

souldiers, & their expences. But by these books we must understand: first of all, the infinite knowledge and providence of God: secondly, the consciences of men, to tell of our doings, & be as a thousand witnesses. The third thing that is done in this account, is the trial of every mans worke, in respect of obedience, or disobedience. The trial shall be made by the wil of God, revealed partly in the law, and partly in the Gospel, which is the rule to discern good and euill workes. The fourth and last action, is the giuing of reward to every man, according to his workes. Hethat hath bene a faithfull seruant, shall heare the voice of Christ, saying vnto him; *Math. 25. 21. It is well done, thou good and faithfull seruant, thou hast bene faithfull in a little, enter into thy masters ioy.* But he that hath bene vnfaithfull, or vnjust in the workes of his calling, shall heare the same voice of Christ, saying; *Take him, bind him hand and footes, and cast him into utter darkenesse.* And thus we see what this account shall be.

Now then, let vs a little search how we may be able to make a good account before God at the last day. For the doing whereof, we must take a fore-hand reckoning of our felues, in the time of our life. For in common experience we see, that such as desire to make iust reckonings with others, doe reckon first with themselves. In this fore-had reckoning, three things must be done. First, we must draw out the bill of our receipts and expences. The bills of receipt are framed thus: we must call to remembrance, what graces, blessings, and gifts, we haue receiued of God, whether temporall, or spirituall. For temporall blessings, we must thoroughly bethinke vs of our peace, health, wealth, liberty and good name, and all things of this kinde. For things spirituall, we must consider what knowledge, faith, hope, loue & repentance God hath bestowed vpon vs: as also what gifts we haue receiued for the discharge of our callings: yea, of all other things that we haue enjoyed, we must take a full and iust receipt; for they are the talents of our Lord, and hee looks for a reckoning. This done, we are next to frame our bills of expences: which are nothing else, but large considerations of our owne finnes, calling them all to our remembrance, as much as we can, whether committed against God or man, with all the abuses of our gifts, all our ignorances, negligences and frailties whatsoeuer. Tradersmen, for their temporall estates, keepe in their shoppes bookes of receipts and expences: shall not we then much more doe the like for our spirituall estates? *Iob faith; Iob 9. 3. If he dispute with God, he cannot answer one word for a thousand;* whereby he insinuates thus much, that hee had looked into the whole course of his life, & had found euery thousands of finnes in himselfe. When the Prophet David faith, *Psal. 19. 12. Who knoweth the errors of this life?* the signifieth that he had exercised himselfe in searching out his owne offences and transgressions. *Exra* could

not haue said, that his finnes, and the finnes of the people, were as an huge mountain: but that he first took a narrow account of his owne life, and of the liues of the people. And so must every one of vs doe for all the things that euer wee did. The consideration of our earthly matters, makes vs know our worldly estate: and so will the consideration of our daily offences, & our spirituall estate, giue vs some light and knowledge, how the case will stand with vs, when we shall appeare before the great God of all the world, to giue vp our accounts.

Now, when these two bills of our accounts are made, we must consider in the next place, whether wee bee able to make an euen reckoning with God, or no. Thus doing, we shall find that our reckonings will be farre short of that, which God requireth at our hands. Few there be that thinke on these things: for men commonly perswade themselves, that all shall goe well with them at the day of iudgement, and that they shall make a short and easie reckoning, because God is merciful. It is hard to find men whose hearts are touched, or their eyes open to see and beleue: First, that they must make an account: And secondly, that they are vnterly vnable to doe it; as *Iob* was, that could not excuse one of a thousand of his offences before God. Let vs therefore labour to see our vneuen and skant reckonings, & to shake off that spiriual drowlines which possesseth our mindes, that wee cannot so much as say; what haue I done? and how stands the case betwene God and me? and when we haue attained to this knowledge, that we are vnable to make a iust reckoning with God: in the 3. place, wee must cleaue to our surety Christ Iesus, the onely sonne of God, God and man: & for the time of this life, we must humble our felues before God and pray vnto him, that he would accept the onely satisfaction of Christ in his death and passion, as a sufficient payment for all our finnes and wants whatsoeuer: for thus we are taught to pray; *Forgiue vs our debts.* And we must not onely be hearers of these things, but doers also. And the better to perswade vs to the practise of these three duties, let vs consider, that this account at the last day, shall be a strait account: for as Christ faith; *We must giue an account for every idle word.* And *S. Paul* faith, *The law is an hand-writing of condemnation:* that is, a bill of our owne hand against vs: for by the law, we are debtors to God; and either wee must fulfill the iustice thereof, or else, according to the tenour of the law, vnder goe eternall iudgement, vnlesse we be acquitted by the obedience of a Mediator. If we thinke to escape this account, by absenting our felues, we are deceived: for then, not so much as one man in all the world, shall bee wanting. Many shall then wish with all their hearts, that hills and mountaines would fall vpon them, and grind them to powder, that they might be hid from the presence of the Lord. But that will not serue. All, without exception,

Exra 9. 6.

Math. 6. 12.

Math. 12. 36. Col. 2. 14.

must needs come to this account, not one shall be freed. And we may not thinke, that Christ will either not know, or remember our particular offences. We vse to make faire weather with men, and to keepe close our doings from the eyes of the world; but the Lord will descry our most secret finnes: in him is no want of knowledge or discerning: he can finde out *Adam*, though he be in the thicket of paradise, and descry him in the midst of his fig-leaves. At this great day of account, every secret thing shall be made manifest. What shall we then do? Some do pleade, that they are no great finners, they are no whore-mongers, no adulterers, nor blasphemers, nor theues; and therefore they hope to make an account good enough. But (alas) this is a fond and a poore excuse; for the wages of the least sin, is death. And he that breaketh the law but once, and that in thought onely, is guiltie of eternall condemnation: and therefore it will not goe for payment to say, we are not great finners, as other men be. What then shall we say? that we haue walked in our callings, and alwaies had a good meaning, and did no man hurt; and therefore we hope that God will be mercifull? This indeede is the common excuse, but it is not sufficient payment with God: for as *Iohn* faith, *Math. 3. 10. The axe is laid to the root of the tree; and he saith not further, that every tree shall stand, which bringeth not forth good fruit; but, every tree that bringeth not forth good fruit, shall be cut downe, and cast into the fire.* In a word, let vs deuile what we can, it will not serue

the turne. Wilt thou make vp thy reckoning with almes-deeds, and good workes, according to the opinion of many, that Locke to be faued by their workes? but they are no currant payment in this account; because one breach of the law, marres all the good workes we doe. And he that will be iustified by workes, is bound to fulfill the whole law, in the rigour thereof. Beside this, the best workes we doe, are in themselves defiled in the sight of God. What then shall we doe? shall we vndergoe the curse of the law? Some of a desperate minde say, if the worst come, there is but one out of the way: but far be it from vs, thus to thinke or speake: for the curse of the law, and the wrath of God, is most horrible and eternall, without rest or ease. All the fire in the world, is but ice, in regard of that spiriual and eternall fire of hell. Thus then, hauing turned our felues every way, and finding no helpe in any thing, we must flie vnto our surety, Christ Iesus, who was content to stand in our roome vpon the Crosse, and there to shed his blood for the redemption of our finnes.

Thus in this life, while the day of grace remaineth, are we to make a fore-hand reckoning with our felues, in our owne persons, neuer resting, till we haue assurance in our consciences, that the bookes in heauen are cancelled; and that God is content to account of Christ his satisfaction, as a payment for our finnes. And this being done, we shall be able to make a good account before the Lord, at the last day of iudgement.

FINIS.

Δόξα τῷ Θεῷ.



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