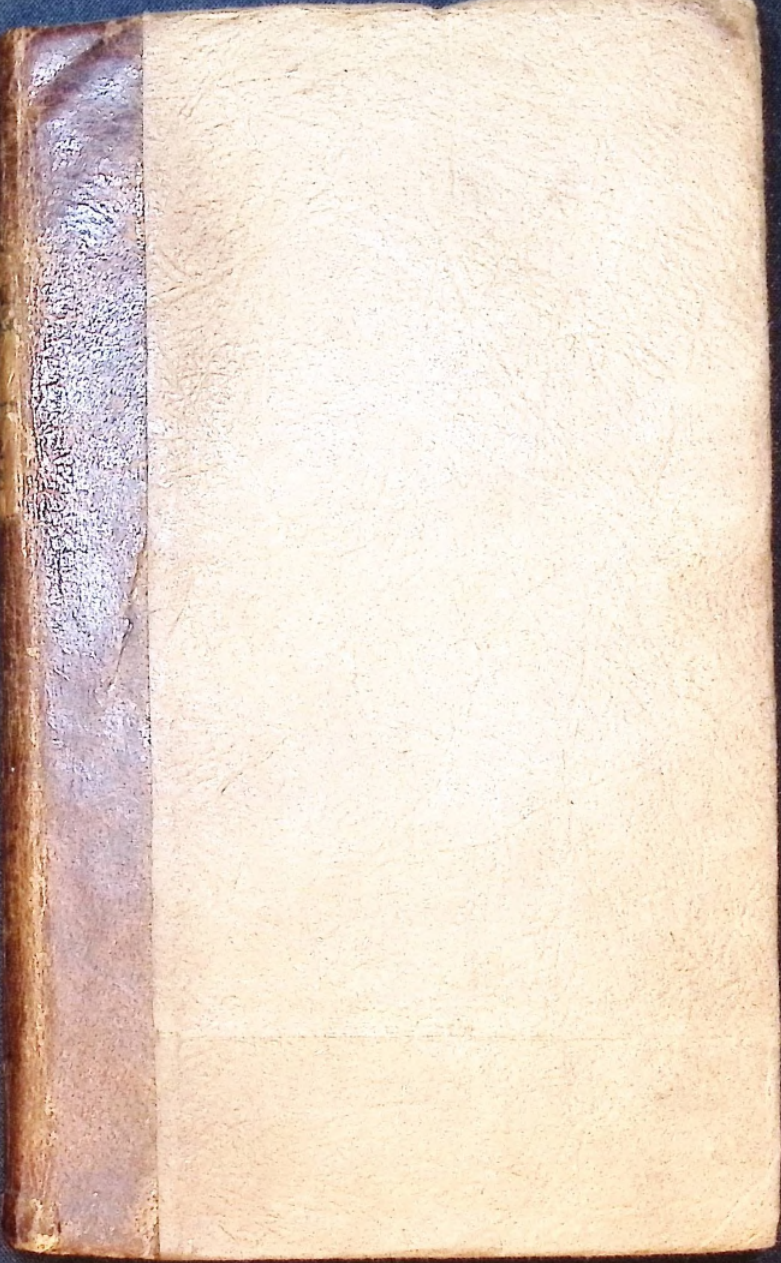


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THEOLOGICAL
DISSERTATIONS
CONCERNING
THE ENDLESS DURATION OF
PUNISHMENT.

Translated from the Latin of
FREDERICK ADOLPHUS LAMPE,

BY

THE REV. JOSEPH ROBERTSON, EDINBURGH.

"And these shall go away into everlasting punishment."

JESUS CHRIST.

EDINBURGH:

PRINTED FOR J. FAIRBAIRN AND AR. CONSTABLE,
EDINBURGH; AND

J. MATHEWS AND T. CHAPMAN,
LONDON.

1796.

P R E F A C E.

IT is an obvious and certain fact, that if the intrinsic merit of any performance doth not recommend it to a discerning public, all foreign recommendation will have small effect in promoting its circulation. There is little doubt, however, but the intrinsic merit of the following Dissertations will recommend them to all the lovers of evangelical truth, and also that the sentiments contained in them will defy the keenest ingenuity of its enemies either to refute or to invalidate. The deserved fame of their Author hath long circulated among all the Protestant churches; and it were earnestly to be wished that his writings were more universally known. For the benefit of the English reader, the following translation of these valuable Dissertations is now presented to the public. Did they stand in need of any recommendation, it is fully sufficient to say, that the high character given of them by the Reverend

Dr

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Dr John Erskine of Edinburgh, led to their translation; who in a note in p. 300. of his *Sketches and Hints of Church History and Theological Controversy*, thus speaks concerning the subject of future punishments: "Punishment without end," says the Doctor, "is clearly asserted in Scripture: and the opposite doctrine tends to embolden bad men in wickedness." And concerning the merit of these Dissertations, after mentioning several authors who have defended the doctrine of Scripture in opposition to the advocates for universal restoration, he adds, that "Lampe's Latin Dissertations on the eternity of hell torments, better merit being translated into English, than many divinity books which have had that honour." Several other divines who have read these Dissertations in the original, also concur with Dr Erskine in thinking them highly worthy of a translation.

THEOLOGICAL DISSERTATION

CONCERNING THE

ENDLESS DURATION OF PUNISHMENT.

I. *The Doctrinal Part.*

§ 1. **T**HAT the Great Judge of heaven and of earth hath certainly and righteously determined the endless punishment of the damned, both of angels and of men, is confidently affirmed in conjunction with the orthodox church. The increasing number of the ingenious defenders of an error exceedingly grateful to depravity, under the specious appearance of piety, particularly in Germany, call for the defence of this opinion; which is of singular importance, if, in the present state, the perverseness of the notorious sinner and the profanity of the age are to be restrained; and also, according to report, the imprudent malevolent opposition of some of our Lutheran brethren, who insinuate, that the sentiment concerning *the termination of infernal punishments, is not unacceptable to the divines of our church*, as a certain divine of great eminence among them hath recently asserted.

§ 2. When those with whom we contend express their sentiments either in the acrimony of an intemperate style, or in a petulant manner, they certainly extinguish all love and compassion towards a brother, by dissembling their attack upon him. In this conduct however it is not intended to imitate their example, but, uniformly adhering to the subject in dispute, I shall begin with a defence of my opinion, and shall afterwards

terwards proceed to examine the opposite errors successively in their order.

In the first part of this work, I shall evince both the truth and pure tendency of this doctrine; then, in corroboration of that evidence, I shall proceed to produce the testimony both of foreign and domestic divines. Hence, in the discussion of this point, the sentiments taught by *Scripture* and *Reason* and *History* shall be unfolded.

§ 3. That the testimonies of Scripture, which extend future punishments to an infinite duration, may more clearly appear both in their remarkable number and their singular strength, I shall arrange them under different classes. The *first* includes those frequently repeated declarations, which expressly assert the *eternal* punishment of Hell. For it is called *everlasting fire*, Isa. xxxiii. 14. Matt. xviii. 8. & xxv. 41.; *everlasting contempt*, Dan. xii. 2.; *everlasting destruction*, 2 Theff. i. 9.; *everlasting chains*, Jude 6.; and verse 13. *everlasting darkness*.

§ 4. The objection from the different acceptation of the word EVERLASTING, when applied to a different subject, does not enervate the force of our argument.

For, in the first place, it is certain that our opponents quote many passages to support a limited, which require a more ample signification. For example, the word *eternity* is relatively applied to some of the legal statutes, which is most frequently ascribed to the *Eternal Antitype*. To the same purpose I may quote passages, in which **עולם** *eternal*, is construed with **דורות** *generation*. So Gen. ix. 12. the rainbow is established a sign for *perpetual generations*. And Exod. xii. 14. & xxvii. 21. & xl. 15. the priesthood is promised to Aaron's sons, "an *everlasting* priesthood throughout their generations." For when generation eclipses human generations, it manifests an obvious limitation. Also, the *eternity* of the earth, Eccl. i. 4.; of the heavenly bodies, Psal. cxlviii. 6.; of the Son abiding

abiding in the house, John viii. 35. &c. ; which expressions we plainly perceive to be restricted, without any reason assigned. Whether an *absolute eternity* is indicated in the two first of these passages, eternity itself will unfold ; at least, of their total annihilation in every possible form, Scripture is altogether silent. In the last mentioned passage, the *absolute eternity* of the Son of God himself is unquestionably asserted. Likewise, those places ought altogether to be excluded that treat of divine judgements, though these respect temporal things, and express their termination by the word *everlasting* ; because, for that very reason, their meaning may be discovered, since these are joined with eternal punishments upon the impenitent. Jer. xxv. 9. " And make them an astonishment, and an hissing, and perpetual desolations." And chap. li. 39. " That they may sleep a perpetual sleep, and not wake, saith the Lord."

There are sayings, moreover, of which they boast on account of their supposed strength ; and yet these manifestly require a figurative signification : Such as, Gen. xvii. 13. " My covenant shall be in your flesh for an *everlasting* covenant." Here Peterfenius and his adherents apply the word *everlasting* to the Old Testament dispensation. But this erroneous gloss is removed, when, according to a sacramental manner, we interpret these words thus : " This shall be a sign of my covenant in your flesh, a sign of an everlasting covenant ;" that is, of a covenant of eternal duration, by which God engages, verse 7, " That he would be to them a God." Add also, Numb. xviii. 19. Indeed, the word *statute*, פקד, in the phrase *everlasting* statute, which often occurs, establishes a restriction, when it evinces that it is used in a particular manner concerning the ceremonial statutes, which were in their very nature transitory. Nor do I pass it over in silence, that learned men themselves have in this matter been sometimes careless, and yielded too far. Huetius is an ex-

ample of this, (Origenian. b. 2. qu. 11. § 26.) where he attempts to prove, from Luke i. 33. "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end," that the word *ever*, *αιων*, does not specify an infinite duration of time, but a finite and limited time. For, saith he, if that phrase expresses an unbounded space, why should he have added, "and of his kingdom there shall be no end?" Therefore, Luke himself, or rather the angel Gabriel, asserts, "that he shall retain the kingdom so long in the house of Jacob, that it shall seem endless;" as if this interpretation did not labour under a much greater tautology.

Two arguments plainly demonstrate this: First, in those additional words, "And of his kingdom there shall be no end," the copulative *and* may be understood either as explanatory of the foregoing expression, or as assigning the true reason of the Messiah's kingdom, which was obscured by the erroneous conceptions of the Jews. Besides, when Gabriel alludes to numerous passages of the prophets, and designs to teach the eminent fulfilment of them, he unquestionably joins these two phrases together, as various sayings of the prophets might be produced to prove, of which some predict an everlasting kingdom to be granted unto the Messiah: as, Psal. xlv. 6, 7. "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Dan. ii. 44. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to another people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever." Chap. vii. 14, 27. "And there was given him dominion, and glory, and a kingdom—and his dominion is an everlasting dominion—whose kingdom is an everlasting kingdom,

dom, and all dominions shall serve him." Other places foretell a kingdom without end: as Isa. ix. 7. "Of the increase of his government and peace, there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever."

Secondly, Although it should be granted, that *eternal* is sometimes used for a period of long duration, and about to terminate; even that doth not affect our argument, since from the more emphatical signification we are not rashly to depart; particularly when that signification is more frequent, as appears from the lexicons and concordances concerning the words in dispute, which is shewn by Fesselii Advers. Sacr. 3, 2. Farther, no vestige of limitation occurs in those places adduced.

§ 5. Add, that it may be granted along with our antagonists, that "eternity always, and every where, denotes the duration of a thing as far as possible; or eternity signifies the same as to endure so long as the thing ought to endure." These words are adduced by the celebrated Æpinus from Lud. Gerhardus.

Likewise Siegvolkus, p. 56, admits an eternity corresponding to the nature of the thing. The celebrated Gouffetus, upon the word *everlasting*, illustrates this argument in an accurate manner.

The same argument holds respecting the word *everlasting* in the New Testament, which must be explained according to the genius of the Grecian style; and what renders this still more evident, is, that, according to Aristotle and others, the word is derived from *ἀσθεν*. Therefore, although it is afterwards used in a more extended signification, (as Windetus concerning morality, 10.; Huetius, l. c.; Masson hist. crit. 3. p. 145, &c. teach), that circumstance doth not affect our argument, who only adhere to the sacred writers. Hence we infer, that since the things, or the subjects to which *eternity* is ascribed in these sayings adduced, are by their nature

nature immortal, it follows, that absolute eternity may be equally and extensively assigned to the condemnation of persons.

§ 6. I do not intend an induction of all the examples to illustrate this rule, although a comparison of them could easily be produced. In one, however, there appears to be some difficulty, because Alardus of Raat (Apolog. verit. p. 240.) mentions a very illustrious example of this matter, namely, Exod. xxi. 6, where, concerning the voluntary Hebrew servant, it is said, "And he shall serve him for ever." Many writers, both Jewish and Christian, perceive the time of the Jubilee to be designed by the word *ever* in this place: and the law also agrees in this thing, Lev. xxv. 10. & xl. 41. in which God commands, that in the fiftieth year, every one should return unto his possession, and unto his family, and the servant should only serve until the year of Jubilee. Goussetus, l. c. imitating Piscator, opposes this torrent of evidence, who explains the word *ever* to mean *to the end of life*; and Ainsworth, *to the death of his master*; supposing that when the servant had declared his willingness to continue in servitude for *ever*, he subjected himself not to depart from bondage, even in the year of Jubilee, nor on any other account whatever. In support of which opinion, he produces what is said in the same chapter, Lev. xxv. 46, where the word *ever* is opposed to the term of Jubilee. On this account, Ern. Georg. Goelitz. in his dissert. concerning the word *ever*, hath exposed himself to censure, since the passage refers to slaves from among the heathen, the servitude of whom was not terminated by the Jubilee, but only by death. But this doth not hold, because it is very evident, that the opposition between the *term of Jubilee*, and the word *ever*, still remains; which distinction is sufficient for our present purpose. In this matter, the opinion of Goussetus is rather to be enervated, since the year of Jubilee, mentioned Exod. xxi. 6, cannot be referred to. For when
it

it happened that an Hebrew servant spontaneously offered himself to servitude in the Sabbatic year, which was exactly seven years before the Jubilee, it would from hence follow, that he would only be a septennial slave, which is perfectly incompatible with the signification of the word.

Add, that the year of Jubilee was not then instituted. For those precepts which are contained in Exodus, from chapter xx. to xxiii. were previous to the Sinaitic covenant; but those which are contained in Leviticus, after the Mosaic ceremonies were fully made known.

§ 7. In another manner the Socinians attempt to evade the force of this argument. Of this number is Wolzogenius, who thus comments on Matt. xviii. 8. "This is not called everlasting fire, into which the thing thrown is to burn eternally, and never to be consumed; but which so burns and consumes the thing, that it is not to be restored whole unto eternity; or which burns so long, until the thing be fully and totally consumed." This affords a true example of a very extraordinary figure of speech indeed; and the more so, since everlasting fire is the same as unquenchable fire, mentioned in Matt. iii. 12, of which we shall by and by speak. The instance which Lud. Gerhardus § 340. produces, is contending with a slender weapon, as if everlasting fire, mentioned in Jude 7. necessarily denoted fire that would be extinguished, because the Sodomites, according to Ezek. xvi. 55, were in some future period to return to their former estate. "When thy sisters, Sodom and her daughters, shall return to their former estate." For this expression cannot properly be understood of the city of Sodom, which is abundantly evident from ver. 46. where the Sodom here mentioned is described as existing at the same time with the tribe of Judah. "And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister that dwelleth at thy

thy right hand, is Sodom and her daughters." Also, from the description given of the vices of this Sodom, ver. 49. & 50, which were of the kind there specified. Likewise, from what is said, ver. 53, respecting the captivity of Sodom. Farther, from what is mentioned in Matt. xi. 23. concerning the punishment of Sodom. Hence various things are produced by different writers in illustration of this, which are ingeniously exhibited in the notes of the celebrated Michaelis. But to me nothing appears more evident, than that those here mentioned are Moabites—*who* were the remnant of the Sodomitic region, and had settled near the Dead sea—*who* were of the Sodomites of the offspring of Lot by his daughter—*who* had preferred their manners in a great degree—*who* in Isa. xvi. 6. are denominate! very proud, "We have heard of the pride of Moab (he is very proud) even of his haughtiness, and his pride, and his wrath"—*who*, at the time when Salmanasser took Samaria, were expelled from it—but *who* in the restitution and conversion of Judah were also themselves to participate.

§ 8. The *Second Class* of testimonies includes those declarations which mention eternity by the phrase *for ever and ever*, not only in the plural number, but also in an *increasing* of punishments. Rev. xiv. 10. "And the smoke of their torment ascendeth up for ever and ever." And Rev. xix. 3. "And her smoke rose up for ever and ever." And xx. 10. "The beast and the false prophet shall be tormented day and night, for ever and ever." Thus *eternity without end* is clearly described from the natural energy of this phrase, which in its very nature excludes every degree of limitation, as the redoubling of this superlative fully indicates; which Glassius, in his Philol. Sacr. b. 3. tr. 1. can. 16. hath abundantly proved.

Farther, from the opposition which occurs between the *millennium* of the kingdom of the saints and the phrase *for ever and ever*, which ascribes equal duration.

tion to the kingdom of the saints as to the enemies of Christ after the general judgement. Rev. ix. 15. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever." And xx. 10. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever;" compared with Dan. vii. 18. "But the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever."

Again, from a comparison of Isa. xxxiv. 9. 10. "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever and ever." To which prophesy the book of Revelation alludes in describing the total destruction of Mystical Edom. And it is sufficiently obvious that what is said in ver. 9. plainly alludes to the punishment of Sodom. However, lest any person should merely consider it as a narrative of its *annihilation*, in ver. 10. it is plainly affirmed of *unquenchable* fire. Besides, the denial of an opposite extinction infers absolute eternity.

Add, that this punishment is chiefly distinguished from punishments which, though they are very long continued, yet are of a temporary duration, to which the words immediately following apply: "It shall not be dwelt in from generation to generation; none shall pass through it for ever and ever. But the cormorant and the bittern shall possess it," &c.

Nay more, from an induction of all the examples which likewise exist, unless in the New Testament. For the Greeks are plainly unacquainted with that phrase. Hence it is abundantly clear that the Holy Ghost intended *this*, that he might express eternity more nervously than

it had formerly been done in human language, and remove all possible evasions which the genius of the language seemed otherwise to admit. So this expression occurs, concerning the happiness of the elect, Rev. xxii. 5. "The Lord God giveth them light: and they shall reign for ever and ever."—Concerning the glory to be given unto God by them in heaven, Gal. i. 5. "To whom be glory for ever and ever."—And Phil. iv. 20. 1 Tim. i. 17. 2 Tim. iv. 18. Heb. xiii. 21. 1 Pet. iv. 11. & v. 11. Rev. i. 6. & v. 13. & vii. 12. —Concerning the endless life of our Saviour after his resurrection, Rev. i. 18. "I am he that liveth, and was dead; and behold, I am alive for evermore."—Concerning his eternal kingdom, Rev. xi. 15. "He shall reign for ever and ever."—Nay, concerning the very life of God himself, Rev. iv. 9. "And those beasts gave glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever." Also ver. 10. chap. v. 14. & x. 6. & xv. 7. Besides, the whole of this phrase does not occur. Is it not therefore evident, that, in order to support an hypothesis, these men, devoid of any authority, and contrary to the constant and frequently repeated use of Scripture, violently impose a perfectly different meaning on those passages which militate against them?

The last quoted passage merits particular attention: "And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever."

For what reason? Why with the mentioning of divine wrath, should the description of the Supreme Being, as God who liveth for ever and ever, be immediately subjoined? Where would be the strength of this repetition, unless to specify an illustrious example, in order to exhibit, in the most expressive light, the tremendous wrath of God? And if it respects him, is it not manifest, that God will continue to prove his existence as living for ever and ever, even by the displaying of

of his wrath? But how could that be demonstrated by the pouring out of the vials of his wrath, unless that very threatening of wrath should be protracted for ever and ever?

Moreover, this phrase is of the same import with the Hebrew words **עולם ועד**, which evidently appears from this, as well as because the Chaldee paraphrase renders it **עלמי עלמיו**, Psal. xlv. 6, which plainly coincides with the Greek phrase, and also because in the doxology of God it is used, Psal. cxlv. 1, "I will extol thee, my God, O King; and I will bless thy name for ever and ever. Every day will I bless thee, and I will praise thy name for ever and ever;" to which the saying in the book of Revelation evidently alludes. And that very phrase in like manner indicates eternity without end, as I have more copiously taught, Exercit. 6. on Psal. xlv. 6. And with this the observation of Origen himself accords, unto whom that phrase, *in the age and thus far*, seemed to express more than *the age and the ages*, even perhaps more than the *ages of the ages*, that is, viz. when all things are not now involved in eternity, but God is all and in all. Some who have more recently trode in these paths, suppose that it is affirmed, not in a dubious, but in a certain positive manner. But with their brethren these do not accord. And, not to tarry longer on this part of our subject, let the arguments advanced, suffice to establish our point. The phrase **מעולם ועד-עולם** is more frequently used in similar doxologies of the Old Testament. 1 Chron. xvi. 36. "Blessed be the God of Israel for ever and ever."—Chap. xxix. 10. "And David said, Blessed be thou, Lord God of Israel, our Father, for ever and ever."—Nchem. ix. 5. "Stand up and bless the Lord our God for ever and ever."—Psal. xli. 13. "Blessed be the Lord God of Israel, from everlasting and to everlasting."—Psal. cxlvi. 10. "The Lord shall reign for ever, even thy God, O Sion, unto all generations." The equal force of which
to

to that in Psal. xli. I have shown in my sermons in our own language on Psal. xli. Ser. 8. p. 366.

From the united testimony of these passages it is also evident, that our interpretation preserves the simple idea itself, and the proper meaning of these phrases; but a different opinion calls in to its support foreign and discordant interpretations. For *the ages of the ages*, are the ages of future life extending beyond the limits of the present life, and by a perpetual succession about to extend themselves into infinity. By this agreement not only is the energy of the phrase exhausted, but also an harmony, and the idea corresponding to the nature of the thing, is constantly preserved. But the dissenters from this opinion, by various turnings of the word *ages*, in which all things are restored, some in this age, and some in a following age, are carried round in a circle; whose footsteps it is unnecessary here to trace, since the greater part of the arguments advanced by them weakly support an erroneous system.

§ 9. That which can chiefly be objected here, are the places in which the same, or a similar phrase, requires a limited signification. From an accurate review of all the places, it is sufficiently evident, that no example exists of the very same phrase. Some are boasted of as parallel passages, which plainly have no resemblance. Such are those, in which the particle *עַד* does not follow, but precedes *לְעוֹלָם עַד* *ever and ever*. Psal. cxlviii. 6. "He hath also established them for ever and ever." Psal. cxi. 8, 10. "They stand fast for ever and ever"—"his praise endureth for ever." Psal. civ. 5. "Who laid the foundations of the earth, that it should not be removed for ever." And also Psal. cii. 4. "Thy years are throughout all generations." Psal. c. 5. "His mercy is everlasting, and his truth endureth to all generations." Psal. cxlv. 13. "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." Psal. xxxiii. 11. "The counsel of the Lord standeth for ever; the thoughts of his

his heart to all generations." Although in those very places nothing opposes it, yet nevertheless, on account of the nature of the subject, we must understand an eternity without end. The passages which have more of an appearance, are, Jer. vii. 7. "I shall dwell with you in this land, which I gave to your fathers for ever and ever." And chap. xxv. 5. "And dwell in the land that the Lord hath given unto you and to your fathers for ever and ever." Here the same thing is predicted concerning the same subject. It is granted, the best of interpreters agree, that a very long duration is here mentioned. Neither does this militate against our cause, since such an eternity is then understood as corresponds to the earthly promise, and the restored possession of that land in the latter days, foretold by the predictions of the other prophets. But we are not here to neglect this consideration, that both these words **למן שלם ועד שלם** are so far distinguished by the accent athnach from the preceding, that they constitute a separate sense, at least they do not agree with the immediately preceding. Besides, the prefixed **ל** is plainly excluded in the received interpretation, which nevertheless sometimes signifies *nay*, or *but yet*, sometimes *even to*, as Noldius abundantly proves; and the most extensive meaning is expressed by both: for, whether you render it, "I will dwell with you in this land, *nay*, I will dwell with you for ever and ever;" or thus, "I will dwell with you in this land, *even to* for ever and ever, that is, even to the consummation of an age, until an absolute eternity shines forth," no force can express it more clearly in words. The former meaning, however, is more extensive, and corresponds more with the nature of the divine covenant: hence we chiefly acquiesce therein.

§ 10. Therefore Lud. Gerhardus was solicitous for a new subterfuge. He supposed that he had discovered one in this, that in the places where the ages of the blessed are mentioned, sometimes the word *all* is added.

Three are produced : Eph. iii. 21. " Throughout all ages, world without end." Jude 25. " Now and into all ages."—That the number *three* might be completed, one is added from the Septuagint : Psal. cxlv. 13. " Thy kingdom is a kingdom throughout all generations," in place of the Hebrew כל-עולמים *of all ages*. Before him, Peterfenius had already remarked this, (Dial. Vol. 1. p. 27.) where also he joins the article τὸν and τῶν, which he supposed indicated some fixed and determinate ages. This is trifling, since it is not a secret, that every where in the ordinary course of interpretation, that article is used in an emphatical manner. And with respect to those places quoted, the first less agrees, since, in it, all the ages are not mentioned in the abstract, but all the generations, celebrating those living for ever and ever. When the precise meaning of this phrase is obtained from the scope of the apostle, the union of all the families of the earth in Christ is declared : hence, by these generations, we are to understand all the families of the elect, not successively, but all at once united, when they shall enter upon the possession of the eternal inheritance. And in the two last mentioned places, the word *all* is to be considered as explanatory ; for when the words *for ever and ever* are not mentioned, but simply the word *ever*, the Holy Ghost wished to supply this ellipsis, by adding the word *all*. Therefore we have found, that our boasting antagonist hath gained nothing, unless, investigating these correspondent places anew, he should show the place in which he finds the words " *all the ages of the ages.*"

§ 11. Those places of scripture which positively deny the termination of punishments, compose the *Third Class* of testimonies. Of this nature are those passages that expressly denominate hell fire, *unquenchable fire* ; as John Baptist not only says, Matt. iii. 12, " But he will burn up the chaff with unquenchable fire ;" and in Luke iii. 17. where the same expression is repeated : But

even our Saviour himself more nervously expresses it, Mark ix. 43, 44. " than having two hands to go into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched." If all the treasures of human language were ransacked in order to describe punishment without end, it is sufficiently evident that no language, more explicit or more nervous, could be produced, in order to extinguish every species of infidelity respecting this subject. For not only is the word *unquenchable* (*αβυσσος*) used among the most ancient Greek authors, concerning fire *not quenched*, but it is also used concerning fire *not to be extinguished*. And such is the energy of the paraphrase which our Saviour here adds, quoted from Isa. lxvi. 24. ; and certainly he abundantly proves and explains the same of the punishments of a future state, as is granted by the most ancient Jewish interpreters themselves. But this is made still more expressly to refer to this matter, because in the prophet the expression runs in the future tense: " For their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." The connexion of the *worm* with the *fire* also teaches, that this is not a *purifying fire*, but one existing at the same time with the guilt of self-reproaching conscience: for the torments of a guilty conscience, and the commission of new crimes, always administer new fuel to this fire, very properly representing the worm continually feeding upon that mind, as the vulture of Titius daily devouring his liver. Of which Macrobius says, Somn. Scip. lib. 1. c. 10. " The dispositions are the vulture continually gnawing the immortal liver, the torments of an evil conscience, to the fury of which the sinner is exposed, consuming his inward bowels, and enfeebling the very vitals by the solicitations of tormenting guilt." Neither is it proper to omit, that *תולע* properly signifies a scarlet-dyed worm, as Bochart (Hieroz. Par. 2. l. 4. c. 27.) and Braunius (de Vest. Sacr. l. 1. c. 15.) have

abundantly proved. Iniquities are compared to such a scarlet or crimson colour: Isa. i. 19. "Though your sins be as scarlet, and red like crimson," in respect of the criminality and guiltiness of blood, which, in as far as it respects the elect, is imputed to the worm Christ, (Psal. xxii. 6. "I am a worm"); but in as far as it respects the reprobate, it never dies: and the guilt continuing to exist through eternity, it is in vain to expect any bound or limit to the punishment: nay more, the relative pronoun here affixed, *their* fire, and *their* worm, involves the endless duration of these subjects in these specified punishments, and excludes all defect of combustible matter, either by the annihilation of these subjects themselves, or by the expiation of their guilt. This is the natural sense instantly occurring to the mind of every reader; which our Saviour not only restricts by no argument, but seriously inculcates, and thrice repeats, and thus strongly guards, lest any one should in the least attempt to lessen the force of this grievous threatening.

§ 12. The more clearly these things are revealed, the more subtle evasions are sought after in this dispute. Burnet (de Stat. Mort. et Resurr. p. 248.), with the Socinians and other critics of the same class, departing from the common use of language, have recourse to accommodations and hyperboles by a proverbial use. But these do manifest injury to the majesty of the sacred style, and the simplicity of the Legislator; nor indeed are these deemed worthy of a refutation. They exult only in a mere pretence, which its patrons support with false interpretations. For, in the first place, they contend, that a passage should be produced, in which, in so many words, it is asserted, that "*punishments are not to be ended.*" But who dares to prescribe unto God, that he should use such and such words? If it pleases him to publish a truth of the greatest importance, not simply, but, for the sake of greater emphasis, by perspicuous and forcible

cible figures, is not this so much the more to direct our attention to that momentous truth? And is not their demand much more iniquitous in this matter, when they themselves frequently and unjustly wrest expressions to their own use, and when, as soon as we fix a determinate meaning to any expression, they instantly, by a new exception, fortify themselves against the evidence shining in that expression?

§ 13. Secondly, They collect a mixture of passages, in which things are said *not to have an end*, which are nevertheless of a decaying nature. Hence it is said, Isa. ii. 7. "Their land is full of silver, neither is there any end of their treasures: their land is also full of horses, neither is there any end of their chariots." Nah. ii. 9. "For there is none end of the store." And Job xxii. 5. "Is not thy wickedness great? and thine iniquities infinite?" The same thing is affirmed concerning labour, Eccl. iv. 8. "There is no *end* of all his labour." And in ver. 16. "There is no *end* of all the people." This is also asserted concerning books, Eccl. xii. 12. "Of making many books there is no *end*." And also in 1 Tim. i. 4. the expression *endless genealogies* occurs. But these sayings are collected without effect. This is far from answering their purpose, when some things are said to be without end relating to men, since these cannot obtain an end of them by numbering; and when God himself, in the sanction of his law, in express terms denies the end either of rewards or punishments. Besides, it is properly said respecting *present treasures*, *iniquities*, and *books*, that they *have no end*; because they are continued in action, and have certainly not as yet reached an end. Hence every person may easily perceive that they differ very widely from what God, who cannot lie, hath simply declared, that punishments shall never terminate in *any future period*.

§ 14. With greater order he insists upon some expressions, in which subjects are said *not to die*, which yet are not destined unto eternal duration. Rev. ix. 6.

* And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them." Deut. xxxiii. 6. "Let Reuben live, and not die." It would be superfluous to tarry, in order to consider the former of these passages, because the limitation is sufficiently obvious; since it is said *in those times*, that is, in the future time, which denotes a certain circumscribed measure of that punishment in a definite circle of time; and since absolute death is not specified, but that kind of death which *they sought and desired*, as that which would free them from more grievous punishments. Nor doth any consideration prohibit us from interpreting the last mentioned passage of *a long continued life*, no very present danger of death appearing; and that the more so in this matter, since many considerations in that benediction seem to allude to the mystic Israel of the New Testament.

§ 15. Places are added which he supposes speak of unquenchable fire, when yet some circumstances indicate that it will be quenched. Lev. vi. 12. 13. "And the fire upon the altar shall be burning in it, it shall not be put out.—The fire shall ever be burning upon the altar: it shall never go out." Here our antagonists unwarily adopt the version of Luther, who renders תמיד *for ever*, when it should not have been so rendered; because *daily, continually*, which are adverbs of time, are opposed unto *eternity*. Therefore the principal emphasis of this expression vanishes. Nay more, because these words do not indicate the determined purpose of God to preserve that sacred fire to an endless duration, but are part of the divine command enjoined to the Aaronical priests, who ought continually to renew that fire, and to be peculiarly careful that it should not be extinguished. Every reader must perceive how little that makes for the cause of our opposers. For when that charge was given to the Aaronical priesthood; by that very circumstance, it was so restricted to that priesthood, that it should expire with the same. Still less reason

reason have they to boast of what is said, Jer. xvii. 27, concerning "the fire entering into the gates of Jerusalem, which should consume the palaces thereof, and not be quenched." For in so far as that saying is restricted unto the gates of Jerusalem, in so far it is obvious that it refers only to a temporal judgment. Nothing however forbids us to understand that passage in a metaphorical sense; and by *palaces*, their *princes*; and by *fire not to be quenched*, the *eternal wrath of God*.

§ 16. Thirdly, Provoking also is the attempt of our adversaries, who by the words of this very text seek to favour their cause; among which number is Peter-senius formerly mentioned, (in Colloq. de Restit. Omn. vol: 1. p. 246.) First, he imagines he hath discovered a refuge for himself in the word *ἔρου*, *where*, Mark ix. 44. 46. 48. which he supposes to be exhibited by our Saviour for this very reason, because the worm of the damned shall certainly not die, nor their fire be extinguished, *as long as they remain in hell*. But this gloss is intentionally thrown over this passage, which enervates the words of the sacred text, is repugnant to their whole tenor, and originates only from the love of a favourite hypothesis. And it is evident that these words are not spoken of the *worm*, nor of the *fire* of that place, but of *their* worm and *their* fire; that is, of the damned themselves. Neither in the text of the prophet does this adverb of place occur; but it is absolutely said, *their worm SHALL not die*. And the connexion of the passage evinces that our Saviour uses the word in the very same sense, since that which rendered *hell* exceeding terrible, was, that its fire would be unquenchable, and that he proceeded to illustrate this from an allusion to a prophetic saying.

Farther, he pretends that ver. 49. mentions the purifying fire of a future life, in which our Saviour adds, "For every one shall be salted with fire; and every sacrifice shall be salted with salt." But this mis-interpretation.

interpretation is obvious. For, first, *salt* here is to be considered as an *emblem* of love towards the brethren performed in this life; ver. 50. "have salt in yourselves, and have *peace* one with another." That appears evident, from the type of the salt of the sacrifices, which was a Sodomitic bitumen or fat clay adapted to fatten the parts of the victims, and to increase the flames, and which originally represented the exceeding greatness of Christ's love towards his people. Hence it is explained concerning the preservation of peace, which eminently accords with the scope of our Saviour, whose aim was to recommend brotherly love, as appears from a comparison of ver. 42. "Have salt in yourselves, and have peace one with another—And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea." Secondly, No example can be produced, in which it appears, that the reprobate are to be considered in hell fire as sacrifices of God, or antitypes of the Old Testament victims. Although Heb. x. might seem to refer to this, yet the figure is not all the allusion: and the fire of the altar was fed in a double respect, either by divine punishments (but then the sacrifices did not exist), or by the consuming of the substituted victims.

He adds a parallel place, Isa. lxvi. 24, which he does not *absolutely apply* to the punishment of a future state. But to this objection we have already replied, both in §. 11. and 4. where we stated the connexion between *temporal judgements* and *eternal punishments*.

§ 17. The *Fourth Class* of verbal testimonies, is composed of those passages which state a *comparison* between *eternal happiness* and *condemnation*. Among these, Mat. xxv. 46. is singularly remarkable, "And these shall go away into everlasting punishment: but the righteous into life eternal." Also Dan. xii. 2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting

everlasting contempt." Auguſtinus (de Civ. Dei, l. 21. c. 23.) eminently explains the energy of this ſaying. Chriſt declares in one and the ſame place, and in one and the ſame ſentence, "Theſe ſhall go away into everlasting puniſhment, but the righteous into life everlasting." If eternity is applied to both, certainly both ought to be underſtood as deſcriptive of a long duration which is to terminate, or of a perpetual duration without any termination, for they are equally relative: and to ſay, in this one and the ſame ſenſe, that eternal life ſhall have no end, but eternal puniſhment ſhall have an end, is exceedingly abſurd.

§ 18. Here Lud. Gerhardus unfolds all the ſtores of his ſubtilty, even to diſgult, that he may urge againſt us the maxim from which the ſons of logic infer, "that the reaſons and conſequences of oppoſite things are oppoſite." Hence he concludes, that the oppoſites here, are the eternities of *puniſhment*, and of *life*; and he ſeizes this as an opportunity of exulting over thoſe who apply another logical rule, "that the reaſon of oppoſite things is the ſame." But this merely ſophiſtical war might have been eaſily terminated, had he obſerved that the truth of both parts of the rule, in different reſpects, could ſubſiſt at the ſame time; for the reaſon of oppoſites is oppoſite in oppoſite attributes, but the ſame in the third ſtep of the comparison. Therefore in the text under investigation, it ſhould carefully be diſtinguiſhed, what ought properly to be *oppoſed*, and what ſhould be *compared*. That *puniſhment* and *life* are oppoſed, and the ſame *eternity* is applied to both, the very ſound of the words, and the repetition of the ſame adjective without any mark of diſtinction, render ſufficiently evident.

§ 19. The remainder of his evaſions ſhall be diſcuſſed in a few words.

* It is objected that "*oppoſites ought to be equal*." But now both parties agree reſpecting the eternity of life; but concerning the eternity of puniſhment, it hath hitherto been diſputed. But I ſhould wiſh to know, whether this reaſoning can convey any inequality to
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the things themselves: Whether it ought not to be sufficient to ascertain the *equality* of things, that God himself hath testified in his word by so evident a declaration that they are equal; particularly when it is disputed concerning things, the equality of which cannot be known by their own nature, and yet nothing of contradiction is included therein. And is it not unjustly demanded, that this equality should first be proved by other arguments, when it is declared with singular perspicuity in the very saying itself?

The enemies to this doctrine also object, "That there are some passages of Scripture, that with equal evidence seem to infer an equal reason of their opposites, which nevertheless do not." To support this hypothesis, Rom. v. 18, 19. is produced in this instance, where all *condemned* men, and all *justified* men are opposed, although the orthodox contend that the universality is not equal. Of this place we shall afterwards more fully speak. Still more absurdly he calls in to his defence Matt. xii. 32. "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Also Luke xx. 34, 35. "The children of *this world* marry and are given in marriage; but they who shall be accounted worthy to obtain *that world*, and the resurrection from the dead, neither marry nor are given in marriage." Eph. i. 21. "And every name that is named, not only in this world, but also in that which is to come:" as if, in those places, *this* and a *future eternity* were opposed; when nevertheless, in the extension of both, there may be the greatest disparity. But when *this* word is distinguished from the future, in the same text, an obvious limitation of the *present world* exists; and also *this* world, distinguished from a *future*, may be designed to express a full eternity by the stated opposition. It is more insipid what Helmontius (de Revolut. Anim. Probl. 138.) advances concerning those places, in which the same word is used concerning the first and second covenant, which are both declared

clared to be of endless duration, although the former is abolished, and the latter is to remain. But, besides that the Old Testament covenant is never called eternal in its own nature, also no place is produced, in which, by a stated contrast, each covenant is denominated *eternal* by the same argument: but in this place *eternity* is attributed to both parts of the sanction, and of the divine judgement. But rather these two covenants are expressly opposed as to their duration: Jer. xxxi. 31. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, (which my covenant they brake, although I was an husband unto them, saith the Lord), but this shall be the covenant that I will make with the house of Israel after those days."—And eternity is only ascribed unto the last mentioned covenant: Jer. xxxii. 40. "And I will make an everlasting covenant with them, that I will not turn away from them."

Farther, our opponent admits, "That there is somehow or another an analogy between eternal *punishments* and *life*, since the ages of joy might sometime have an end, as those of punishment. That end is distinguished into created and uncreated ages. The *created* ages, are not only the infernal, but also the heavenly; which, though it may be the will of God to extend them to an infinite duration, yet these may have an end, that place may be given to *uncreated* ages in perpetual succession, and without any end. This is inferred from 1 Cor. xv. 24."—To which I reply, that 1 Cor. xv. 24. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power," speaks only of the termination of Christ's mediatorial kingdom, which he governed previous to the final judgement. Hence no succeeding
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created ages can be extorted from this passage, by the most subtile reasonings; particularly, when uncreated ages are nothing else than the absolute infinite eternity of God, or the eternal God himself, if you desire to give a just sense to the words. Therefore, it is abundantly certain, that this invention is drawn from the erroneous mystics, and gross apostates, by a magisterial violence; at least, whatever they wish to express by the words "*uncreated ages*," whilst they call them *uncreated*, are known to exceed those in the measure of the creature. Hence, those who, with Lud. Gerhardus, § 220, assert, that the creatures admitted into the uncreated ages, nevertheless preserve their *individuality*; they either, devoid of philosophy, contradict themselves and one another; or, under the sport and ambiguity of terms, attempt to conceal the impious doctrine of *deification*.

From the same principle, Sieg-walkius argues in another manner. "From our view of this question," saith he, "*that* eternity is of the same measure respecting either part of the duration; and hence it follows also, that *evil* may be devoid of all origin, existing with its punishment from all eternity, or it might have some very small eternal root in God; therefore it may be either God himself, or a creature of his. For thus the fact is with eternal salvation, that it must have been either the glorious kingdom of God, without beginning, in God, and with him; or a creature of his formation." — It is answered, 1. The places in which we use this mode of argumentation, evidently speak, not of a *past*, but of a *future* eternity. Therefore, with very good reason, we do not extend the comparison beyond his own third term. 2. Here we consider that eternity which falls to the lot of creatures: and he who mingles this with the eternity of God, confounds the Creator and the work of his hands, and ascribes necessity of existence to contingent things, and thus defies the world. I relinquish this impiety, with its abomination, to the atheists.

theists. 3. He very absurdly indeed imagines the kingdom of God subsisting without any one placed under its government. If they began to be placed under it in time, then also the kingdom of God had a beginning. 4. The kingdom of God could not exist from eternity, unless eminently in idea, and in his decree. And thus evil existed from eternity, because God foresaw it, and resolved to permit and to punish it, before laying the foundations of the world.

§ 20. Nor is the saying, John iii. 36, to be passed over in silence, which regards both this and the preceding class, and is on that account to be numbered among the clearest evidences; "He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth upon him." Here, not only all hope of life is negatively cut off from the unbeliever, but also abiding wrath is opposed to eternal life. I find three exceptions are chiefly exerted against this exceedingly evident declaration.

1.) "The verb *to remain* is often applied to subjects which have a finite duration. Therefore, unless we would beg the question, we must prove by other arguments that the wrath of God is infinite." To this I reply, That we contend not concerning the single meaning of the verb *to remain*, but from its connexion with the preceding threatening "*of not seeing everlasting life.*" The wrath of God extends to infinite duration, which remains so opposed unto everlasting life, that that life is not to be seen in any future period.

2.) "This threatening is restricted to unbelief. And if condemned men, when they are converted, are no more unbelievers, then also the wrath of God remaineth no more upon them." 1. It is answered, By this supposition a restriction is violently imposed upon a text speaking in the most general terms. 2. This threatening is extended into futurity, when sin itself is expressed in the present tense. He who *now* is an unbeliever,

shall not in future see life. 3. The *unbeliever* is so called, either opposed to *historical faith*, or to *living faith*. The devils have the former, although they tremble beholding the threatening. The latter is the very beginning of this life, which the unbeliever shall not see. How can he believe, who remains in death?

3.) "An instance is produced from 1 John iii. 14. "He who loveth not his brother, abideth in death," which yet is so tacitly limited, as to be only so long as he is not converted. For if he should begin to love his brother in this life, then without doubt he would henceforth be freed from death." I answer, That it is very obvious that this is not spoken of the eternal death of the future life, but concerning the spiritual death of the present life; because it is declared, not only in the present tense, but also from what immediately goes before, "we know that we have passed from death unto life, because we love the brethren."

§ 21. For the more full illustration of this saying, Psal. xlix. deserves to be compared, which describes the continued punishments of the unbelieving in phrases equally emphatical, unto which the saying of John refers. What is said by the Psalmist in ver. 15, & 16. chiefly appertains to this matter: "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave, for he shall receive me. Selah." Here indeed some limitation of the punishment upon unbelievers seems to be involved, since *dominion* over them is attributed to the righteous, even unto the *morning*. But although this dominion is restricted, yet, beyond that, their misery is extended unto *everlasting*. For not only afterwards doth this dominion terminate in the morning, even by *the consuming of beauty* in which they placed their confidence, and this is affirmed to be *in the grave*, that so no place of habitation shall be left in

it; but also, whilst this judgment is opposed to the redemption of the Church from the hand of hell, by virtue of that opposition all hope of redemption is cut off. Verse 20. confirms this, "He shall go to the generation of his fathers; they shall never see light;" that is, of eternal life, as Kimchius and others rightly observe, opposed unto salvation, in which the Church is said to boast. Hence the same is illustrated yet more fully in ver. 21. "Man that is in honour, and" yet "understandeth not," (viz. by experience what salvation may be in the possession of future glory); for his condition was similar (viz. in this life by his folly) "to the beasts which perish," since he esteemed real and permanent good of no value.

§ 22. Those places occupy the *Fifth Class*, which simply exclude all hope of redemption from hell. Such is Matt. v. 26. "Verily I say unto thee, Thou shalt by no means come out thence (from the prison) till thou hast paid the uttermost farthing." Similar is that which we read in Matt. xviii. 34. & Luke xii. 58.

Hieronymus Comm. in Thren. 1. excellently unfolds the emphasis of this argument. "He who once enters in there, is not permitted to depart thence. Because that truth is declared in the Evangelist, saying, "Give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison; I tell thee, thou shalt not depart thence, till thou hast paid the uttermost farthing." There it is to be understood in the same manner as where it is said, "he must reign, until he hath put all enemies under his feet; even that he shall reign always, since these enemies shall always be under his feet." So the expression in this place is to be understood, "thou shalt not depart thence, till thou hast paid, *i. e.* thou shalt not always depart from thence, because always thou payest, the uttermost farthing, whilst the sinner endures the everlasting punishments of earthly crimes." For from the lexicons it is very plain, that

the word *ies* is equivalent to *U*, frequently denoting *perpetuity*. And that is particularly evident here, since an impossible condition is mentioned; which is the paying of the uttermost farthing, and that not by another, but out of thy own goods; "till thou hast paid the very last mite," saith Luke. And it is very certain that the sinner cannot pay both, from Matt. xviii. 25. "But so much as he had not to pay;" and also from the analogy of faith, on account of the total inability of man, and the *recent* merit of his continued guilt throughout all eternity.

§ 23. Neither is the strength of this argument invalidated by the daring invention, "that the sinner may atone for part thereof in his own person, and that part which remained unexpiated is blotted out by the grace of God and the merit of Christ." For, on the contrary, the very text itself enjoins the paying of the *uttermost* farthing upon the debtor; and the following places confirm the same: which plainly overthrow that daring supposition, and prohibit all mixture of the merit of Christ with proper satisfaction. For we have assigned the fifth class to those sacred declarations which overthrow the hope, not only of *redemption*, but also of all the possible means in order to redemption in a future state. For, that redemption may be effected, both the remission of sins, and actual conversion are required; but the sacred oracles teach, that in eternity both are to be expected in vain.

§ 24. It is evident from Matt. xii. 32. that the hope of the *remission of sins* expires with the termination of this life. "Whosoever shall speak a word against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Either by *this world*, and the *world to come*, we are to understand the œconomy of the Old and New Testament, as Teilmannus contends, Exerc. Sacr. p. 112, or the present and future life, in which the whole tribe of interpreters agree; and it is manifest from the use of the Jewish writer, that it signifies *this*,
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and never *that*; which is also confirmed by Mark iii. 29. where it is said, "he hath never forgiveness, but is in danger of eternal damnation." Indeed the phrase *εις τον αιωνα*, *eternal*, is constantly used by our Saviour and the writers of the New Testament, concerning eternity devoid of any end. Moreover, our divines have been particularly careful lest the patrons of purgatory should gain any advantage from this passage. The contrary shall be much more difficult to the defenders of this absolute restitution of all things, especially when we adopt the most simple meaning of the words. Thus, as to the substance of the thing; we follow the generality of commentators; and that we may relinquish the trifling distinctions of Lightfoot and others upon this passage, we perceive the words to be taken comparatively, as if it had been said, "*equally little in the world to come.*" Therefore our Saviour establishes it as manifest, that in the world to come no remission is to be required. From this opinion, as far as appears from the catechism of the Fathers, the Jewish church seem not to have receded. This is common to all sinners. But blasphemy against the Holy Ghost hath that peculiarity, that even now in this life it should be equally unpardonable. The punishment of this hardness of the sinner, descends upon the guilty person by the commission of his crime. The present tense, "*he hath never,*" and "*he is in danger,*" without doubt evince that this was the aim of Mark. Now, in this life he is bound with the chains of eternal condemnation; and indeed deservedly, by law: For he who believeth not on the Son, is condemned already.

§ 25. Here two objections are chiefly brought. 1. "*That this and a future world do not formally involve a full eternity, but only have a respect to certain penal ages distinct from this.*" It is replied, That this is merely begging the question, since they never prove that any interpretation marks this distinction of the ages from eternity, nor can they show that the phrase *εις τον αιωνα* of the New Testament, is absolutely found

to exhibit any thing else than a full eternity. 2. Farther, they attempt to distinguish between *the remission of sins*, and *the grace of reconciliation*. For they grant that "it is simply the blasphemy against the Holy Spirit which is unpardonable, since blasphemers may atone for all merited punishment. But when they state that no sin deserves punishment without end, after the blasphemer of this kind endures all deserved punishment without any remission, yet they contend that grace may be extended even unto him."

By this answer they obtain small advantage, and they have wandered from the path of gospel truth, although they affect the name of New Evangeliers. For by this, they not only intentionally destroy the true meaning and majesty of the divine law, whilst they place too narrow limits to the merit of sin, but also proudly attribute sufficient strength to the sinner, either to the absolution of punishments or to conversion. And in vain they sport with the name of grace, since they suppose that to be done without Christ, whilst they join that with his own proper *merit*, yet in direct opposition unto it.

§ 26. Proceeding to detect more absurdities, we shall cover this for a little. For it is supposed by the same exception, *that* "some compensatorial punishments are inflicted in this life previous to the remission of sinners, *but* the remission of some of the more atrocious criminals are reserved unto a coming world." This again we reject as an antichristian figment, along with the papal indulgences. Therefore, with the labour of proving their point, which we legally devolve upon them, they are also to assign some reason for teaching that "remission of sins, joined with some penal atonement, is to be given, *some in this life*, and *some in the life to come*." And because this is a manifest insult unto the most perfect merit of Christ's obedience, the foundations of this impious opinion are to be exposed in a few words.

§ 27. To support the remission *in this life*, they adduce the *chastisements* of the righteous, which they consider as general to all. Heb. xii. 6. "He chasteneth every son whom he receiveth." They add examples of those to whom God remits sins; yet so, that at the same time he severely chastiseth them. To this purpose were those words respecting Israel, in which, Moses interceding, punishment was omitted: Num. xiv. 20. "And the Lord said, I have pardoned according to thy word;" although they were excluded from the land of Canaan, except Caleb and Joshua." Both are plainly frivolous. For whilst the apostle speaks of the sons whom God *loves* and *receives*, he shows by that very circumstance, that he certainly denotes *believers*, who, whilst they lay hold of the eternal righteousness of Christ, now *possess* eternal life. Therefore, in these chastisements, no vestige of compensation or atonement any more remains. And the remission granted unto the Israelites in the wilderness, was not an absolution, but a delay of punishment, as what is immediately subjoined respecting that remission evidently evinces. Ver. 21, 22, 23. "But, as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles which I did in Egypt, and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it." Ver. 32. "Your carcases shall fall in the wilderness."

§ 28. In support of the remission *in a future world*, is adduced, what is promised, Matt. x. 42. "And whosoever shall give to drink, unto one of these little ones, a cup of cold water only in the name of a disciple, verily I say unto you, he shall in nowise lose his reward." Hence it is pretended, that this is explained by Luke xvi. 9. "And I say unto you, Make unto yourselves friends of the mammon of unrighteousness, that

that when ye fail they may receive you into everlasting habitations." Therefore it is inferred, "if any one of the profane of this world, or of the little ones of Mammon himself, from veneration of God, should administer a cup of cold water to a true believer, God would reward the same in a future world, and that by an equal remission of punishment." Nothing could be advanced more hostile to the literal meaning of this text, and to the analogy of faith. For the connexion, and the very thing itself, demonstrate that both places are to be understood of true believers. For, when the nature of the thing forbids us to expect the unregenerated to perform any office of love to the sons of God from pure motives, therefore no *remuneration* can consistently refer to them. And the last mentioned place is plainly foreign to the subject in dispute, since the name of *habitations* does not correspond to the triumphant, but the militant Church, although termed *eternal* on account of the nature of the New Testament Church, which includes the *eternal* kingdom of Christ, and is happiness to the *permanently* good. Add, that this passage hath no immediate respect to the works of mercy, but rather the denying of wordly goods by the carnal Jew is here enjoined. The appellation of the *mammon of unrighteousness* teacheth this; that is, by unjust possession: When wealth is enjoyed without a just right, then there is not so much necessity of asking, as of restoring, or at least of relinquishing. Here ver. 13. inculcates hatred and contempt of this mammon. Therefore, that we may, after the example of others, present our interpretation of this place in a conspicuous point of view, we shall clothe it with the following paraphrase: "But I say unto you, from a contrary reason than indeed the infidel miser himself, Proceed, acquire to yourselves the friendship of God and of angels; by that mammon which is the universal incentive to iniquity, and is unjustly acquired by that unjust wretch, contrary to the will of the Lord; no more fraudulently retaining.

retaining the wealth of this world to the prejudice of Jehovah's law, but cheerfully contemning and rejecting these; that, when you are deprived of them, (some not improperly rendering το ἑκλείπει actively, *when thou relinquishest these*), the heavenly favour may consign to you a place in the eternal habitations of the New Testament church, in which the permanently good rejoice." Moreover, they who are persuaded that the general tenor of the gospel is, that the principal cause of salvation is the *grace* of God, know that nothing can be more adverse to the analogy of faith than this error. This is taught in Rom. iv. 4, 5. & xi. 6. and every species of merit excluded: "Now to him that worketh is the reward, not reckoned of grace, but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness—And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work." Also, the Holy Ghost, in Isa. lv. 1. and Rev. xxii. 17. offers *in vain* the waters of life to the thirsty, without money and without price. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk, without money and without price—And the Spirit and the bride say, Come: and let him that heareth, say, Come: and let him that is athirst come: and whosoever will, let him take the water of life *freely*." These exceeding pure streams of truth appropriate all the glory to God alone, and preserve it from all the iniquitous inventions of the human mind.

§ 29. And from whence can the *hope of the remission of sins* arise, when remission itself *requires the shedding of blood*? Heb. ix. 22. "And without shedding of blood, is no remission:" And also that one sacrifice of Christ, from which propitiation is obtained for the eternal salvation of all those who are saved. Col. i. 20.
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“ (And having made peace through the blood of his cross) by him to reconcile all things unto himself, by him I say, whether they be things on earth, or things in heaven.” Heb. x. 14. “ For by one offering he hath perfected for ever them that are sanctified.” But the effects thereof cease with the elapsed term of grace. Heb. x. 26, 27. “ If we sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sin : but a certain and fearful looking for of judgement and fiery indignation, which shall devour the adversaries.” Since then, to those who condemn the only means of salvation, nothing remains, unless wrath and fiery indignation, even to eternity, how can these indulge the hope of the pardon of sins? Neither have these grossly erroneous persons any reply to produce, unless that such may be freed without any remission of sins, after all *the steps* of their punishments are traversed, by which at length all their malice is *consumed*. Therefore, *consuming fire* is, to them, that fire which is the consuming and purifying of the adversaries ; than which, nothing can be advanced more absurd. For the metaphor is taken from the *fire* of the altar, not purifying, but consuming, the victims ; to prefigure the *vicarious* punishment inflicted upon the Substitute, who gave himself a sacrifice for us. Lev. ix. 24. “ And there came a fire out from before the Lord, and *consumed* upon the altar the burnt-offering, and the fat.” 1 Kings xviii. 38. “ Then the fire of the Lord fell, and *consumed* the burnt-sacrifice, and the wood and the stones.” Which sacred fire is also exhibited sometimes to express divine punishments. Hence it is used when divine judgements are described by fire sent forth. Lev. x. 2. “ And there went out fire from the Lord, and devoured them ; and they died before the Lord.” Num. xvi. 35. “ And there came out a fire from the Lord, and *consumed* the two hundred and fifty men that offered incense.” And every where it is expressive of the terrible demonstrations of divine wrath. Isa. v.

24. "Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." Chap. ix. 15. "For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke." And chap. xxx. 27. "Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy; his lips are full of indignation, and his tongue as a devouring fire." And in some places the *burning fire* hath rather the appearance of a favour. Isa. iv. 6. "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar." Mal. iii. 2, 3. "But who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire, and like fullers soap, and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Moreover, these men are little mindful of the inability of the sinner to endure the due punishments of sin. Isa. xxxiii. 14. "Who shall dwell with the devouring fire? Who amongst us shall dwell with everlasting burnings?" From which circumstance, the necessity of atonement by the blood of Christ fully appears, and eternally cuts off the hope of renovation; which I now proceed to demonstrate.

§ 30. That any grace for *conversion* may be expected in a coming world, cannot once, with any degree of reason, be called in question. This is indeed done by some Scholastics, and a few Modern Divines, who, although they do favour the *restitution* of the damned, nevertheless think that the state of the damned is a state devoid of sin. But this cannot be effected, unless actual

tual conversion intervene, which frees from the chains of sin; and when this is not effected in this world, how can these by any means be effected in the world to come?

John Fechtius, a celebrated divine of Rostochiensium, has professedly handled this controversy in a particular treatise concerning *the state of the damned*, in which he produceth and examineth twenty arguments on both sides of the question. And since these may not be easily collected, and lest some of the weaker parts of his arguments should only be investigated, and the stronger omitted, I shall, by an accurate selection, propose the principal arguments in a few words.

§ 31. The following arguments certainly leave no hope of *resitution*.

1.) Scripture simply declares that *all* opportunity of obtaining salvation expires with this life. Eccl. ix. 10. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

2.) Scripture accumulates such forms of language concerning the state of the damned, as shadow forth their wretchedness by the most lively figures. For it is denominated the *second death*, Rev. ii. 11. xx. 6. xxi. 8. "It is also denominated a life "into utter darkness," Matt. viii. 12. xxii. 13. xxv. 30.; or of the *blackness of darkness*, 2 Peter ii. 17. Jude, ver. 13. Sacred writ opposes, to *light*, whatever respects the dominion of sin. In this view, it is described as the *power of death*, Heb. ii. 15.; and the *power of darkness*, Luke xxii. 53. Col. i. 13. Consult, concerning the emblem of *death*, Augustinus de Civ. Dei, l. 13. c. 2. 11. 12. & l. 19. c. 28.; And, concerning the emblem of *darkness*, consult the same Author, epist. 120. ad Honorat. c. 21. And what, I pray, does the noun מְדוּנָה, which corresponds to the word ἐκπέρας, indicate, unless the state of *perdition*, in which the moral powers are chiefly corrupted? Job xxvi. 6. "Hell is naked before him, and destruction hath no covering."

covering." Also the *gnashing* of the *teeth* is descriptive of bridled indignation, which indicates the impatience of the wicked, and his impotent rage against the author of punishment, joined with his own direful accusation, and that of his companions in vice. This is certainly the proper meaning of *βρυγμαυ ὀδόντων*, the *gnashing* or *gnashing of the teeth*; and the Fathers have considered it as expressive of extreme cold, because *cold* awakens this horrible motion. This is also confirmed by Hammond on Matt. viii. 12. Picinellus in Lumin. reflex. Adami Observ. Theol. Philol. p. 133. Suicerus on the word *βρυγμος*, and others. There is certainly an undeniable example in the sacred writings, Acts vii. 54. "When they heard these things they were cut to the heart, and they gnashed on him with their teeth."

That this might be an ancient mode of speech, is evident from that expression of Hesiod, Scut. Hercul. v. 403.

Ἀλλήλοισι κατεόντι, ἐπι σφίρας ὀρμησασσι
 Δαση δὲ σφ' ἰαχῆ, ἀραβας θ' ἅμα γίνετ' ὀδόντων.

"Mutually enraged, they make an attack upon each other; and cruel roaring and gnashing of teeth arose among them."

Memorable also is that place of Lycophron, in which loud voices are combined, v. 544.

Καὶ πρῶτα μὲν μυθοῖσιν ἄλλήλους ἰδαξ
 βριξοῦσι, κηκασμοῖσιν ἀκρωμένοι.

"And first indeed by words among themselves, they gnashed their teeth, exasperated with severe reproaches."

Boganus remarks the same from Homer, Hebraiz. p. 156. Claudianus imitates the same from the Latin authors in Manl. Theod. Consul. v. 223.

—"Nor ever dreadful to their gnashing teeth,
 "Nor dost thou with a groan demand the strokes."

Where Barthius collects more passages respecting the same matter from the Fathers.

This gesture therefore is considered as peculiar to the damned. Matt. viii. 12. "But the children of the kingdom shall be cast out into utter darkness; there

shall be weeping and gnashing of teeth." Chap. xiii. 42. "And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." The same expression is also to be found in several other places, from which it is obvious that malice in hell rises to the highest strength, at least in many.

3. Scripture removes all the *causes* of salvation from the damned.

1.) *The impulsive cause thereof is the mercy and grace of God.* This terminates after the contempt of divine long-suffering patience. Rom. ii. 4, 5. "Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God." Nor is this grace of God any longer exercised, after the *door is shut*. Matt. xxv. 10. "And they who were ready went in with him to the marriage: and the *door was shut*." And those without the door are plainly excluded from all communion with God, whom the Son of God himself denominates *curst*, ver. 41.

2.) *The meritorious cause of salvation is the merit of Christ*, which we have already proved is not extended unto the damned. Indeed he intercedes not for them, who fill up the measure of their sin, and are confirmed under the judgment of *obduracy*, as Judas Iscariot, John xvii. 12.; but rather he intercedes against them, Psal. lxxix. 28, 29. "Add iniquity to their iniquity; and let them not come into thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous."

3.) *The efficient cause of salvation is the effectual operation of the Divine Spirit.* And how can these obtain this effectual operation, of whom the Holy Ghost is their avowed *enemy*? Isa. lxiii. 10. "But they rebelled, and vexed his Holy Spirit: therefore he was turned

turned to be their enemy, and he fought against them." And such are they also with whom the Spirit of Jehovah shall not always strive. Gen. vi. 3. "My Spirit shall not always strive with man."

4.) The *instrumental cause of salvation is the preaching of the gospel*. But the word of Jehovah is restricted unto a specific day, *יום to-day*; which once elapsed, the contemners of his word shall not enter into his rest. Psal. xcv. 7, 11. compared with Heb. iii. 7. "For he is our God, and we are the people of his pasture, and the sheep of his hand: to-day if ye will hear his voice—Unto whom I swear in my wrath, that they should not enter into my rest—Wherefore, as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts as in the provocation—So I swear in my wrath, they shall not enter into my rest." But preachers are necessary in order to the preaching of the gospel. We are not however informed of any being sent to the region of the damned, to proclaim the glad tidings of salvation. If any were to be sent, it might be supposed that they would be of the number of the faithful. But this is likewise declared impossible: Luke xvi. 26. "And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence." There are here as many weighty reasons as there are words. Mention is made of a *gulf*, which alone is the indication of an impassable region. It is *great* by the very nature thereof. It is *fixed* by the unchangeable counsel of God. Nay it renders the way impossible *to them that would*, and that from *both sides*. And Abraham urges this consideration above all, the very equity of the proceeding, which resulted from their former enjoyments. In which manner, both a *moral* and a *physical* necessity is indicated; and also impossibility in every respect, through any new legislation of God; or the least abatement, much less freedom, to be acquired from the chains of darkness. Can we imagine that Abraham would have been represented so ini-

mical to *his own son*, and unwilling to excite in him the least hope of alleviation, if any could have been indulged? And was it not more agreeable to the infinite mercy of God, that he should cherish and strengthen the smallest sparks of divine love in one deprecating him, if any ray of it should have appeared? It is plainly an empty evasion, that, in the first place, the *law ought to be preached* unto the damned, and then the gospel; afterwards they were to endure all punishments to the total emptying of them all. For this would be plainly adverse to the most holy tenor of divine preaching, by which the rigour of the law is always tempered with the sweetness of the gospel. If it should be otherwise, nothing could be expected but *despair*; which by its intrinsic nature does not incline the soul to God, but turns it away from God; and does not move unto sincere repentance, but effectually hinders it.

5.) *Divine judgements are the accidental cause of salvation.* But it appears from the effects of temporal judgement, and especially those of a more formidable nature, that these of themselves do not soften, but on the contrary, harden, the human heart, and inflame the madness of sinning. Of this nature is the judgement upon the Jews, mentioned in Isa. viii. 21. "And it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward." Analogous to this is the judgements upon the followers of antichrist. Rev. xvi. 9. "And men were scorched with great heat, and blasphemed the name of God, who hath power over these plagues; and they repented not, to give him glory." And ver. 10, 11. "And they gnawed their tongues with pain, and blasphemed the God of heaven, because of their pains and their sores; and they repented not of their deeds."—For although we do not accord with those, who suppose that the last mentioned place directly describes infernal punishments, yet from hence it may lawfully be inferred, how far the malice of the

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the damned may advance. For if temporal punishments prevail to such a degree as to irritate and enrage the minds of sinners, how much more is that to be expected from punishments severer in their nature, and longer in their duration?

6.) The state of the damned is *an exceeding base state*. Hence they are denominated, *vessels made unto dishonour*, and *vessels of wrath fitted unto destruction*. Rom. ix. 21, 22. "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering, the vessels of wrath fitted to destruction?" What this appellation involves, from the description of *vessels of honour*, may be gathered from what is said in 2 Tim. ii. 21. "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work." For when a vessel is there said to be *unto honour*, it is *sanctified and meet for the master's use, and prepared unto every good work*; on the contrary, the vessel which shall be *to dishonour*, shall be an *impure vessel*; hence no fruit shall be rendered unto the master, because unprepared unto every good work. Another evidence may be added from Psal. vi. 5. "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Psal. cxv. 17. "The dead praise not the Lord, neither any that go down into silence." Isa. xxviii. 18. "For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth." Psal. lxxxix. 48. "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" From these passages it may, by a natural consequence, at least be inferred, that the more the wrath of God rests upon any person, the less is he qualified to praise the Lord.

The same is illustrated from some examples of the damned, such as that of Judas the traitor, Matt. xxvi. 24. "It had been good for that man if he had never been born." The Lord of truth would not simply have affirmed this thing, if any hope of sanctification through eternity had remained. For a *vessel to honour* is one by whom the name of God is celebrated, and so includes an illustrious situation; that if any one, after many thousands of ages spent amid the most excruciating sufferings, could be transferred into that situation, and could spend therein a full eternity, it certainly would have been an advantageous thing for such a man to have been born. Frivolous is the objection produced, that "the saying of our Saviour may be understood, not *absolutely* but *comparatively*." Every person may easily perceive, that he who strictly considers the greatest possible number of ages, that these do not indeed compose the smallest portion of eternity; nor indeed a beginning, a moment, or one point thereof. And unfortunately for his cause, the saying in Luke xxiii. 29. is also produced: "For behold the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck." As if this also was not absolutely true, when it is only mentioned of temporal calamities in which they may be involved who are eternally saved. But, that I may here avoid introducing expressions, which have a greater respect to present than to future misery; permit me only to add, that it rests on no solid foundation, that our Saviour refers to temporal calamities.

The *devil and his angels* afford another example, who are even now condemned and bound with the eternal chains of darkness; they flame with perpetual incensed rage against the kingdom of God and his chosen. Gen. iii. 15. "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." John viii. 44. "Ye are of your father the devil, and the lusts

of your father ye will do : he was a murderer from the beginning, and abode not in the truth, because there is no truth in him." 1 John iii. 8. " He that committeth sin, is of the devil : for the devil sinneth from the beginning." Rev. xii. 7. 17. " And there was war in heaven ; Michael and his angels fought against the dragon, and the dragon fought, and his angels—And the dragon was wroth with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ." Hence, by way of emphasis, the infernal spirit is called the *wicked one* : Matt. xiii. 19. 38. 1 John ii. 13. 14. But the same lot is assigned to the wicked with the devil, Matt. xxv. 41. " Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

And why may not conversion be declared as impossible in a coming world, when even in this life the conversion of some is declared *impossible*? Heb. vi. 4.—6. " For it is *impossible* for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance ; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." The reason of this impossibility is not *physical*, but *moral* ; and it results not from the *decree* of God, by which circumstance there is here nothing singular to be found in this case, more than others ; but from the *becoming nature* and *sanctity* of the thing itself, when they righteously merit that, who expose the Son of God, and even the great God and Saviour of the world, to the same disgrace with the Jews, by a new apostasy unto Judaism, and thus fall into the same crime with them. And whilst this cause continues, the same effect will remain.

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If the damned should not sin, or at least were not able to commit sin, their state would be preferable to the situation of sinners in this life. For *moral evil* is more direful than *physical evil*. Hence the lesser degree of wretchedness would flow to the unhappy person from the greatest punishments. And would not that be a condemnation, in which the damned would acquire some advantage?

The damned person acts either *wickedly* or *righteously*. There can be no medium. He who lives righteously, does it from love to God, according to his law, and to the glory of his divine perfections. Therefore none can be conceived to be free from sinning, unless that person who is filled with love and a sincere affection towards God. And how could the punishment of hell for one moment accord with such a disposition of mind? Is not the damned person separated from God? But shall not that separation cease in respect of him who begins sincerely to love God? Or, would not God mutually love the person loving him? Shall not he approve what may be loved? Shall not he reward them who seek him?

The evidence of this thing is so ample, that our adversaries universally yield this matter. Lud. Gerhardus, c. 3. § 422, expressly acknowledges that the damned in hell shall thousands and thousands of times curse the day in which they were born; and as long as their punishment shall be intolerable, so long shall they very frequently blaspheme their Creator, who produced them out of nothing. Nevertheless, what our opponents give us with the one hand, they take away with the other; whilst they consider this same severity of punishment as a mean, by which the free-will of the sinner is at length filled with hatred of sin, and so, under the hand of the Judge, shall finally be savingly humbled. Which things are perfectly incoherent. Whence could it happen to the sinner, *dead* in trespasses and sins, that he should have power to abandon sin with a genuine hatred thereof, that is, from love to God and holiness? And if that
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very severity of punishment produce the highest blasphemy of the most holy and Divine Name, must it not hence follow, that so much the more intolerable as their punishments shall be, so much the more outrageous hatred of God shall be produced by them?

§ 32. Those passages which exclude the hope of restitution, to the rebelling angels, shall compose the *Sixth Class* of evidences. Gen. iii. 14. is with singular propriety applied to this matter, where it is said unto the serpent, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Here it appears proper to understand, by the serpent, not an *animal* only, but the *seducing spirit* himself. For in ver. 15. the same conversation and the same subject is continued without any distinction, or the very slightest mark of distinction; and this is the more evident, because this verse is joined to the former by the prefixed particle *and*; whilst the same constantly remains connected with the second person. Therefore, all those arguments advanced to prove the application of the 15th verse unto the devil, do apply to the preceding verse. The serpent must be understood as he who "*did this.*" Ver. 13. indicates what that was which he did: "*The serpent beguiled me,*" said Eve, "and I did eat." Here the serpent is accused of fraudulent seduction, and a rational action is ascribed unto him; both which do not accord with a beast. He had certainly committed a criminal action, because *a curse* was pronounced upon him; which at the same time also doth not correspond with the nature of a beast. Nay more, learned men have shown, that the literal signification involves greater difficulty than is commonly imagined: *When* there may be many other species of reptiles besides serpents; *when* the opinion that dust is the meat of the serpent, is rejected as a Jewish fgment; Aristotle (lib. 8. de Hist. Animal. c. 4.) asserting that serpents, beyond all other animals, are immoderately desirous of delicate food;

food: *when* there is nothing of nourishment in dust, from whence it could appear scarce possible that any animal could live upon it: *when* Bochartus himself confesses (Hieroz. part. 1. lib. 1. c. 4.) that *dust* is appropriated unto the serpent as his meat, not *as if he was fed with dust only*, but *because he should take in dust into his mouth at the same time with his other food*: Finally, *when* their opinion appears to have much more the resemblance of truth, who affirm, that the instrument of seduction was of the species of dragons, who have not been always of the reptile kind, but have been found with an erect body, voracious, flying, and ensnaring to birds: But of these matters I do not now dispute.

§ 33. There are not a few interpreters, indeed, who have adopted a contrary opinion. But these, either with Josephus and other Jews, or the Socinians and Clerk, resolve the whole scope of the passage into a mere letter, and explain the verse immediately following, of a *literal* serpent; unto which our opponents are unwilling also to accord: Or they explain the whole scope of the passage, first *literally*, and afterwards *mystically*; which hypothesis is not as yet adverse to our opinion. The celebrated Cornelius Hafæus has strenuously defended this cause, after Calvin, Rivetus, Cregutus, Grotius and others, in his very learned treatise of Protcuang. cap. 2. sq. This learned divine was formerly my preceptor; and I cannot mention him here, but with the highest respect. There are also some learned men who rend in sunder our interpretation; and either, with Hunnius, explain ver. 14, in both parts, more to the devil than the serpent, and ver. 15. to the devil only; or they, with Geierus, Calovius, Frischmutus, Pfeiferus, refer the former verse to the serpent only, and the latter verse to the devil only. They make *eyes* to mean *horns*, who understand the 14th verse of the devil only. Seb. Schmidius Colleg. Bibl. P. I. J. H. Majus Loc. 7. Orac. 2. cap. 1. § 6. Gouffletus in terminatione ad Judæos p. 4. Witsius Oeconom. Fœder. lib.

4. cap. 1. § 3. Momma Oeconom. Temp. 1. cap. 2. § 11. Sal. van Till. in init. Gen. ad h. l. Coccejus ad h. l. Witterus Jur. Israel. ad h. l. who professedly discuss this matter in agitation. Likewise, the famous Joh. Christ. Ortlobius in schediasmate, concerning the serpent not punished with Satan, which was printed at Leips. 1708; and also Schlofferus, and Vitranga his son, in their particular dissertations concerning the seduction of the serpent. These are truly frivolous reasons for so thinking; because there is nothing advanced which may incline us to refer the literal signification to the 14th verse, but rather the allegorical sense, and the continuation of the allegory and the parallel phrases in the following verse; such as occur in Psal. lviii. 3, 4. & Isa. lxxv. 25. a comparison of which establishes and illustrates our interpretation. "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies: their poison is like the poison of a serpent: they are like the deaf adder, that stoppeth her ear—The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

§ 34. But if the *serpent* is the seducing spirit himself, then the curse which is here imposed upon him shall continue in every age. Since it is to be *continued all the days of his life*, that shall not terminate unless with his life. And when this is immortal, it is obvious that the curse involves punishments which are equally-immortal. Rivetus in Genes. Exerc. 35. unfolds the force of our argument in a very accurate manner. No small injury indeed is done to our cause by those who hold these very words as an indication of the end of time. Therefore I cannot pass it over in silence, that the exceedingly praiseworthy Haërus himself, now mingling with the saints in glory, among many other places that might be quoted, (loc. cit. c. 4. § 20, 21.)
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there, among other things, says, " For neither this depraved delight of the devil, nor whatsoever inclination it is towards *the dust*, shall continue for ever: but when that certain and determinate space of time, in which as by a bound this is circumscribed, shall expire, then his power shall terminate. For we hear him indeed commanded to *eat dust in all*, and only in all, the days of his life. And these days will be finished with the consummation of time, even when the great day of judgment shall shine forth, unto which the *rebelling angels are reserved, bound with the chains of everlasting darkness*;" Jude, ver. 6. The same is the opinion of Fagius, Coccejus, Cleb. Nic. Schiere in Doct. Test. lib. 2. cap. 1. § 5. 6. Sal. van Till. loc. cit. Joh. Markius in Hist. Parz. lib. 4. cap. 3. Neither do these things invalidate our interpretation. For we adhere to the acknowledged idea of *life*. Those who are of a different opinion, ought to produce a reason, why they restrict *all the days of the life of the serpent*, which is an universal phrase, unto the present age. By the fall, he instantly lost his *moral* life; but, through the immortality of his nature, he shall preserve his *physical* life in *eternal fire itself*. Nor do we the less admit this restriction, since the *eating of dust itself* shall continue unto eternity. We easily admit the *possibility* of this being, by this allegory, described respecting unregenerated sinners. For *dust* is the emblem of the vicious; Isa. v. 24. " Their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the holy One of Israel." Isa. lxxv. 25. " And dust shall be the serpent's meat."—What is *chaff*? unless dust, which represents the same persons. Psal. i. 4. " The ungodly are not so, but are like the chaff which the wind driveth away." Matt. iii. 12. " He will gather his wheat into the garner: but he will burn up the *chaff* with unquenchable fire." The Hebrew doctors are here referred unto, who had commanded to throw *dust* upon the
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the foreskin in circumcision, and inferred the reason of this mandate from the very curse itself, even that the foreskin, rolled in the dust, might afford meat to the serpent; as the passages produced by Eisenmengerus teach, Jud. Revel. Part. i. p. 683. And why should the *power* in this *dust* terminate with the day of judgement? By no means, since there shall be a perpetual inflictor of infernal punishments; and he shall receive those fully in his power, concerning whom the limitation was of more force, so long as they were the object of the long-suffering patience of God.

§ 35. But this phrase is so far from militating against our hypothesis, that rather, in another manner, it establishes the eternal punishments of the damned. For if the seducer is to *live until then*, if he is to *eat dust*, and the *impious* are to be understood by the *dust*, then it also follows, that the wicked shall afford provision unto him *all the days of his life*, therefore unto eternity. And this cannot be otherwise accomplished, than by the inflicting the most excruciating pains and torments upon them in perpetual succession. Nor am I ignorant, that, by *dust*, some eminent interpreters at the same time understand the bodies of the faithful, destroyed and reduced to dust, in its time dissolving in mortal death, which is the prey of Satan on account of sin, the bodies of the faithful having original sin; hence Satan eats dust in them, because he hath this of right through sin, in the exercise of which he is delighted. They themselves, however, who advance these things, are nevertheless accustomed to consider this sense only as secondary. But it would have been safer, plainly to have departed from this, since *dust* is certainly characteristic of bodies which the faithful in time deposit; and they are said to be reduced, as it were, by Satan's *consuming* them, by *eating*, and wholly reducing them under his power, upon whom nothing, except a shadow of power, was granted in this world. Neither doth his cause receive any support from the circumstance of his

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is *delighting* in it, when in very deed that dust may become the garments of souls, who, freed from its engagements, advance triumphant into the kingdom of heir Lord. Add, that this rather applies to the bruising of the heel of the seed of the woman, which is plainly distinguished from *the eating of dust*.

§ 36. Hence our interpretation shines forth with increasing lustre, since in Isa. lxx. 25. where there is a manifest allusion unto the passage under interpretation, *dust*, the food of the serpent, is directly contradistinguished from the true members of the church: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Camp. Vitringa, the celebrated interpreter of this prophet, accords with those who, neglecting the emblem of dust, choose to consider that phrase as indicating nothing else than the most abject state of Satan; and he even smiles at Rivetus on that passage of Genesis, and the parallel phrase in Mic. vii. 17. "They shall lick dust like the serpent." But that is *not*, to lick any nourishment, like *bread* or usual food is *eaten*. Indeed, the saying of Micah seems to advance something in the comparison natural unto the serpent, although Vitringa himself formerly remarked, that *serpents do not naturally eat dust*. And the nature of the allegory requires that the food of the serpent should equally be explained by a metaphorical signification, as the *prey* of the wolf and the lion. Neither does what is opposed to our hypothesis strengthen their cause: "If that should be permitted to Satan in this time which the prophet describes, then consolation would remain to him. For that is the very food by which he is nourished. But what could he operate in them, unless that he excites them against the church? But they suppose that, in this period, the kingdoms of this world are become the kingdoms of our Lord and of his Christ." But
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in that glorious state of the church itself, the wicked shall not be wanting, the future food of the serpent; as is evident from Rev. xxi. 8, 27. & xxii. 11. "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death—And there shall in nowise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they who are written in the Lamb's book of life—He that is unjust, let him be unjust still: and he who is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." This, I confess, would be a wretched consolation, particularly since he shall in vain attempt by them to injure the church: hence this shall afford no more real nourishment unto him, than dust unto the serpent. Yet this consolation corresponds unto the nature of the seducer, although it is no consolation, unless that he shall enjoy endless duration, viz. that he may have *companions* of wicked men. And when this is so, it is rendered abundantly evident, that *dust* here designs the wicked, opposed unto all the inhabitants of the Holy Mountain, unto whom, when the infernal dragon can do no more *injury* in the future kingdom of Christ, this very circumstance shall be the sign of victory over him, that all his power shall be restricted unto the impenitent only, exerting his empty menaces against the people of God, without any power to lessen their happiness; and he shall even then be *an abhorring unto all flesh*, Isa. lxvi. 24. And thus certainly the prophet celebrates a new step of the accomplishment of the threatening in Paradise, and a prelude of the eternal punishment of Satan and his angels, which shall be accomplished in a similar manner.

§ 37. The principal evasion of our adversaries resolves itself into this, "That *all the days of the life of the serpent*, are all the days of his impious life, which

he had from himself, and which he acquired in punishment to himself:" hence it is inferred, that when this impious life may sometime cease, this punishment shall cease at the same time. Moreover, this pretension is illustrated from a comparison of the punishment which was denounced upon Adam, Gen. iii. 17. "Cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life:" which, it is granted on both sides, is to be understood, not of the life of Adam in general, but of his life in a state of corruption.

In the first place I remark, that this is the natural force of the noun *חַיִּים*, that it primarily denotes *physical* life, which even then is involved, since it alludes at the same time unto *moral life*. And eminent divines think that this is the precise meaning of the *dual number*. Nor from its usual acceptation of a word ought we rashly to depart. 2dly, Certainly the saying in verse 17. is singularly strong for our argument, since what is there positively agreed to refer to the physical life of Adam, accords equally well with his mortal nature. Hence, 3dly, by the added condition of this mortality, verse 18, this condition is instantly limited, which limitation plainly establishes our argument: And when, 4thly, the very nature of this threatening so expressly and certainly required that limitation. But, 5thly, the contrary rather appears; since, if that hypothesis should hold, hence additional obscurity would be thrown upon the subject. For this very threatening involves the continuation of *corrupted life*, or rather of *spiritual death*. Hence, this sense would ensue, "as long as thou continuest to sin, so long thou continuest to seek nourishment acquired by sinning;" that is, to add sin to sin. Who does not clearly perceive that there would be here not only an absurd tautology in interpreting the words of the sentence of the Supreme Judge; but also, thus enjoined, their proper strength would fail? When, I pray, would any end of sinning arrive, if the sinner should merit that by sinning, and accumulate

late this curse upon his own head, as he proceeds to sin, and to acquire all his nourishment from the sins of others? And how could either any remission, or the least abatement of the rigour of punishment take place, so long as the sinner goes on to fill up the measure of his guilt, and more and more to harden himself in sin?

§ 38. Another objection is produced by Sturmius, namely, "That some new punishment is intimated unto the serpent in the following verse, which includes an end of the *eating of dust*, even that his head should be bruised. And, his head once broken, how could he any longer walk in the dust? Hence it is evident, that, in respect of him, this is the sense of the divine threatening, that *during all the days of his life*, that is, as long as he is not thrown into hell, so long he shall continue the most despicable creature of God, *eating dust*; and therefore, by the breaking of his head, he shall completely die." But this objection suddenly vanishes, since, according to this hypothesis, the breaking of the serpent's head subsists together with the *days of his life*, which are assigned unto the serpent. For it is granted, that the days of his life extend even unto the final judgment. But the breaking of his head was effected by the death of Christ, hence united with the bruising of the heel of the seed of the woman, though placed before it. Farther, the threatenings which are here accumulated, are connected with the punishments respecting the serpent, mentioned in verse 14; which are joined with that very power of his over the sinner, left from hence he should seize an opportunity of exulting because of his mournful success over them. Finally, punishments are added, which he hath relatively brought upon the *chosen seed*.

§ 39. Can therefore any salvation be promised unto fallen angels, when the causes from whence that is derived are denied unto them? That by which this is chiefly supported, is the saying in Heb. ii. 16. "For

verily he did not at all vindicate or undertake the cause of the angels." Learned men have shown, that the verb *ἰτιλαμβανεισθαι* answers unto the Hebrew verb *לָקַח*. Consult Braunius, and D'Ooutreinius ad h. l. and also Cramerus de Goele, lib. ii. 2. where he evidently shows that the whole connexion of the apostolic allegory favours this version. The explanatory particle *γὰρ*, for, shows, that the apostle would give a reason why this was the scope of the incarnation of Christ, that he might *destroy the works of the devil*, and free the believing Israelites from the fear of death, which had filled them under the ancient œconomy. And the reason of this dissimilitude, is this event, that he was the Redeemer, the Vindicator, not of angels, but of the seed of Abraham, *ἰτιλαπτωρ*, *לָקַח*. Thus angels are clearly excluded from all hope of salvation by Christ. And this receives peculiar strength from that phrase *ὄν δηλον*, which we render, *not at all, in no part*: lest any one should object, saying, "Though perhaps he did not in the same manner redeem angels, in which he redeemed the seed of Abraham, yet he hath opened up some way of redemption unto them." Thus every shadow of hope is removed; and that the more so, since this Vindicator is the true God. When therefore no salvation can be without God, how could any shine upon the fallen angels?

§ 40. Among the objections which are here formed, the most part adhere only to their version, and against Luther, according to whom, *ἰτιλαμβανεισθαι ἀγγελων*, is only to *assume the human nature*. Here they contend, that "the concrete is rashly changed into the abstract; but nothing hinders that we may not nevertheless understand *good angels*, whose nature Christ is not said to assume, since he did not receive them into the number of his brethren, and make them sharers of his kingdom." But when it is established that *ἰτιλαμβανεισθαι* here necessarily signifies, to *vindicate*, to *free*, then these things fall of their own accord. For then it is granted, that

that we do not understand the angelic nature, but persons; and we must understand the evil angels, since redemption does not apply to the good. Add, that our interpretation involves the reason of the punishment inflicted upon the devil, described ver. 14, 15. But if this hypothesis should be admitted, then it ought at the same time to be proved, that the future condition of the seed of Abraham, shall be more illustrious than even that of the good angels themselves. In the mean time, both parts of the question involve some exceptions; which, that we may not prove tedious, we shall discuss in a few words.

§ 41. They who suppose that it is here agitated concerning evil angels, thus reason: "Because it is here declared, in the present tense, that Christ did not assume the nature of angels, it does not follow that he will not assume it in any future period." It is replied, That this does actually follow: For it is necessary that *πρωτης*, he took, relate to the seed of Abraham, which the Saviour began in this life; but which he shall continue and perfect in a future life. But, in like manner, as perfection and eternal redemption are confirmed to the seed of Abraham, so, by the force of opposition, eternal redemption is denied unto the evil angels.

They add, "That although it should be granted, that angels are not redeemed by Christ, yet this doth not hinder, that nevertheless God should, by some other way, consult the salvation of fallen angels." To this I reply, That if we believe God, there is no salvation out of Christ. That those of the opposite sentiments contend, that the angelic world are reconciled by Christ. Eph. i. 10. "That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Phil. ii. 10. "That at the name of Jesus every knee should bow; of things in heaven, and things in earth, and things under the earth." Col. i. 20. "To reconcile all things unto himself;

himself; by him, I say, whether they be things in earth, or things in heaven." Nay, they suppose that Christ himself interceded for angels. Luke xxii. 45, &c. "And there appeared an angel unto him from heaven, strengthening him."—These, and similar passages in our following observations, we shall rescue from the misinterpretations of the erroneous. Here only they are mentioned, that we may fight them with their own weapons.

§ 42. Siegvolkus (de Restitut. c. 15.) expressly contends for the good angels. For he asserts, "That the name of *angels* is not used, except concerning the good angels, unless it be expressly limited." It is replied, That I grant the veracity of this assertion, since the connexion clearly exhibits a limitation.

Again, he considers the *assumption of the seed of Abraham*, as a benefit by which the faithful are received into some very excellent degree of glory, unto which, angels themselves are not qualified to arrive; so as this glory of the seed of Abraham can exalt them far superior to the dignity of angels. And the glory here mentioned he places in this, that the world to come shall not be subjected unto the angels, but unto Christ, and unto the members of his mystical body; according to Heb. ii. 5. "For unto the angels hath he not put in subjection the world to come, whereof we speak." Hence it happens, that they are never called the *spouse*, or the *brethren* of Christ; and a sacerdotal kingdom, nor sitting on the throne of Christ, are never attributed unto them; but they are only considered as λειτουργικὰ πνεύματα, *ministering spirits*. Heb. i. 14. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" He refers to the same thing, the judgement of saints upon angels, as mentioned 1 Cor. vi. 3. "Know ye not that we shall judge angels?" But it farther appears, that the very angelic nature requires this, which only includes part of the world, namely, *spirit*, *air*, and *fire*; when man is

is composed of all these materials. Hence they are mentioned, Psal. civ. 3, as spiritual beings, *of wind, and of a flame of fire*: "Who maketh his angels spirits; his ministers a flame of fire." And in man is found, not only *spirit, air, and fire*, but also *water and earth*: or the five essentials of all creatures and things are to be found in him in the highest perfection: therefore he is the proper instrument of God to govern all things. Hence angels are not only exhibited as ministering to man in this life, but the whole host of angels performing a benevolent service to one man. Gen. xxxii. 1, 2. "And Jacob went on his way, and the angels of God met him; and when Jacob saw them, he said, This is God's host." 2 Kings vi. 17. "And behold the mountain was full of horses and chariots of fire round about *Elisba*."

To these things I reply, That here many absurdities are united unto, and every where support, that false hypothesis. The excellence of the glory of the elect above the angels, is a mere supposition. We relinquish that entirely to the disposal of God's free will, whether, and how far, it may seem good unto him to dispense certain gradations of eternal glory. These things, however, that have been advanced, do not enter deeply into the subject.

For in Heb. ii. 5. and the following verses, the distinction is mentioned, not between the œconomy of this and a coming world, but between the œconomy of the Old and New Testament. And *οικουμηνη μελλουσα*, *the world to come*, do not denote the connexion of this visible world; which is subjected unto the saints, but denote the very body of the faithful themselves, no longer subjected unto the angels as *divine heralds*, but henceforth subjected unto Christ alone.

The name of *spouse*, and of *brethren*, refers to a peculiar mode of the redemption of the elect from among men; and the phrases of *sitting*, and of *kingdom*, refer to some circumstances in the application of salvation.

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But although these things should not be granted, yet nothing hinders that the name of *spouse*, and of *joint-beir*, may not also be ascribed unto angels, on account of the covenant of friendship with the Three-One God; and an *eternal priesthood*, on account of the perfection of divine worship, ascribed unto them. And the Scripture more sparingly describes the glory of angels, because it was not written because of the angels, but to produce and to strengthen the faith of men.

Farther, when they are denominated *πνευματα λειτουργικα*, *ministering spirits*, in Heb. ii. 14, by this very circumstance, a *spiritual priesthood* is ascribed unto them. Neither is their ministrations under the controul of men, but of God only. Not to mention the most glorious work that angels perform, who execute a sacerdotal ministrations, in promoting the salvation of other creatures.

Again, *the judgement of angels*, mentioned in 1 Cor. vi. 3, only applies unto *evil* angels, since no judgment takes place upon the elect angels, who were confirmed in happiness upon the fall of their companions.

Nay more, those things advanced concerning the five universal essentials of all visible things, are *viciously trifling*. For not only is some corporeal nature attributed unto angels, but also their spiritual nature is changed into a body, subtile, fiery, and aerial. Such assertions indeed do not merit a refutation. For, although these things should be proved, the more excellent glory of angels in a future world would not from thence be evinced. It does not appear that they possess denser bodies, which have some mixture of earthly matter, through the greater acuteness of their capacity to venerate the divine majesty. Not to mention, that by such a foolish supposition, the free grace of God in rewarding, is suspended by some, I know not what, corporeal circumstances.

In fine, the host of angels now in this life perform kind services unto the faithful; but this does not infer

a lesser gradation of glory, unless one chuse to reason so absurdly as to affirm, that the faithful, in their present sinful state, are more excellent than the angels. In such appearances, the angels are not only attendants of the faithful themselves; but rather accompany the presence of the *Archangel*. Luke ii. 9. 13. "And lo, *the angel of the Lord* came upon them, and the glory of the Lord shone round about them—And suddenly there was *with the angel* a multitude of the heavenly host, praising God."

§ 43. The *Seventh Class*, embraces those sayings, in which the infinite value of the sacrifice that the Son of God gave for sinners, is plainly affirmed. *Negatively*: that it is contained in those places which teach that the value of his sacrifice, or ransom, far surpasses the abolition of every creature. Psal. xlix. 8, 9. "For the redemption of their soul is precious, and it ceaseth for ever; that he should still live for ever, and not see corruption." Jer. xxx. 12. "For thus saith the Lord, Thy bruise is incurable, and thy wound is grievous." *Positively*: the same is confirmed when the fruit of that price is extended unto eternity. Hence *eternal righteousness*, Dan. ix. 24. is said to be acquired by Christ. *Eternal redemption* is obtained, Heb. i. 9, 12. "By which he hath for ever perfected them who are sanctified." Heb. x. 12. "Therefore the dignity of his priesthood consists in this, that he is able to save unto the very uttermost all that come unto God by him, seeing that he ever liveth to make intercession for them." Heb. vii. 16, 17. From this fundamental doctrine of the Christian faith, the eternity of punishments unquestionably follows. For if *infinite value* is required in the ransom paid for transgressions, then the sinner merits punishments extended unto an *infinite* duration, and shall actually have them inflicted upon him, unless saved by this ransom. For the merit of justifying satisfaction, and the merit of punishment, ought in strict justice to be perfectly equivalent. If therefore righte-
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ousness is eternal, so also ought punishments to be eternal.

§ 44. They also labour to extort the evidence of these sayings from us, who infer, that, even in a future age, the damned shall be redeemed by the merit of Christ. "For they suppose the apostle teaches that, when it is said, Heb. x. 12, that having *offered one sacrifice for sins, he for ever sat down on the right hand of God;*" which they interpret, with Luther, *which sacrifice for ever prevails.* And likewise, when it is said, Heb. vii. 25, that "Christ is able to save to the very uttermost." This saying is not to be restricted unto the present age, but indicates that the damned shall be saved in all the future progressive ages, by virtue of his sacrifice."

In a former place I have shown, therefore I do not now insist upon it, that the words *εως το αιωνος, for ever,* do not so well agree with the following, since they can be construed with the preceding words, as might be shown by a great many examples. It is sufficient for our present purpose to remark, that the connexion teaches, that the apostle every where speaks of salvation, as that which commences in this life, and is continued in a future life.

For he describes the superior excellence of Christ's sacrifice unto the sacrifices of the Old Testament, the imperfection of which required that they should be often repeated for every individual person, Heb. vii. 27, 28. & x. 1. "Who needeth not daily, as those high-priests, to offer up sacrifices, first for his own sins, and then for the peoples: for this he did once, when he offered up himself. For the law maketh men high-priests, who have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers there-
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unto perfect." In these passages, the same *eternal value, ἡς το δινενης*, is excluded from the typical sacrifices; because the same is repeated *yearly* for the same individuals. In Heb. x. 11. the same doctrine is also taught, "And every priest standeth daily ministring," and offering oftentimes the same sacrifices; which can never take away sins.

Again, in the passage, Heb. vii. 25. Paul openly treats of the various parts of salvation in this life, both because he speaks in the present tense through the whole of the context, and also because he expressly applies these sayings unto himself and his fellow believers, ver. 26. "*For such an high-priest became us.*"

Nay more, in Heb. x. this matter is unfolded with equal clearness, when, in verse 10, he speaks in the same language, "By the which will we are sanctified, through the offering of the body of Jesus once;" and verse 14. "For by one offering he hath perfected for ever them who *in the present life* are sanctified." Hence it is as clear as meridian sunshine, that in those places it is agitated concerning eternal salvation, and the perfecting, not of those who after this life are converted, but of those who are *now* converted.

§ 45. The *Eighth Class* involves those sayings which attribute all the cause of salvation and of justification to the merit of Christ only, entirely exclusive of any other price. 1 Cor. i. 30. "But *of him* are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Eph. i. 3—8. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us ac-

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cepted in the Beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Col. i. 12. 20. "Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light—By him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." Hence the Church holds the grace revealed and inculcated in the gospel as a sacred anchor; the cord of which, he who daringly rends in sunder, lessens the number of the punishments of the impenitent even to a *fourth part*, or to the *uttermoſt*; and so by this lessening, they suppose a way to be opened totally to emerge from misery.

Their next resource is, "That notwithstanding of the *purifying* punishments of the damned, they contend that they are not *expiatory*." Hence they infer, that although they should be excruciated through thousands of ages, yet, through the strength of their passions, they never would be purified, unless the merit of Christ's obedience should be added. This certainly Peterfenius advances, tom. iii. 78. sq. But the futility of this evasion is easily discovered.

For this is injurious to the blood of Christ, because it ascribes the *power* of purifying from sins, to the punishments of sin themselves, which the Scripture ascribes entirely unto the blood of Christ. 1 John i. 7. "The blood of Jesus Christ his Son cleanseth from all sin." Ver. 9. "If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness."

Farther, every idea of punishment evanishes, when the power of expiation is admitted to these punishments.

Nay more, these things are an evident contradiction, since at other times they are accustomed to assail us from this sort, asserting that the sins committed in *time*, bear no proportion to the punishments of *eternity*.

§ 46. These things abundantly demonstrate the eternity of punishments; nay, as clearly as any other doctrine revealed in the sacred page; and he who denies the same, perverts, through the abuse of his talents, the genuine sense and connexion of words. The subtilties of these men I the more despise, since injustice is presumed from the great benignity and singular wisdom of the Legislator, that he should choose to publish the sanctions of his law in obscure and ambiguous terms. With this hypothesis, that of our adversaries may be refuted. If it tends so much to advance the glory of God, to form to ourselves such an ample conception of his infinite love, that we remove the unavoidable eternity of punishments at a very remote distance; and if he who would attribute severity to that same God, does so much injury to his divine perfections: Why should that very God, in this matter, publish terms of such importance, without a clear restriction? Why should he so often publish these threatenings anew? Why should not he merit pardon, who simply yields faith to this threatening, according to the tenor of the word? And if these continue nevertheless to resist the truth, we at least throw the burden upon them, that they should show in what other terms the eternity of rewards could more openly and more efficaciously be taught. We may with singular equity make this demand, since some of them also call this in question, if not in whole, at least in part, by pretending, that, previous to the appearing of Christ, that doctrine was neither revealed nor believed. The celebrated Mosheim, in his sermons in our own language, vol. 1. hath excellently discussed this matter concerning the eternity of hell torments, where he labours more strenuously to prove the scripture eternity of punishments, than of salvation; since human ingenuity is more inclined to embrace the latter than the former.

§ 47. Neither is right reason so inimical to this doctrine, as it would seem to some. I readily grant, that

corrupted reason, which shows too daring an anxiety about matters of smaller importance, admits this with difficulty, because it is contrary to depraved nature; which yet is evinced, in the sequel, not to be inextricable. I grant also, that this subject does not admit of a demonstration *a priori*. For when nothing stands in the way, that God may not even liberate the sinner from eternal punishments, and, by the same all-sufficiency by which he absolves one accused of the violation of his law, he may be able to remit the same to all the rest, however devoid of revelation, there appears nothing certain in this matter. But this, not opposing the mere light of reason, administers excellent auxiliary evidences in support of our hypothesis. For partly *a priori*, reason presumes that this is legally to be dreaded, at least by some transgressors: and partly *a posteriori*, reason teaches that the revelation of this eternity of punishments is easily reconcileable with the *perfection* of God, as tending wonderfully to illustrate his *glory*; which I shall proceed to prove in a few words.

§ 48. I lay this as a foundation, that a *sanction* corresponding with the law of God, is, by our very creation, deposited in the conscience of every rational creature. That sanction includes both *rewards* and *punishments*. The eternity of rewards is universally acknowledged: and hence the eternity of punishments follows by a natural consequence. For if those may legally expect eternal rewards, who walk according to the divine law, they also may legally fear eternal punishments who violate the law. They who contest these truths, should show that, properly or improperly, there may be an unequal merit acquired. If this *inequality* should exist, it would be founded either *in the nature of God*, or *in the nature of the free actions* of the rational creature. Reason is ignorant which of the two. And if the foundation of this *inequality* should exist *in the nature of God*, then it might be affirmed, that to punish the

the reprobate eternally, would be more hostile to some known perfection of God; than to save the pious eternally. And what would be the essence of that perfection? Whether would it be *natural* or *moral*? If *natural*, this would imply that the Legislator had not equal power to *destroy*, as to *save*. If *moral*, then it would be contrary to his *holiness*, not his *essential* holiness, which refuses here to be called in question, but to his *relative* holiness, which comprehends both his *justice* and *benignity*. If the *justice* of God should oppose eternal punishments, this would infer, that, in strict justice, *evil* actions less merited eternal punishments, than *good* actions merited eternal rewards. *This however I shall discuss in a following section. Therefore, the *benignity* or *goodness* of God only remains. And, from this perfection, what can the enemy of God hope, who not only denies his Sovereign Lord, but also denies all his divine perfections? Shall it be prejudicial to the *goodness* of God, that his nature will not permit him to indulge the creature who contemns his goodness?

§ 49. I proceed now to prove, that the foundation of this pretended *inequality* does not exist in the *free actions* of the creature. If God should reward *good* actions *eternally*, and *evil* actions should only be punished in *time*, then it would follow, that the merit of good actions would infinitely exceed the demerit of evil actions. For, any length of time whatever, though extending to many thousands of ages, compared unto eternity, is only a point, a moment, and scarce the beginning of the number proceeding into infinity. But the absurdity which is involved in that matter is manifest, when an accurate computation is made of the *advantage* and the *disadvantage* concerning the actions disputed, whether relating to *God*, to *ourselves*, or to *others*.

§ 50. Relating to *God*, no *inequality* of this kind can in the least be admitted; from whence it follows, that

the *virtue* of the creature profits God equally little as his *vice* injures him. Equally high is his immutability, and self-existent happiness, raised above both the *virtue* and the *vice* of man. Human obedience can add nothing to his felicity: Nor can human disobedience disturb his repose. Sins therefore, as they relate unto the Great Legislator, are a *small* evil: And shall actions rightly performed, relating to him, have in them a *greater* good? Are not these *unprofitable services* continued in, even though they could fulfil all the precepts of so great a Lord? And why therefore should those men, who are easily persuaded to believe that God is disposed to reward so small a good with eternal life, find so much difficulty in granting, that the evil of sin, which they admit to be so small in respect of him, should also be punished with eternal damnation?

§ 51. But, contemplating those things *relating to ourselves*, we acquire singular advantage by virtuous conduct. For virtue is its own reward: Man's only perfection consists in *holiness*; and this includes the whole active exertion of a *happy life*. But why should it not be equally an inestimable *loss*, that is occasioned by *sin*, when by its very nature it destroys this foundation, and this universal beauty of the rational creature, and clothes him with contrary deformity?

§ 52. Nor indeed doth *any inequality* of advantage and disadvantage occur *relating to our fellow creatures*. With regard to rational creatures confirmed in goodness, their situation is indeed placed in safety, neither can they suffer any injury by sin: nor can they be improved in blessedness by the holiness of others. And, viewed as in an immutable state, their change is opposed with equal force from bad example, as it is promoted by good example. The rest of the creatures, which are the subjects of reason, are equally corrupted by sinful abuse, as they are improved by legal indulgence.

§ 53. When therefore reason establishes such a perfect equality between the *merit of actions*; may it not from hence be justly inferred, that rewards and punishments are equally dispensed according to the same proportion? And is it not highly equitable that we should entertain that presumption, so long as the contrary is not fully established by divine revelation?

§ 54. This presumption acquires singular strength; since reason, by its own native exertions, can explore no path by which any *termination of punishments* can be expected. For it must either be by the *annihilation* or the *restitution* of the sinner, that he must be placed in a state of purity, his punishments being ended. There is no third possible method. Which of the two dost thou choose? By thy choice it is granted that a remarkable favour is exhibited to the sinner. Indeed the last is the greatest. Yet nevertheless a favour is extended unto the wretched by *annihilation*; since their miserable existence would thereby be terminated.

Those who are tormented with exquisite sufferings, sometimes esteem it safe to terminate these by a spontaneous death, at least to acknowledge that the hastening of their death would be a favour from the Judge, even when eternity remained, in which they had not as yet fully ascertained what would be their lot. But whence could the enemy of God, filled with hatred against him, promise himself the least favour from that justly offended Sovereign? I shall however illustrate these things separately.

§ 55. Reason evidently affords no argument in support of annihilation. For why should God destroy the work of his own hands? Or, why should he impress immortality upon the minds of the wicked, if he did not intend to preserve them in that state? Why should he conceal what would be the future consequences of iniquity? Why should he, in order to enforce repentance, exclude the chief and radical cause thereof, even that he would preserve the existence of man? Both the
omniscience

omniscience and the omnipotence of Jehovah confirm all these things. Add, that no example of annihilation occurs in the visible kingdom of God: much less is it to be presumed in his invisible kingdom, which is governed for more excellent purposes.

§ 56. The possibility of *restoration* appears far less. This is of such weighty importance in this life, that it awakens all the acuteness of reason. Impenetrable darkness greatly surrounds this, since restitution indicates a *medium* by which it might be repaired in a future period, and fully restored; particularly when it suspends a connexion and a respect, which the future hath to the present age, from which it appears that the judgement of the actions of this life is delayed till a future life. Hence it may justly be inferred, that if God intended liberally to confer grace upon the sinner in order to restitution, much more might this grace be expected *now* than *afterwards*. And when it corresponds with the clear light of revelation, that God would certainly bestow this grace in the present world; it is hereby rendered evident that all hope is cut off from the impenitent, since the very contempt of that grace now offered to them, aggravates the heinousness of their sin in an immense degree.

§ 57. Reason, biased with these weighty preconceptions, when it discovers that revelation expressly teaches the eternity of punishments, easily, and without any resistance, assents to the same; nay, not only admits, but also affords arguments to defend, the equity of these punishments. Who dares avow that God does not justly abandon the sinner, and separate him very far from his sight? And, when left to the exertions of his own depraved heart, the sinner cannot but sin. To create a new heart, is the work of God only. But when the same is the greatest favour, and when it is connected with everlasting life, from what circumstance can the perfectly just Judge be bound to perform that to the transgressor of his law? for, as
long.

long as he shall continue to sin, so long shall God continue righteously to punish.

§ 58. Moreover, *equity* demands from God, the great Legislator, that he should sanction his own law with eternal punishments. There is nothing contrary to this, either in the *nature of God*, or in the *nature of a finite mind*. This equity corresponds with the nature of God, since his dominion, which the sinner contemns, endureth for ever; and therefore he dispenses eternal punishments, by the very same right by which he dispenses eternal rewards. That punishment also corresponds with the nature of the created mind, which by its immortality is capable of eternal punishment. And if God righteously threaten eternal punishments in his law, then he may justly execute these punishments. Otherwise, the threatening itself would be unjust. This right is redoubled, since "he who voluntarily violates the law sanctioned with eternal punishments," (according to the celebrated Roellius ad Domin. 4. catech. Heidelb. p. 99. whose words I shall here adopt) "through his transgression is voluntarily subjected unto eternal punishment; and when God proposes unto man eternal life and death, eternal good and evil, eternal blessing and cursing, he does him no injury if he inflicts eternal evil upon him who chooses that in preference to what is good."

§ 59. What is insisted upon in our Palatine catechism, illustrates that particularly, which evinces the great right of God in this cause. "The justice of God demands that what is committed against the great majesty of God, should also be atoned for in the highest manner, that is, with the eternal punishments both of the mind and body." In the great majesty of the Legislator is the foundation of this *right* placed, the violation of which merits the greatest punishments. This foundation is so much the firmer, since it indicates a just proportion between sin and punishment. In this argument the words of Augulline may be used, lib.

21. de Civ. Dei, cap. 11. "When the Judges of the earth punish many crimes with the sword, and perpetually banish men from human society; why should it be esteemed unjust that the Lord of this eternal city, should for ever expel therefrom the impious and his enemies, who unceasingly rebel against him, and cause them abide under the wrath and curse of his law, who continually remain impure and unjust towards God, and malevolent towards their neighbour?"

§ 60. That *sovereignty of mercy* which God exercises towards those who are saved, confirms his right thus to punish eternally. For grace could not be exhibited to the sinner from the mere good pleasure of God, if God could not justly punish with everlasting destruction. He would be constrained, from the purity of his nature, in some future period, to release from punishment. The contrary is however clearly taught, both by the word of God, and by the natural conscience of every sinner, from his own accumulated guilt.

§ 61. And why should it be thought dishonourable to God, that he should in such a singular manner display the *glory* of his perfections? His *independence* above every creature is declared by this circumstance, that it could be demonstrated that the endless rejection of the rational creature cannot lessen the greatness of his happiness. The unlimited *power* of God is declared, in that he not only can render eternally happy, but also exclude from true happiness, rendering all the attempts of the creature in vain to effect the contrary. Nay, he can demonstrate his ability eternally to continue the sinner, not only under the most excruciating pain of body, but also under the hidden torments of the mind and conscience. What could render his *majesty* more terrible, than that he should so severely avenge the injury done thereto? What could more effectually demonstrate his inviolable *holiness*, than that he should eternally exclude the sinner from his presence? That *benevolence* which he exercises towards the faithful, is displayed

displayed by the exercise of his right to punish. For the magnitude of divine love, is chiefly manifested by this circumstance, that God chooses to free the sinner from *eternal punishments*. Hence, he who calls these things in question, refuses properly to estimate the divine favour, and to render due praise for the same. And thus the whole worship of God is unhinged by those who call in question the eternity of punishments. For how can he, however eminent his pretensions, be consistent in gratitude; how can he express the same in a proper manner, who denies that he has received the far greatest part of a blessing; who, when he ought to render praise for an *infinite* blessing, only admits the blessing to be *finite*, and changes eternal punishments into temporary punishments?

§ 62. Finally, the rays of divine *wisdom* shine forth in this, that God is disposed to use his right to punish, since the exercise thereof, in the œconomy of grace, is connected with a great many salutary consequences: For, the sanctioning of his law with eternal punishments, moves the obedient with holy fear, excites them to greater watchfulness, and is a salutary mean to advance holiness in the converted; that so they might be raised from the sleep of security; and that he might restrain, and impose a bridle on those persevering in sin, lest their forwardness in sinning, should raise, beyond their usual measure, those punishments, from which no redemption was to be expected unto all eternity. And the fruit of this doctrine, by diffusing itself throughout every part of morality, overthrows all glorying in the flesh, and evinces that all the glory of redemption, is entirely and alone to be attributed unto the exceeding free-grace of God. For from this very circumstance, that the sinner merits *eternal punishments*, the terrible baseness of sin evidently appears; and the absolute impossibility of emerging from misery, by any, or by all the united exertions of creatures, as also the necessity of omnipotent power to remove the guilt of sin, and to rend in sunder the infernal chains, is manifest.

fest. And so, by the eternity of punishment inflicted in consequence of sin, both the demerit of sin, and also the inestimable value of the blood of Christ, which rescues from that punishment, are exhibited in the most impressive point of view. Farther, since the death of Christ is the result of God's purpose of love, this doctrine, by the exuberant fervour which it excites, is highly calculated to soften the human heart, by attributing all the glory to God, not only in this life, but also during the endless revolutions of eternity. From whence it appears how those that exalt themselves above others under the appearances of remarkable piety, do not a little retard the progress of Christ's kingdom; whilst this singular remedy against spiritual slumber, which God uses for such salutary purposes, is enervated.

§ 63. Indeed, it is expressly objected, "That experience teaches the contrary, though this salutary effect is not discovered among those by whom the eternity of punishments is inculcated. For it appears that some are rendered more obstinate in sinning, and by this very doctrine are impelled to greater impiety; when, despairing of divine grace, all hope of repentance being cut off, they yield up themselves wholly to the government of depraved appetites and passions." To this I answer,

1.) That the number of those who abuse this doctrine to the increase of profanity, is small; nor doth their impiety arise from the tenor of this doctrine, but rather from the exceeding great perversion thereof. For although we deny the *end* of punishments, yet we acknowledge such *gradations* of these punishments, that, on that very account, it would be advantageous unto the sinner to shun atrocious crimes. For such a discrimination occurs between the Heathen or he who lives agreeable unto the light of nature, and the Christian, respecting a profligate life, that so much the more direful shall be the punishments of the latter. Neither is there any reason to despair, while life continues. Wherefore, it would be an indication of consummate madness,

madness, should any one, in this life, resolve to break through all the restraints of sinning, because no restitution was to be expected in another world.

2.) That this mean is ineffectual to the salvation of many, is evident from the declaration of God, that he "will have mercy on whom he will have mercy, and whom he will he hardeneth." And it is sufficient, that, with some, according to the good pleasure of God, a happy effect is produced. It is true, indeed, they attempt to urge against us, that "the simple denunciation of punishments is not of itself a sufficient motive to promote conversion." This, however, is of singular importance when grace accompanies the preaching of the word. I have already proved how much it exalts that very grace. And as two incitements, by operating upon both sides, more strongly impel to action; so, the efficacy of this persuasion is greater, being fortified on the one hand by promises, and on the other by grievous threatenings. Hence the wisdom of the Legislator has fortified the law by this twofold sanction; and with this the uniform practice of all the messengers of God accords.

3.) The same may be asserted of the preaching of divine love and grace, which is plainly not neglected by us: and though, from the nature of the gospel dispensation under which we live, it proposes more ample aid; yet, alas, with many, it produces no genuine fruits. Nor are the dissenters from our opinion enabled to boast that the commendation of mere grace in which they stand, causeth them to rejoice among themselves with a more ample harvest of good works.

§ 64. What likewise confirms us in our aversion to that opinion, is, that we detect the fruitful rashness of the defenders thereof, in the invention of many other subterfuges, in order to support their cause. Of this number are the strenuous defences of *free-will*, and the direful confusion of *the merit of Christ* with their *own satisfaction*, which I have formerly refuted—Of different

ages through thousands of years, arranged as the ordering of them seemed more convenient unto their purpose—An eternity of silence distinct from the ages of this life and of eternal death, and extending themselves beyond these—A heavenly priesthood of primogeniture, who are already admitted into eternal life, and aid the rest by their intercessions, and occupy their distinct habitations and situations.

Hence redundant gradations of glory—The time of the last judgement, so continuing through thousands of ages, that the very apocalyptical millennium only hath its beginning in that judgement—The æconomy of some third testament, which is called the penal æconomy, and different from the Old and New Testament æconomy.—Which various evasions of the truth there is not space here to refute one by one; but they, with their rotten foundation, share one fate.

§ 65. By these and similar arguments, the Christian church hath been persuaded of the eternity of punishments, and hath in every age rejoiced with a singular unity of faith concerning this truth. The following divines have collected numerous testimonies concerning this matter. Joh. Gerhardus Loc. Comm. tom. ix. de Inferno § 59. Nat. Alexander ad Sec. 3. diff. 27. Matth. Petitdier tom. ii. Annot. in Bibliothec. Auct. Eccles. p. 403. & Dion. Petavius Theol. Dogm. tom. iii. de Angelis, lib. iii. 4 & 8. Th. Alenthinus (or Joh. Clericus, the editor of the works of Petavius, who is concealed under that name.) It is to be wondered at, that this very learned man should have collected so many passages concerning this matter, all of which he appears to have drawn from the objections of the followers of Origen. But I should like to see a complete selection from that sarrago. For various things are asserted, which although they do not throw the suspicion of heterodoxy upon the writers, yet they do not explain their mind, and therefore they make little for the unfolding of their argument. The principal

cipal of these however, which prevailed in antiquity, and which are chiefly called in question by our antagonists, I plainly perceive are not to be passed over in silence.

§ 66. If the fragment of Clemens Romanus quoted by Joh. Damascenus Eclog. lit. 9. tit. 1. is genuine, it affords us the testimony of that apostolic man from the first century. That testimony is in the following words: "All souls are immortal, even of the impious, as to whom it had been better if they were not incorruptible. For in eternal punishment, from the unquenchable fires of the punished, and these never dying, they never can obtain any end of so great an evil."

§ 67. Testimonies of a more certain nature are afforded in the second century. And the more important of these are Justin Martyr Apolog. 1. Irenæus adv. Gent. lib. iv. 47. & lib. v. 27. Tatian contra Græcos, Theophilus Antiochenus ad Autolye. in calce lib. i. Tertullianus Apologet. cap. 13. & cap. 45. de carne Christi cap. 14. and also in his song concerning judic. Dom. c. 9.

§ 68. Grotius in his note on Matt. xxv. 46. has endeavoured to enervate the chief part of these testimonies, whilst he affirms that Justin, Theophilus, Tatian, and Irenæus, credited the termination of punishments. And Huetius Origen. lib. ii. p. m. 158, 159. acts a similar part. He will not however easily obtain what he wishes for. There is a passage of Justin still extant, where he says, in his dialogue with Tryphon, "What souls are worthy that they should appear before God? These shall die no more; but the unjust souls shall be punished in the manner God wisaes them to exist and to be punished." And it is abundantly evident from this quotation from Justin, that he taught, not that the souls of the impious would sometime be annihilated, but that they would live by the will of God, and not by necessity of nature. The passage which I have quoted

from Justin, is not only remarkable, but likewise its whole connexion more clearly unfolds the same thing. For his aim in the passage, is to overthrow such an immortality of minds, as some Platonics had taught, by which the soul should live by its own power. And from hence, lest any one should think that he thereby admitted the mortality of souls, he explains himself immediately before these words which I have quoted, saying, " For I affirm it as a certain truth, that souls universally do not die, although this certainly would be gain unto the wicked." Consult Nat. Alexandrum § 2. Dissert. 6. § 6. Nic. Nourrium Apparatus ad Bibl. Patr. § 2. Dissert. 2. § 19. Sam. Jebb. in not. ad Justinum l. cit.

§ 69. For the same purpose Grotius quotes a passage of Irenæus, lib. ii. c. 64. where he thus reads: " Wherefore, by the gift of God, souls, once not existing, receive from him, life and perpetual existence. For the will of God ought to be the first mover, and ought to rule in all things; all other creatures yielding unto, and being subject to him." The agreement of these words with those of Justin, easily incline one to believe that they are to be understood in the same manner, especially when the rest of the places which I have quoted expressly attribute immortality to souls. It is also obvious, from the preceding words, that Irenæus wished to refute these sayings: " It cannot be (says he) but that souls, who a little before began to exist, and to be preserved during a great length of time, behaved either to be unborn, that they may be immortal, or, if they received a beginning of generation, to perish with the body." Against these, he asserts, that " souls are preserved and extended into a length of ages, according to the will of their Maker; and therefore not by the force of natural innate strength, or by themselves." Petavius, it would seem, Theol. Dogm. tom. iii. lib. 1. c. 5. & Nourrius loc. cit. diss. 6. cap. 9. § 1. and chiefly Massuetus dissert. præv. in Irenæum
iii.

iii. artic. 9. Dodwell also, in order to meet Cl. Deylingius in *Iren. Evangel. verit. teste*, § 42. with an error peculiar to himself concerning the mortality of souls from their own nature, seeks to patronize, from this place of Irenæus, his misinterpretations. Nourrius also (*diff. 5. § 3.*) removes the suspicion raised against Tatian. Nor hath he spoken inaccurately in this chapter concerning Theophilus, according to the explanation which he hath given of the same, *Diff. 4. cap. 3. § 2.* To him may be added, the celebrated Wolfius, in his conclusion of his late edition, p. 448. seq. who, according to this passage, endeavours to refute Dodwell.

§ 70. And as none of the orthodox Fathers, previous to the days of Origen, called in question the eternity of punishments, so also, in the following ages of the Church, scarce any arose who had sufficient boldness to impugn this doctrine. The more remarkable testimonies in the third century, are those of Minutius Felix, and Cyprian, in the conclusion of his book to Demetrianus. In the fourth century, a whole band of witnesses are produced; Hilarius, Gregory Nyssenus, and Nazianzen, Cysillius Hierosolymitian, Ambrose, Chrysostome, and Augulline. And how succeeding divines have followed their footsteps, it is unnecessary to narrate, since it could be abundantly proved from these, that there was one general belief of the primitive Church concerning this article of the christian faith.

§ 71. Some more recent heretics craftily attempt to wrest these things from us, that so they may avoid the odium of their newly invented errors, by quotations from the Fathers. Peterfenius in *Testim. Verit.* which is subjoined to the 2d volume of his larger works, from some obscure phrases, which favour rather a millennium than any pretended restoration of all things, boasts in being patronized by Hilarius. Sufficiently express to the contrary is his own assertion, and no less than solid demonstration, *Com. 5. in Matt.* where he

says, " Therefore no ease will be given to the nations, nor, as they suppose, will rest be given to the dead as a reward ; but an eternal bodily feeling will be destined unto them, that the undecaying matter of endless fire may exist in themselves, and that eternal vengeance may rest upon each of them for ever." Consult what the Benedictine Fathers, who are the editors of Hilarius, Præfat. cap. 6, say upon this subject.

§ 72. Our antagonists are accustomed to vindicate themselves from the authority of Gregory Nyssenus, Orat. Catech. cap. 26. lib. de creat. cap. 22. and in Psal. Tract. i. & ii. He also manifestly teaches, in his book concerning the soul and the resurrection, that from its very nature, all evil shall, in some future period, be entirely taken away ; and wicked men, and even devils, shall be purged from their malice, and subjected unto the dominion of Christ. And Petavius defends himself by the same authorities, l. c. cap. 7. But he wrests this testimony to their side, from an excerpt of Photius, out of the writings of Germanus, in a book which he entitles *Retribuens & Legitimus*, cod. 233. It is however to be remarked, that the writings of Gregory Nyssenus are basely adulterated by the frauds of the Origenists, "*partly by false additions, partly by the violent misinterpretation of right arguments.*" Nicephorus remarks the same in his *Eccl. Hist.* lib. ii. c. 19. This adulteration is the more obvious, since Nyssenus would otherwise differ most egregiously from himself, as, in his orations concerning those who delay baptism, he denies all hope of salvation to them who die without the same, opposing himself to those who fall into new crimes after baptism. His words are, " For it perhaps follows, that sin is pardonable, or there is the greater hope of God's clemency exercised towards the good ; but the wicked are altogether deprived of salvation by a certain and a definite sentence." Consult *Nat. Alexandr.* § 3. dissert. 27. where he at the same time exculpates Gregory Nazianzen, Ambrose, and

and Hieronymus, from the suspicion of this error, which the supporters of *restitution* had fixed upon them.

§ 73. When the Protestant Church had separated from the communion of blinded Popery, instantly *scilicet* (according to Augustanæ Confess. Art. 17.) expressed herself in the following manner: "They teach likewise that Christ shall appear in the end of the world, to judgment, and shall raise the dead, and give eternal life and perpetual joy unto good men. But he shall condemn wicked men and devils, that so they may be punished without end." Immediately he adds, "We condemn the Origenists, who assert that there will be an end of punishment to devils and damned spirits." And it is abundantly evident, that the authors of the Heidelb. Catechism are of the same opinion, Quest. 11. The Dordracenian Fathers, in Artic. 37, have expressed the same opinion.

§ 74. Learned men inform us, that both the heathen poets and philosophers agree with the faith of the Church concerning the eternity of punishments. Octavius, respecting this matter, disputing with the Heathen concerning Minutius Felix § 35. thus says, "And yet men are informed from the books of the learned, and from the songs of the poets, of a fiery river, and of a Stygian lake, frequently overflowing with violence, which prepare eternal torments, known to be delivered by the indications of their demons, and the oracles of their prophets. And therefore, even among them, King Jupiter himself religiously swears by the torrents, the banks, and the black whirlpool; because, possessed of foreknowledge, he terribly dreads the punishment destined to him, with his worshippers. Nor is there any limitation or termination of these torments. Therefore, increasing fire shall burn the members, refit them, lop them off, and nourish them, like as fiery bodies touch a river, and are not consumed, or as Mount *Ætna* and *Vesuvius* scatter every where flames

of burning earth, yet are not extinguished: so that these penal burnings do not feed the punishment of the damned, but are nourished by the intolerable pain of their bodies." Huetius Abet. Quæst. lib. ii. cap. 24. and Psammerus Theol. Gent. cap. 20. § 16. adopt the same opinion. Nor, I confess, are a great part of these things free from all exception. For poets love to use hyperbolical language; but such modes of language are less proper in testimonies. And the philosophers chiefly follow Plato, who is not so explicit with regard to souls in hell being excluded from all hope of emerging from thence.

§ 75. And respecting the Jews, vestiges are not wanting among the catechisms of the Fathers, wherein they express themselves accurately concerning the eternal state of the damned. To this, if I am not mistaken, these things refer, in Pirke R. Eliezeri cap. 43. "*No place is found for repentance after death.*" A passage of the Talmud, in Resch. Hafchama cap. 1. singularly establishes this, in which Schola Samzana eminently vindicates the same truth, adduced from Windetus de vita funct. § 6. Rabbi Abarbanel adheres to the same sentiment in Numb. xv. 30. R. Menasse Ben Israhel, of the resurrection of the dead, lib. ii. c. 8. and others whose words are quoted by Joh. a Lent' de Modern. Theol. Judaic. c. 19. § 18. But they obscure this truth with other errors; and their number and authority being small, we depend less upon their testimony.

II. *The Refuting Part.*

§ 1. **T**HE number of those who deny the eternity of punishment, and the various arguments they have advanced, which, from their specious appearance, easily alarm the unwary, require me strenuously to defend my assertion by corresponding arguments, in opposition to all that deny it. I shall not here contend with those who, neglecting all distinction between the mind and body, and whatever exists, except that some modification of matter is thereby intended, do thence argue, that the souls of the wicked, as well as of the righteous, must, in progress of time, be resolved into those primitive particles of which they consist; and so, with the fear of punishment, they at the same time cut off all hope of rewards.

I therefore leave these ignoble souls to trample upon their own glory, with Spinoza and Hobbs; which last mentioned person, in his writings, derides the eternity of punishments; whilst those however are to be heard, who acknowledge that the nature of the soul is material, and exposed to death, and yet contend that punishments are to have an end. And as these do not all fight from one battery, they are to be distinguished into two camps. For although all of them contend that infernal punishments are to have a termination, yet some of them assert, that this is to be effected by *annihilation*, and others by the *restitution* of the damned.

§ 2. In the infant church, these were known by the name of Gnostics, whose heresy was refuted by Tertullian, in his book against Valentinus, cap. 32. "With them the soul is held to be mortal, except in those who obtain salvation through faith." This error sprung from another, which Tertullian refutes in the same book, cap. 29, and was a more dangerous heresy, name-

ly, that by which a threefold genus of men is distinguished; *pneumatical*, *physical*, and *material*. The first and second of these, he says, are furnished with a good soul; and to the third he attributed an evil soul. The last are destined to destruction; the first are perfected, and, from this circumstance, may commit some crimes with impunity. The middle class, he says, may either merit salvation by their good works, or, entangled in the mass of matter, must be annihilated.

§ 3. Thus the Heathen philosophers have given cause to think that the soul is mortal; whose opinions are compiled, and one by one extracted, from the Stoic sect who follow Chrysippus. For some of the Stoics, according to Panætius, assert that all the souls of men die with their bodies; others, according to Cleanthes, that they all remain, at least to the conflagration of the universe; and so, concerning this, they are pretty nearly unanimous. Cicero in his Tuscul. lib. i. taught, "They say that souls shall continue for a very long period, but they deny that they shall always so continue." It is to be observed, that this expression alludes to those of whom Plutarch treats, de placit. Philosoph. iv. 7. Arius Didymus apud Eusebium præpar. Evangel. 15. & Theodoretus lib. x. de Græc. aff. curand. For these make a distinction between *wise* and *foolish* souls; holding that the souls of the foolish perish with their bodies, similar to those of irrational animals. Consult Jac. Thomæsum de Stoic. Mundi Exult. disert. 15. But their opinion is stained with singular impicity, because in fact they admit that the souls of the wise are to remain longer in existence; and nevertheless imagine that they are at last to be consumed with the world, as Menægius abundantly proves, ad Laert. de vit. Philosoph. p. m. 325, 326.

§ 4. The Valentiniens suppose that this opinion has been adopted from the Jews, because some of their doctors appear also to have deliberately received the same into their communion. I doubt, however, whether

ther this error of theirs is so ancient. Certainly the more modern Jews thus thought. Maimonides in *Traclat. de Pœnit. c. 8.* asserts, "Whosoever does not merit that he should live that life, he shall die, and shall never be revived, but shall be reduced, and perish in his own impiety," &c. Rabbi Moses Nachmanides adopts the same sentiment. And *Joh. a Lent. Theol. Jud. c. 19. § 18.* quotes more passages to shew the same thing. Hence they affirm, that part of the infernal fire is to be annihilated, namely that which was created on the second day; and they imagine that hell, which was created previous to the sixth day, is to be purified and changed into a paradise. This they infer from *Jalkut Rubeni Num. 2.* and from *Eisenmengerus Jud. Revel. Par. ii. cap. 6. p. 360.* and several other places.

§ 5. In the Christian Church, during the third century, the same error was embraced by Arnobius *adv. Gent. who says, lib. 2.* "Cruel death seems able to extinguish and to reduce souls to nothing, and to destroy them by an irremediable abolition." And afterwards, "They are tossed, and vanish by a perpetual reduction or perishing. For there are of a middle quality, acquired from Christ, which may be destroyed, if they are ignorant of God, and do not apply to themselves his threatenings and his indulgences, so as to be freed of life by destruction." The source of this error was the false conception concerning the corporeal essentials of souls, by which these were, by little and little, under excruciating sorrows, to be consumed in a very long duration of time; but that which was immortal, they imagined incapable of being subjected to any excruciating punishments. I am ignorant, however, whether any of the Fathers besides imbibed that error. And this one testimony is of less importance, since the books wrote against the Heathen every where prove, that it originated from one as yet a Catechumen and unacquainted with Christian theology. Unquestionably he was a more successful opposer of the Heathens, than a
defender

defender of the Christians; as Dupin, Nat. Alexander, Cavius and others, have observed.

§ 6. Nevertheless, this hypothesis hath, besides the Socinians, been approved among the moderns, and these in other respects learned men.

The exceedingly acute Lock contends for it in his reasonableness of the Christian religion, cap. 1. chiefly using this argument, that *the death* which God threatened to inflict upon the violator of his law, denoted nothing more than to lose life with sense, which is manifest from the emphatical phrase, *στυβλωσις*. Theod. Camphusius, famous among the Arminians for his sacred songs, in a letter joined to them affirms, that he himself was inclined to relinquish all religion, until he fell in with those books which teach that perpetual fires and eternal torments are unknown. This hypothesis, however, does not merit that we delay to investigate it; for it is not only destitute of all divine testimony, but also inimical to reason, as I have shewn, Diff. Præc.

§ 55-

§ 7. Henry Dodwell clothes this error with another form, who defends the mortality of souls by their own nature, in which his assertion is not unfamiliar to that of Hobbs' Leviath. cap. 44. And he adds this peculiarity, that he thinks these are rendered immortal, by the laying on of the bishop's hand by the Spirit in baptism, as he contends in the English edition of his circular letter, 1706. 8. This paradox is rejected between Dodwell and those who differ from him, both Hyperaspists and Antagonists. Concerning these Zach. Grapii Theolog. rec. Controver. par. ii. cap. 4. quæst. 2. p. 106, sq. where also sufficient sources of refutation are opened up. Add Pfaffius Hist. Lit. Theolog. lib. 3. p. 289, sq.

§ 8. And of those who believe that a *reslitution* of the damned is to be hoped for, some are more modest, and wish to determine nothing concerning the manner of it. They belong to this class, who think that God threatened

threatened these punishments in his own word, although it belongs wholly to him, as the great Legislator, to dispense with the execution of these, and so to grant some alleviation of them, although unrevealed to us. And I gather from the words of Chrysostome, (Homil. de Resurrect.) that these sentiments existed in his age. "Whence," saith he, "shall I persuade you? When I say their worm dieth not, and their fire is not quenched; when I say these shall go into everlasting fire; when I now propose to you a rich feast, waiting amid the flames: Would you not at least say that these are threatenings, and that this is a satanical mode of speech rendering you slothful, grace being given to you in vain?" There are of the same number, of whom Augustine, de Civ. Dei, xxi. 24. says, "But this prevails against those who endeavour to oppose the word of God, agenting their own causes as it were with greater mercy, as if these things were true, because the punishments which he said men were about to suffer are worthy to be suffered, not because they are to be suffered."

Add cap. 18. Among the more modern divines John Tillotson favours the same opinion, Ser. 30, where particularly he adduces the example of the *Ninevites* to illustrate his hypothesis; to whom, though God, in express words, threatened destruction, yet nevertheless he granted remission to the ungrateful from the predicted punishment of the prophet. Neither did Clericus, in his *Biblioth. cisoi.* tom. 7. p. 307. sq. find much difficulty in yielding to this opinion.

Anton. Collinus in discurs. de libert. cogitandi, § 2. narrates that Henry More and other English divines have agreed in the same hypothesis; chiefly induced thereto by this argument, that "*threatenings* do not constitute the same obligation as *promises*; since he who threatens, sustains the character of *creditor*, and he who is threatened sustains the character of *debtor*. But, on the contrary, he who promises, is thereby constituted a *debtor*; and surely it is in the power of the creditor to remit

the debt, while the debtor is bound to perform all that he hath promised."

This opinion does small injury to our cause. For it supposes that the *eternity of punishments* accords with the purity and justice of God. Nor indeed could he threaten otherwise. It however being granted, that God has threatened *eternal punishments* in a most equitable manner, it follows, at least, that it is lawful to dread these, so long as it is not clearly evident, from some other revelation, that God is disposed to dispense with them; and those who strenuously endeavour to loose mankind from this fear, do certainly weaken the sanctions of his divine government. But they ought not to extirpate this fear by fallacious arguments. Augustine answers to the example of Jonah: "Whether Jonah joined the preaching of repentance with the threatening of destruction; or whether, at least, he could discover from the divine command that it ought to be joined; it admits of no doubt, that threatenings of every kind imply a tacit condition of public preaching to the person persevering in sin. The reason is, because the time of grace is not yet expired, but shall cease in a future life. And the direct end of threatenings is, that some should be saved *through fear*." Hence this simile of debtor and creditor is here inapplicable, where God is considered as the just Legislator who defends the majesty of his law by the confirmed veracity of his threatening and promises. And although he should be able in some degree to dispense with the punishments of his law, yet he cannot recal his own word, nor will he do so.

§ 9. The rest of this class are bolder, who not only deny that the eternity of punishments is taught in the sacred writings, but also conceive different modes of the *restoration* of the damned. Here we deservedly assign the first step of absurdity to the Pseudo-Mystics, who have chiefly sprung from the school of Hermes Trismegistus and Dionysius the Areopagite, and who affirm that
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all creatures have been emanated from the divine essence, and are at some future period *to return* into it. There are some, indeed, who make an apology for these men; among whom Sandæus the jesuit (*Theol. Myst. lib. ii. comment. 6. exercit. 8.*) shines with peculiar eminence. Nevertheless such things occur, as admit of no excuse. Hence Joh. Gerson (*Theol. Myst. confid. 41.*) candidly confesses, "that there are who assert, that the rational soul, whilst it is carried with perfect love towards God, ceases intirely from itself, and returns to the proper idea which it hath immutably and eternally in God; according to that passage in John, "that what was made, had life in him;" and he adds, that those men affirm, that though such a soul loses itself and its own existence, it yet receives true divinity; so that what is now the identical creature is not then considered by the creature as the being who loves God, but as the very God who is beheld and who is loved."

These sentiments are usually divided into two parts. There are favourers of a universal restoration, such as Spinoza, who think that what is emanated is of the same essential nature with its principle. More subtilty however is assigned to those who distinguish the world from God, and yet suppose that the individual particles of the divine essence by which these exist are infused, which therefore behoved at some future period to return into God. It appears that the origin of this opinion of the heathen philosophers is to be attributed to the school both of the Pythagoreans and Stoics. See Thomasius l. c. dissert. xiv. § 62. sq. and xxi. throughout; likewise J. Fr. Buddeus *Annl. Histor. Philos. de errorib. Stoic. Exerc. i. § 3.* Hence he agrees with the holders of the secret science of the Jews, of whom the celebrated Buddeus in his *Hitt. Philos. Hebr. p. 395.* says, "The philosophy of these seems to reduce itself into this compass, that the first Being, or *Ænsoph*, contains all things in itself in the same essence, and that there shall always be the same quantity of being in the uni-

verse, whether that be in a created, or an uncreated state. Hence in the created state, or before the existence of the world, all things simply existed in God, and then at length this world existed, when God opened and unfolded himself by his emanations and his effusions, from the highest to the lowest, by which the different orders and forms of created things are constituted. Wherefore they often speak of vacuums, and of larger and smaller vessels calculated to receive those effusions, which are said to be propagated and conveyed through flowing rays and small canals. Finally, when God retracts and reabsorbs those rays, they say that the external world shall perish, and all things again become God."

It is sufficiently evident that the Gnostics thought in a similar manner, who among the Braccarenian council are chiefly called *Manicheists* and *Priscillianists*. *Eutychiasm*, which is the confusion of the divinity and humanity in the same nature, has afforded her helping hand to this error. The principal promoter of this opinion, about the beginning of the 13th century, was Almericus a doctor of Paris, who is reported to have been an opposer of the Roman See, which he affirmed to be antichrist; and his agreement with the Albigensians in different articles of faith, afforded an invidious handle for depriving him of future fame. That fact is the more easily credited, since there are many among the fathers and doctors of the church who render themselves suspected, by using similar phrases. It must however be confessed, that there are among them to whom the apology is applicable, who also imprudently mitigate the criminality of the moderns in this matter. Vossius de unitat. cap. 4. § 8. says, "The Christian religion everywhere asserts the indivisibility of the *Spirit* of God. Yet many excellent men of the present age so speak, not because all so think, but more frequently because they do not sufficiently consider what they either read or write." And here it cannot be denied, that some monster of enthusiasm is nourished, whilst they defend the *essential union* of spirits

spirits with God. Concerning this matter, consult Colbergius *Christianismuta Platonico-Hermet. Par. ii. cap. 12.*

§ 10. In another manner they attempt to overthrow the eternity of punishments, who teach the transmigration of souls into other bodies. This error, previous to the days of Pythagoras, spread over Egypt and all the East, and was disseminated equally among the Jews and Heathens. The authors who teach these tenets are quoted by the celebrated Wolfius ad Origen. *Philos. p. 36. sq.* and Elfwichius *Philos. concerning the afflictions to be feared by holy men, § 16. & 22. sq.* And those who teach that the souls of various animals pervade bodies, do indeed grant that evil spirits are destroyed in their last corporeal abodes; and so are to descend into that very place of punishment; but they at the same time suppose, that these are disentangled and purified, and by a perpetual revolution return to the celestial dwellings. Christoph. Sandius de Orig. *Animæ, p. 100. sq.* wipes off this stain impiously cast upon the Patriarchs and Moses. But to the opinion of the transmigration of souls the ancient church affords no support. We do not, however, envy him the aid he derives from the impure gnostics Simon, Basilides, and Carpocrates; to whom he joins Clemens Alexandrinus, (p. 136), whom he proves in his *Hypotyp.* to have taught the transmigration of souls, (ex Photio *Codic. 109.*) But these books of the Heretics are fraudulently adulterated, which is abundantly proved by Nat. Alexander, Hourrius, and others; for which reason even Photius, in the place quoted, is to be doubted, as he attributes the errors excerpted from these books to Clementine.

§ 11. Concerning Origen, the disciple of Clementine, it appears more certain that he had too much imbibed the absurdities of Platonism in the Alexandrian school; and since all the modern doctors of the restoration, in order to sanction their opinion by antiquity, number Origen among the chief supporters thereof, it becomes necessary to explain and to unfold his senti-

ments respecting this matter. In the possession of this supposed honour we would cheerfully indulge them, if the diversity of the Origenian from the Peterfenian system were more evident in point of *argument*, both as to its origin, and also as to the *mode* of treating it. Few words are necessary to show that Origen was singularly remarkable both for inventing and defending this error, as is now fully proved by Huetius, Origen. lib. ii. cap. 2. quæst. 11. Petr. Halloxius de vit. Orig. Dion. Petavius theol. dogm. tom. iii. lib. 3. c. 6. Henr. Norisius dissert. hist. de Synod. 5. c. 11. Nat. Alexander Sec. iii. diss. 27. Joh. Meisnerus de Origine, § 45. sq. &c.

§ 12. This testimony concerning the singular opinion of Origen, given by so many celebrated men who have accurately perused and illustrated his works, cannot be called in question. And it hath been the prevailing opinion in every period of the church, that heretics, and the enemies of Origen, have corrupted and interpolated his writings. Nay more, many among them evidently contradict themselves, by changing his sentiments, or with a violent hand mutilating his works. And the suffrage of many ecclesiastical writers fully proves, that, among the greater part of these men, Origen is constantly rendered similar to themselves.

§ 13. Hence it may be granted, that Origen conspired with the modern favourers of universal restoration, in questioning the endless duration of the punishment of devils and of wicked men. But our antagonists are destitute of the suffrage of Origen, when they imagine that all the ages of life which terminate eternal punishment are to be absorbed into a different kind of *a silent eternity*, which they suppose to be liable to no change. For although this man acknowledged the *restitution of all things* upon the coming of Christ, yet he supposed that there would be other orders of new worlds subsequent to the œconomy of the present, through which confirmed spirits might be de-
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sled with a new stain, and so descend to the inferior regions: This doctrine is laid open with sufficient evidence in his books *πρὸ ἀρχαῖς*, and in particular in book 3. where, among other things he affirms, "Therefore since souls are immortal, I am of opinion it is possible that during numerous periods of time, and through immense and different ages knowing no end, they may descend from the greatest good to the greatest evil." And, that he might render iniquity and the contrary principle equally powerful, he a little before advances, "That the sinner may ascend from the greatest evil to the greatest good." Augustine (lib. de Hæres. ad Quodvultdeum) very fully explains this opinion. "There are," saith he, "other opinions of Origen, which the church does not receive, concerning which not only himself reasons falsely, but he cannot be excused by his defenders, chiefly concerning purgation and liberation, and the revolution of every creature, after a long period of time, to the same evil. For every Christian, whether learned or unlearned, must vehemently abhor what he says concerning the purgation of the wicked: "And after a very long period all the virtuous return anew to their former vices; for their always was, and always will be, those alternate extremes of happiness and of misery in the rational creature." There are other things correspondent to this, which are treated of in Civ. Dei, lib. 21. cap. 17.; according to which hypothesis, Origen is defended from the doctrine of transmigration, by which he was supposed to maintain that the soul, liberated from one body, afterwards returns into another body. But this would have been inconsistent with what he taught concerning the gradations of punishments, and of purifying, after this life; whereby he is alleged to infer that some, after passing many years in the greatest felicity, may, by the abuse of free-will, be resolved into other bodies, and so remitted into a new order of purgation. Hence Photius, in Biblioth. cod. 8. concerning
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ing the principles of the recent books of Origen, asserts many other absurdities, and things full of impiety, concerning the migration of souls, and also talks sportingly concerning animated stars.

§ 14. This will be rendered more evident, when we explore the muddy fountains of this error. The *external origin* thereof was undoubtedly a too great *love of Platonism*, with which Origen was infatuated, in conjunction with the doctrines of the Alexandrian school. For we are informed, that, when only a pupil, he attempted to reconcile Platonism with the christian religion, especially respecting those points in which the doctrine of Pythagoras appeared to have been clothed in a better form by Plato. This study inflamed his mind, as the opinions of Pythagoras were imbibed by him while in Egypt, where he at that time was only learning christianity. In that period also, the opinions of Pythagoras were unfairly taught by the Gnostics, to the prejudice of the christian faith. And these Gnostics, with the Pythagoreans, taught the grosser metaphysics, which openly rejected and overturned all the foundations of christianity.

Hence he expressly says, in his treatise against Celsus, book 5. "In no manner do these things (viz. the sayings concerning the migration of the soul) hold concerning the migration of the body into other bodies, and its descending from its own nature even to that of brute beasts." And again in book 5. in his epistle to the Romans, he says, "But Basilides, not adverting that these things ought to be understood of the law of nature, hath traduced this apostolic saying to support the impious and foolish fables of the Pythagorean school; that is to say, he hath endeavoured to infer, from this saying of the apostle, that souls are transformed into other souls, and also into other bodies." Here therefore he seems not sufficiently to correspond with Plato, who, although he admitted the transition of the soul from one human body into another, and
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from the earthly into the heavenly, yet he did not acknowledge the proper migration of the human soul into the bodies of irrational creatures; and therefore, when he seems to speak of that, he ought to be understood only in a metaphorical sense, as indicating a similarity of conduct to that of irrational animals. When, therefore, Origen disputes against migration, which he very frequently doth, he opposeth the error of the Pythagoreans, which was adopted by the Gnostics.

§ 15. But although he corresponds thus far with Plato, yet he does not coincide with him in every particular. Hence he saith, in his treatise against Celsus, book 4. "If Celsus be understood in a proper manner, it follows, that from the state of the soul in a future life, and from what may be perceived of its essence and principles in the present, the opinion concerning the future immortality of the mortal body, is not to be ascribed to the migration of Plato, but to some sublimer contemplation." In that, at least, he did not agree with Plato, if Servius hath properly expressed his opinion, who (ad *Æn.* 3.) asserts, that "Plato said the soul was perpetual, and made a transition through different bodies, constantly corresponding to their merits in their former state of existence." For it does not appear that the returning of souls into terrestrial bodies, which they were to expect in new worlds succeeding to the present, has been fixed upon Origen. Moreover, in this fabrication of new worlds, although it seems nearly to accede to the great year of Plato, yet a remarkable difference occurs between him and Plato. For, as Meisnerus says, (l. cit. § 34.) he rather refuted than taught the depending of all things upon themselves by an immutable fate, after the ever-revolving space of determinate time. Because in his works he disputes against the same opinion with Celsus, & 2. de Princip. "The revolving souls are agitated," saith he, "not in different courses, but in the same courses after many ages are elapsed and gone, according as they perform *this*, or desire *that*; and
whatever

whatever liberty is exerted in a becoming manner, the same directs the course of their actions." But the circle of Origen is unsimilar; and from the variable use of the freedom of the will he affixes no specific space of time.

§ 16. Thus gradually have we glided along to the *internal origin* of this error, and the *πρωτον θεωρεω*, even the *idol of free will*, from which the constant complaint of the Fathers arose, that Origen had too much paved the way of Pelagius. For his opinion was, that the perpetual use of unrestrained reason consisted in possessing all the faculties; or rather in maintaining an equilibrium between good and evil. Consult Jansenius in Augustin. T. 1. lib. vi. 13. sq. Norisius de Synod. 5. cap. 12. and the venerable old man J. Jac. Hottingerus in Histor. Grat. lib. 1. § 19. sq. And when this foundation is once laid, the superstructure raised upon it must be, that the whole strength of the rational creature always remains, and is exerted in converting itself into a state of higher felicity; and when it hath arrived at the highest state of felicity, then it is exposed to the danger of again descending to the lowest state of depravity and guilt. And in this Carybdis, Origen with some other fathers of that age undoubtedly fell, when they shunned the contrary Scylla of the Gnostics and the Valentinians concerning the two first principles equally necessary and productive of a flowing fatal necessity both of good and of evil. Huetius Origen. lib. 2. p. m. 155. hath excellently remarked that "the too great desire of crushing the Valentinian heresy was the cause of Origen's error; for when the Valentinians maintained that those who were of a spiritual nature could not be damned, they admitted that those who were of an earthly nature could serve the devil and dwell among evil angels. Origen, taking a different course, asserted, that, by the very nature of things, some of the angels could be damned, and were certainly at some future period to go into servitude."

§ 17. But there is also an obvious discrimination between the doctrine of Origen and the Neo-Origenians from his manner of treating that subject; for the modern followers of Origen have unsuccessfully manifested more keenness in defining the expressions they use. Hence (lib. 1. *περὶ ἀρχῶν*, cap. 6. init.) concerning the punishments of the damned, and the other doctrines immediately connected therewith, he expresses himself in the following manner: "Which opinions are indeed advanced with great fear and caution; rather by disquisitions and inquiries, than by direct conclusions holding any thing for certain and definite." Hieronymus himself (Ep. 59. ad Avitum, cap. 1.) acknowledges this modesty of Origen. But, lest it should be suspected that he wilfully intended to publish to mankind doctrines tending to encourage carnal security; when commenting on Ezek. Homil. 1. he says, "Though these truths ought to be concealed, yet the conduct of heretics constrains us to publish them. Nor can it be doubted that such doctrines are of singular utility among them, who are but infants in respect of the age of the soul, and at present are only actuated to virtuous conduct by the fear of paternal chastisements." From this quotation it is obvious that such a mode of reasoning is widely different from that of the modern followers of Origen, and also that this error was unknown in the Christian church before his time.

§ 18. History also assures us, that the refutations of the Fathers, and the anathemas of the orthodox, prolonged the existence of this error in the Christian church. Photius, Nicephorus, and Cedremus narrate, that it was condemned by the Œcumenical Synod in the 5th century. In the following century an epistle of Justinian to the Synod concerning this matter, is still preserved, and usually inserted among the acts of said Council. This remedy against the errors of Origen was occasioned by a tumult raised by the Palæstine monks; concerning which, consult Evagérius Hist. Eccl.

cles. 4. 38. Huclius transmits to posterity the history of those who partly defended, and partly embraced the errors of Origen in the Greek church, Origen. lib. 2. cap. 4. A division also existed among these parties, chiefly distinguished by the appellation of *Philoponians*, and of *Canonists*, as appears from Timotheus Presbyter de recept. Hæret. inter Cotelerium Monum. Eccl. Græc. T. 3. p. 416. sq. When this error seemed to be entombed, it was revived by some modern enthusiasts. Among these Fr. Merc. Helmontius is chiefly eminent, who professedly discusses this subject in two small books. The one is entitled *Seder olam*, and the other *Revolut. Anim.* Georg. Christ. Brindelius also, in his preface to the writings of one Dippelian, patronizes this error; but his sentiments were refuted by Chladenius, Wernsdorfius, and Hauberus.

§ 19. I proceed now to the *Last Class*, even to investigate the sentiments of those who maintain, that, “after various degrees of punishment are endured corresponding to the real guilt of every individual, and satisfaction rendered to Divine justice; then, after the ages of the ages in their different gradations are elapsed, all impenitent men, and also devils, being *purified*, are clothed with celestial glory, and for ever associated with the blessed.” This happy immutability which they think shall at last take place, is attributed entirely to the liberty of the human will; punishments having *purged* away all contamination and guilt. Neither do these divines seem willing openly to exclude the merit of Christ, but contend that he acquired salvation both for angels and men, although, in defining the fruits of Christ’s death, they are confused, obscure, and discordant; as I have fully proved in the preceding Dissertation, § 24. sq. & § 45.

§ 20. This is that *everlasting gospel*, the annunciation of which was chiefly reserved to themselves. And in order to establish their favourite opinion, they move every stone in quest of support from antiquity. For
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since they constantly place this article of faith among the fundamental articles of Christianity, they plainly perceived that it would furnish a substantial objection against it, if a doctrine of such importance had been unknown in the orthodox church. But as these men boast of Origen as the hero of their party, I have (both in the preceding Dissertation, § 64. sq. and also in the foregoing sections) made it my study to dispel these clouds which obscure the truth respecting this matter. Peter-senius indeed, in the end of his second volume, p. 47. & 48. and vol. 3. p. 10, hath the audacity to boast of the authority of Clemens Alexandrinus; but he produces only one passage from Stromat. lib. 6. where the subject in dispute respects the opinion of the Fathers concerning the *descent of Christ into hell*, which prevailed in that age of the church. But although it may be granted that such an opinion was calculated to place the sentiments of Origen in a more favourable point of view, yet it is obvious that it hath no connexion with the restitution of all things. The same observation holds with respect to a variety of expressions quoted from the Fathers concerning that descent, and the purifying flames said to take place hereafter; which Macarius, Pseudo-Dionysius, and others, by subtle arguments, wrest to serve their own cause. As to which it may briefly be remarked, that many of these expressions have a respect to that universality of calling, and of grace, which some ancient divines supposed to obtain even in this life.

§ 21. Perhaps they derive more support from the opinion of the *merciful brethren*; although even in their system there is an obvious difference. Against these merciful brethren Augustine contends; who (lib. ii. c. 17.) thus expresses himself, "Those of the merciful scheme affirm, that eternal punishment doth not await those whom a just Judge shall deem worthy of hell torments; but that, after the revolution of certain ages corresponding to the degree of every sin, all shall be freed from the

bondage of punishment. In which matter (continues Augustine) Origen certainly was a *merciful brother*, who admitted that even the devil himself and his angels, after grievous and long continued sufferings, might emerge from suffering, and be united to the society of holy angels." And indeed he declared, that this error of Origen was above all others intolerable; asserting (*ibid.* cap. 23.) that "he refused to endure the disputation of men, who promised, even to the devil, purifying or indulgence after great and long continued punishments."

§ 22. Therefore it is scarce credible, that before the mists of the dark Scholastic Theology obscured the remaining light of truth, any opinions similar to this should have been published to the world; but the fable of *purgatory*, originating from avarice and clerical ambition, furnished an easy transition to such an opinion, that so they might, through the prayers and the merits of the saints, extend the supposed purifying virtue of purgatory. Hence, in the beginning of the eighth century, Gregory the Second sent a papal mandate into Bojaria, against those "who sacrilegiously disputed concerning antient Satan, or who taught the reduction of the angelic dignity;" *Concil. Harduin.* tom. 3. p. 18. 19. And about the end of the eighth century, Ambrosius Abertus on the Revelation 14. *Bibl. Patr.* tom. 13. p. m. 560. disputes against those "who, settling within the holy church, and following the Origenian error, say that christians living perversely, and delivered over to the flames of hell, may nevertheless return and obtain pardon." Nor do we envy Peterfenius of the fluctuating John Scott Erigena, who flourished in the ninth century, a man who daringly and professedly established this opinion. But, out of many excerpts which with great industry is collected in tom. 3. p. 13. it is admitted that he only mentions one, which seems to ward off the origin of a more modern Origenism from himself. For (*de divis. nat. lib. 5. p.*

52.) he thus speaks : “ Therefore the whole world is at present only specially restored in the uncreated Word, the incarnate only-begotten Son of God ; but in the end of the world, it shall be generally and universally restored. For what he perfects specially in himself, he may perfect universally in all, not only, I say, in all men, but in every sensible creature, since the Word of God himself, when he received human nature, excepted no created substance which he did not receive. Therefore, receiving human nature, he received every creature. And thus, if he saved and restored human nature, which he certainly received ; then it follows, that he restores every creature visible and invisible. Hence, not without reason, we understand and believe, that the incarnation of the divine Word was not less advantageous to angels than to men. And from this it may be inferred that he shall restore visible and invisible things in himself. This is the sensible and intelligent world, I say, which shall be recalled in ineffable unity ; now in hope, but hereafter in enjoyment ; now in faith, but hereafter in sight ; now in argument, but hereafter in experience ; and as it is now done in the man himself which he hath specially received, so hereafter it must be generally perfected in all. Wherefore let no one esteem it a small matter, that the Word of God should become incarnate, as if by this incarnation he was only to save human nature ; but let him firmly believe and purely understand, that by the incarnation of the Son of God, salvation is procured for every creature both in heaven and earth.”

There are some things in this system of Erigena which merit consideration. The *first* is, that he seems to suppose human nature has been received, not from men, but from God. Hence he says, p. 225. “ Of the restoration and the return of human nature and that of other creatures into their original nature or dignity, nothing hath as yet, for unutterable reasons, been written, neither have I read or heard any thing

plainly asserted; although here and there, in the sacred books, and by the documents of the Fathers, such a form of doctrine is frequently hinted." From this quotation it is obvious, that the principal propagator of this error inclined too strongly to enthusiasm, since he imagined that this doctrine was not accurately treated in the church previous to his time.

A *second* thing to be observed is, that Erigena imbibed this erroneous tenet, regarding the restitution of all things, from that of the Pseudo-Mystics, whose principles he embraced in other things with respect to the apotheosis of souls properly distinct from those of purgatory; which distinction hath been too much neglected by the moderns. For thus we read in the same book, p. 242. "Moreover, universal nature tends towards the Creator, and shall be, in him, and with him, one; and thus, in the end, all visible things, rational and intellectual, shall pass into God himself by a wonderful and ineffable inclination; and not, as hath been often said, by the confusion or destruction of essences or substances."

§ 23. Other divines have trode in the same paths, among whom John Duns, the father of the Scots, holds a conspicuous station, who (it is observed by George MacKenzie in the lives of the Scots writers, and by De la Roche *Bibl. Angl.* tom. 2. part. 2. art. 5. p. 355.) taught, that both the malignity and the punishment of devils would one day terminate. Joachimus Abbas defended the same opinion, although it is pretended, that neither the remains of his writings, nor the errors usually ascribed to him in the fourth Lateranensian Council, fully substantiate this charge.

The *intelligent men*, who flourished about the end of the 15th century, inclined more to the termination of punishments. Among the more eminent of these was Ægidius Cantor, who, in an excerpt of Baluzii *Misc.* tom. 2. is said to have taught that "all men shall finally be saved, and even the devil himself; but that

his nature shall then be changed, and the haughty shall become the humble Lucifer."

§ 24. Such of the favourers of this error as lived after the Reformation, afford small cause of boasting to its patron.

In the *first* place, during that period, this error was revived by some *Anabaptists*, if any *such* turbulent race of men existed, whose names are recorded by Abr. Calovius, *System. Theol.* tom. 12. part. 6. cap. 3. quæst. 1. The most eminent among them was Joh. Denkius, who lived about the year 1525, whose followers were called *Denkians*; and although it appears from Abr. Sculteti *Annal.* dec. 1. that, induced by Ecolampadius, he made a recantation, yet from Joh. Henr. Hottingeri *Hist. Eccl.* T. 6. p. 435. it is obvious that this recantation was only in appearance, and not in reality. Viretus lib. 2. de *Minist. verb.* narrates the same concerning the sentiments of the libertines in Gaul. Of the same association also is Stanislaus Paznonius, who, in order to defend this cause, published a book upon Divine Philanthropy.

In the *second* place, some *Socinians*, having drunk in the same venom, contend for this opinion; among whom we may number Cæc. Sec. Curio, in his book concerning the amplitude of the kingdom of God; and Ernestus Sonnerus, a philosopher, and an Altorfin physician.

In the *third* place, many, impelled by the force of enthusiastic principles, have embraced the same erroneous opinion, among whom may be mentioned Abrab. Frankenbergius, Franc. Georgius the younger, Peter Serarius, Joh. Leadia, Joh. Pordagius, and others. Jac. Bohnius himself is reckoned among this number by some, who deem his authority of high importance in this matter. From these authorities it is scarce to be doubted, that many worse opinions were secretly entertained, and that *deification* itself, if not the resolu-

tion of matter into its own principles, was concealed under the obscurity of ambiguous phrases.

In the *fourth* place, they aggravate even to *profanity* the importance and number of ingenious heretics and witnesses. Such was Gul. Postellus, who defended this error in *clavi absconditorum*, although Cl. Ittigius, in disert. de Postello Additam 3. observes, that he had elsewhere revoked that opinion. To the same class belongs the intoxicated Al. de Raat. Burnetus; and Bælius also, who, under the pretence of impugning the religion of the Manichæists, taught such things concerning the permission of moral evil, as were inimical to sacred truth. Men of this turn of mind are however more accustomed to argue against the sentiments of other men, than openly and explicitly to acknowledge their own. No person perhaps has been at more pains to embellish and illustrate this opinion than Gul. Peterfenius, who in three volumes published in our own language *de Mysterio Apocalastaseos*, discusses this subject. In these volumes also is contained a treatise concerning the Meletemata, which gave rise to many obscene writings, the recital of which modesty enjoins us to decline. Among those of our own country, this subject hath more professedly been handled by these famous men Horolius, Waldsmidius, and Claffenius.

§ 25. Now at length I proceed to refute the arguments which the Neo-Origenians produce in support of their cause. Here they attempt, in the first place, to involve us in profound darkness by a cloud of Scripture expressions; which, carefully weighed according to the rules of legal interpretation, afford them no support. This will appear from a brief review of these passages themselves. The best arrangement which occurs is to take them in the order they lay before us in the sacred page.

1.) The first is that in Gen. iii. 15. "And I will put animity between thee and the woman, and between thy seed.

seed and her seed : it shall bruise thy head, and thou shalt bruise his heel." Hence Sturmius thus argues, " The life and essence of him whose head is broken, are certainly annihilated. The head of the Serpent is broken by Christ. Therefore his essence, which consisteth in his malice, is taken away." I reply, that in the *major* part of the proposition there is a double fault. First, it sports with the ambiguity of the word *essence* ; Secondly, the consequence does not hold true. For in symbolical Theology, the *head* is not the emblem of *essence*, but of *power*. The argument might be inverted. By the breaking of the Serpent's head, something is denoted, which hath already come to pass in the death and exaltation of Christ ; Heb. ii. 14. " That through death he might destroy him that had the power of death, that is, the devil ;" and Rev. xii. 9. 10. 11. " And the great dragon was cast out, that old serpent called the Devil and Satan—Now is come salvation and strength, and the kingdom of our God, and the *power* of his Christ : for the accuser of our brethren is cast down—And they *overcame* him by the blood of the Lamb." Hence by the death of Christ, not the *malice*, but the *power* of the serpent is broken.

2.) Lev. xxv. 8. &c. " And thou shalt number seven sabbaths of years unto thee, seven times seven years, and the space of the seven sabbaths of years shall be unto thee forty and nine years."—The *general redemption* of the year of Jubilee is often mentioned by Johan. Leadia and Peterfenius, as an obvious type of the termination of infernal punishments after forty-nine thousands of years. To this it is answered, that all the *septennial* types have a respect to the vicissitudes of the church in this world ; and that the year of Jubilee cannot prefigure the general restitution of all things, because no restitution was to be expected by the slaves of the heathen. For, in ver. 44, 45, 46, it is said, " Thy bond-men and thy bond-maids, which thou shalt have of the heathen that are round about you—ye shall take them

them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever." Hence, if one were disposed to use trivial and strained arguments, he might defend the contrary opinion from this passage. Nay, that forty-nine years are reckoned a type of as many thousands of years, is a matter which demands a new revelation.

3.) The whole of the 66th psalm is by Christoph. Sebachius referred to the final restoration of all things, but from no other probable evidence, than because, in ver. 1. & 4, they understand, by the *whole earth*, all *impious* and *carnal* men; and that, in ver. 7, their conversion is predicted. But before doing so, he ought to have shown that the psalm described divine works performed after the consummation of this world. It is however evident that no mention of *eternity* occurs. On the contrary, the hypocritical submission of his enemies under Christ, ver. 3, is commemorated; and the end of the psalm indicates the past benefits which are to be celebrated in this life. Ver. 16, &c.

4.) With equal rashness the same person explains the 87th psalm. In support of that opinion, a wonderful paraphrase is exhibited in the end of ver. 6. "The Lord shall write in the book of the nations, **THIS MAN** was born in the city of God; that is, every one of all nations who have inhabited all the ends of the earth from the beginning of the world." The simply mentioning such things, carries along with it an ample refutation.

5.) Psalm lxxxix. 48. "Wherefore hast thou made all men in vain?" Here it is inferred that "since it is admitted on both sides that God hath made nothing in vain, it follows that none can perish eternally. For, would not those have received existence *in vain* who are destined to endless punishments? But this passage proves such a conduct to be unworthy of God." I answer, that this psalm speaks not of eternal punishments, but of the destruction of the Davidic kingdom. If that had

had then happened, not only would the whole human race have so long experienced the long suffering of God *in vain*, but at the same time all the promises and all the hope of Israel would have been *frustrated*. Moreover, it cannot be here inferred, that all the sons of men are made in vain, since *some* by these very punishments, eternally exhibit the equity of divine justice, and the rest are saved to the glory of God.

6.) Psal. cxlv. 9, 10. "The Lord is good to all; and his tender mercies are over all his other works. All thy works shall praise thee, O Lord, and thy saints shall bless thee." Our antagonists suppose this to be one of the chief passages which render it manifest "that the works of Jehovah include even *wicked men and evil angels*." But I reply, that here the very thing itself demands a restriction, since *irrational* works at least are excluded, which are not the objects of Jehovah's tender mercy, nor can they confess his praises. Here, by כָּל, we are very properly to understand *every one*, without discrimination of persons, as verse 15.; or the *works of Jehovah* denote, by way of emphasis, נַאֲמֵנוּ מְרִיבֵינוּ, the members of the true church produced by a *mystical creation*. This is a much more accurate interpretation, because the whole Psalm treats of the kingdom of Christ as presently erecting in this world; and particularly, because a *notification* is given, by the *works of Jehovah*, of the perfections of the king himself; verse 12. "To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom;" which supposes that those who remain, being *sons of men*, would be ignorant of the glory of Jehovah's kingdom, and by that ignorance unqualified to celebrate his divine perfections. And farther, nothing prevents the consummation of all the works of Jehovah from being understood, verse 20. "The Lord preserveth all them that love him, but all the wicked will he destroy;" that is, the whole of the *wicked* that remain,

remain, though they no longer exist under the administration of his kingdom of grace.

7.) Psal. cl. 6. "Let every thing that hath breath praise the Lord." The answer to this is, that this passage refers to the kingdom of the Messiah, in which every distinction of nations shall be unknown.

8.) Isa. xxiv. 22. "And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in prison, and after many days shall they be visited." It appears evident from Hieronymus, and Hayman, that Origen indulged a peculiar affection for this passage, in which he is imitated by Lud. Gerhardus, cap. 4. § 545. sq. But to these I reply, that this passage is attempted to be applied in support of various erroneous hypotheses. For, *first*, they suppose that the context treats of the *general judgment*; but the fact is quite the reverse; because it describes the judgment upon Antichrist, by which the way is paved to the glorious kingdom of the latter days. This is evident from the phraseology of the 23d verse, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Sion, and in Jerusalem, and before his ancients gloriously." And also from the descriptions given of this judgment in the following chapter compared with Revelation vi. 17. xix. 17, 18. & xxi. 4.

Secondly, They pretend that by the phrase, "the host of the high ones that are on high," verse 21, evil angels are to be understood, when rather, by these, the doctors of the antichristian church may be designed. For it is obvious from Dan. viii. 10, 11, 13. that this is the symbol of *ecclesiastical power*. The nature of the thing also indicates this meaning, since, by the host of heaven, *stars* are understood, which every where represent *teachers*.

Thirdly, When it is added, "after many days shall they be visited," or, as I choose rather to render it, "through many days they shall be visited," they seem

to understand a *gracious visitation* of grace; but the sense of the same word in the verse immediately preceding, and the tenor and whole scope of the threatening, demand a contrary interpretation.

9.) Isa. lvii. 16. "For I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made." Helmont asserts this to be inconsistent with the damnation of infinite ages. The context however indicates, that it is mentioned only concerning those who, interceding with true penitence under the beginnings of reformation, and after most grievous sufferings, are with a *spirit of contrition healed* anew.

10.) Isa. lxxv. 17. & lxxvi. 22. "For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind—For as the new heavens, and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." Here the promise of a *new heavens and a new earth*, is explained *absolutely* by Peterfenius, Colloq. 1. de Restit. p. 9. de Apocatastaf. And it is particularly manifest, when compared with 2 Peter iii. 13. that these extend to a future age: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Here I answer, *first*, that many vestiges occur, which indicate that it is mentioned of the latter œconomy of the present age, in which sinners of *an hundred years old* shall not be wanting, Isa. lxxv. 20.; and *the serpent eating dust* should exist, verse 25. But under that œconomy, the punishments of the damned shall be exceedingly severe; Isa. lxxvi. 24. "For their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." This interpretation is confirmed from a comparison of Rev. xxi. 1, 8. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Nor, *zally*, is it necessary
that

that we understand the universal restoration of the system of this world, after the last judgment, to be described in that passage of Peter; when rather it distinguishes this expectation of the church from the preceding conflagration of the world, as previous to it. 3dly, The consequence does not hold, that from the renovation of the heaven and the earth, there should follow an annihilation of hell.

11.) Ezek. xvi. 42. "So I will make my fury towards thee to rest, and my jealousy shall depart from thee; and I will be quiet, and will be no more angry." Although this should be understood of the remission of wrath against the people of the Jews, as some learned interpreters suppose, yet no other remission would be thereby indicated, than what is to be expected in the future conversion of the Jews under the reign of the Messiah, which is more fully described in the end of the chapter from verse 60. But since the 42d verse is connected with the 43d, and in this last the fault which occasioned so great a calamity is described, it is safer to refer these words to the remission of the wrath of God against the enemies of Judah, in whose power he was pleased to deliver up his refractory people: "Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold therefore, I will also recompense thy way upon thine head, saith the Lord God; and thou shalt not commit this lewdness, above all thine abominations."

12.) Hof. xiii. 14. compared with 1 Cor. xv. 54, 55. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.—Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Hence they infer, "that since there would be a *redemption* from the
grave

grave itself, then both *death* and the *grave* would in some future period be annihilated."

To this I answer, in the *first* place, That in opposition to the connexion of those passages, they understand, by those here said to be *redeemed*, the persons who are already thrown into hell. But in Hosea this promise is given to Ephraim, (that is, to the remnant of mystical Israel in New Testament days), who in consequence of his sins, was thrown into grievous afflictions, but at length, through conversion, was to be freed from these. The connexion of the whole epistle and of this chapter, and particularly ver. 49, 57, & 58, evidently shows that the apostle treats only of the redemption of *the saints* from all the remains of the curse.

Secondly, It would be of no importance to their cause, although *death* and the *grave* were deemed descriptive of the punishments of a future life. For it is evident, from a review of all those prophetic passages in which this phrase occurs, that by this emblem is denoted the grievous tribulations under which the militant church presently groans. This is particularly evident from the consideration that, in Rev. xx. 14, *death* and the *grave* are distinguished from the *lake of fire*; and that the *beast* and the *false prophet*, Rev. xix. 20. and even the *devil* himself, are considered as subjects different from *death* and the *grave*.

Thirdly, The apostle quotes this saying according to the Septuagint version of the Old Testament, as the words immediately preceding are taken from Isa. xxv. 8. "He will swallow up death in victory." And therefore it is manifest, that these things are mentioned, not of the victory of the wicked after their punishments are terminated, but of the victory of the true church over her enemies.

13.) Zach. ix. 11, 12. "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water. Turn ye to the

stronghold, ye prisoners of hope; even to-day do I declare, that I will render double unto thee." This place by no means favours our opponents. For, *first*, The *prisoners of Zion* are not the damned, but rather the genuine sons of the church themselves, bound with the chains of the Mosaic law, and panting after the liberty of the New Testament dispensation. *Secondly*, The *pit wherein is no water* is not the symbol of hell, but of the Mosaic æconomy, or the Sinaitic covenant, which could by themselves administer no true consolation. Add, that interpreters universally neglect to mention that פוּל is not with sufficient accuracy rendered a *pit*, since a subterraneous *prison* is thereby understood. For, to say that such a *prison* was a *prison without water*, would have no emphasis at all, a prison of this nature, being understood to be a prison defiled with muddy water. Therefore it is more properly rendered by the word *cistern*, a *well* destitute of water; and thus it is directly opposed to the fountain of *living waters* to be opened under the New Testament dispensation.

14.) Matt. v. 26. "Verily, I say unto thee, Thou shalt by no means come out thence, until thou hast paid the uttermost farthing." That this place supports, nay establishes our side of the question, I have proved in the 22d section of the preceding Dissertation, to which I refer the reader.

15.) Matt. vi. 13. "And lead us not into temptation, but deliver us from evil." Siegvolkus extorts the sixth petition in defence of his cause, supported only with this pretext, that Jesus commanded to pray for the *deliverance of all men from evil*. But his conclusion is exceedingly false, since the whole tenor of that prayer evinces that intercession is made in the name of those only who are members of the mystical body, the church.

16.) Matt. xii. 32. "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but

but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." This I have proved also to support our cause, in the preceding Dissertation, § 24. &c.

17.) Mark xvi. 15. "Go ye into all the world, and preach the gospel to every creature." The phrase *every creature* indicates the whole human race, who, without any discrimination of rank or nation, were to be invited to a participation of the blessings of the New Testament dispensation.

18.) Luke xxiii. 34. "Then said Jesus, Father, forgive them, for they know not what they do." Since the prayers of the Son are always heard, it is inferred, from this intercession of our Saviour in behalf of his *enemies*, that pardon may be obtained even by the most notorious offenders. It is readily granted, that what is here affirmed, is a most glorious truth. And farther, a specimen of the merciful fulfilment of that petition, is exhibited in the conversion of those very men who had imbrued their hands in the blood of Christ, as recorded in the second chapter of the Acts. But our antagonists should have proved that Jesus also interceded for the impenitent, who are already dwelling in the abodes of woe. Farther, since Jesus prays, in the present tense, for those who *know not what they do*, it is obvious, that the inhabitants of hell are not included in that benevolent prayer. It ought also to be proved, in what manner *evil angels*, who are unquestionably the inveterate enemies of Christ, are interceded for in these dying words of our Saviour. Can it be said of these malignant spirits, that they *know not what they do*?

19.) John iii. 16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This passage is also produced in support of universal restoration, because Satan himself compasses part of *the world*. It is answered, that Satan is not certainly of the world here mentioned, *whom God loved* :

since the effect of God's love is positively declared to be, that they who believe *should not perish*. And in the number of those who *believe* in the name of the Son of God, neither the devil nor impenitent men are included. Concerning this matter, consult the preceding Dissertation, § 30. & 31.

20.) John xii. 31, 32. "Now is the judgement of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." This passage affords our opponents no aid, unless they prove that *all those drawn by Christ*, are all angels as well as men. In my commentary on this passage, I have evinced the contrary.

21.) Acts iii. 21. "Whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." These words compose the very fortress of their cause, but it is certainly a ruinous one. Hence Lud. Gerhardus himself is constrained to acknowledge, that this saying is not to be placed in the front of their battery. The strength of their argument consists in this, "That, by the *restitution of all things*, is understood, the complete restitution of whatever is degenerated into a worse state, whether angels or men, so that no vestige of *base evil*, or *forrore*, shall remain." To this mode of reasoning I reply, *First*, That the very word *restitution* is unfavourable to the cause of our antagonists. For although it should be granted, that ἀποκαταστασις indicates a *complete restitution*, (as the Septuagint seems to use this word in Gen. xi. 13. xli. 13. ; Job viii. 6. ; & Jer. xxiii. 7.) ; yet from hence it would not follow, that such a restitution extended itself farther than to the application of salvation as presently carrying on by Christ, and which will be carried on even to the consummation of this world. Farther, the celebrated Wolfius, on this passage, in his *Cur. Philolog.* quotes many respectable authorities in order to prove, that this word admits of several other ac-
ceptations-

ceptions. It is of high importance to the reader to consult this author. Again, Raphaelius on the New Testament ex Polybio, p. 314. asserts, that “ by the word *restitution* is indicated the accomplishment of those things which were predicted by the prophets. Such was the interpretation given by Syrus, and Eusebinius; and, among the moderns, by Knachtbulus, and Karlius, Bibl. Brem. class. vi. p. 1112. Hence Hesychius, alluding perhaps to this very passage, properly explains ἀποκαταστασις by the word πάλαισις. It were however much to be wished, that he had produced an example of this signification from Ancient Greece. But upon this part of the evidence I shall not longer tarry, since it is sufficiently obvious that we adopt the known and universally received acceptance of the word *restitution* among the Greeks. Lightfoot, in a truly elegant manner, remarks upon this passage, that the Arabic not only renders the word *restitution*, by *consummation*; but also the Hebrew word מְתַקְמָתוֹת, or קִיּוּמוֹת, the *consummation*, or the *completion of things*, corresponds to the term *restitution*. It may also be observed, that the preposition *ἀνα* here used hath not properly the force of *του*, *again*. Farther when it is said in Matth. xvii. 11. concerning Elias, that he shall restore all things, the meaning is, not that all things shall be restored to their former estate, but that all things shall be consummated and finished. Lud. de Dieu, and also the celebrated Roellius, in his preface to Nemethus on Zachar. observe, that ἀποκαταστασις by the Seventy is used for הִצִּיעַ, *he placed, he built*; וְשָׁמַר *he caused to remain*, וְקִיָּם *he constituted*; therefore it signifies the same as *to put a thing in its own proper place and place*. Suidas also uses the words ἀποκαθίστασις. εἶδος. χαρίζεσθαι. And he adds an example from Psal. xvi. 5. where the Seventy say, Ὁ θεὸς ὁ ἀποκαθίστα τὴν κληρονομίαν μου ἰμοί; which is thus rendered, “ *Thou art he who shall restore to me the former dominion and the kingdom of the nations.*” For either πάντων, *all*, refers to *times*; or in

the neuter gender denotes *things*. If the *former* is adopted, then certainly *times* are not restored, because, once elapsed, they never return. If the *latter*, then let our opponents remember, that the prophets spoke not in the same manner of *things*, as of a *restitution*. Besides, it is granted by both parties, that not only a restitution to a *former state*, but also a change into a more excellent state, is to be expected. *Secondly*, When the word *παντων*, *all*, is immediately construed with the words *εις ἡλαλησεν ὁ θεος*, *which God hath spoken*, Peter particularly denotes the exhibition of those things *concerning which all the prophets have spoken*. It is however obvious from an examination of those expressions, which our antagonists are chiefly accustomed to use, that such a *restitution* as they feign to themselves, alludes neither to the restitution of *times* nor of *things*, but to a restitution unknown to all the prophets. *Thirdly*, The term *restitution* expresses the *return of Christ from heaven*. But our opponents suppose that this is to happen long before that period; as they assert that the last judgement takes place either previous to the ages of a future life, or whilst these are gliding along; and then a *restitution* follows, after these various revolutions are finally ended. *Fourthly*, The apostle immediately subjoins an example of these things to which he had respect, even all the blessings of grace promised through the coming of the Great Prophet, already begun to be exhibited, and gradually to be unfolded, until *all the families of the earth* received the blessing of Abraham's seed. Again, if the times of *refreshing* mentioned in the 19th verse, are the same as the *times of restitution*, as some divines suppose; then it follows, that the ages, in the long interval after the coming of our Lord, are not here specified, but rather their consummation upon his advent to judge the nations, which will afford a refreshing from the grievous afflictions of the church in her present state, and for the reception of which the seed of Israel are by regeneration prepared.

pared in this life. Concerning this matter, consult Gulichius Hermon. Sacr. last part, § 61. &c.

22.) Rom. v. 18. "Therefore, as by the offence of one, judgement came upon all men to condemnation: even so, by the righteousness of one, the free gift came upon all men unto justification of life." By reason of the strength of this passage it is by Lud. Gerhardus assigned to an eminent station. He is however sufficiently candid to acknowledge, that this mode of arguing can only be used in the controversy with the Lutherans, but not with the Calvinists, since the latter deny that all men believe in Jesus to the saving of their souls. Therefore, we devolve upon our antagonists the burden of extricating themselves from this difficulty. We cheerfully acquiesce in the interpretation of our own divines, who understand the phrase *all men* to be expressive of those who were represented by Adam, and involved in guilt by his first transgression, unto whom are opposed *all those men* who are made actual sharers of the justification of life, by union to Christ through faith in his name. The reasons why we add our suffrage to this opinion of these divines are the following: *First*, because in this interpretation there is no difficulty involved. For, rendering *παστις* by *whosoever* of Adam's family are actually condemned, or actually saved, is perfectly correspondent to the true genius of Scripture language. *Secondly*, because there is a manifest ellipsis in this verse, which is to be supplied from the immediately preceding verses, and this ellipsis is plainly indicated by the particle *ἀρα ἰού, wherefore*. In this epistle the apostle often uses this word in the same sense, chap. vii. 3. & xxv. 8, 12.; and even with a similar ellipsis, chap. ix. 16. & x. 17. Farther, in the verse immediately preceding, all those who are actually justified, are described as persons who have received abundance of grace, and of the gift of righteousness, *who shall reign in life by one Jesus Christ*. And it is exceedingly evident that this description ap-
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plies to those who under the economy of the New Testament exult in a more abundant degree of justification. *Thirdly*, The *all*, upon whom the judgement reigns through Adam, are the *many* who, in the 15th verse, are said to be actually dead *by the offence of one*. But the *judgement* upon those *who are in Christ Jesus*, is positively declared to be abolished by Christ, chap. viii. 1. "There is therefore now no condemnation to them that are in Christ Jesus." Therefore the law of opposition requires, that we understand by all *justified men*, not every individual of the human race, but *whosoever* of them are actually justified through faith in the blood of Christ. *Fourthly*, It affords additional strength to our cause, that in ver. 19. the word *many* is substituted in place of the word *all*. But as this argument hath been fully discussed by other writers, it is here sufficient just to mention it.

23.) Rom. xi. 32. "For God hath concluded them all in unbelief, that he might have mercy on all." This sacred declaration affords no support to the cause of our antagonists, 1. Because it appears from the context, that the *all* on whom God wishes to *have mercy*, are not every individual of mankind, but only *those*, both of Jews and of Gentiles, that are actually saved: 2. This sovereign *mercy* to be exercised in the latter days, plainly refers to the conversion of both Jews and Gentiles.

24.) Rom. xi. 36. "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." The advocates for universal restoration falsely suppose, that all cannot be in God, unless, by an universal restitution, they all return into him. These men, however, ought to remember, that even the *vessels of wrath* illustrate the glory of the divine majesty. Nay more, all things in the universe are by certain connexions so united together, that they jointly serve to accomplish the purposes of divine grace.

25.) 1 Cor. iii. 13—15. " Every man's work shall be made manifest : for the day shall declare it, because it shall be revealed by fire ; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burnt, he shall suffer loss : but he himself shall be saved ; yet so as by fire." From this passage it is inferred by our opponents, " That infernal fire is here described, by the purifying force of which, a man who performs evil works in this life, here compared to *wood, hay, stubble*, may nevertheless, in the life to come, obtain eternal salvation." To this I reply, *First*, That our opponents erroneously suppose that the above passage refers to every sinner of mankind, when, on the contrary, it only refers to a *teacher* ; and the term *work* is descriptive of the doctrine which he teaches. Neither is every *teacher* here described, but such only as, though cleaving to the true *foundation of faith*, yet imprudently build upon it *wood, hay, stubble*, or mingle the contentions of human doctrines with the doctrines of Christ. *Secondly*, Therefore, it naturally follows, that the fire of *temptation and trial* in this life is mentioned, and not the *fire of hell* in a future life. *Thirdly*, This is asserted comparatively, but not simply and absolutely : " They shall be saved, yet so as by fire."

26.) 1 Cor. xv. 22. " For as in Adam all died, even so in Christ shall all be made alive." The true interpretation of this passage is this, that the *all* who shall be made alive by Jesus Christ, are immediately in ver. 23. denominated *those who are Christ's* ; therefore, the whole context evinces, not that *all* men, but only those who compose his flock, are here mentioned. Besides, it is obvious, that the resurrection of the dead, which our antagonists readily grant is to take place many thousands of years previous to the *restoration of all things*, is referred to in these words.

27.) 1 Cor. xv. 24—28. “ Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, who did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.” This text furnishes various weapons to our antagonists, which are however devoid of an edge. For the scope of this passage does not correspond to the restoration of all things ; but, as I have proved in the former Dissertation, § 19. 3. the apostle only here treats of the termination of the mediatorial kingdom, joined with the last judgement. *First*, therefore, it is erroneously imagined, that by death being destroyed, ver. 26, the second death, under which the finally impenitent groan, is to be understood. For a comparison of ver. 25. shows, that this death is to be considered as the *last* in the number of those enemies whom the Father was to put under the feet of him who sat at his own right hand. Therefore, the destruction of this *last enemy* ought to happen about the termination of his sitting on the throne of the Father, which period is coeval with the coming of the Son to judgement. Nay more, the *end* is here joined with this destruction, in which the Son shall not only deliver up the kingdom to the Father, but also destroy all *principality*, and *power*, and *dominion*, ver. 24. Nor can there exist any doubt that this respects all dominion which is hostile to the kingdom of Christ, in which even death itself, particularly that inflicted by persecutors, is included. Again, the repetition of the verb *καταργησθαι* is obviously intended by way of emphasis ; and the connexion of the 24. & 23. verses proves, that the

the *subjecting of all hostile power* to Christ, will be effected in the general resurrection. *Secondly*, Neither can it be proved, that the *subjection of all things* to Christ, is a subjection unto salvation; for it denotes a constraining force, under the power or dominion of some person. Hence, in Luke x. 17. it is used concerning the expulsion of the evil spirits. Consult the Septuagint, which places *ὑποτάξω* in Jer. xxxiv. 16. instead of *שָׁבַב*; and also in Wisdom xviii. 22. But this phrase seems particularly to allude to Psal. viii. 6. "Thou hast put all things under his feet." This remark appears abundantly accurate, from a comparison of Eph. i. 22. "And hath put all things under his feet, and gave him to be the head over all things to the church." And in Heb. ii. 8. "Thou hast put all things in subjection under his feet. For in that he hath put all things in subjection under him, he left nothing that is not put under him; but now we see not yet all things put under him." And also Phil. iii. 21. "Whereby he is able even to subdue all things unto himself." Farther, the idea conveyed by the word *ὑποτάξω* is also applied to the exaltation of Christ, and peculiar to the mediatorial kingdom of the New Testament. Add, that this subjection precedes the subjection of Christ himself *under the Father*, which saying respects the delivering up of the mediatorial kingdom into the hands of the Father. *Thirdly*, When the mediatorial kingdom ceases, then God shall be *all and in all*. Hence it is evident, that by the word *all*, in this verse, those very persons are described, who are mentioned in the 22. verse, and who, in the morning of the resurrection, are to be raised from the grave by the power of Christ.

28.) Eph. i. 9, 10. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that, in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven,

heaven, and which are on earth ; even in him." That expression, the *gathering together of all things*, is quite foreign to the purpose of our opponents, since ἐνωσις παλαιῶς τῶν πάντων is the benefit which hath a respect to the œconomy of the fulness of times, or the New Testament dispensation, to which the effects of this benefit are positively referred in the 12. & 13. verses. Nevertheless from this passage, our opponents advance two arguments in support of their cause. *First*, They suppose that "*all in heaven and on earth*," includes all rational creatures ; " therefore *all in heaven*, say they, may be extended even to evil angels themselves." To this mode of arguing I reply, that, in the sacred writings, it is unusual to comprehend evil angels under the appellation of those *who are in heaven*. For although we sometimes find them said to be there, as in Job. i. 6. " The Sons of God came to present themselves before the Lord, and Satan came also among them :—And in Rev. xii. 7. " And there was war in heaven ; Michael and his angels fought against the dragon ; and the dragon fought and his angels : " Yet these are not in heaven as in a place correspondent to their malignant nature. Farther, we read that these *were thrown from heaven*, Rev. xii. 9. " And the great dragon, that old serpent—was cast into the earth, and his angels were cast out with him." Hence they are represented as not proceeding beyond the air ; corresponding to which, Satan is denominated the *Prince of the power of the air*, Eph. ii. 2. The connexion also shows, that the expression, *all things in heaven*, comprehends the things which pertain to the church *militant*, and not to the church *triumphant*. Nay, why may not good angels be included, since they are the ministers of Christ in his gospel kingdom ? Farther, in this passage the design of the apostle is to pave the way for more fully unfolding the mysterious union of both Jews and Gentiles in Christ.

The *second* argument of our opponents is, that ἀνωκεφαλίσαι denotes the reducing *under one head*, which

which supposes the *gathering* of all those who have once acknowledged Christ as their head, although they have afterwards departed from him." I reply, that it appears from Suicerus' thesaurus, and Cl. Roellius' in Eph. i. p. 972. sq. that there are various translations of the word *ἀνακεφαλαιώσις*. It is however advantageous for our cause, that we adopt the translation used by our antagonists. Hence, by different Fathers, it denotes, *the joining together in one body and in one head, the parts which were disjoined and rent in sundr.* According to Hammond, to speak in the military style, it denotes *the dispersed soldiers collected into one troop.* This allusion is exceedingly elegant, which I should cheerfully adopt, were it supported by sufficient authority. Chaldaismus in Camero, quoting Sozom. p. 141. thinks this phrase may be illustrated from arithmetic, in which many numbers are collected into one sum. This is the more evident, since frequently among rhetoricians it denotes the summary recital in an epilogue of all those things which are scattered throughout the oration, as Hen. Stephanus and Geor. Budæus abundantly demonstrate; which sense corresponds more clearly with the argument of the epistle, whereby the Apostle is anxious to prove that peace was procured by Christ, all enmity between Jews and Gentiles being removed, and the middle wall of partition which cherished that enmity destroyed. Hence, also, in the parallel place, Col. i. 20, the verb *to gather*, corresponds with that *to reconcile*: "And (having made peace through the blood of his cross) by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." And in this genuine sense of the words, there is not the smallest intimation of the restoration of evil angels, or of impenitent men.

29.) Phil. ii. 10. "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and *things under the earth.*" I forbear to enter

upon the particular investigation of this passage, since I am fully persuaded, that by *things under the earth*, cannot possibly be understood any other, than departed saints, whose bodies ly entombed *in the earth*.

30.) Col. i. 20. "And (having made peace through the blood of his cross) by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." By the solution of the parallel place in Eph. i. 10. I have already weakened the principal strength of this passage. There is however something peculiar in the context, which our antagonists urge against us, namely, "that the *all things* which are to be reconciled *in heaven and in earth*, here enumerated, are the same with the *all things in heaven and in earth* which in verse 16. are said to be *made by Christ*." I answer, 1. That different works are denoted in both places. In the first saying, that of *creation*; and in the latter, that of *redemption*. Each of these works have their own objects, which must be understood according to the nature of the works themselves. 2. It is evident that the objects mentioned in verse 20. are more restricted than those mentioned in verse 16.; because neither the good angels, nor the heaven of heavens itself, can be included in that reconciliation. 3. The *principalities* and *powers* which are mentioned in verse 16, must be excluded in verse 20, because *reconciliation by the blood of the cross of Christ* is there mentioned. But the cross of Christ does not reconcile those *principalities* and *powers*; on the contrary, it *destroys* and *abolishes* them; according to Col. ii. 15. "And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." 4. Here also it is evident, from what immediately follows in verse 21. that the Apostle extends this *reconciliation* to *all the nations* of the earth under the New Testament dispensation. "And you that were sometimes alienated and enemies in your mind by wicked works, yet *now* hath he reconciled."

31.) 1 Tim. iv. 4. "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving." Here it is argued by our antagonists, that "since every creature of God is said to be good, this includes souls and spirits themselves, these also being creatures of God." The connexion, however, indicates, that the Apostle strictly speaks of the inanimate and brute creation, which are destined for the use of man, and "to be received with thanksgiving." But the approbation which God conferred upon his sixth day's work, Gen. i. 31. viewed in its connexion, clearly proves, that every rational creature is only good when formed after the image of God.

32.) 1 Tim. iv. 10. "Because we trust in the living God, who is the Saviour of all men, specially of those that believe." This passage is much less favourable to *restitution*, than to universal salvation. For, whilst it is said that the *living God is the Saviour of all men, specially of those that believe*, this is denoted by no other reason, than that he is the Saviour of *them who believe*. This however is denied by those who assign the same salvation to all men, to unbelievers as well as the faithful, after the course of so many ages are elapsed; these ages, compared with eternity, being as nothing. And it is only as relating to the *conversion* which is accomplished in this life, that God is called the Saviour of *all men in general*; as appears from the Apostle using the present tense, and from its connexion with the beginning of the verse, in which mention is made of the afflictions incident to humanity.

33.) Heb. vii. 25. and x. 12. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them—But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God." Of the meaning of these words, and of their support to our cause, see the preceding Dissertation, § 44.

34.) 1 Peter iii. 19. & 20. compared with chapter iv. 6. "By which also he went and preached unto the

spirits in prison ; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water—For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.” This passage does not affect our argument, who reject the *local descent* of Christ into the infernal regions, and at the same time apprehend that this is only mentioned concerning that preaching which Christ instituted in the days of Noah, in order to the conviction of those who were now *dead* by the flood ; and that this saying of Peter is expressive of their *impenitence* in hell. The reasons why we adopt this opinion are, *first*, Because this mode of expression frequently occurs in scripture ; as in Ruth i. 8. ii. 20. where mention is made of mercy shown to the *dead*, namely, before they *were dead*. *Secondly*, Because this preaching is said to be instituted by the *spirit* of Christ, which, in an opposition of this nature, doth not denote the soul, but the Deity of Christ ; as is evident from Rom. i. 3, 4. “ Concerning his Son Jesus Christ our Lord, who was made of the seed of David according to the flesh ; and declared to be the Son of God with power, according to the *spirit of holiness*, by the resurrection from the dead.” *Thirdly*, Because, in the first passage, the Apostle speaks not so much of *consolatory*, as of *reproving* preaching ; for the whole scope of the Apostle, is to exhibit the *unbelievers* of the old world as an example and caution to those who should in after times be threatened with similar judgements. *Fourthly*, Because, according to the hypothesis of our opponents, Christ preached not only to the unbelieving *in the days of Noah*, but universally to the damned. *Fifthly*, Because nothing hinders us from understanding by those who are *dead*, mentioned in the last passage, not only those in the days of Peter, who by the various judgements poured down on the Jews were actually dead, but

but those who, previous to their death, had the gospel preached to them by the apostles. But this appears still more evident from this consideration, that the emphasis of the verb *ευαγγελισειν*, to evangelise, or to preach the gospel, is peculiar to New Testament times, as I have particularly shown in another dissertation. Finally, Because this expression is plainly against our antagonists, since the phrase, that *they might be judged according to men in the flesh*, respects the judgements of this life manifested before men not yet dismissed from the body.

35.) 1 John ii. 2. "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." This passage is by us interpreted in the same manner against the Neo-Origenians, as against the defenders of *universal redemption*. And it remains with them to prove, by new arguments, that *ιλασμος*, propitiation, does not denote an actual, but a powerful propitiation, and also that the phrase, *the whole world*, does not comprehend angels themselves.

36.) 1 John iii. 8. "For this purpose the Son of God was manifested to destroy the works of the devil." The connexion teaches, that the *works of the devil* which are destroyed by the Son of God, do not indicate the *malice*, but the *power* of the devil, which he exercises by the dominion of sin upon the unregenerate.

37.) 1 John iv. 7, 8, 10. "Beloved, let us love one another; for love is of God; and every one that loveth, is born of God, and knoweth God: he that loveth not, knoweth not God; for God is love.—Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." I shall presently show in what sense the love of God is displayed. The whole context at least indicates, that it respects that *love* which God exercises towards the faithful, which moved him to send his Son into the world to die for them, ver. 9, 10.; that love which they have among themselves, ver. 16. and by which he first loved them, ver. 19.

38.) Rev. v. 10. " And hath made us unto our Coi
kings and priests : and we shall reign on the earth." From this passage our antagonists infer, " that, because the Elders glory in a *priesthood* performed by them, the business of the first-born would be, that by them, as chosen instruments, sinners would gradually be rescued from the wrath of God." I answer, that it is evident from ver. 8, that the chief part of their priest^hood is exercised in heaven ; and also, that the glory of their spiritual priest^hood shall reman unstained to those who were the instruments of the conversion of others on earth, and with whom, as their *mystical sons*, they shall sit down with God himself.

39.) Rev. v. 13. " And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." *All creatures*, and therefore, say our opponents, evil angels, seem to join in this *doxology of God*. But this is perfectly consistent, since the phrase, *every creature*, is here mystically understood, as in Psal. cxlv. 10. " All thy works shall praise thee, O Lord, and thy saints shall blefs thee." 2 Col. i. 20. " By him to reconcile all things unto himself." Consult my Exerc. 12. on the 45. Psalm. § 11. In this prophetic supposition we are to understand, by *what is in heaven*, the ministers of the church ; by *what is in the earth*, the constituent members of the church ; by *what is under the earth*, those converted from the antichristian grave and death ; by *what is in the waters*, those converted from the sea of the Gentiles, Psal. lxxviii. 13. ; and by *all those things which are in them*, all the powers and faculties of those single individuals. Psal. ciii. 1. " Bles the Lord, O my soul ; and all that is within me, blefs his holy name."

40.) Rev. vi. 9, 10, 11. " And when he had opened the fifth seal, I saw under the altar the souls of them that

that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled." This is not mentioned concerning the farther purifying of the souls of the impure, but of the perfecting of the souls of the just. For, 1. This description corresponds with the description of the seed of the woman, mentioned chap. xii. 17. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ." 2. They are under the *altar*, even Christ. 3. They do not suffer in their proper persons, but in their members, which are as yet acting on the earth. 4. White robes do not respect their justification before God, but only before men.

41.) Rev. xx. 13, &c. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."—This is not spoken concerning the general judgement at the end of the world, but of that particular era which shall precede the glorious times of the New Jerusalem. Moreover, all the things mentioned in the context, indicate that the phrases *death* and *hell*, are descriptive of the false prophet, as I have formerly explained and anticipated on Hof. xiii. 14.

42.) Rev. xxi. 4, 5, 6. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto
me,

me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end: and I will give unto him that is athirst of the fountain of the water of life." This passage by no means favours our opponents, since, both from a comparison of the prophecy in Isa. xxv. and from the whole tenor of this chapter, it is manifest, that this exceedingly splendid state of the New Jerusalem, must be referred to the œconomy of the kingdom of grace in this life.

§ 26. Let us now inquire, whether or not our antagonists have greater favour shown them from *reason* than from *revelation*. Supported, as they imagine, by it, they raise two new lines of arguments against us.

The *first* is constructed of those which are by consequences deduced from such opinions as are agreed among the parties. Such are, 1. The *greatness of divine mercy*, which is opposed to eternal wrath, Psal. xxx. 5. "For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning." Psal. lxxvii. 8—10. "Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah. And I said, This is my infirmity: but I will remember the years of the right hand of the Most High." And Psal. lxxxix. 47, &c. I answer, in the words of Augustine, That "this pertains to the vessels of mercy, and the sons of the promise, of whom even the prophet himself was one." Hence the vessels of mercy, and the vessels of wrath, are opposed, Rom. ix. 22, 23. and also the acts of *divine mercy*, and of *divine forbearance*, verse 18. And the word מַחֲסוּם alludes to *paternal mercy*, which hath only children for its object. 2. If this be so in a present, much more will it be so in a future life, when the time of grace is elapsed, and *judgement without mercy shall be to them who have showed no mercy*. 3. Mercy, properly speaking, is not

not *essentially* in God. Therefore, it simply denotes his *love*, or *goodness*; concerning the proper conception of which, I have formerly treated.

2dly, The *all-sufficiency of Christ's redemption* is urged against us. The inconsistencies involved in our arguments are said to be, that "although Christ redeemed all men, yet that he saved those only who actually believe in him, and who in this life are united to him: that in this way Christ would scarce have saved the one hundred thousandth part of men; and that so long as one soul is detained under the power of death, so long does there remain occasion for Satan to boast, that Christ cannot wrest all his captives out of his hands." But the chief burden of removing this difficulty we devolve upon those who impute the principal cause of this to the sinner himself, and to his opposing the sovereign will of the Most High, by contemning his grace. For as we do not admit universal redemption, which restriction is derived from the free and sovereign will of God alone; hence we may with the strictest propriety decline this task. By the same mode of reasoning, too, we overthrow the remaining foundations in the system of universal redemption. For, what seems chiefly to strike against us in the argument produced, is the smallness of the number acknowledged by our divines to be saved, compared with those that are damned; a circumstance, it is said, which suspends the minds of many in doubt and uncertainty. But surely such doubt or uncertainty is devoid of any cause. For, 1. God, in consequence of his own absolute independence, is bound to confer salvation on no creature, much less on the sinner, who hath rent in sunder the bands of his love. If, consistent with the purity of his nature, he can punish; then there is nothing in the creature, that can limit his right, or impel him not to punish. 2. According to that degree of liberty by which he saves the far greater number of angels, it is entirely in his option to condemn a very great part of men. 3. The
reason

reason why so great a proportion of the human race should perish, opposed to those who are saved, cannot be determined, with any degree of certainty, before the last coming of our Lord. We certainly however do not admit that proportion which is pretended, since we expect the glorious kingdom of Christ to increase in the earth, to which a great part of the habitable globe shall come, and which shall extend itself into numerous ages beyond computation. 4. No cause of boasting remains to Satan, when, with the coming of the Messiah, all his dominion, by which he molested and injured the kingdom of Christ, is taken away and subdued in the present life; when he shall be thrown into the same lake of fire with the wicked whom he seduced, and of whom he shall be made the instrument of torment, himself being tortured in the most excruciating manner.

§ 27. But our antagonists likewise call in to their aid the truths discoverable by the light of nature, whilst they contend that eternal punishments is diametrically opposite to the *divine perfections*, and peculiarly repugnant to the *goodness, holiness, justice, power, and wisdom* of God.

§ 28. The advocates for universal restoration suppose, "That endless punishments are contrary to all the divine perfections in general, because two opposite and contrary infinities are admitted on our part; which opinion implies two principles, similar to that of the Manichæans." To such reasoning I reply, that if, by *infinite*, they understand *eternal*, we readily acknowledge that two *absolute eternities* cannot take place. But that nevertheless is an *absolute eternity*, whose cause of existence is in itself, and from itself; which knows an infinite duration of existence both previous and past; and which is devoid of *successive* duration reckoned by *moments*. But these are things exceedingly different from the eternity which we attribute to the finally impenitent.

§ 29. From a consideration of the *goodness* or *love* of God, our opponents are led to draw their chief support from exaggeration. "For (say they) God is *absolute love*; hence the foundation of all his perfections is love, which is the motive of all his actions; and therefore this love excludes *eternal punishments*." Lest we should here stumble in the threshold, it is necessary that we agree upon the terms used to express our ideas. These are twofold; the one is implied in the conception of *God's love*, the other in the conception of the *punishments* themselves, which they insist is contrary to his love; for, unless these be minutely distinguished, the truth may be obscured under ambiguous terms. That we may shun the former, we remark, that this phrase designs some perfection in God, either *essential*, or *relative*. Thus, *holiness* itself is said to be *essential* to God. Concerning which we grant, that it is the basis and source of all divine excellencies and operations. But its sole object is God himself. By his own holiness, he is the *best* of beings; consistently with which and his other perfections, he cannot act otherwise than *properly*. He is altogether love. Conversant in himself, he approves himself; is delighted in himself, is actuated efficaciously and constantly about himself, performs all things for the sake of himself, neither hath he, nor can have, any other possible end of working than his own glory. From this most absolute conception of the goodness of God, our antagonists have gained nothing; because God acts *properly* when he separates very far from himself every object contrary to his perfections; and he most evidently demonstrates, that he *loves himself*, when he punishes the sinner who contemns his majesty. This is the true effect of *his love*; but that man who contemns his goodness, despises and violates the laws of him that gave him existence. For the relative *goodness* and *love* of God denote nothing else than the propensity of his will to promote the good of the creature. This virtue cannot be regarded in
any

any other point of view, than as the *prime source* of all divine actions. For the exercise thereof is equally contingent and free; and the creature who is the object of this relation, is in like manner contingent. Hence, in as far as any degree of this goodness is dispensed indifferently, which solely rests in the mind of God, it renders the creature more or less perfect according to his good pleasure. Farther, some perfection, either in whole or in part, is denied to God, when the whole of his administration is not acknowledged, and all his perfections universally glorified. Nay more, it may also be added, that the essential happiness of God cannot be affected either by the happiness or misery of the creature. Besides, this *relative goodness* is founded in his *essential goodness*. Hence he loves *nothing in the creature but what has a resemblance to himself*; and he delights only in the creature, in as far as some vestige or image of his perfections is discoverable in him. And since this image of God was never more defaced than in the sinner, therefore he cannot be disposed to restore that image, so long as no object correspondent to divine love can be found in the creature. But by inflicting deserved punishment, he exhibits the rays of his *relative goodness*, not merely in one instance, but in respect of every individual whom he punishes; for this love restrains him from inflicting more punishment than the creature has actually deserved. Thus we find, that from the *relative goodness* of the Divine Being, originate the various degrees of punishment. And with respect to the effect of *relative goodness* on those who are saved, they are from this circumstance led with greater fervency to acknowledge, and admire, the riches of incomprehensible love manifested to themselves far beyond all merit.

§ 30. Against these leading examples, however, our opponents thus argue, "That every creature (its essence being abstractly considered) may be good, to whom sin attaches only as a *mere accident*. And if, according

according to metaphysics, *all being in itself is good*, something may remain in the sinner, capable of rendering him the object of God's love, namely, his *good essence*." Lud. Gerhardus esteems this argument of such importance, that he places it in the front of his battery, page 1. &c. Nothing however can be more frivolous. For, in how far any thing is *good*, ought to be estimated from the *end* to which it tends. Here, the end of the creature is either what he proposes himself, or what God intends with him. In as far therefore as the sinful creature is carried towards a *bad end*, thus far is he *evil*, and unworthy of the love of God. But in as far as God intends his own glory, so far, while the sinner continues to sin, ought he to be esteemed *accidentally*, but not *essentially*, good; since, not by the *nature of the thing*, but by the *all-sufficiency of God*, that which in itself is *evil*, is so directed, as to be qualified to subserve his own glory. Besides, as this *goodness* of the creature is either *physical* or *moral*, it is self-evident, that the former, which is found even in irrational creatures, cannot here be taken into account; while the latter is evidently far separated from an impure and perverse creature: As I have already shown in the interpretation of the saying in 1 Tim. iv. 4.

§ 31. Burnetus de flat. mort. p. 244. takes a different direction, pretending, "that *the greatest injury is here usually attributed to God's supreme power*; at least, that it doth not correspond with the goodness and mercy of God, that he should exert this power, by punishing his creatures with eternal and exceedingly severe torments." But the adage here used, is as unhappily applied, as any that could have been adduced from all the dark sayings of Erasmus. Right, properly speaking, is always joined with equity; therefore, injury is constantly and directly opposed to it. But our opinion rejects this charge with abhorrence, since we do not teach that the most exquisite torments are inflicted upon every individual of the damned, but that punishments are dispensed

correspondent to the degrees of their malice. Bælius, however, differs very little from this, who, in tom. 3. Respons. ad quæst. Provinc. c. 178. objects, "That a prince would have but small cause to boast of clemency, who, though he might pardon a few individuals of a whole nation guilty of rebellion, should nevertheless extirpate all the rest." The celebrated Wolfius in his Histor. Manich. p. 524. sq. explains how learned men have removed this difficulty. The matter resolves itself into this. All the similitude is dissimilar. And hence the greatest dissimilitude is to be expected when the reasons of human injury, and of divine majesty, are compared. It is the interest of the Prince, that he should punish a few of his rebellious subjects, and, by preserving the rest, seek their reformation, lest he should have to rule in an empty desert. But God stands in no need of the offices of his creatures. He is sufficient for himself; and, if he pleased, he could substitute another, not only in the place of one people, but in the general destruction of every individual of his creatures.

§ 32. Let us now proceed to investigate that distinction of punishments which our antagonists suppose to be inconsistent with the *goodness* of God. Here, however, they should plainly declare what they imagine destroys this *goodness*; whether by this they refer to the *punishments*, considered in themselves, by which God punishes sin, or to the *eternity* of these punishments. And although they sometimes seem to determine this point, yet their reasoning is contradictory; since they affirm at one time, that the majesty of the law renders these punishments necessary, and at another, that the divine perfections would be at variance among themselves, if what justice demanded, was to be considered as unjust in goodness to perform; and *again*, that sin, being a much greater evil, it would be vastly more hostile to his goodness to permit it, than it would be to permit punishment. But if the very *nature* of punishments does not militate against the goodness of God, it is difficult
to

to conceive how the *eternity* of punishments should do so. That which in any degree corresponds to his divine perfections, can never in any case prove adverse to them, where the circumstances are equal and similar. Add, that an eternity of punishments is a successive eternity, which, although it be extended to infinity, yet never in very deed resolves itself into *absolute infinity*. For grant, that God is good, when he punishes the sinner during fifty millions of years, shall he not also be esteemed *good*, though he should add an hundred millions of years to the punishment of the sinner, persevering in the same malice which at first rendered it consistent with his goodness to punish? and so on, in continued progression.

§ 33. That our opponents may render our opinion hostile to the *holiness* of God, they muster up a variety of seeming obstacles.

1.) "They suppose that it is the design of God, that every rational creature should know God himself, because, without this knowledge, he cannot promote his glory. But, with respect to a great multitude of the human race, that does not actually happen in this life; nor indeed, in so far as respects the children of the Heathen, those of them at least who die in infancy, can it ever possibly happen. Therefore, unless the means by which they could come to the knowledge of God should be afforded in a future life, God would be thwarted of his purpose, viz. that of promoting his own glory, which consequently would prove adverse to his holiness." I answer, *1st*, That a distinction must be made between an *ultimate* and a *subordinate* end: The former is universal, the latter is not. *2^d*, A distinction must also be made between *common* and *saving* knowledge. God bestows the latter solely upon his chosen. The former obtains even in the devil, and is sufficient to illustrate the glory of the divine perfections.

2.) "The *procedure of God* with respect to all his free actions, is urged in this matter: hence it is infer-

red, that the doctrine of eternal punishments represents God as eternally according with the sins of the damned, and particularly with *blasphemy*, which is altogether irreconcilable with his holiness." I answer, That I do not suppose the malice of all the damned proceeds thus far. How far the malice of some may reach, we leave to the secret judgment of God himself. And that darkness in which futurity is enveloped, forbids us to determine, with any degree of certainty, what shall be the specific manner in which God will dispense future punishments.

§ 34. It is farther alleged, that from the eternity of punishment, the *justice* of God seems to be impugned in a double manner. " Since, 1. there appears to be no sort of *proportion* between a finite or momentary fault, and eternal punishments: and, 2. that all inequality of merit would thus be taken away, seeing, according to the Stoics, all crimes ought to be considered as equal, if every crime requires to be expiated by *eternal punishments*." The whole of those who differ from us, adhere chiefly to this argument, among whom is ranked, Ern. Sonnerus and others, with Sim. Episcopus Resp. ad quest. 62. and Tillotsonus l. cit. who very subtilly discuss this subject. Their mode of arguing however does not affect us.

1.) Because we apprehend that this *proportion* between sins and punishments is rashly defined, seeing our conception of the sovereign majesty of God, which is the foundation of this proportion, is involved in so much obscurity. And reason supports Paul in asserting, that " the judgements of the Lord are a great deep." For if it is entirely in the power of an earthly king to annex certain punishments to some crimes, which, though they appear very severe, may nevertheless correspond with the hidden reasons of his government, how much more must that power correspond with the hidden reasons of the King of Ages, the principles of whose government are unknown to mortals?

2.)

2.) The proportion between crimes and punishments, even in a human court, is not commensurate to time, since many actions, committed almost instantaneously, entail lasting infamy upon the perpetrators, by exile, by imprisonment, nay, even by death itself; and thus, they are not only deprived of the eternal use of the present life, but also all the means of their conversion, in order to escape endless punishments, is for ever cut off.

3.) Although, as to time, God should order that punishments should be equal, yet other things remain, which involve the greatest equality, not only between crimes and punishments, but also between the greater and the lesser crimes, namely, those DEGREES OF PUNISHMENT which reason discovers, and concerning which revelation speaks more explicitly. Those, therefore, who deny the endless duration of punishments, impiously refuse their assent to a truth plainly and solemnly declared by the God of truth himself. *This certainty of the gradations of infernal punishment* requires that we calmly wait the day which shall manifest those steps, and place this truth in a clear point of view, *that God wills no injury to any of his creatures.* This overthrows the greatest part of their arguments, and especially that which one of our opponents uses, who observes, that "If every transgression is infinite, how could the justice of God be satisfied? Supposing one to have committed theft, homicide, and adultery, if he should be punished eternally for theft, how could he satisfy for homicide and adultery?" But these men ought seriously to consider, that God is all-sufficient even in destroying; therefore, in eternity itself, the punishments of some may be so extended beyond others, that the full infliction of his wrath, even upon the most notorious offenders, shall not be wanting.

4.) There is also something in the nature of crimes, which corresponds to the eternity of punishment. 1. That the loss occasioned by some crimes is often eternally irreparable by the utmost efforts of any creature;

and, 2. That the sinner does not eternally *cease from sinning*: As I have proved more at large in my former Dissertation, § 30. & 31.

§ 35. I am unwilling to mention, in the *last* place, that this truth hath been called in question even by some professors themselves, among whom are to be classed Hugo Sanfordus, or rather Rob. Parckerus, who published (reduced into a proper form) a treatise concerning the descent of Christ into hell, book 3. § 96. p. 174. J. Contr. Danhauerus Hodof. p. 1498. and Scherzerus in System. p. 652. These, however, find small support from Scripture. As I have shown in § 25. it does not follow from Phil. ii. 10. that the damned *shall bow the knee at the name of Jesus*. That passage too in Rom. ii. 7. where it is said, that *they who are dead; are freed from sin*, is also absurdly laid hold of in support of this opinion; for what is there alluded to, certainly respects the temporal death of the faithful, or, as I rather think, of the death of the *old man*, by virtue of the death of Christ. That opinion hath a more specious support from what is said, Luke xvi. 24. &c. where good affections of reverence towards Abraham and Lazarus, and of compassion towards his brethren, seems to be found in the rich man even in hell. But in that place our Saviour delineates the state of the soul before the resurrection, which had not as yet reached the highest gradation either of *punishment* or of *desperation*.

§ 36. Neither do they bring stronger reasons in support of their assertion.

1.) Burnetus (de Statu Mort. p. 242.) from the hypothesis of the freedom of the will, thus argues: "God doth not take away the power, or the liberty of relinquishing vices, from the person to whom he grants the power (or rather the impotence) and liberty of falling into vices. But, thou wilt say, God doth not take away this power or liberty from the wicked themselves, since they are drawn into it by their own will, whereby they

they continue immoveably and inflexibly in evil. I answer: But according to thy hypothesis, God hath so formed their nature, that he could not but be inflexible, and irreparable, after they have departed from this life, or have descended into those torments." To this mode of arguing, however, it is answered, That the object to which these things tend is evident, namely, that the idol of free-will might be advanced, of which the patrons of universal restitution are so extremely fond. Moreover, the disputer ought not to take away what we unite in the origin of *eternal obduracy*; even the *meritorious cause*, which is *spontaneous*, by which man renders himself unworthy of the divine aid, in order to qualify him to persevere in necessary good;—the *impulsive or permitting cause*, which constitutes the *justice of the heavenly Judge* in declaring the sinner unworthy of his help;—and finally the *efficient cause*, which exists in man himself, and is either *physical or moral, good or evil*, according to the laws of the divine procedure with respect to free actions. Hence these united causes constitute such an inevitable necessity of sinning, that the depravity of the sinner must continue, and, unless a miracle intervene, he must by a natural consequence be for ever deprived of happiness. That inevitable necessity however, is perfectly consistent with the divine equity. And this is the more evident, since God hath not placed unchanging rectitude in the reward of obedience. Hence, as I have shown in the former dissertation, § 48. 1. &c. the law of opposition requires, that where there is equal merit of good and of evil actions, the consequence is, that there should be equally a constant abandoning of evil in the wicked, and a confirmation of good in the righteous. Farther, the same aid which is eternally promised to the virtuous, is eternally denied to the violators of the divine law.

2.) Franc. Georgii Probl. in Sacr. Script. tom. 6. sect. 7. de mundo et natura, probl. 252. asserts, that whatever exists is in itself good, but, removed from
good,

good, it is reduced to nothing; agreeable to that celebrated saying of *Plato*, and afterwards adopted by *Aristotle*, that EVIL DESTROYS ITSELF. Peterfenius in his *Append. ad tom. 2. p. 13, 14.* exceedingly applauds this reasoning, and accords with the Fathers who adopted the same opinion, because, saith he, evil hath no radical essence. But this way of arguing is obviously futile. For, 1. They who, pleased with *moral evil*, imitate the ignorance of the Heathen philosophers, and consider sin as a *nonentity*, ought seriously to remember, that there are *no accidents of a nonentity*, and therefore that *it cannot destroy itself*. 2. If it be true, that sin by its own nature destroys itself, then it must have instantly perished in its very origin, or immediately after it had any existence. 3. There would have been no necessity for a satisfaction either *on the part of Christ*, or, 4. as our antagonists themselves suppose, *on the part of the damned*. 5. So far is sin from destroying itself, that rather it increases by little and little, hardening the human heart, rendering the sinner more insensible to divine impressions, and impelling from *evil to worse*, as both Scripture and experience equally teach. 6. If evil destroys itself, then *good* arose spontaneously, since the rational creature is never *in equilibrio*, but is either good or evil. 7. The sayings of the Fathers which Peterfenius quotes, were adopted partly from those who were carried into the opposite extreme by their hatred of the Manicheans, and partly from those philosophers who denied that the *mind* was equally active in sinning with the *faculty* or *impelling principle*; and therefore, that the damned could not commit *actual crimes*, because they have no cessation from punishment. It ought however to be remembered, that the conscious sense of present pain does not prevent a depraved creature from rebelling against the Just Inflicter of deserved punishment.

3.) And hence originated another evasion of this solemn truth, even that "the desire of sinning is extinguished

tinguished by the enduring of punishments." It is impossible, however, that the desire of a vicious creature to offend God can be extinguished; it is only exerted in a different form, the objects being changed. For although the sinner cannot, in a state of unalleviated punishment, enjoy sinful pleasures in the same manner in which he enjoys them in his present state, nevertheless his mind is equally filled with inveterate enmity *against God*, who hath assigned him to endless punishment, and continues him therein.

4.) It is added, if not by the Neo-Origenians, at least by those who deny the endless duration of future punishments, that "where there is no *law*, there can be no *transgression* of that law. No law can exist in hell, because, through the severity of punishments, no place is left for the performing of the law. Nay more, the ends of the law cannot be accomplished in those whom God hath righteously deprived of the means of salvation, and destined to groan under the weight of perpetual torments." I. I answer, That the law written on the hearts of all men in their original creation, can never be removed, but remains coeval with the existence they have received; and since the corroding reproaches of an *evil conscience* constitute a chief part of future punishment, it is necessary, in the nature of the thing, that the original law should perpetually remain in the human heart.

5.) Our opponents farther assert, that "if the state of the damned be a state of punishment for sin, then, in the very nature of things, the existence of sin must terminate." To this reasoning I reply, That no punishments can terminate the existence of sin, unless those which wholly deprive the sinner of the *physical power* of sinning.

6.) Our antagonists again affirm, that "if the condemned person were eternally to sin, then, as the fault would increase in an infinite degree, the punishment would in like manner increase in an *infinite degree* ; which.

which is absurd, since a finite creature is not sufficient to endure punishments increasing to an infinite degree." I answer, That this objection is fully removed by the future dispensation of God respecting the gradations of punishment. Farther, the equity of justice which universally reigns, even among the vast multitude of atrocious criminals, doth not proceed beyond the real guilt of sin committed.

7.) Moreover, it is pretended that "the manifest design of punishment is, that it may terminate the commission of crimes, which could not be effected in the damned, if they continued eternally to sin." It is answered, That numerous are the purposes intended by punishments, such as, the reformation of the delinquent; the affording an example to restrain others from the commission of similar crimes; and, what chiefly applies to this subject, the vindication and satisfaction of violated and injured justice. Consult Clericus Bibl. Chois. tom. 7. p. 304. sq. concerning the various ends of punishments, as stated by Grotius de jure bell. ac pac. ii. 2. and Puffendorpius de jure nat. et gent. viii. 3. But there also remains so great a disproportion between *divine* and *human* punishments, that men are not at liberty to estimate the one by the other. Certainly the ultimate end of *divine punishments* is plainly excluded, in respect of *human punishments*; because the ultimate end of *divine punishments*, is the manifestation of the glory of the heavenly Judge, and the splendour and stability of his kingdom in his chosen; which are far superior to all the exertions of finite reason.

§ 37. Our antagonists add, That "it would seem derogatory to divine *power* and *independence*, to detain enemies perpetually rebelling and resisting the pleasure of the Divine Being." I reply, 1. The perfections of God are illustrated by that very preservation of the wicked in eternal punishments; as nothing impels God to detain his enemies beyond his own free and sovereign good pleasure. 2. It must be admitted, that

that whatever tends most evidently to exhibit the *impotency* and *dependence* of the creature, illustrates the *power* and *independence* of the Creator. And the eternity of punishments most effectually accomplishes this purpose, since the damned suffer by *constraint*, and are unable, through all eternity, to obtain *one drop of water* to alleviate their torments.

§ 38. Finally, all those divines who pretend that the gospel is an exceeding apt mean of universal restoration, in order to promote conversion and sanctification, argue that our opinion is hostile to the *wisdom* of God. But time fails me now to consider this objection in the detail. I shall only add, in a few words, that, as there is no truth in a lie, so there is nothing more adverse to Christianity, to piety, and to humility, than an opinion which equally declares war with the *holiness* of God, and with the *merit of Christ*; which extols the *idol of free-will*, promotes the security of the flesh, and finally, as I have proved in a former section, overthrows that doctrine from whence flows genuine holiness.

F I N I S.

