a house were falling, he would not stay in it an hour ; we know for certain that continuance in a carnal state will be our eternal ruin ; yet who doth flee from wrath to come ? If we have but a little hope of gain we will take pains to obtain it. We know that 'our labour is not in vain in the Lord.' Why do we not abound in his work ? 1 Cor. xv. 58. Surely we would do more to prevent this misery, to obtain this happiness, when we may do it upon such easy terms, and have so fair an opportunity in our hands ; if we were not so strangely stupified, we would not go to hell to save ourselves a labour. There are two things which are very wondrous ; that any man should reject the christian faith, or that having embraced it, should live sinfully and carelessly.

Use 2. Seriously consider of these things. The scripture everywhere calleth for consideration.

Think of this double motive, that every man must be judged to everlasting joy or everlasting torment. These things are propounded aforehand for our benefit and instruction ; we are guarded on both sides ; we have the bridle of fear and the spur of hope. If God had only terrified us from sin, by mentioning inexpressible pains and horrors, we might be frighted and stand at a distance from it ; but when we have such encouragements to good, and God propoundeth such unspeakable joys, this should quicken our diligence. If he had only promised heaven, and threatened no hell, wicked men would count it no great matter to lose heaven, provided that they might be annihilated ; but when there is both, and both for ever, shall we be cold and dead ? We are undone for ever if wicked, blessed for ever if godly ; let us hold the edge of this truth to our hearts ; what should we not do that we may be everlastingly blessed, and avoid everlasting misery ? It is no matter what we suffer in time, and endure in time.

Use 3. Improve it, first, to seek a reconciliation with God in the way of faith and repentance. A man that is under the sentence of death, and in danger to be executed every moment, would not be quiet till he get a pardon. All men by nature are children of wrath, as a son of death is one condemned to die ; so it is an Hebraism. Now 'run for refuge, to take hold of the hope that is set before you,' Heb. vi. 18 ; 'Make peace upon earth,' Luke ii. 14 ; 'Agree with thine adversary quickly, while he is in the way,' Luke xii. 58, 59 ; 'Now God calleth to repentance,' Acts xvii. 30, 31 ; 'Oh, labour to be found of him in peace,' 2 Peter iii. 14. How can a man be at rest till his great work be over ?

Improve it to holiness and watchfulness, and to bridle licentiousness and boldness in sinning : Eccl. xi. 9, 'Rejoice, O young man, in thy youth, and let thine heart cheer thee in the days of thy youth ; walk in the ways of thine heart, and in the sight of thine eyes, but know thou, for all these things God will bring thee to judgment,' as cold water cast into a boiling pot stops its fury ; 1 Peter i. 17, 'And if ye call on the Father, who, without respect of persons, judgeth every man, according to every man's work, pass the time of your sojourning here in fear.' Say as the town-clerk of Ephesus : Acts ix. 40, 'We are in danger to

be called in question for this day's uproar.' I must give an account for idle words, careless praying, and unprofitable mis-spending of time.

3. Improve it to patience under ignominy and reproaches. Thy innocency will appear on thy trial; if in an abject condition, the upright shall have dominion in the morning; afflictions and persecutions will then end, and thou shalt have thy reward: 1 Thes. i. 6, 7, 'And ye became followers of us, and of the Lord, having received the word in much affliction, with joy in the Holy Ghost, so that ye were examples of all that believe in Macedonia and Achaia;' and, 1 Cor. xv. 58, 'Wherefore, my beloved, be stedfast and unmoveable, always abounding in the work of the Lord, forasmuch as ye know your labour shall not be in vain in the Lord.'

SERMON XVIII.

Knowing, therefore, the terror of the Lord, we persuade men; but we are made manifest unto God, and I trust also are made manifest in your consciences—2 COR. v. 11.

THE apostle is giving an account of his sincerity, zeal, and faithfulness in his ministry. Three things moved him to it; hope, fear and love. Here he asserteth the influence of the second principle.

In the words take notice of two things.

1. The motive and reason of his fidelity in his ministry, *knowing, therefore, the terror of the Lord, we persuade men.*

2. The witnesses to whom he appealeth for the proof of his fidelity and diligence,—(1.) God the searcher of hearts; (2.) The consciences of his auditors, who had felt the benefit and force of the word.

[1.] To God, as the supreme witness, approver, and judge; *but we are made manifest unto God*, he seeth our principles and aims, and with what hearts we go about our work.

[2.] To the Corinthians as secondary witnesses; *and I trust also are made manifest in your consciences.* He was confident that he had a witness of his sincerity and uprightness in their consciences. The greatest approbation that we can have from men, is to have an approbation in their consciences. Mark the order; our first desire should be to approve ourselves to God, who is our judge, and then to men; and in doing that, to approve ourselves to their consciences, which is the faculty which is most apt to take God's part, rather than to their humours, that we may gain their respect and applause; next to God the testimony of conscience, next to our own conscience the consciences of others.

1. I begin with the motive and reason of his fidelity: knowing the terror of the Lord we persuade men, τὸν φόβον τοῦ Κυρίου—the Vulgar, *timorem Domini*, knowing the fear of the Lord; Erasmus, Beza and our translation, *terrorem Domini*; Grotius, according to the former reading, knowing the fear of the Lord, *i.e.*, the true way of religion,