

in that form of prayer which Christ hath taught us, we conclude all our petitions unto the Father with that acknowledgment, *For thine is the kingdom, the power, and the glory.* Nor can there be a greater encouragement in the midst of all our temptations, than that we are invited to call upon him in the day of trouble, *who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.* Matt. vi.
13
Eph. iii. 20.

After this explication of our Saviour's session, we may conclude what every Christian ought, and may be supposed, to intend, when he maketh profession to believe that Christ *is set on the right hand of God, the Father Almighty.* For thereby he is conceived to declare thus much: I assent unto this as a most infallible and necessary truth, that Jesus Christ ascending into the highest heavens, after all the troubles and sufferings endured here for our redemption, did rest in everlasting happiness; he which upon earth had not a place to lay his head, did take up a perpetual habitation there, and sit down upon the throne of God, as a Judge, and as a King, according to his office of Mediator, unto the end of the world; according to that which he merited by his Mediatorship, to all eternity: which hand of God, the Father Almighty, signifieth an omnipotent power, able to do all things without any limitation, so they involve not a contradiction, either in themselves or in relation to his perfections. And thus I believe *in Jesus Christ who sitteth at the right hand of God the Father Almighty.*

ARTICLE VII.

From thence⁸⁴ shall He come to judge the quick and the dead.

THIS Article containeth in it four particular considerations, and no more: First, That Christ, who is gone from us, *shall come* again. Secondly, That the place from whence he shall then come, is the highest heaven, to which he first ascended,

⁸⁴ Or *from whence*; the Latins sometimes *inde*, sometimes *unde*. And the Greek is *θεν*, *unde*, both in the ancient MS. in Sir Robert Cotton's Library, and in the Creed of Marcellus. But *εκειθεν ερχόμενοι*, in the later MS. in Bennet College Library. Others neither *θεν*, nor *εκειθεν*, but *πάλιν*, as Justin Martyr; *Ἡμεῖς ἐπέγραψαμεν Χριστὸν εἰδὼν Θεοῦ σταυρωθέντα, καὶ ἀναστάντα, καὶ*

ἀνεληλυθότα εἰς τοὺς οὐρανοὺς, καὶ πάλιν παραγενησόμενον κριτὴν πάντων ἀπλῶς ἀνθρώπων μέχρι αὐτοῦ Ἀδάμ. *Dial. cum Tryph.* §. 132. [p. 224 E.] Others without *inde* or *unde*, only *venturus*, as the Nicene Creed, *ερχόμενον κρῖναι*, others *πάλιν ερχόμενον* or *ἔξοντα πάλιν*, and Fortunatus leaving out *inde venturus*, hath only *judicaturus vivos et mortuos.*

for *from thence he shall come*. Thirdly, That the end for which he shall come, and the action which he shall perform when he cometh, is *to judge*; for *from thence he shall come to judge*. Fourthly, That the object of that action, or the persons whom he shall judge, are all men, whether dead before, or then alive; for *from thence shall he come to judge the quick and the dead*.

For the illustration of the first particular, two things will be necessary, and no more: first, to shew that the promised Messiah was to come again after he once was come; secondly, to declare how our Jesus (whom we have already proved once to have come as the true Messiah) did promise and assure us of a second coming.

That the Messiah was to come again, was not only certainly but copiously foretold; the Scriptures did often assure us of a second advent. As often as we read of his griefs and humility, so often we were admonished of his coming to suffer; as often as we hear of his power and glory, so often we are assured of his coming to judge. We must not fancy, with the Jews, a double Messiah, one the son of Joseph, the other of David; one of the tribe of Ephraim, the other of Judah: but we must take that for a certain truth, which they have made an occasion of their error; that the Messiah is twice to come, once in all humility, to suffer and die, as they conceive of their son of Joseph; and again in all glory, to govern and judge, as they expect the Son of David. Particularly, *Enoch the seventh from Adam prophesied of this advent, saying, Behold, the Lord cometh with ten thousand of his angels*. And more particularly Daniel saw the representation of his judiciary power and glory; *I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed*. This Son of man the Jews themselves confess to be the promised Messiah⁸⁵, and they take the 293

⁸⁵ R. Saadias Gaon *ad locum*; the author asks this question, וְיִי אֱנִי וְהוּא מְשִׁיחַ צִדְקָנוּ—כִּדְרָכָהּ נִבְרָא נִבְרָא יִי וְהוּא מְשִׁיחַ שֶׁנִּי הוּוּ הַיּוֹם, and answers it thus, לְאֲרֹנֵי שֶׁבַע לְיָמֵינִי בְהוֹוֵי לֵילִיָּא וְאֲרוּ עִם־עֲנַנֵי שְׂמִיָּא כְּבֵר אֲנוֹסִי (1 Chron. iii. 24.) with Anani the youngest of the seven sons of Elieonai, *it is written*, Dan. vii. 13. *I saw in the*

words to signify his coming, and so far give testimony to the truth; but then they evacuate the prediction by a false interpretation, saying, that if the Jews went on in their sins, then the Messiah should come in humility⁸⁶, according to the description in Zachary, *lowly and riding upon an ass*; but if Zech. ix. 9. they pleased God, then he should come in glory, according to the description in the Prophet Daniel, *with the clouds of heaven*: whereas these two descriptions are two several predictions, and therefore must be both fulfilled. From whence it followeth, that, being Christ is already come *lowly and sitting upon an ass*, therefore hereafter he shall come gloriously *with the clouds of heaven*. For if both those descriptions cannot belong to one and the same advent, as the Jews acknowledge, and both of them must be true, because equally prophetic; then must there be a double advent of the same Messiah, and so his second coming was foretold.

That our Jesus, whom we have already proved to have come once into the world as the true Messiah, shall come the second time, we are most assured. We have the testimony of the angels, *This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven*, Acts i. 11.

night visions, and behold one like the Son of man came with Anani, that is, the clouds of heaven;* Solomon Jarchi *ad locum*, כְּבֵר אֲנוֹסִי הוּא מֶלֶךְ הַמְּשִׁיחַ, אֲמַר רַב יְשׁוּעָה, וְאֲבֵן עֲזָרָה, כִּי זֶה כְּבֵר אֲנוֹסִי הוּא מֶלֶךְ הַמְּשִׁיחַ וְנִכְוֵן דְּבַר. So the author of *Tzeror Hammor*, וְסוֹד אֲדָרָם הוּא סוֹד מְשִׁיחַ כְּאוֹמְרוֹ כְּבֵר אֲנוֹסִי *The mystery of man is the mystery of the Messiah*, according to that of Daniel, *He came as the Son of man*.† This place is mentioned for one of the *Midrash Tiltim*, Psal. ii. And the *Midrash* upon the 21st Psalm, ver. 7. א' ר' בְּרִנְיָהּ בְּשֵׁם ר' שְׂמוּאֵל כְּתוּב אֲחֵד אֲנוֹסִי וְאֲרוּ עִם־עֲנַנֵי שְׂמִיָּא כְּבֵר אֲנוֹסִי: speaking of the Messiah. Indeed the Jews do so generally interpret this place of Daniel of the Messiah, that they make it an argument to prove that the Messiah

is not yet come, because no man hath yet come with the clouds of heaven.

⁸⁶ This interpretation is delivered in *libro Sankhedrim*, f. 98, c. 1. א' ר' אֲלֶכְסַנְדְּרִי וְאֲרוּ עִם־עֲנַנֵי שְׂמִיָּא כְּבֵר אֲנוֹסִי הוּא מֶלֶךְ הַמְּשִׁיחַ וְנִכְוֵן דְּבַר. עִלּוּ עֵינֵי וְרוּכְבַּי עַל־הַמּוֹר וְזָכוּ עִם־עֲנַנֵי שְׂמִיָּא לֹא זָכוּ עֵינֵי וְרוּכְבַּי עַל־הַמּוֹר: *Idem etiam legitur in Bereshith Rabba R. Moseh Haddarskam*, Gen. xlix. 11. [Mart. Pug. Fid. 656.] Thus they make the coming of Christ to depend upon their merit or demerit; whereas the promises of the Messiah are absolute and irrespective, depending only on the goodness of God, not to be evacuated or altered by the wickedness of man. Nay, the unworthiness of the Jews, which Christ found, when he came in humility, is one special cause why he should come again in glory.

* [Taken from Mart. Pug. Fid. p. 331, being part of the extract quoted above in Art. IV. upon Zech. xii. 10. It is not in the Bereshith, but in the Jalkut, §. חֲקֵמָא.—R. P. S.]

† [The author of the *Tzeror Hammor* was Abraham Saba. The passage may be found in f. 7 col. 1. l. 8. of the Venice edition of 1523.—R. P. S.]

John xiv. 3. We have the promise of Christ himself to his Apostles; *If I go*
28. *to prepare a place for you, I will come again and receive you*
unto myself: Ye have heard how I said unto you, I go away and
come again unto you. He it is which from the beginning was
Gen. xlix. to come; that express prophecy so represented him, *The sceptre*
10. *shall not depart from Judah until Shiloh come;* the name of
Shiloh was obscure, but the notion of the *Comer*, added to it,
was most vulgar. According to this notion, once Christ came;
and being gone, he keeps that notion still; he is to come again:
Heb. x. 37. *For yet a little while, and he that shall come will come*⁸⁷. Our
Jesus then *shall come*; and not only so, but *shall so come*, as
the Messiah was foretold, after the same manner, in the same
Matt. xvi. glory of the Father, as *the Son of Man coming in his kingdom*.
This was expressed in the prophetic vision by coming *with*
clouds, and in the same manner shall our Jesus come; For
Rev. i. 7. *behold, he cometh with clouds, and every eye shall see him, and*
they also which pierced him. Those clouds were anciently ex-
pounded by the Jews of the glorious attendance of the angels⁸⁸,
waiting upon the Son of man: and in the same manner, with
the same attendance, do we expect the coming of our Jesus,

⁸⁷ Heb. x. 37. 'Ο ἐρχόμενος ἔξει, that is, he who is known by that vulgar appellation δ ἐρχόμενος, he which did once come into the world to make that notion good, is still to be known by the same appellation, and therefore will come again. This was it which made the Apostles ask that question, Matt. xxiv. 3. *When shall these things be, and what shall be the sign of thy coming, and of the end of the world?*

⁸⁸ As R. Saadiah Gaon upon that place of Dan. vii. 13. עֲשֵׂי עֲנֵי הַשָּׁמַיִם הֵם מְלַאכֵי צְבָא הַשָּׁמַיִם וְזוּ הֵיא רֹב הַגְּדוּלָּה שִׁיחַן הַבּוֹרָא לְמַשִּׁיחַ: *The clouds of heaven, they are the angels of the host of heaven; this is the great magnificence and power which God shall give unto the*

Messias. From hence is that exposition in *Midrash Tillim*, Psal. xxi. 7. א' ר' בְּרִיכָה בְּשֵׁם ר' שְׁמוּאֵל כְּתוּב אֶחָד אוֹמֵר וְאֵרוּ עֲשֵׂי עֲנֵי שְׁמַיָא כְּבַר אִנְשׁ אַחַהּ הוּא וְקִדְמוּהֵי הַקְּרִבּוּהֵי וְכְתוּב אֶחָד אוֹמֵר וְהַקְּרִבּוּהֵי וְכִנְשׁ אֵלֵי הָא כִּיבֵד הַמְּלַאכִין: *Rabbi Barachia said in the name of Rabbi Samuel, One Scripture saith, (Dan. vii. 13.) And behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And another Scripture saith, (Jer. xxx. 21.) And I will cause him to draw near, and he shall approach unto me. Behold in what manner! The angels shall bring him into the midst of them.**

* [Martin. Pug. Fid. p. 504. quotes this passage in the same words as Bp. Pearson; but in the editio princeps of the *Midrash Tillim*, printed at Constantinople 1512, and in that of Venice 1546, instead of עֲשֵׂי עֲנֵי שְׁמַיָא כְּבַר אִנְשׁ אַחַהּ הוּא וְקִדְמוּהֵי הַקְּרִבּוּהֵי וְכְתוּב אֶחָד אוֹמֵר וְהַקְּרִבּוּהֵי וְכִנְשׁ אֵלֵי הָא כִּיבֵד הַמְּלַאכִין, "and he came to the Ancient of days, and they," &c.; omitting the mention of the Son of man. In the quotation from Jeremiah, both also read אִוְרוֹן for אִוְרוֹ, "the angels shall bring them," &c.; but the *Jalkut* on the Psalms (Livorno 1660) corrects this reading, as the sense requires, but agrees with the *Midrash Tillim* in the rest of the passage.—R. P. S.]

even as he himself hath taught us to expect him, saying, *For the* Matt. xvi.
*Son of man shall come in the glory of his Father with his angels.*²⁷
And thus our Jesus as the true Messiah *shall come* again, which
was our first consideration.

The place from whence he shall come is next to be considered,
and is sufficiently expressed in the Creed by reflection upon the
294 place whither he went when he departed from us; for *he as-*
cended into heaven, and sitteth on the right hand of God, and from
thence shall he come: that is, from, and out of the highest
heaven (where he now sitteth at the right hand of God) shall
Christ hereafter come to judge both the quick and the dead.
For *him must the heaven receive till the time of the restitution of* Acts iii. 21.
all things; and when that time is fulfilled, from that heaven
shall he come. *For the Lord himself shall descend from heaven* 1 Thess. iv.
*with a shout, with the voice of the archangel, and with the trump*¹⁶
of God. Our conversation ought to be *in heaven*, because from Phil. iii. 20.
thence *we look for our Saviour, the Lord Jesus.* Our High
Priest is gone up into the holy of holies not made with hands,
there to make an atonement for us; therefore, as the people of
Israel stood without the tabernacle, expecting the return of
Aaron; so must we look unto the heavens, and expect Christ
from thence, *when the Lord Jesus shall be revealed from heaven* 2 Thess. i. 7.
with his mighty angels. We do believe that Christ is set down
on the right hand of God; but we must also look upon him as
coming thence, as well as sitting there; and to that purpose
Christ himself hath joined them together, saying, *Hereafter* Matt. xxvi.
shall ye see the Son of man sitting on the right hand of power,
and coming in the clouds of heaven. Thus shall the Saviour
of the world come from the right hand of power, in fulness of
majesty, from the highest heavens, as a demonstration of his
sanctity; that by an undoubted authority, and unquestionable
integrity, he might appear most fit *to judge both the quick and*
the dead: which is the end of his second coming, and leads me
to the third consideration, the act of his judging; *From whence*
shall he come to judge.

For the explication of this action, as it stands in this Article,
three considerations will be necessary: first, how we may be
assured that there is a judgment to come, that any one *shall*
come to judge. Secondly, in case we be assured that there shall
be a judgment, how it appeareth that he which is ascended into
heaven, that is, that Christ, shall be the judge. Thirdly, in

case we can be assured that we shall be judged, and that Christ shall judge us, it will be worthy our inquiry in what this judgment shall consist, how this action shall be performed: and more than this cannot be necessary to make us understand that *he shall come to judge.*

That there is a judgment to come after this life, will appear demonstrable, whether we consider ourselves who are to undergo it, or God who is to execute it. If we do but reflect upon the frame and temper of our own spirits, we cannot but collect and conclude from thence, that we are to give an account of our actions, and that a judgment hereafter is to pass upon us. There is in the soul of every man a conscience, and wheresoever it is, it giveth testimony to this truth. The antecedent or directive conscience tells us what we are to do, and the subsequent or reflexive conscience warns us what we are to receive. Looking back upon the actions we have done, it either approves or condemns them: and if it did no more, it would only prove that there is a judgment in this life, and every man his own judge. But being it doth not only allow and approve our good actions, but also doth create a complacency, apology, and confidence in us; being it doth not only disprove and condemn our evil actions, but doth also constantly accuse us, and breed a fearful expectation and terror in us; and all this prescinding from all relation to any thing either to be enjoyed or suffered in this life: it followeth that this conscience is not so much a judge as a witness, bound over to give testimony, for or against us, at some judgment after this life to pass upon us. For all

Rom. ii. 14, 15, 16. *men are a law unto themselves, and have the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or excusing one another in the day when God shall judge the secrets of men.*

Again, if we consider the God who made us, and hath full dominion over us, whether we look upon him in himself, or in his word, we cannot but expect a judgment from him. First, if we contemplate God in himself, we must acknowledge him to be the Judge of all mankind, so that a man shall say, *Verily he is a God that judgeth in the earth.* Now the same God who is our Judge is, by an attribute necessary and inseparable, just; and this justice is so essential to his Godhead, that we may as well deny him to be God, as to be just. It was a rational

Gen. xviii. 25. *expostulation which Abraham made, Shall not the judge of all*

the earth do right? We may therefore infallibly conclude that God is a most just Judge; and if he be so, we may as infallibly conclude that after this life he will judge the world in righteousness. For as the affairs of this present world are ordered, though they lie under the disposition of Providence, they shew no sign of an universal justice. The wicked and disobedient persons are often so happy, as if they were rewarded for their impieties; the innocent and religious often so miserable, as if they were punished for their innocency. Nothing more certain than that in this life rewards are not correspondent to the virtues, punishments not proportionable to the sins of men. Which consideration will enforce one of these conclusions; either that there is no judge of the actions of mankind; or if there be a judge, he is not just, he renders no proportionable rewards or punishments; or lastly, if there be a judge, and that judge be just, then is there a judgment in another world, and the effects thereof concern another life. Being then we must acknowledge that there is a Judge, which judgeth the earth; being we cannot deny but God is that Judge, and all must confess that God is most just; being the rewards and punishments of this life are no way answerable to so exact a justice as that which is divine must be; it followeth that there is a judgment yet to come, in which God will shew a perfect demonstration of his justice, and to which every man shall in his own bosom carry an undeniable witness of all his actions.

From hence the heathen, having always had a serious apprehension both of the power of the conscience of man, and of the exactness of the justice of God, have from thence concluded that there is a judgment to come. Insomuch that when St. Paul reasoned of righteousness, temperance, and judgment to come, Acts xxiv. *Felix trembled.* The discourse of righteousness and temperance²⁵ touched him who was highly and notoriously guilty of the breach of both, and a preconception which he had of judgment after death, now heightened by the Apostle's particular description, created an horror in his soul and trembling in his limbs. The same Apostle discoursing to the Athenians, the great lights of the Gentile world, and teaching them this Article of our Creed, that God *hath appointed a day in the which he will judge* Acts xvii. *the world in righteousness by that Man whom he hath ordained; 31, 32. whereof he hath given assurance unto all men, in that he hath raised him from the dead; found some which mocked when they heard of*

the resurrection of the dead, but against the day of judgment none replied. That was a principle of their own⁸⁹, that was confessed by all who either believed themselves, or a God; a conscience, or a Deity.

But yet, beside the consideration of the eternal power of²⁹⁶ conscience in ourselves, beside the intuition of that essential attribute, the justice of God, (which are sufficient arguments to move all men,) we have yet a more near and enforcing persuasion grounded upon the express determination of the will of God. For the determinate counsel of the will of the Almighty actually to judge the world in righteousness, is clearly revealed in his word; *It is appointed unto men once to die, but after this the judgment.* There is a death appointed to follow this life, and a judgment to follow that death; the one as certain as the other. For in all ages God hath revealed his resolution to judge the world.

Upon the first remarkable action after the fall, there is a sufficient intimation given to angry Cain; *If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door;* which by the most ancient interpretation signifieth a

⁸⁹ This principle of a judgment to come, Justin Martyr propounds to the Gentiles, as generally acknowledged by all their writers, and as the great encouragement of his Apology for the Christian religion: 'Ἐπεὶ τοίνυν ἡμῖν ὁ περὶ τῆς ἀληθοῦς θεοσεβείας πρόκειται λόγος, ἧς οὐδὲν, οἶμαι, προτιμότερον τοῖς ἀκινδύνως βιοῦν προρηημένοις εἶναι νερόμισται, διὰ τὴν μέλλουσαν μετὰ τὴν τελευτὴν τοῦδε τοῦ βίου ἐσσεσθαι κρίσιν' ἦν οὐ μόνον οἱ ἡμέτεροι κατὰ Θεὸν κηρύττουσι πρόγονοι, προφήται τε καὶ νομοθέται, ἀλλὰ καὶ οἱ παρ' ἡμῖν νομισθέντες εἶναι σοφοί, οὐ παιηταὶ μόνον, ἀλλὰ καὶ φιλόσοφοι οἱ τὴν ἀληθῆ καὶ θεῖαν ἐπαγγελλόμενοι παρ' ἡμῖν εἰδένας γινώσκιν. *Cohort. ad Græcos*, §. 1. [p. 6 B.] Tertullian shews the same not only from the writings but the constant conversation and language even of the Gentiles: 'Anima—licet carcere corporis pressa, licet institutionibus pravis circumscripta, licet libidinibus ac concupiscentiis evigorata, licet falsis diis exancillata, cum tamen resipiscit, ut ex crapula, ut ex somno, ut ex aliqua valetudine, et sanitatem suam patitur, Deum nominat, hoc solo nomine, quia proprio

Dei veri. Deus magnus, Deus bonus, et, Quod Deus dederit, omnium vox est; judicem quoque contestatur illum, Deus videt, et, Deo commendo, et, Deus mihi reddet. O testimonium animæ naturaliter Christianæ!' *Apologet. adv. Gentes*, cap. 17. [p. 17 A.] Indeed the ancient Gentiles have expressed this judgment to come very exactly: as Philemon cited by Justin Martyr *de Monarch.* §. 3. [p. 38 D.] *Ἔστιν Δίκης ὀφθαλμὸς, ὃς τὰ πάνθ' ὄρα. Εἰ γὰρ ὁ δίκαιος καὶ ἀσεβῆς ἔξουσιν ἐν, *Ἀρπάζ' ἀπεθῶν, κλέπτ', ἀποστρέφει, κύκα. Μηδὲν πλανηθῆς, ἔστι κἂν ἔδον κρίσις, *Ἦνπερ ποιῆσει Θεὸς ὁ πάντων δεσπότης, Ὁδ' τοῦνομα φοβερὸν, οὐδ' ἂν ὀνομασάμ' ἐγώ.

And Plato especially hath delivered it according to their notion most particularly, whose places to that purpose are faithfully collected by Eusebius and Theodoret, and may be read in them; *Euseb. de Præpar. Evang. lib. xi. cap. 38. et lib. xii. cap. 6. Theodoret Serm. xi. de Fine et Judicio* [vol. iv. p. 649 C.]; where after the citation of several places he concludes, Οὕτως ἀκριβῶς ἐπίστανεν ὁ Πατέρων εἶναι τὰ ἐν ἔδον κρητήρια.

reservation of his sin unto the judgment of the world to come⁹⁰. Before the flood Enoch prophesied of a judgment to come, *saying, Jude 14, 15. Behold, the Lord cometh with ten thousand 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 ungodlily committed, and of all their hard speeches which ungodly sinners have spoken against him.* His words might have an aim at the waters which were to overflow the world; but the ultimate intention looked through that fire which shall consume the world preserved from water.

The testimonies which follow in the Law and the Prophets, the predictions of Christ and the Apostles, are so many and so known, that both the number and the plainness will excuse the prosecution. The throne hath been already seen, the Judge hath appeared sitting on it, the books have been already opened, the dead small and great have been seen standing before him; there is nothing more certain in the word of God, no doctrine more clear and fundamental, than that of *eternal judgment.* I shall therefore briefly conclude the first consideration from the internal testimony of the conscience of man, from the essential attribute, the justice of God, from the clear and full revelation of the will and determination of God, that after death, with a reflection on this, and in relation to another life, there is a judgment to come, there *shall* some person *come to judge.*

Our second consideration followeth, (seeing we are so well assured that there shall be a judgment;) who that person is which *shall come to judge*, who shall sit upon that throne, before whose tribunal we shall all appear, from whose mouth we may expect our sentence. Now the judiciary power is the power of God, and none hath any right to judge the subjects and servants of God, but that God whose servants they are. The Law by which we are to be judged was given by him, the actions which

יֵאֵין לֹא הַיְשִׁיב עוֹבֵדךְ בְּעֵלְמָא הַדִּין הֵלֵא אִם הַיְשִׁיב עוֹבֵדךְ וַיִּשְׁחָק לָךְ; לְיוֹם דִּינָא רַבָּא חֲשָׂאךְ נָשִׁיר; הוֹבֵךְ וַיֵּאֵין לֹא הַיְשִׁיב עוֹבֵדךְ בְּעֵלְמָא הַדִּין; לְיוֹם דִּינָא רַבָּא חֲשָׂאךְ נָשִׁיר; *If thou makest thy works good in this world, shall it not be remitted and forgiven unto thee in the world to come? And if thou makest not thy works good in this world, thy sin is kept unto the day of the great judgment.* In the same manner the Chaldee Paraphrase of Onkelos expressly; הֵלֵא אִין הַיְשִׁיב עוֹבֵדךְ בְּעֵלְמָא; הַדִּין וַיִּשְׁחָרֵי וַיִּשְׁחָק לָךְ לְעֵלְמָא דְרַחֵי

are to be discussed were due to him, the persons which are to be tried are subject to his dominion; *God therefore is the Judge of all.* He shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil; and so the last day, that day of wrath, is the revelation of the righteous judgment of God. Now if God, as God, be the Judge of all, then whosoever is God is Judge of all men; and therefore being we have proved the Father and the Son, and shall hereafter also prove the Holy Ghost, to be God, it followeth that the Father and the Son and the Holy Ghost shall judge the world⁹¹; because the Father, Son, and Holy Ghost, in respect of the same Divinity, have the same autocratorical power, dominion, and authority.

But notwithstanding in that particular day of the general judgment to come, the execution of this judiciary power shall be particularly committed to the Son, and so the Father and the Holy Ghost shall actually judge the world no otherwise but by him. For God hath appointed a day in the which he will judge the world in righteousness by that Man whom he hath ordained. It is God who judgeth, it is Christ by whom he judgeth. For the Father judgeth no man, but hath committed all judgment to the Son. There is therefore an original, supreme, autocratorical, judiciary power; there is a judiciary power delegated, derived, given by commission. Christ as God hath the first together with the Father and the Holy Ghost; Christ as man hath the second from the Father expressly, from the Holy Ghost comitantly. For the Father hath given him authority to execute judgment, because he is the Son of man; not simply, because he is a man, therefore he shall be judge, (for then by the same reason every man should judge, and consequently none, because no man could be judged if every man should only judge,) but because of the three Persons which are God, he only is also the Son of man⁹²; and therefore for his affinity with their nature,

⁹¹ Πάρεστι τοίνυν ἐν τῇ κρίσει τότε ὁ Θεὸς ὁ πάντων πατὴρ, συγκαθεζομένου Ἰησοῦ Χριστοῦ, καὶ συμπάροντος Ἁγίου Πνεύματος. *S. Cyril. Hier. Catech.* 15. [c. 24. p. 237 C.]

⁹² This explication I thought necessary to insert, because it seems to me the only way to end that controversy which is raised upon the interpretation of those words of St. John, which we

ordinarily read thus, 27. Καὶ ἔξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιῆν, ὅτι υἱὸς ἀνθρώπου ἐστὶ. 28. Μὴ θαυμάζετε τοῦτο. By which distinction, those words, because he is the Son of man, have reference to the precedent sentence. But anciently they have been otherwise distinguished; Καὶ ἔδωκεν αὐτῷ καὶ κρίσιν ποιῆν. Ὅτι υἱὸς ἀνθρώπου ἐστὶ μὴ θαυμάζετε τοῦτο. So the old Syriac transla-

for his sense of their infirmities, for his appearance to their eyes, most fit to represent the greatest mildness and sweetness of equity, in the severity of that just and irrelative judgment.

Nor was this a reason only in respect of us who are to be judged, but in regard of him also who is to judge; for we must not look only upon his being the Son of man, but also upon what he did and suffered as the Son of man. He humbled himself so far as to take upon him our nature; in that nature so taken, he humbled himself to all the infirmities which that was capable of, to all the miseries which this life could bring; to all the pains and sorrows which the sins of all the world could cause: and therefore in regard of his humiliation did God exalt him, and part of the exaltation due unto him was this power of judging. *The Father* therefore, who is only God, and never took upon him either the nature of men or angels, judgeth no man (and the same reason reacheth also to the Holy Ghost); but hath committed all judgment to the Son; and the reason why he hath committed it to him is, because he is, not only the Son of God, and so truly God, but also the Son of man, and so truly

tion, v. 27. *הוא שלשה דנהו עבר עבד* וְנִינְא, and then, v. 28. *דברה יהוה דין* בודה רמנשא נא להוהררין בודה. And St. Chrysostom is so earnest for this reading, that he chargeth the former distinction upon Paulus Samosatenus, as invented by him in favour of his heresy, that Christ was nothing else but purely man. Ὅτι υἱὸς ἀνθρώπου ἐστὶ, μὴ θαυμάζετε τοῦτο. Παῦλος μὲν ὁ Σαμοσατεὺς οὐχ οὕτω φησίν· ἀλλὰ πῶς; Ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιῆν ὅτι υἱὸς ἀνθρώπου ἐστὶ· ἀλλ' οὐδεμίαν ἀκολουθίαν ἔχει τοῦτο οὕτω λεγόμενον· (so he argues against that reading) οὐ γὰρ διὰ τοῦτο ἔλαβε κρίσιν ὅτι ἀνθρώπος ἐστὶν (ἐπεὶ τί ἐκάλυε πάντας ἀνθρώπους εἶναι κριτὰς;) ἀλλ' ἐπειδὴ τῆς ἀρρήτου οὐσίας ἐκείνης ἐστὶν υἱὸς, διὰ τοῦτο ἐστὶ κριτὴς. Οὕτω τοίνυν ἀναγνώσκον, Ὅτι υἱὸς ἀνθρώπου ἐστὶ, μὴ θαυμάζετε τοῦτο. *Ad locum.* [in Joan. Hom. 39. §. 3. vol. viii. p. 230 A.] Euthymius followeth the distinction of St. Chrysostom, and Theophylact makes the same argument: *Χρὴ δὲ γινώσκον, ὅτι Παῦλος ὁ Σαμοσατεὺς ψιλὸν ἄνθρωπον δογματίζων τὸν Κύριον, οὕτως ἀνεγίνωσκε τοῦτο τὸ χωρίον, Καὶ ἔξουσίαν ἔδωκεν αὐτῷ*

καὶ κρίσιν ποιῆν, ὅτι υἱὸς ἀνθρώπου ἐστὶν· ἐν ταῦθα δὲ σι(ζων, ἀπ' ἑλλης ἀρχῆς ἀνεγίνωσκε τὸ, Μὴ θαυμάζετε τοῦτο. Ἀνόητον δὲ τελείως ἐστὶ τὸ οὕτως ἀναγινώσκον, τὴν γὰρ κρίσιν δέδωκε τῷ Υἱῷ ὁ Πατὴρ, οὐχ ὅτι υἱὸς ἀνθρώπου ἐστὶν, ἀλλ' ὅτι Θεός. [p. 632 A.] But though this division of the words be both by St. Chrysostom and Theophylact charged upon Paulus Samosatenus the heretic, yet we find no other distinction in the ancient copies; nor did the ancient Latin Fathers any otherwise read it than that Paulus did. We must then acknowledge no other coherence than the ordinary, that God gave his Son power to judge, because he was the Son of man. Nor need we, to avoid the argument of St. Chrysostom, change the ὅτι into καθότι, the *quia* into *quatenus*; for it is not rendered as the absolute reason in itself, but in relation unto God, or the Persons of the Trinity: the Father shall not judge, nor the Holy Ghost, because those two Persons are only God: but all judgment is committed to God the Son, because he is the Son of man.

man; because he is that *Son of man* who suffered so much for the sons of men.

From whence at last it clearly appeareth not only that it is a certain truth that Christ shall judge the world, but also the reasons are declared and manifested unto us why he hath that power committed unto him, why *he shall come to judge the quick and the dead*. For certainly it is a great demonstration of the justice of God, so highly to reward that Son of man, as to make him Judge of all the world, who came into the world and was judged here; to give him absolute power of absolution and condemnation, who was by us condemned to die, and died that he might absolve us; to cause all the sons of men to bow before his throne, who did not disdain for their sakes to stand before the tribunal and receive that sentence, *Let him be crucified*⁹³; which event as infallible, and reason as irrefragable, Christ himself did shew at the same time when he stood before the judgment-seat, saying, *Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven*.

Again, if we look upon ourselves which are to be judged, whom can we desire to appear before, rather than him who is of the same nature with us? If the children of Israel could not bear the presence of God as a Lawgiver, but desired to receive the Law by the hand of Moses; how should we appear before the presence of that God judging us for the breach of that Law, were it not for a better Mediator, of the same nature that Moses was and we are, who is our Judge? In this appeareth the wisdom and goodness of God, that making a general judgment, he will make a visible Judge, which all may see who shall be judged. *Without holiness no man shall ever see God*; and therefore if God, as only God, should pronounce sentence upon all

⁹³ 'Veniet [Christus] ut iudicet qui stetit sub iudice: veniet in ea forma, in qua iudicatus est, ut videant in quem pupugerunt. Cognoscant Judæi quem negaverunt; convincat eos ille homo susceptus, et ab eis crucifixus.' *Auctor lib. de Symb. ad Catechum. lib. ii. cap. 8. §. 17.* [Augustin. Op. vol. vi. p. 564 D.] 'Veniet ergo, fratres mei, veniet: ille qui prius venit occultus, veniet in potestate manifestus: ille qui iudicatus est, veniet iudicaturus: ille qui stetit ante hominem, iudicaturus est omnem homi-

nem.' *Idem, lib. iii. cap. 8. §. 8.* [p. 573 E.] 'Judex hic erit Filius hominis; forma illa hic iudicabit quæ iudicata est. Audite et intelligite: jam hoc propheta dixerat, *Videbunt in quem pupugerunt*. Ipsam formam videbunt, quam lancea percusserunt. Sedebit Judex, qui steti sub iudice. Damnabit veros reos, qui factus est falsus reus. Ipse veniet, forma illa veniet.' *S. August. de Verb. Dom. Serm. lxiv. cap. 7.* [Serm. cxxvii. 10. vol. v. p. 624 F.]

men, the ungodly should never see their Judge⁹⁴. But that both the righteous and unrighteous might see and know who it is that judgeth them, Christ who is both God and man is appointed Judge; so as he is man all shall see him, and as he is God they only shall see him who by that vision shall enjoy him.

Christ Jesus then, the Son of God, and the Son of man, he which was *born of the Virgin Mary*, he which *suffered under Pontius Pilate*, he which *was crucified, dead and buried, and descended into hell, he which rose again from the dead, ascended into heaven, and is set down on the right hand of God*; he, the same person, in the same nature, *shall come to judge the quick and the dead*. For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man²⁷ according to his works. He then which is to come is the Son of man; and when he cometh, it is to judge. *The same Jesus* Acts i. 11. *which was taken up from the Apostles into heaven, shall so come in like manner as they saw him go into heaven*. That Son of man then, which is to judge, is our Jesus, even *the same Jesus*, and shall come in the same manner, by a true and local translation of the same nature out of heaven. For God will *judge* Acts xvii. *the world in righteousness by that Man whom he hath ordained*; ³¹ *whereof he hath given an assurance unto all men, in that he hath raised him from the dead*. He then which ascended into heaven was the same which was raised from the dead; and by that resurrection God assured us that the same man should judge us. *For to this end Christ both died, and rose, and revived, that he* Rom. xiv. 9.

⁹⁴ 'Cum et boni et mali visuri sint Judicem vivorum et mortuorum, proculdubio eum videre mali non poterunt, nisi secundum formam qua Filius hominis est; sed tamen in claritate in qua iudicabit, non in humilitate in qua iudicatus est. Cæterum illam Dei formam in qua æqualis est Patri, proculdubio impii non videbunt. Non enim sunt mundicordes; *Beati enim mundicordes, quoniam ipsi Deum videbunt*.' *S. August. de Trin. lib. i. cap. 13.* [§. 28. vol. viii. p. 768 B.] 'Hoc rectum erat, ut iudicandi viderent iudicem. Judicandi enim erant et boni et mali. *Beati autem mundi corde, quoniam ipsi Deum videbunt*. Restabat ut in iudicio forma servi et bonis et malis ostenderetur,

forma Dei solis bonis servaretur.' *Idem, de Verb. Dom. Serm. lxiv. cap. 7.* [Serm. cxxvii. 10. vol. v. p. 625 A.] '*Et potestatem dedit ei et iudicium facere, quoniam Filius hominis est*. Puto nihil esse manifestius. Nam quia Filius Dei est æqualis Patri, non accipit hanc potestatem iudicii faciendi, sed habet illam cum Patre in occulto: accipit autem illam, ut boni et mali eum videant iudicantem, quia Filius hominis est. Visio quippe Filii hominis exhibebitur et malis: nam visio formæ Dei non nisi mundis corde, quia *ipsi Deum videbunt*, id est, solis piis [exhibebitur,] quorum dilectioni hoc ipsum promittit, quia seipsam ostendit illis.' *Idem, de Trin. lib. i. cap. 13.* [§. 30. vol. viii. p. 769 F.]

might be Lord both of the dead and living. It appeareth therefore by God's determination, by Christ's resurrection and ascension, that the man Christ Jesus is appointed Judge.

This office and dignity of the Son of man was often declared by several figurative and parabolical descriptions. John the Baptist representeth him *that cometh after him*, by this deli-
 Matt. iii. 12. neation of an husbandman; *Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but will burn up the chaff with unquenchable fire*⁹⁵. The Son of man describes himself as an householder, saying to the
 Matt. xiii. 30, 39. reapers in the time of harvest, *Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn: and this harvest is the end of the world*⁹⁶. He repre-
 Matt. xiii. 47, 48. senteth himself under the notion of a fisherman, *casting a net into the sea, and gathering of every kind; which, when it was full, he drew to the shore, and sat down, and gathered the good into vessels, but cast the bad away*. He is the Bridegroom who took
 Matt. xxv. 10. the wise virgins *with him to the marriage*, and *shut the door upon the foolish*. He is the Man who, travelling into a far country, delivered the talents to his servants, and *after a long time cometh again, and reckoneth with them*, exalting the good and faithful, and casting the unprofitable servant into outer darkness. Lastly,
 Matt. xxv. 19, 21, 30. he is the Shepherd, and is so expressly described in relation to this judgment. For *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 his sheep from the goats: and he shall set the sheep on his right hand, and the goats on his left*. Being then the Son of man is thus constantly represented as making the great decretory separation, and the last judicatory distinction between man and man; as an husbandman separating the wheat, sometime from the chaff, sometime from the tares; as a fisherman gathering the good fish, casting the bad away; as a bridegroom receiving the wise, excluding the foolish virgins; as a master distinguishing the servants of his family, rewarding the faithful, punishing the

⁹⁵ Ἀνωτέρω μὲν τὴν κόλασιν εἶπεν ἐνταῦθα δὲ καὶ τὸν κριτὴν δείκνυσι, καὶ τὴν τιμωρίαν ἀθάνατον εἰσάγει. S. Chrysost. ad locum. [Hom. xi. §. 5. vol. vii. p. 155 C.]

⁹⁶ Πάλιν ἀναμνησκει αὐτοὺς τῶν Ἰωάννου βημάτων τῶν κριτῶν αὐτῶν εἰσαγόντων. S. Chrysost. ad locum. [Hom. xlvii. §. 2. vol. vii. p. 482 D.]

unprofitable; as a shepherd, dividing his sheep from the goats, placing one on the right hand, the other on the left; it plentifully proveth that the Son of man is appointed the judge of all the sons of men. And thus it appeareth that Christ is he who shall be the Judge; which is the second consideration subservient to the present explication.

Thirdly, It being thus resolved that the Son of man shall be the Judge, our next consideration is, what may the nature of this judgment be; in what that judicial action doth consist; what he shall then do, when *he shall come to judge*. The reality of this act doth certainly consist in the final determination, and actual disposing of all persons in soul and body to their eternal condition: and in what manner this shall particularly be per-
 300 formed is not so certain unto us⁹⁷; but that which is sufficient for us, it is represented under a formal judiciary process. In which first there is described a throne, a tribunal, a judgment-seat: for *in the regeneration the Son of man shall sit in the throne of his glory*: and that this throne is a seat not only of majesty but also of judicature, appeareth by the following words spoken to the Apostles, *Ye also shall sit upon the twelve thrones, judging the twelve tribes of Israel*. As in that vision in the Revelation, *I saw thrones, and they sat upon them, and judgment*
 Matt. xix. 28. *was given unto them. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away*. This throne of Christ is expressly called his judgment-seat, when the Apostle tells us, *We shall all stand before the judgment-seat of Christ*, and, *We must all appear before the judgment-seat of Christ*. In respect then of the Son of man, he shall appear in the proper form and condition of a Judge, sitting upon a throne of judicature. Secondly, There is to be a personal appearance of all men before that seat of judicature upon which Christ shall sit, for *we must all appear, and we shall all stand before that judgment-seat*. I saw the dead, saith the Apostle,
 Rev. xx. 12. *stand before the throne of God*. Thus *all nations shall be gathered before him*. He shall send his angels with a great sound of a
 Matt. xxv. 32. *trumpet, and they shall gather together his elect from the four winds*,³¹

⁹⁷ St. Austin speaking of the particulars foretold to be exhibited at the day of judgment, concludes them in this manner: 'Quæ omnia quidem ventura esse credendum est: sed quibus modis,

et quo ordine veniant, magis tunc docebit rerum experientia, quam nunc valet consequi ad perfectum hominum intelligentia.' *De Civit. Dei, lib. xx. cap. 30.* [vol. vii. p. 617 B.]

2Thess.ii.1. from one end of heaven to the other. For the coming of our Lord Jesus Christ is our gathering together unto him. Thirdly, When those which are to be judged are brought before the judgment-seat of Christ, all their actions shall appear: he will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: he will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. To this end, in the vision of Daniel, when the judgment was set, the books were opened; and in that of St. John, the books were opened; and the dead were judged out of those things that were written in the books according to their works. Fourthly, After the manifestation of all their actions, there followeth a definitive sentence passed upon all their persons, according to those actions, which is the fundamental and essential consideration of this judgment⁹⁸; the sentence of absolution, in these words expressed, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world*; the sentence of condemnation in this manner, *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels*. Lastly, After the promulgation of the sentence, followeth the execution: as it is written, *And these shall go away into everlasting punishment, but the righteous into life eternal*. Thus appeareth Christ's majesty by sitting on the throne; his authority, by convening all before him; his knowledge and wisdom, by opening all secrets, revealing all actions, discerning all inclinations; his justice, in condemning sinners; his mercy, in absolving believers; his power, in the execution of his sentence. And thus the Son of man shall come to judge, which is the last particular subservient to the third consideration of this Article.

The fourth and last consideration is, what is the object of this action; who are the persons which shall appear before that Judge, and receive their sentence from him; what is the latitude of that expression, *the quick and the dead*. The phrase itself is delivered several times in the Scriptures, and that upon the same occasion; for Christ was ordained of God to be the Judge of quick and dead, and so his commission extendeth to both: he is ready to judge the quick and the dead; his resolution reacheth to each; and as he is ordained and ready, so shall he judge

⁹⁸ 'Dominus non accepta persona iudicabit mundum, unusquisque secundum merces nequitiae eum sequitur.' Barquæ facit accipit. Si fuerit bonus, bonus eum antecedit; si nequam, merces nequitiae eum sequitur.' Barquæ Epist. cap. 4. [p. 60.]

the quick and the dead; the execution excludeth neither. But although it be the Scripture language, and therefore certainly true; yet there is some ambiguity in the phrase, and therefore the intended sense not evident.

301 The Holy Ghost speaketh of death in several notions, which makes the quick and the dead capable of several interpretations. Because after death the soul doth live, and the body only remaineth dead; therefore some have understood the souls of men by *the quick*, and their bodies by *the dead*⁹⁹: and then the meaning will be this, that Christ shall come to judge immediately upon the resurrection, when the souls which were preserved alive shall be joined to the bodies which were once dead; and so men shall be judged entirely both in body and soul, for all those actions which the soul committed in the body. Now though this be a truth, that men shall be judged when their souls and bodies are united; though they shall be judged according to those works which their souls have acted in their bodies; yet this is not to be acknowledged as the interpretation of this Article, for two reasons: first, because it is not certain that all men shall die, at least a proper death, so that their bodies shall be left any time without their souls: secondly, because this is not a distinction of the parts of man, but of the persons of men.

Again, Because the Scripture often mentioneth a death in trespasses and sins, and a living unto righteousness, others have conceived by *the quick* to be understood the just, and by *the dead* the unjust: so that Christ shall judge *the quick*, that is the just, by a sentence of absolution; and *the dead*, that is the unjust, by a sentence of condemnation. But though the dead be sometimes taken for sinners, and the living for the righteous, though it be true that Christ shall judge them both; yet it is not probable that in this particular they should be taken in a figurative or metaphorical sense, because there is no adjunct

⁹⁹ So Theophylact testifieth; *Τινές δὲ καὶ ψυχὰς καὶ σώματα ἐνόησαν. Com. in 2 Tim. iv. 1.* Indeed Isidorus Pelusiota giveth this as the first interpretation: *Τὸ κρίνεσθαι ζῶντας καὶ νεκροὺς, τοῦτό ἐστι, τὸ καὶ ψυχὴν καὶ σῶμα εἰς κρίσιν ἐλεύσεσθαι, καὶ ὅτε ἐν θατέρου κειμήλιον ἄλλ' ὥσπερ κοινὴν τὴν ἐνταῦθα συνάρθειαν ἐποίησαντο, οὕτω καὶ τὴν ἐκείθεν δίκην ἡνωμένως ὑφέξουσιν. Lib. i. Epist. 222. [p. 64 D.]*

1 This is the second exposition delivered by Isidorus Pelusiota to such as are not satisfied with the first; *Εἰ δὲ καὶ ἄλλως ζητεῖς, οὕτω διακρίναι, ζῶντας, τοὺς ἀείζωνον βίον καὶ θεοφιλεῖ μετελθόντας, καὶ ἀποδοῦναι αὐτοῖς ἀτελευτήτους ἀμοιβὰς, κρίναι τοὺς νεκρωθέντας τοῖς ἁμαρτήμασι, καὶ τὸ δοθὲν αὐτοῖς τάλαντον ὡς ἐν τάφῳ τῇ ἑαυτῶν καταχώσαντας ῥαθυμίας, καὶ ἀμύνασθαι αὐτοῦς. Lib. i. Epist. 222. [p. 64 E.]*

giving any such intimation, and because the literal sense affordeth a fair explication: further yet, because the Scripture in the same particular naming the quick and the dead sufficiently teacheth us that it is to be understood of a corporeal death: *Whether we live or die*, saith the Apostle, *we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.*

Thirdly, Therefore by *the dead* are understood all those who ever died before the time of Christ's coming to judgment, and by *the quick* such as shall be then alive²: so that the quick and the dead, literally taken, are considered in relation to the time of Christ's coming; at which time there shall be a generation living upon the face of the earth, and before which time all the generations passed since the creation of the world shall be numbered among the dead. And this undoubtedly is the proper and literal sense of the Article³, that Christ shall come to

² This is the third exposition of Isidorus Pelusiota: *Εἰ δὲ καὶ ἄλλως, οὕτως, κρῖναι τοὺς τότε ζῶντας καταλειφθέντας, καὶ τοὺς ἤδη πρὸ αὐτῶν κοιμηθέντας. Lib. i. Epist. 222. [p. 64 E.]* Others of the Fathers give the second and the third explication, leaving it indifferent, and preferring neither; as St. Chrysostom: *Ἦτοι ἁμαρτωλοὺς λέγει καὶ δικαίους, ἦτοι καὶ τοὺς ἀπελθόντας καὶ τοὺς νῦν ὄντας, ὅτι πολλοὶ καταλειφθήσονται ζῶντες. Com. in 2 Tim. iv. i. [Hom. ix. §. i. vol. xi. p. 715 A.]* 'Duobus autem modis accipi potest, quod vivos et mortuos judicabit: sive ut vivos intelligamus, quos hic nondum mortuos, sed adhuc in ista carne viventes inventurus est ejus adventus; mortuos autem, qui de corpore, priusquam veniat, exierunt vel exiituri sunt: sive vivos justos, mortuos autem injustos; quoniam justii quoque judicabuntur.' *S. August. Enchir. cap. 54. [§. 14. vol. vi. p. 216 G.]* 'Credimus etiam inde venturum convenientissimo tempore et judicaturum vivos et mortuos. Sive istis nominibus justii et peccatores significentur; sive quos tunc ante mortem in terris inventurus est appellati sint vivi, mortui vero qui in ejus adventu resurrecturi sunt.' *Idem, de Fide et Symb. cap. 8. [§. 15. vol. vi. p. 157 E.]* 'Inde venturus judicare vivos et mortuos. Vivos, qui superfuert; mortuos, qui præcesse- rint. Potest et sic intelligi; vivos, justos;

mortuos, injustos: utrosque enim judicabit, sua cuique retribuens. Justis dicturus est in judicio, Venite benedicti, &c.—Sinistris quid? Ite in ignem, &c. Sic judicabuntur a Christo vivi et mortui.' *Auctor. lib. i. de Symb. ad Catechum. cap. 4. §. 11. [Augustin. Op. vol. vi. p. 553 E.]* 'Duobus modis hæc sententia accipitur. Vivi et mortui in anima; item vivi et mortui in corpore. Secundum priorem, judicabit vivos in anima, credentes; et mortuos in anima, fidem nullam habentes: secundum posteriorem, judicabit vivos in carne, quos præ- sentes invenerit ejus adventus; judicabit et mortuos in carne, quos resuscitaturus est Deus excelsus.' *Auctor lib. iv. de Symb. ad Catechum. cap. 8. §. 8. [ib. p. 580 E.]* But although these two expositions were thus indifferently propounded, yet the former ought by no means so to be received as any way to evacuate or prejudice the latter. 'Quod autem dicimus in Symbolo, in adventu Domini vivos ac mortuos judicandos, non solum justos et peccatores significari, sicut Diodorus putat; sed et vivos eos qui in carne inveniendi sunt credimus, qui adhuc morituri creduntur; vel immutandi sunt, ut alii volunt, ut suscitati continuo vel reformati, cum ante mortuis judicentur.' *Gennad. de Dogm. Eccles. cap. 8. [p. 77 A.]*

³ This is the clear interpretation of

judge, not only those which shall be alive upon the earth at his appearing, but also all such as have lived and died before. None shall be then judged while they are dead: whosoever stand before the judgment-seat shall appear alive; but those which never died shall be judged as they were alive; those which were dead before, that they may be judged, shall rise to life. He shall judge therefore *the quick*, that is those which shall be then alive when he cometh; and he shall judge *the dead*, that is those which at the same time shall be raised from the dead⁴.

The only doubt remaining in this interpretation is, whether those which shall be found alive when our Saviour cometh, shall still so continue till they come to judgment; or upon his first appearance they shall die, and after death revive, and so, together with all those which rise out of their graves, appear before the judgment-seat? The consideration of our mortality, and the cause thereof, (that it is appointed for all men once to die, in that death hath passed upon all,) might persuade us that the last generation of mankind should taste of death as well as all the rest that went before it; and therefore it hath been thought, especially of late, that those whom Christ at his coming finds alive, shall immediately die⁵; and after a sudden and universal expiration, shall be restored to life again, and joined with the rest whom the graves shall render, that all may be partakers of the resurrection.

But the Apostle's description of the last day mentioneth no such kind of death, yea rather excludeth it. For *we which are*

Theodoret, without the least mention of any other; *Νεκρῶν καὶ ζῶντων κριτὴν τὸν Κύριον κέκληκεν, ἐπειδὴν καὶ τοὺς νεκροὺς ἀνίστασι, καὶ εἰς τὸ κριτήριον ἔγει, καὶ τοὺς κατὰ τὸν τῆς συντελείας καιρὸν ἐνδύοντες ἐνδύων τὴν ἀφθαρσίαν, ἀπαιτεῖ τὰς εὐθύνας. Πάντες γὰρ, φησὶν, οὐ κοιμηθήσόμεθα, πάντες δὲ ἀλλαγθήσόμεθα. Com. in 2 Tim. iv. i. [vol. iii. p. 503 C.]* 'Vivi agnoscentur qui in corpore erunt in adventu Domini, mortui qui ex hac luce migraverunt.' *Auctor Expos. Symb. sub nomine S. Chrysost.*

⁴ This is cleared by the author of the Questions and Answers under the name of Justin Martyr; *Εἰ τὸ τῆς ἀναστάσεως δῶρον πᾶσι τοῖς θανοῦσιν ὁ Θεὸς δίδοναι ὑπέσχετο, καὶ πάντες ἐκ τῶν τάφων ἀναστάντες τῷ κριτῇ παρίστασθαι μέλλουσι,*

πῶς πληρωθήσεται τὸ, κρῖναι νεκροὺς καὶ ζῶντας τὸν Κύριον; πῶς δὲ νεκροὶ κριθῆναι δύνησονται, ὧν τὰ μὲν σώματα ἐν μήμασιν ἔρριπται, αἱ δὲ ψυχὰι τῶν σωμάτων κεχωρισμένα εἰσιν; Resp. Οὐ πάντες, φησὶ, κοιμηθήσόμεθα: κρινεῖ οὖν ζῶντας μὲν, τοὺς τότε ζῶντας: νεκροὺς δὲ, τοὺς ἀνισταμένους ἐκ τῶν νεκρῶν. Quæst. 109. [p. 487 C.]

⁵ 'Omnium enim hominum erit resurrectio. Si omnium erit, ergo omnes moriuntur, ut mors ab Adam ducta omnibus filiis ejus dominetur: et maneat illud privilegium in Domino, quod de eo specialiter dicitur, *Non dabis sanctum tuum videre corruptionem.* Hanc rationem maxima Patrum turba tradente suscepimus.' *Gennad. de Dogm. Eccles. cap. 7. [p. 76 C.]*

Heb. ix. 27.
Rom. v. 12.

1 Thess. iv.
15, 16, 17.

alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trumpet of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we be ever with the Lord. In which words, they which remain unto the coming of the Lord, are not said to die or to rise from the dead, but are distinguished from those which are asleep and rise first; yea, being alive, are caught up together with them, having not tasted death⁶.

The same is farther confirmed by the same Apostle, saying, *Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed.* Which being added to the former, putteth this doctrine out of question: for the living which remain at the coming of Christ are opposed to them which are asleep, and the opposition consists in this, that they shall not sleep; which sleep is not opposed to a long death, but to death itself, as it followeth, *the dead shall be raised incorruptible, and we (which shall not sleep) shall be changed;* so that their mutation shall be unto them as a resurrection⁷. And the collation of these two Scrip-

1 Cor. xv.
51.

Verse 52.

303

⁶ This is the observation of Epiphanius, who from these words proves as much: for having repeated the text, he thus infers; Ἀπὸ τῶν συνεζευγμένων ἐκάστης λέξεως ἔστιν ἰδεῖν τὰ ἐπιχειρήματα γὰρ ὁ ἅγιος Ἀπόστολος τῶν δύο τρόπων τὸ εἶδος, εἰς μίαν ἐπιπέδα συνήγαγεν, ἀπὸ τοῦ, Ἡμεῖς ἀρπαγησόμεθα ἐν νεφέλῃς εἰς συνάντησιν αὐτοῦ ἵνα δεῖξη ὄντως τοῦτο τὸ σῶμα, καὶ οὐχ ἕτερον παρὰ τοῦτο· ὁ γὰρ ἀρπαγείας οὕτω τέθηκε. *Hæres.* lxiv. §. 70. [vol. i. p. 601 A.]

⁷ Nam et hoc geminus, domicilium nostrum, quod de celo est, superindui desiderantes; siquidem induiti et non nudī inveniamur; id est, ante volumus superinduere virtutem cœlestem æternitatis, quam carne exuamur. Hujus enim gratiæ privilegium illos manet, qui ab adventu Domini deprehendentur in carne, et propter duritias temporum Antichristi merebuntur, compendio mortis per demutationem expunctæ, concurrere cum resurgentibus, sicut Thessalonicensibus scribit. *Tertul. de Resur. Carn. cap. 41.* [p. 350 A.] Sancti, qui die consummationis atque judicii in corporibus reperti sunt, cum aliis sanctis, qui ex

mortuis resurrecturi sunt, rapiuntur in nubibus obviam Christo in aera, et non gustabunt mortem, eruntque semper cum Domino, gravissima mortis necessitate calcata: unde ait Apostolus, *Omnes quidem non dormiemus, omnes autem immutabimur.* *Theod. Heeracleotes Com. ad loc. apud S. Hieron. Epist. 152.* [Epist. cxix. 2. vol. i. p. 794 D.] Apollinarius, licet aliis verbis, eadem, que Theodoros, asseruit; quosdam non esse morituros, et de presenti vita rapiendos in futuram; ut, mutatis glorificatisque corporibus, sint cum Christo. *S. Hieron. ibid.* [p. 795 C.] Ὁ δὲ λέγει τοῦτό ἐστιν· Οὐ πάντες μὲν ἀποθανοῦμεθα, πάντες δὲ ἀλλαγούμεθα, καὶ οἱ μὴ ἀποθνήσκοντες· θνητοὶ γὰρ κἀκεῖνοι. Μὴ τοίνυν, ἐπειδὴν ἀποθνήσκεις, διὰ τοῦτο δείρῃς, φησὶν, ὡς οὐκ ἀναστήσόμενος· εἰσὶ γὰρ, τινές εἰσιν, οἱ καὶ τοῦτο διαφεύξονται· καὶ ὅμως οὐκ ἀρκεῖ τοῦτο αὐτοῖς εἰς τὴν ἀνάστασιν ἐκείνην, ἀλλὰ δεῖ καὶ ἐκεῖνα τὰ σώματα τὰ μὴ ἀποθνήσκοντα ἀλλαγῆναι, καὶ εἰς ἀφθαρσίαν μεταπεσεῖν. *S. Chrysost. ad locum.* [Hom. XLII. §. 2. vol. x. p. 396 C.] So St. Jerom speaking of that place, 1 Thess. iv. 'Hoc ex ipsius loci conti-

tures maketh up this conclusion so manifestly, that I conceive no man had ever doubted or questioned the truth of it, had they not first differed in the reading of the text⁸.

nentia sciri potest, quod sancti, qui in adventu Salvatoris fuerint deprehensi in corpore, in iisdem corporibus occurrant ei, ita tamen, ut inglorium, et corruptivum, et mortale, gloria, et incorruptione, et immortalitate mutetur: ut, qualia corpora mortuorum resurrectura sint, in talem substantiam etiam vivorum corpora transformentur.' *S. Hieron. Epist. 148. ad Marcell.* [Epist. LIX. 3. p. 326 D.] And St. Augustin, in relation to the same place; 'Revera, quantum ad verba beati Apostoli pertinet, videtur asserere quosdam in fine sæculi, adveniente Domino, cum futura est resurrectio mortuorum, non esse morituros, sed vivos repertos, in illam immortalitatem, quæ sanctis etiam cæteris datur, repente mutandos, et simul cum illis rapiendos, sicut dicit, in nubibus. Nec aliquid aliud mihi visum est, quoties de his verbis volui cogitare.' *S. August. ad tertiam Quæst. Dulcitii.* [§. 3. vol. vi. p. 131 A.] These and others of the ancients have clearly delivered this truth, so that Gennadius, notwithstanding his *maxima Patrum verba* for the contrary, did well confess, 'Verum quia sunt et alii æque catholici et eruditi viri, qui credunt, anima in corpore manente, immutandos ad incorruptionem et immortalitatem eos qui in adventu Domini vivi inveniendi sunt, et hoc eis reputari pro resurrectione ex mortuis, quod mortalitatem præsentis vite immutatione deponant, non morte. Quolibet quis acquiescat modo, non est hæreticus, nisi ex contentione hæreticus fiat.' *De Dogm. Eccles. cap. 7.* [p. 77 A.]

⁸ There have been observed three several readings of that place, 1 Cor. xv. 51. one of the Latin, two of the Greek. 'Illud autem breviter in fine commoneo, hoc, quod in Latinis codicibus legitur, *Omnes quidem resurgemus, non omnes autem immutabimur*, in Græcis voluminibus non haberi, sed vel, *Omnes dormiemus, non autem omnes immutabimur*; vel, *Non omnes dormiemus, omnes autem immutabimur.* *S. Hieron. Epist. 152.* [Epist. cxix. 12. vol. i. p. 810 C.] But there was not one of these three only in

the Latin copies, that is the first; but one which was in the Greek was also in the Latin, that is the second. For both these St. Austin takes notice of: 'Nam et illud quod in plerisque codicibus legitur, *Omnes resurgemus*, unde fieri poterit, nisi omnes moriamur? Resurrectio quippe, nisi mors præcesserit, nulla est. Et quod nonnulli codices habent, *Omnes dormiemus*, multo facilius et apertius id cogit intelligi.' *Ad tertiam Quæst. Dulcitii.* [§. 3. vol. vi. p. 131 B.] 'Sed aliud rursus occurrit, quod idem dixit Apostolus, cum de resurrectione corporum ad Corinthios loqueretur: *Omnes resurgemus*, vel, sicut alii codices habent, *Omnes dormiemus.*' *Idem, De Civit. Dei, lib. xx. cap. 20.* [vol. vii. p. 599 F.] Two readings thereof were anciently in the Latin, two in the Greek; one of the Greek in the Latin, and no more. First then that reading, *Omnes quidem resurgemus*, &c. which is at this day in the Vulgar Latin, was by the testimony of St. Jerom and St. Austin the ordinary reading in their times, and is also used by Tertullian; 'Horum demutationem ad Corinthios reddit, dicens; *Omnes quidem resurgemus, non autem omnes demutabimur.*' *De Resur. Carn. cap. 42.* [p. 350 B.] And although St. Jerom testifieth that it was not to be found in the Greek copies, yet to the same purpose it is amongst the *Varie Lectiones March. Velis.* Πάντες ἀναβιάσομεν, ἀλλὰ οὐ πάντες ἀπαλλαγούμεθα. And in *Codice Claromontano*, the Greek is erased in this place, but the Latin left is, *Omnes quidem resurgemus.* As for the second reading, *Omnes dormiemus*, &c. this was anciently in the Latin copies, according to St. Austin; and also in the Greek, according to St. Jerom. Didymus did so read it, and contend for that reading: 'Scio quod in nonnullis codicibus scriptum sit, *Non quidem omnes dormiemus, omnes autem immutabimur.* Sed considerandum, an ei, quod præmissum est, *Omnes immutabimur*, possit convenire quod sequitur, *Mortui resurgent incorrupti, et nos immutabimur.* Si enim omnes immutabuntur, et hoc commune

Wherefore being the place to the Thessalonians sufficiently proves it of itself, being that to the Corinthians, as we read it, invincibly confirmeth the same truth, I conclude that the living, when Christ shall come, are properly distinguished from all those 304 which die before his coming; because death itself hath passed upon the one, and only a change different from death shall pass upon the other; and so conceive that Christ is called the Lord and Judge of the quick and dead, in reference at least to this expression of the Creed. For although it be true of the living of any age to say that Christ is Lord and Judge of them and of the dead, yet in the next age they are not the living but the dead which Christ shall come to judge, and consequently no one generation but the last can be the quick which he shall judge. As therefore to the interpretation of this Article, I take that distinction to be necessary, that in the end of the world all the

cum cæteris est, superfluum fuit dicere, *Et nos immutabimur*. Quamobrem ita legendum est, *Omnes quidem dormiemus, non omnes autem immutabimur.* Apud S. Hieron. *Epist.* 152. [Epist. cxi. 5. p. 795 E.] Indeed Acacius bishop of Cæsarea doth not only acknowledge this reading, but saith it was in most copies: 'Dicamus primum de eo, quod magis in plurimis codicibus invenitur: *Ecce mysterium dico vobis: omnes quidem dormiemus, non omnes autem immutabimur.* Apud S. Hieron. *Epist.* 152. [ib. p. 798 A.] The Alexandrian MS. may confirm this lection, which reads it thus, *Οἱ πάντες μὲν οὐ κοιμηθήσόμεθα, οὐ πάντες δὲ ἀλλαγθήσόμεθα*, for the first *οὐ* is not written in the line, but above it. And the Ethiopic version to the same purpose, *Omnes nos moriemur, sed non omnes nos immutabimur*. The third reading, *Non omnes dormiemus*, &c. though it were not anciently in the Latin, yet it was frequently found in the Greek copies. Acacius testifieth thus much*; 'Trans-eamus ad secundam lectionem, quæ ita fertur in plerisque codicibus. *Non quidem omnes dormiemus; omnes autem immutabimur.*' Apud S. Hieron. *ibid.* [§. 7. p. 799 B.] It was so anciently read in the time of Origen, as appeareth by the Fragment taken by St. Jerom out of his Ἐξηγητικά upon the first Epistle to the

Thessalonians (which he mentioneth himself in his second Book against Celsus) and by his words in the fifth against Celsus; [§. 17. vol. i. p. 589 E.] *Ὁδὸς ὑπολαβὼν, μετὰ τινος ἀπορίας [ἀπορρήτου σοφίας in the Benedictine ed.] λελέχθαι παρὰ τῷ Ἀποστόλῳ τοῦ Ἰησοῦ τὸ, Ὁ πάντες κοιμηθήσόμεθα, πάντες δὲ ἀλλαγθήσόμεθα*. The same is acknowledged by Theodorus Heracleotes, Apollinarius, Didymus, St. Chrysostom, Theodoret, Theophylact, and Œcumenius. The same is confirmed by the ancient Syriac translation: *הללנת דין כלן נדמס כלן יב* as also by the Arabic. Being then of the three readings but two were anciently found in the Greek copies; ('Quæritis, quo sensu dictum sit, et quo modo in prima ad Corinthios Epistola Pauli Apostoli sit legendum, *Omnes quidem dormiemus, non autem omnes immutabimur*. An juxta quædam exemplaria, *Non omnes dormiemus, omnes autem immutabimur*; utrumque enim in Græcis codicibus invenitur.' S. Hieron. *ibid.* [§. 2. p. 794 E.] being of those two but one is now to be found, and the Greek Fathers successively have acknowledged no other, being that which is left agrees with the most ancient translations, we have no reason to doubt or question it.

* [They are the words of Jerom himself. Ib. p. 799.]

generations dead shall be revived, and the present generation living so continued, and Christ shall gather them all to his tribunal seat, and so shall truly come to judge both *the quick and the dead*⁹.

To believe an universal judgment to come is necessary: first, to prevent the dangerous doubts arising against the ruling of the world by the providence of God; that old rock of offence upon which so many souls have suffered shipwreck. That which made the Prophet David confess, his *feet were almost gone*, his *steps had well nigh slipped*, hath hurried multitudes of men to eternal perdition. The conspicuous prosperity of the wicked, and apparent miseries of the righteous; the frequent persecutions of virtue, and eminent rewards of vice; the sweet and quiet departures often attending upon the most dissolute, and horrid tortures putting a period to the most religious lives, have raised a strong temptation of doubt and mistrust, whether there be a God that judgeth the earth. Nor is there any thing in this life considered alone, which can give the least rational satisfaction to this temptation. Except there be a life to come after such a death as we daily see, except in that life there be rewards and punishments otherwise dispensed than here they are, how

⁹ This was well observed by St. Austin: 'Si autem in his verbis Apostoli nullus alius sensus poterit reperiri, et hoc eum intelligi voluisse clauerit, quod videntur ipsa verba clamare; id est, quod futuri sint in fine sæculi, et adventu Domini, qui non exspolientur corpore, sed superinduantur immortalitate, ut absorbeatur mortale a vita: huic sententiæ proculdubio conveniet, quod in Regula Fidei confitemur, *ven-turum Dominum, judicaturum vivos et mortuos*; ut non hic intelligamus vivos justos, mortuos autem injustos, quamvis judicandi sint justi et injusti; sed vivos quos nondum exiisse, mortuos autem quos jam exiisse de corporibus, adventus ejus inveniet.' *Ad tertiam Quæst. Dulciti.* [§. 4. vol. vi. p. 131 E.] And Origen long before did make the same exposition of those words, *That he might be Lord both of the dead and living*; Rom. xiv. 9. 'Ὅρα γὰρ ἐν τούτοις, ὅτι ἀπέθανεν Ἰησοῦς, ἵνα νεκρῶν κυριεύσῃ, καὶ ἀνέστη, ἵνα μὴ μόνον νεκρῶν, ἀλλὰ καὶ ζώντων κυριεύσῃ' καὶ οὐδέ γε ὁ ἀπόστολος

νεκρὸς μὲν, ὧν κυριεύει ὁ Χριστὸς, τοὺς οὕτω κατελεγεμένους ἐν τῇ πρὸς Κορινθίους προτέρᾳ (Σαλπείσει γὰρ, καὶ οἱ νεκροὶ ἐγε-ρήσονται ἀφθαρτοὶ) ζώντας δὲ αὐτοὺς, καὶ τοὺς ἀλλαγησομένους, ἐτέρους ὄντας τῶν ἐγερόθησμένων νεκρῶν. Ἐχει δὲ καὶ περὶ τούτων ἡ λέξις οὕτως, Καὶ ἡμεῖς ἀλλαγ-θήσόμεθα, ἐξῆς εἰρημένη τῷ, Οἱ νεκροὶ ἐγε-ρήσονται πρῶτων. Ἄλλὰ καὶ ἐν τῇ πρὸς Θεσσαλονικεῖς προτέρᾳ ἐν ἐτέραις λέξεσι τὴν αὐτὴν διαφορὰν παριστάς, φησὶν ἄλ-λους μὲν εἶναι τοὺς κοιμωμένους, ἄλλους δὲ τοὺς ζώντας, λέγων, &c. *Cont. Cels. lib. ii.* [c. 65. p. 436 E.] Which exposition is far more proper than that of Methodius: 'Ἐπὶ τῶν ψυχῶν καὶ ἐπὶ τῶν σαμάτων παραληπτέον.' ζώντων μὲν τῶν ψυχῶν, καθὼ ἀθάνατοι, νεκρῶν δὲ τῶν σαμάτων. *Phot. in Bibliothec. Cod. 234.* [p. 301.] And Ruffinus; 'Quod autem dicitur *judicare vivos et mortuos*, non quod alii vivi, alii mortui ad judicium veniant, sed quod animæ simul judicabuntur et corpora, in quibus *vivos animas, corpora mortuos nominavit.* *Expos. in Symb.* [§. 33. p. cxxi.]

can we ground any acknowledgment of an overruling justice? That therefore we may be assured that God who sitteth in heaven ruleth over all the earth, that a divine and most holy providence disposeth and dispenseth all things here below; it is absolutely necessary to believe and profess, that a just and exact retribution is deferred, that a due and proportionable dispensation of rewards and punishments is reserved to another world; and consequently that there is an universal judgment to come.

Secondly, It is necessary to believe a judgment to come, thereby effectually to provoke ourselves to the breaking off our sins by repentance, to the regulating our future actions by the word of God, and to the keeping a conscience void of offence toward God and toward man. Such is the sweetness of our sins, such the connaturalness of our corruptions, so great our confidence of impunity here, that except we looked for an account hereafter, it were unreasonable to expect that any man should forsake his delights, renounce his complacencies, and by a severe repentance create a bitterness to his own soul. But being once persuaded of a judgment, and withal possessed with 305

Matt. iii. 7.
Rom. ii. 5. not flee from the wrath to come? what must the hardness be of that impenitent heart which treasureth up unto itself wrath against the day of wrath and revelation of the righteous judgment of God?

We are naturally inclined to follow the bent of our own wills, and the inclination of our own hearts: all external rules and prescriptions are burthensome to us; and did we not look to give an account, we had no reason to satisfy any other desires than our own: especially the dictates of the word of God are so pressing and exact, that were there nothing but a commanding power, there could be no expectation of obedience. It is necessary then that we should believe that an account must be given of all our actions; and not only so, but that this account will be exacted according to the rule of God's revealed will, that

Rom. ii. 16. God shall judge the secrets of men by Jesus Christ, according to the Gospel. There is in every man not only a power to reflect, but a necessary reflection upon his actions; not only a voluntary remembrance, but also an irresistible judgment of his own conversation. Now if there were no other judge beside our own souls, we should be regardless of our own sentence, and wholly unconcerned in our own condemnations. But if we were persuaded that these reflections of conscience are to be so many

witnesses before the tribunal of heaven, and that we are to carry in our own hearts a testimony either to absolve or condemn us, we must infallibly watch over that unquiet inmate, and endeavour above all things for a good conscience. For seeing that all things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God? Reason itself will tell us thus much; but if that do not, or if we will not hearken to our own voice, the grace of God that bringeth salvation teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ. Pet. iii. 11, 12. Tit. ii. 11, 12, 13.

Thirdly, It is necessary to profess faith in Christ as Judge of the quick and the dead, for the strengthening our hope, for the augmenting our comfort, for the establishing our assurance of eternal life. If we look upon the judgment to come only as revealing our secrets, as discerning our actions, as sentencing our persons according to the works done in the flesh, there is not one of us can expect life from that tribunal, or happiness at the last day. We must confess that we have all sinned, and that there is not any sin which we have committed but deserves the sentence of death; we must acknowledge that the best of our actions bear no proportion to eternity, and can challenge no degree of that weight of glory; and therefore in a judgment, as such, there can be nothing but a fearful expectation of eternal misery, and an absolute despair of everlasting happiness. It is necessary therefore that we should believe that Christ shall sit upon the throne, that our Redeemer shall be our Judge, that we shall receive our sentence not according to the rigour of the Law, but the mildness and mercies of the Gospel; and then we may look upon not only the precepts but also the promises of God; whatsoever sentence in the sacred Scripture speaketh any thing of hope; whatsoever text administereth any comfort, whatsoever argument drawn from thence can breed in us any assurance, we may confidently make use of them all in reference to the judgment to come: because by that Gospel which contains them all we shall be judged. If we consider whose Gospel it is, and who shall judge us by it, we are the members of his body, of his flesh, and of his bones; for which cause he is not ashamed to call us brethren. As one of our brethren Eph. v. 30. Heb. ii. 11. Lev. xxv. 48.

he hath *redeemed us*, he hath laid down his life as a ransom for us. He is our High Priest who made an atonement for our 306

Heb. ii. 17. *sins, a merciful and faithful High Priest in all things, being made like unto his brethren.* He which is Judge is also our Advocate; and who shall condemn us, if he shall pass the sentence upon
 Eph. iii. 12. us, who maketh intercession for us? well therefore may *we have boldness and access with confidence by the faith of him* unto the throne of that Judge, who is our Brother, who is our Redeemer, who is our High Priest, who is our Advocate, who will not by his word at the last day condemn us, because he hath already
 John v. 24. in the same word absolved us, saying, *Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.*

Having thus explained the nature of the judgment to come, and the necessity of believing the same, we have given sufficient light to every Christian to understand what he ought to intend, and what it is he professeth, when he saith, I believe in him who *shall come to judge the quick and the dead.* For thereby he is conceived to declare thus much: I am fully persuaded of this, as of an infallible and necessary truth, That the eternal Son of God, in that human nature in which he died, and rose again, and ascended into heaven, shall certainly come from the same heaven into which he ascended, and at his coming shall gather together all those which shall be then alive, and all which ever lived and shall be before that day dead: when causing them all to stand before his judgment-seat, he shall judge them all according to their works done in the flesh; and passing the sentence of condemnation upon all the reprobates, shall deliver them to be tormented with the devil and his angels; and pronouncing the sentence of absolution upon all the elect, shall translate them into his glorious kingdom, of which there shall be no end. And thus I believe in Jesus Christ *who shall judge the quick and the dead.*