

1. Sam. 2. 25. N. If one man sin against another
the Judge shall judge him, but if a man sin against
God who shall intercede for him —

The consideration of an earthly Tribunal is of great
use to restrain of wickedness of ungodly men — but as there
are innumerable offences w^{ch} can neither be proved by
human testimony nor defined by human laws it
is necessary if men sh^d be reminded of another Tribunal
to w^{ch} they shall be shortly summoned and before w^{ch}
they shall be called to a very particular Account not
merely for the commission of one particular crime
as is commonly the case in earthly Courts but for
all the sins they have committed. Long before the
Deluge this was a topic much enforced by the Preachers
of righteousness. Even the seventh of Adam prophesied
of this Day — saying behold of God cometh a 10,000 of his
Saints to execute judgment upon all and to convince
all that are ungodly among them of all their ungodly
deeds w^{ch} they have ungodly committed and of all of
their bad speeches w^{ch} ungodly sinners have spoken
against him. Eli also adverted to it as well calculated
to enforce his Exhortations and to disengage his sons
from their sins of impiety. Tho' Eli was a pious
man, one that feared God, yet his sons were transgressors

of no common Stamp. They were justly reprobated
as sons of Belial. Their Father being so advanced in
years, the Administration of Priestly office had devol-
ved upon them. This office, they, to the great Affliction
of their Father, to the Dishonour of G^d and to Injury of
the Public, abused to the Purposes of Oppression and
Debauchery. The old man endeavoured by mild and
placid means to reclaim his sons, tho' he ought not
only to have interposed his Parental; but ^{this} Judicial Author-
ity, and to have punished their Crimes in a public manner.
He said unto them why do ye such things? for I hear of
your evil doings by all this People. may my sons for
it is no good Report if I hear, ye make the P^{rs} People
to transgress. If one man sin ag^t another if Judge shall
judge him, but if a man sin ag^t P^r who shall
intercede for him. It left hardened Criminals, and especially
coming from an affectionate Parent, these words might
have produced a good Effect, for if it be awful to be
summoned before an earthly Judge, how much more
to be called into the Presence of G^d laden wth Iniquities
and destitute of any Advocate or Intercessor. The
two in the sons of Eli had committed were of a peculiar
nature. They as Priests had a right to certain Parts
of all the sacrifices that were offered, but but instead
of being satisfied with the Parts if had been allotted

to them by Divine Appointment they greedily took
away whatever they chose without attending to the
offering up of the sacrifices according to G^d's directions
G^d had given. They had gone to such lengths in
wickedness, if they even seduced if women if came
to worship at the door of the Tabernacle. By these
Exoristics they rendered themselves abominable to the
People, and caused them to be discouraged by coming to
worship at the Lord, may they cause the People by their
iniquities to abhor if offering of if P^r. Thus the sons of
Eli not only sinned against men but G^d. Had they
only committed some heinous offence against man
a Judge entrusted in the Execution of the laws might
have punished them. but in causing the People to
abhor the offering of the Lord they had sinned
immediately against G^d himself. Hence their
Case was desperate. as they had none in Authority
sufficient to intercede for them. They text being
thus ~~here~~ briefly explained we may proceed to deduce
from it some important observations -
1. They are may observe, if the Dishonouring of Justice
by Persons duly qualified & authorized is an unspeakable
Blessing to Society -

The institution of magistrates and judges is a necessary
part of every well governed government. when G^d called his
people Israel and ^{formed} gave them into a distinct nation by
his servant Moses. he gave this commandment
Judges and officers shall thou make in all thy
gates in. of S. thy G^d. give the the the all thy rules
and they shall judge the people to just judgment
when King Jehoshaphat set himself to restore the
political and religious state of his Kingdom
he paid immediate attention to this point. He
set judges in of land thro all of fenced cities &
Judah city by city, and said unto of judges, take
heed what ye do for ye judge not for man, but of
land who is to you in judgment. After the Babylonian
captivity also, when the Persian monarch
gave commandment respecting of reestablishment
of Jews in their own land, he particularly enjoined
Ezra to be mindful of this matter, and said unto
him thou Ezra after of wisdom of thy G^d. if it is in
thine hand set magistrates and judges which may
judge all of people, and whosoever will not do ye
law of thy G^d, and of law of of King let judgment
be executed speedily upon him whether it be
unto death, or imprisonment, or confiscation of goods or
imprisonment

we cannot evade that day - we cannot prevent any
indeed without such an institution of laws, themselves
w^d be altogether vain or useless - the bonds of
society w^d be broken asunder, and universal anarchy
w^d prevail - men must be kept within the bounds
of established laws, w^{ch} are enacted for of general
good, or suffer, if they presume to violate them.
Hence we see from the earliest establishment of
civil society, if one man turned against another
judges were appointed to judge him, and according
to the nature of the crime committed
St. Paul in writing to Timothy reserves, if of law is
not made for a righteous man, but for of lawless
and disobedient, for of ungodly and for sinners, for
unholy and profane, for murderers of fathers and
murderers of mothers, for manslayers - for
whoremongers, for them of debile themselves to men
kind, for him for perjured persons, and if there
be any other thing that is contrary to sound doctrine.
These are the characters of of law is ordained to
punish, and magistrates as well as all in Authority
are bound by every civil moral and religious obligation
to punish evil doers - they do not bear the
sword of justice in vain

The institution of magistrates and judges is a necessary

The same Apostle writing to the Romans, he exhorts
them to be subject to the Powers if be in Authority, for
there is no Power but of God. for if Powers be are
ordained of God. whosoever resisteth the Power, resisteth
the Ordinance of God. for Rulers are not a terror to
good works but to of evil: wilt thou then not be
afraid of the Power, so that it is good and thou
shalt have Praise of the same, for he is a minister
of God to thee for good. we have now shewn if it be
man sin against another the Judge shall judge
him. another observation we may offer arising from
of obvious Equivocation in Subjects between this and
the latter Part of our Text - but if a man shall sin
against of God who shall extract for him - there
are many things, not at all congruous by human
Laws, if will be brought to trial before the Judge of
Quick and Dead - mans tribunal is erected principally
for judging things which particularly affect the welfare of
Society, and in all Criminal Cases respect is had
to Actions rather than to Thoughts - Juries are
sworn to judge according to the Positive
Evidence which is brought before them, and to return a
Verdict upon the Evidence. men do not pretend to
be concurrent Judges of the secret Thoughts that
pass each others minds - they can only judge their

we cannot evade that day - we cannot prevent our

Actions as of Gardens of their thoughts. But the Case will be very different at the Tribunal of God. ^{thought is} asserted of Divine Government will be brought forward the sins against G^d. as well as of sins against our fellow creatures - the sins of commission as well as the sins of omission, the sins of thought and desire as well as those of Deed and of Act. There is not one Action of our lives if will not be weighed in if balance of her heavenly. There is not a word ~~of~~ of our lips which will not then bear its proper share of Pity or transgression, there is not so much as a thought of our Hearts if will not receive its just mark of Affliction or Displeasure. God will not judge us according to the outward Appearance, but according to the secrets of our Hearts - If the secrets of our Hearts were laid open as they will be at that great hour much more vile and deplorable sh^d. we now appear not only in the Eyes of our fellow creatures, but even in our own - You would see me look upon the man who commits the Act of murder with Abhorrence, when probably the very same moment of the murder you committed the heinous deed, similar passions agitated over Breasts, that excited him. God says in of 6th Commandment Thou shalt do no murder - We take for granted that none in this Assembly have imbrued their Hands in human blood

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yet this by no means exempts us from charge of murder
before God. over! in if justly admiring the man on the moor
has given us a clue by which we may be led to a
true exposition of this commandment. We have heard say
he, if it hath been said by one of old time, thou shalt
not kill, and whosoever shall kill shall be in danger
of judgment. but I say unto you if whosoever is
warring to his brother is out a curse shall be in danger
of judgment, but and whosoever shall say to his
brother Raca shall be in danger of the Council
but whosoever shall say thou fool shall be in
danger of Hell fire. by this commandment of our Lord
we are assured to cancel anger and passion
are esteemed by him as violators of this commandment - St. John tells us whosoever hateth his brother
is a murderer. look at the melancholy effects of
Anger - how often does it terminate in the act of
murder, when even the perpetrators of it little
suppose themselves capable of such ^{atrocious} ~~atrocious~~ ^{odious} crime
Nero is an unfortunate bore of the Prisoner now under
sentence of death. Had he been told a few weeks
ago that he was capable of such a crime how
he have been shocked at the idea. He was ignorant

we cannot evade that day - we cannot prevent any
of the desperate workings of his heart till it broke
out into a crime, which brings him in the midst of
his days days to an awful and ignominious
death, from what our Lord says, Anger or the hatred
of any person is murder in the sight of God. who then
is innocent - who has been free from passion? who has
not conceived Anger and hatred against his neighbor?
and shall it be thought unreasonable to call this
murder? who can tell, what our Anger might
have effected if the kind Providence and grace of God
had not prevented us - and what is that, which of
us falsely called a sense of Honor, ^{the} Revenge
two murder in the heart as it often proves murder in
the act. But there are other ways of committing murder
if we have wished an avowed dead to we might be
advanced - if we have wished an Enemy dead
because of our aversion to him there are murders
the light of God. out of the heart of man says our
Lord proceed evil thoughts, Adulteries, Thefts
murders, blasphemies - with what care ought
we to guard over our hearts and consciences. how
ought we to labour to suppress our passions and
mortify our evil inclinations - what a dangerous

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any evil thoughts in our breasts we cannot tell
what ruin or what distress and misery they may
occasion - In one single moment we may perpetrate
a crime the injury of which all the O can never
repair - let us then not merely consider our Actions
^{but} to examine our Thoughts. we are expressly told
of G. will judge the secrets of men's hearts in of great
of judgment, and of he will then reward every man
according to that which he hath done. whether it be
good or evil, to them who by patient continuance in
well doing have sought for glory Honor and immor-
tality, he will render eternal life, but to them of
were contentious and obeyed not the truth, indigna-
tion and wrath. Tribulation and Anguish even
upon every soul of man that doeth evil -

At that day we are informed the Judge will
come with great Power and glory; and
he shall send his Angels with a great sound
of a trumpet, even in of voice of the Archangel
and of trumpet of G. When shall the sea give
up the Dead who are in it and Death and Hell
shall deliver up the Dead that were in

we cannot evade that day - we cannot repeat any

any. and all small and great shall stand
before God. The Ardent of days whose garment
is white as snow and the Hair of whose Head is
like pure wool will sit upon his fiery
throne, and while a living stream of fire flows
before him, and ten thousand times ten thousand
to him against him he will open the Books. There are
Records, the Book of life wherein is names of
all his People are written and the Book of
his Remembrance, where in the most
secret Imaginations of men's hearts are
registered - the Book of Conscience too, which
however illegible ^{now} thro our Tyranny and Iniqui-
ties will be found to correspond to his Records
in every Particular: and lastly the Book of
his Law according to which he will pass his
Judgment - He who amongst can reflect upon
the solemnities of that day and not be
filled with awe? who amongst us can endure
so strict a scrutiny - not only our Actions
will be weighed but our Thoughts will be revealed

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Every malicious thought, every ^{intention} murderous thought, every avenging desire, every lustful wish, all secret hatred whether against God and man will be laid open - How many will be found in that day different characters than what they were imagined to be here - when their secret sins come to be exposed. what caution, what circumspection do men use now to conceal their crimes from the friend of their bosom and how miserable would thousands be at this moment if their real characters were known even to their nearest relatives, and all their works of dark ness laid open - The most hardened wretch that ever suffered upon the gallows ~~and~~ ^{will} be filled with horror and indignation at the wickedness of mankind ~~and~~ ^{as} for one moment ~~of~~ ^{and} see of it as God sees it - we sh^d. remember that every wicked person contributes to the general corruption and pollution of the C. Since this is the case, if we must all appear before the judgment seat of X^t and there be judged according to our works does it not now become us to be serious -

We cannot evade that day - we cannot prevent our sins from being revealed before men and Angels - Is not this an awful consideration. our time is short, the Judge is at the door, and if we be unprepared to meet him, we be unto us - our sentence will be awful indeed: the very terms in w^h it will be expressed are already told us by the Judge himself Depart ye cursed into ever burning fire prepared for the Devil and his Angels. Let us reflect if we are yet upon praying ground where mercy may be had, where our guilt may be pardoned and reconciliation obtained to our offended God if we seek unto him for this reconciliation - which brings us to consider the last observation that we have to make upon this subject - viz. if a neglect of X^t will be found in if day to have been if most fatal of all offences. Sins of ^{other} kind how ever heinous they may have been, yea tho they may be of so such a nature as to bring unto an ignominious death, may yet be pardoned if ^{we} provided we turn to him in contrition and sorrow and contrition, and rely on if atonement w^h X^t has offered. Many ~~scribes~~ ^{scribes} are ~~scribes~~ ^{scribes} and full upon this subject, they declare of all who believe shall be justified for all things

And if it be true of Jesus! cleanses from all sins.
Let us suppose for a moment if we have not
violated the laws of man, nor flagrantly the laws
of God. that we have never been guilty of any atrocious
crimes. Shall we on this Account be acquitted at
Gods Tribunal? Shall we need not to have to entreat
not to plead for us in of Day? may we safely
neglect if sacrifice of Christ because we have abstained
from gross iniquities? Let us not deceive ourselves
with any such vain imaginations. we all have
sinned and come short of the glory of God, and are
in a state of sin guilt and condemnation. we
may venture to put this question to the conscience
of every considerate man: if you sin against Christ in
neglecting and dishonouring his for what atonement
will you offer to him? If you make light of
his sacrifice offered upon Calvary, where will
you find another sacrifice for him? If you dishonour
the mediation and intercession of Christ where
will you find another Advocate, if you sin thus
against God who shall entreat for you. Here
then the subject wears a serious Aspect. we
are all hastening to the awful Tribunal of
God, where we must give up an
Account of ourselves to him.

More high and low, rich and poor Judges and
Criminals must all appear to receive their sentence
of Condemnation or Acquittal: there will be no
Respect of Persons to him. even the Criminal who died
by the hand of the Executioner, if his disgraceful
Punishment led him to reflection and true Contrition
and made him in some manner thro the blood
of Christ, and depend upon his sacrifice shall stand
a monument of his redeeming Grace, tho he
repented only at the eleventh Hour: while his
Superiors in morality, yea even the Judge if
condemned him, if they died in impenitence and
unbelief in neglecting the great atonement, shall
shall bear the sentence of Condemnation pronounced
against them, and be doomed to that second Death
in of Lake of burning硫磺 to live and burn there.

Let us then enquire Diligently into the state of
our souls. Let us judge ourselves if we be not
judged of the Lord. Let us examine what regard
we have paid and are paying to the sacrifice
of Christ. have we sought him. have we believed
on him, is he our Salvation and all our desire.
what do we think of him? is he precious to
our souls - do we meditate upon what he has

Love, could it still doing for sinners with Pleas
and delay but? and are we depending by Faith
upon him for everlasting life. The Question is
not whether we have sinned, and to what length
we have run in wickedness, but whether we
have repented and turned to God to all our Hearts
and hold to his Son. He who believeth shall
be saved - repeat therefore and believe that Gospel
~~that says that we may not be saved~~ -

but he that believeth not is condemned
already - he hath rejected the only Sacrifice
for sin, and by so doing he hath sinned
against God and has none to intercede
for him - There is only one mediator
the man C. Jes. and if he is rejected, we
have none to advocate our Cause, and
therefore we must perish and of it is our
remedy - Let us now lay these things to
Heart - let us now flee for Refuge to the
Rock set before us - and accept the
offered Salvation, beginning continually in
mind what the Psalmist says, if he
anyway is kindled upon but a little of thy
are all they that seek thee