

his Word; according to that, Joh. 3. 33. *He that receiveth his testimony, hath set to his seal, that God is true.* Now this is plumply and plentifully witnessed to in the Scriptures both of the Old and New Testament. *Psal. 96. 13. Before the Lord, for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.* And *Psal. 98. 9. Eccl. 12. 14. Mat. 25. 34, &c. Act. 27. 31. Because he hath appointed a day wherein he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.* Yea, it was an article before the Flood, *Jude 14, 15. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him.*

So that if there were no more to be said for it, yet this is enough to silence all dispute against it. How far this truth may be demonstrated by the light of Nature, may be disputed: That the Gentiles, who had not the Oracles of God committed to them, had some apprehension about it, and did many of them entertain it with Credit, is certain from their Writings; but whether they gathered it from their own Improvement of their Reason in the search of the light of Nature, or only built it upon what they received from Commerce with the Jewish Nation may be demurred. Nevertheless the Word of God furnisheth us with sufficient Arguments for the illustration of this Truth, by which we may give a reason of our Faith in it. For which we may take up these Scripture Conclusions.

1. THAT God put Man at first under his special Government, in which he gave him a Law with Sanctions. Touching this Government and the Nature of it, we have formerly had an Account, the Sum whereof amounts to thus much; That God having made Man a reasonable Creature, and treatable in the way of a Covenant with him, he gave him a Rule according to which he was to serve to his end; and as he carried himself towards it, was to expect either Life or Death; and to make it an Instrument fit for such a Transaction, he guarded it with Promises and Threatnings: And here was the Foundation laid for this Judgment.

2. THAT hence there were Rewards and Punishments ratified by and in these Sanctions. That they do contain such things in them, is evidently the very tenour of them. That they carried in them the nature of Rewards and Punishments is evident, because of the connexion they have with the Command; Life was to be the recompence of Obedience, *Rom. 10. 5. Death the wages of Sin, Rom. 6. 23.* And that these were herein ratified in these Hypotheses, or that the connexion was firm, and

SERMON CXLIV.

WE are now to pass over to the Consideration of the Second step of the Consummation: Glorification of Believers at the Last Day; which consists in the Entertainment that shall be given them, upon their Resurrection, in the Day of Judgment, *they shall be openly &c.* And here two things will come under our Consideration. 1. That the Resurrection shall be followed with the Great and General Judgment. 2. That the Happiness of Believers then will be, in that they shall be openly acknowledged and acquitted. Something therefore may here be spoken to each of these severally.

1. THAT the Resurrection shall be followed with the Great and General Judgment. There are two Topicks in Divinity under which the Doctrine of the last Judgment may have a place assigned it to be treated of, viz. either under the Exaltation of Christ, whereof this is the last step, that He shall come to judge the World at the last Day; or in the Glorification of Believers, one step to which is the last Judgment. Something hath been said of this under the former heretofore, peculiarly with respect to the Glory of Christ, which will then shine forth most illustriously; for the laying open whereof, many points referring to that Day were briefly touched; I shall therefore with the more Brevity handle it here: That Christ God-Man shall be the Judge, and of the great Majesty and Glory in which he shall then appear, we have before taken an account. The Things therefore which they here come under our Enquiry are, 1. That there shall be such a Day of Judgment. 2. Who they are that shall be Judged? 3. That the Resurrection will make way for, and introduce this Judgment. 4. On what Grounds or Rules it will proceed?

1. THAT there shall be such a Day of Judgment. This is an Article of our Faith; and necessary to be believed by all those that profess Christianity. An Article of Faith, is that which commands our embracing of it, upon the Testimony that God hath given of it in

and not arbitrary, is evident, both because God asserts to it, Gen. 2. 17. *In the day thou eatest thereof, thou shalt surely die.* And because this Covenant, so established, was the fixed Rule of relative Justice. Hence that, Mat. 5. 18. *For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*

3. THAT all Mankind by the Apostacy, fell under the Threatning of the first Covenant. We are told that all the World is guilty, Rom. 3. 18. And Guilt is nothing else but the binding of the Person over to suffer the penalty of the Threatning; and the Reason of this is, because the Punishment denounced was for Sin; and therefore, because all by the Fall come to be Sinners, they so were laid under the Sentence of Death; and this way of the Derivation of it is fully asserted in Rom. 5. 12. So that every one to whom Sin may be imputed, is thereby under a Threatning to die.

4. THAT God hath opened a new Covenant, in which he hath secured Life again by Christ, to such as believe in him. There was nothing but Death to be looked for by the old Covenant; but God, to shew his Mercy to some, hath opened a new and living way by the Gospel. Hence that, 2 Tim. 1. 10. *but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light by the Gospel.* Rom. 8. 3. There is therefore a good Hope set before Men. God Covenanted with his Son about it, and he hath opened a Covenant of Grace to Men concerning it; and this also is settled on Covenant Promises; and such as are pleadable by those who have gotten a title to them, by Faith in Christ, to which there is a firm Promise made of it. John 3. 16. *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, shall not perish, but have everlasting life.*

5. THAT God in these things, designed the lustre of the Glory of his Justice and Grace. These two Attributes were specially concerned in the management of his Government of Men, under the first and second Covenant. There were other of his Perfections which shined in them together with other second Beings, in their Creation and common Government, but those were to be the peculiar Monuments of these moral Perfections of his; and their Relations to these Covenants and the Terms of them, made way hereto; the Retributions of the first Covenant being exactly according to Justice, and the Rewards of the New Covenant tho' righteous, yet adapted to the manifestation of free Mercy to the Subjects of them. For we are told, Eph. 2. 8. *For by grace are ye saved, through faith, and that not of your selves: it is the gift of God.*

6. THAT to the illustration of these, there must be a fair and open Process with those who are the Subjects hereof. That the World may see and know, that God is so righteous and merciful, there must be a Trial of the Persons concerned, and their Carriage with respect to

the Rule under which they are, must be brought to Light and made manifest. There must be a Reward according as men have been, 2 Cor. 5. 10. Rom. 2. 7, 8. And they must therefore be Judged that Right may be done them, and all mouths stop'd. It is therefore called the Day of Revelation, &c. ver. 5. And then all secrets will be revealed, Chap. 2. 16.

7. THAT there is a promiscuous Dispensation of God, in his visible Providences to those in this Life. Not but that there are the real applications both of Justice and Grace here, but it is secret and unaccountable, and Men are at a loss about it. Wicked Men turn Atheists upon it, and Godly Men are too often puzzled about it, and ready to trip in their Observation of it, Psal. 73. *begin.* We have therefore those Remarks that have been made upon the outward Providences of God, Eccl. 9. *begin.* And Chap. 8. 14. *Wicked Men go on in Sin, and prosper; Godly Men fear him, and are ploughed every day: And the one is made secure by it.* Psal. 50. 21. *And the other almost ready to be discouraged: And expostulate, as Hab. 1. 13. Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?*

8. THIS therefore must be done, after the Affairs of this World and Time are finished. If it must be done, and is not accomplished before Men go out of the Congregation of the Living: if ungodly Men dye in seeming Peace, and Godly in Trouble; there must then be a Time afterwards wherein this great Concern will be attended and transacted. For this reason the wise Man strongly argued a future Judgment, from his Observation how things went here, Eccl. 3. 16, 17. *And moreover, I saw under the sun the place of judgment, that wickedness is there; and the place of righteousness, that iniquity was there. I said in my heart, God shall judge the righteous and the wicked; for there is a time there, for every purpose, and for every work.* God will certainly set all these things to rights, and hath in his holy Wisdom adjourned the Doing of it thoroughly, till that appointed Time comes, when the last great Court of Assize shall be kept.

2. WHAT hath been already mentioned, will guide us in the Consideration of the next Head, viz. *Who they are, that shall be Judged? viz. All those who have come under the Cognizance of the Law of special Government:* For, if that Law was the Rule according unto which God would distribute Rewards and Punishments to the Subjects of it, according as they are found conformable to, or transgressors of it, then of necessity must every second Being, which stands in relation to that Law, come into this Judgment, because God hath appointed this way for the adjusting of this Affair: For if this be the Law, in which God will glorify himself in such a Subject, and he will have his Glory by every one of his Creatures, then none of these shall escape this

this Appearance. Now the Subjects of this Government are of two sorts, *Angels & Men, and both of these shall be Judged.* That the Angels shall be so, is asserted in the Word of God. Angels are of two sorts, Good and Evil; Touching the Good, it is certain that they are under the Government of Christ, Eph. 1. 21, 22. *Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be head over all things to the church.* And there are the Rewards of Obedience which they shall receive. As for the Evil Angels, they are fallen under Guilt, and for that reason we are assured that they are reserved for that Judgment, 2 Pet. 2. 4. Jude 6. It is therefore put as one of the Prerogatives of the Saints, 1 Cor. 6. 3. *Know ye not that we shall judge angels?* As to Men, we are assured that every Individual that hath been or shall be, will then appear and receive their Trial and Sentence: High and low, rich and poor, noble and ignoble, male and female, small & great. This is manifest from, Rev. 20. 12. The Apostle therefore extends it to all, 2 Cor. 5. 10. And it may be assigned from, Eccl. 12. 14. *For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.* The Godly expect it, and comfort themselves from the expectation of the glorious Reward, which they then shall receive, 2 Tim. 4. 8. The Wicked shall not escape, for there they are to receive their Doom, according to their Works, Mat. 13. 41. Accordingly, we have the Distribution & Separation of these in that Day, asserted by Christ himself, Mat. 25. 31, 32. *When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats.* None shall be able to escape the Appearance and Trial of that Day. It will be vain to seek to hide away from it. Rocks and Mountains will not be able to secure them against it: Willing or unwilling, they shall come into that Trial.

3. THAT the Resurrection shall make way for, and introduce this Judgment. As for the Day and Hour when this shall be, it is a Secret which God hath put out of our Cognizance, and reserved in his own Breast; but that it shall be made way unto by, and immediately follow upon this Universal Resurrection, we are assured. We are therefore told, that this shall be preparatory for that, Rev. 20. 13. And if it be here enquired, *Why must there be a Resurrection in order to the Judgment?* It may be answered, *Because the whole Man, consisting of Soul & Body was placed under the Rule of special Government, and hence the Whole must share in the Rewards and Punishments, that are then to be distributed.* The Man must be judged, but the Body belongs to the Man, and there-

fore must be restored to the Soul, that they may be judged together; for which there must be first a Resurrection, in regard of those Bodies, which have before undergone a Dissolution. Those therefore that are found alive at that Day, will not need to be raised, only there will be a Change pass upon them, which will be also to prepare them for it, 1 Cor. 15. 51. *Behold, I shew you a mystery: we shall not all sleep, but we shall be changed.* They are the Things which were done in the Body that will pass under the Trial & Censure of that Judgment, 2 Cor. 4. 10. i. c. Whatsoever pass them before their Soul and Body were separated each from the other. The Body was made use of as the Soul's Organ, not only in, but also with which it performed its imperate Acts: for which reason it is to share with it in its Eternal Recompences. The Bodies of Saints were employed in the Service of God, their Hearts, their Tongues, their Hands were used to glorify him. Their Bodies underwent many hardships for him. Those things mentioned, Heb. 11. 36, 37. nextly fell upon their Bodies. Christ will therefore make their Bodies to partake in the Rewards of Life, which he hath promised to such. The Bodies of Ungodly Men, have been the Instruments of Unrighteousness; with their Hearts they have devised Iniquity, with their Tongues they have taken God's Name in vain, and Reproached him, and with their Hands they have wrought Violence: These therefore must feel the impressions of the Divine Indignation, which they cannot do while they continue in their dissolved Dust. And that this Judgment shall follow immediately upon the Resurrection is plain. The Apostle connects Death & Judgment, Heb. 9. 27. *And as it is appointed unto man once to die, but after this the judgment.* Intimating that the Resurrection is an Appendix of the Judgment. Besides, there is no longer any temporary Affair to be managed. Men are not to return again to a new Probation, but all that awaits them, is only to receive their Eternal Rewards; in which they are now to be fixed both in Soul & Body. There is nothing else to be done, but to dispose Men according to their State, which is the very Business of the Judgment. The last Trumpet therefore, at the Sound of which the Dead shall rise, is to be a Citation of all to give up their Accounts.

4. ON what Grounds or Rules this Judgment will proceed?

Ans. AS to God's Process with Angels, it is merely speculative to us, nor need we be over-curious in our Conjectures about it. Doubtless they were under a Law suited to their Nature, and it had its Sanctions, and God will treat them accordingly. But as to Men, tho' the same general Rule is also to be acknowledged concerning them, yet there is a more distinct Account to be taken of it. Here then let these Conclusions be observed,

1. THAT because the moral Law was the Rule of relative Justice given to Man; hence that must

be the just Rule of the Judgment of the Great Day. That this Law was such a Rule, we have before observed, and it follows upon it, that all Mankind must stand or fall at last, according as they stand related to it. The great Enquiry will be, how Men stand related to it; whether it do acquit or condemn them? If that hath nothing to lay to their Charge, they will be justified, but if that hath a Plea against them, they must suffer the Penalty of it. How else can that assertion of Christ stand, *Mat. 5. 18.*

2. THAT such as never had any other Covenant opened to them by God, will only be judged according to that Rule. That all Mankind are Originally under that Covenant is certain, for Adam transacted in it, as he was the Head of his Posterity. We are therefore told, *1 Cor. 15. 22.* For as in Adam all die, even so in Christ shall all be made alive. And though Man's Sin hath left in him the full resentment of that Law, yet this doth not discharge them from their Obligation to it. And this must needs be the meaning of that, *Rom. 2. 14, 15.* For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, & their thoughts the mean while accusing, or else excusing one another. However this is certain, that such as never had any Revelation of the Grace of God to them, will have no other Rule to be judged by but this Law. And the reason is plain, because God never treated with them, in the way of his special Covenant, but in this. The Apostle tells us, *Rom. 4. 15.* Because the law worketh wrath: for where no law is, there is no transgression. But the Law of Faith, which is purely of Revelation, was never given them. And hence they were never under an immediate Obligation to comport with it.

3. THAT if all Mankind must be judged according to that Covenant, in regard of their Personal Relation to it, they must needs be condemned. My meaning is, that if they do still abide under that Law as a Covenant, it will unavoidably find them Guilty, and proceed to Sentence them as Breakers of it, and consequently guilty of Death. The Apostle is full for this, *Gal. 3. 10.* For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things written in the book of the law to do them. And the reason is, because all Men in their natural estate are Sinners, and that Law will find them to have been so; and because they are such, the Sentence must pass against them, *Ezek. 18. 4.* The soul that sinneth it shall die. And we are assured, *Eccl. 7. 20.* For there is not a just man upon earth that doth good, and sinneth not. The only Plea then, that can have any Validity in it, must be, that they are gotten from under that Law as a Covenant, and thereupon, whatsoever they have been, it hath no hold of them. So therefore the Apostle argues, *Rom. 6. 14.* For sin shall not have domi-

nion over you: for ye are not under the law, but under grace. And for this cause he was afraid of being found in his own Righteousness, *Phil. 3. 9.*

4. THAT there are some, that shall be justified and glorified upon that Trial, who were in the same Condemnation. That all Mankind were equally involved in Guilt and Curse, in their natural state, we are assured, *Eph. 2. 3.* And were by nature the children of wrath, even as others. That all shall not be so found in the Great Day is equally asserted in the Word of God; but that some shall be acquitted, God will see no iniquity in them, he will pronounce them righteous, and adjudge them to a Kingdom. So we are told that it shall be, *Mat. 25. 34.* And this shall be done in the Judgment; and consequently upon a Trial, and according to Justice; for we may be sure that the Judge of all the Earth will do right. There must therefore be some Rule of Judgment, according unto which this Sentence must pass, else it cannot consist with the Righteousness of the Judge so to determine it. There is therefore Emphasis in that, *2 Tim. 4. 8.* The Righteous Judge, &c.

5. THAT the ground of this is, because the Law of that Covenant is answered by a Surety. That the Law should stand out against them, and yet they be justified, is inconsistent. That they themselves could not personally satisfy the Law, so as to take out an acquittance from it, is a great Truth, both in point of active and passive Obedience; as hath elsewhere been proved. There therefore remains no other Way for it, but that of Suretyship; of which there was no provision made in the Law-Covenant, but it must be introduced in the way of another: And no other can be accepted for us, but one that hath in discharge of his Suretyship answered the Law. For the ultimate resolution of the Case, will be on that Enquiry, Is the Law satisfied?

6. HENCE the Trial of such in order to their Acquittance, must be, whether they have a title to such a Suretyship and Satisfaction. There must be such a Rule of that Court, viz. That God hath accepted of Christ to be a Surety, and that his Satisfaction is enough for the clearing of those, whose it is. But then the Trial that proceeds upon it is, Whether these that plead it, are indeed related to it, so as to be under the Priviledge of it? And there will be Necessity of it, because as all are not so Priviledged, so there are many that will pretend to it, who will be found to have deceived themselves, and have none, *Mat. 27. 22, 23.* Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity. Many Claims therefore must be examined and adjusted, to see whether they will hold good for them.

7. FOR this therefore the Gospel-Covenant must be also a Rule of Trial. The Law spake nothing of it, but God in the Gospel hath revealed it: in which God hath opened a Covenant of Grace with sinful Men, and declared the Terms on which they are to come to enjoy a right to Life. This therefore must be the Rule of Chancery in that Court, viz. *Whether they are in Christ by Faith?* Whether they have embraced the offer of Salvation by him, and complied with the Terms of it. Hence that, Mat. 16. 16. *He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.* This therefore is the Rule of our Trying our selves, by which we may know, how it will go then, 2 Cor. 13. 5. *Examine your selves, whether ye be in the faith? prove your own selves, know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?*

8. THAT because this Covenant is opened in the Gospel to many that do not comply with it, they also will be Tried on the score of it. God offers Christ and Grace to many, but all do not embrace him, Mat. 20. 16. *Many be called, but few chosen.* There is a more fearful Judgment that awaits them. Christ saith, Mat. 11. 22. *But I say unto you, it shall be more tollerable for Tyre & Sidon at the day of Judgment, then for you.* And, Job. 3. 19. and Job. 10. 28, 29. And great Reason; for God will be no loser of Glory by any of his Works. Hence that, Luk. 12. 48. *But he that knew not and did commit things worthy of stripes, shall be beaten with few stripes.* For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. And that solemn demand, Heb. 2. 3. *How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.* All the Neglect & Contempt, with which Christ hath been entertained, will fill up the Indictment of such. And therefore the Gospel Discoveries & Treatment held with Men, is to be made use of, in the Great Judgment.

U S E. LET the Consideration of these things, be a Watch-word to us all, to take heed to our selves, that we get in a readiness for that Day. Were these Truths believed, and well pondered, it would certainly give Check to the licentious Courses that Sinners allow themselves in. Hence that, Eccl. 11. 9. *Rejoyce, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.* Would Men dare to do as they do, did they expect that, Eccl. 12. 14. *For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.* Would careless Sinners that slight Christ and Salvation by him, dare to do so, if they knew that this would be their Condemnation? As Job. 3. 19. Nay, this hath abundant Awe in it, to put us all upon it to see that our Matters will stand in that

Day. And accordingly to beware of tesseling in a Law estate. or leaning on our own Righteousness. To make sure that the Judge will be our Surety, by seeking with all Diligence, to settle an Interest in him by a true Faith. And because we expect such a Day, to endeavour to be provided with a Plea that will hold; and spend the Time of our Sojourning here in fear, that we may be found in him without Spot and Blameless: So shall we look out of our Graves with Comfort, and come to his great Tribunal with Joy.

[M A Y 7. 1700.]

SERMON CXLV.