FROM THENCE HE SHALL COME.

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 Matt. vi. 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.

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 upon 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 Mediatiorship, 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 thence*84 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 ἕκατον, unde, both in the ancient MS. in Sir Robert Cotton's Library, and in the Creed of Marcellus. But ἐκέχυσεν ἐκέχυσεν, in the later MS. in Bennet College Library. Others neither ἕκατον, nor ἐκέχυσε, but πάλιν, as Justin Martyr; ὃς ἐκέχυσεν Ἐρμοὺν ὄνομα ἐκέχυσεν Ἐρμοὺν ὄνομα, καὶ ἀναστάτως, καὶ ἀναληθεύτως ἐστὶ τὸ πάλιν, καὶ πάλιν παραγέγονεν κρήτην πάλιν ἀπὸ ἀρχής αὐτοῦ Ἀδόν. *Dict. oxn. Tyrwh. 5. 132. [p. 224 E.]* Others without inde or unde, only venturus, as the Nicene Creed, ἐκέχυσεν κρῆτην, others τάλα τρέχοντα ἐκ ἀρχής πάλιν, and Fortunatus leaving out inde venturus, hath only judicature 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 humiliations, 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 judicial power and glory; I saw in the night visions, and beheld one like the Son of man came with Ananias; that is, the clouds of heaven. 86

FROM THENCE HE SHALL COME. 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 humility, according to the description in Zachary, lowly and riding upon an ass; but if Zechariah 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 these descriptions cannot belong to one and the same advent, as the Jews acknowledge, and both of them must be true, because equally prophetical; 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 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, Acts i. 11, shall so come in like manner as ye have seen him go into heaven.

85 R. Saadias Gaon ad locum;  the author asks this question, יד יוהי, יד, יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יד יוהי יd...
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. 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 ascended into heaven, and sitteth on the right hand of God, and from thence he shall 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 Acte.iii. 21. all things; and when that time is fulfilled, from that heaven shall 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 Phili.iii. 10. 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 1 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 complicity, apology, and confidence in us; being it doth not only disapprove and condemn our evil actions, but doth also constantly accuse us, and breed a fearful expectation and terror in us; and all this precluding 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.

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
Rom. viii. 295 
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. 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 righteous-
ness. 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. Inasmuch that when St. Paul reasoned of righteousness, temperance, and judgment to come, Acts xxiv. Felix trembled. The discourse of righteousness and temperance 25
 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 which he will judge 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 own 89, 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 of 296 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 dost 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: Εἰσὶν γὰρ χρήματα ἐν τῷ πεπληρωμένῳ νόμῳ, χρηστά χρήματα, χρηστή χρήσις, χρηστικόν γεγονός χρήσις, τιθέναι σε πρόσωπον. The positive evidence that all the New Testament writers agree with this doctrine is found in the writings of Justin Martyr, Irenaeus, and Tertullian.

Gen. iv. 7. Dei vori. Deus magnus, Deus bonus, et, Quod Deus deditis, omnium vox est; judicem quoque deponentes illum, Deus videt, et, Deo commendo, et, Deus mihi reddit. O testimonium animae naturaliter Christiana! Apologia, etc. Gentes, cap. 17. [p. 17 A.] Indeed the ancient Gentiles have expressed this judgment to come very exactly: (as Philo said by Justin Martyr de Monarch. § 5. [p. 38 D.]) Εστιν δικαιοσύνη θεοῦ, τα τά πλῆθυρα. Εἰ γὰρ δίκαιον καὶ δικαίον ἐστιν, ἀναρχομένου, ἀναρχομένου, ἀναρχομένου. Μην τοιοῦτος θεός ἡ πάντων δικαιοσύνη, ὃς τοιοῦτος φιλόμου, οὐ παντὸς ἀληθείας. And Plato especially hath delivered it according to their notion, more especially, whose places to that purpose are faithfully collected by Eusebius and Theodoret, and may be read in them; 1 Euseb. de Prapar. Evang. ‡1. cap. 38. et Lib. xi. cap. 5. Theodoret Serm. xi. de Fin. Patri. vi. cap. 12. And the Jerusalem Targum yet more expressly; הלא אשך הינו חכימי תלמה, דברי יוחנן איש ת↘ית מיותר להב רוח חכמה שמות ראויחו מקדש נב אוש. HE SHALL COME TO JUDGE.

reservation of his sin unto the judgment of the world to come. 90. 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 ungodly 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 intimation 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 Heb. vi. 2. 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, 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

90 So the Targum of Jonathan renders אֶלֶּה לֹא מַעְרָשִׁים לְפֶרֶסְדּוּ סְכָּלָה, אִישׁ שָׁמֶרֶת שָׁמֶרֶת לְפֶרֶסְדוֹ. If thou makest thy works good in this world, shall it not be revenged against thee in the world to come? And if thou makest not thy works good in this world, thy sins shall be reserved unto the day of the great judgment. In the same manner the Chaldee Paraphrase of Onkelos, יִנְשֹׁבָה יִנְשֹׁבָה נַפְשֶׁהָ הָאָוֶן. יָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָנָn
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 whose soever 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 world; because the Father, Son, and Holy Ghost, in respect of the same Divinity, have the same autocratical 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 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, autocratical, 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 concomitantly. 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 is only also the Son of Man; and therefore for his affinity with their nature,

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 irreversible 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 John v. 22, took upon him either the nature of men or angels, judgment no 25, 27 man (and the same reason reacheth also to the Holy Ghost); for he 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
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; 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 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.

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HE SHALL COME TO JUDGE.

529 men, the ungodly should never see their Judge. 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, which he 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 shall he reward every man 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 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 the world in righteousness by that Man whom he hath ordained, 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 this end Christ both died, and rose, and revived, that he Rom.xiv.9.
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 delineation of an husbandman; Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner, but will burn up the chaff with unquenchable fire. The Son of man describes himself as an householder, saying to the 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. He representeth 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 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, 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 judiciary 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 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. 300 formed is not so certain unto us; 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 of the Son of man shall sit in the throne of his glory: and that this throne is a seat not only of 38. 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 was given unto them. And I saw a great white throne, and him 31. that sate 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.xv.11. 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 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: 'Quae omnia quidem ventura esse credendum est: sed quibus modis, et quod ordine veniant, magis tunc desiderarum rerum experientiae, quam nunc valet consequi ad perfectionem hominum intelligentiae.' De Christ. Del. lib. xx. cap. 30. [vol. vii. p. 617 B.]
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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 followed a definitive sentence passed upon all their persons, according to those actions, which is the fundamental and essential consideration of this judgment: the sentence of abjection, 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.

THE QUICK AND THE DEAD.

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; 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 abjection; 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.

98 'Dominus non accepta personas ju-bontas eum antecedit; si nequam, dicit mundum, unusquisque secundum mercis negatissimae sequitur.' Bar-que factus accepit. Si fuerit bonus, natus Epist. cap. 4. [p 60.]

99 So Theophylacttestifieth; Τυσι και ψυχή και σώματα ἄναμών. Com. in 2 Tim. iv. 1. Indeed Isidorus Pelusiani gave them this as the first interpretation: Το κρίνοντα (_cate ait kerry, τοῦτο δέ, το και ψυχή και σώμα, εἰς κρίνει διαλέγοντας, καὶ ἀνέτην τινα εἰκοσμο- σμένων ἄλλα χρήσις την ἀναγκαῖα ἕπειν τεθεῖν ἐνδοῦν τοῦ κρίνει; καὶ τῆς τιμίας καταχωρήσεως μεριμνών, καὶ ἀνατένας αὐτῶν ἐκ τῆς ἀνάγκης. Lib. 1. Epist. 232. [p. 64 D.]

This is the second exposition delivered by Isidorus Pelusiani to such as are not satisfied with the first; et si και ψυχή και σώματα ἄναμών. In his exposition of this verse, he explains that the quick are those who live after death, and the dead are those who are not raised from the dead. Lib. 1. Epist. 232. [p. 64 E.]
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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: whoever 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 dead. 

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 Heb. ix. 27. 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 die; 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, ye rather exclude it. For we which are 1 Thess. iv. 15, 16, 17.

Theodorost, without the least mention of any other; οὖν οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί οὐ καί ο詈
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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 text.

de Domino, cum futura est resurrectio mortuorum, non esse mortuos, sed vivos reportos, in illam immortalitatem, quae sanctis etiam easteri datur, repente mutandos, et simul cum illis rapidos, scient dies in nobis. Nec aliquid aliquid mihi visum est, quod de his verbis voluit eguisse." S. August. ad tertiam Quest. Dulcitii. [§ 2. vol. vi. p. 151 B.] These and others of the ancients have clearly delivered this truth, so that Gemineus, notwithstanding, his maximae Putram turbam for the contrary, did well confess, "Verum quia sunt et alii sequi catholici et erudit viri, qui credunt, anima in corpore manente, inmutandas ad incorruptam et immortalitatem ces qui in adventu Domini vivi invenit." And although in the Greek copy of the Cistercian re
tectione ex mortuis, quod mortalitatem presentis vitae immutatio deponent, non morte. Quo libet quis acquiescat modo, non es hæreticus, nisi ex contentione hereticis fisc. De Dogm. Eccles. cap. 7. [p. 72 A.] There have been observed three several readings of that place, 1 Cor. xv. 51. one of the Latin, two of the Greek. 2. Illud autem breviter in fine commune, hoc est in sectis et in corris, in omnibus, Omnem quidem resurrectum, non omnes autem immutabatur, in Graecis voluminibus non haberi, sed vel, omnem dorum
cum, non omnes autem immutabatur; vel, Non omnem dorum, omnes autem immutan
tur. [Epist. xix. 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 pluribus codicibus legis
tur, Omnem resurrectum, unde fieri potest, nisi omnes moriatur! Resurrectio quip
e, nisi mori praeceperit, nulla est. Et quod nonnulli codices habent, Omnem dorum coccus, multum hieis et aperitus id cogit intelligat." Ad tertiam Quest. Dulcitii. [§ 2. vol. vi. p. 151 B.] Thus occurs, quod idem fuit apod. sumus de resurrectione corporum ad Corinthios loquentur: Omnes resurrecti, vol. sicut alii codices habent, Omnes dorum dorum, Iadem, De Oecid. Dei, lib. xx. cap. 20. [vol. vii. p. 569 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 resurrecti, &c. which is at this day in the Vulgar Latin, was by the testimony of St. Jerome and St. Austin the ordinary reading in their times, and is also used by Tertullian; "Horum damnationem ad Corinthios reddit, dicere, Omnes qui
dem resurrecti, non autem omnes demu
dith that it was not to be found in the Greek text yet to the Latin it is amongst the Varius Lectiones March. Veles. Plures codices, vel omnis codice
di, et in Codice Claromontano, the Greek is erased in this place, but the Latin left is, Omnes resurrecti, &c. which is this anciently in the Latin copies, according to St. Austin; and also in the Greek, according to St. Jerome. Didymus did not read it, but so read it, that the text stood thus: "Nisi quod in omnibus codicibus scrip
tum sit, Non quidem omnem dorum, omnes autem immutabatur." Sed considerando, ei, quod praemium est, Omnes immutabatur, possit convenire quod quidem resurrecti, &c. non autem omnem immutabatur, et nos immutabatur. Si enim omnes immutabatur, et hoc commune

6 This is the observation of Epiphanius, who from those words proves as much: for having repeated the text, he thus infers: "And in those words, 'And it shall be changed,' and the dead shall be raised incorruptible, and we (which shall not 303 sleep) shall be changed; so that their mutation shall be unto them as a resurrection? And the collation of these two Scrip-

7 Nam et hoc genium, dominicalum nostrum, quod de eis est, superius interdum, ex monopolio iudicii, et non nudi inventarium erit, id est, aut volumns superius ducere virtute tenere c aeternitatis, quam earum exanima. Hujus enim gratias profectibus illos manet, qui ad ac

8 There have been observed three several readings of that place, 1 Cor. xv. 51. one of the Latin, two of the Greek. 2. Illud autem breviter in fine commune, hoc est in sectis et in corris, in omnibus, Omnem quidem resurrectum, non omnes autem immutabatur, in Graecis voluminibus non haberi, sed vel, omnem dorum coccus, non omnes autem immutabatur; vel, Non omnem dorum, omnes autem immutan
tur. [Epist. xix. 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 pluribus codicibus legis
tur, Omnem resurrectum, unde fieri potest, nisi omnes moriatur! Resurrectio quip
e, nisi mori praeceperit, nulla est. Et quod nonnulli codices habent, Omnem dorum coccus, multum hieis et aperitus id cogit intelligat." Ad tertiam Quest. Dulcitii. [§ 2. vol. vi. p. 151 B.] Thus occurs, quod idem fuit apod. sumus de resurrectione corporum ad Corinthios loquentur: Omnes resurrecti, vol. sicut alii codices habent, Omnes dorum dorum, Iadem, De Oecid. Dei, lib. xx. cap. 20. [vol. vii. p. 569 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 resurrecti, &c. which is at this day in the Vulgar Latin, was by the testimony of St. Jerome and St. Austin the ordinary reading in their times, and is also used by Tertullian; "Horum damnationem ad Corinthios reddit, dicere, Omnes qui
dem resurrecti, non autem omnes demu
dith that it was not to be found in the Greek text yet to the Latin it is amongst the Varius Lectiones March. Veles. Plures codices, vel omnis codice
di, et in Codice Claromontano, the Greek is erased in this place, but the Latin left is, Omnes resurrecti, &c. which is this anciently in the Latin copies, according to St. Austin; and also in the Greek, according to St. Jerome. Didymus did not read it, but so read it, that the text stood thus: "Nisi quod in omnibus codicibus scrip
tum sit, Non quidem omnem dorum, omnes autem immutabatur." Sed considerando, ei, quod praemium est, Omnes immutabatur, possit convenire quod quidem resurrecti, &c. non autem omnem immutabatur, et hoc commune

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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 dissolve, 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. Augustin: 'Si autem in his verbis Apostoli nullus alius sensus poterit reperiri, et hoc eum intelligi voluisse claruerit, quod videtur ipse verbis clarasse; id est, quod futuri sint in finis saeculi, et adventu Domini, qui non expendiat corpora, sed superinduantur immortalitati, ut absolvat mortales a vita: haec sententia procedebat conventio, quod in Regula Fidelis confiterim, sanctum Dominum, judicaturos vivos et mortuos; ut non hoc intelligamus vivos justos, mortuos autem injustos, quamvis judicandoi sint justi et injusti; sed vivos quoque nonnullum eumque, mortuos autem ejusdem de corporibus, adventus ejus inventus.' Ad tertium Quast. Deuotit. [§. 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. 'Omnes in tabernacula, quin illius, quin nostrorum esse non possint, in ceteris, quae suis, et nostris semper.'
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 a sense of our sins, who will not tremble with Felix? who will 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 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 hastening 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 Tit. ii. 11, 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.

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 Eph. v. 30. the members of his body, of his flesh, and of his bones; for which Heb. ii. 11. cause he is not ashamed to call us brethren. As one of our brethren 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 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
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
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
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.