

25 Chap.^r of Matthew. v. 34 & 36
Then shall y^e King say &c. &c.

Irrational Creatures are only
affected wth present Things: but
the greatest part of y^e Happiness
of mankind, depends upon y^e
Certainty of a future State,
and of y^e Rewards and Punishment
to be enjoyed, or suffered in y^e
State. Hence y^e Heathen Philosophers
have endeavoured to ascertain a
future State and what w^{ill} be-
come of y^e soul after its separation
out of y^e body: but notwithstanding
all their deep & sever Researches they
co^{uld} never come to any just Conclusion
concerning this very important Point.

but G. who we not have no
ignorant of any thing ^{or} might
contribute to our Happiness hath
clearly revealed of certainty of this
State; and also what every individual
hath to expect in it State —

In our Text the sentence of every
Person is pronounced; and of grounds
of this sentence are more fully
explained in it context —
Time will not permit us to
enlarge much upon it ground
of this sentence, but we will
proceed immediately to it consider-
ation of our Text — Which we
will I explain —

II Draw a contrast between
of righteous & of wicked —
The Judge being seated, first
begins to pronounce sentence
upon of righteous Then shall

he say to ^{you} on his right hand sit
Thou shalt delight in shewing mercy
and Judgment is his strange work
therefore he makes a full & glorious
display of his mercy in acquitting
and justifying of righteous before
he passes sentence upon of wicked
and also of righteous shall be accusers
it him in of condemnation of
wicked, and shall approve of his
just proceedings, saying righteous
and true are thy judgments
O Lord Almighty — Righteous
Parents shall then justify G.
when he passes sentence upon
their wicked and ungodly children
and godly children when their
unrighteous Parents are con-
demned to eternal Death —

Our Text says then shall of ^{you} say
say to ^{you} on his right hand

come the blessed of my Father
our Father when upon Earth was a
King; yea of immortal King
of glory, but his princely
majesty was veiled under
of cloth of his humanity; and
of Jews brought an accusation against
him because he assumed to
himself of Majesty of a King -
but then he shall appear to all
both his Friends & Enemies to be
a King indeed. There is another
reason why he will appear in
of Character of a King. It may
be this: while he was upon Earth
he may be considered as susten-
ing only of Character of a Prophet
as he spent his life in teaching
and instructing mankind in
the Duties of Religion and Morality.

As it was of peculiar Office of a
Prophet amongst Jews to teach
and instruct of People. And also
to make Reconciliation for if sins
of if Peoples now Christ fulfilled
both these Offices by offering
up sacrifices of different kinds.
now X. fulfilled both these
Offices: as we are told he went about
doing good, and teaching those
things which pertained to Kingdom
of God: and at last offered himself as
a sacrifice for if sins of if Peoples
now as he is risen from the dead
ascended up into Heaven, and is set
down at the right hand of God he
may be considered as fulfilling of
Office of a Priest: as he is now
living to intercede for Transgressors.
but at the Day of Judgment.

He may be considered as having
fully discharged both his prophetic
and priestly Office; and will then
appear in the Character of a King
and will exercise his kingly Power
in distributing Rewards & Punish^{to}
to all of Sons & Daughters of Adam
And to all of Majesty & Glory of
of King of Kings he will loudly
call come ye blessed of my
Father in herit of Kingdom pre-
pared for you for the Foundation of
of O. While here on Earth our
spoke nothing to his People
but words of Love & Affection,
calling them his Friends, his sheep
his brethren, his beloved: but
then he will say come ye blessed
of my Father, speaking to
them in the most endearing
Terms.

It is observable our S^c does not say
come my redeemed: ye for whom
I was spit upon, ye for whom
I was scourged, ye for whom I
died: but come ye blessed of my
Father - Our S^c did not seek
his own glory, but of glory of
him who sent him into of
He calls all of righteous & blessed of
his Father: his Father had given
them to him: had called y^e by his
Grace: had preserved y^e while
in a wicked in ungodly of
Evil: had delivered y^e from Power of
Prince of Darkness, and had
prepared a Kingdom for y^e.
y^e for the Kingdom - They were
made meet while here below
for its glorious inheritance by conver-
sion & sanctification: by having their
Natures purified & their sins forgiven

ye He calls ye to inherit a Kingdom
accommodating himself to our
weak Capacities; as a Kingdom
is of greatest of all earthly Grandeur
when a man is placed upon
a Throne, and has an whole
Nation at his command, he
is supposed ^{capable} of arising to higher
in Earthly Honor and Dignity.
But this Honor and Dignity all
the Children of G^d are called, how
ever mean, and despicable they may
appear at present, tho in a far
superior Degree - Earthly Crowns
often sit heavy upon the Heads of
those who wear them, and frequently
prove Crowns of Thorns. This
must naturally be of case for ye
constant fluctuation and uncertain
ty of all human things -
But all those who are counted

worthy of a Kingdom mentioned
in our text; and of a Crown of Glory
w^h shall not away; and w^h shall
last up in Heaven for all ye that
love him. shall never experience
any Anxiety any in the midst of
all their Enjoyments, nor ever be
afraid of losing either their Crown
or Kingdom - G^d bestows these Honors
these eternal Blessings upon ye, and
none can ever take ye away -
~~what more~~
well might our F^r exhort us to
seek a Kingdom of G^d and his Righteous
ness first: as there is nothing that
can be compared it this: as the
Enjoyment of it will render us
wholly happy, not for a Day
or a month, or a year but forever.
The truly righteous are often greatly
afraid G^d they shall never inherit
that Kingdom, by reason of the

of the many Temptations & ^{to}
Snare & Difficulties w^{ch} they meet
it daily, tho they seek after it
earnestly and constantly. Strait
is the Gate, and narrow is the way
y^e leadeth into unto life and few
there be y^e find it says the son
of G^d himself. And St. Peter
says if the righteous are scarcely
saved where shall the unrighteous
and if ungodly appear? ^{it is} intimate
to us y^t it is no great Difficulty
any obtain y^e Kingdom.

and that all who intend to enter in
must wrestle and strive & fight.
yet notwithstanding the many
Oppositions a Christian may
meet wth he is assured by
Oath & Promise of G^d y^t all who

do work Righteousness and seek after
this Kingdom shall not miscarry
in y^e Eng: but shall finally be
saved: and shall hear in the
Day of Judgment y^e welcome voice
of y^e Lord G^d: saying unto y^e come
ye blessed &c

but what will be y^e case of the
finally impenitent: our text informs
us; then shall he say to them on
his left hand &c. There had one
while here on Earth. Admired y^e selves
in y^e midst of their sins, and had
flattered y^e selves y^t all w^d be well
enough wth y^e King of Ends. but now
they are commanded to depart by
him ~~who~~ at whose Presence Earth
and Heaven trembles. to depart

They were stood as far from Heaven
as others - They enjoyed the same
means of grace - They were invited
to accept of the same Salvation -
They were as faithfully warned &
as kindly admonished - But all
would not do - Their minds
were otherwise engaged - they had
neither time nor inclination
to attend to the care of their
Souls - Now say how exceedingly
awful is their state now -
They are left without the word
the means of Salvation - they are
eternally undone

of h. whether? to their former
possession and quietly to enjoy
ment in their worldly Possessions, their
to Houses and Lands, if they once
determine as their Portion, and if
they enjoy their Happiness? or are
they commanded to depart to
enjoy their former sinful indul-
gences and carnal gratifications,
to spend their Time in rioting
and Drunkenness, in profanation
and uncleanness: no, no, to all
their former Enjoyments whatever
they might be if united must
now bid a final and eternal
farewell - I shall say the Judge
into everlasting fire, prepared
for the Devil and his Angels.
Depart for me says he cursed -

we need not enquire what this
fire is: or of what it is composed
and entertain ourselves in idle
Speculations and needless Researches
but may rest assured it will be
such as will be capable of tormenting
an accursed Spirit, and a spiritual
Body - Hell was never originally
prepared for man; but for Devils.
Since men are now become
partakers of them in rebellion
and Transgression against God
they must also partake of the
same Punishment. We must all
be convinced if mankind are
reversally upon Earth against
God. Have cast off their Allegiance
and will not have him to
rule over them - we need not
go amongst the untutored.

Africans or Indians; on the
Nature of this Colony to be made
sensible if man-kind have lost
all fear and reverence for a
supreme Being; but even we
who have been born in a
Christian Country and blessed
wth knowledge of divine
Revelations give the fullest
Demonstration of our ~~own~~
Enmity against G^d. and man-
ifest this Enmity by our wicked
works - ~~Therefore~~ it is clear
we are Partakers of Satan and
of fallen Angels in his Dis-
obedience; and therefore it is
just and equitable we sh^d. share
wth them in some Punishment.
Let none while living in a
Course of sin dare to bless

themselves & set G^d at Defiance what-
ever their outward Comforts may
be - You are now cursed of G^d. his
Curse follows you as your Shadow
your sins are not cancelled. I w^{ould}
if Almighty abideth upon you
It is true that awful Voice
Depart ye curse is not now sound-
ing in your Ears. but does it follow
you if your present state is not
dangerous, imminently so - by
no means - You now are living
in of contempt of all the divine
Commandments; and trampling
G^d. under your feet; and setting
G^d. Almighty at Defiance? have
you any Reason to expect that
he will visit you for these
Things? you can have none
This you now are living for
G^d. and Righteousness

and think nothing of it, and
Religion; yet how will you
bear it if it would depart, & be
will it not think you send
to your Hearts a murder, and pierce
your souls thro' & thro'?

This will not be like an earthly
Judge passing sentence of Death
or banishment upon one of
his fellow creatures: but if
Honour and Consternation, it
will seize every wicked person
then will as far exceed what
a criminal feels when sentence
is pronounced against him; as
the majesty & glory of a
Judge of quick & dead, exceeds, if of
an earthly Judge; and as if punish-
ment of an endless Duration, exceeds
if of a moment.

Rejoice this solemn, this awful
scene in your own minds, now
my fellow mortals; and flee from
the wrath to come that sentence of
eternal Death may not be pronoun-
ced against you.

we come now to consider of
contrast between of righteous and
of wicked — Such a contrast there
will be then as never has nor ever
will be seen again — fit us imagine
of Judge seated upon a Throne; all
nations assembled before him — The
righteous standing in one company
upon his right Hand; and the wicked
in another company on his left —
The one examined, and honourably
acquitted, the other tried and justly
condemned: the one exulting in
unspeakable glory; the other begin-
ning innumerable horror: while all
the heavenly Hosts attend in

adoring silence while I judge
in thousands of decisive sentence
upon millions of righteous, and
millions of wicked! The one
will then be ready to return to
Heaven in everlasting joy upon their
Heads: and the other must be
compelled to shame & confusion
to descend down to the dreary
regions of eternal Despair—

The contrast is beautifully described
in the wisdom of Solomon—

Then says he, shall if righteous
man stand in great boldness before
those who if full of such as afflict
him; and made no account of
his Labors: when they see it they
shall be troubled with terrible Fear
and shall be amazed at the strange-
ness of his Salvation; so far beyond

all they looked for— And they repen-
ting & groaning for anguish of
spirit: shall say it in themselves: this
was he whom we sometimes had
in derision, and a proverb of
reproach. We fools counted his
life madness, and his End without
Honor. How is he numbered among
the children of God and his lot among
the saints. The very people if if wicked
now despise, if if wicked now have
in derision, shall be crowned before
their Eyes with glory and Honor—
what a contrast will there be
between the poor Lazarus and if rich
Dives. Between the saint if dies
in a cell, or upon a dung hill,
and if sinner who dies in all if
ease and Splendor of State?

Lastly draw an inference from the
whole

At this prospect let the wicked
in Repir and trembles our ~~to~~ represent
in them as being gathered up by his
to Angels into bundles or Faggots
Near the Fire This ~~scene~~

Day shall put a final End to all
their Pleasures and Comforts
shall deprive ^{em} of every thing
they now account dear

Let the righteous triumph and
rejoice For as this day shall
be pregnant to woe to the
wicked it shall be big to consolation
to them —