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T H E
EVERLASTING PUNISHMENT
O F T H E
U N G O D L Y,

Illustrated and evinced to be a Scripture Doctrine :

A N D T H E

Salvation of all Men,

As taught in several late Publications, confuted.

In a new Arrangement of the Subject in Dispute.

I N T H R E E P A R T S.

In the FIRST,—The insinuating Arguments of the Universalists are considered and refuted ; and the Credibility of the commonly received Doctrine is evinced.

In the SECOND,—The everlasting Punishment of the Ungodly is illustrated and evinced.

In the THIRD,—The Arguments of the Universalists, from Scripture Texts, and their Evasions, are considered and refuted.

By STEPHEN JOHNSON, M. A.
Pastor of the first Church in LYME.

N E W - L O N D O N :

Printed by TIMOTHY GREEN, M,DCC,LXXXVI.

THE INTRODUCTORY
P R E F A C E.

WILL the Supreme Judge of the world, in the last day, sentence us to everlasting life or punishment according to our characters formed in this state? So Christ hath expressly taught us; and it is of most interesting importance to every one, to know and realize it. This was the faith of the Jewish and Christian church in the days of inspiration. This hath been the common faith of the Christian church ever since. This was the faith of our pious forefathers in this land; and hath been the undisputed faith of their posterity, until the present age. And considering the powerful, salutary tendency and influence of this doctrine, for the good of men in this world and world to come, is it not to be lamented, that this important article of the Christian faith, should be drawn into question? But so it is. The contrary doctrine, “that all men shall be saved,” is now exhibited to public examination.—A clear stage—fair dealing and argumentation—we ask no more.—Great is the power of truth, and it will prevail.—Christ hath furnished his servants with sufficient ability and faithfulness, from age to age, to vindicate the faith once delivered to the saints; and to unmask and expose error, however disguised by art and sophistry; nor need we question it in the present or any future day.

When I read the pamphlet, intitled, “Salvation for all Men,” printed in Boston, 1782, I viewed it as an opening wedge of controversy; and thought it duty to turn my tho'ts upon the best method of defending the doctrine of the future punishment, as commonly received in the Christian world; which

to me appeared, might as well be supported as any doctrine of like importance, in divine revelation. The plan now exhibited, appeared well adapted to the purpose; and I had begun to write upon it before I knew of any answers to that pamphlet. Several answers have since appeared, which, in my judgment, are well executed upon their respective plans: And more is said than enough to answer that piece; the common faith is substantially supported in them: But the controversy doth not rest. A much more laboured treatise, in support of that imploded tenet, is imported among us, printed in London, 1784. It requires an answer—none hath yet appeared;—and as the plan now exhibited, is very different from that of those who have gone before me, and on that account may give the reader an advantage to see truth represented and error exposed in various points of view; it is thought this publication may be needful and useful.

The two first parts of it, have lain by me more than a year. Indeed, the second part was delivered in public discourses, in the fall 1783, in a time of uncommon general sickness in this place, which is the occasion of its appearance in the present form. Having turned my attention to the subject, and not knowing that I should live to publish any thing upon it, I thought it duty to endeavour to establish my hearers in a point of so great importance. The public were notified in 1783, an ingenious work would be published, “wherein the subject is exhausted;” which I waited to see till October, 1784. The third part, is chiefly taken up in a reply to this, which I suppose to be the anonymous treatise forementioned, intitled, “The mystery hid from ages and generations, made manifest by gospel revelation: or, the salvation of all men the grand thing aimed at in the scheme of God, as opened in the New-Testament writings, and entrusted with Jesus Christ to bring into effect:” Printed in London, 1784. It contains 406 pages, exclusive of the preface. It is wrote with ingenuity and much labour, with a display of learning and critical genius, with an appearance of much candour and benevolence; but with a sufficient degree of contempt of the whole Christian world,

world, papal and protestant, common annotators and Christian writers, who differ from the author; accompanied with a variety of insinuating arguments of address, plausible argumentations, and pretensions of good in the doctrine. Wherefore, if the author is mistaken, and it is fitted only to establish a ruinous error, the more plausibly it is wrote, it becomes the more ensnaring and dangerous to the reader.

It may not be amiss, to give a sketch of the general scheme of doctrine in it; which I take to be this.—In respect to the doctrine of the Trinity, it is Arianism;—respecting that of imputation, Socinianism;—in respect to the doctrines of grace as commonly called, Pelagianism;—in respect to the intermediate state between death and the resurrection, so far as I can collect the sentiment, it better agrees with the Muggletonians than the common christian doctrine;—in respect to the future judgment, it is singular; it will be final, and there will be no other public judgment; and yet it will not be decisive by unalterably fixing the states of good or bad men; the sentences will never be reversed by any future judgment; and yet will be temporary, and not of perpetual and everlasting force;—in respect to the future state after the last judgment, his transmutation states better agrees with the notion of some of the old heathens than with the christian system, it being wholly unknown in the revelations of God.—And in his doctrine of purgatory, he surpasses the popes, clergy, and church of Rome itself; for his begins after the last judgment, when theirs is ended.

Whether these are the author's true sentiments, or only an adopted scheme to support the doctrine of Universal Salvation, is not so material to me or the reader; nor is it my design to combat these principles any farther than the subject in debate is concerned; or the settling the construction of some disputed texts may require. But it is thus stated with a view to these two remarks: One is, those who are settled in the firm belief of the contrary articles of the christian faith, are in no great danger of becoming universalists, on this plan; they would be great losers by such a change: they must sacrifice doctrines of far greater importance than this silly error can be supposed

to be. The other, and principal remark, is this : If this impleaded tenet cannot be supported upon this plan, it is in vain to hope for it upon any other whatever. The ingenuity and ability of this writer is incontestible ; and he hath spared no labor and pains in the cause. He had all the world of doctrines, of truth and error to choose out of ; and he hath taken his stand of support and defence upon this foundation ; and if he now fails of supporting it, when enforced with all the aid of those learned men, Mr. Whiston, Scot, Hartly, Hallet, &c. and is re-enforced again with Gog and Magog, under the influence of the devil, introduced to bring up the rear of support to one important part of the scheme, it is in vain to hope it can ever be supported upon any plan of doctrine whatever. In this sense, "the subject is truly exhausted." This being by far the most plausibly wrote, in which their strength is collected, and "the subject exhausted ;" should it fail of support, the universalists, if wise, for their own sake, will not attempt to mend it, for the parts do now hang badly together, and should they jostle and alter the posts and pillars of it, the superstructure certainly falls to ruin with its own weight. Whether it be now supported, or is supportable by any means whatever ; the reader who carefully attends to the following work in all the parts of it, may be under some advantage to judge. One thing, perhaps, should not be wholly passed over, and may be noticed here, inasmuch as it did not naturally fall in any where in the last part. We are told, in order to the admission of this scheme, "some generally received doctrines must be given up, and that it is high time they should be renounced and others embraced in their room, more honourable to the father of mercies, and comfortable to the creatures whom his hands have formed." Page 14. What are the articles to be embraced in the room of those of the christian and protestant faith, which are to be renounced ? Why, it seems, we are to receive it as a first principle, that the end of the creation of the moral world was the happiness of the creature ; and that if God foreknew any of them (say the devil and his angels and the finally wicked of mankind) would, by the abuse of their
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moral powers, render themselves finally miserable, that then, he should have withheld from them "the gift of existence." Page 1st and 3d. Is it possible to reconcile these notions with God's sending his Son into the world to teach us the everlasting fire and punishment prepared for the devil and his angels, to which he will sentence both them and the finally wicked, in the last day? Will it not follow from this notion, compared with this doctrine Christ taught, that God sent his Son to teach the world, he would make these creatures miserable, contrary to the end for which he made them, and when he should have withheld their existence? Is not this destruction to the character of the Father and the Son? These new world makers, and transmutation states makers, are, it seems, vast projectors. They can project such an essential change in the nature of things, as to transfer the obligations of the creature to the creator; and of the sinner to the Saviour: so that if the rebellious creature perisheth in his iniquity, the reflection of dishonor shall be cast upon the Creator and Saviour. Suppose infinite wisdom, power and goodness doth not exert itself in new created worlds, transmutation states, and effectual measures of human invention for the reduction and salvation of all the rebellious, shall the Creator and Lord of the world be reflected on as defective in benevolence? as not desiring the salvation of his creatures? and as doing what ought not to be done, in giving them existence? Or, if the Saviour doth not save all who will not come unto him for life, shall dishonor be reflected on him as not executing his trust, because they perish for their faults? Is there any foundation in the scripture doctrine as commonly received, for such absurd conclusions and base reflections? Is not eternal life God's gift? Are not his gifts his own? May he not do what he will with his own? Doth not rebellion forfeit this gift? May not the wise, just, and good Governor of the World punish the rebellious according to desert? These self-evident truths, are sufficient to settle this point. I can see no service done to God or man, by such "false philosophy and vain deceit." What honor or service can it be to the Most High? We are too late by almost six thousand years to be

of counsel to the infinitely wise God, to teach him for what end to create the world, whom to create, and from whom to withhold existence; and what new worlds and transmutation states to make for the recovery of the rebellious, &c. The divine plan of creation is settled by the infinitely wise God, according to the council of his own will, and carried into execution. And he hath taught us the grand end designed, viz. moral government in its infinitely important connections, as hereafter stated and illustrated. And this plan of moral government, in which the righteous will be rewarded and the wicked punished, in final issue, hath already existed in operation almost six thousand years, is now carrying into execution, will remain forever, and be compleated in highest perfection and glory. Neither can these notions be any more service for the real good, comfort and happiness of mankind: they cannot enforce the important requisitions of duty in the law and gospel of God, wherein is found the true good, comfort and happiness of mankind; for the great commandments of love and duty in the law, and of faith, repentance, &c. in the gospel, all proceed upon this supposition and ground—that God hath an absolute right to govern and give law to the creation—that the creature is servant to the creator, and not the creator to the creature—and that duty and obligation lies wholly on the creature, and if he rebels and makes himself miserable, the fault and blame is in the creature and not in the creator; in the unbelieving and disobedient sinner, and not in the Saviour. And it is itrange, that such vain speculations and base reflections, are not long ago silenced and banished the christian world, by these clear dictates of reason, by the repeated appeals of God to it; “are not my ways equal and yours unequal;” by the perpetual doctrine of revelation, every where expressly laying the fault upon the creature: “The wicked that is warned but continues in his wickedness, shall die in his iniquity, and his blood shall be upon him:” “If thou be wise, thou shalt be wise for thyself; but if thou scornest thou alone shalt bear it.” “Thou alone,” and not the Creator and Saviour, shalt bear the blame and reproach with
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the punishment :” And above all by the oath of God purpose-ly clearing himself from all such impious insinuations, sugges-tions and reflections : “ As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that he turn and live :” “ Turn ye, turn ye, why will you die ?” It would be a hard case for any to stand upon such terms with their maker, as not to credit the oath of God, unless he would please their fancy in their invented, new created worlds, and transmutati-on states, which may be very contrary to his all-wise arrange-ment of things, in his everlasting kingdom. Is it honorable to the Father of Mercies, to take up the cause of the devil and his angels, and of wicked men, against God ? Hath he commi-ssioned any one to teach the world, if these creatures are final-ly miserable in their rebellion, the creator should have with-held their existence ? Judas, for instance, will be finally mise-rable, if our Lord’s words be true : “ It had been good for that man if he had not been born.” God foreknew this : Will any say to God, he should have withheld the gift of existence to him ? Will he say, this very man was born an expectant of a blessed immortality, upon a foundation which cannot disap-point him ? consequently that our saviour’s words cannot be true ; or, if verified in the execution of this woe, Judas will be deprived of his birthright inheritance secured upon a foundati-on which cannot fail. Will he teach as their “ honest Mr. Whiston,” the punishment is cruel both in the threatning and execution ; and that God must give up his justice, and much more, his mercy in such execution, if Judas be finally and for-ever miserable ? Did God send his son into the world to teach a doctrine false and incredible, as they make this to be, and thereby to destroy the character of the Father and the Son ? Can such teaching be for the good of mankind ? Doth it tend to inforce their obedience, and promote their comfort and hap-piness ? Yea, doth it not tend directly to strengthen the bands of wickedness ? Can it comfort the wicked for man to tell them happiness is their end, when the God of truth repeatedly declares “ their end is destruction ?”

These questions carry their own answers in them, and plain-ly

ly shew, that these men run with their maxims and reasonings “of false philosophy and vain deceit,” before they are sent. And it is very likely, if the prophet Ezekiel was now alive, he would give us a new edition of that solemn message from God, he addressed to some of the prophets in his day: “With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked that he should not turn from his wicked way, by promising him life.” Ezek. 13. 22. Will any one say, in the face of this declaration from God, “that the promising him life doth not strengthen the bands of wickedness, and harden the wicked in it, that he should not return from his wicked way?” Besides, if the happiness of the creature be the ultimate end of creation, every man may make his own pleasure and happiness his ultimate end; and what wicked work this would make in this sinful world, notwithstanding all the grave cautions and councils given against it, any man of discernment and reflection may easily see. The reader may, I think, find this notion well exposed and confuted in Bishop Butler’s Analogy. I speak this from memory, not having the book by me, and it is, perhaps, twenty years since I read it.

Again,—These projectors give us a very different, mysterious plan of Salvation, which we are to embrace “in the room” of our former faith. And it is said no man is a competent judge of it “who has not often read over the New-Testament in the language in which it was wrote, and studied Paul’s epistles for a considerable time, &c.” * This looks suspicious. It must be a very different plan from “that strait and narrow way of life,” and those terms of “life and death” taught by our Saviour and his apostles, which are very plain. This highway of salvation is made so plain, that it is written “wayfaring men, though fools, shall not err therein.” The character of the two plans, the one given by inspiration, and the other by themselves, shew they cannot be the same; and we are not prepared to “renounce” the old and true gospel for any other. This projected plan, is to save the finally rebellious, in some future new-created worlds and transmutation

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* See the Preface, p. 8, 9.

tion states, and by more effectual means than the gospel affords. At first sight, Is this gospel, or infidelity? It is liable to strong objections, and we shall hereafter shew it, self-confuted. It is sufficient here to say, these projectors have not creating wisdom and power, and cannot bring these new worlds, states and effectual measures into existence and effect, and give them reality: and it is clear from revelation the Almighty will not. Again, this plan is, as absolutely unknown and excluded divine revelation; as, “the invented tales of fairy land” and therefore, as christians whose faith is founded on and absolutely bounded by scripture, we have nothing to do with it, but to reject it as vain and delusive. Further, let no one put any trust in it, for if the gospel constitution be confirmed in the day of judgment; which is as certain as there is truth in the word of God: there is not the least chance of security to them on this plan, which is directly opposite to that constitution: the confirming the one, is the everlasting overthrow of the other.

Moreover, their piety and benevolence seems to need great correction. True piety teaches us a hearty acquiescence in the allwise, perfect government of God, exhibited in scripture---as founded in perfect wisdom, immutable truth, righteousness and goodness; and conducted by wise laws, constitutions and terms of mercy; and enforced by most wise promises and threatnings; and to be settled in the day of judgment in a state of final retribution. True piety and benevolence, influences the subjects of it to pious endeavours to support the authority and government of God, the requisitions of the law and gospel, and the promises and threatnings of God in all their force; and to endeavour the repentance of sinful men, and their reconciliation to God, upon the merciful terms of his divine constitution only. But where do we find piety and benevolence exercised in taking up the cause of his enemies against God? In supporting the presumptuous hopes of the wicked against the force of his threatnings? In taking up, arguing and supporting their objections, and thereby strengthening their misapprehensions, hard thoughts and prejudices against the character of God as illustrated, and the government of God as it will be settled in
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the day of judgment? By teaching them, if they are finally miserable in their rebellion, and "destruction be their end," as the scripture constantly teacheth, that God should have withheld their existence? And let them be ever so vile and abominable in their treatment of their Creator and Saviour, if, after their obstinate rejection of life and salvation in this world, he doth not create new worlds and transmutation states, and use effectual measures for the recovery of all the rebellious, that dishonours will be reflected upon the adorable Creator and Saviour? Certainly we find no such doctrines taught, no such insinuations given out, nor any such "piety and benevolence" exemplified by Moses and the prophets, by our Saviour and his apostles, or any saint of God, on scripture record, which are our standard to judge by. Doth it not favour more of the spirit of Cain, of the murmuring Israelites, and of the wicked of the earth, than of the true saints of God? And can such piety and benevolence be genuine in its direction, operation and fruit? Such zeal is preposterously absurd. And that rebuke, immediately from God, merits our attention, and should put and keep us upon guard: "shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it." Job 40. 2. This was effectual with holy Job. In a word, let it be noted, it is not here and there a detached article of the christian faith that must be renounced, but we must give up the doctrine of the cross---the constitution of nature---and the revealed constitution of God, to embrace this new creed; as will hereafter appear. Surely no good christians, who love not their lives to the death for the word of God and testimony of Jesus, can do this. The people of this land, in this enlightened age, are certainly better instructed than to do it; unless heads of families and gospel ministers are far more to blame than I believe them to be, in not duly educating and teaching them. It is plain therefore, we cannot possibly go over to them. What shall be done to compromise the matter, to settle the controversy, and bring us to unity in the faith?

In the room of their proposed reform, I would propose a substitute, which may be agreed upon by all, without sacrificing any

any truth or dictate of reason or revelation. It is this. Let us renounce the following rules of sophistry and false argumentation, viz. all attempt to correct the doctrine of revelation, by our prejudicate or invented notions of reason : for the scripture is given to correct these, and not to be corrected by them. "The world by wisdom knew not God." God himself hath taught us in his word the true knowledge of his perfections, councils and works : in this instruction let us rest and abide. Let us lay aside all attempt to correct the faith of inspired writers, by affixing a more "glorious meaning to their declarations" than they understood and intended. Likewise, all arguing from the perfections of God, against scripture declarations, and the revealed constitution of God ; and in that way deducing conclusions against the tenor of revelation. Also, the affixing a universal sense to general terms, without regarding the necessary limitation the subject requires. False rules of construction, by searching for a hidden and more glorious sense, instead of, and to the subversion of the obvious sense :---with false keys to unlock the meaning of scripture texts and passages, which will not agree with the context, with the scope and main subject of the writer, nor with the tenor of revelation, which are the sure rule of a genuine construction :---facts mistated and argued upon, on the ground of such mistatement :---arguings from parity of cases, where there is no parity to support the designed conclusion :---may-be's and possibilities assumed as datas, and argued upon as realities :---false, ill-grounded criticisms, to put off an invented sense instead of the true meaning of scripture :---invented evasions instead of solid arguments :---and above all, ambiguous words, rendered more ambiguous by false criticisms, and then taken up and argued from in the wrong sense, without due attention to their connected relation to the context---to important scripture distinctions---to the connexion of scripture doctrines one with another---and to the true nature of the subject itself. And with all, words of an important, fixed, decisive meaning, such as reconciliation, justification, and salvation itself, rendered ambiguous, to serve an hypothesis. It is, indeed, high time such

rules of sophistry and false argumentation were universally renounced; although the support of the doctrine we implead, wholly depends upon them. These false rules, duly noticed, will give the reader an opportunity of judging upon the merits of this dispute, and of the force of what is here written and submitted to his judgment. I am clear in it, when these false maxims and modes of arguing are once discarded, it will supersede the pretended need of a reform; and the articles in dispute between us, may stand, with all reason and safety, as they were embraced in the days of inspiration, and have been, by the christian church, ever since.

I am no enemy to the universalists, although they may account me one, because, with all freedom, I tell them the truth. So far from it, I sincerely wish their welfare; and have a personal respect for some who too much countenance this doctrine. But the error itself, I view as of great magnitude and most ruinous consequence; and have not spared, as occasion offered, to expose it in the folly, absurdity and wickedness of it; to point the reader's indignation against it, as ought to be done. Perhaps more freedom is used, than otherwise might be thought requisite, on account of the assuming airs of these writers, which may suffer some little check without detriment to the cause of truth, or the good of mankind.* A free, determined manner of writing, becomes the cause of important truth: and it is natural

* These assuming airs can scarcely escape the notice of any discerning reader. They assume to themselves such a superiority, as to look down upon the christian world, who differ from them, as far inferior in mental discernment and improvement, and in christian benevolence. This appears in their treatment of the constructions of common annotators and christian divines with sovereign contempt, and in more direct ways. Mr. Whiston suggests, that only weak enthusiasts and divines, bigoted to topical orthodoxy, and deficient in real sagacity and true judgment, could freely preach the common doctrine. Mr. White, in his charity, stiles them "mistical Jews." Mr. Rely, in his civility, stiles his opponents "barking curs." Another inferior author, speaks of them as having the veil on their hearts, and blinded by the God of this world. A more polite writer, who reveres the piety of our forefathers, yet exhibits them as a set of idolatrs, portraying the God they worship "destitute of truth and sincerity," which cannot be the true God. And the humble, "pious"
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ral to us when we represent what we firmly believe, and have no fear about us, but of caution not to give just offence, and of concern lest we should fail to do justice to the subject by not strongly evincing the truths of God we are engaged to support. The minds of some in this degenerate age, are unhappily unhinged from principle, and need to be fixed : and in many, the springs of mental and moral feelings seem greatly run down ;

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Dr. Hartly affects a superiority over “ the sacred writers themselves,” to give us a more full meaning of “ their glorious declarations” than their contracted minds understood. And this benevolent writer, in his candour, judges that the christian world, protestant as well as papal, that differ from him in these points, receive, for scripture truths, as gross absurdities and palpably wrong and dishonourable ideas of God, as infidels in the dark ages and places of paganism. p. 862, 3. These assuming, censuring, contemning airs, are apt to make undue impressions upon weak minds ; for which reason they are noticed. Timid answers would rather fasten than remove the ill impressions. Whether these “ airs” be designed as a weapon of policy, like British proclamations, to force us by their terror to submission or silence, or are owing to the evil spirit of the error itself, I presume not to determine. Those well acquainted with the learned world know, there is no rational ground for it. Give these ingenious, learned, but fanciful authors their full due, they have in the learned world many superiors for universal literature, deep penetration, theological and critical skill, &c. who were in the common sentiment in dispute. Bishop Sherlock, Dr. Clark, and Dr. T aylor, are applauded by this author ; and scores and hundreds might be added to the list. These writers are merciful, perhaps, without design, amidst their severity : for they have left us, joined in one faith, in the best of company, with the patriarchs and prophets, our Saviour and his apostles, and all the saints of God, jewish and christian, in the days of inspiration ; it being conceded, in their note p. 253, “ that the inspired writers did not understand the full meaning of their glorious declarations :” that is, they did not understand the doctrine and scheme of these men. This is in effect giving up the point in dispute. The contest is plainly between the inspired teachers and writers, and these men ; and no consistent revelationist can doubt in such a contest, whose plan and doctrine will be approved and whose will be condemned in the great day.

That all wisdom and goodness is not the prerogative peculiar of these men, one may infer from the character they give of their body. If we credit the testimony they give one of another, we must believe in the excellent Mr. White, the pious Dr. Hartly, and the honest Mr. Whiston : but the rear of this little army is not so respectable as the front ; for we are told “ a very considerable number of divines, at this day, do not believe in the eternity of hell torments, though they may not disclose their minds to the vulgar, but for political reasons, suffer it to pass among them

or such palpable errors and absurdities, as now pass in the world, could not be endured. It seems requisite to touch and wind up these springs to their proper tone of sensibility, that truth and error may be quickly discerned, and in such force as the one may be readily received and the other rejected. Add to this, it is very pernicious to the credit and use of divine revelation, to render the language of scripture "sceptical and uncertain." It directly tends to scepticism, and to defeat the practical design of revelation. For should we escape the dreadful gulph of scepticism, yet, if your principles hang loosely in the wavering mind, as the cloaths upon the body, they cannot be so realizingly believed as to effect the grand practical intention. Wherefore, I have endeavoured to give the sense of scripture upon such plain principles of reason and scripture, as that truth should carry it's own evidence with it to fasten it: and to exhibit truth and error in such plainness and force, as seems fitted to induce a belief of the truth and impress the influence of it. Might I happily succeed, to fix any that are sceptical, settle the wavering, confirm the believer, succour the endangered, and throw out any thoughts that any of our opponents may improve upon for their conviction and recovery from what I am fully persuaded to be very dangerous error, I should account it among the choicest blessings of my life.

It is common for errorists, and our opponents in particular, to deal much in the most difficult parts of scripture: here are their strong holds---the current doctrine of revelation is directly against them. But in these, and all others considered, I am satisfied I have given the genuine sense intended in the sacred texts. If it prove satisfactory, it will give me pleasure: if it fails

that they do believe it." p. 354. One would imagine these political ones, who for their bread pass through the world under a masked faith, are no better than they should be;---that such evil suggestions thrown out upon the christian ministry, is rather unfriendly to the sacred order;---and their magnifying their little band, by such numbers of hidden disciples, can add no great strength or glory to their cause. A prophet of their own, announces, "that modern prudence is the false wisdom condemned by our Saviour; and that the vulgar arts of concealment are equally unworthy the scholar, the divine, and the christian." See divine glory brought to view. p. 19.

fails, we fail where wiser and greater men have failed before us. It avails but little to produce the sentiments of eminent divines and other great and good writers who have gone before us, because, those we have to deal with look down upon the rest of the christian world. However, it may not be amiss to make some trial of it. And I know of no celebrated American author whose known ability and candour, would more recommend him to their attentive notice, than the Rev. Dr. Charles Chauncy of Boston. I have accordingly selected a number of things out of his writings, in support of the common construction and faith. As one or two passages out of his sermons "breaking of bread in remembrance of the dying love of Christ, a gospel institution;" printed in Boston 1772. Several passages out of his "seasonable thoughts;" printed in Boston 17 . But the passages are chiefly collected out of his sermons upon justification---the nature of faith, &c. printed in Boston 1765. In these sermons, in my opinion, there is more sound divinity and conclusive reasonings, than in all the writings of the universalists I have ever seen, and as I believe were ever wrote. If they hear him not, it is in vain to hope their conviction from any other. As to the plan of reasoning and illustrating the points in controversy, pursued in the following work, if executed by one who was master of the subject, and had leisure for the purpose, I am fully satisfied, it would bring forth the truth with the force of moral demonstration, according to the nature of the subject. I have often wished, for the truth's sake, it had been in the hand of one of greater ability and more leisure; that full justice might have been done to the subject, and the world have had the benefit of such a demonstration. I presume not to say, it is now so executed; it was next to impossible, amidst my avocations and embarrassments, by the uncommon general sickness that hath prevailed here for the two last years, and continual sickness in my own family. This may have some weight with the candid reader, to excuse the inaccuracies and imperfections he may discern in this work.

Had I seen the treatise remarked upon in the third part, before I wrote the others, it would have produced some alterations

ons, so as to have prevented some repetitions that become now unavoidable, without detriment to the subject. Other alterations, I am sensible, might be made for the better. The arguments, in some places, might be enforced; and in others, new arguments, perhaps as forcible with the reader, might be added. But in my situation, I cannot take the trouble of transcribing and altering: the world must have it as it is, or not at all in proper season.

I have endeavoured to take up the scheme and sentiments of the author truly, and to reply to his arguments in their force; and to consider every text and argument which appeared so weighty as materially to effect the controversy; not troubling myself or the reader with others. If any are omitted the reader may judge weighty, they either escaped my notice, or were thought to be immaterial, or not difficult to a reader of common good judgment.

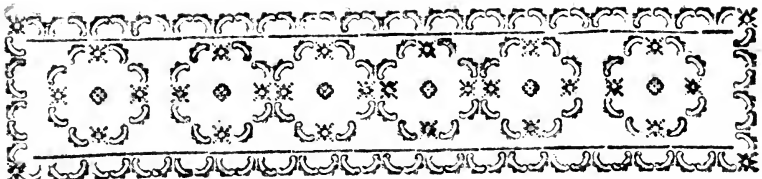
I read this treatise with candour, in this sense, viz. without any disposition to find needless fault, or in matters of little consequence; but I confess I had no expectation of being convinced by his arguments. A rule of judging of doctrines founded in reason and revelation, which I have long used, forbids such an expectation. The rule is this: "A doctrine that in the very face of it carries destruction to the moral character and government of God, or to natural and revealed religion, or to the character of our Saviour, cannot be from God." This rule is grounded on this evident reason: we have stronger evidence in support of these, than we have of a contrary doctrine. And the spirit and force of this rule, whereby to judge of and reject such manifest error without hesitation, is given by Moses, Deut. 13th chapter. Let a doctrine that hath this character written in the face of it, come recommended to us with ever so much plausibility of learning, criticism, philosophy, metaphysics, pretensions of good, seeming force of argument, or pretensions of miracles itself, we are instantly to reject it without hesitation; whether we can see through the sophistry and fallacy of it's support or not. This author says true, "it is impossible that should come from God which is unworthy of

of him :” although he wrongly applies it. p. 361. Now, this impleaded doctrine, carries this character of falshood in the very face of it ; and in the construction given to sacred texts to support it. “ That the wicked should be as happy as the righteous in final issue, in a state of final retribution, is destruction to the moral character and government of God.” Every trace of wisdom, holiness, justice, truth and goodness in character and government, is destroyed in such a doctrine. There is no government---it is absolute confusion where good and bad fare alike in final issue. And the scripture is in nothing more plain and decisive, than that, in final issue, “ it shall go well with the righteous, and ill with the wicked.” Again, it is destruction to natural and revealed religion, by destroying the principles and motives whereby only it can be supported, viz. rewards and punishments, rendered in final issue, according to characters formed in a state of trial. Take away this inforcement, and assign one end to the whole human race, whatever their characters be, whether universal, annihilation, or universal happiness, all idea of rational government, and all rational support of religion, natural and revealed, are no more. If you teach men, that God will not finally determine their state by “ the terms of life and death” he hath appointed to them in this world, what is there left to inforce obedience ? Further, our Saviour hath given us a copy of the sentence he will pronounce upon the righteous and wicked in the last day, to fix our faith, and form our hearts and lives by it. Now, to suppose he hath given it in such ambiguity, that we can never be certain of the true meaning of it, and what we are to believe ;---in such ambiguity as is most likely to be mistaken, so that, perhaps, ninety-nine of a hundred, in all ages, have in fact mistaken it ;---in such ambiguity, that the true meaning, viz. “ an age of happiness and punishment,” hath never been hit upon for more than seventeen hundred years after it was delivered to the world :---I say, to suppose this, is absolute destruction to the character of Christ, as a prophet and judge. For no wise teacher would attempt to fix the faith of his hearers ; and no wise judge would deliver a capital

pital sentence with such amazing ambiguity, as that it might be seventeen hundred years before any one would understand and be able to fix the sense of it. It is infinitely unworthy of the great prophet, light and judge of the world to do it. We know, therefore, previous to critical examination, that all their learned labour to render this sentence sceptical and ambiguous, together with their construction itself, must be absolutely wrong; whether we can discover the error and sophistry of it or not. We know, from the nature of the subject, the sentence is given without ambiguity, in such decisive words and manner, as was easy and certain to be understood in that day. And it would have remained without ambiguity to this day, but for the ill-judged and ill-concerted labours of some learned men. Certainly, I can no more believe in a construction which destroys the character of our Saviour, as a prophet and judge, than I can in infidelity or atheism itself. This is a rule of judging of doctrines that is self-evidently right. And it ought to be the strong hold of common christians, who are unable to see thro' subtle, sophistical reasonings in support of doctrines obviously destructive of the character of God, and of our Saviour, and of the divine government, and subversive of "the faith once delivered to the saints." But it is the business of those "who are set for the defence of the gospel" to endeavour to detect the error of their criticisms, and of their rules of construction, with the fallacy of their reasonings: and bring to view such plain decisive rules of true construction, as to fix and settle us firmly "in the faith once delivered to the saints." This is attempted in the following work, with what success is left with the reader to judge.

In fine, I have nothing more at heart, than that both readers and writers may be thoroughly led into the truth as it is in Christ; and may, by the grace of God, be formed to a present choice of that good part in Christ which will never be taken away: that we perish not in the perdition of the ungodly in the great day; but may then, with the redeemed and sanctified of this world, inherit that kingdom prepared for them before the foundation of the world.

July 9, 1785.



The everlasting Punishment of the Ungodly,
illustrated, &c.

P A R T I.

INSINUATING arguments are apt to captivate and ensnare easy, unthinking minds, by their plausibility, without examination, which renders it needful to pay some attention to them. The design of this part is to consider and refute the most plausible upon this subject.

The first soothing, insinuating argument to induce credit to the doctrine of the salvation of ALL MEN, is the antiquity of it. It is said to be no novel doctrine, but was received by two men of note, Origen and Clemens, of Alexandria, in the latter end of the second century.* Not to controvert the truth of the fact, which however is disputed, I observe upon this stating, it hath clearly no claim to our belief as a scripture doctrine taught and received by the church of God from the apostles; because it is a century too late; after the apostles were all dead. In this stating, it is conceded, the prophets and Jewish church, the apostles and the christian church, knew nothing of this doctrine as of God; it made its first appearance in the world under that pretence with these two men; which is the truth of fact: wherefore, it ought to be rejected by us as a spurious innovation

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novation

* See preface to the pamphlet, Salvation for all Men.

novation and corruption, brought forth in a degenerate age like ours. This argument, instead of force to induce our belief, carries a refutation and condemnation of the doctrine in it. In our turn, we give one stating of the antiquity of it more decisive. We aver it the first and most ruinous error ever broached in the world, and rest the proof on Gen. 3. 1 to the 6. "And the serpent said unto the woman, ye shall not surely die; for God doth know, that in the day that ye eat thereof, then your eyes shall be opened; and ye shall be as Gods knowing good and evil." v. 4 and 5. The doctrine is obviously the same in both parts of it, viz. a full denial that mankind should suffer the death in the threatenng---the full wages of sin--- "ye shall not surely die"---with as full a promise and assuring declaration (disobedience notwithstanding) they should be transcendently happy, "as Gods, knowing good and evil." The same subtil insinuation of incredibility, as well as full denial of the truth and threatenng of God, is used to introduce both schemes into the world. The old serpent well knew the firm belief of the threatenng must first be subverted before he could bring on seduction and disobedience. He first addresses the strong insinuation of incredibility, to unhinge the mind and shake the foundation of faith; then follows it with a full audacious denial to overthrow it: "And he said unto the woman, yea, hath God said, ye shall not eat of every tree of the garden?" v. 1. A startling question. Can such a prohibition come from a God all goodness? and enforced too with such an awful penalty as death, an eternal exclusion from life and blessedness? It exceeds all belief. Insinuation having done its work, gained attention: he follows it with a full denial; "Ye shall not surely die." In this we have the strength of the whole cause, in both schemes. For this insinuation and argument of incredibility, may alike be enforced with the very same arguments and way of arguing, in both schemes. The same objections of incredibility are as full against the first threatenng as the rest, in the book of God. It may be said and argued, that such a tremendous threatenng as death should ever be executed "exceeds all belief;" because man, a finite creature, cannot commit a sin of such infinite ill demerit, as to de-

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serve an eternal exclusion from life and blessedness. That the transgression of a moment cannot amount to such an eternal forfeiture and punishment. That one transgression, "in eating of the forbidden fruit," should incur death upon the first parents; and subject millions of millions of his offspring to sin, and to calamity and death, to reign for ages and to the end of the world, exceeds comprehension and belief. It may be objected to be inconsistent with divine benevolence---a God all goodness---with the end of creation---the happiness of the creature: and it may be as strongly urged on the one scheme as the other, that God's plan is an universal plan; universal good, universal happiness, and the rich abounding provision in creation for man and beast, might be adduced as proof of it. Moreover, the argument for the everlasting happiness of all men, in their way of arguing, is alike forcible from "the tree of life" as from the mediator and atonement. God made provision of eternal life for man, of which he gave an assuring pledge "in the tree of life;" and none can doubt it all-sufficient. The provision is made for man, (i. e.) as they argue, for "all men:" all that come under the denomination of men, stand in the same near and tender relation, and have interest in God as their common father; so that all are under an equally gracious council and design of eternal life. It is then a pledge of eternal life, for man, i. e. all men, the whole world, and will admit of no clippings, distinctions, or exceptions of elect or non-elect, Jew or Gentile, innocent or disobedient, saint or sinner; and the conclusion is clear, if the provision and pledge be for all, all shall eventually enjoy eternal life: for if he hath made such provision, he is desirous of their everlasting felicity; and it must follow that they shall attain it. What should hinder it? Our wishes may be frustrated, but God cannot be disappointed. It is annihilating his omnipotence to say he cannot effect it, if he desires it. It is inconceivable that any should perish everlastingly. "His infinite wisdom, power and goodness forbid such a dishonourable supposition." If he desires it, he wills it; and his will is "efficacious, uncontrollable, and irresistible." Yea, his will and work is one; * it is as al-

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ready

* Salvation for all men, p. 6, 7. *ibid* p. 6. and Divine Glory in the Salvation of all men, p. 7, 8, 9.

ready done ; and we may anticipate the great event, and congratulate all mankind upon their future prospect---universal, everlasting happiness. The argument runs alike easy, smooth, and forcible upon both schemes. And it is of importance to remark, the same foundation error doth attend both schemes, and ruins all their arguments in support of them, viz. That this promise and assurance of life, is held out in both, not only in disconnection with, but in direct opposition to the terms of life appointed of God to men in this life. The appointed terms of life in this world are excluded and set aside in both schemes ; whereas, in the constitution of innocency, our first parents could have no hope of this eternal life provided and pledged in the tree of life, but upon their forbearance to eat of the forbidden fruit and finished obedience : consequently, upon transgression, they were (this provision and pledge notwithstanding) forever cut off from all hope of eternal life by that constitution ; and were accordingly drove out of the garden of Eden, and a flaming sword placed to guard against all access to the tree of life. So the constitution of grace gives no hope to perishing sinners, but in compliance with the gospel terms of life in this world : and those who neglect the great salvation, live and die in sin and impenitency, are as effectually cut off all hope of salvation, by this constitution (the all-sufficiency of the mediation and atonement of Christ notwithstanding) as our first parents were by transgression under that constitution. They cannot be saved by this constitution of grace or any other, because to them “ there remains no more sacrifice for sins.” To say the condemned in the day of judgment, as workers of iniquity, are yet within the plan of mercy, and shall finally be saved, is to set up an absurd opposition between the plan of mercy and the revealed constitution of mercy, in the necessary and essential terms of it, as published to the world by our Saviour and his apostles. Which leads to another remark : The same objections lie against both schemes, with this difference only ; they are greater, stronger, and some more against that of the universalists. The impossibility of salvation to the finally disobedient by gospel constitution---from the truth and immutability of God---the established terms of life in it---the infallibility of the promises and threatnings---
and

and from the character and government of God, &c. is alike clear, as that after transgression our first parents could never obtain eternal life by the constitution of innocency. Surely the statutes and declarations that exclude them the kingdom of God and eternal life, and consign them to everlasting destruction, are in as clear, strong, and preremptory terms as the first threatening, and often repeated, and with this observable difference; there was nothing in that constitution to render it inconsistent or impossible, but that mankind (although forever cut off by that) might yet have eternal life through a mediator and atonement, by another, the constitution of grace now established. But this door of hope is shut to the finally impenitent; inasmuch as “Christ will profit them nothing”, “and to them there is no more sacrifice for sin.” And we have the strongest assurance we can have, that the word of this constitution will not give place to another, but “abide in full force forever.” Again, the same deluding artifice “a pretence of greater good and advantage” attends both schemes, they display their advantages in strong assertions and colourings, * but with all their art and oratory, they cannot display them beyond that “ye shall be as Gods, knowing good and evil,” transcendently knowing and immortally happy. No doubt, the indulgence of present appetite, with the prospect of so great an advance of happiness, had great force “as the greater good” upon the deluded imagination of the woman, “when she saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, and took of the fruit thereof and did eat, &c.” † and to a deluded imagination error is wont to appear more specious and taking than the truth of God. But to pass this artifice without running the parallel of the two schemes in it further, I proceed to a more important remark, viz. both doctrines have the same ruinous, most fatal tendency. They tend to confound the nature of things—the great and essential difference between virtue and vice, holiness and sin; to annul the distinction of character between the righteous and the wicked, or render it small and unimportant in this world; to misrepresent the character of God, and exclude all just ideas of his moral government; and particularly of the great doctrine

* Salvation for all men, p. 2. † Gen. 3. 6.

of future rewards and punishments as taught by reason and the revelation of God. They tend entirely to defeat the design of his threatenings in this world, to restrain from wickedness, or to engage men to repentance and life. For if they shall never be executed so as to exclude them everlasting life, where is the terror of them? where the energy of them in the hearts of men to support the law, authority and government of God over them? The doctrine in its direct tendency operates disregard to the divine authority and laws---to the gospel terms of life---and to all obedience in this present life; because it is all unnecessary to their enjoyment of eternal life: This is as sure to them, upon a foundation that cannot fail, be they ever so wicked, as though ever so holy and good; though not so soon.* Therefore, as surely as the threatenings of God will

* In scripture it is pre-emptorily declared, "he that believeth not shall not see life, but the wrath of God abideth on him;" "that the unrighteous, &c. shall not inherit the kingdom of God:" now to say these unbelieving, unrighteous ones shall see life and inherit the kingdom of God--that they are brought into the world expectants of a blessed immortality upon a foundation that will not disappoint them, § is clearly to set up a doctrine directly opposite to that of scripture, in import, nature, tendency and operation. This promissary one, defeats the influence and effects of the threatening; it revives and supports the hope to the disobedient the threatening is designed to cut off: it encourages and emboldens to that unbelief and disobedience the threatening is most wisely designed and fitted to prevent. e. g. suppose a parent endeavouring to reclaim a profligate son, threatens him he will absolutely disinherit him, and punish him with utmost severity, if he doth not amend and become obedient in a limited time, say one year; but, while under this threat, in the course of this discipline, let him know the inheritance was finally sure to him, whether reclaimed or not, and let him be ever so profligate during the whole term—he should indeed be punished with great severity if he did not amend—but as to the inheritance, in all the riches, honours and pleasures of it, it was sure to him "upon a foundation which would not disappoint him,"—what must be the effect? The threatening of disinheritance, especially, would have no force: He would despise him for his weakness and inconsistency: and, if conscience and moral sense was in exercise, would abhor him for an attempt to rule and reduce him by imposition and deceit. And shall men impute such a scheme of folly and abomination to the infinitely wise and holy God? That be far from us. Let them criticise and turn as they will, we are sure no such self-repugnant, inconsistent, self-destroying doctrine can be found in divine revelation. The gospel doctrine is a doctrine of godliness; this of ungodliness in nature, tendency and operation.

§ See Salvation for all men, p. 26.

will be executed, so surely does it operate destruction to those who follow the natural dictates and tendency of it. To say this doctrine is capable of being perverted and abused to sin as every other doctrine may, is to evade and disguise the truth. It is the natural tendency and operation of it, as is evident in the seduction and disobedience of our first parents, involving the world of mankind in sin and condemnation: for how was that seduction effected, but by a denial of the threatening, accompanied with an assuring declaration, "they should be as Gods," transcendently and immortally happy, their disobedience in this state notwithstanding. Was their seduction then the abuse of the devil's doctrine, or the natural effect of it, to which it was fitted, and which he designed? And if it was so fatal to innocent minds, will it be less so in minds that are degenerate? if the force of presumption be so great already, that (without grounds, and against the design of it) corrupt men will encourage themselves in sin from the delay of punishment: "so that because sentence against their evil works is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil," how much more will they be emboldened and hardened in it when taught it never will be executed to their final exclusion from eternal life. To aver their doctrine gives no encouragement to licentiousness, because "they insist a man will be miserable while he is wicked, and that he must be virtuous in order to be happy," * avails not, while they maintain with it that let them live and die ever so wicked, yet they shall all surely turn from their wickedness, become virtuous, and enjoy everlasting life in some future period. In this connexion it operates no effectual restraint, no good to men in this world, but lulls them in security in sin. It operates no hurt to the scheme and kingdom of the wicked one: it is of no consequence to him how much the doctrine in this connexion is taught and believed, only as it serves the more to delude and harden men; for if he can but hold them in sin and impenitency to death and the day of judgment, his malicious design is accomplished. Let this assertion be placed in its connexion with this life, where it ought to stand—that men must cease

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* Divine Glory in the Salvation of all Men, p. 15.

to be wicked, turn to God, and be holy in this world, or they cannot be saved and be happy," it is the truth of God, and it will have weight and influence in proportion to the firmness with which it is realizingly believed. But take away this necessity of it in this life, remove it to the invisible world, and connect with it this assurance "all the wicked of the earth will become virtuous and inherit eternal life," it is an encouragement to licentiousness with a witness, nor is there a more ruinous error in the world. In one circumstance the schemes differ. They tell us they take their doctrine from the revelation of God. The devil it seems had not the audacity to do that, but he makes a solemn appeal to the divine omniscience for the truth of it, in these words; "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods knowing good and evil;" which hath like force to induce belief.

On the whole, we see an evident agreement in the two doctrines, in the essential, substantial parts of them---in the insinuation of incredibility against the truth of God---in the same arguments and way of arguing, whereby both are alike supported and enforced---in the fundamental error of them, which discloseth their sandy foundation, viz. both alike excluding the essential terms of life appointed of God to men in this world, and setting them aside as unnecessary to be complied with in this life to their attainment of eternal life. Both are liable to the same objections and refutation by the declarations and revealed constitution of God, and both have the same deluding artifice of greater good, and the same ruinous and fatal tendency. Now, since the two schemes have such an evident correspondence and exact agreement in the substantial parts, principal lineaments and characters of them, what may and must we infer, but that they are substantially the same, and have undoubtedly one father---the father of lies; who our Lord tells us "is a liar from the beginning and the father of it." Wherefore, with much more truth, justice and propriety may we retort their own language: * "If in fact and event the wicked condemned in the last judgment to everlasting destruction, shall

* Salvation for all Men, p. 17.

shall ever be delivered, saved, and enjoy the felicity of the sons of God in heaven, it ought to be honestly and fairly confessed and owned, that the plan of the devil is effectually supported to the overthrow of the gospel constitution, the truth, moral character, and government of the Most High." A conclusion so full of impiety, horror and impossibility no christian can endure it a moment. Therefore the doctrine which produceth and issues in it, ought to be rejected with the utmost abhorrence. That "it should be as well with the wicked as the righteous" in the final issue of things, is, at first sight, a most obnoxious, unaccountable, and incredible doctrine. Is it possible, when the scripture is so full, clear, abundant, and decisive in point, that yet no regard should be had to virtue or vice ---to characters formed by the one and the other, in this world, in final retribution for eternity? It is strange men of discernment do not see this tenet is subversive of all idea of wise, holy, righteous and good government: subversive of the moral character and government of God, and destructive of the first principles of all natural and revealed religion. Are these the blessed fruits of liberal thinking and a review of early notions? The tenet is so far from throwing light upon scripture, and solving knots and difficulties, as is pretended, that it spreads darkness and confusion over the whole revelation of God and all the doctrines of it; and over all the works and dispensations of God: it robs us at once, consequentially, of all moral distinctions of virtue and vice in action and character; of all principle of piety, of morality, of society and of humanity as all unnecessary, inasmuch as those that are abandon'd to the whole in this world, it seems, shall yet have eternal life finally, as well as those, who possess and exercise them to the best purpose in this life. All are ingulphed and swallowed up in Mr. White's whirlpool rhapsody "of all things invironed, encompassed, enfolded in the arms and embraces of eternity lying and resting there."* What error can be worse? Is this the way to support or to destroy the credit and use of the revelation of God?

C

Another

* This assertion is accompanied with another insinuation, viz. "it is superior, more refined and exalted benevolence that induceth them to embrace a doctrine which the mystical Jews cannot bear." This is the spirit

Another insinuating argument is, that the tender feelings of humanity, of social, benevolent and parental affections teach their doctrine credible, and the commonly received doctrine, incredible. It is boldly asserted, "a man must be lost to humanity that doth not readily cry out "of their doctrine" this is good news if true."|| To enforce their conclusion, the common questions are addressed to us. Would you not wish all men to be saved? sometimes, Would a tender mother throw her child into the fire or water, to be destroyed? if not, are not the tender feelings of humanity, and bowels of parental affection as nothing, but as a drop to the ocean, to the infinite mercies of God the father of the spirits of all flesh? granted. Thence they infer, that it is incredible "that he should punish the wicked with the everlasting fire and punishment prepared for the devil and his angels" and that all men shall be saved. We reply, there is an infinite disparity in the two cases, and their conclusion doth not, cannot follow. As Creator, God is the father of the spirits of all flesh; but he is also their moral Governor and righteous Judge. In this character he reveals himself to us: and it was one of the first instructions he gave to man, in innocency; by appointing to him an instance of the trial of his obedience, and enforced it with the awful penalty of death. "In the day that thou eatest thereof, thou shalt surely die." So doth not the tender parent, nor social, humane neighbour--they have no right to do it. Besides, God is now conducting a dispensation of most marvelous mercy to men in this world. Here there is such a parity, that to exalt our apprehensions of the fullness and freeness of this mercy, and to encourage our duty in seeking it, there is the greatest propriety and force in our Saviour's address to these tender feelings. "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him? § But we cannot in the least infer, from all the infinite riches of his grace exhibited in this dispensation, that he

rit that breaths in Mr. White's self-admiring rhapsody, p. 3, 4, taken in connexion with what he saith of the mystical Jews and grudging spirit of the world, p. 7: whereas it will be shewn, in a more proper place, that the highest and strongest displays of benevolence ever made in our world, have been made in inculcating, pressing, and enforcing the commonly received doctrine. || Salv. p. 2, 3. § Luke 11. 13.

he will shew any favor "to the vessels of wrath fitted for destruction" when he sits on the throne of judgment, to render righteous retribution to them; for he hath told us expressly "if his hand take hold on judgment, he will render vengeance to his enemies, and reward them that hate him" and repeatedly, "that his eye shall not spare, nor will he have pity." Mercy is set aside and precluded exercise to them, and justice will have its course. Humane, social affections are implanted in us, to stimulate us to social duties, and for the good of society in this world. Parental affections are to stimulate us to parental duty, to preserve, cherish, feed, cloath, provide for and bring up our children in the nurture and admonition of the Lord. But the power of their life and death are not put into our hands. Therefore to destroy them without cause, without right as proposed in the question: against the command of God, the force of conscience, and all the indearing ties of parental and social affections, and the grand intention of them, would be most enormous wickedness. No wonder, at the putting of the question, the heart recoils against it, with all it's force. But this concludes nothing, what God as moral governour and righteous judge may and will do, in final judgment. For it is to be noted, these social and parental affections are not implanted in us as a rule and standard, by which to measure out the justice of God or man. So far from it, that in judging of righteousness between man and man, these passions must be set aside--and the biasing exercises of them, are expressly precluded and forbidden by the statutes of God. "Thou shalt not countenance a poor man in his cause." "Thou shalt not respect the person of the poor, nor honour the person of the mighty; but in righteousness shalt thou judge thy neighbour."* And Levi must know neither father nor mother nor the dearest connections in life, when pursuing and executing righteous judgment. And it is well known, in all well-regulated governments in this world, interested judges are excluded judging, in cases where interested. Now, can it be right to set up these passions (so excluded as a rule in matters of justice by the laws of God and man) to be the rule, measure and standard whereby to judge of, to receive or reject the infinitely wise maxims and rules of everlasting

righteousness, by which God now governs the world, and will finally settle the states of all men? If this doth not fully convince and satisfy, apply this rule to instances on sacred record, and see the result. If Adam, the parent of mankind had lived to the time of Noah, and seen the wickedness of his numerous posterity, and had it in his power; would he uncommissioned of God, have overwhelmed all the millions of his posterity then existing in a flood, except Noah and his family? Surely, he would not. Righteous Lot was vexed with the filthy conversation of the wicked Sodomites; if in his power, would he unauthorised by God, have burnt up the cities of Sodom and Ghomorra and all the numerous inhabitants in them, and turned his disobedient wife into a pillar of salt? By no means. Would Abraham, who plead with such inimitable intercessions for them, have executed such destruction on them? In no wise. What is the conclusion by this rule? why, against the force of divine record, that the old world never was drowned by a flood, nor Sodom and Ghomorra consumed by fire from heaven, as is reported to us. It exceeds all belief, as it is incongruous with the tender passions and feelings of human nature, which is set up as the rule of judging of the divine dispensations, of what may or may not be done. God's mercies infinitely exceed that of these good men, and therefore it must be incredible that he should execute such destruction, as they would not. So pernicious is this rule of judging; which is condemned and reprobated by millions of instances in the divine dispensations in this world. And such an application to the passions is injudicious, and pernicious; it is condemned by the word and providence of God---by the reason of man, and the good policy of this world: and it seems can serve no purpose, but to blind the mind and pervert the judgment in matters of the greatest moment, and in the end, to promote the cause of infidelity.

It is objected, that the doctrine of eternal punishment is incredible, as being inconsistent with the end of the creation, which is the happiness of the creature—inconsistent with infinite benevolence and goodness, and infinitely good government.

Upon examination, we do not find any thing in scripture or
reason

reason---in the end of creation---the nature of things---the constitution of moral subjects---nor in the character and government of God, against this scripture doctrine ; but much, very much to confirm the credibility of it. Scripture saith, Thou hast created all things ; and for thy pleasure they are, and were created. Rev. 4. 11. For of him, and through him, and to him, are all things : to whom be glory forever, amen. Rom. 11. 36. The Lord hath made all things for himself : yea, even the wicked for the day of evil. Prov. 16. 4. Which I speak not indiscriminate happiness to all men, but the contrary.

It is obvious to reason, that the work of creation in all the wisdom and glory of it, is a subordinate means to the moral government of God, as a higher end ; and the natural and providential government of God, is also subordinate and subservient to his moral government : and this subservient to the brightest display of the moral perfections and glory of the Deity ; and the highest security and happiness of all his obedient, moral subjects, in an inseparable connection, as the ultimate end of the whole. This directly militates against and subverts their notion, that the happiness of the creature in their sense, is the ultimate end of creation. And from this view we infer, this supreme and eternal government is, and will be supported by the highest sanctions in nature, those which are eternal. These being apparently the most wise and suitable ; and these only adequate, to the infinite importance of it.

It is perfectly consistent with the goodness of God, and his design in creation, that his moral subjects should be placed in a state of dangerous trial ; previous and preparatory to the enjoyment of the unutterable rewards of his eternal kingdom : and that they should be dealt with, rewarded or punished, according to their obedience or disobedience, in such state of trial. The constitution of angels, as we learn from the apostacy and punishment of the fallen angels : the constitution of mankind in innocency : and the constitution of grace, subsequent to the sin of our first parents---as facts, are incontestible proofs of it. But this, is totally inconsistent with their doctrine that the happiness of the creature universally, and without distinction of character, is the ultimate end of creation and the divine government, as is likewise the death denounced in the first threatening

--the calamities, death and destruction, which hath come upon millions of mankind in their generations, and the future punishment, which they allow awaits the wicked in the invisible world. These incontestible facts do most strongly witness and evince, that the happiness of the creature without distinction of character, is not the grand object pursued : for if it was, why such dangerous trial, and such tremendous punishment of sin, in this world and the future?---why such pointed dispensations of destruction to the wicked for ages of ages, directly opposing and frustrating the grand intention pursued, if the happiness of the creature universally, was the main object of creation and divine government? yea, why any state of trial appointed? why are not all on their creation immediately formed and confirmed in a state of immutable and everlasting happiness, and in this way the grand object be secured, if this be the ultimate end of creation? for what is the design of a state of trial? or where is the wisdom, fitness and goodness of it, but for the forming of characters---disclosing the distinction of them, and thereby preparing moral subjects for a state of retribution : and to illustrate the divine characters and government in the highest possible glory---both in the conducting the divine dispensations to them in a state of trial, and in the meet recompences which will be rendered to them, according to the good or evil of them, in an eternal state. But if indiscriminate, universal happiness to all, in a final state of retribution, (whatever be their conduct and characters formed in a state of trial) be the grand object, it is all rendered vain ; which is impossible. Wherefore, these divine constitutions of trial, in their nature and grand intention, and the subsequent dispensations of God, pursuant to them, in the recompences we know he hath rendered to the obedient and disobedient, are as facts, incontestible proofs, that the doctrine of the indiscriminate, universal happiness of all, is not the object and end of creation, and the divine dispensations : but the moral government of God in it's infinitely important connexions fore-mentioned.

Moreover, it is certainly consistent with infinite benevolence and good government, that sin and misery should exist in the dominions of God for ages of ages : for it is an indisputable fact, that sin and misery hath already existed in subjects past an-
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numeration in earth and hell, for a very long period, almost six thousand years; and that it will continue to the day of judgment; and as they allow, in the finally disobedient, for ages of ages after that day, God only knows how long: And yet they will not, cannot deny God is infinitely benevolent, and his government absolutely perfect. Therefore, their doctrine of indiscriminate happiness to all, as the end of creation and divine government, stands condemned by facts open to all the world, to all the universe, in these attestations from God, "that verily there is a reward for the righteous, but a strange punishment to the workers of iniquity." And from the same facts it is very evident, that in the nature of things, it is not inconsistent with infinite benevolence and perfect government, that in the finally disobedient, sin and misery should remain and be perpetuated to all eternity. For God may righteously punish sin with sin in them: the sin of obstinacy with a final dereliction, and giving up to hardness and utter destruction, as he hath sometimes done to sinners in this world; of which Pharaoh and others are instances. And for what they or we know, the wise ends of his government may render it in the highest degree necessary and important. And that ideal goodness which supposes it inconsistent, is evinced, by plain facts, to be unscriptural and false. There is no disputing against facts which speak in a language unequivocal and decisive. And to attempt to support their visionary theory, against such plain, immovable, incontestible facts, by arguments a priori or any others, is utterly vain and as absurd as it would be for a man to attempt to demolish a brazen wall of a thousand feet thickness with the breath of his mouth or the throw of a feather against it. The objection seems fully overthrown by what hath been adduced, and might be more so, by shewing the absurd and pernicious consequences which would follow, which I wave as needless. But to evince the credibility of the scripture doctrine we contend for, many arguments may be added.

Doth the Most High God set up his moral government and kingdom to be the end and glory of creation, and all his works to be a monument of praise to him throughout the universe and to eternity? Reason dictates the motives and sanctions to support it; and to secure the subjection, obedience and happiness
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of his subjects, will be suitable to his immense wisdom and majesty---to his infinite authority---and to so great and eternal a design. Consequently, the good of obedience will infinitely surpass what with truth and reason can be suggested to induce a revolt: And the evil and terror of disobedience, be such as his creatures cannot avoid; and shall infinitely exceed what the power of creatures can inflict or threaten with, to turn them aside. So that unerring truth and reason should dictate “the rule of our duty and happiness, under this infinitely good government, is one and the same;” having infinitely more to hope or fear from God, as obedient or disobedient, than all creation, and all that creatures can do. Now such, precisely, are the motives and sanctions, promises and threatenings, rewards and punishments held forth in the revelations of God. And our duty urged upon this ground; “it is a fearful thing to fall into the hands of the living God.”* The terror and evil of it infinitely exceeds that of all which creatures can do. So in that address of the infinitely benevolent Saviour, to secure the fidelity of christians in the most fiery trials and terrible persecutions, “and I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do.” Here is the utmost of creature power; but our Saviour arms us with a fear infinitely beyond it; adding, “but I will forewarn you whom you shall fear; fear him, which, after he hath killed, hath power to cast into hell.” § As Matthew expresses it, “is able to destroy both soul and body in hell.” “I say unto you, fear him.” Which words ascertain the destruction of apostates, soul and body, in hell; or our Lord would not have threatened it: he was infinitely above dealing in vain, superstitious terrors. If we consult the nature of things, we find virtue and vice, holiness and sin, are essentially and eternally different: the one, the object of divine complacency and rewarding goodness; the other an object of infinite abhorrence to the holiness and justice of God, and of his vindictive wrath. And why may not the one as well as the other, be eternally illustrated accordingly, in the final retribution of an infinitely good and righteous God? Yea, why is it not necessary in a government absolutely perfect? Further, rewards

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* Heb. 10, 31.

§ Luke, 12, 4, 5.

and punishments have their reason and foundation in this essential and eternal difference in the nature of things, and in the nature, wisdom and end of government. On the same foundation, characters formed by virtue or vice, holiness or sin, intitle to rewards, or subject to punishment. And it is essential to a righteous, perfect government, that all the subjects of it be dealt with according to their character and works. Now, if vicious crimes and characters doth subject to punishment, it must be according to the demerit of crimes and existence of such character which doth subject to it. Consequently suppose the righteous and the wicked to exist with unchanged characters to eternity, the wickedness of the wicked unatoned, the offered atonement rejected, and they remain impenitent ; then it seems the rewards of the one and punishment of the other, rendered on the ground of character and demerit, must both be eternal : in their own words “ they must remain miserable as long as they remain sinful ; not only because “ they are incapable of relishing rational happiness,” as they alledge, but also on higher grounds, from the nature of things they remain perpetually the same objects of indignation to the holiness and justice of God ; and by the force of a righteous sentence, enforced by the eternal operation of an infinitely wise, holy, righteous and good government, in way of retribution. This evinces there is no incredibility in our doctrine, in the nature of things, or which attends the nature of the subject. For if they may justly remain miserable, and must do so as long as they remain sinful, as they admit, God’s grace is his own and he may deny it to them forever ; and then, (by their own confession) they may righteously suffer to eternity.

When we advert to the constitution of the moral subjects of God’s kingdom, the scripture doctrine of eternal retribution stands manifest to reason. Our great Creator and supreme Governor, has framed us to be governed by moral laws and rational motives. This will not be denied. He hath implanted in our nature an inextinguishable and immortal desire of life and good : * the main-spring by which motives have their operation and influence. He hath implanted in us the passions of hope and fear, which are among the most powerful springs in rational minds ; and are chiefly designed to subserve the

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* The spirit of inspiration addresses to this passion, Psalm 34, 12.

the great designs of his everlasting kingdom. Surely it is highly rational to suppose, that in a state of trial, he would address to these passions, the highest and strongest motives in nature (eternal life and eternal death) to wind up and inforce these springs of action, with strongest energy. These motives appear the most wise, suitable and energetic for the support and glory of his government, and to secure the everlasting holiness and happiness of his subjects. On the other hand, it is very irrational to suppose, an address of motives to these passions, so very unequal as to have no proportion the one to the other, that our hopes be animated with the prospect and reward of eternal life to the obedient, and our fears awakened only by a temporary punishment to the most rebellious and profligate; and then hushed and lulled with assurance (after this punishment) of the enjoyment of eternal life. There is not the least appearance of wisdom in such an application. It is alike, but more absurd than it would be in an army to indulge a sentinel to drowse on guard, when occupying a most important post, and in his failure, an army, a kingdom may be lost. Again, By nature and constitution our souls are immortal, capable of never-ending happiness or misery: and revelation teaches us, that at the resurrection, our bodies will be raised and fitted to a state of immortality. It seems very rational, that the motives and sanctions of the divine government, should correspond to the immortal nature given us, and prospect before us: that they should be of such weight, moment and duration, as to be infinitely interesting to us, and determine our happiness or misery throughout our endless existence, as regarded or disregarded by us. If such be our natures, and we are to be governed by motives, why are not the highest and strongest in nature, those which are eternal and most deeply interesting to us throughout our immortal existence, the wisest and the best? Are not the high and awful sanctions of eternal rewards and punishments, in the nature of things, best fitted to support the authority and government of God---to secure the innocence, obedience, and happiness of his subjects in the first instance, and under a dispensation of mercy to inforce and induce compliance with the terms of life? It seems too plain to admit dispute. Why then should the doctrine be thought incredible?

ble ? It is boldly asserted, it exceeds all belief—but of this we find no proof. On this ground it is also maintained, it cannot be believed ; and so will have less practical influence than their doctrine. But state the question truly and fairly—That the doctrine of eternal punishment be received upon the authority of God, and be firmly and realizingly believed ; it must have the greatest influence, unless we admit, that in the nature of things, weak motives will have more influence than stronger ones ; or the practical influence of motives decrease in proportion to their weight and importance ; that a copper will have more influence upon men than a thousand or millions of pounds ; the absurdity of which “ exceeds all belief.”

Can it be unfit and incredible, that the Supreme Governor of the universe should use means, motives and sanctions, the most wise and suitable to his immense wisdom and majesty, and which in the nature of things are best adapted to the support and glory of his government, and good of his subjects, merely because some of his subjects may and will rebel against them, and perish forever ? Who dare avow it ? It is asserted, the doctrine is inconsistent with the infinite benevolence and mercy of God ; but without grounds ; for the mercy of God is not a weak passion, that can turn aside right and justice ; it is an infinite perfection, the exercise of which can never interfere with divine wisdom, truth and justice. Divine justice is a perfection as essential in the divine nature and character as goodness itself ; and the exercise and operation of it in government alike necessary. The Dr. is express, “ God is as just as he is good.”* We thence infer, in the nature of things, an eternal reign and full display of retributive justice on the objects of justice, “ vessels of wrath fitted for destruction,” may be as wise, consistent and necessary in the divine government, as the eternal reign and full display of grace and mercy on the objects of mercy, “ vessels of mercy,” afore prepared unto glory. Why not ? These adorable perfections, certainly exist in perfect harmony and highest glory in the divine mind ; they are both alike necessary to perfect government ; their objects are totally and essentially different, so that there can be no clashing, no interference in their exercise towards their respective objects. The objects of final retributive justice, “ vessels

* See his note in his sermons, p. 41.

of wrath, &c." are no more the objects of mercy in a state of retribution, than the objects of mercy, "vessels of mercy," are, at the same time, objects of punitive justice. There is therefore, no incredibility in the scripture doctrine of the future punishment, in the nature of things, or deducible from the character and perfections of God. That ideal goodness, which supposes a difficulty and interference, is false, imaginary, irrational and unscriptural, and belongs not, in truth, to God. The same revelation which teacheth us "he is the rewarder of them that diligently seek him," assures us as peremptorily, "that to him vengeance belongeth, and that he will repay it to the disobedient."

This scripture doctrine, coincides and agrees intirely with our best conceptions of a wise, good and perfect government. In the 13th chapter to the Romans, Paul suggests to us the true idea of good government, as "ordained for good, to be a terror to evil doers, and a praise to them who do well:" not to give equal and undistinguished happiness to all, good and bad; which is directly contrary to the idea of good government suggested by him. Can we conceive a government infinitely good upon this apostolick plan, without infinite security and protection, accompanied with eternal rewards to them who do well? and eternal terror and punishment to the irreconcilable enemies of it? The goodness of government (constitutionally considered) very much consists in the wisdom, goodness and excellency of its laws and institutions, in an inseparable connection with the wisdom and weight of its sanctions. In the supreme government of God, in all other respects infinite in goodness, we rationally look for the most weighty and strongest sanctions in nature, as best adapted for the greatest good of government and the subjects of it. In proportion to the wisdom and weight of the sanctions, is the goodness of government. Wherefore eternal sanctions are so far from militating against the goodness of the divine government, that they are necessary to render it perfect in goodness, and are clear illustrations of infinite wisdom and goodness.

Laws are essential to government, and sanctions essential to laws; without which they are not clothed with the nature, nor vested with the energy of laws; but sink down into
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simple rules of right and wrong. And reason dictates that the sanctions should be proportionate to the wisdom, goodness and importance of the laws and government. Consequently, in the government of the Most High, infinitely perfect and eternally important, where the honour of the Great King Eternal, and the highest interests of innumerable millions of subjects to eternity are concerned and to be secured, the sanctions must be the highest and most energetick in nature: "eternal life and eternal death." This doctrine is so interesting, that we can have no conception of a government infinitely good and perfect, without it. We can have no idea of such a government without retribution; nor without a full, final display of everlasting happiness (remunerative or punitive, or both, according to the fixed character and works of the immortal subjects of it) in a state of retribution: it being a first dictate of reason, that the throne and kingdom of God will be upheld with everlasting righteousness and goodness. Neither can we have conception of such a government, where the highest and strongest motives and sanctions in nature are not employed in it. It is in these we see and read the infinite wisdom, care and benevolence of God to his subjects, employing the strongest motives in nature to effect and secure their subjection, obedience and life, while he addresseth us with eternal life and eternal death, and that with an amazing Pathos—"turn and live; turn ye, turn ye, why will you die?" But where could we see his wisdom and care for the honour of his immense majesty and authority, the dignity of his government, and glory of his everlasting kingdom, if unsupported with sanctions, the highest, strongest and most energetick in nature i. e. eternal? Nor is such a perfect government conceivable, where provision is not made in the constitution of it, for the eternal exclusion and excision of all the incurable and implacable enemies and subverters of it. That government must be very weak in wisdom, security and energy, where no such provision and power is found. To attribute it to the supreme government of the universe, is highly dishonourable; it is to degrade and sink it in wisdom, dignity and power below the little states and kingdoms of this world, where such provision and power is found, and is essentially necessary to their security and welfare. And if

if there be no sanctions, threatnings and statutes in the divine government, by the force of which all the wicked, implacable enemies of it will be forever cut off and consigned to such an everlasting punishment, as to lay them under a disability and impossibility of ever injuring or disturbing the kingdom of God and the good subjects of it ; then, it seems, in the nature of things, as they are by nature immortal, they may continue eternally the disturbers of it, and there is no remedy of government against such everlasting evils. Can this be consistent with any man's idea of a perfect government ? St. Paul suggests, that in the punishment of the wicked, " their everlasting destruction," " they can trouble no more : " and suggests it as one thing which illustrates the righteousness of it. 2 Thef. 1. 6, 7, 8, 9 ver. in their connection.

Further, suppose this necessary provision actually made in the constitution of God's government, and announced to the world, to the universe, by most peremptory statutes and threatnings, which cut off the finally wicked from the kingdom of God and society of the blessed, and consign all the condemned in the day of judgment to an everlasting punishment ; yet if it will be never executed in all it's terrors, or if both the promises and threatnings be not punctually fulfilled and executed, so as clearly to illustrate the truth, grace, righteousness, immutability and oath of God by which they are confirmed, it destroys the idea of righteous, perfect government. For in that way, the very rule of judgment, that every man shall receive according to the deeds done in the body, is destroyed---the award to the wicked is not according to their deserts, as held forth in the statutes and threatnings---the fulfilment doth not correspond with the declarations---and the punishment cannot answer the great ends of government designed. Suppose the capital statutes in any of the governments of this world against traitors, robbers, murderers, &c. were, under the notion of lenity and benevolence, so to be superceded in the execution, as that in no instance they should be punctually executed in all their terrors ; the laws and authority are unhinged in their foundation, and all security to government and subjects destroyed.

These sentiments, so obvious to reason, are both suggested
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and strongly confirmed by God in the exhibition he gives us of his own divine government. He hath declared this provision in the constitution of it, for the final excision of all the obstinate enemies of it. He hath announced the statutes by which they shall not enter and inherit his eternal kingdom; and his threatnings which consign them to the everlasting fire and punishment prepared for the devil and his angels. And he hath assured us, that this dreadful punishment shall be fully executed upon them in all it's terrors---“ that the ungodly shall not stand in his judgment”---“ that the wicked shall perish, shall be destroyed forever”---“ that their end is destruction”---“ their end is to be burned”---“ that they shall go away into everlasting punishment, everlasting destruction from his presence---shall sink as a millstone into the sea to rise no more, and shall be tormented day and night forever and ever.” He hath taught us clearly, that he will not settle the states of his subjects for eternity in the way of absolute sovereignty, either by an act of universal grace, assigning all to happiness, or by an arbitrary punishing any of his subjects, right or wrong, or beyond their deserts; but the punishment will be according to the demerit and wages of sin: and as righteous moral governor he will settle the states of all his subjects by the laws and rules of his kingdom, in the way of retribution of rewards and punishments. He exhibits the preparations already made which doth insure the full execution of this great design of final retribution to all men, according to their character and works in this life. For the great day of judgment is appointed to settle the great affairs of God's kingdom; and the States of all his moral subjects, in a governmental, judicial way, for eternity. The rule of everlasting righteousness, whereby the states of mankind are to be finally determined, is expressly given us; “ he that believeth shall be saved, he that believeth not shall be damned.” “ Every one shall receive (in sentence and actual execution) according to the deeds done in the body,” &c. The Great Judge, the Lord Jesus Christ, is ordained, and it is notified through the dominions of God. He is vested with all-sufficient powers for the great work: with all power in heaven and earth to govern the world and save his people---and with absolute dominion over the world to come,

the invisible and eternal world, to settle the states of all in this and that world finally and for eternity : it is put in subjection to him for the great purpose of compleating the salvation of all his people, and the effectual subdual of his and their enemies. And in the execution of this great trust, all enemies will in fact be most effectually put down under his feet, by an everlasting sentence, judgment and execution. And of this we are now notified to inforce the admonition, to take heed to the gospel in this present life as our only season of salvation, and warn us there is no possible escape to the neglectors of so great salvation. Heb. 2. 1 to the 9th. He proceeds in following verses to shew we now see him accomplishing his first work as a Saviour, by the grace of God opening a door of salvation to all men upon the same terms, by tasting death for every man, and by sacrifice taking an effectual method to bring many sons unto glory, even all who believe and obey him : and when he hath compleated his work as a Saviour, he will as surely compleat his work as a judge, in the final destruction of his enemies. This last point is a point of such great importance to the kingdom of God, and to illustrate the power and glory of Christ in highest glory, and for the good of mankind, &c. that it is brought up to view again and again on different occasions : “ For we shall all (friends and enemies) stand before the judgment seat of Christ : for it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God : so then every one of us shall give account of himself to God.” * Again, “ Wherefore God also hath highly exalted him, and given him a name which is above every name ; that at or in the name (authority and power) of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord (as rightful lawgiver, who hath given the righteous rule of judgment to the world, and righteous judge who renders in sentence and execution righteous retribution to all) to the glory of the Father” who hath ordained him to this infinitely important office and trust. §

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* Rom. 14. 10, 11, 12.

§ Universalists understands this subdual and subjection of all enemies to be in them “ pious and voluntary ;” and that Christ will destroy both

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And in a set discourse, to shew forth the happy and glorious resurrection of the righteous, this apostle brings it up to view again in a more clear and pointed manner, 1 Cor. 15. 23, 4, 5, 6, 7, 8; "But every man in his own order; Christ the first fruits, afterward they that are Christ's at his coming. 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 is death. For he hath put all enemies under his feet. But when he saith all things are put under him, it is manifest that he is excepted which 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

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first and second death: consequently the final "putting them all down under foot," must be (contrary to the natural strong import of the phrase) the saving and exalting them all to favour and happiness. Their reasons for this construction we are yet to seek. Surely it cannot be from the use and force of the original word, subject; for it is used for all and every kind of regular, orderly, governmental subjection, whether pious or not, by constraint or willingly. It is used for the orderly subjection of inferiors to superiors, in the whole circle of this relative duty, in this world; as of subjects to kings, governors and civil rulers—of wives to husbands—of hearers to the ministers of Christ—children to parents, and servants to masters; as may be seen by consulting the original texts. No one will avow this subjection is always pious. True, they are bound to be obedient in the Lord, with a pious regard to God: but whether thus obedient or not, they are bound to this orderly subjection; and God has appointed punishments in this world to the rebellious. The civil magistrate doth not wear the sword in vain, nor have parents and masters their authority in vain, wherewith to chastise the disobedient. And beyond doubt the verb is sometimes used for a most unwilling and constrained subjection; as when the devils are said to be subject to Christ and his disciples. The seventy return from their mission and make report with joy, "Lord, even the devils are subject to us through thy name." Luke 10. 17. Can any one imagine the devils were then converted into good beings, and this was a pious cordial subjection? If so, why doth our Lord tell them, v. 20, "Notwithstanding in this rejoice not, that the spirits are subject unto you, but rather that your names are written in heaven." In the regulation of government, the word subject is put for an authoritative, ordained, appointed subjection; and the execution, which is the legal effect and result of such subjection, effected upon subjects, is their subdual and subjection, whether

voluntary

§ Phil. 2. 9, 10, 11.

may be all in all." What can be more evident at first view, than that "the coming of Christ to judgment," "the resurrection," "the end," "the delivering up the kingdom," "the subjection, subdual, and putting all the final enemies at his feet," "the Son himself being subject," "and God all in all," are all coeval, cotemporary events; all to take place in one and the same most memorable and infinitely important period? How evident in these words that he hath already by divine ordination, appointment and prediction put these final enemies under Christ's feet; "and that he must reign till he hath

voluntary or by constraint. Thus all criminals are by authoritative appointment, put in subjection to the constituted judge or judges of every government: and when traitors and enemies are arraigned, convicted, condemned and executed by the authority of such judges, these criminals are then subdued, subjected to him who subjected them. They are effectually subjected and put down under foot to the authority of law and government. And this appears the plain meaning of the text. Christ is supreme Lord of all things, and the ordained judge of all the moral subjects of Jehovah, through all his dominions; and by a divine ordination and appointment now made, all the irreconcilable enemies of this great kingdom are put under him, his decision and disposal, to be subdued, subjected and put under his feet---(of which the world are now notified by the predictions here referred to, by the declarations of Christ and his apostles, and particularly in this text) and when, by righteous sentence and execution in the great day, his enemies are all consigned to their deserved punishment, then will they be all subdued, subjected, and put down under his foot. And the instruction given in this and the forced texts is, that the authority, laws, and government of God, will finally be most completely established over all: all must bow in a willing subjection to it in their state of trial, or bow in a subjection and subdual to and under it in a state of righteous punishment. Nor can they infer their sense of subjection, because "the son himself will then be subject unto him that put all things under him." This subjection will no doubt be in the highest degree "voluntary:" but it is not the thing here intended: For in this sense he was always subject to his father, always doing the will "and things that pleased him." The apostle points us to a subjection of a different kind, then new, which never before existed, but would remain to eternity, when God, the adorable trinity, would be "all in all." Necessity obliges us to understand this subjection to be by way of external regulation, order and arrangement, in respect to the administration of the great kingdom of Jehovah: and instead of weakening, it greatly strengthens the sense of subjection before noted of the enemies. And our construction seems confirmed beyond doubt, when it is considered that the whole paragraph relates intirely to an external regulation and arrangement in the divine administration, and not to any new acts of grace to be given or works to be done, for bringing in subjects into the kingdom of God. The characters of friends, that they are

hath actually put all enemies under his feet." Now that he will in fact put them down under his feet by righteous sentence and execution in punishment in the day of judgment, they cannot deny : and it is express in the last verse, when they shall be subdued unto him (which will then have been effected) then the Son (delivering up the kingdom, putting off the character of Saviour and Judge) will be subject, and God be all in all, in administration to eternity. Which shews it a final settlement of the great moral kingdom of the Most High, for eternity.

are Christ's by pious subjection in this world, and characters of enemies are fixed for judgment. In that day, they that are Christ's shall have a glorious resurrection to an immortal, everlasting life ; this is the main subject. Then, (at that grand period) says Paul, cometh the end—of what ? of this world and the present administration of the kingdom of God—it will give place to an entire new regulation and arrangement ; for Christ " shall deliver up the kingdom to God, even the Father." But mistake not, it will not be, till he hath compleated his awful work upon his and his people's enemies : for they are already, by divine ordination and appointment, put in subjection to him ; some, to be totally destroyed, and the rest to be put under his feet. All inimical rule, authority and power shall be put down and destroyed, and the last enemy of his people, which shall totally be destroyed, is natural death. The rest, the moral enemies, shall be subdued, subjected and put under his feet, by righteous sentence and execution, in a state of deserved punishment. This our opponants allow will be done in the day of judgment ; and we read of but this one subdual and putting down all enemies under his feet ; none other is intimated in the text or in the revelations of God. Then, When " he hath subdued them unto him," having compleated his work as Judge, and turned the key of the invisible world, he hath in his hand, upon them : he will deliver it and the kingdom to God the Father—which will be followed with two new and grand arguments---the Son himself subject--and God all in ALL--in administration, to eternity. Their construction of the word, " to internal pious disposition of the enemies" being plainly against the whole scope of the paragraph, and the use of the word in every other part of it, can by no means be admitted. And this paragraph doth in the most decisive manner destroy their scheme, by evincing the impossibility that their restoration should ever take place after the day of judgment : because the Saviour will then put off his character of Saviour and Judge, and give up the kingdom. To suppose, the second death is one of the enemies of mankind he is appointed to destroy, and if he doth not do it, before the delivering up of the kingdom, he hath not compleated his work ; appears one of the most wild imaginations that ever troubled the head of any man. The second death is the righteous punishment, which God hath prepared and appointed for the enemies of mankind and his kingdom. He hath ordained Christ as his Judge to consign them to it. In this, consists Christ's compleat victory and eternal triumph

eternity. And then will be illustrate the final "restitution or regulation of all things, which God hath spoken by the mouth of all his prophets, since the world began. Acts 3. 21. † Even from Enoch to St. John. This is most emphatically the time of the regulation of all things, by an eternal arrangement of all things in the moral kingdom of God, in most excellent order and infinite perfection. All the darkness, disorders, irregularities, perplexities and mysteries which clouded the divine dispensations in this world, vanish before the light which breaks forth in that day: "And justice and judgment," are seen through the universe, "to be the habitation of God's throne;" in sin deservedly punished---holiness eternally rewarded---every moral subject rewarded or punished according to character and work, in everlasting righteousness: This righteousness, so clear and deeply impressive, that every mouth is stopped, and every tongue must confess to God, to Christ the judge---"the reproaches of the ungodly forever silenced---all enemies eternally put down, that they who have troubled can trouble no more"---all the faithful servants and children of God, exalted

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triumph over the old serpent and all his malignant seed. By inflicting this, all his enemies are eternally put under his feet: not by arbitrary, despotic power, but by most impartial justice and righteousness, in way of retribution, in which truth and righteousness, the authority and kingdom of God, will shine forth in eternal glory. Wherefore, to suppose Christ will not inflict this punishment, before he puts off the character of Judge, is in truth to suppose he puts off the character, before he hath done his work: or, to suppose him to destroy it, after it is inflicted, is to suppose him to give up his own victory and triumph to his enemies, than which what more extravagant? and the epithets poor and low, given to the common construction, recoils back in full force, upon their own.

† "Whom the heavens must receive, until the time of the restitution of all things, which God hath spoken by the mouth of all his prophets, since the world began." By restitution, here we understand Regulation, as the original word must be understood as applied to the ministry and work of John the Baptist, Mat. 17. 11, 12. and Mark 9. 12, 13. This text, intends Christ's personal appearance and coming; and the time of it is here ascertained; it will not be, till the final regulation of all things. And it is fully implied, this is the design of his Coming and the work he will perfect. All things spoken of by the Prophets as preceding this time, being accomplished, he will then make a full and final regulation, not only of some, but of All things at and in his Coming. Now, we know he will personally come a second time at the end of the world, in the Great day of the resurrection and final judgment. We have it from our Saviour,

to eternal rest, security, happiness and glory---Christ admired and glorified in the innumerable miriads of them who have believed, now so compleatly redeemed and exalted in his salvation---the word of the Lord magnified above all his name---all the divine promises and threatnings perfectly fulfilled, and the oath of God confirming them, cleared---the character of God's government, the character and perfections of God and of Christ, as God-man, Saviour and Judge, illustrated in the highest possible glory---the everlasting kingdom of God settled and established in eternal security, dignity and highest glory---God all in all---the kingdom, the power, and the glory is the Lord's---and glory to God in the highest is the grand result of the whole. This grand arrangement for eternity, gives us the clearest possible conceptions of an infinitely perfect government, in final issue. And the preparations already made and revealed of God, ensure us the perfect accomplishment of the whole. The doctrine of our opponents, is a contradictory derangement of the whole, which shews the greatness of the error.

To proceed—An infinite disproportion in the highest sanctions ; the inducing reward eternal---the penalty of rebellion temporary, is incompatible with the idea of perfect government. It hath not the wisdom, force and energy upon the heart and conscience of the address by inspiration, I have set life and death before you. Doth not God himself justify and vindicate the equality of his ways, (against the cavalling murmuring Israelites)

25 Mat. and other places---from Paul and John and all the apostles. He will actually then, regulate all things in the great moral kingdom in way of retribution---deciding and settling the states of all, good and bad---by punishing the wicked and rewarding the righteous. The text ascertains, this is the time of the regulation of all things : " for the heavens must receive and retain him till that time." The heavens now reveal him—and this is the time of this Great restitution and regulation. And having subdued and regulated all things, as shewn in the foregoing note " he will give up the kingdom." This text doth then decisively destroy the notion that there will be any restitution, after the final judgment. That, being the time pointed out in this text for the regulation of all things, and Christ having in fact regulated ALL THINGS : it is self-evident there can be nothing more to regulate. It is final, and the kingdom given up under a compleat, perfect settlement for eternity. The texts on which they rely, restored to their true meaning, are swift witnesses against them, and witness perdition to their wretched scheme.

ites) by the equality of the motives addressed to them, and the righteousness of the rule by which he would proceed in rendering to them life or death, as they were righteous or wicked? as in the 18th, and other chapters in Ezekiel. In a word, that the righteous should be as the wicked, and vice versa, the friends and enemies of government should fare alike, and be alike happy or miserable, in a state of final retribution, is most abhorrent and contrary to righteous and good government; and much more to one infinitely perfect. It is fundamentally subversive of natural and revealed religion, and of all good government of God or man; by a total destruction of the great principles and motives of piety and obedience. It is the very thing reprobated in the patriarch's plea, in a dispensation of divine retribution in this world, as incompatible with the character of the righteous judge of the world. Gen. 18. 25. "That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: shall not the judge of all the earth do right?" In the common course of Providence, where characters are forming for judgment and retribution, it is very consistent "that one event should happen to the righteous and wicked;" but in this instance, God was about to settle accounts with the inhabitants of Sodom and Ghomorrah, finally for this world, and execution immediately to follow the judgment in way of retribution, according to their character and works. On this turns the propriety and force of this plea: and on this ground father Abraham urges, "that the righteous should be as the wicked," is incompatible with the character of the righteous judge of the world, and righteous judgment. The plea is good, the sentiment altogether just and true. God answers the prayer, and confirms it to be so, in the retribution given. The guilty inhabitants of Sodom and Ghomorrah are forthwith destroyed, but righteous Lot and family are saved. And hereby God designedly gives clear instruction, and most forcible warning to the world, by way of example, † that in the final retribution he will assuredly make an open, visible, everlasting distinction and difference between "the righteous and the wicked," "him that serveth him,

† Jude 7th.

him, and him that serveth him not." Who shall avow it is incredible ?

God's kingdom is everlasting ; will stand and endure forever and ever : Surely the motives and sanctions, to induce the subjects whose existence will be commensurate to the duration of it, to subjection and compliance with the terms of life, must likewise be eternal. Temporary rewards, or temporary punishments only, however great, are evidently altogether incongruous in nature---unequal in dignity and importance, and inadequate in energy to such a kingdom and vast design. Reason dictates they are no more adequate to the support of such a kingdom, than family discipline is to the support of the greatest empires of this world. If they be not eternal, where is the energy of his adorable government to be found ? where his infinite wisdom and goodness to be seen, in adapting and proportioning the means to the end ? Sin, beyond doubt, is the greatest evil in the universe, and that alone which introduceth all the disorder, calamity and misery that ever was, now is, and ever will be found in it. It is highly rational to believe, that the infinitely wise God and Governor, in conducting an infinitely good and perfect government, will give his subjects clear and decisive instructions of the danger, ill desert, and fatal consequences of sin, to warn and guard them against it ; and to secure their subjection and life. And this dictate of reason is fully confirmed by fact : For this was one of the first and clearest instructions given to man in innocency : " In the day thou eatest thereof thou shalt surely die : " clearly teaching the ill demerit and penalty of transgression to be an " eternal exclusion from life and blessedness. And what instructions of the evil of sin can be more clear and decisive than those given in revelation ? where the wages of sin are denounced to be " death, " contrasted with eternal life---where the punishment of it is set forth in strongest language, in way of threatening, and by description, literal and figurative, and by exemplification, to be eternal. How unreasonable it is then to say, the doctrine is incredible, when clear and decisive instruction and admonition of the evil and fatal consequences of it, is the very thing which reason dictates us to look for and expect in a revelation from God.

Sin, in the nature and tendency of it, hath an evil and malignity in it which passeth all conception. In its nature it is a subversion of the divine law and government, a contempt of infinite majesty and authority; robs God of his glory, Christ of his purchase, and immortal souls of eternal life: and in the finally disobedient, operates an eternal reproach to the government of God, which cannot be removed but in their suffering a punishment fully adequate to the evil of it. Can a temporary punishment be adequate? Who will avow it? We are sinful and partial, finite and incompetent judges in a matter so much above us: we cannot comprehend the immensity of the Divine Majesty, the infinity of his authority and of the creatures obligations, the worth of eternal life in his favour, of redeeming blood and the great salvation contemned, the dignity of his government, the importance and glory of his everlasting kingdom in all the arrangements, connexions and designs of it, nor any one principle of a decisive judgment, whereupon we can possibly determine, by reason, that a temporary punishment can be adequate to the evil of sin: But to our best apprehensions the contrary is apparent. Wherefore, when God, the great Governor and Judge, who has perfect knowledge of it, denounces the wages of sin is eternal death, it is perfectly credible; it is sealed with infallibility. I wave the discussion of the subject of the infinite evil and ill demerit of sin, because it appears needless: it hath been maintained, by many writers, with arguments which have never been answered, and which, to me, appear unanswerable. Until something is adduced against it more than hath been offered, † we may rest in it as decided. I shall only suggest two things more to evince the credibility of the infinite ill demerit of sin, and the everlasting punishment of it in the finally disobedient. One is, that a temporary punishment is inadequate, insufficient, and cannot answer

† It is objected, a finite creature cannot commit an infinite offence, to render him deserving an eternal punishment. This is easily said: But where is the proof of it? It is not self-evident, and we demand the evidence of it; they cannot prove it. The finite capacity of the creature is no proof; but the infinite inferiority and obligations of the finite creature, is one thing that renders the contempt of infinite Majesty, and disobedience to the infinite authority of our adorable Creator and supreme Lord, so infinitely vile and heinous. Is not all sin infinitely offensive to God? the abomination

answer the purpose of a final, capital punishment in the government of God. It hath been already noted, " that temporary sanctions and motives are altogether incongruous in nature, unequal in dignity and importance, and inadequate in energy, to the nature and support of an everlasting kingdom, and to the design of illustrating an infinitely perfect government. We add, a temporary, finite punishment only, of the finally disobedient,

mination which his soul hateth ? Who can deny it ? If so, is it not because there is an infinite evil and offence in it ? Do not the finally impenitent and disobedient practically stand in the justification of their iniquities ? And may not the Supreme Judge of the world, justly bear an eternal testimony of indignation against such offences and hateful characters ? Men, finite as their capacities are, may commit such crimes against the state as treason, robbery, murder, &c. for which they may justly be forever cut off (by capital execution) from the kingdoms and states of this world : why then may they not commit such crimes against God and his government, for which they may as righteously be eternally cut off and excluded the kingdom of God and the society of the blessed, in a state of punishment ? For if the authority of God, the dignity, necessity and excellence of his government, and the glory and importance of his kingdom, as far exceeds that of the states and kingdoms of this world, as such an eternal punishment exceeds their capital executions, which none can deny ; then such a punishment may be as wise, righteous and necessary in the divine government, as all allow those to be which are executed by men : And the character of finite in the objection hath no weight in it. It is also objected, the transgression of a moment, and of this short life in this world, cannot deserve an eternal punishment. The force of the objection lies in the shortness of the time which the criminal hath lived, and in which the crime was committed. But this circumstance is comparatively of no weight in judging of the demerit of crimes. A young murderer of twenty years old, must as certainly suffer death, by the laws of God and man, as one of sixty or eighty years old, although he hath not lived half the time : And one who kills instantly, as another who is a longer time in perpetrating murder. It is the malignity of crimes in their nature and tendency which doth determine their ill demerit, and not the circumstance of time. A robber commits murder---he doeth it in an instant, by a blow, the thrust of a sword, or a ball from a pistol through the head or heart : A trespasser goes into his neighbour's orchard, robs his pear-tree of six or eight bushels of excellent pears, it takes him some hours to shake off, gather up and carry away the pears, and compleat his trespass---Can any one doubt which of these crimes is greatest and deserves the greater punishment ? According to the objection, the criminality and ill desert of the trespass exceeds that of the murder by some hundreds of degrees, in proportion to the length of time in the perpetration of it ; whereas by the common sense and suffrage of all men, the murder is far the greater crime and deserves a much severer punishment ; and their judgment is founded in the malignity of it, and in

dient, cannot illustrate the character of God and his perfect government, in highest glory. For such a punishment cannot illustrate his immense Majesty, his infinite authority, the infinite dignity and importance of his government, together with his infinite holiness, justice and hatred of sin: nor finally, can it support and establish the security, peace, dignity, honour and authority of his government, as fully and effectually as though their crimes had never been committed; "the important end of all final, capital punishment." This might be illustrated several ways---one instance is sufficient to evince it. If sin deserves only a temporary punishment, and no more justly can, or ever will be inflicted, then it seems the everlasting kingdom of the Most High, can never be settled and established in a state of eternal tranquility, security and peace, in infinite dignity and glory, by any punishment that can be inflicted on the enemies

the nature and tendency of it. The circumstance of time in the commission of transgression having but little weight with them. This well grounded judgment of men is weighty, but we might appeal to an infinitely greater authority to settle this point. No one supposes our first parents had lived long, or were long in the commission of the great transgression; "in eating the forbidden fruit:" and yet for this one transgression, so circumstanced in respect to time, sin and misery hath entered the world, a curse is denounced upon the earth, and death intailed upon our first parents and their numerous posterity in all ages to the end of the world. A convincing evidence as fact, that we can make no judgment of the malignity of sin and punishment which a righteous God will inflict upon the finally disobedient, "from this circumstance of time," and the objection hath no solid weight in it, however it may serve to amuse, corrupt, and delude superficial minds. If sin hath not such infinite evil and ill demerit in it, as to incur an eternal forfeiture of the favour of God and blessings of his kingdom, where is the necessity of the great propitiation and eternal redemption of Christ? And if it doth incur such a forfeiture, the wicked may righteously be forever excluded the kingdom of God: and is not such a punishment eternal? To pursue the tenet we oppose with one consequence more. If sin deserves but a temporary punishment, then, it seems, when this punishment is endured, law and justice are satisfied, the prison doors must be opened, the everlasting chains knocked off, the prisoner set at liberty under the protection of divine government. Whether they bow to the authority of it or not, upon this principle, they cannot be any longer holden; they must be set at liberty (altho' they have all their malignity and implacability about them) to roam in the dominions of God, neither blessed nor cursed, belonging neither to heaven or hell, or any known place in the universe. Is this possible? what more contrary to reason, and the whole tenor of the revelation of God? the absurdity of it, must be manifest to all men. In what ever way we trace this tenet, the consequential absurdities of it meet us and stare us in the face.

mies of it. For no temporary punishment, however extreme and of long continuance, can change the hearts and nature of the wicked, into good subjects; and after the devil and his angels and the finally impenitent from this world, have endured their temporary punishment, and all that (upon this principle) can be inflicted, they may remain the inveterate enemies and disturbers of it, throughout their immortal existence. The end of final capital punishment is totally defeated: And is it possible, that such necessity should arise from the nature of things, or the constitution of the divine government, that the Most High must (in an ungovernmental manner, against the plain language of his revealed constitution) either convert his implacable enemies into good beings, or annihilate them, or never settle his great kingdom in eternal peace, security, dignity and glory? This whole result and conclusion, is so abhorrent and repugnant to the supreme, sovereign, uncontrollable and infinitely perfect dominion of God, dictated to us by reason and the revelation of God, as shews the principle that infers it, to be absurd and impossible to be true. Whereas that punishment which is requisite in the nature of things to answer not only those ends forementioned, but all the wise ends of the divine government and to the final establishment of it in eternal security, peace, dignity and glory, must be wise, holy, just and good; and the execution of it, upon the implacable enemies of it, must be highly necessary and important. A temporary punishment we have seen, is wholly inadequate and insufficient--that alone which is eternal, can and will do it; and therefore is credible. Which leads to the other particular to evince the credibility of this doctrine, viz. God hath designedly taught us "the infinite ill demerit of sin in the everlasting punishment, which he hath denounced against the disobedient. Capital statutes and sanctions (in the reason & nature of things) ought to be clear and determinate, both in respect to those who are made liable to the penalty---and in the proportioning the penalty to the demerit of crimes. In this is displayed the wisdom, righteousness and goodness of government. Those from heaven are perfect and without ambiguity: these statutes, sanctions and threatnings are designed to teach men the evil, malignity and ill desert of the crimes; as well as the certainty of
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the punishment annexed, upon transgression and conviction. They do not speak in such ambiguous language, they shall endure such punishment whether right or wrong, whether proportioned to or beyond the demerit of the crimes, which would be to establish iniquity by law. But in the declaration of the punishment, we have designedly set forth the ill demerit of the crimes which subject to it, to warn and guard against the commission of them. And when executed, it is, among other ends of government, that others seeing the great wickedness and great punishment of them "may hear and fear and do no more so wickedly." Men may err in affixing punishment to crimes, but the Judge of all the earth cannot. Wherefore when he denounceth, the wages of sin is eternal death, and that he will punish the disobedient with everlasting destruction---he doth designedly teach us, that in his unerring judgment, such is the evil, malignity and ill demerit of sin, that it doth as righteously deserve eternal death--as wages is due to the labourer; and that he to whom vengeance belongeth, will surely repay it to the finally disobedient. And these truths in connection, he teacheth us in a way most suitable to his immense wisdom, majesty and authority, and to the wise and great ends of his government. When, acting in character, as supreme law-giver and judge of the world, he denounceth this tremendous punishment as the just wages of sin, to the workers of iniquity. And these instructions and admonitions coming from such infallible, infinite authority, are designed to convey the conviction and belief both of this ill demerit and punishment of sin, with deep sensibility and energy to the hearts and consciences of men; to restrain from wickedness and awaken them to repentance and life. Surely, these instructions so given, are most highly credible, upon the ground of such authority only, if the seeming objections to our feeble reason and understanding were a thousand times stronger, than they, are made to appear. For no truth is more self-evident, than "that the declarations of the God of truth, must be true." In the reason of the thing, this must conclude us, it supercedes and precludes all cavils and objections. To judge a priori, or any other ways, and stand upon our own reason against the authority of the universe---to say it is incredible, exceeds all belief---what is it? but to oppose

pose our understanding, reason and erroneous judgment, to the supreme wisdom, unerring, infallible judgment of God, decisively given upon the same matter, in his authoritative declarations. And what purpose can it serve ? but to prevent the efficacy and defeat the wise, great and salutary designs, for which they are given to men in this world. Is this rational, respectful, dutiful ? will it stand before the bar of reason or the tribunal of God ? is not this, to make ourselves judges of the law, rather than the obediential receivers and improvers of it, as is designed ? The sum of the whole is, there doth not appear a circumstance of incredibility attending the great christian doctrine of everlasting rewards and punishments, when viewed and considered in its true connection. And I am full in the sentiment, that divine revelation is far easier and more strongly to be defended with this doctrine, than without it. The sublime end of creation and moral government as taught us, by revelation--the rational and immortal nature wherewith we are endowed--the nature of things in a variety of views--the character and perfections of God and of his government, infinitely wise, holy, just, good and perfect--the property of his kingdom as everlasting--the ill-demerit of sin--the necessity and importance of such a punishment to his enemies, to illustrate the character of God, of Christ, and of the divine government, and the doctrine of redemption in highest glory--and to establish the authority and settle the everlasting kingdom of God, in eternal security and peace, in highest dignity, perfection and glory, accompanied with the highest possible security and happiness to all his holy, faithful subjects---and the clearest exhibition of the kingdom, power, and glory as the Lord's. These in connection do judicate the doctrine highly credible, worthy of all acceptation and our firmest belief. Whereas, a revelation from God containing matters of such infinite moment and eternal importance to the kingdom of God and his subjects, as the christian revelation doeth ; if the credit, laws and authority of it were unsupported ; and the terms of life addressed to us in it, were unenforced, with the highest sanctions in nature, in the universe--eternal life and eternal death, it would be very incredible. The sanctions being unfuitable to his immense wisdom, majesty and authority ; to the dignity of his government

vernment and importance of his everlasting kingdom--and as means, inadequate to the all-important design of such a revelation. Wherefore, never a doctrine came from the eternal fountain of light and truth, more credible or important to us, than that we have from the highest authority in heaven and earth--the Saviour himself--he that believeth shall be saved,--but he who believeth not shall be damned." The christian, it seems, needeth not to have any uneasy apprehensions; from all the arguments and insinuations of Deist, socinians and universalists which can be brought out of the dark cell of scepticism and infidelity, against the credibility, of the christian doctrine, of the everlasting destruction of the finally disobedient."

P A R T II.

Wherein the everlasting Punishment of the Ungodly, is illustrated and evinced to be a Scripture Doctrine.

Revelations 20th. 10th. *And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and false prophet are; and shall be tormented day and night forever and ever.*

THESSE words point us to the final destruction of the devil's kingdom; when he himself and his wicked adherents shall be consigned to an eternal punishment. They shew us the dreadful end of the beast and the false prophet---the two greatest, longest and most successful apostacies and corruptions of this world, inimical to the cause of Christ and in support of that kingdom as described in this prophecy. The devil that deceived them, and the beast and false prophet, (all the deluded wicked under these descriptions) are here represented, as "in the lake of fire and brimstone, and to be tormented day and night forever and ever." Surely the triumph of the wicked is short, for here is the tremendous destruction of the most prosperous, powerful and triumphantly wicked on earth. And the same punishment is reserved for all the finally wicked of this world, who are expressly consigned to it in the last verse of

the context : “ And whosoever was not found written in the book of life, was cast into the lake of fire.” So that it is a most alarming, interesting subject to all, and especially to those who are in their sins.

There are two particulars of this future punishment clearly held forth in the text, which lead directly to our main subject, viz.---“ it will be continual and endless”---“ it is the same punishment prepared for the devil and his angels, and to be endured by the wicked throughout the same duration with theirs, which we know to be eternal.” A punishment not only extreme in degree, and as hopeless of restitution and deliverance as the being cast into a lake of fire and brimstone, but also unceasing, perpetual and eternal. For what words can express it stronger than the text ; “ and shall be tormented day and night forever and ever.” These are among the highest and strongest expressions of eternity to be found in the book of God. And it is to be noted, that the phrase “ forever and ever,” is never once applied to destruction but to denote it to be perpetual---as exclusive of all idea and hope of restoration. So it is applied by the prophet to denote a perpetual destruction. *Isai. 34. 10.* “ It shall not be quenched night nor day, the smoke thereof shall go up forever : from generation to generation it shall lie waste ; none shall pass through it forever and ever.” And so it is applied to the destruction of the enemies of the christian church. *Rev. 19. 3.* “ And her smoke rose up forever and ever.” And that personal sufferings are designed, seems evident from the parallel description, *chap. 14. 11.* “ and the smoke of “ their torment” ascendeth forever and ever.” Wherefore, to those who suffer the future punishment, there will be no annihilation and cessation of existence---no deliverance---no cessation nor end to their torment and misery. This must be the meaning the doctrine designedly taught by the spirit of truth in our text, when, in a literal description of it, he assures us “ they shall be tormented day and night forever and ever.”

But in direct opposition to it, the Universalists maintain ; some, that there will be no future punishment to the wicked ; others, that there will be an end and a restitution of all the wicked to the heavenly happiness, in some future period ; after long and dreadful sufferings in hell.

What I design is (in subversion of their horrid error) to confirm the doctrine in the text, and make evident “ that the future punishment of the wicked will most certainly be hopeless of escape or restitution---perpetual and eternal ;” by shewing

1st. The tenor of all the threatnings and all descriptions of the future punishment of the wicked, strongly import it hopeless of restitution, unlimited and endless as their existence.

2dly. It is confirmed by a variety of most pointed declarations, fitted and designed of God, to cut off all presumption and hope of escape or restitution to the wicked that die in their sins.

3dly. It is further confirmed by the constitution of nature, which connects sin and misery together, and will make the finally wicked necessarily miserable, as long as they have existence, unless this constitution be annulled or superseded by the grace of God, the author of it ; which, by many declarations, he assures us shall never be.

4thly. It is abundantly confirmed by and throughout the whole constitution of the gospel.

5thly. The doctrine of the future punishment we maintain, in opposition to theirs, was fully believed by the Jewish and Christian church, and by their inspired teachers.

Lastly, The doctrine of the last, the eternal judgment, set forth in the word of God, and particularly by our Saviour and his apostles, is decisive of this controversy : “ That the sentence and punishment of the wicked will be eternal.”

In the first place—When we attend to the manner in which this doctrine is revealed, we see “ the tenor of all the threatnings and all descriptions of the future punishment of the wicked strongly import it hopeless of restitution, unlimited and endless as their existence.”

The first threatning in the book of God, denouncing the punishment of sin in these words, “ in the day that thou eatest thereof thou shalt surely die,”* imports an eternal exclusion from life and blessedness in misery as lasting as their existence. Death being directly opposed to life and happiness, this must be the imported punishment upon every construction of it. This punishment is surely the just wages of sin, and certainly to be executed upon the disobedient in a state of retribution,

or

* Gen. 2. 17. Heb. dying thou shalt die.

or it would not have been threatened by a God of truth and justice. This is the awful sanction to support the law, authority and government of God, over all the moral world, and in every constitution of his government. We rationally conclude it of the constitution of angels, because this is the punishment to which the apostate angels are consigned in a state of retribution. We see it was the awful sanction of the constitution of man in innocency; and we shall soon see it to be the sanction of the divine government to mankind under a dispensation of mercy. If this punishment is the just demerit of sin, and a wise and necessary sanction of the moral government of God, it is a dishonourable reflection on the wisdom, holiness, truth and justice of God to suppose a less punishment will ever be denounced or executed upon the wicked in a state of retribution. And if this sanction was wise and necessary to mankind in a state of rectitude, surely, it cannot be less wise and necessary to them in a state of degeneracy and corruption: but “as the law was made for the lawless, and added because of transgressions,” so we rationally conclude, that this punishment to the wicked in a state of retribution, will be held up to a perishing world in clear, full, decisive language, of the same awful import with the first threatening; “hopeless of eternal life and blessedness, and their misery as lasting as their existence.” And the revelations of God do abundantly confirm this dictate of reason; assuring us this eternal death as contrasted with eternal life, is “the wages of sin,” * as justly the demerit of sin, as the wages due to a labourer, and surely “to be repayed” in a state of retribution. † It is to be noted, this future punishment is constantly represented as “without limitation or end.” It is said of the wicked, “they shall be accursed and separated to evil” ‡ or misery---“are appointed to wrath”---“shall be turned into hell.” || Repeatedly, “that they shall be cast out into outer darkness, where is weeping, wailing and gnashing of teeth”---shall be “cast into the lake of fire which is the second death”---consigned to this state of punishment without any limitation or end put to it. And it is to be further observed, that this punishment is commonly represented in terms directly opposite and exclusive of life and blessedness; as death, the

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second

* Rom. 6. ult. † Deut. 7. 10. ‡ Deut. 29. 20, 21. || Psal. 9. 17.

second death, destruction, perdition, damnation, &c. The destruction and death of the wicked is directly opposed to their life and blessedness---the perdition, utter ruin of the ungodly is hopeless of a restoration or restitution to life and happiness---the damnation of hell is directly and fully contrasted with the gospel salvation and enjoyment of eternal life---and this punishment, in every form of representation, announced by the spirit of truth without any limitation, period or end. If there be any period to it, if any limitation or termination of it, let them who assume it for truth shew it; it belongs to them who assert it to shew it. It is impossible---they give up the cause, by telling us "their pain will be unutterable and for a long duration---(God only knows how long.)*" This is a plain, full concession, that God, who only can bound it, has declared no limitation, puts no period to it. How presumptuous then, for man to say there will be an end to it? For what is the plain import of a punishment without limitation, in the construction of reason and common sense? If a criminal among men is sentenced to imprisonment for one or six months, for three or seven years, he and we know the period: or if it be during pleasure, there is a hope of relief, and means for it may be used: but if the confinement be unlimited, without day, it is decisively for life or during his existence in this world, in the common acceptance of all mankind. By this rule then, as the future punishment of the wicked is constantly and uniformly (in every form and description of it) represented to us without limitation, period or end, it strongly and decisively imports it to be as durable and lasting as their existence and immortality. And this construction is confirmed "by the key of doctrine St. Paul gives us, for a sure and decisive interpretation of the things of the future and invisible world." It is in those words 2 Cor. 4. 18. "For the things which are seen are temporal, (are temporary and will have an end) but the things which are not seen (in the future world of which he is speaking) are eternal;" without a single exception, and will have no end. Paul was bred a Pharisee, early imbibed the doctrine of the Pharisees and of the Jewish church, who (except the Sadducees who were a sort of infidels) uniformly believed the doctrine of the

existence

* See Salvation for all men, p. 24.

existence of angels and devils---of the spirits of mankind both good and bad in a future state---and that they were all immortal, their existence without end. They believed God to be the rewarder of them who diligently seek him, and the avenger of the wicked : and in connexion herewith, they believed the future invisible world to be a state of rewards and punishments---they believed a heaven and hell---that the rewards of the righteous in heaven would be eternal, and the punishment of the wicked in hell would likewise be eternal. And this was the reason why the Pharisees with all their carping disposition, never once objected to the doctrine of our Saviour, when he so clearly, plainly and repeatedly taught the doctrine of the everlasting punishment of the wicked, and in a manner sufficiently galling to them. They could not do it, because it was their own professed faith, and that of the Jewish church. Nor doth Paul, when converted to the faith of Christ, alter a single article in this creed ; for in these great doctrines of Godliness, the faith of the Jewish and Christian church is one. Paul, a christian and an inspired apostle, teaches the church and world, “ that the things of the future and invisible world, are all (without distinction or a single exception) eternal.” Then heaven and hell are so---then the character, state and blessedness of the righteous in that world is fixed and eternal---and likewise the character, state and punishment of the wicked in that world is fixed and eternal. And this key of inspiration ought to be decisive with christians of all generations. Especially, as there is not a single instance in all revelation of a period put to any of the things of the invisible state, which the apostle announces to the world, are all “ eternal.” How unscriptural and absurd their notion of a next state, as temporary, when it is directly excluded and confuted by this rule of inspiration. Is this punishment commonly represented in terms, which of their own force imply an eternal exclusion from life and blessedness in misery, as lasting as their existence ? and always set forth without limitation or end ? doth reason teach us that such a representation of it, imports it to be as durable and lasting as their existence ? and is it ascertained by the rule of inspiration before us, that it will be eternal ? this ought to conclude our belief of it, as the truth of God.

We add, this construction seems further confirmed, by the doctrine of restitution as taught us by inspiration. For where restitution from threatened destruction is designed, the hope of it is usually set forth and accompanies, or is annexed to the representation of the judgment and desolation: and is taught with clearness according to its importance, by the spirit of inspiration. There is a perfection in all God's works: a wisdom and perfection in the manner as well as matter of divine revelation. We therefore rationally expect, a similarity in the representation of the same kind of subjects. "Where destruction is denounced but restitution is designed, we find the hope of it, usually accompanies it." And the wisdom and importance of this mode of instruction, is obvious: "that the Lord may be enquired of, to do it for them," &c. Thus, destruction is denounced against Moab, but with a hope God would not make an end. And the description of the judgment closes,---"yet will I bring again the captivity of Moab in the latter days, saith the Lord," Jer. 48. 47. When destruction is denounced but restitution is designed, frequently the precise period of the destruction and of the commencement of the restitution is fixed: and sometimes the instrument, means and circumstances of it, are described. Seventy years, Tyre shall be desolate and forgotten: and at the end of seventy years her visitation and restitution is announced by the prophet, Isa. 23. 15, 16, 17, 18. Every one knows, the period of the Jewish destruction and captivity in Babylon was fixed, at seventy years: with repeated declarations, God would not make a full end, would correct them in measure; and accompanied with many and strong assurances of their restitution: the instrument and means of it described by the hand and proclamation of Cyrus.

In the judgment and desolation denounced upon Egypt, the period of it is fixed at forty years. The circumstances of its restitution are described, with its distinguishing character (a base, low, the basest of all kingdoms) fixed for ages. Ezek. 29. 13, 14, 15, 16. The prediction of the destruction of this once great kingdom, and restitution of this low, base kingdom, was of importance to "remind and shame Israel for their folly and wickedness in withdrawing their trust from God, and placing

cing it upon this broken reed :” and likewise to be a clear, strong attestation and confirmation of the doctrine of inspiration to past, present and future ages, as long as it shall have existence. But this and the other restitutions which have been mentioned, are comparatively of no moment to the great restitution of all the damned in hell they tell of : therefore, if this last be a doctrine of inspiration, we rationally expect at least as clear, particular, decisive and circumstantial a description of it. Surely the high importance of it bespeaks it. Can we find it ? In the forfeited instances, the people concerned and others, have not to go “ to prophetic, figurative descriptions and universal terms belonging entirely to other subjects, and not to the doctrine of their destruction, to find their hope of restitution : No, they and we find their hope of restitution at hand, as accompanying the description of their punishment, or annexed to it. Here then, by the rule and method of inspiration, we expect to find their doctrine of future restitution, if any where. Do any of the inspired writers set a period to the future punishment ? Do they annex a hope of restitution to any one of their descriptions of it ? Do they tell us the author, the means, or a single syllable of a circumstance about it ? no, there is a perfect silence reigns through the scripture as to this doctrine : and all the descriptions of that punishment are decisively without limitation, period or end. Their doctrine of restitution, is then an unscriptural, groundless, hopeless delusion. The inspired writers put no period to the future punishment : they annex no hope of restitution to them who perish in it. We infer, they had no commission from heaven to do it, or certainly they would have done it. The conclusion is, no person on earth ever had or now hath commission from God to teach such a doctrine : they prophecy the deceit of their own hearts, or the instigation of the wicked one. To proceed, we find the true doctrine of restitution taught with great clearness and oft repetitions according to the importance of it. Thus the restitution of the Jews from their captivity in Babylon, is taught with great clearness and oft repetitions, by the prophets Isaiah, Jeremiah and Ezekiel. Almost whole chapters are taken up by the prophet Jeremiah in the most strong, literal and figurative descriptions and assurances of it ; as 24th and others.

And that great restoration to take place before the end of the world, in the final, general call of the Jews and Gentile nations into the kingdom of God, is a grand subject of revelation, taught by Moses and the prophets, our Saviour and his apostles: it is very often repeated by the prophets, taught by our Saviour in his parables: and it is observable he gives to the Jews their hope of the restoration of their nation and the time of it, in his denunciation of their destruction and that of Jerusalem. Luke 21. 24. As Paul doth likewise in the 11th to the Rom. 25, making the call of the Jews and Gentiles coeval, cotemporary events.

Moreover, when these most illustrious works of divine grace shall be wrought in our world, illustrating the grace of God and the honour of the Saviour in great glory, and in which the happiness of millions and millions and all the nations of the earth are concerned, in the ingathering of the fullness of Jews and of Gentiles in the millenium state; we find this restitution described and exhibited according to the importance of it, in the most lively, bold, strong, literal and figurative descriptions humane language is capable of---“by the binding of satan”---“the reigning of Christ a thousand years”---“by a new heavens and a new earth” &c. &c. and heaven and earth called to rejoice in it. It is a divine reality, and will be accompanied with very great rejoicings in heaven and earth.

Now, if the doctrine of the restitution of all the damned in hell, was a divine reality, and a doctrine of such glory as is pretended, “the very glory of the gospel;” we rationally conclude we should have had it as clearly stated, as oft repeated, and set forth with equal solemnity, pomp and energy of language; that heaven, earth and hell would ring with the tidings: and hell indeed would be no more hell, that place of weeping, wailing and torment it is constantly represented to be, but a place of the greatest mercy and joy. Do we find it so? Not a single syllable of any deliverance out of it, and nothing of a description answerable to the great importance of it, if there was any truth in it. Contrary wise, hell is constantly represented as a place or state of wrath without mercy---of torment without joy---and where the consigned to it, “shall be tormented day and night forever and ever.” And can there be a
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more manifest, barefaced delusion than their doctrine is? One instance more upon the doctrine of restitution. Natural death is a great destruction---it is universal to mankind; but restitution is designed. It is included in the first promise after the apostacy, before the sentence was passed. And the doctrine of the resurrection runs through the revelations of God. We know the period of death's reign and of the commencement of the resurrection is fixed. When the last trumpet shall sound, the great day of the resurrection shall commence. We know the most important circumstances of the resurrection, both of the just and unjust. The bodies of the righteous shall arise spiritual, powerful, glorious, immortal in an everlasting life: but the wicked shall arise to everlasting shame, contempt and damnation. These are instances and illustrations of the true scripture doctrine of restitution. Is their's like it? In no instance, in no one important circumstance. It is no more like it than the delusions of satan commonly are to the truths of God. If therefore we make the scripture doctrine of restitution our rule in judging upon the subject, (and we have none other, their doctrine being opposite to the method in which the true doctrine is constantly revealed, there being no hope of such restitution accompanying or annexed to any one description of the future punishment, and not a single description of it, much less with a clearness, repetition, solemnity and energy answerable to its importance) we must judge it an incredible and most pernicious delusion. And we shall see it every way excluded, confuted, and reprobated in scripture before we have done with the subject.

Wherefore, in as much as the future punishment is commonly represented in terms opposite and exclusive of life and blessedness, and in every description of it without limitation or end, by the construction of reason---the express rule of the apostle, and the scripture doctrine of restitution itself; it is strongly imported, to be without end, without hope and eternal.

It is to be remembered, that this punishment is not only thus strongly imported, in every description, but it is also purposely, expressly, repeatedly, literally taught and asserted to be eternal; in terms, words and phrases emphatically expressive of eternity. Thus we are taught, that the wicked "shall be destroyed

stroyed forever :” * shall arise to shame and everlasting contempt.” † And it is asserted, “ that they shall go away into everlasting punishment :” ‡ and “ shall be punished with an everlasting destruction.” § And in our text, “ that they shall be tormented day and night forever and ever.” In these and parallel texts we are designedly taught the duration of their punishment in a literal description of it. It is “ forever,” “ everlasting,” “ and forever and ever ;” and this last phrase “ forever and ever” is emphatically expressive of eternity as applied to God, to denote and describe the eternity of his existence, of his attributes, of his throne and kingdom, &c. and as descriptive of his saints everlasting happiness : and no less emphatical as descriptive of the endless punishment of the wicked : it being never applied to destruction but to denote it perpetual, as exclusive of all idea and hope of deliverance or restoration, as before noted. Can there be a more certain rule to fix the meaning of a phrase, than the perpetual, unvaried use of it throughout inspiration ? If this will not do it, it seems impossible to be done. And it is observable, that the very same words and phraseology is used to express the perpetual, unceasing and eternal duration of the glory and happiness of the righteous and of the punishment of the wicked : as in the sentence of the last judgment, and the phraseology in the text “ day and night forever and ever.” § This is the highest, strongest, and most emphatic, literal description given us of the eternity of the one, and the other, and of both alike. And can this be without design ? Now when the duration of this future punishment, is thus expressly, designedly and literally taught us and asserted to be eternal, in words, terms and phrases emphatically expressive of eternity, to say the duration of it is not determinately and decisively fixed, appears presumptuous and impious.

Moreover, the figurative descriptions of this punishment are equally strong, emphatical and decisive of it as hopeless of restitution and of endless duration. What figurative descriptions can exhibit a state hopeless of restitution with stronger force and beyond that of putrid bad fish, cast away for putrefaction ; is there any hope of their recovery for use ? or that of a criminal, merciless

* Psalm 92. 7. † Daniel 12. 2. ‡ Mat. 25. ult. § 2 Thes. 1. 9.
§ See Mat. 25. Rev. 7. 15, 16, 17. and Rev. 22. 5.

merciless debtor, who owes ten thousand talents, and has nothing to pay ; cast into prison, and his imprisonment to continue until he hath paid the last farthing, the last mite ? or that of a man not having on the wedding garment, bound hand and foot and cast out of the kingdom of God, into outer darkness ? must not his case be absolutely desperate thus deprived of all means, “ cast out of the kingdom and bound hand and foot too ? ” These are figurative descriptions of their hopeless state, given by our Lord himself. Alike strong are those others given by inspiration, of their being consigned to the blackness of darkness forever---of their being cast by the justice and power of God for punishment, into a lake of fire and brimstone. Every description most pointedly shewing it, hopeless of deliverance and restitution ; because infinitely above and beyond the reach of means and power in all the creation. And the figurative descriptions are equally emphatical and decisive of the endless duration of it. It is set forth by devouring fire, that shall devour the adversaries---by eternal fire---everlasting burnings ; emphatically the everlasting fire prepared for the devil and his angels. And if possible yet more strongly, by unquenchable fire, that in the principle of it cannot be quenched ; “ a fire that shall never be quenched ” --- “ a worm that dieth not, and a fire that is not quenched.” Our Lord has taught us in the 25th of Matthew, what he means by this fire, the fire of hell. In the 41st verse he tells us, the wicked shall depart into everlasting fire prepared for the devil and his angels. And in the last verse he tells us his meaning without a figure, literally, “ they shall go away into everlasting punishment.” By this key therefore, by unquenchable fire he must mean literally “ endless punishment ” --- “ by the worm that dieth not, and a fire that is not quenched, a fire that shall never be quenched,” he must mean a punishment that hath not and never shall have an end. It is set forth by fire, to denote the extremity of it ; and by unquenchable, that is not quenched, shall never be quenched, most strongly to denote the eternity of it. The figurative terms in which it is expressed, will admit of no other consistent, literal construction, according to the key which he hath given us. And it is observable, that our Lord teacheth this endless punishment with great solemnity, over and over

again, as contrasted with the enjoyment of eternal life and the inheriting the kingdom of God (in these figurative descriptions of it) as of very great importance to be most firmly believed and realized; in Mark 9. 43, 44, 45, 46, 47, 48. In each description the being cast into hell---into hell fire, is contrasted with the entering into life or the kingdom of God: and the impossibility of the latter, is strongly held forth in the endless duration of this punishment: denoted by unquenchable fire, a fire that shall never be quenched, a worm that dieth not and a fire that is not quenched; § and so often repeated. If the metaphorical worm conscience dieth not, i. e. will never cease to accuse and torment them, it is naturally impossible but that their punishment should be as lasting as their existence: "the smoke of their torment (is said) to ascend forever and ever." If their torments be not eternal, the figure of it "the smoke of it ascending forever and ever," could be neither true nor proper. On the whole, the figurative descriptions of this punishment, are the most strong and emphatical in nature; all of the same import with the literal and decisive of it; hopeless of re-
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§ To say this declaration of Christ, so oft and solemnly repeated, can prove no more "than that the torments of the wicked shall last as long as their next state of existence lasteth, without determining how long that shall be," is to evade and gloss away the very spirit of the text, and avails not; because the Jews and disciples knew and believed in no other next state, but that which is eternal; and the words are most forcibly descriptive of an eternal punishment: and therefore in no other sense could it be taken by them, or designed by our Lord. Neither doth it any more avail to say, "that the words are taken from the prophecy of Isaiah," and allude to the punishment of burning dead bodies, or permitting them to lie above ground to be destroyed of worms---and "that the fire and worm" can in no other sense be said "not to be quenched, and not to die;" but as they would continue till the carcases were consumed.* For the idea of restitution, deliverance or removal of the bodies from this state of punishment, is totally excluded and reprobated in their own construction. They shall never be removed from the power of the fire and worm, till utter destruction be completed. And what are the characters of this punishment so described? It is final for this world---it is unchangeable, there is no deliverance out of it---and it is as lasting as the subjects of the punishment; the carcases to which it is applied. So when it is applied to the future world, the same characters go along with the description of it. It is final for the world to come---it is unchangeable, and there is no deliverance out of it---and it is as lasting as the immortality of the subjects of it. So that the genuine proper force of their own construction, is perdition to their own
scheme

* Salv. for all men, p. 23.

stitution and of endless duration. Furthermore the scripture examples of this punishment, are equally decisive of it, hopeless of restitution and eternal. Inspiration sets forth three remarkable ensamples of it---the destruction of the old world in the flood---of Sodom and Ghomorrah consumed by fire from heaven---and of the unbelieving Israelites who perished in the wilderness, excluded God's rest, both by the oath and consuming wrath of God. Now, in each of these ensamples, there is an open, visible, and eternal separation between the righteous and the wicked---never to be re-united in this world. In each example, the wicked are destroyed in a dispensation of wrath only, without mercy; in support of the authority and government of God and for the good of others, but no benefit to themselves: and in each the destruction is hopeless of restitution, and the restitution barred by an impossibility, natural, moral or both, as will be shewn in another place. So that it seems, no examples of the future punishment could be presented to the eye of man in this state, more in point and more absolutely decisive of it "as hopeless and endless," than these which inspiration gives us. We add one thing more to ascertain this point, viz. The future punishment of the wicked will be the same---in the same place of torment, and as lasting, the same in duration with the devil and his angels; which we know to be hopeless of restitution and eternal. Our Saviour and Judge
 assures

scheme, and a confirmation of the truth. And this is not only the necessary construction, and the terms such as will admit of no other, but it is evidently designed by our Lord. For if he had designed only to teach them, that the wicked should endure the future torments, without determining the duration of them, it was sufficient to tell them they should be cast into hell fire, for this is descriptive of the future punishment, and never once used but to express it. On this supposition there needed no more; and the additional description so oft repeated, as inculcating and impressing something of very great importance, is rendered entirely needless, nugatory and vain. We are therefore constrained to conclude, that our Lord doth designedly give us a description of the perpetuity as well as extremity of that punishment. And he doth in fact represent the unceasing, endless duration of it figuratively, "by the fire that is not quenched, and shall never be quenched, and a worm that dieth not," with as strong force as can be literally done by endless, eternal, or any words that can be used. So that there is no evading the force of this text by any cavil or criticism whatever. It mocks and defies the vain and profane attempt.

assures us, that in the last judgment he will say to the wicked, “depart from me ye cursed, into everlasting fire, prepared for the devil and his angels:” consigning them to the same punishment and of the same duration. And in our text they are described as cast and tormented together “in the lake of fire and brimstone forever and ever:” determinately representing the same punishment with the same duration. But we know the devils are bound and reserved in everlasting * chains, and will never be saved. This was the doctrine of the Jewish church, and received by the inspired apostles and Christian church, in the first and purest age of it. For it is a principle with them, not only of instruction, admonition, and warning, as used in several of the sacred epistles, but of strict reasoning and argumentation. So it is improved by St. James in the 2d chap. of his epistle, in arguing against a false, dead faith, without works, that it cannot save no more than that of the devil’s. Now, if it was not a truth that the devils should never be saved, an inspired apostle would not have assumed it as true, and as a principle of argumentation. And if it was not a truth, his designed conclusion would not follow, viz. that the subjects of a false faith, living and dying so, could not be saved. Again, if it was not an universally acknowledged truth in the church of God, the argument could not carry universal conviction in it, as it is manifestly designed to do. The conclusion therefore is, that it is a certain truth that the devils shall never be saved. Their punishment will be eternal, and that of the wicked equally durable, hopeless of restitution and everlasting. Now let it be noted, that this doctrine of the future punishment runs through the revelations of God, from the first threatening in paradise, to the 15th verse of the last chapter of revelations. And that it appears in the whole representation to be described and delivered to the world with alike clearness, consistency, precision and perfection as other great doctrines (such as relate to the Messiah, to the everlasting happiness of the righteous, &c. &c.) which run through the revelations of God. And can there in this view of it, be a doubt whether this punishment be revealed to

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* Jude 6. The word *aidios*, here rendered everlasting, is used but once besides this place, and it is there used to describe eternal power and deity. Rom. 1. 20.

us to be temporary or eternal? The one or the other it must be, and is designed to be ascertained. Is it revealed as temporary and as what will have an end, when there is no period put to it expressly, by intimation or implication in any one description of it whatsoever? By no means. Is it not determinately and decisively revealed of God to be eternal, taking the several descriptions and whole exhibitions of the doctrine together? Clearly: for thus it stands in the book of God. The first threatening imports this punishment for sin, to be an eternal exclusion from life and blessedness in misery as lasting as their existence. It is frequently described by the same word, and in words and terms of the same import, and constantly without a single variation, without period, end or limitation. It is often in the old testament and new, literally taught and asserted to be eternal, in words and phrases the most strong and emphatical, expressive of eternity, that are used in the book of God. All the figurative descriptions of it are equally decisive of it, as hopeless of restitution and of endless duration. Several of which can have no meaning if they do not mean endless; or must have a meaning contradictory to the terms in which it is expressed. The scripture examples have decisively the same language and import. And this punishment is set forth as eternal, by way of disjunction and opposition, as contrasted with the everlasting life of the righteous, by a phrase most decisive of perpetual and endless. The punishment and happiness both said to be "day and night forever and ever." And it is as decisively set forth by way of connexion, the punishment of the wicked the same, and of the same duration with the everlasting punishment of the devil and his angels. On the whole, it is evident the duration of this punishment is designed to be revealed and ascertained to us. And can it be more so than in having all the parts, descriptions, and whole exhibition of one import, and centring in one point, endless? Can this important doctrine which runs through the revelation of God, be so revealed to us without design, when design is so strongly marked through the whole? Or can any thing be designed less, or any otherwise than what is clearly, plainly, fully and decisively represented and imported through the whole? It is impossible; because it implies designed falshood and deception, destructive

structive of the moral character of God, and of the doctrine of inspiration. Most certain then it is, that this punishment, in all its everlasting terrors, will be executed upon the wicked, in the future and eternal state. God hath designed it---hath revealed it---is able and resolved to do it : and his wisdom, holiness, justice, truth and immutability insure the dreadful execution. For the truth and immutability of God are as truly concerned in the execution of his threatenings, as his promises. So taught the prophet Samuel, “ the strength of Israel will not lie nor repent : for he is not a man that he should repent.” † One would apprehend by the united force of all this evidence the conclusion should be clear to an unbiassed mind. If language hath any fixed, determinate meaning---or if all kinds of description can decisively determine any point of doctrine---if the import of terms used, and the manner in which they are always invariably used of a subject, without end---together with literal and figurative descriptions, confirmed by examples, by contrast and by connexion, all decisively fixing the same construction of a doctrine, can ascertain the meaning and truth of it ; then this doctrine of the everlasting punishment of the wicked, is ascertained unto us : and we are bound to believe and receive it upon the authority of God, the adorable revealer of it. And there is nothing which relates to this doctrine as it stands in the book of God, to induce the least doubt about it. And nothing in reason, or relating to any other doctrine, which ought to have any influence to it. To say it is incredible ; what is it but to oppose our folly to divine wisdom---to impeach the wisdom and truth of God ? To say the original word translated eternal, “ signifies sometimes a definite and sometimes an indefinite duration, and the nature of the subject to which it is applied must ascertain its meaning,” avails nothing in this case : For this doctrine doth not stand or rest upon a single word. The whole exhibition of this future punishment, in every description of it, is endless. Wherefore, when the spirit of truth describes it literally in perfect agreement with every other description, with the import of every particular and the whole, so applied and in such connexion, it fixes the meaning to be strictly eternal. And the meaning is likewise fixed

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† 1 Samuel 15. 29.

by their own rule, viz. by the nature of the subject to which it is applied. When applied to God and his attributes, which are infinite and eternal, then say they, it must be understood strictly and decisively as eternal. By the same rule, the nature of the subject, when it is applied to beings by constitution of nature immortal (as all mankind good and bad will be in the constitution of soul and body after the resurrection) then it must mean eternal. The happiness of the one and the misery of the other as lasting as their immortality. Their own rule applied to this important subject fixes and confirms our sense and construction of it. And the word is constantly, invariably and without exception used to mean as lasting as the constitution of things to which it is applied; of course, when it is applied to beings by nature and constitution immortal, and in an eternal state, it must mean eternal; and there is not a shadow of force in their little criticism. Recourse to prophetic and figurative descriptions which belong to other subjects, can have no effect to weaken a doctrine so compleatly and decisively delivered. The meaning of such texts must be ascertained by the subjects to which they relate. Nor will the universal terms used respecting the doctrine of salvation and the great atonement, have any force to weaken the faith of this doctrine. The meaning of such terms of universality, must be ascertained by the subject to which they relate, viz. by the terms of life and way of salvation revealed in the gospel constitution: and when so ascertained, they will appear in perfect harmony, without the least contrariety between the gospel doctrine of salvation and this doctrine of future punishment we have been illustrating, as will be shewn in a more proper place. This doctrine so illustrated and established, suggests to us the following remarks.

Remark 1. The support of the authority, laws and government of God, is a matter of highest and eternal importance: and the greatness of this sanction in support of it, announces it to be so to all the universe. This punishment carries in it a declarative testimony of the immense majesty and authority of God, the great King Eternal: the infinite evil of contemning and rebelling against it, and counteracting the infinitely wise, great and good designs of his government. It announces the support of the authority, laws and government of God, to be of
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the highest importance, and that he is infinitely able and resolved to support it in all its dignity and glory; and to carry into full execution all the infinitely important designs of it: and when he shall execute it upon all the irreconcilable enemies of his kingdom, it will be seen in all its importance, and there can never be a doubt of it more. It announces the strongest possible security to the faithful, and the fulfilment of all his promises to them that love and obey him: for if he executes this threatened judgment upon his enemies, which is as his strange work, most assuredly will he accomplish all his works and designs of grace and love, which is his delight, in completing the promised salvation and eternal glory of all his friends and children that love and obey him. The sufferings of the eternal Son of God, for the support and honor of the divine authority, law and government, and to open the way of mercy and secure the salvation of all that believe and obey him, and the final destruction of all his enemies, as a sacrifice in support of it, announces and demonstrates the importance of it with strongest force conceivable by us, and perhaps possible in the nature of things. The everlasting life, from which those that perish are eternally excluded, is in itself of unutterable importance; but the glory of the divine character, and the support of his authority and government in its connections, doth so infinitely surpass it in dignity, excellency, worth and importance, that when they come in competition, it must be sacrificed to it. And this great exhibition of it, must inculcate godly fear and highest reverence, with deep and everlasting impressions, upon the society of the blessed. Inspiration gives us their language, "saying, great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints. Who shall not fear thee O Lord, and glorify thy name? for thy judgments are manifest."*

Rem. 2. This doctrine so extended throughout the revelation of God, evinces it of vast importance, to be taught, believed and realized, for the support of the government of God and the good of mankind. Were it not of vast importance to the government of God, such an infinitely terrible punishment would never have been threatened; --- would never have been executed

* Rev. 15. 3, 4.

executed upon rebel angels, and the impenitent of mankind :-- and the final execution of it upon vessels of wrath, would never have been so strongly insured in the word of God. And it's being so taught and exhibited in all the dispensations of God to men, in a state of innocency, by instruction and exemplification before the law ; and much more plainly and forcibly under the law and prophets, and under the Messiah ; evinces it's vast importance to mankind in this world : to restrain from wickedness, to reform the vicious, to excite to faith, to repentance, and to all the purposes of godliness. It seems revealed as an essential in the divine government, and fundamental in the system of revelation.

Rem. 3: This doctrine of the future punishment in connection with future rewards, is a full vindication of the Providence of God : against all the reproaches of the ungodly and mistakes of good men ; in the seemingly unequal dispensations and distributions of this world. Particularly, in the prosperity of the wicked, and frequent singular sufferings of the godly.--- This great mystery of providence in this world, is unfolded and cleared in the doctrine of retribution in the world to come. In a state of trial and discipline, all things, mercies, afflictions, &c. come alike to all. And to answer some great and good design of Providence, the godly may struggle with great adversity, persecution, &c. but in the state of retribution there will be an open, visible, everlasting difference between " the precious and the vile, him that profanely swears, and him that fears an oath, him that serveth God and him that serveth him not." § This teacheth us aloud " it is not a vain thing to serve the Lord, it is our life." Yea, the true and faithful serving of God in this life, is evinced to be of the highest possible importance to us ; by the greatness of the rewards and punishments of eternity.

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§ Good men ready to faint under adversity, need this support. It is given to them in 73d Psalm and other scriptures. It is a first principle with them, " sure God is good to Israel, to the clean in heart : " distinguishingly good, and will make it fully appear in this world or that to come---verily there is a reward for the righteous, great, sure and eternal. But who can behold the inconsistent reproaches and cavils thrown out against the government of God, without a mixture of pity and indignation ? One set of men reproach and blaspheme the providence of God, because " the

Which leads to

Rem. 4. This doctrine, doth most strongly inforce the great, gospel doctrines of regeneration, faith, repentance and holiness in this world, as of utmost necessity and importance to all. Because there is no door of hope, to escape this tremendous punishment, and inherit the great salvation of God, without it. It is this absolute necessity, that impresses these doctrines and duties, as of near, home, everlasting importance and concern to us.

Rem. 5. This doctrine sets forth the love and saving grace of God, and value of the Saviour's blood, in the highest point of importance and glory; in effecting, the salvation of all that believe; the whole redeemed world. For, as is the greatness, justice and terror of this punishment, and the greatness and glory of it's opposite salvation; so, is the transcendent, excelling glory of this ineffable grace and precious blood; whereby we are delivered from the one, and put in the eternal possession of the other.

Rem. 7. In this exhibition, we see all the inspired men of God, who treat of this subject, do set themselves with one mind and spirit, and with like zeal and vigor to support this doctrine of the future punishment in it's eternal terrors; to impress the belief of it; that it might have it's full power and energy on the hearts and consciences of men, for good. This they do out of piety and faithfulness to God for the support of his authority,
laws

“the tabernacles of robbers prosper, and they who provoke God with heaven-daring crimes are secure;” and justice doth not overtake proud, oppressing, persecuting tyrants, who trample the poor and godly under their feet; to punish them according to their deserts: because the wrongs of the oppressed are not redressed, nor the pious distinguishingly rewarded here. Point them to the day of judgment and retributions of eternity, wherein all things will be perfectly righted. Eternity is long enough to recompense evil to them who do evil, and good and happiness to the pious and faithful. Then, another set of men cavil against an everlasting difference to be made between the righteous and the wicked; and say, “it exceeds all belief.” Thus, the one cavil because perfect retribution don't take place in this world; and the other because the most perfect takes place in that to come. But in the great day, God's ways will be evinced to be equal and his work perfect. And in those eternal retributions his truth and righteousness will shine forth in eternal honour. And it is in part the design of that day, to stop the mouth of cavillers---“to convince the ungodly of all their ungodly deeds and hard speeches,” and eternally clear and silence their impious cavils and reproaches. As Jude 15 v.

laws and government ; and with the most sincere and ardent benevolence to mankind, to save them from this wrath to come and urge on their repentance and life. Here's the divine warrant for wise and good men in all ages, who have followed their example. But surely, no uninspired man or men can be authorized by God to a direct contrary course and doctrine---to contradict and subvert the faith of this great doctrine---to cavil and criticise the terms in which it is delivered to render it doubtful---to weaken its energy in support of the divine government in the hearts and consciences of men---and lessen its influence to their repentance and life. If the inspired men of God were right in thus serving God, this counter-work cannot be of God, but of the wicked one : it was his first and great work in the seduction of mankind to supplant the belief of the threatening, and thereby induce the apostacy. And it is a serious, interesting question, can men do his work without his wages ? Finally, this doctrine shews the infinitely alarming danger of all the impenitent going on in their sins. The wrath of God is revealed from heaven against them : already under condemnation to this tremendous punishment, so extreme and never to have an end. O, who can think of and realize this danger as their own, without an aching heart and most solicitous concern ? What can alarm them to flee from the wrath to come, to betake themselves to the gospel way of escape and lay hold on the hope set before them, if this will not do it ? If they hear not Moses and the prophets, our Saviour and his apostles testifying this great condemnation to them, and withal opening the way of life to them in this world ; neither would they be persuaded though one rose from the dead, nor by any means whatever. " Wherefore awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

We pass to the second general argument : 2dly, To shew the doctrine of the future punishment before stated, is confirmed by a variety of most pointed declarations, fitted and designed of God, to cut off all presumption and hope of escape or restitution to the wicked, that die in their sins.

In the first address of temptation to mankind, the grand deceiver designed both to supplant the belief of the divine threatening, and implant a presumptuous hope in the human heart of

life and blessedness without complying with the terms of it appointed by God in this state ; and against the force of the threatening. And this presumptuous hope is deep rooted in the human heart. It is the poisonous source of innumerable transgressions, dishonours to God and mischiefs to mankind. It is this induces many to delay and put off duty and repentance ; and by it they are encouraged, emboldened and hardened in iniquity to final destruction. The patience and forbearance of God, the mercies of his providence, and all the adorable grace of the gospel are perverted, by the false reasonings of the heart, in support of it. Inspiration shews it's destructive operation many ways. " Because sentence against their evil works is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." &c. &c. Now, universalists tell us, all men shall finally be saved, even all those, who comply not with the gospel terms of life in this world ; all the threatenings and curses of the book of God against it, notwithstanding. They tell us, " we are brought into being expectants of a blessed immortality, and upon a foundation that will not disappoint us." || And hereby support and establish this hope, as well grounded. But a holy, heart-searching God, beholds this principle in the heart and all its corrupt operations, with great indignation. He hath denounced a variety of most pointed declarations against it to extirpate it out of the hearts of mankind. What can be more pointed and adapted to this purpose than Deut. 29. 18, 19, 20, 21 ; " Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the Gods of the nations : lest there should be among you a root that beareth gall and wormwood, and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace though I walk in the imagination (or stubbornness) of my heart to add drunkenness to thirst : the Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot his name from under heaven. And the Lord shall separate him (so accursed) unto evil" without end. Here we have this fatal

fatal error described by the spirit of truth, in its principle, operation and end. "He heareth the words of this curse," but against all the force of it "he blesteth himself" with this presumptuous hope, "that he shall have peace," eternal peace; "though he walks on in the imagination and stubbornness of his heart," and is encouraged, emboldened and hardened by it "to add drunkenness to thirst." But oh! how dreadful the end! eternally cut off from peace and happiness---"all the curses of the book of God shall lie upon him," without a hope of removal forever---and so accursed shall be separated to evil and misery without end. Surely to entertain and secretly cherish this presumptuous hope in the heart, must be very pernicious and dangerous. But how astonishing! that any who have the book of God in their hands should embrace, avow and openly profess this accursed error, with all the curses of the book of God upon it, as an article of their faith: and under the colouring of some mistaken or perverted texts, should preach this dreadful poison to the world, as the wholesome doctrine of our Lord, against all his admonitions and warnings. Again, what can be more pointed for the destruction of this error, than those repeated declarations of the Most High? "There is no peace, saith the Lord, unto the wicked." There is no peace, saith my God, to the wicked."† It cannot be spoken of the wicked who turn from their wickedness to God, in this world; for it is abundantly declared "they shall live," have mercy, pardon, peace with God in this world, and eternal peace and happiness in heaven. It is spoken then to the wicked that die in a state of wickedness: henceforth to eternity there is no peace and happiness to them. That soft, deluding turn, "they must cease to be wicked" in a future state "before they can have peace," is evasive and against the spirit of the texts; which are designed to cut off all hope of such turning and peace after death; as is evident in the language of the texts and many parallel scriptures. To the same purpose it is written, Isaiah 27. 11. "It is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will shew them no favour." It is allowed on all hands, they cannot be saved but by the favour and
 grace

† Isaiah 48. 22. and Isaiah 57. 21.

grace of God. When he declareth he will shew them no favour, is not all hope of salvation cut off by it? We read "the hope of the hypocrite shall perish, and shall be cut off."* Now what is his hope but to enjoy eternal life and blessedness? But his hope of it shall perish, he shall never enjoy it. For if this was ever true, he would find his hope not cut off and perished, but established in contradiction to the texts. The same presumptuous hope, the wicked often maintain through life; but death puts an intire end to it. So it is written, "the desire of the wicked shall perish" †--- "the expectation of the wicked shall perish" ‡--- "when a wicked man dieth his expectation shall perish: and the hope of the unjust man perisheth." † If there was ever to be a restitution to happiness, their hope might be said to be deferred; to be delayed: but could not be said to be cut off, and absolutely perish at death. It is difficult to conceive any form of expression more pointed to the destruction of this hope, and to exhibit the future punishment of the wicked absolutely hopeless, than those so frequently used. And they are called to attend to it in this point of view, in another form of expression equally pointed and expressive. Psal. 50. 22. "Now consider this, ye that forget God, lest I tear you in pieces and there be none to deliver." The execution of this destruction, is hopeless of redemption and a deliverer. So also is that, Prov. 29. 1. "He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed and that without remedy or healing." Which destruction in terms, is directly oppos'd to their doctrine of healing and life. And when actually executed upon them, the miserable subjects of this destruction, are represented to be in a state of absolute hopeless desperation; as "calling upon mountains and rocks to fall on them, and hide them from the face of him that sitteth on the throne, and from the face of the lamb. Because the great day of his wrath is come, and who shall be able to bear it?" § whence this hopeless, fruitless application to inanimate creatures, but from absolute desperation? Why not cry to God, and resort to his mercy? but because they know and feel themselves cut off from all mercy and hope forever. Moreover, the pathetic address of the God of love and mercy, in Ezek. 33. 11. is

* Job 8. 13, 14. † Psal. 112. 10. § Prov. 10. 28. ‡ Prov. 11. 7. Rev. 6. 16. 17.

is equally pointed by strong implication to extirpate all hope of escape or restitution to them that die in their sins. " Say unto them, as I live, saith the Lord, I have no pleasure in the death of the wicked, but that he turn from his wicked way and live : turn ye, turn ye from your evil ways : for why will you die, O house of Israel ! " Why this pathos ? this pressing earnest to turn now and live ? why enforced with a why will you die ? but because this life is the only time in which sinners can turn and live---and in case they turn not, their eternal death is unavoidable, hopeless, irretrievable. The infinite love and grace of God hath opened a wide door of mercy and hope to a perishing world, upon gospel terms---to sinners of all nations, of all characters, and in all conditions of life, in their day of visitation. The offer is universal, the mercy and salvation sure to all who comply with the terms. But our Lord has taught us this door will be shut against those who neglect the terms of salvation. " When once the master of the house is risen up and hath shut too the door, and ye begin to stand without and to knock at the door, saying, Lord, Lord, open unto us ; and he shall answer and say unto you, I know you not whence you are, &c."* The connexion shews then, there will be no more striving and entrance. And he hath taught us when this door is and will be shut. In the parable of the rich man and Lazarus, he teacheth that at death, good and bad men enter into a state of retribution ; and that it is unalterable to both. Lazarus dies, and is carried by angels into the bosom of Abraham, to a state of ineffable reward and happiness. The rich man dies, and in hell he lifts up his eyes in torment, in a state of unutterable punishment. And Abraham's answer to him, shews the state unalterable. " Besides all this, between us and you there is a great gulph fixed ; so that they which would pass from hence to you cannot : neither can they pass to us, that would come from thence."† If this doth not mean there is no intercourse and no alteration of state to the one or the other, what can be meant by it ? At death then, this door is shut to every sinner that dies in iniquity. And he further teaches it will be shut to all the wicked, in the day of judgment : for then they shall be sentenced and go away into everlasting punishment."

* Luke 13. 24. 25. † Luke 16. 22, 3, 4, 5, 6.

nishment." † And he confirms their hopeless, helpless destruction by the strongest figures by which it can be represented, as before noted. Paul likewise teaches the impossibility of salvation to those who neglect it in the present state: "How shall we escape if we neglect so great salvation? Heb. 2. 3.---and that apostates shall have no benefit by the sacrifice of Christ. ch. 10. v. 26, 27. "to them there remains no more sacrifice for sins:" i. e. they shall have no benefit by this or any other sacrifice. What then remains to them? nothing "but a fearful looking for of judgment (without mercy) and fiery indignation, which shall devour the adversaries." A strong way of exhibiting their hopeless destruction. And he teacheth us, those who make the death of Christ vain, as to the great designs of it in this world, shall be forever cut off from the eternal benefits of it. He tells the Galatians, "if righteousness come by the law, then Christ is dead in vain." Gal. 2. 21. Then in ch. 5. 2. "behold I Paul say unto you, that if ye be circumcised (in expectation of righteousness by the law) Christ shall profit you nothing." Shall Christ profit them nothing? Surely they shall be forever cut off from the eternal redemption and benefits of his purchase. Yet the universalists say, they shall all be infinitely profited and eternally saved by Christ. Can any tenet be in more direct opposition and contradiction to the doctrine of inspiration? From hence it is obvious, all their testimony, adduced from the writings of St. Paul, are certainly misconstructions of his true meaning: for he certainly never taught such palpable contradiction. St. James, in the 2d. ch. of his epistle, designedly proves, the subjects of a false, dead faith and hope shall never be saved. Alledging they cannot be saved according to the example of Abraham, the father of the faithful, and pattern of all that ever will be saved: they cannot be saved no more than the devils. St. Peter tells us, the wicked "shall utterly perish in their own corruption." § The same phraseology and manner of expression as is used for the destruction of the Amalekites, and of mystical Babylon by fire, Rev. 18. 8. where it is designed to denote and describe perpetual desolation, hopeless of restitution. We need adduce no more testimonies, these are clear, full and abundant to the

purpose

† Matthew 25. 41 and ult. § 2 Peter 2. 12.

purpose for which they are alledged. || These numerous declarations are evidently designed and fitted in infinite wisdom, to cut off all hope of escape of the future punishment, and of restitution and deliverance out of it, to those who die in their sins. Consequently they do most decisively determine their punishment will be as lasting and endless as their existence. It is scarce conceivable that any words, mode or form of expression can be made use of more clear, pointed, convincing and forcible, than those we have cited, to extirpate this presumptuous hope out of the hearts of men; and this error that establishes it, out of the world. If the scriptures are of use to us, learned and unlearned, how can we (giving attention to it) mistake the truth, in a case of such plain, practical importance. For the God of truth assures us, "there is no peace to the wicked, all the curses of his book shall lie upon them." But they teach, "the wicked that live and die in their sins shall be saved and have eternal peace." The one teacheth, "the hope of the hypocrite and wicked, shall be cut off and perish:" the other, that they are brought into being expectants of a blessed immortality, and upon a foundation which will not disappoint them. God declares he will shew them no favour: they declare they shall have everlasting life in his favour. The one declares, they shall be destroyed without remedy or healing: the other, that they shall have everlasting healing and peace. The spirit of inspiration announces, "Christ shall profit them nothing:" they tell us, they shall be finally saved and eternally profited by him. In a word, the spirit of truth assures us, "they shall utterly perish in their own corruption," their sins: they tell us they shall not utterly perish in their sins, but finally be saved. How is it possible, any man of common sense, giving attention to it, can mistake the truth in a case so plain and of such eternal importance, unless he loves error better than truth? Of

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|| The Doctor is express in point: He tells us "the common way (i. e. of salvation by the spirit and grace of God) is in the use of appointed means: nor is there ground of hope in the revelations of God, to be saved any other way." *Seaf. Tho'ts*, p. 265: and again p. 280---the doctrine of the bible, "makes no provision of mercy for sinners continuing such; but positively excludes them the kingdom of heaven, notwithstanding the grace of God, and merits of the Redeemer."

what use are the scriptures, or our reason to understand them, if we cannot be ascertained in a matter so obvious? For whose words shall stand in the day of judgment and throughout eternity, the words of the God of truth or of deluded men? Can this error live with Christians who have the book of God in their hands, when all the curses of it are levelled against it for its destruction? and when it is so strongly testified against by Moses and the prophets, in the book of Psalms, and by our Saviour and his apostles? These divine testimonies shew it very pernicious and dangerous to harbour this presumptuous hope in the heart: but it is beyond expression dangerous to teach the error that establisheth and confirms it. Will it still be pretended, that it is not a doctrine of licentiousness, when we see it so strongly testified against, as an evil most pernicious to the interest of the kingdom of God and to the souls of men? and is in truth the grand plot of the wicked one, for the subversion of both? when the pernicious operation of it is traced out in scripture in a variety of ways, and reason, experience and observation plainly teach its evil operation? in a word, when its natural operation is destructive of all good and inlet to all wickedness? What is such pretence, but an insult upon the understanding and common sense of mankind? Their best salvo, "that moral depravity is inconsistent with rational happiness," and the sufferings of the wicked in the next state will be great and long; taken in connexion with their sure hope of recovery from this depravity and misery to eternal life; is a flimsy business and weak defence against the current of corrupt nature and force of temptation. The same evil turn of heart, that induceth men to put far away the evil day, will diminish the terrors of this punishment: and the subsequent good and happiness they teach, will ingross the imagination; and the practical language of the vicious will be "we are delivered to these abominations." This is obvious to those who have attended to human nature. Since the God of love, the infinitely benevolent Saviour, and the most wise, pious, great, good and benevolent men that ever lived and adorned human nature, have put forth such strong exertions to save men from this accursed presumption and error, with all its fatal consequences, and to induce them to turn and live; surely, coldness and lukewarmness

ness in us, would be very inexcusable, highly criminal : as we are taught “ on some have compassion---others save with fear pulling them out of the fire.”* What is their pretence and shew of benevolence, in professing and inculcating this error, but light, vain and empty, when contrasted with this immense benevolence of God and the Saviour, with the illustrious benevolence of the best of men, in their wise, compassionate, strong exertions to save men from this fatal presumption and error : the ruin of it in this world, and everlasting destruction in the world to come ? “ What is the chaff to the wheat ? ” These strong testimonies from heaven, warn us of the evil and danger of presumptuous hopes---to beware of entertaining any hope of eternal life, but in compliance with the gospel terms of life---to beware of every treacherous device of our own hearts, or by the artifice of others to lull us in security in sin, to delay and put off repentance and turning to God, and especially to encourage, embolden, and harden us in iniquity, when we see the end is destruction, hopeless and everlasting. Moreover, they teach us aloud, the vast importance of a well improvement of life and time and the means of salvation in our hands ---the infinite importance of seeking, striving and securing the things of our eternal peace in this day of our visitation. With what an emphasis do they bring home the apostolic admonition, “ behold now is the accepted time, now is the day of salvation,” in which, against all deluding artifices and temptations, we should press into the kingdom of God with violence, since the season of the present life lost, we are lost to eternity.

3dly. This doctrine of the future punishment, is further confirmed by the constitution of nature, which connects sin and misery together, and will make the finally wicked necessarily miserable as long they have existence ; unless this constitution be annulled or superseded by the grace of God, the author of it, which, by many declarations, he assures us shall never be. The connexion of sin and misery in the constitution of nature, is the dictate of reason, of conscience, experience and observation through the world. A doctrine frequently taught in revelation and allowed by our opponents ; who say, “ a man will be miserable, while he is wicked, and that he must be virtuous

* Jude 22, 23.

in order to be happy." This constitution of nature is inwrought in the revealed constitution of God ; and an important part of the discipline of this state consists in the natural consequences and rewards of virtue and vice : and such is the force of it, that often those who go on in iniquity find their way lined or hedged up with briars and thorns : such is the bitter fruit of their sins, that their way to destruction is hard and miserable. And what is much to our purpose, they many times sin beyond repentance and recovery in this world. Not a few of the vicious and profligate reduce themselves to a miserable, untimely end. Intemperate gluttons dig their graves with their teeth : and others their's, in their different ways of vice. Many have sad experience of the truth of that neglected admonition of king Solomon, " and thou mourn at the last when thy flesh and body are consumed, and say, how have I hated instruction, and my heart despised reproof."* Now this is a presage and premonition they may sin themselves into misery beyond repentance and redemption in the world to come, as well as in this world. || This doctrine of nature teacheth them to expect misery, and that only, as the fruit of final obstinate wickedness. And thus it must be unless this constitution be annulled or superseded by the grace of God. Will a wise, holy, sin-hating and sin-avenging God, in favour of the obstinately wicked, annul this constitution, and therewith, the wholesome, important instructions it now gives to the world to stop, to reclaim the vicious, and to enforce their repentance and life ? Hath he declared he will annul or supersede it ? In no wise---but repeatedly the contrary. Our Lord assures us in most peremptory terms, " verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." † What is this but a confirmation of this constitution as unalterable ; whereby the habitually wicked cannot enjoy the kingdom of God ; and except they be spiritually and
morally

* Prov. 5. 11, 12. || The Doctor tells us, Sermons p. 236 in his note, " Men by the increase of their obstinacy in sin, may increase the improbability of their being savingly wro't upon ; yea, they may become so hardened and perverse, as to be beyond the possibility of obtaining this mercy." Which it is evident could not be the case, if all were so included in the gospel plan of mercy, as that they should finally be saved.

† John 3. 3.

morally changed in this state they can never see and enjoy that glorious kingdom? We have seen the repeated declarations of God, "that there is no peace to the wicked,"---"that their hopes are cut off and perish at death." Doth this speak this constitution annulled, or confirmed? It is declared of the wicked "they shall eat of the fruit of their own way, and be filled with their own devices,"---"shall be filled with mischief,"---"shall be filled with their own ways:"§ Strongly importing the perpetual force of this divine constitution against them in way of punishment. Still will they imagine, they shall some how be delivered from this bondage of corruption, and the fatal consequences of their own folly, to the liberties of the sons of God. God sees the deluding imagination, and meets it with that awful declaration "his own iniquities shall take the wicked himself, and he shall be holden in the cords of his sins." Still he hopes for extraordinary instruction and means of deliverance; to cut off which it is added, "he shall die without instruction, (his expected instruction) and in the greatness of his folly shall he go astray."† "Their feet (we are told) go down to death, and their steps take hold on hell," by natural tendency, by desert, and by the connection of this established constitution of God. And they shall be turned into hell, which shall be the portion of their cup."‡ God and heaven are represented as the heritage and portion of the godly: the wrath of God and punishment of hell, as the heritage and portion of the wicked. If the one be unalterable and eternal, why not the other? The scriptures make no difference in point of duration, and uninspired men cannot "in the portion of their cup." Again, we are expressly taught, "destruction and misery are in their ways,"* "and destruction is their end."‡ In what stronger terms can the perpetual operating force of this constitution against them, be held forth to us? If God separates them from his presence and love, and lets loose their guilty thoughts upon them, "the worm that dieth not," their end must be destruction and misery, as lasting as their existence. And how repeatedly, is this declared, "that their end shall be according to their works,"¶ "that their end is destruction

§ Prov. 1. 31. ch. 12. 21. ch. 14. 14. † Prov. 5. 22, 23.

‡ Psalm 9. 17 & 11. * Rom. 3. 16. † Phil. 3. 19. ¶ 2 Cor. 11. 15.

destruction," "that their end is to be burned."|| And by the sentence of the last day, this end "is everlasting destruction from the presence of the Lord and the glory of his power."* There is no evading such plain declarations, in terms of such determinate and decisive import, but by gross absurdity and contradiction. To say, that destruction will not be the final end of the wicked, is saying, this constitution of nature will be annulled and superseded, against all these divine testimonies, which declare and insure it's establishment and exemplification in their future punishment. To say this is their end, and yet they will have another; is holding up and maintaining an absurd contradiction, in terms. It is their end---and yet it is not their end. For nothing can have two endings, any more than two beginnings. To say, destruction is their end, yet they shall be saved and have eternal life their end, is at once to confound the two doctrines; and directly to contradict the letter and grand intention of the spirit of truth, in these repeated declarations. For they are designed to teach us the infinitely different rewards and punishments, states and ends of the righteous and wicked in the future world; according to their characters and works in this life. The one have their fruit unto holiness, and the end everlasting life---the other, bearing fruits of iniquity, their end eternal death; as motives to influence and govern the hearts and lives of mankind. In a word, to say they shall be punished with destruction as their end, according to their works in this state, as the rule and measure of judgment, and yet affirm that by the plan of mercy, this same constitution by which they are condemned, against this rule and measure of judgment given it (not according to their works in this state) they shall be finally saved and rewarded with eternal life, is to destroy the rule of judgment---utterly to confound language---to confound the scripture doctrine of rewards and punishments---and to exhibit the government of God, without wisdom, righteousness and perfection, grossly inconsistent. These scripture testimonies seem full and clear, that this divine constitution will never be annulled or superseded in favour of the wicked that die in their sins; and strongly witness, that God will surely establish and exemplify it in their future
destruction

destruction. Of course, upon their own principles, "their misery must be as lasting as their immortality." One would apprehend, that a doctrine thus founded in the constitution of nature, so clear in it's evidence, so strongly attested and confirmed in the revelations of God, and so infinitely interesting in it's nature and consequences, should convey conviction and impression to every heart that was not fully resolved against conviction. For how vain to expect restitution or end of punishment from that revelation of God, which so expressly, peremptorily and repeatedly consigns the wicked to all the miseries of an unchangable constitution of nature, as their end, in the future and eternal world ?

This subject gives us an alarming view of the exceeding evil and danger of sin, in it's nature and operations, as well as desert. It is connected in nature and in it's sure operations with the misery and destruction of those in whom it reigns, and who fall a prey to the power of it. This subject discloses the fallacy and deceit of all the temptations of the wicked one. He tempts men to believe the way of sin, is the way of pleasure, profit, happiness---but 'tis the way of destruction and misery, of that only and to eternity ; if a righteous God consigns them, but to the natural and fatal consequences of it. How great a deliverance, the deliverance from the power as well as guilt of sin, so essentially necessary to the life and happiness of immortal souls ?

The glad tidings of a Saviour, to save us from our sins in this world as well as from the wrath to come, should be glad tidings of great joy to us. Surely, a glorious Christ, given of God to this great purpose, is worthy of all acceptance of a guilty world. This doctrine demonstrates the necessity and credibility of a supernatural revelation from God. One would think, sober deists would easily and readily perceive it. For it is demonstrable, or rather is self-evident from the constitution of nature, sinners can have no deliverance and salvation, but by a supernatural remedy provided of God. And this can be known to us in this world, only by supernatural revelation from him.

4thly. The doctrine of the future punishment, as hath been stated, is abundantly confirmed, by, and throughout the whole constitution of the gospel. A right view of the gospel constitution,

rution, is of great moment on all accounts ; and particularly, for the decision of this controversy. This well stated and applied, we apprehend sufficient to determine it, to satisfaction. I would therefore exhibit, a general view of it,---and then a number of particulars, which all conspire with united force to one central point---a clear decision of the matter in dispute. This divine constitution, is a constitution of government and mercy." AS AN INSTITUTION of government, it is fitted and designed by infinite wisdom, to exhibit, support, illustrate and exalt the character, authority and government of God in highest glory, in the salvation of perishing sinners of mankind. It is fitted and designed to reduce us, to a willing, cordial subjection and obedience, in the way prescribed, by constitution. And is a discipline of the heart and life, to form the minds and conversations of mankind in this state, to a meetness for the heavenly inheritance; and is enforced with the highest sanctions in nature, in the universe, those of eternity. As an institution of mercy, it is designed to exhibit to us, the eternal plan of mercy in Christ, plainly and particularly, as to "the terms," "the way" and "the time;" in which, mercy and salvation may be obtained, by it. This, being most essential and important for us to know, is made as plain, as it is important. This door of mercy and salvation is now opened to the whole world, upon the same terms; but is limited to this life and state. At this close, it is shut up forever. The letter, spirit, and whole frame of the gospel constitution, shews it made for mankind in this state; and not in the future: and that mercy and salvation must be obtained in this world, or never. Herein, are set forth the two grand periods of limitation as to time, when mercy may be had by us. This life to every one individually---and the end of this world, to the whole race of mankind. Then the scene closeth in a state essentially different in respect to the administration of the divine government itself, and all the subjects of it. Then, this institution of mercy will operate no more, in way of mercy and relief to those who are lost: but end, with the finishing the administration of Christ's kingdom; who now rules, disciplines and saves them that are saved, by this constitution. Yet, this constitution as an instrument of government, will remain in full force---and operate most strongly, but in a

way essentially different from what it now doth, viz. as a rule of judgment and final decision of the states of all mankind ;--- and in the way of rewards and punishments, only.

This we apprehend to be a just, general exhibition and view of the gospel constitution, in the nature, design and operations of it, respecting mankind. A few illustrations will shew the justness and confirm the truth of it. The tenor of the revelations of God, exhibits the following important truths in their connection, viz. This world made and earth given to the children of men, for a temporary state of residence and abode--- mankind, in successive generations introduced upon this Theatre, as being made, acting, and designed for a future and eternal state. The word of God, the covenant of his grace in every dispensation of it ; with the ministry, institutions and services of religion appointed by God : together with the whole œconomy of providence in all it's dispensations of light and darkness, mercies, judgments, trials, &c. all fitted and designed in way of discipline, to form the minds, memory and characters of mankind for a future and eternal judgment, and an eternal state of retribution. All centering in the grand conclusion, " that this state and world, to mankind, is a state of discipline and trial, only---the next, the invisible one, a state of rewards and punishments, only ; " as contrasted with the idea of discipline, or change of character and state. And the more closely we attend to the tenor, spirit, and complexion of the gospel constitution, the evidence of it, rises more clear, strong and irresistible. For the provision of mercy made in it, is not for the fallen angels and the disobedient spirits of mankind consigned with them, to the infernal prison : for verily our Saviour " took not on him the nature of angels," (to be a mediator for the fallen angels, and their associates in misery) " but he took on him the seed of Abraham ; " * to be a mediator for mankind ; to carry into effect the gospel plan of mercy in this world. And the whole œconomy and dispensation of Christ's kingdom in this world, clearly evinces this constitution made for mankind in this state, and it's saving operations limited, to this world. The grand apparatus of all saving means therein appointed, are for this world only ; and not the future. "The

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* Heb. 2. 16,

gospel is the power of God to salvation to every one who believeth in this life, only : the ministry of reconciliation is to reconcile men to God in this world, only : the ordinances of this constitution are for this state, only : none will be admitted by baptism into our Lord's kingdom, in the invisible world ; and the ordinance of the Lord's supper will be no more (the end of it being completely answered) when, at the end of this world, our Lord shall come and finish his kingdom with infinite glory : and the discipline of his kingdom is for this state only, "that men may not be condemned with the world" in the day of judgment. Likewise the address and invitations of mercy and offers of salvation are all to men in this state, only : not a single one extended to those in the infernal prison. The wisdom of God cries aloud, "Unto you O men, I call, and my voice is to the sons of men." † All the means of grace, by way of seeking, striving, &c. are appointed and prescribed only to mankind in this state. ‖ The terms of life set forth in this constitution, are limited to this state, only. "He that believeth in this life, shall be saved" in the world to come. "He that believeth not" in this life, shall be damned in the world to come. The commands to believe and repent, enforced with most glorious encouragements, are only to men in this world :---not a single command or encouragement to any, in the future state. And most of the commanded duties, those of self-denial, charity, &c. are peculiar to this state. Above all, the great promises and threatenings, to enforce the terms of life and requisitions of duty prescribed in this constitution ; are made, to things done or not done, in this life. Not a single promise or threatening to any thing, as done or not done, in the future state. Which is a demonstration, it is wholly adapted to mankind in this world, and will never operate to save any, that die in their sins. When men die out of this world, they die out of this constitution, and can have no benefit by it, but what is connected with their transactions in this life. "For there is none of this work and device, to be done after we go to the grave." † "The night cometh, says our Lord, when no man can work." § Meaning
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† Prov. 8. 4. ‖ We have before noted, the Dr. tells us, *Seaf. Tho'ts* p. 265, there is no ground of hope in the revelations of God, to be saved any other way but in the use of these appointed means.

† Eccl. 9. 10. § John 9. 4.

the works of this life, preparatory to eternal life. Paul tells us, "after death (without change of character or state) the judgment."¶ Then will all be judged and execution be done, "according to their works and the things done in the body." We before observed, that our Lord teacheth us, in the parable of the rich man and Lazarus, that at death good and bad, enter into a state, not of discipline, but of retribution. And he promises the penitent thief, "this day shalt thou be with me in paradise." We read "of the spirits of the just made perfect," and of unincorporated "spirits, of disobedient mankind, in prison." Moreover, as the whole gospel constitution is thus evidently adapted to mankind in this state; and all the means and saving operations of it, thus uniformly represented as limited to this life and state: so it is of importance to add--- "all the promises of the Spirit of all grace (the adorable sanctifier of all that are and ever will be saved) are made to men in this life only." All hopes of the Spirit's striving with the wicked, end at death. For the Lord hath declared, "his Spirit shall not always strive with man." And as a confirming testimony of it to the world, he brought the flood upon the old world, and shortened the life of man, Gen. 6. 3. Now, if his strivings with men be not limited to this life and world, and if he is ever to be given to them after death and in torment; this shortening the life of man, could be no confirming evidence, "that he should not always strive with man." To suppose it, is to destroy this public witness and testimony of God. All the promises of the Spirit given us by the prophets, (and they abound with them to the church of God, for the conversion of Jews and Gentiles, &c.) are evidently made, to mankind in this state, only. Was it true, that so great a change was ever to be made by his grace, in the damned, as they tell of; it is incredible beyond expression, that no promise, no notice should be given of it. He is not to be given to them, and therefore we are solemnly cautioned "to grieve not the Spirit," accompanied with that pressing earnest, "to day, after so long a time; to day, if you will hear his voice, harden not your hearts."* In the day of judgment we are told, the wicked "shall be punished with an everlasting destruction from the presence of the Lord;" but where

the Spirit of the Lord is, there is his presence to purpose.— This sentence then cuts off all hope of this gift, to sanctify and save them.

It is very clear in this constitution, that all who are now heirs and shall finally possess the great salvation “are new creatures, created in Christ to good works” by the grace of this divine Spirit. “They are washed, justified, sanctified in the name of the Lord Jesus, and by the Spirit of our God.” But all hopes of salvation, to them (that die in their sins) by the sacrifice and Spirit of Christ, is intirely cut off, by that declaration of Paul, Gal. 3. 13, 14. “That he was made a curse, that we might receive the promise of the Spirit, through faith.” It is obvious from this text, that the sacrifice of Christ is not designed, nor will operate to the salvation of any, but those who receive the promise and gift of the Spirit :—and it is equally obvious, that the faith, by which we receive the promise, is a grace in this life :—and a-like evident, that the purpose for which the promise is made and the Spirit is given, “is sanctification and holiness in this life.” “That we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life.” || “That we through the Spirit, might mortify the deeds of the body and live,” &c. &c. Consequently, as no promise of the Spirit is made to them that die in sin and unbelief---after this life :— and as it is impossible to them, to receive the Spirit in that state, to answer the grand purpose, for which he is purchased, promised, and given in this life: so, all possibility of salvation is cut off to them, by this declaration of the prescribed method of salvation, in the gospel constitution. For “the method of grace established in this constitution, has all along been, now is, and always will be, the only way of life, for sinful man.”* In this cursory view, it seems very evident, that mankind under this divine constitution are in a state of instruction, discipline and trial for improvement, and that this life and state is their only season for securing mercy and salvation: and that all saving means, and the grace of the Divine Spirit to render them effectual to salvation, are limited to this life and world. The next state, is a state of retribution, only. And as this is a doctrine

|| Luke 1. 70, to 76. * So the Dr. tells us in his note, Sermons p. 38.

doctrine of very great practical importance, so our Lord hath taken care abundantly to confirm it, in a variety of parables. He most plainly, and of set purpose teacheth it to the world, in the parable of the sower, †---in the parable of the net cast into the sea, §---in the parable of the pounds, ‡ and in that of the talents. Who can read these parables with attention, together with his own exposition of them ; in connection, with his representation of the last judgment, as the close of that of the talents, in the 25th ch. of Matthew, without seeing it his manifest design to teach us, “ this state under his adorable administration, is a state of trial and discipline to mankind, to form their characters for a future judgment, to commence at the” end of the world ; and as connected with an unutterable and eternal state of retribution. Doth he not teach, at the end of the world, he will come personally in his glory, to finish the administration of his kingdom, and settle the great concerns of it with all his subjects, for eternity ? and that he will settle them in a judicial governmental way, in the way of retribution, and in a state of rewards and punishments ? For when he comes to judgment “ his rewards are with him ;” not to give all men salvation, nor to consign a part of mankind to another temporary state of discipline ; and so leave the great affairs of his kingdom, unsettled : no, but to settle them effectually, and unalterably, “ by rendering to every man according to his works, and the deeds done in the body.” For he repeatedly assures us, “ he will call all to an account :” that he will separate “ the good from the bad, the wicked from the just :” that the good and faithful, shall receive his divine approbation with ineffable rewards : but slothful, unfaithful servants, and all their works of iniquity, “ shall be cast out of his kingdom,” from all the means and grace of it ; “ cast out of his kingdom into outer darkness,” as contrasted with all the glorious light and grace which now shines in his present administration ; “ shall be cast out into a state of weeping, wailing and gnashing of teeth :” and that his solemn decisions in that day, shall be forthwith put in execution, and terminate in this most important issue, viz. “ that the wicked shall go
away

† Mat. 13. 36 to 44. § Ib. 47 to 51. † Luke 19. 13 to 28.

away into everlasting punishment, but the righteous into life eternal." And Paul teaches us, then will be the end, and he will "give up the kingdom to God the Father." The administration of the kingdom of mercy now comes to an everlasting end, and ending in infinite glory: "God will be all in all" in administration to eternity. Thus, after the judgment is past, the administration of this great and eternal kingdom is essentially changed, and with it the state of all the subjects of it, from a state of discipline to that of retribution. § This illustration and confirmation of the general exhibit given of the gospel constitution, seems fully decisive. Since the tenor of revelation, the letter, spirit, and whole frame of the gospel constitution, exhibits it to the world made for mankind in this world and not in the future---and all the saving means, grace and operations of it in recovering subjects of mercy to eternal life, are limited to this life and world. Will all men be saved at the day of judgment? No, the constitution announces and assures us, in that day, all the wicked will be consigned by sentence and execution to an everlasting punishment in righteous retribution, "for the things done in the body." And further, that all hope of end, or restitution from that state of punishment, is eternally cut off; because the administration of the kingdom of mercy comes to an everlasting end with the decisions of that day. What now is the obvious, and irresistible conclusion?

* 1 Cor. 15. 24, 28. § We are told, Salvation for all men, p. 14, "There will be a great deal to be done, after the found coming of Christ, for the accomplishment of which a long period of time would be requisite before the plan of God could be completed, which he had trusted his Son to bring into effect." A most unscriptural, obnoxious, unaccountable sentiment! We trust we have said enough already to shew Paul teaches the contrary doctrine in the passage whence they would collect it. And our Saviour in his parables, in conjunction with the whole current of scripture, decisively teaches the contrary. I would also subjoin the Dr's witness against it. In his sermons, "Breaking bread a gospel institution," p. 47. he tells us, There is no other "coming of Christ" spoken of in scripture, but his "coming at the end of the world, in the glory of his Father, with his holy angels," when a period will be put to the administration of God's kingdom in its present form." And p. 48. he will not come until the "mystery of God is finished, and time shall be no more." On which I observe, "the coming of Christ" mentioned 1 Cor. 15. 23, is his coming to judgment, for there is none other spoken of in scripture.

Then

conclusion? Thus cut off and cast out of the kingdom, their misery must be as lasting and endless as their immortality; by the force of that constitution "which all along has been, now is, and always will be the only way of life for sinful man." Their state becomes as absolutely hopeless, as though no plan of mercy had ever been concerted; and no constitution of grace and salvation in pursuance of it had ever been exhibited to the world. Should it be asked, is there no hope or possibility that this constitution may be set aside, and another substituted to give relief to them that finally perish? Were it so, this is of no avail to the universalists; for their scheme is, that provision and security of salvation for all men is made in the gospel plan of mercy: of course, were this possible, their scheme is in absolute ruins---they are reduced to the same sandy foundation of hope with the infidel world. But let us consider the impossibility of it. Can that constitution ever be set aside, the dispensation of which is so often dignified in the lofty stile, the kingdom of heaven? concerted in heaven, sent down from thence to execute the eternal plan of mercy in this world and conduct us to heaven? when, as an institution of government it is, for wisdom, benevolence, justice, energy and glory, the most amazing ever introduced into the universe? and when the greatest sacrifice ever made, that of the only begotten Son of God, is made in support of the authority, laws and government of God, to make way for the introduction and support of it, and to insure the eternal energy and efficacy of it? Can it be set aside after it hath stood for ages, supported by innumerable miracles and immediate attestations of God, as well as by the sacrifice

Then the Dr. saith, "a period will be put to the administration of the kingdom of God in its present form." Now we read of no other change in administration, but that described v. 28. "the Son himself subject, and God all in all." Surely, this change will not take place, till the Son hath completed his whole work with which he is intrusted to bring into effect. In this the Dr. is express, "he will not come until the mystery of God is finished:" and when this is finished, surely there can be no great deal, nor any thing more to be done; nor any long period requisite for such a purpose: nor can there be any next state, as temporary, after the judgment: for the Dr. is express, "time shall be no more." And in page 37, he represents those who are not awakened to life in this world, as "undone for the future world;" if "undone for the future world," they cannot have everlasting life in it.

crifice of millions and millions that perished in the flood, in Sodom and Ghomorrha, in the devoted nations of Canaan, with the Amalekites, the rebellious Israelites, &c. &c. whose destructions were in support of the justice and honour of it? likewise, after it hath been supported by salvations beyond annumeration, given to the heirs of salvation, and to those in all ages who have been faithful in the support of this divine constitution? Can the eternal sanctions of rewards and punishments in it, be set aside, when they are the great necessary supports of the moral government of God through the universe? and so essentially necessary to support this constitution, to illustrate the infinite importance of it, and to enforce the terms and requisitions of it? add to this, when it is the great charter of salvation to sinful men to all that shall ever be saved, and the only basis of their hope and security of everlasting life? Can this foundation in Zion fail them? In a word, when the authority, wisdom, truth, justice, goodness, and immutability of God, and glory to God in the highest, as the end of it are all pledged for the security and support of it? These things considered, is it possible to conceive of a greater impossibility than that it should ever be set aside? Wherefore we conclude this constitution as hath been explained, must undoubtedly remain without change, in full force, while there is perfection in the deity, or government and stability to be found in the universe. The subject may yet appear clearer, when some particulars of the constitution are considered. This subject suggests the following reflections.

Reflection 1. How astonishingly glorious this divine constitution! It is surely worthy the acceptance of the whole world; with the most full, firm, cordial and obediential faith. For herein a most glorious way of salvation is opened to sinful man, sure, steadfast and immovable; wherein all the moral perfections of God are most brightly displayed. Wherein the glory of the everlasting Father, of the eternal Son the redeemer, and Spirit the sanctifier; and the glory of the mercy and government of God, shine forth in highest and eternal lustre, in the contrivance, the construction, the administration, the operation and final issues of it.

Reflection 2. How inexcusable the infidel world, who reject
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the gospel constitution, which carries in it such numerous, plain, incontestible marks of it's divine original, which proclaim it to be of God ?

Reflection 3. How inexcusable are the neglectors of this great salvation ? since the God of love, in the gospel constitution, hath published to the world his adorable plan of mercy and salvation for perishing mankind ; and hath opened the door to all upon the same gracious terms. And addresseth our ingenuity and all the tender feelings of our hearts, with his infinite benevolence in gift and design. " God so loved the world as to give his only begotten son" ---this is the unspeakable gift--- " that whosoever believeth in him" of all ages, nations and generations, " should not perish, but have everlasting life : " this is his all-important design. Since he hath set him at the head of this glorious kingdom of mercy, to compleat the salvation of all that believe in him. And under his reign, addresseth us with the universal offer of it---whosoever will may come---and " he that believeth shall be saved." And hath put it upon the lowest terms possible, which can consist with the honour of his adorable authority, majesty and government. " Believe and thou shalt be saved ; " " repent, turn and live." And God hath graciously furnished us with all desirable saving means, accompanied with an abundant encouragement of all-sufficient grace in the due use of them. And to induce and inforce our compliance with the terms of life, he not only addresseth to our ingenuity and tender feeling, which are but feeble springs of action in degenerate minds ; but also to our hopes and fears, the most powerful springs of action in our natures. And to these he addresseth the highest and strongest motives in nature and eternity. With the hope " of eternal life," and fear " of everlasting punishment." " He that believeth shall be saved, and he that believeth not shall be damned." Surely if we are found among the neglectors of so great salvation, and perish from under a constitution which so exalts us, as to heaven, of all men we must be among the most miserable. For how just, how necessary by constitution, and how aggravated such a damnation ? If " he that despised Moses law, died without mercy, under two or three witnesses," " of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of
M God,

God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of Grace." Heb. 10. 28, 29.

Reflection 4. The immutability and eternal duration of this divine constitution, doth indeed carry in it eternal terrors to sinners who go on in their sins to perdition; but withal brings to them the highest encouragements in this life to "turn and live." The instruction is, believe on the Lord Jesus Christ with a living, obediential faith, and this great salvation is assuredly yours. The importunate language of it is, "to day, while it is called to day, hearken to his his gracious voice"---comply with his gracious terms, that you may escape the terrible destruction of the threatenings, and inherit the unspeakable good and glory of the promises. Finally, this divine constitution addresses to believers, to all the faithful in the family of God, the language of strongest encouragement, support and consolation in running the christian race, and maintaining the christian warfare faithful to the end. In this way their victory and triumph, their salvation and glory, will be sure and everlasting. For this purpose the eternal plan of mercy was concerted and is published to the world in this constitution, "he that hath begun will finish his good work" in infinite perfection and glory. Their Redeemer is Almighty---he is at the head of this kingdom of mercy---he hath opened the way and established the foundation and eternal securities of it in his own great sacrifice---he hath all power in heaven and earth---power all-sufficient to subdue his enemies and compleat the salvation of his people; and he will reign till he hath compleated his work, and the "mystery of God is finished." He will never give up the kingdom till he comes in his glory, to take vengeance on his enemies, and punish them with everlasting destruction and compleat the salvation of all that are his: to be eternally "admired and glorified in all that believe." What an address of encouragement, support, and comfort this to all true mourners in Zion, to all the feeble and faint-hearted in the flock of God, in all their afflictions, trials and conflicts? they shall return to the heavenly Zion, with everlasting joys and songs of salvation. We now proceed to consider several particulars of this divine constitution,
which

which all conspire with united force to a decision of this controversy. As first, the essential and necessary terms of life and salvation set forth in the gospel constitution and proclamation, cut off all hope and possibility of salvation to those that die in their sins. For by this constitution, salvation depends on certain terms as embraced or rejected by sinful men, in this life. I shall illustrate it in the article of gospel faith only: this is made absolutely and essentially necessary in this life to salvation. There is no declaration or promise of God to be a ground of faith, nor command to believe, nor promise or encouragement to induce faith, nor grace to effect it with divine power to any, beyond the grave. And yet faith is so necessary, "that no man can be in a state of acceptance with God, till he is a believer;" and "men's being believers or unbelievers is the grand distinction the scripture makes between them," and "so interesting that salvation or damnation depends upon it."* The indispensable necessity of faith to salvation, is set forth many ways---by constitution, salvation turns upon it. "He that believeth is passed from death to life," "hath everlasting life," and "he that hath the Son hath life," and "he that hath not the Son hath not life," "shall not see life." By constitution, it holds an immediate, inseparable connection with it: by command, "believe on the Lord Jesus Christ and thou shalt be saved:" by promise, "he that believeth shall be saved:" by declaration, "the gospel is the power of God to salvation to every one that believeth," Jew or Gentile---"we are saved through faith" and believers receive actual "salvation as the end of their faith."† Hereby those who die in unbelief are evidently cut off from salvation. They can't be saved without this term so immediately and inseparably connected with it: and it is impossible they can ever say, "we are saved through faith" "and receive salvation as the end of faith" in the sense of this constitution. Moreover, no one can be saved without the prerequisite qualifications made essentially necessary to it by constitution; which are all essentially connected with faith. I mention only our justification, adoption and sanctification. No one can be saved who is not in a state of justification and life: for till then he has no pardon

* See the Dr's note, Sermons p. 175. † 1 Pet. 1. 9.

don of sin and title to life; but is under condemnation and wrath. And justification and glorification are inseparably connected together, Rom. 8. 30. and it is most evident in this divine constitution, that faith is the appointed medium “ of our justification to eternal life, and is essentially necessary to it. Paul teaches it abundantly in his epistles to the Romans, Galatians, &c. “ that the just do live by faith,” “ that the righteousness of God is by faith of Jesus Christ unto all and upon all that believe,” (unto justification and life) and “ there is no difference.” They “ being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness,” “ that he might be just and the justifier of every one who believeth in Jesus.” And introduces believing Abraham as an example of justification by faith, as a pattern (in the terms and method of salvation) of all true believers, and the father of the faithful, that shall ever be saved. And draws his conclusion once and again, “ therefore we conclude a man is justified by faith,” “ therefore being justified by faith,” &c. And declares, “ Christ is the end of the law for righteousness to every one that believeth.” Rom. 10. 4. So that “ grace, Christ and faith are all necessary to justification of life, and the latter as truly as the former, tho’ in a different view.” § “ The plain truth is, the justification of life, thro’ the gift of God’s grace, and his gift thro’ the obedience of Christ to death, is no where in the sacred writings, said to be bestowed upon sinners in common : † neither are the sinners, upon whom it is bestowed, pointed out by their names; but by this grand characteristic, “ faith in Jesus Christ.” Now, as unbelievers that die in their sins, can never exercise this faith so essentially necessary

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§ See Sermons, p. 162, at the bottom. Ibidem, p. 158, at the top.
 † This and other passages of the Dr. is in direct contradiction to their construction of Rom. 5. 18. Their construction is, that justification of life is “ to sinners in common,” the gift of it is to “ all men, believers and unbelievers.” The Dr. restricts it to the subjects “ of faith in Jesus Christ.” Their construction must be false, for it makes the apostle directly to contradict and overthrow the doctrine of justification by faith, which he labours with such pains and force of argument to establish and confirm in this epistle and elsewhere: for if justification of life is come upon all unbelievers, it certainly is not come to them through faith. Of necessity then,
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necessary to their justification and life; the consequence is clear; by this constitution they are and will be consigned to eternal condemnation and wrath. It is evident likewise, that none but the children of God, by regeneration and adoption, will ever inherit his eternal kingdom. The apostle sets forth this connection, "if children, then heirs, heirs of God and joint heirs with Christ."* And by this heirship we rise to the heavenly inheritance. Now, our adoption, as well as justification, is by the medium of faith, only. "But to as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."§ "For ye are all the children of God by faith in Christ Jesus."† They therefore who die without this faith, are not the children of God, nor can inherit with them in his eternal kingdom. Sanctification is alike necessary to qualify, to meeten us for and insure us salvation, And this also is essentially connected with faith, as the living principle of it. And the faith that saves and by which "the just do live," is every where in scripture distinguished from all others, by its sanctifying operations and fruits. "It will have a powerful influence on men's hearts and lives:" and is spoken of as that which "purifies the heart,"† "works by love;"|| as that "which overcometh the world:"§§ "Yea as that which is a living, active, never-failing principle of all holy obedience to the laws of God."||| "And there can be no true virtue, gospel holiness or good works in a religious sense, only as they proceed from a principle of faith in Christ, and such a temper of soul as will argue men to be the children of God, and born from above."‡‡ "Tis plain from the scriptures, that salvation by grace, through Christ, is in the way of obedience; such an obedience as proceeds from a heart purified

by all men, in this text, we must understand all that are in Christ by faith, his spiritual seed, the heirs of faith agreeable to his main subject, "the justified by faith," v. 1.---"who being justified, shall be saved from wrath through him," v. 9.---who have received "the atonement and reconciliation," v. 11.---"who have received abundance of grace and the gift of righteousness," v. 17.---Nor can final unbelievers ever be the subjects of this faith, nor of this justification of life, which includes exemption from condemnation and suffering the future torments. This cannot be till both parts of a contradiction can be true.

* Rom. 8. 17. § John 1. 12. † Gal. 3. 26. ‡ Acts 15. 9. || Gal. 5. 6. §§ 1 John 5. 4. ||| Seaf. Tho'ts, p. 31. || Ibid. p. 279.

fied by faith and purged from dead works to serve the living God." " This is evidently the doctrine of the bible. It makes no provision of mercy for sinners continuing such ; but positively excludes them the kingdom of heaven, notwithstanding the grace of God and merits of the Redeemer." The texts to this purpose are scattered all over the writings of the evangelists and apostles : nor is there any room to dispute in this matter.* Now it is very evident, " as no provision of mercy is made for sinners continuing such," so those that die in their sins, will be excluded salvation in the day of judgment, and must remain eternally excluded from it : Because it will be forever impossible, they should have that faith, justification, adoption and sanctification prescribed and made essentially necessary to salvation by this constitution ; wherein " faith in the promised seed (the adorable Messiah) has all along been, now is, and always will be, the only way of life for sinful man."

We add, no one can be saved by all the provision, grace and mercy in the gospel proclamation in any way, but in compliance with the terms of life set forth in it. It is of the nature of all proclamations of mercy both of God and man, " to exhibit the plan and method of mercy, to discriminate the subjects of mercy, and to ascertain, limit and bound it by the terms of mercy set forth in them." There is one construction to both, viz. " the terms of mercy and life set forth," " are a most essential part of them." All hope beyond this is absolute presumption, is unreasonable, unscriptural, and against the common sense of mankind. And the terms of life and salvation in the gospel proclamation, are so essential they must be supported in all their necessity and importance to answer the great designs of it, to support the authority and government of God, do honour to it, and to enforce compliance with the terms and requisitions of it, subjection and obedience : all hope of it without is vain. And this affords an easy, conclusive answer to all their arguments drawn from the terms of " universality" found in the gospel proclamation. It is freely allowed, terms of " universality" are used respecting the great atonement. " Christ is the Lamb of God, which taketh away

* See! Tho'ts, p. 280.

away the sins of the world ;” “ he hath made propitiation for our sins, and not for ours only, but also for the sins of the whole world ;” hath tasted death for every man ;” i. e. that every man, Jew or Gentile, may be saved upon the same terms of life : but no one in any other way. The adorable grace of God is set forth in terms of “ universality,” by the angel ; “ I bring you glad tidings of great joy, which shall be to all people” --- “ peace on earth, good will towards man :” denoting it is of universal, infinite importance to all---a door is opened that they may be saved on the same terms. Again, “ God wills all men to be saved, and come to the knowledge of the truth” as the means to it. Not only wills it, but enjoins it by all his dread authority, “ commanding all men every where to repent for remission of sins.” Yea, enjoins it on all upon peril of damnation : “ He that believeth not shall be damned.” Now, in that part of the proclamation which exhibits the benevolence and love of God in its highest glory, “ in gift and design,” this matter is clearly “ ascertained.” Our Lord tells us, John 3. 16, “ God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.” Here the plan of mercy is exhibited clearly and in full to us, in the adorable spring and source of it, the love of God “ in the way of its exercise,” in the gift of his only begotten Son,” the subjects of mercy are discriminated, and the extent of mercy expressly limited by terms, to “ whosoever believeth in him shall not perish, but have everlasting life.” Is this declaration upon the plan of the universal salvation of all men, or of those only “ who believe ?” Did not our Lord understand the plan of mercy, he came to publish and carry into execution ? Doth he not give it to us, most truly and faithfully ? Surely. Then, there is no room for a moment’s hesitation, his declaration is decisive “ all that believe shall be saved,” the rest shall perish, as excluded, by the terms of salvation set forth in the proclamation, which designedly discriminate “ the subjects of mercy and life.” The universalists argue the atonement, grace and mercy are set forth in universal terms, and in this partial view of the subject, infer --- therefore “ all men shall eventually be saved.” The conclusion is false. And the error of it is manifest ; because, in
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this way, the terms of life and salvation set up in the constitution and proclamation, which make "a most essential part of it," are excluded; and the conclusion drawn, not only without them, but in direct opposition to them. Whereas all the essential parts of the proclamation, with its design, must be taken together to form a right conclusion: and then it will be directly contrary to theirs, viz. that all those who "believe" and comply with the terms of life, and those only, "shall be saved." To the decision of this important question, who of mankind shall finally be saved? the general terms of grace and mercy must of necessity be limited in their construction, by "the particular terms of life and salvation" which "discriminate the subjects of it;" otherwise we introduce an irreconcilable opposition and contradiction between them: making the terms of life necessary as they are by constitution, and unnecessary, as final unbelievers will be saved without them: which is absurd. Their construction exhibits the wisdom of God which hath appointed these terms of life---the grace of God which hath given them to perishing sinners---and the authority of God which hath enjoined them with the highest sanctions, of salvation and damnation, to be inconsistent in exercise, operation and effect, in the same plan and constitution of mercy: in making these essential terms both necessary and unnecessary; saving some with and others without them: which is grossly absurd and impious.

Moreover, their construction totally defeats the important designs to be answered by the gospel terms of life. The way of salvation by faith is fitted and designed to answer the most important purposes in the government of God. For the wisdom of God hath appointed faith the medium of our union to Christ, and interest in all the eternal benefits of his redemption, to display the righteousness of God, "as just and yet the justifier of every one who believeth in Jesus"---"to illustrate the riches and glory of his grace" in this way of justification and salvation---to do infinite honour to the atonement and righteousness of Christ"---"to cut off all boasting and glorying in the creature"---"to illustrate the truth, certainty and glory of the promises made to faith"---and to reduce and subject us by faith to the authority and government of God, by means
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of which it is restored in the hearts of his willing and obedient people to the praise of his grace." In a word, it is for the honour and support of the authority and government of God and glory of his kingdom, in an inseparable connection with the highest good of the faithful, the heirs of faith "in their justification, adoption, sanctification and final glorification." Designs these of such magnitude, glory, and importance as are undoubtedly infinitely too great to be sacrificed to make way for the salvation of the unbelieving and disobedient. Wherefore, we conclude no man can be justified and saved but by the faith of Jesus Christ: so that "as no provision of mercy is made for sinners continuing such," final unbelievers must inevitably perish for ever, all the provision, grace and mercy of the gospel proclamation notwithstanding. So our Lord hath taught us to conceive of this subject, to argue and draw our conclusion, in the parable of the supper; Luke 14. 16 to 25. The provision is full and abundant, the invitation is universal, but those who do not in this life come in upon the invitation and offer, "shall none of them ever taste of his supper." v. 24. Other arguments might be adduced in proof "that the general terms must be limited in construction, by "the particular terms of life and salvation held forth in the gospel; but it is needless, for common sense teacheth it: (e.g.) Should any of the sovereignties of the earth, issue a proclamation to their subjects in rebellion, couched in never so strong, general and universal terms of grace and benevolence, enforced with the strongest assurances of pardon and restoration to those "who would lay down their arms, swear allegiance, submit to government, and become good subjects, &c." and should any one take it into his head upon this, to run and preach "glad tidings of great joy"----"all the rebels in the dominion shall be pardoned, restored, one as well as another," and alledge in proof of it, "the proclamation exhibiting the plan of mercy is full, the terms are universal, and it is the very glory of the proclamation that those who do not comply with the terms of mercy and pardon held forth in it, nor answer the design of it, shall be finally pardoned and restored as well as those who do; would not every man of common sense, judge such an one delirious, or void of common sense? Still it may be a question, why are

such general and universal terms made use of to set forth the provision and grace of the gospel, "if believers only shall be saved? Since some suppose they are designed to teach us "all men shall eventually be saved," and will admit of no other rational construction. The answer is easy---the wisdom and necessity of them are plain to be shewn, "though all men will not be saved, and those only who believe." How could the great designs of divine government and mercy be carried into execution without them? No one is inserted by name, nor would such an insertion answer the designs of government in a state of trial. How could the all-sufficiency of the atonement and grace be set forth, but in general terms? Again, how could any one (not named) be warranted to hope and trust in it upon the terms of life, unless it was exhibited as all-sufficient and free to all upon the same terms? The terms, offers and commands must be universal, that all might read their concern in it, and to open a door of hope and salvation to all nations and characters of mankind without distinction or exception of any, on the same terms, and that the believing of all nations might be saved, and to subject the unbelieving and disobedient to the blame and righteous condemnation which awaits them. This is undoubtedly the design of them. This vindicates the wisdom, use and necessity of them, though they are neither designed nor fitted in any just construction of them, in the least to encourage any hope of salvation but in compliance with the terms of life held forth to us. Herein we have a clear consistency between the general and particular terms---a perfect harmony in their nature, design and use. The great object of our Saviour's ministry and that of his apostles, was evidently to set forth the provision of salvation made for sinful men, the importance of it, the terms on which it might be had, and to urge compliance with these terms as the only way in which any would be finally saved. And nothing more distant from them, than to teach contempt of these terms as dispensible, and what would in fact be dispensed with to the final neglectors and disobedient, against which their admonitions and warnings are most pointed. As to the numbers of mankind who should finally and eventually be saved, it appears not to have been the object of their attention; certainly

ly not of their decision. They rest it on this general issue : an " innumerable multitude out of all nations shall be saved : " as 7th chapter of Revelations, all the believing and obedient shall be saved, but all the disobedient " shall be punished with everlasting destruction. " And this ought to be decisive. Hitherto we have argued all hope and possibility of salvation to those who die in their sins, is cut off by the necessary and essential terms of life held forth in the gospel constitution and proclamation ; in which gospel faith is made so absolutely necessary to it, that " salvation or damnation turns upon it : " " it is essentially and immediately connected with it many ways ; " and essentially connected with other pre-requisites which are made indispensibly necessary to salvation. " In a word, so that without it, no one can be saved by all the provision, mercy and grace of this divine proclamation, in the true, just and necessary construction of it. It is this unfolds " the plan of mercy, " " discriminates the subjects of mercy, " " and limits the mercy to those who comply with the terms of life herein set forth. " All hope beyond is absurd, fatal presumption. In this way we see all hopes are entirely cut off to final unbelievers, without considering the damnatory clauses annexed to enforce the terms. But these are annexed, yea, are an essential of this divine constitution and proclamation, and do more strongly confirm the same conclusion. For it is as true, " he that believeth not shall be damned, " as " he that believeth shall be saved, " and these are opposite the one to the other : so that he who is a subject of the curse cannot be of the blessing. This is of such great weight as deserves a distinct discussion. Wherefore we observe, secondly, the wicked that die in their sins, are by gospel constitution all proscribed and forever excluded the kingdom of God and eternal life, and consigned to a punishment which excludes all hope and possibility of it. We read this proscription and condemnation * in many declarations and unalterable statutes of the gospel.

* Perhaps *proregammenoi eis tauta to krima*, Jude 4th, translated " who were before of old ordained to this condemnation, " might as literally, justly, and more clearly be rendered " who were proscribed to this condemnation ; " intending by forewritten statutes, threatnings, descriptions, and declarations designating their characters and condemnation.

pel. We have it from the highest authority, the Saviour himself, John 3. 36, "He that believeth on the Son hath everlasting life;" "and he that believeth not shall not see life (i.e. shall not enjoy everlasting life) but the wrath of God abideth on him." Paul announces it in a manner of address that imports it one of the most plain, sure and important truths of the gospel, which he presumed no christian could be ignorant of and no one would deny. 1 Cor. 6. 10, 11. "Know ye not, says he, (i. e. by the plain doctrine and constitution of the gospel) that the unrighteous shall not inherit the kingdom of God?" and to put it forever out of all doubt adds, "be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God:" intending, no doubt, those whose characters these are at death & the final judgment. It was his constant doctrine, of which he reminds the Galatians; concluding his annumeration of the works of the flesh thus, "of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5. 21. To the same purpose are Ephes. 5. 5. Rev. 21. 8. and by an unalterable statute of this constitution, it is written, Heb. 12. 14. "without holiness no man shall see the Lord." And by many positive declarations before cited, which need not be repeated, the wicked are consigned to the damnation of hell. There is no constitution in the world where statutes of proscription to traitors and enemies are more plain, and so inwro't in the constitution, as those in the gospel against the finally disobedient. Now every one knows the force and operation of statutes of proscription, viz. that the justly proscribed cannot inherit with the good and faithful subjects in the state and kingdom where proscribed, while the statutes remain in force. They do not institute a suit in courts of law and justice being sure of condemnation in them. They apply (if application for relief be made) to the supreme legislature, for a repeal of statute, or to be superseded by an act of grace, as their only hope. Vain therefore are the hopes of those who die in their sins: for these gospel statutes and declarations can never be superseded or vacated. They are in-wrought in the

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divine constitution as an essential part of it. As an instrument of government, they are as important as the privileges of it; and they are as unalterable and lasting as the promises of it. The promises and threatenings constitute the wisdom, strength and glory of the constitution---both are given with the same merciful design, to enforce the terms and requisitions of it: both are from the same authority; and both have the same foundation of support, viz. the wisdom, goodness, justice, truth and immutability of God. All the hopes and security of the righteous, as well as fears of the wicked, are dependent on it. The whole must be established or perish forever. Our opponants imagine it may be partly maintained and partly superseded,---but this is impossible in the nature and foundation of it, and is inconsistent with all idea of divine wisdom and perfection. They maintain in some future period, at or after the day of judgment, the condemning statutes and threatenings will be superseded and vacated, and an universal restoration take place; then the constitution is destroyed, and all the securities of it, perish with it. And instead of the salvation of all men, it terminates in this most shocking of all conclusions, viz. an utter uncertainty whether any son or daughter of mankind shall ever inherit eternal life. So infinitely pernicious and destructive is this horrid error; but we are assured this "word of the Lord will endure forever"---"that not a jot or tittle of it shall fail, but all shall be fulfilled." And we are plainly told, the operation of these excluding statutes in the day of judgment and throughout eternity, Rev. 20. 11, to the end. It is written, viz. "and I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which are written in the books, according to their works." By "the book of life" we may understand "the book of divine revelation" which describes the characters of those who shall inherit eternal life; and in those characters "their names are as inserted and registered, for life. And all whose names are not thus found written, are proscribed to future condemnation and punishment, as v. 15. "and whosoever was not found written in the book of life, was cast into the lake of fire." And in v. 10. their punishment is described as "never-ceasing and

never-ending ;” “ and shall be tormented day and night for ever and ever.” This we have shewn is “ the imported punishment in every description of it ;” and that it is repeatedly “ asserted to be everlasting ” in words and phrases emphatically expressive of “ eternity, and by figures the most emphatical--- “ by fire unquenchable” “ a fire that shall never be quenched” and “ a worm that dieth not.” If the figure be dropped and we attend to the meaning, if this doth not mean “ a punishment that shall never have an end” it can mean nothing, or something directly contrary to the natural and strong purport of it ; which is absurd and impious. And it is confirmed, by examples of destruction in which all hope of deliverance and restitution is barred by an impossibility natural, or moral, or both. Thus St. Peter teacheth us, “ the old world perished,” § with its inhabitants : consequently, Noah and his family came as to a new world after the flood. Which makes it naturally impossible that those who so perished, should ever be restored again to the same state as before, with Noah. God had sworn the unbelieving Israelites should not enter into his rest ; and they were destroyed in pursuance of his oath : which oath, made the possession of this rest, morally impossible to them. Sodom and Ghomorrah are uninhabitable, which renders their restitution naturally impossible ; and they were designed of God to be ensamples of perpetual destruction, in this world and the world to come, and are so improved by the prophets and apostles, which renders their restitution likewise, morally impossible. And these examples are as fatal to their doctrine of discipline, as restitution. For if the future punishment, be by way of discipline, why are these ensamples chosen, who all perished in dispensations of vindictive wrath only, without mercy---not for any good to them that perished, but for the honour of the authority, justice and government of God ; and by way of admonition, for the good of others in this world ? why are they chosen, in preference of the many scripture examples, where discipline and restitution were evidently designed ; while these examples carry no such language in them, but decisively that of vindictive wrath and perpetual desolation ? wherefore chosen, but according to their natural import, to

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teach "the future punishment to be a retribution of wrath only, and so in the strictest sense "to be examples of eternal fire" and punishment; as Jude 7th? Which excludes all hope and possibility of salvation to them that perish. Moreover, our Lord, in the parable of Dives and Lazarus teaches the future state of the wicked as well as righteous, to be fixed and unalterable. "There is no passing from the one to the other." He also confirms it in his sentence upon Judas, "it had been good for that man, if he had not been born;" † for it is evident this cannot be true of him, if he shall ever enjoy eternal life.* He likewise confirms it, in his sentence upon those who sin and blaspheme against the Holy Ghost. It is asserted in most peremptory terms, "it shall not be forgiven," Luke 12. 10. "hath never forgiveness," Mark 3. 29. "shall not be forgiven unto men," no, "it shall not be forgiven him, neither in this world, neither in the world to come," † Mat. 12. 30, 31. How is it possible to be expressed in more absolute and decisive terms? and if it shall not be forgiven, no, neither in this world

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† Mat. 26. 24.

* Against this decisive sentence some have argued, Judas shall have eternal life; from Mat. 19. 28. "And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones; judging the twelve tribes of Israel." But it is forgotten, that the promise is made and limited to them which followed Christ "in the regeneration," to which Judas hath no claim, and that he "fell from his apostleship," after which he was not intitled to the least benefit by it; and much less to one of such transcendent importance:---and that in fact, at death he went not to heaven---but "to his own place" "perdition," of which Christ pronounced him "the son" or heir---and that Matthias was chosen to the apostleship in his room, Acts 1. 25, 26.

‡ It is to no purpose to say, "by this world and world to come" is intended the Mosaic and Christian dispensation. For this construction is in itself without foundation; and if admitted, avails nothing. Because, "there is none other name under heaven whereby we can be saved, but the name of Jesus: and it is under his dispensation, he saves all that ever will be saved. For it is a contradiction to say, he will save any, after his dispensation of mercy and life is ended: as truly as to say, he will save men after he hath done saving them. Their own construction teaches, they can't have pardon and salvation, while his dispensation lasts, which cuts off all possibility of it forever. For after that there is no salvation by his or any other name. So their little criticism has not the weight of a feather, against a declaration in such plain, positive, decisive terms as will admit of no evasion, but what amounts to a denial of the letter, spirit and evident meaning of them.

nor the future, all possibility of salvation is cut off forever. In a word, it is abundantly confirmed by the ground and rule by which they are excluded and condemned; "for things done in the body in this life." This ground and rule is the only one known in this constitution--it is the same to the good and the evil, "the just and unjust," "they shall all be judged according to their works, good or evil, and "all receive according to the things done in the body." And as this ground and rule is unalterable, so the exclusion and condemnation of the wicked by it must remain to eternity. As clearly and surely as the justification and inheritance adjudged to the righteous shall remain to eternity. It admits no alteration in the character and state of the righteous or wicked, after this life, and the sentence and execution of the great day. We have the express decisive language of it, Rev. 22. 11. "He that is unjust, let him be unjust still: he that 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. Which evidently cuts off all hope and possibility of salvation to all the condemned in that great day.

A third particular, which strongly confirms this doctrine is, "the great objective design of the plan and constitution of mercy to mankind in this world, viz. to reconcile sinful men to God; to recover them to cordial subjection in Christ; to the life of God, to the practice of holiness and a meetness for heaven in this life; and in this way to bring them to the enjoyment of the great salvation." This is so evident, that he who runs may read it the great object of this divine constitution. The word and ministry of reconciliation, the appointed means of salvation, with the dispensation of the Spirit of grace, are all to this great end. And "the ordinary way in which God gives his Spirit, to effect a work of grace in the hearts of sinners, is in the use of appointed means. Nor is there ground of hope, in the revelations of God, to be saved any other way."|| Gospel faith, repentance, and holy obedience, as the way of salvation was abundantly taught by the apostles, and indeed the reigning subjects of their ministry. Our Saviour hath taught us the true and only way of life for sinful man, "strait is the gate and narrow is the way which leadeth

|| See Scap. Tho'ts, p. 265.

leadeth unto life, and few there be that find it." To suppose there is any other way of life, is to suppose our Lord taught it not perfectly, but partially and imperfectly, which is impious. "The grace of God which bringeth salvation to men" doth it by "teaching them (effectually) the denial of all ungodliness and worldly lusts, that we should live soberly, righteously, and godly in this present world, (and not in the future, as the only way in which we are to be) "looking for that blessed hope, (of salvation) and the glorious appearing of the great God, and our Saviour Jesus Christ,"† to compleat it for us. We know it the great end of our Saviour in coming into the world "to save his people from their sins" and not in them, Mat. 1. 21. and that this was his great objective design to men in this world in his great sacrifice, as the apostle adds, "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."‡ That "he loved his church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, (in this world) that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish"§ to the praise of his grace; ---"that in the day of judgment and throughout eternity, "he might be glorified and admired in all them that believe."* Nor do we read of any others, by whom he will ever be glorified. This is a design worthy the wisdom and love of God. It is certainly of the highest importance to the glory of God and the Saviour, and good of men. Can then, any of mankind ever be saved in a state of sin and opposition, to it? Can there be any device in the plan of mercy and constitution of grace, to secure & effect salvation to mankind without their comporting "with this design" in being sanctified and meetened for it, in this life? If so, it must operate as a superseas of subversion, to the whole gospel constitution, and particularly, to the terms of life, and to this grand object of it; by rendering it unnecessary and possible to be totally defeated: and yet, the salvation of all men, be secured and accomplished. For if one can be saved without it, then all mankind might be saved without it, upon the same plan and in the same way. And it is self-evident, of

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† Tit. 2. 11, 12, || 13, 14. § Eph. 5, 25, 26. * 1 Thes. 1. 10.

course this grand object of it might be totally defeated. On this plan, Christ might have no church in this world to be presented---yet all men be saved. Now, is such a self-inconsistent, self-repugnant and self-subversive scheme, in the essential parts of it; possible, to be the production of infinite wisdom and perfection? Is the plan and constitution of mercy so constructed, as that from the constituent parts of it, the great object of it, of the sacrifice of Christ, the gift of the Spirit, and of the whole of Christ's administration in this world, is rendered unnecessary and possible to be defeated; and yet, the salvation of all men be secured and ascertained by it? It is in the highest degree absurd, dishonorable and impossible. And the conclusion is most evident, viz. that the gospel way of life as taught and enforced in this world, is exclusive of all others, and that none of mankind, but those who comport with this great design of it (i. e.) who are sanctified and meetened for it in this world, can ever be saved by the gospel plan and constitution of mercy. One would think this alone sufficient to overthrow the scheme of our opponents and their hopes built upon it.

But to make it more evident, we add fourthly,

All hope of salvation by this divine constitution is limited, to those of mankind, who are of a distinctive, distinguishing character in this world, comporting with this great objective design of it. All hopes of salvation are by the promises of God, limited, "to the born of God," to the "believing," the "penitent," "the pure in heart," "the obedient" "that do his commandments," "that are the children of Abraham, by imitation of his faith and piety." Our Saviour describes his sheep, for whom he laid down his life, to whom it shall be effectual to salvation, by a distinctive, distinguishing character, as called and led by him, "who hear his voice and follow him" and will not follow strangers, Joh. 10. 3,4,5. and admits none as his friends but those who do his commandments, Joh. 15. 14. In his revelations to St. John, they are described in their distinguishing character as "the called, the chosen, the faithful." And are elsewhere described, as "the justified and sanctified in the name of the Lord Jesus, and by the Spirit of our God." And we are told "he is the author of eternal salvation unto all them that obey him," Heb. 5. 9. It is appropriated and
 limited

limited to them, and never once extended to the finally disobedient, in the revelations of God. In a word, all the promises of eternal life are made to those who are the children of God by regeneration, adoption and divine imitation. "If children, then heirs," &c. Now the children of God are abundantly distinguished, from the children of disobedience, and of the wicked one. They are greatly distinguished, "by character," "by state" "by privileges and promises in this life" "at death" "in the resurrection" "by sentence and retribution in the day of judgment" and by "heritage, portion and end" in the future and eternal world. There is no distinction clearer, and no truths plainer in the book of God. And is it possible, to mistake the purport and design of the whole, when pointed out as with the finger of God to us, viz. that "these to whom salvation is so appropriated, and these only, shall finally be saved." Since a man may as well deny all such distinction to exist in this world, to take place at death, and in the resurrection, as to confound and annul it at the day of judgment, or in eternity, to make way for the salvation of any other; and in direct opposition to the letter, spirit and design of it; assign, "one end and portion" to the whole of mankind. For this appropriation of salvation and the heavenly inheritance to the sanctified in Christ in this world; by so many scripture descriptions, declarations, promises and benedictions, doth necessarily carry in it an exclusion of the ungodly: and will do it, while there is, meaning, propriety and force in language. It is the evident design of it, and is a full refutation of their wild dream, "that the elect shall first be received to favour, and the rest shall follow after:" some be received "in the resurrection morn," and others, after suffering unutterable torments in hell for ages of ages, to which, the scripture gives no countenance. And the denial of all such distinction between the godly and ungodly in this world, at death, in the resurrection and final judgment, or annulling of it in the future world, are both alike opposite, to the great, important, practical design of it.

Which leads me to observe fifthly,

The doctrine of the future punishment we maintain in opposition to theirs, is interwoven throughout the gospel constitution, in the letter and spirit of it, in the practical and doctrinal

nal parts of it ; as a strong enforcement of the requisitions of duty, in it. " Be not deceived, God is not mocked : for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption . but he that soweth to the spirit, shall of the spirit reap life everlasting." Gal. 5. 7,8. so Rom. 8. 13. " For if ye live after the flesh ye shall die : but if ye through the spirit do mortify the deeds of of the body, ye shall live." Life and death here are opposed the one to the other, and are both eternal. For by death cannot be meant that which is natural--this comes on all through the transgression of Adam---nor spiritual and moral death, for in this sense they are already dead : " those that live in pleasure are dead, while they live." It must mean, the eternal death that is the just wages of sin. " To be carnally minded is death ; but to be spiritually minded is life and peace." " Having their fruit unto holiness, and the end everlasting life," but having their fruit, iniquity, " the end is eternal death : " for " God will render to every man according to his deeds : to them, who by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life : but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath ; tribulation and anguish upon every soul that doth evil," Rom. 2. 6, to 10. The texts to the same purpose, are too many to be recited. Now, is it possible, there should be a device in the plan and constitution of mercy to save men, in a way opposite to and in the destruction of a doctrine so interwoven in it, in the spirit and letter of it, and of great practical importance, being designed to enforce the experimental and practical religion taught in it ? yea, and to save them, in a way, subversive of this divine religion in this world ; when so strongly recommended and enforced by everlasting life and death : by rendering the practice of it in this life, unnecessary, to their final salvation ? How incredible and impossible ?

It merits consideration, sixthly :

That eternal life in heaven, is the gift of God's grace, and is given to all who shall ever enjoy it by way of promise ; and is limited by promise, to those who are heirs of it in this life.—Paul teacheth " the gift of God is eternal life, through Jesus Christ our Lord," Rom. 6. 23. that " the inheritance was
given

given to Abraham by promise," Gal. 3. 18. that "they which are of faith are the children of Abraham, and heirs of the promise, ib. v. 7, & 29. and that "it is of faith that it might be of grace," and that "the promise might be sure to all his seed" Rom. 4. 16. meaning his "believing seed," Jew or Gentiles, to whom the promise is made. St. John tells us, the gift of God is eternal life, that this life is in his Son---that he that hath the Son hath life, and he that hath not the Son hath not life, 1 Joh. 5. 11, 12. and our Lord tells us the way in which we "have the Son and this everlasting life," Joh. 3. 36. "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 on him." Paul tells us "by faith we are all the children of God," Gal. 3. 27. "If children then heirs; heirs of God, and joint heirs with Christ, Rom. 8. 17. and "if ye be Christ's then are ye Abraham's seed and heirs according to the promise," Gal. 3. 29. It is plain in these texts, that eternal life in heaven, is given and bestowed on all the saved, by promise; and the promise of it is limited to the subjects and heirs of faith only. They are all made and limited to the godly in this world; they only then, can and shall be saved, according to this divine constitution. Not a single promise of it to unbelievers that die in their sins, nor to any thing that can be done by them in the future state. Therefore the sentence of wrath must abide upon them forever; as they can never have deliverance and salvation in the way of the promise, which is set forth in this constitution, and by which alone it is obtainable. They cannot have it, but of God's gift; they cannot have it, but "by promise;" they cannot have it "by promise" unless heirs of it in this life. How is it possible, that an eternal exclusion of the unbelieving and ungodly can be more fixed, and more strongly ascertained, than is in this way effected by this constitution, "which all along has been," "now is," "and always will be" the only way of life for sinful man.

I mention but one particular more, viz. Their doctrine of salvation is essentially erroneous, and contrary to the gospel doctrine of salvation and redemption. The salvation and redemption exhibited in the gospel is compleat and perfect, to all the happy subjects of it. A partial, incompleat, imperfect salvation,

salvation, is inconsistent with the wisdom and perfection of God—with the obvious design of the gospel constitution; and is not of a piece with the other works of God, “which are all perfect.” And therefore is to be rejected as incredible and impossible. Salvation, as exhibited in the gospel, hath three constituent parts in it, viz. Salvation from the dominion of sin, accompanied with the substitution and reign of divine grace in the subjects and heirs of it in this world; in connexion with their deliverance from wrath and destruction in the world to come; and both these, in connexion with their everlasting possession of the heavenly inheritance. These are all inseparably connected in the salvation and redemption exhibited in the gospel constitution, and it knows no other. Christ the Saviour, “saves his people from their sins,” makes them his willing people in the day of his power in this life, Psa. 110. 3.—at death and judgment he delivers and saves them from the wrath to come, and puts them in possession of eternal life. Their doctrine drops the two first essentials in the gospel salvation, “deliverance from sin in this world,” and “from wrath in the world to come,” and then assigns “eternal life to the wicked,” not at death, nor in the last judgment, and no body knows when or how. Surely this doctrine is essentially different and contrary to that taught in the word of God. The contrariety and opposition of the two doctrines is obvious at first view, in the stating of them; and more so, as they are compared together. By gospel constitution, those that shall be saved, are all sanctified and meetened for it in this world; but they teach all the un sanctified that die in their sins shall be saved. Christ “came to save his people from their sins,” and we are expressly taught how and in what way, viz. “by sanctifying and purifying to himself, a peculiar people, zealous of good works,” “living soberly, righteously and godly, in this present world,” Tit. 2. 12, 14. They teach he came and died to save all the un sanctified, that live and die in their sins. Again, he came as truly to save us “from the curse” and future torment, as from our sins, “was made a curse, to redeem us from the curse,” Gal: 3. 13. that partaking of his salvation, we might never endure it. Yet against this design of Christ, and this salvation so plainly taught, they tell us, many whom he saves shall yet endure the
 curse,

curse, "unutterable torment and pain in hell," in their own persons, before they are saved. || Yea, those whom Christ saves (agreeable to this his design) shall in fact "be delivered from the wrath to come" at his coming, 1 Thef. 1. 10. Paul sets forth the assurance of this, in a strong point of light, in an inference drawn from the doctrine of justification, by faith. If God hath designed the justified by faith, for eternal life; and hath taken such an extraordinary step as "to give his own Son" to die for them when ungodly, "and by the grace of faith, hath brought them into a state of actual justification, including in it, a title to eternal life," much more then (says he) being now justified by his blood, we shall be saved from wrath through him." Rom. 5. 1,8,9. Deliverance and salvation from the wrath to come, is there an essential or rather is the very gospel salvation itself; which Christ designed and hath purchased for his people, by being made a curse for them. Which doctrine is confirmed, and this great blessing insured them, in the gospel doctrine of justification. But they teach many will suffer this wrath to come, and yet be saved. If so, they must be saved without the gospel salvation; and what salvation is that? if they can be saved, it must be "without justification by the blood of Christ: for all that are justified by his blood" to a man, "shall be saved from wrath through him," by this inference and declaration of the apostle. And as this great essential of salvation, "deliverance from the wrath to come," is limited to those, "who now in this life are justified by his blood through faith," so, the whole gospel salvation is appropriated and limited "to the obedient to Christ in this world," as Heb. 5. 9. "And being made perfect, he became the author of eternal salvation, unto all them that obey him." Why are the heirs and subjects of eternal salvation, so discriminated by character, "those that obey him?" Why is Christ said to be the author of this salvation "to them" in distinction from the disobedient; but to point out eternal salvation as appropriated, as the peculiar, and limited to them only, "who obey him?" and this construction is confirmed by this, "he is never said to be the author of eternal salvation to the finally disobedient; but contrarywise, it is asserted, that he will "punish

nish them with everlasting destruction," 2 Thes. 1. 8, 9. which is directly opposite to his being the author and giver of eternal salvation to them. Yet, they aver against the plain language, import and design of the apostle, and the current doctrine of divine revelation, that he is the author of eternal salvation to all the disobedient, who shall finally be saved by him. Altho' at the same time, it is naturally impossible; "those, who are unsanctified in this world, and endure the wrath to come, can be saved; in the gospel sense and plan of salvation as before stated: because, it implies and carries in it as full a contradiction, as to say they may be saved, without salvation. Whence it is very evident, their doctrine of the salvation of the finally disobedient is essentially erroneous in itself; and as totally excluded the gospel constitution, as the Mahometan paradise. And it reflects high dishonor upon the adorable Saviour; as an imperfect Saviour, bringing a partial imperfect salvation to a great part of mankind, whom he undertakes to save: neither "saving them from their sin in this world" nor "damnation in the world to come," according to his own divine, prescribed plan in the gospel. || And it is a doctrine, most dangerous and mischievous to men. It teacheth them to hope for a salvation, unknown, excluded and which hath no foundation in the revelations of God: and in a way directly opposite, to that which

|| The Doct. tells us, "It would indeed be a reproach to Christ, to introduce his blood as operating to the sinner's justification, in a way that God has not appointed." "If God has made it" necessary that the sinner should be a believer, before he shall be justified, or, what means the same thing, before he shall reap "saving benefit" by the obedience and blood of Christ, we shall give all due honor to this finished work of his, while we consider it as available to the justification (consequently to the eternal salvation) of the believing sinner ONLY." "We now give it its proper use; and should disgrace, rather than honor it, should we extend its use, and attribute to it a sufficiency, to a purpose God never designed it for." As they most evidently do, who attribute to it "a sufficiency" and efficacy to save all the finally disobedient & unbelieving. See sermons, p. 176, 7, 8. He further tells us, ib. p. 177, near the bottom, it is of meer mercy, "that his faith, by the gospel constitution, interests him in the everlasting advantages that result from the obedience of Christ to the death of the cross." "This is the influence of faith." Now if it be the influence of faith, by gospel constitution, to interest the believer in the "everlasting advantages" of salvation, and God hath made it necessary, "to this end—of course final unbelievers are forever cut off "these everlasting advantages," by this same constitution.

which is set forth in the gospel. Did our Saviour and his apostles teach and warrant us to teach "that sinners may go on in their sins," "live in pleasure in this world," "endure the wrath to come," and then "bow to the authority of God," and "have eternal life?" Surely, no such incongruous, inconsistent, and horrible connexion, is to be found in the revelations of God. It is directly subversive of the doctrine of the cross of Christ. The contrary doctrine of godliness is as clear as the shining sun at noon-day, "that we must take up his cross and follow him," "we must be washed, justified, sanctified, in the name, by the spirit, and through the faith of our Lord Jesus Christ, in this world, and in that way "be delivered from the wrath to come," and "inherit eternal life." One would think, that the error, folly and impiety of a doctrine, that stands in such a barefaced opposition to the doctrine and way of salvation set forth in the gospel, "should be manifest to all men." For can that doctrine of salvation be from heaven, that is essentially wanting in two important constituent parts, of the gospel salvation? that teaches men to hope for a partial imperfect salvation? and when by constitution they are excluded the inheritance? and when it becomes impossible in nature, that they should enjoy the true, compleat gospel salvation? a doctrine, that dishonours Christ, as a partial imperfect Saviour; not saving his people to the utmost, with the compleat salvation taught by himself and his apostles? which reproacheth him as saving those who by the constitution of mercy are consigned to utter perdition and everlasting destruction; and saving them against the peremptory declarations of it; and by introducing his blood as operating for the justification and salvation of sinners in a way that God hath not appointed: "yea, in direct opposition, to the terms and way of salvation expressly prescribed, in the gospel? Is it possible, that two essentially different methods of justification and salvation, can belong to the same plan and constitution of mercy? the one by faith, the other by something else without faith? If so, it seems both parts of a contradiction may be true. The scripture doctrine of salvation, and theirs, are essentially different and contrary in their influence and effects, many other ways. The true doctrine establishes the doctrine of the cross and of godliness as absolutely

necessary to men in this world ; theirs teacheth it unnecessary to them in this world, to final salvation---the true doctrine, confirms and illustrates the truth and glory of the promises ; theirs makes the promise "void and of none effect." "It is of faith, to the end the promise might be sure to all the seed," Rom. 4. 16. But if the final unbelieving and ungodly can by any means and in any way whatever, become "heirs," and attain the inheritance, then "faith is made void, and the promise of none effect," as v. 14. because neither "faith" nor "the promise" are of any consequence or efficacy to such salvation. And the doctrine that teacheth it, overthrows the gospel doctrine "of faith and the promise," as the only way of salvation. And on the same ground, the example of Abraham, and all the forcible arguments, and strong reasonings of the apostle, in support of the doctrine of justification and salvation by the faith of Christ only, are "made void and of none effect," by their doctrine. For if the unbelieving may be saved, "faith is made void," of course the doctrine of justification and salvation, in their connexion with faith, with all their divine supports, are likewise "made void and of none effect." They have no sort of influence or connexion whatever with such a salvation ; but stand in direct opposition to it. 'Tis clear as day, that the doctrine of justification and salvation by the faith of Christ, is the great gospel doctrine that shews sinful men, the true, the sure, the only way of salvation, by Christ. But if "faith be made void" in this essential, necessary connexion with justification of life and final salvation, as is the case if all unbelievers shall be justified and saved ; then this fundamental doctrine, which is the great guide of perishing sinners to eternal life, "is made void" "and of none effect" in the sense of the apostle. And will any christian admit that doctrine as true, in the face of such a consequence ? In a word, these two doctrines of salvation necessarily infer two essentially different and contrary rules of final judgment to mankind. The one clearly set forth in the gospel constitution ; and the other unknown in it, and reprobated by it. For it is self-evident to a reflecting mind, that one and the same rule and measure of judgment, cannot justify those of opposite characters ; the just and unjust, believing and unbelieving, the one approved and the other most expressly condemned by it. It is an evident contradiction.

contradiction. The scripture rule of judgment expressly declares, "the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous," Psa. i. 5. It expressly severs the just from the unjust, and assigns them an infinitely different inheritance, portion, and end—it announceth "he that believeth shall be saved," but "he that believeth not shall be damned:" that "the righteous shall go into life eternal; but "the disobedient shall be punished with everlasting destruction:" It describes the wicked in their particular characters, and then expressly excludes them the inheritance of God's kingdom, and consigns them to "the lake of fire," "and shall be tormented day and night forever and ever." Now, it is evidently impossible, that these condemned ones, after sentence and execution; should ever be approved, justified, and saved by this very rule and measure of judgment, whereby they are excluded, condemned and consigned to punishment. And it is to be further noted, that the sentence of final retribution, by the scripture rule and measure of judgment, is grounded upon the characters formed in this life and state, and not in the future, "according to the things done or not done in the body." This is the doctrine of revelation throughout. "Every man will be judged according to their works," Rev. 20. 12, 13. "We must all appear before the judgment seat of Christ: that every one may receive the things done in his body, (i. e. in sentence and execution) according to that he hath done, whether it be good or bad." 2 Cor. 5. 10. So taught the prophets, our Saviour in his parables, and in his representation of the last judgment, and so taught his apostles. And this rule, measure and ground of judgment doth necessarily preclude and exclude all change of character and state; after this life and the final judgment. For the rule being infallible, and the ground of the sentence likewise unalterable, the righteous sentence pursuant to it, can never be repealed, reversed or superseded by this rule, or in a consistency with it, and consequently, it must eternally remain in full force. Those that are condemned by it, can never be approved and adjudged to life by it, by any thing that can be done by them or for them, when out of the body or in the future state; this rule hath not the least respect to those things, they are all excluded by it. And the matter and ground of

their condemnation, "the evil things done in the body" being in their nature unalterable---by the force of this divine rule, their condemnation must be perpetual and unalterable. This rule of judgment alone, cuts up the doctrine of purgatory by the roots, as taught by papists and universalists.* For all their purgatories can avail nothing, against the force of that rule of inspiration, that will infallibly determine the states of all men "according to their personal character and works in this state." Doth not the doctrine, that the wicked shall be justified and saved, necessarily infer a rule of judgment, whereby it can be effected, essentially different from, contrary to, and subversive of, this scripture rule of judgment? Is not the taking away "the gospel rule of judgment" to take away "the things that are written in this book?" Is it not to add to the things that are written? to substitute, add and teach another rule for scripture, whereby all the condemned by the gospel rule of judgment, shall yet be justified and saved? Is such transgressions small? read the curie against it, Rev. 22. 18, 19. Now let the reader

judge,

* This evinces their tenet "that Christ will not finally and unalterably fix the states of all men at his second coming, but there will be a great deal after this to be done," to be an egregious error. Christ will then fix the states of all men, they allow---and how? by a righteous sentence of retribution: a sentence pursuant to a rule that is unalterable: and upon a ground that is unalterable, "the things done in the body:" which must evidently conclude and fix their states, unalterably. The Dr. is particular upon this point. He tells us "that no one can, in consistency with truth, be judicially declared just, unless he really is so in the eye, of that rule whatever it be, by which he is tried," Serm. p. 4. Can any final unbeliever then be judicially declared just, by that rule, "the just shall live by faith?" Can he ever be adjudged to salvation by that rule, "he that believeth shall be saved, but he that believeth not shall be damned." Again he tells us, p. 12. "'Tis impossible a sentence of approbation and condemnation should be the legal issue of a process upon the same law, at the same time," "this would be a glaring contradiction." Then it is impossible for the wicked, who are condemned for their wickedness by the gospel in the final judgment, ever to receive a sentence of approbation by the same gospel, adjudging them to eternal life; "it would be a glaring contradiction." And again, p. 13. "If the law curses him, it cannot justify him; if it convicts him of sin, it cannot acquit him of guilt: If it condemns him as a transgressor, it cannot vindicate him as a righteous person." Upon this self-evident ground of reason and truth, if the gospel which is the rule of judgment, curses and condemns the final unbeliever and disobedient; it cannot justify and save him, nor can it be done, consistent with it, as a rule of judgment.

judge, is not that doctrine of salvation essentially erroneous, that leaves out two essential parts of the gospel doctrine of salvation and redemption, and teacheth that men may be saved without them? that teacheth the doctrine of the cross of Christ, of godliness and holiness to be unnecessary to men in this life? that makes gospel faith void? that makes the promise of God, the example of Abraham, and the great gospel doctrine of justification and salvation by faith, "of none effect?" that subverts the great gospel rule of final judgment: that many ways highly reproacheth & dishonors Christ, as Saviour and Judge? ||

We

|| This serves to shew how very impertinently and absurdly it is suggested by some---"that it reflects dishonor upon Christ to say and maintain, all men will not be saved," or "to admit that the devil will be suffered to seduce and plunge, so many of mankind into everlasting ruin." For if Christ hath made a propitiation sufficient for the salvation of all men,---if it is free and sure to all men upon the same terms, and he doth in fact use all suitable means in the gospel to induce their compliance,---and all who comply with the terms of life shall in fact be saved; and that he doth in fact save all who are willing to receive his salvation, and whose characters finally will admit them to be saved in consistence with the nature, terms, design and rule of the constitution of mercy, where is there a shadow of foundation for reproach? Again, if those that perish, perish for their own iniquity; most justly, under the gospel, for neglecting and rejecting the great salvation; by the force and rule of the constitution of mercy itself; and circumstanced as their case is, it becomes necessary for the support and honor of the divine character, authority and moral government of God: it is inconceivable how any reproach can possibly be fastened upon Christ, the Saviour and Judge. Is it any reflection upon him, that men choose or refuse for themselves? or that they choose their own delusions, and will pursue them? or, that they should "reap" as they have "sown," and should receive and be awarded according to their own choice, in their choosing time? who will avow it? If there was any truth in the suggestion, their scheme reflects dishonor upon Christ in the same way, viz. because he doth not in fact save all men with a compleat salvation in this world and world to come. It is a truth he doth not save all men from their sins, nor from the destructions which follow them in this world, nor from the wrath to come, as he doth "his peculiar people" "that believe and obey him." Now if the reproach must fall upon Christ, in case he doth not finally save them with the eternal salvation of the people of God: why not on the same ground that he doth not effect for them this great salvation also, with which he blesteth his peculiar people? But surely, it can be no reproach to Christ, not to save them "who will not come to him for life," who neglect and refuse his salvation, who reject all his overtures, counteract the force of all his saving means, who render his death vain, "who trample under foot his precious blood," "who do despite to the Spirit of Grace," and con-

tinue

We apprehend, by what hath been said, it must be evident to an attentive impartial reader, "that the doctrine and scheme of the universalists is confuted and reprobated by the gospel constitution throughout—in the general view of it—and in all the

tinue irreconcilable enemies to God : and when by gospel constitution they cannot be saved. But it would be the highest reproach to him, to justify and save the wicked : It would be to counteract the divine perfections, to overthrow the moral character, the authority, law, and gospel of God ; with all the rules and ends of his moral government. It can be no reproach to him, that he doth not save them, when in future torment. It is not the work assigned him in the gospel constitution, it is unknown in it. It is excluded and every where reprobated by it. It is no reproach to him as Judge, to exclude and condemn to everlasting punishment, those that are excluded by the constitution of mercy, and who are so to be condemned by the righteous rules of it ; but it is a high reproach upon his character to suppose he will not do it. It is no reproach to him, as supreme Lord, Governor and Judge of all worlds, to render a righteous and eternal retribution to all moral subjects according to their character and works : to settle the kingdom of God in everlasting righteousness and peace : to gain a complete victory and eternal triumph over all the incurable enemies of it, whether of heaven or earth, by consigning them to a deserved everlasting destruction ; and also to be admired in all that believe ; and to be glorified as a Judge in all the condemned and lost, as well as in all that are saved, as he assuredly will be. Upon this plain, scripture plan, all ground of reproach to Christ is evidently taken away, be those that perish many or few. It is much to be wished that men, instead of giving way to a bold suggestion, would reflect, and range their thoughts in the scripture line of truth, and they would at once see, there is no foundation for this base, most reproachful reflection, upon the Lord of glory. The suggestion, plainly goes upon the old plan of casting off the blame from the sinner, upon the tempter, or upon God. "The serpent beguiled me, and I did eat," said the woman. "The woman, which thou gavest to be with me, she gave me of the tree, and I did eat," said the man. Tacitly and implicitly casting the reproach and blame upon God the giver. So if heaven doth not adopt and carry into full execution their corrupt scheme of saving all the wicked, then it seems, these men will cast the reproach of all that perish, upon the Lord of glory. But how groundless, unjust and impious is it, "when they are judged according to the deeds done in the body," and "receive the things done in the body?" Our Lord exerted himself faithfully and painfully to save the Jews from unparallel'd destruction. They were not saved, but sunk under his neglected admonitions and warnings, into unexampled ruin. Where does he fasten the reproach and blame ? upon himself, according to this suggestion ? in no wise, but wholly upon them. "How often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not?" "Behold your house is left unto you desolate," Mat. 23. 37, 38. his judgment is infallible. So their miscarriage of salvation, he charges to their obstinacy.

the essential parts of it which have been considered—in the examples which set forth and designedly illustrate the future state and punishment of the wicked—and in the salvation which it teacheth, and which only it warrants us to hope for. So that

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obstinacy. “Ye will not come unto me that ye might have life.” That declaration of God which shut the mouth of Cain; will silence all the reproaches of the wicked: “if thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door,” Gen. 4. 7. Surely, the blame and consequences, tho’ eternal, must lie at the “door, where sin lieth.” And that home address, carries strong conviction in it; “if thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it,” Prov. 9. 12. It is natural to observe, the charge of reflecting reproach upon Christ, comes with an ill grace from those, whose scheme is subversive of the character, authority, and moral government of God, and of natural and revealed religion; whose doctrine makes faith void; the promises---the example of Abraham---the gospel doctrine of justification and salvation void and of none effect; and subverts the gospel doctrine of the cross and rule of final judgment: and dishonors Christ as an imperfect Saviour, and by “introducing his blood as operating to the sinners justification and salvation in a way not appointed by God,” and against the method prescribed in the gospel, and many other ways as hath and will be shewn. The charge comes with a peculiar ill grace from “some of them” who highly dishonor Christ, by a very corrupt construction of his own words. (E. G.) our Saviour addresses a most solemn woe and warning to Judas, as Mark 14. 21. “The Son of Man indeed goeth as it is written of him: but woe to that man by whom the Son of Man is betrayed: good were it for that man, if he had never been born.” The words are expressive of high indignation against the treason, and a heavy punishment to the traitor: so that it would have been better for him, “if he had never had a being.” To say, it means, “that he would have escaped all the distress he suffered in this world, and might have been happy, if he had never been born,” is a construction, by which the pointed indignation, the heavy punishment, with the terror and force of the warning, are all lost; is not this to dishonor Christ? Again, he gives a pointed description of Judas, as “the son of perdition, that is lost,” John 17. v. 6 to 13 inclusive. He speaks expressly “of the men given him out of the world,” “to whom he manifested the Father’s name,” “to whom he gave his words,” “who received them,” “have known and believed him sent, by him,” “who were with him,” “kept by him” and “none of them lost, but the son of perdition,” “that the scripture might be fulfilled.” Evidently referring to the scripture that predicted his crime and punishment. How could he have given, a more pointed characteristic description, of Judas? Is it not then to dishonor Christ, first to deny Judas is intended, and then to confront and endeavour to overthrow all this evidence of the truth, by most false and pitiful evasions? as to say, “the fallen angel bears the character of perdition,” in which there is no truth: “sin is produced by him, and therefore styled a son.” But can this son, sin, be

all hope of deliverance from the wrath to come, and of salvation to them who die in their sins, is intirely cut off by it. Consequently, their future punishment must be as endless as their immortality. And in a perfect agreement herewith, our Lord seems evidently to limit our faith, and all our hopes and prayers for the salvation of mankind, to this life and world. In teaching us to pray to our heavenly Father, "thy kingdom come, and will be done on earth, as it is in heaven." Confining all hopes of a work of God's grace, to ingather and meeten subjects

one "of the men given him out of the world," "to whom he manifested the father's name," "gave his words," "who received them," "believed him sent, by him," "who was with him?" &c. How false and stupidly absurd? Or to say, "the soul of Judas was the breath of God," "and his body produced by ordinary generation," and "neither the father of his spirit nor his natural parents could be termed perdition." How ridiculously impertinent? For Judas by character and righteous designation, might surely be "the son of perdition," it is the thing intended. Just as the malicious Jews were by charter and imitation "of their father the devil, John 8. 44. and as Elymas "was a child of the devil," Acts 13. 10. "But to put it out of all doubt" we are told "Paul hath declared the son of perdition to be the man of sin, who is to be revealed previous to the second coming of Christ," 2 Thes. 2. 3. this makes bad, worse--by a most evident perversion of one scripture, to justify the perversion of another. For how evident, this man of sin which had then no being, whose existence was then future, and was to commence some ages after, cannot be the son of perdition, intended by our Saviour? Can this man of sin be one of "the men given him out of the world," "who had been with him," &c. Now astonishing? It seems out of doubt indeed, that those who so teach and write, either know not what they are about, or mean to deceive and impose upon others. And such perversions are the more inexcusable, because the sense of our Saviour, to those who attend to scripture language, is very obvious. As "children of wrath" are heirs of wrath, Eph. 2. 3. and as "children of God are heirs of God," Rom. 8. 17. and as such, destined to the heavenly inheritance. So Judas is a "son of perdition" as an heir of perdition, who hath merited it, and is designated and consigned to perdition, by the righteous judgment of God. If such notorious perversions of scripture, be not to "corrupt the word of God" and "to handle it deceitfully," where can we find it? Equally false and more pernicious, is the construction of "the sheep and goats," 25 Mat. By sheep we are told "is intended every son and daughter of Adam." But our Saviour points out "his sheep" by a distinctive, distinguishing character "from the rest of the world," in John 10. v. 3, 4, 5, 16, 26, 27, 28. and these no doubt are the sheep here intended. "The goat"|| it is said "in many places is given as the figure of the fallen angelic nature." But how wild and presumptuous, when not an instance is found to support it? the matter is very plain.

|| See some deductions from the system of revelation, p. 19, 20, 21, 22.

jects for heaven, to their abode on earth. What can a universalist want more to convince him, of the impossibility of salvation to them, that die in their sins? Would he be satisfied were it shewn, "that every way of relief to them is shut out," "all hope barred," and their "devices of relief are confuted and reprobated" in the revelations of God? we are content to do him this friendly service. It is clear, the wicked cannot be saved by any thing done by them or for them in the intermediate state between death and the resurrection; for "they that have done evil" shall then have a resurrection to damnation, John 5. 29. nor in the day of judgment, for then every one "will be judged according to their works," and receive in sentence and actual retribution, "according to the deeds done in the body" in this life. The wicked in their persons shall be sentenced and "go away into everlasting punishment," Mat. 25. 41, 46. "They that know not God, and that obey not the gospel," as they are personally described, shall be personally "punished with everlasting destruction, 1 Thes. 1. 8, 9. "And whosoever are not found written in the book of life, shall be cast into the lake of fire," Rev. 20. 15. They cannot be saved by cries and intreaties, for when they pray "Lord, Lord, open to us," he will reject them with "I never knew you," "depart from me, ye workers of iniquity," Luke 13. 25, 27.—'Tis added, v. 28.

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plain. Our Lord had often taught, in the great day "he would sever the just from the unjust," &c. here from the 31st to the end, he shews the manner of the process, viz. "by gathering of all nations of men before him," "by separating them one from another according to their character "as just or unjust" which he sets forth by the natural figure of "a shepherd dividing his sheep from the goats;" he will then pass sentence upon the one and the other "according to their character and works." And when the sentence is passed, the wicked will not look up to the Saviour and be saved as they presumptuously teach, "but go away into everlasting punishment, and the righteous into life eternal." This construction is most plain and easy, and perfectly agrees with every representation of the final judgment throughout revelation. Whereas the construction we oppose doth not admit "the just shall be severed from the unjust," the good from the bad," "the faithful from the unfaithful," and that "all shall personally receive in actual retribution, "according to the things done in the body," tho' abundantly taught by our Saviour and his apostles. It is therefore directly opposite to and subversive of the scripture doctrine of the eternal judgment. It is strange that any who have read the scripture with attention can endure such an enormous error, and encourage such teaching, against that divine prohibition in the second epistle of John v. 10, 11.

“ there shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out.” Nor can they be saved by any gospel means of salvation whatever; for these are enjoyed only in the kingdom of Christ: but these “ children of the kingdom shall be cast out, into outer darkness: there shall be weeping and gnashing of teeth,” || Mat. 8. 12. they never were “ children of the kingdom,” only by the means and privileges of it. The casting them out, must surely mean, a total deprivation of them; nothing less can be intended. So that “ gospel means of salvation shall never pass upon them” as they teach. “ Their casting out, is followed with outer darkness,” as contrasted with the enjoyment of these means. And are consigned to “ the blackness of darkness forever.” Jude 13. If this also be contrasted with “ gospel light which now shines to the world,” they perish without a gleam of comfort or hope, or a ray of instruction out of it: for nothing less can come up to this description. This must fix their punishment as lasting

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|| The wicked are so personally described and characterised in these two last mentioned texts in Luke and Matthew, it is impossible to be eluded, by any or all their corrupt evasions. It is to Men that Christ addresses, and not to devils, nor to wickedness, nor to what of the devil is in men. It is men that are described as saying “ Lord, open unto us,” that are repulsed with “ I never knew you,” that will plead “ we have eat and drank in thy presence, and thou hast taught in our streets,” that he will “ bid depart,” that are characterised as “ workers of iniquity,” that are tormented with “ weeping and gnashing of teeth,” that “ see Abraham in the kingdom of God,” that “ are themselves thrust out,” that are “ children of the kingdom,” that “ are cast out into outer darkness” personally suffering with “ weeping and gnashing of teeth.” Nothing can be plainer. How will their corrupt evasions apply to these descriptions? The devils cannot be meant, Christ addresseth not to them, but men under his ministry. Devils are not the “ children of Christ’s kingdom” in any sense; they do not belong to it, but they are the open, avowed enemies to it. They are never described as “ children of the kingdom,” and cannot be those, that are “ to be cast out of it.” They cannot plead “ we have eat and drank in thy presence, and thou hast taught in our streets,” for they never enjoyed these privileges of the kingdom, &c. nor can wickedness, evil principles, or what of the devil is supposed, by them, to be ‘blended’ with wicked men, distinct from the persons of the wicked, possibly come up to this personal characteristic description. Will wickedness say, “ Lord open unto us,” is it not blasphemy to suppose it? Can it plead “ we have eat and drank in thy presence, and thou hast taught in our streets?” Can it be characterised “ workers

as their existence, as they have no way out of it. Moreover, they cannot be saved by any means ordinary or extraordinary, all hopes of it are excluded and barred, by our Saviour in his parable of Dives and Lazarus---in the answer of Abraham to Dives, teaching there is no passing from that state of torment to the society of Abraham and the blessed, Luke 16. 26, 31. Neither can they be saved, by any terms of mercy and life published in the revelations of God. These terms are prescribed for, addressed and limited to mankind in this state, only, as hath been shewn. Not a single one extended to those who die in their sins in the future state. They cannot be saved by faith, repentance, bowing to the authority of God, and becoming his willing subjects in that state, as they may in this. There is not an intimation in the whole book of God, of such a thing possible to them in that state ; nor any encouragement for it ; nor promise made to it : which takes away all ground of hope : especially, as our Lord hath fixed it upon another issue, which is decisive, viz. not upon the footing of any thing whatever to be done by them : but upon that of sufferings only, to the full demerit of their sins. When delivered over to punishment, and cast into prison, “ he assures us with a very strong asseveration,

“ workers of iniquity ?” Can wickedness and what of the devil is in men separate from the souls and bodies of men, be “ the children of the kingdom ?” are we ever so taught ? Can it separate from the wicked “ see Abraham and the patriarchs in the kingdom of God,” and be the “ ye yourselves thrust out ?” and be the subject of “ weeping and gnashing of teeth ?” and be “ tormented day and night forever and ever ?” Can it give an account, “ be judged according to his works,” “ receive the things done in the body,” or agree with any one scripture description of the final judgment and future punishment ?” by no means : it is a staring error. And it seems a man must have a strangely perverted understanding and conscience, to put such a thin, barefaced, most pernicious cheat upon himself, or to attempt it upon others. For the matter is reduced to a short issue---either the subjects of threatnings and penal statutes, after condemnation, must personally suffer the punishment denounced, or they must not. If not, all government of God and man is struck up with one blow---there is no truth and justice in the universe---transgressors have nothing to fear---men and devils nothing to suffer---yea, and Moses and the prophets, our Saviour and his apostles are condemned for “ using the terrors of the Lord, to persuade men” to repentance and reconciliation to God. But if they must personally suffer the punishment threatned, then it is as certain that the unjust in their persons shall be reserved to punishment,”---and “ the finally disobedient shall personally be punished with everlasting destruction” as there is truth in the Deity and in the revelation he hath given us,

ration, "verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing," Mat. 5. 25, 26. Since all means and ways of deliverance are expressly excluded, but that of suffering the eternal death which is the just wages of sin : all hope of it must be barred and cut off forever. Their resources of relief are also particularly excluded and barred. All the hope of perishing sinners is in the infinite mercy and grace of God ; but this mercy, by gospel constitution is limited to "vessels of mercy afore-prepared unto glory," in this world. "And there is no provision of mercy for sinners continuing such," but it is written of the wicked "he shall have judgment without mercy," Jam. 2. 13. and "they shall have wrath without mixture," Rev. 14. 10. Again, all hope from the death and sacrifice of Christ, to those who make it vain in this world, is totally excluded : for it is written, "his death shall profit them nothing : " and "there remains no more sacrifice for sin," to them---neither this or any other, "but a fearful looking for of judgment, which shall devour the adversaries." Moreover, they cannot work out their deliverance and salvation by their own ability, or by any thing which can be done by them. For our Lord represents them, when "cast into outer darkness, into a state of weeping and gnashing of teeth," "as bound hand and foot," Mat. 22. 13, under total disability for such exertion. But how can this be true of unembodied spirits, or of the wicked after the resurrection ? there is doubtless important truth and instruction in it : nor is it difficult to find it. In the constitution and frame of human minds, Hope is the mainspring of action and exertion : despair cuts the sinews of all endeavour. Therefore the door of mercy must be opened, to spring hope and exertion. And when this door is forever shut against them, all exertion for salvation is as effectually excluded and barred ; as activity is to him who is literally "bound hand and foot." And our Saviour teacheth us "this door will be shut" against them, Luk. 13. 25. which is another strong evidence "that gospel means shall never pass upon them." †

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† Some suppose Christ in his human spirit, in the interim between his death and resurrection, went and preached to the spirits in prison. So they construe the words of Peter, 1 Pet. 3. 18, 19, 20. "but quickened by the
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Now since it appears, that those who die in their sins cannot be saved "by any thing intervening between their death and resurrection," nor "in the day of judgment," nor "by intreaties," "by gospel terms of life," "by gospel means," or "by any

the Spirit ; 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 preparing, &c. But this construction is inconsistent with the letter of the text, which speaks expressly of "the spirit whereby Christ was quickened" in his resurrection---and not of his human spirit. By which eternal Spirit he inspired Noah a preacher of righteousness, to teach and warn those disobedient sinners while the ark was constructing, who were now in prison. This is the designed instruction. And this construction of theirs is inconsistent with the design for which the apostle here and in 2 Pet. 2. 5, to the 10th, introduceth the example of the salvation of Noah, and the destruction of the disobedient of the old world. It is adduced for warning, that the disobedient and ungodly under the gospel, shall be cast into the prison of hell, and "be reserved to the day of judgment, to be punished ;" as exemplified in the disobedient, that perished from under the preaching of Noah. And also to admonish, encourage and animate christians so to do and suffer the will of God, as to answer the great design of the christian dispensation, that they may be blessed and enjoy the great salvation of God, as exemplified in that of Noah. Now the designed instruction, warning, admonition and animating encouragement are all lost, in their construction ; which shews it cannot be true. This construction of theirs, is likewise confuted, by the manifest absurdity of it. According to scripture, the work of Christ and his ministers is to preach the gospel to those under the dispensation of his kingdom ; and not to those that are out of it ; as those are who die in their sins. How absurd to suppose Christ in person should go and preach to those in prison, with whom he has no more concern as a Saviour, than with the devil and his angels their associates in character and misery ; to whom he was not appointed a Mediator and Saviour ? How absurd to suppose him to go and preach the gospel of life to them, when he knew it would be all lost labour, and not a soul of them would hear, repent and live ? when he knew and had taught the world in the parable of Dives, their characters and state was fixed, and would admit of no change ? and had repeatedly taught, that in the day of judgment they should be condemned and punished, as workers of iniquity ? and very expressly that "they that have done evil, shall come forth unto the resurrection of damnation ?" John 5. 29. which is decisive, there is no change of character and state to them, between death and the resurrection. It is evident their construction cannot by any means be admitted ; but if it was, it avails them nothing. For the gospel was not preached to them in prison, in the extensive address of mercy and hope, in which it is now preached to all the nations of the earth : but is limited "to the disobedient in the days of Noah." The rest of the disobedient, ungodly world, notwithstanding this supposed partial, preaching of it, are left under condemnation, without hope, reserved to the day of judgment, to be punished." Their end is destruction,

any means whatever, ordinary or extraordinary ;” no, nor “ by the mercy of God,” “ the merit of Christ,” or by their own power and exertions,” we conclude it must be evident to the impartial reader, and we hope to the universalists, “ that all relief to them is shut out,” “ all hope barred,” and “ all their devices of salvation are refuted and reprobated in the revelations of God. And consequently, the impossibility of their salvation is fully evinced. It seems proper in this place to consider two doctrines which are main pillars in the scheme of our opponents, that are directly opposite to the exhibition we have given of the gospel constitution, and are to be considered as objections against it, viz. One is, that the future punishment is a state of discipline, “ to make the subjects of it a willing people” and fit them for heaven ; and not strictly of retribution. It is a disciplinary, and not capital punishment. The other is, that at some unknown period, they will all bow to the authority of God---and so be delivered and saved. As to the first point, it is to be noted, that a state of trial, and a state of retribution, in the strict sense, of discipline and of capital punishment, are as distinct and contrasted as any two things in nature, as virtue and vice, as life and death---essentially different in nature and design. And it is to be observed, the scripture constantly holds up this distinction, as what makes the grand, the infinite difference between the states of men in this world and world to come. For there is no doctrine more plain throughout revelation, than that this is, a state of trial and discipline ; and the future a state of retribution in the strict sense as contrasted with it. And it is sealed and confirmed beyond doubt, by the doctrine of the eternal judgment, wherein we are taught “ every man shall be judged and be rewarded according to his works :” and “ he that is unjust, shall be unjust still,” and “ he that is holy shall be holy still.” Add to this, every description of the future punishment, announces it to be capital, retribute punishment ; and not discipline. Is death, by the hand of public justice, that is the award of justice, and cuts men off from the kingdoms of this world, a capital punishment, with men ? so is that death, that cuts off the wicked from the kingdom of God, and in which they must endure the just, the full wages of sin. And the perdition and destruction

destruction of the ungodly, pursuant to their demerit, and to judicial sentence executed in a dispensation of wrath and justice, necessarily carries the idea of capital punishment. And when the word eternal or everlasting is added, it is capital, retributive punishment in the strictest, highest, strongest sense conceivable by the mind of man. The scriptures are very plain, that in the sense of strict retribution, "God will render vengeance to his enemies," "and reward them that hate him." But the idea of discipline annexed to the future punishment, shocks us by its absurdity and impiety, every way. Whose discipline is it? we know of no discipline to save men, but that appointed in the kingdom of Christ; and exercised under his adorable administration. But this punishment is inflicted after the dispensation of his kingdom is ended, and the great affairs of it are all settled in the day of judgment, and on those, who are cut off and cast out of it, and from all the discipline and privileges of it, and are delivered over to be tormented, &c. Surely, it can be none of his discipline. If their doctrine of discipline be admitted, then the devils are now under a discipline of mercy, for salvation. Yea, they are the first candidates for it, for this punishment was originally prepared and appointed for them, Mat. 25. 41. which supposition is abhorrent to scripture and common sense. Again, if the doctrine of future retribution, be a doctrine of discipline, then in the day of judgment the righteous will be adjudged to a state of discipline, as well as the wicked, in which it will be possible for them to change their state, and to lose their characters and blessedness to eternity. Which is too shocking to be admitted, nor do they admit it. Yet the doctrine of retribution is the same to both; and the scripture makes no distinction, "every one shall be rewarded according to their works," and "every one shall receive according to the things done in the body." Consequently, the character and states of both, will be fixed for eternity in that day, or neither of them. Moreover, according to their doctrine, a state of outer darkness is more effectual, savingly to enlighten men, than all the light of the gospel: a state of wrath and dispensation of wrath, more effectual to subdue and soften the hearts of men, than a state of mercy, under all the softening, transforming means and grace of the gospel:

and

and a state of universal wickedness into which, all the profligate and abandoned of the earth, with the devil and his angels, are cast, without a single godly soul in it ; is a more effectual school to form to holiness and meeten subjects for heaven ; than the fellowship of saints, the society, examples and prayers of the godly, and all the light, means, and grace of the kingdom of God, in this world. For altho' the latter are effectual for the salvation of many ; yet they are not effectual to the salvation of all under the dispensation of it. Whereas that discipline is maintained to be so effectual, as that all that are exercised with it, shall be saved. What can be more abhorrent to common sense ? or more reproachful to Christ, to his gospel and kingdom ? A man that can swallow such shocking impiety and absurdity, may swallow a camel. Let this question be fairly examined, viz. Can their doctrine agree, with the doctrine of discipline taught in scripture, and by common sense ? Is that punishment among men, which is to the subject of it "death," "destruction," "perdition," utter ruin, discipline ; and not capital ? if not, how can a punishment with everlasting destruction, be discipline ? In the scripture exhibition of discipline, a door of mercy is opened, terms and means of salvation are appointed, whereby sinful men may be reconciled and saved. But the door is shut---all these are excluded to those, who are cut off and cast out of the kingdom in the future punishment. Scripture discipline, is to form the characters of men for a future judgment and a state of retribution ; after the characters of all, are already formed, disclosed, and judgment rendered on them, sentence passed and put in execution, wherein the righteous are rewarded and the wicked punished. Again, it is a grand object and end of discipline as taught by scripture and common sense, to form men to be good subjects of the states and kingdoms of this world, and of the kingdom of God. But how can a capital punishment, that cuts them off and shuts them out of both kingdoms, possibly agree with it ? In the divine discipline, infinite wisdom so tempers judgments with mercies, as to be best adapted to the good of the subject. But how can a dispensation of judgment without mercy, and "wrath without mixture" consist with it ? A grand object of discipline is the good of the subject exercised with

with it. But vindictive wrath as held forth in all the descriptions of the future punishment, and the ensamples of it in this world, is not for the good of those who perish in it; but for the vindication and support of the divine character and government, and for the good of others. How incongruous and absurd would it be to address a criminal going to execution, in the language of discipline? to tell him, in the design of government you are going to be hanged for your good; to make you a good subject, and meeten you for the privileges of that kingdom of which you will be forever cut off, by it. And equally false, shocking and more wicked, to address sinners---“if you go on in your sins, you will be damned for your good; to meeten you for the inheritance of that kingdom of Christ and of God, from which you are cast out, cut off and excluded, by your punishment.” One instance more, in scripture discipline, the object is, that men be saved in the day of the Lord, and not condemned with the world, 1 Cor. 5. 5. ch. 11. 32. and infinite wisdom, love and care is exercised in an address of the most powerful motives, to preserve and support the characters of those who are heirs and to inherit the heavenly kingdom. They are enjoined “to keep themselves from idols” “unspotted from the world,” “to shew themselves children of their heavenly father” by divine imitation---“to shine as lights of the world,” “that others by their good works might glorify their heavenly Father,” “that they may be preserved unrebukeable,” “be accounted meet and worthy, the heavenly inheritance prepared for them.” But how essentially different and opposite, the dispensation of God to the wicked in the day of judgment and world to come? Their characters exposed, and all their wickedness, secret and open, laid open to the view of all worlds in the day of judgment: then cast out of the kingdom as accursed, and consigned to the most ignominious and painful punishment with the devil and his angels; consigned to shame and “everlasting contempt?” Now, is it possible that the preservation and total destruction and ruin of characters, should both be appointed “to form characters and meeten subjects for the same kingdom & inheritance?” Can both under one denomination and character of “discipline” belong to the same plan of mercy, and constitution of grace, whereby

only, sinful man can be saved? an infidel, might be ashamed to imbrace such palpable contradictions and absurdities, as articles of his faith:

I pass to the other tenet, viz. That all who are consigned to the future punishment, will in some future period, bow to the authority of God, and so be delivered and saved. Their principal support is, Isa. 45. 22, 23. "Look unto me, and be ye saved, all the ends of the earth:" (not hell) "for I am God, and there is none else." "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." Referring the particular design of these words to another place, I shall observe two or three things to clear the text from their construction. I would first observe, St. Paul twice quotes and applies these words, but not to establish this future bowing and salvation of the condemned, in the last judgment. Once it is to set forth the supreme and uncontrollable dominion of Christ over all things, Phil. 2. 9, 10, 11. This will be illustrate when in fact "every creature (friend or enemy) shall be made to bow to him," and every tongue shall confess Jesus Christ is Lord," the supreme Governor and Judge of all. But this is consistent with the destruction of his enemies: yea, it is this supreme uncontrollable dominion and power of Christ that insures the everlasting salvation of his people, and destruction of his enemies. Therefore, most pertinent is the address in the next verse, "work out your own salvation with fear and trembling." In the other instance, he applies it expressly to the day of judgment, Rom. 14. 10, 11. "For we must all stand before the judgment seat of Christ," "for it is written, as I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God." It is evident from this application of the words of the prophet, that they will have their fulfilment in the day of judgment, and it is the last fulfilment they will ever have, for it is the last we read of. But it is certain that "this bowing and confessing will not be accompanied and connected with the salvation of all men in that day: for the wicked will then be condemned and must suffer unutterable pain and torment as they allow.† Their construction then is excluded,

† See Salvation for all men, preface, p. 4. and p. 24.

excluded, confuted and wholly set aside. I would next observe, "this bowing" belongs to the constitution of the kingdom of Christ in this world; as truly and fully as any other text in the book of God. This cannot be denied: consequently, it must and will have its accomplishment in his dispensation of the kingdom in this world, or in the settlement of it at the end of the world. For then every thing appertaining to his kingdom will be fulfilled, "and the mystery of God will be finished." This cuts off and excludes their construction, intirely. To make the matter more plain, I observe further; the text hath a special reference to two grand, remarkable periods, in which it will have a literal and eminent fulfilment. The first period is in the dispensation of this kingdom in this world; in the ingathering of all nations, even "the fullness of Jews and Gentiles" into it: "When the kingdoms of this world" by cordial subjection, shall literally "become the kingdoms of our Lord and of his Christ," Rev. 11. 15. The call to "the ends of the earth, to look to him and be saved," hath a pointed reference to this period: it will be so extensively effectual, as that it may literally and with greatest propriety be said "that every knee doth bow to him, and every tongue doth swear" fealty and obedience to him; and shall openly profess "in the Lord have I righteousness and strength," v. 24. and an innumerable multitude no doubt will be saved. "In the Lord shall all the seed of Israel be justified, and shall glory," v. 25. The other period, is the day of judgment, at the final settlement of the great affairs of his kingdom. This we see Paul expressly witnesseth. Then all and every one, willing or unwilling must bow, to his authority and sentence as supreme Lord and Judge. The unwilling and disobedient must bow under the sentence and weight of his wrath. The scripture very clearly gives us the key of this construction; but never once extends it beyond the day of judgment. In this way the text gives us important instruction and encouragement to bow in a cordial subjection to Christ in this world, that we may be saved. And inforces the duty with a solemn admonition and warning, that in case we neglect it, we must bow to his authority, power and sentence, and abide the tremendous, and eternal consequence. But in their construction, the designed instruction and admonition for

the good of the world, is lost. For this and many other reasons we must of necessity, reject it. Let the question be put, Where is this bowing in the future state, required? where as a term of salvation? where is there any promise made to it? there is none in the revelations of God: it is unknown in it. It is not that bowing by faith, that is the gospel term of life; that is for this world "to save us from the wrath to come" and not those who are in that state of misery. Gospel faith, essentially differs from that bowing to divine authority they set up, in all respects. It differs as to state, subjects, worlds, and effects. Faith is for this state, that for the future: the subjects of the one, are subjects of mercy, under a dispensation of mercy: the other "vessels of wrath, fitted for destruction, in a state of perdition:"--- the one in this, the other in the world to come: and as different in effect. Faith brings glory to God, to his Son, to his authority and grace: it "purifies the heart from dead works to serve the living God" in this world: "it overcomes the world," &c. but their bowing in the future state cannot possibly answer the grand purposes of faith, in this world. It brings no glory to God and his promises; doth no honor to Christ and his gospel; brings no security to piety, to virtue and holiness, and to the interest of the kingdom of God, in this world. It doth not establish the law, nor the requisitions of the gospel, but makes both void. It cannot overcome the world, for it commences after the earth is perished; and there is no world to overcome, in the gospel sense. Therefore, this bowing can overcome nothing, but the whole gospel constitution, with its infinitely important connexions; to which it is directly opposed. For the plain language of it is,---God gives up to his enemies, his infinite authority and government as exercised in this world: he makes the great sacrifice of the honor of it; and of all the requisitions of law and gospel in this state; and cancels all the threatenings and curses of his sacred book; then they bow and take salvation. The supposition is big with blasphemy and dishonor, horror and ruin. 'Tis desolation to the character, authority and government of the infinite Jehovah: and it announces absolute ruin to the whole moral creation. For, this great sacrifice once made, no foundation is left for the confidence, hope and happiness of creatures, to rest upon. This future bowing

is a doctrine of infinite reproach & mischief, every way. What more ruinous to perishing sinners? while it promiseth them redemption, it lulls them asleep in a state of condemnation and wrath; while it promises them liberty and salvation, it rivets the chains of bondage, corruption and misery upon them; with a vain delusive expectation of a future bowing to effect it. It casts the highest reproach upon the eternal judgment, by teaching, it will not be final to mankind; nor any manifestation of retributive, vindictive justice, against the objects of justice, &c. It is highly reproachful to the infinite majesty, truth and justice of God. When to alarm a lost, stupid world to their duty and safety, he hath so oft proclaimed it his prerogative and glory "Vengeance is mine, and I will recompense it:" Yet when the great day of vengeance is come; this doctrine teacheth, no vindictive wrath will be executed upon his enemies; no retributive justice will be rendered to vessels of wrath fitted for destruction;—it is all "discipline" in earth and hell. But discipline cannot be retribution; no more than light and darkness, black and white, can be the same. It is highly reproachful to the Saviour, teaching that he executes the office, and settles all the great affairs of his kingdom, as Judge; before he has finished his work as a Saviour: After which we are told, "there is a great deal to be done," &c. It doth indeed pretend to honor the grace of God and merit of the Saviour: but it casts infinite reproach on both, as insufficient to save in this world, those who are to be saved, thereby: insufficient, to save them but by their personally enduring the future torment to make them a willing people. It is most highly reproachful to the kingdom of Christ, with all the glorious apparatus of institutions, means, privileges and advantages of it, accompanied with all the exertions of God and men to save men in this world. This doctrine teacheth, it all unnecessary; the whole might be spared. This bowing, it seems, will save them as surely, effectually, and more extensively. In a word, it levels the gospel and the divine religion taught in it, with the superstitions of this world, and with no religion at all in point of necessity in this world, to final salvation. This bowing, it seems, will supply the want of the gospel, and of all religion and virtue in this world, and save all that need salvation, without it.—

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Who now doth not see, that this doctrine in the natural operation of it, is an outlet to all vertue and good ; and an inlet to all wickedness to deluge the earth ? and that it is most subversive of the good and happiness of mankind, in time and eternity ? It is as fatal to the souls of men, as the doctrine of justification by the law and by works, so strongly refuted and reprobated by St. Paul ; and far more mischievous to the interests of society and welfare of men, in this world. Surely it is high time it was banished Christendom, and out of the world ; and let all the people, including all the universalists say, amen, to it.

We pass on to the 5th general proposition, viz. The doctrine of the future punishment we maintain in opposition to their's was fully believed by the Jewish and Christian church, and by their inspired teachers.

Our opponents, in tracing the antiquity of their doctrine to Clemens and Origin, tacitly concede it was unprofessed in the church of God until that period. Till then, the church of God, Jewish and Christian, were in the undisturbed profession of the common doctrine of the future punishment, we maintain. We have positive evidence in the testimony of Philo and Josephus, two approved Jewish authors, who lived very near the time of our Saviour and his apostles, that the Jews (the sadducees who denied any future state, excepted) believed and maintained the future punishment to be perpetual and eternal.* We know it is the necessary result of the professed articles of their faith, viz. that " God is the rewarder of them that diligently seek him," and " the avenger of the disobedient." They believed the resurrection of the just and unjust ; the future judgment, and a future state of retribution to the one and the other, and that devils and wicked men would never inherit the mount Zion of God in heaven : and consequently, to be consistent, they must believe their punishment to be as lasting, as their existence and immortality.

Again, when our Lord addresses such an home application of his doctrine to the scribes and pharisees, with repeated woes against them for their hypocrisy and wickedness, with an " how

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* The testimony of these writers hath been repeatedly cited by the learned, as Dr. Prideau, Dr. Whitby, and lately particularly recited by Dr. Gordon in his doctrine of universal salvation examined, pag. 82. to which the reader is referred.

can ye escape the damnation of hell?" "ye shall receive greater damnation," &c. Mar. 23. 13, 14, 33, &c. it is morally certain, from their carping disposition and their particular concern in such an application, that they would have excepted against his doctrine, could they have found any possible room for it. Therefore, their profound silence upon this head, is a clear, tacit confession and strong witness his general doctrine with all its everlasting terrors, was agreeable to their public faith, how much soever they disliked the pointed application.

Further, it is well known the Jews maintained, that sinners of the Gentiles living and dying in idolatry, without the knowledge of the true God, would be utterly and finally lost, to salvation and hope. And in this sense, familiar to the Jews and disciples, our Lord speaks of Judas as "lost:" stiles him "the son of perdition," denoting him an heir of and consigned to perdition, as before noted. Paul taught, and the christian church believed, this same doctrine with the Jews; that "Idolaters shall not inherit the kingdom of God," 1 Cor. 6. 9. that idolatrous gentiles, continuing in that state, are "without God" and "hope" of his salvation, Eph. 2. 12. that unbelievers under the gospel are in the same sense "lost": "but if our gospel be hid, it is hid to them that are lost: † in whom the god of this world hath blinded the minds of them that believe not," 2 Cor. 4. 3, 4. that Paul had no hope of the salvation of any, but those who entertained the gospel faith in this world, is evident, from his great anxiety for the Jews that they might "believe and be saved:"

† To evade the force of all this, it is said, "yet the Son of Man came to seek and to save them who were lost." "He came, not to call the righteous, but sinners to repentance," see some deductions from the system of revelation, p. 18. and what then? The inference designed is, "that all that our Saviour and his apostles represent as lost, and all the impenitent shall be saved." Never worse logic and divinity. Our Saviour has taught us the way in which only he will save them who were lost. "He that believeth shall be saved, but he that believeth not shall be damned." He not only calls sinners to repentance, but inforces the duty with certain perdition to the impenitent. "Except ye repent, ye shall all likewise perish." Now will he in the day of judgment, or in any future period, gainsay this doctrine, which he taught on earth? and say to the finally impenitent and unbelieving, "ye shall not perish and be damned, but shall be saved? Will any but a thoro' placed infidel affirm it? and yet if he doth not so gainsay it, they are forever lost, and cannot be saved; and the designed inference is destroyed.

saved :” from his great and ardent labours, “ if by any means he might save some of them,” Rom. 11. 14. 1 Cor. 9. 22. and from his expreis declaration, that the disobedient to the gospel should “ be punished with everlasting destruction,” 2 Theſ. 1. 8, 9. Moreover, there is one article of faith, in which the jewiſh and chriſtian church were united ; which is deciſive, viz. that no one can ever be ſaved but in compliance with the terms of life, appointed of God to men, in this ſtate. This ſeems evident, in the queſtion reſpecting circumciſion agitated by the apoſtles and primitive church at Jeruſalem, as recorded in the 15th chap. of Acts. The judaizing teachers and chriſtians maintained, the abſolute neceſſity of circumciſion to ſalvation. They taught “ except ye be circumciſed after the manner of Moſes, ye cannot be ſaved,” ver. 1. The ſimple queſtion in diſpute was, whether circumciſion and a ſubmiſſion to the ritual of the law of Moſes, was an eſſential term of ſalvation under the goſpel, or not. This fully implies, their unanimous agreement in this principle, viz. “ That the terms of ſalvation appointed of God to men in this world, muſt of neceſſity be complied with ; and that no one under advantage for it, could ever be ſaved without it. For if no terms were eſſential and neceſſary to ſalvation, or if all men might be ſaved in the future world without complying with any terms in this ; the queſtion whether circumciſion was neceſſary, and they could not be ſaved without it ; was idle, futile, and very abſurd. Surely it is incredible, that the chriſtian church, with the inſpired apoſtles at their head, accompanied with the ſuperintending influences of the Holy Ghoſt, ſhould be concerned, in the deciſion of a queſtion which in reality had no foundation for it. The ſuppoſition carries the higheſt reflection of diſhonour in it. The concluſion therefore, forces itſelf upon us “ that it was the united faith of the jewiſh and chriſtian church, and their inſpired teachers, that of neceſſity we muſt comply with the appointed terms of life in this world, or never ſee and enjoy the ſalvation of God.” The conſequence is clear, the final neglectors of ſalvation cannot be ſaved, but muſt be miſerable throughout their exiſtence. And what need we more ? we have the faith once delivered to, and actually embraced by the ſaints of God : the faith of the apoſtolic church, built upon the apoſtles and prophets,

prophets, Jesus Christ the chief corner stone ; which we are told is the pillar and ground of truth. We know no other rule of faith ; here we are safe, and no where else. I subjoin but one remark : All the arguments of our opponents from scripture, must be from mistake and misconstruction of the sacred texts : for the inspired penmen, and particularly Paul, never believed their doctrine, but the contrary : which he and they taught, and the church of God received from them. They never taught, that all the unbelieving and disobedient of this world should be saved in that which is future, “ by bowing to the authority of God,” because it is contrary to their unanimous faith, as hath now been evinced. They never taught but one doctrine of salvation as heretofore illustrated ; and but one way to obtain it, by a cordial compliance with the gospel terms of life in this state and world : by which, as the rule of judgment, the states of men will be decisively and finally determined, in the day of judgment. †

This brings us to the 6th and last proposition, viz. to shew that the doctrine of the last, the eternal judgment set forth in the word of God, and particularly by our Saviour and his apostles, is decisive of this controversy ; that the sentence and punishment of the wicked will be eternal.

Is not the day of judgment purposely appointed, to adjust and settle the all-important affairs of God’s moral kingdom, for eternity ? If so, the decision will be final, and the controversy is at an end. The decisions of that day as final and for eternity, or as temporary, makes a most essential difference in the system of revelation, and in the practical influence of the

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† From this principle, and many other ways, it is evident, the Jewish and Christian church did not believe in two manners of salvation ; one for the elect and sanctified in the resurrection and day of judgment ; the other for the un sanctified non-elect, afterwards. It is directly opposite to this article of their faith, and the current of scripture. Nor did they believe in their patch-work doctrine of a world to come and next state, not eternal, consisting of ages of ages taken off from eternity and the administration of God when all in all ; and somehow tacked on to time, after “ time shall be no more,” in which the Saviour, when he hath long before executed his work as a judge, shall compleat his work as a Saviour. These enthusiastic dreams, of visionary, theoretic dreamers, have started forth into the world long enough since the days of inspiration, and appear as much unknown and disregarded by the church of God, in the days of inspiration, as the wild reveries of the Elect Lady in the north of us.

doctrine upon mankind; and therefore highly merits attention. That there will be such a final settlement, in which the kingdom of God will shine forth in eternal perfection and glory; seems a clear dictate of reason and scripture. And when to be effected, if not in the great day of universal judgment? They admit there will be such a settlement, but say not at that period. For "there will be a great deal to be done after the second coming of Christ," &c. If so, it seems, the settlement of this great kingdom our Lord will then make, will be partial and imperfect: he finishes the dispensation of his kingdom before he hath completed his saving work: and he executes his office of judge, before he has finished his work as a Saviour; and before matters are prepared for a final sentence and decision of the states of multitudes, who are to be judged by him. How irrational, unscriptural and dishonourary is all this? The absurdity of that tenet is so glaring, at first view, that a few hints will be sufficient to evince and fix the true doctrine.

When it is considered—the tenor of revelation teacheth, this state of mankind is introductory to one that is eternal:—this, a state of discipline; that, of retribution; that the day of judgment is certainly appointed to decide and settle the states of all men, good and bad, for the world to come; that then in fact, the righteous will be adjudged "to life eternal" and the wicked "to everlasting punishment;" and the belief of that decision as final and unalterable to them, is the grand support of the faith, hope, constancy and fidelity of the godly in all ages; and that the hopes and fears of all men are every where terminated in the decisions of that day and no other—"by thy words thou shalt be justified, or by thy words thou shalt be condemned," "the word that I have spoken, the same shall judge him in the last day," is the doctrine of Christ. Paul prays for his friend and benefactor Onesiphorus, "that he might find mercy of the Lord in that day:" and Jude teaches us "to keep ourselves in the love of God," in that way "looking for the mercy of our Lord Jesus Christ unto eternal life." But not a single instruction in the book of God, to look for mercy after the decision of that day. Who that views the concurring evidence and force of all this, can doubt, the decision of that day will be final? Again, the grand descriptions of
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the day of judgment, with the infinitely important transactions and designs of it, clearly indicate it, final. When all nations and the whole moral world shall be assembled before Christ--- shall render their account at his bar---the character and states of all be fixed by him : sentence and execution shall pass upon all universally, both the righteous and wicked ;---What more can be requisite, to a compleat, final settlement, of the states of all men, and the whole moral world ? And what can be the meaning of this inconceivably grand assemblage of the whole moral world, and process of the eternal Judge, if it be not final and for eternity ? Further, the heavens will reveal Christ in that day, for the restitution & regulation of “ all things spoken of by all the prophets,” || which remain to be regulated. And when he hath finished his work, adjusted & regulated all things spoken of in revelation, there can be no more to be done, according to scripture : it is final and for eternity. Again, Christ will then come in his glory, and in the glory of the Father and of the holy angels of set purpose, to raise the dead, judge the world, settle the kingdom of God, and to be glorified as Saviour and Judge, in a manner as never before or afterwards. We surely conclude, he will then execute such an all-important work, as never was before and never will be repeated : that the states of all that are judged, will be finally fixed ; and the kingdom of God will be settled finally and in highest perfection and glory ; to be adequate and answerable to such an appearance and design. Can a partial, imperfect settlement be adequate and answerable to such an infinitely magnificent appearance, and to a design corresponding to, and worthy of it ? Doth the spirit of inspiration arrest the attention of the church and world of mankind, to look for no more, than such a work, at his coming ? Will saints and angels behold no more than this partial, temporary work, in the finishing of his kingdom, in that great day, for which to glorify the adorable Immanuel ? Who can believe it ? It is also to be noted, it is the day of the public manifestations of the sons of God in their glory, as never before or afterwards ; and the day of vengeance of our God against his enemies : the great day to magnify his word and illustrate the promises and threatenings of it in the clearest and strongest

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strongest light : to reveal and manifest his righteousness ; to vindicate his authority and government, and to display the glory of his moral character and government, in the open view of the universe. This done, what more can be needful ? Yea, what more can be done, to settle the all-important affairs of his kingdom in the highest perfection conceivable, for eternity ? and we repeat the question, When will it be effected, if not in that great day ? Inspiration gives us a prophetic view of the grand scenes of providence, to take place to the end of the world, and of the unutterably grand settlement of the kingdom of God and the states of the moral world in the day of judgment ; but if this, be not final ; it gives us no intimation of the time and manner in which the final settlement for eternity, by far the most important of all, is to be made. This surely is a most dark and incredible affair. It is admitted, the states of the righteous will be then fixed for eternity ; and why not of the wicked, likewise ? when there is one judge, one day appointed, and one and the same rule, for both. Add to this, the scripture no where teach, that he will ever settle the state of the finally disobedient in a retribution of mercy ; nor any rule given whereby they ever can be adjudged, to eternal life ; but in every account of it by our Saviour and all the apostles, particularly Paul and John, it will be settled in a dispensation of strict, retributive justice and vindictive wrath. Our Lord will say to the wicked, “ depart ye cursed,” and “ these shall go away into everlasting punishment,” as he teacheth us, 25th Mat. St. Paul exhibits the ground and whole process of the day of judgment against the disobedient, upon the footing of strict, impartial, retributive justice. “ Seeing it is a righteous thing with God to recompense tribulation to them that trouble you ; and to you who are troubled, rest with us.” Here is the righteous ground of it. He proceeds to describe the manner of his coming, corresponding with the design of it, in the strongest language of vindictive wrath “ when the Lord Jesus shall be revealed from heaven, in flaming fire,” this is the manner of his appearance, “ taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power,” §

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this is the work he will execute. St. John teaches, after the judgment “ whosoever were not found written in the book of life, were cast into the lake of fire,” Rev. 20. 15. Now, we read of no mercy for them, no reversal of this judgment, no other decision of their states for eternity : and it being so written and left, plainly shews it final, and for eternity.

Moreover, every general description of the future judgment with its result and consequences, exhibit it, as a final settlement of the states of all, good and bad. The prophet Malachi represents it, “ the day of God’s making up his jewels” for everlasting glory : when there will be a perfect, final division made “ between the righteous and the wicked,” “ him that serveth God, and him that serveth him not.”|| And what is the consequence ? “ all the wicked shall be burnt up, as an oven.”† Is not this final to them ? John the Baptist assures us “ Christ will thoro’ly purge his floor, gather the wheat into his garner, and burn up the chaff with unquenchable fire ? Can any figure more strongly represent, a final settlement ? Is not the division perfect, between the righteous and the wicked, intended by the wheat and chaff ? and is not the work as finished for the chaff, the wicked, when “ burnt up with unquenchable fire” as for the righteous ? we have seen that our Saviour in a variety of parables teacheth us, that at the end of the world, “ he will come and settle the great affairs of his kingdom, by making a perfect separation between his subjects according to character, “ between good and bad, the just and unjust,” accompanied with a full retribution, and closed with everlasting sentences on the righteous and on the wicked. If this doth not clearly and strongly evince it a final settlement of their states for eternity, what words, what description can do it ? One thing more merits attention, the peculiar epithets and emphasis put upon the future judgment, indicates it final. It is frequently stiled “ the last day :” † and the grand works appropriated to it are, the universal resurrection, and universal judgment and decision of the states of the whole moral world. Now as there will be no resurrection of the dead, after that period, there is the same reason to conclude, there will be no more judgment ; and that no one will be adjudged to eternal life, after that day.

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|| Mal. 3. 17, 18, † ch. 4. v. 1. † Joh. 6. 39, 40, 44, 45. & ch. 11. 24. & ch. 12. 48.

repeatedly described as "that day" by way of emphasis, to denote it the most important day that ever will be. But if the moral kingdom of God, and the states of all men, will not be finally settled for eternity at that period, whence this emphasis? where is the propriety of it? It is described, as "the eternal judgment:" thus it was taught by the apostles, and so it was received by the christian church and as a "first principle of the christian faith:" "Therefore leaving the first principles of the doctrine of Christ," &c. "of the resurrection of the dead, and of eternal judgment," Heb. 6. 1, 2. but why was it so taught and so received, if the decision and sentences of that day, be not final and for eternity? Is it not a glaring contradiction, to say, there will be a judgment after "the last" and that which is "eternal?" Why should not this convince and satisfy every one, since all the descriptions of the future judgment uniformly and decisively speak the same doctrine; and there is no intimation in revelation of a judgment, alteration, or another decision, after that great day of the Lord. Still dreaming theorists would fancy another day, and settlement: but they are precluded by the testimony of God. "For the Father judgeth no man, but hath committed all judgment unto the Son," Joh. 5. 22. "The Son will execute the office of judge, the power of judgment, and finish the work of judgment, in the "last day;" and then give up the kingdom and commission of Judge unto the Father, and "God will be all in all," in administration thro' out eternity. An impartial mind may see this clearly taught 1 Cor. 15. 24, to 29. We have before transcribed the paragraph at large and observed, that "the coming of Christ," "the resurrection," "the end," "the putting down all enemies, and subduing of all things unto him," "the delivering up the kingdom," "the Son himself subject," and "God all in all," are all set forth, as coeval, cotemporary events to take place together in the grand period of the last day: and doth clearly evince the all-important settlement then made; final, and for eternity. How can it be otherwise, when the dispensation of Christ's kingdom is at an end? and there is neither judge---tribunal---nor day appointed, for any after audit and judgment? the spirit of inspiration hath connected these grand events together, nor can they be severed and disconnected,

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without unscriptural presumption and violence. Upon the whole, we find not a syllable in scripture upon this subject, against it : but from all the descriptions given of it, we have every reason to confide in it, as an undoubted truth, “ that the day of judgment is purposely appointed to adjust and settle the all-important affairs of the kingdom of God and of Christ, and the states of all mankind, for eternity ; and was accordingly taught and believed by the apostles and primitive church, to be “ the eternal judgment,” and as such received as “ a first principle” of the christian faith. The conclusion is irresistible—the sentence both upon the righteous and wicked to comport with this grand design, must be “ eternal.” That day is designed to reveal and manifest the righteous judgment of God, in a retributive justice and punishment to the wicked, according to the demerit of their sins, which is eternal death.* The sentence and punishment awarded in that day, will perfectly agree with all the imported, figurative and literal descriptions of it throughout revelation ; which we have shewn, uniformly teach it without end, and eternal. In that day, there will be an open, visible and lasting separation made, between the righteous and the wicked : and to answer to the ensamples of it, it will be “ everlasting.” The gospel constitution, promises, threatnings and rule of judgment are all unchangeable, and will abide forever. Therefore the sentence of condemnation in that day, must be eternal ; it being impossible they can ever be declared just, by the same constitution & rule of judgment, which condemns them. The ground of the future sentence, things done in the body in this life, is unalterable and unchangeable : of course, a righteous sentence upon it, must be irreversibile and eternal : inasmuch as the ground and rule upon which it is passed, will remain everlastingly the same.—A punishment, to answer the grand purpose of a full, everlasting vindication of the character, authority and government of God, and to settle his kingdom in eternal peace, security, dignity and glory ; we have before shewn, must be eternal. In a perfect agreement with these evident positions, our Lord assures us, the punishment to which he will sentence the wicked in that day, and into which they shall go away, is “ everlasting.” “ Then shall he

* Rom. 6. last ver.

he say unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting punishment: but the righteous into life eternal." † Can any one doubt, the word "everlasting" in this sentence is to be understood in the strict sense? Let it be considered, when our Lord is revealed in his immense majesty and glory on the throne of judgment, no one doubts, he will fully support the dignity and glory of his character, as judge. From which we infer, "the words in this sentence are most clear, unambiguous and decisive." For it is inconsistent with all propriety, decorum and dignity in a judge, to announce a capital sentence in any other words, but what are familiar and of a determinate meaning. The same word, therefore, in the same sentence, must have determinately the same sense and meaning. This word "everlasting" as descriptive of the punishment of the wicked, and of the devil and his angels, must have the same meaning to both. This same word, in the same sentence, contrasting the duration of the punishment of the wicked, with the life and happiness of the righteous, must decisively point out the same duration to both. To suppose, our Lord means to point out a temporary punishment to the wicked, and an everlasting happiness to the righteous, by one and the same word* in the same sentence, is to suppose him to use it with such amazing ambiguity, impropriety and indecorum, as no earthly judge would be guilty of, in a capital sentence. Far be such an imputation from the Judge of all worlds. This sentence was given by our Lord, and is written to assure the world how he will settle the states of all men, good and bad in the day of judgment, for eternity. And we have just the same assurance in it, that the punishment of the wicked will be strictly "everlasting" as we have of the life and happiness of the righteous. Again, upon this ground of construction, punishment is to be understood, in the strict sense of "retributive justice," and the word "eternal" must be taken in that sense in which it would be most easily and naturally understood by the Jews and disciples. And by the use and repetition of this term of duration, our Lord designs decisively, to determine the duration

† Mat. 25. 41 and 46. * Those who know the original, know the same adjective is used in each part of the description.

ration of this punishment, which is by far the greatest terror of it, as surely and fully as that of the happiness of the righteous. It is a punishment in the future, invisible state, and this word that describes the duration of it, must naturally be understood in that sense in which it is used, to describe the things of the future and invisible world; which is "the never ending sense:" "the things which are seen are temporary, but the things which are not seen are eternal." † We must doubtless understand it, according to the invariable use of it (i.e.) to be as lasting as the nature and constitution of the things, to which it is applied: being here applied to beings by nature and constitution immortal, in an eternal state; the sentence to the righteous and to the wicked must be strictly, eternal. The disciples would naturally, yea necessarily understand it, in the sense taught by the prophets, commonly believed by the Jews, in which they had been educated, and which had been repeatedly confirmed by our Lord, which is strictly eternal. And our Saviour doubtless designed it in this sense, in which they would naturally receive it; to suppose otherwise, would be a direct impeachment of his integrity as a teacher, and to dishonour him as a judge. Moreover, he hath designedly and decisively fixed the duration of the future punishment, by way of connexion and contrast: it will be as lasting, as "the fire," "the everlasting one prepared for the devil and his angels," with which it is connected; and as lasting, as "the eternal life of the righteous," with which it is contrasted. For why is this word used? why, in this connexion, and with such repetition, but to fix the duration of it? and how is it possible to be more clearly and strongly fixed, in so few words? This must be decisive and determine the controversy. Criticism upon a word in such a case, avails nothing. When the nature, the grand design, the constitution and rule of judgment, the grounds of the sentence, and the ends of this infinitely important transaction in the last day, are all considered, with the decisive language and manner of the sentence, by connexion and contrast, it is impossible the apostles could understand the punishment of a limited period; which, it is probable they had never heard of. The word "eternal," placed in such variety of strong connexions, is as determinately fixed, as

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is perhaps possible for a word to be : and this sentence so clear, unambiguous and decisive (than which perhaps no capital sentence was ever more so) will do honour to the eternal Judge. It precludes all cavil and criticism, and mocks it with defiance. Indeed, there is something extremely indelicate, incongruous and absurd, in criticising the words of a capital sentence, to set aside the spirit and energy of it. Because, from the nature of the thing, they are always supposed to be the most plain, clear and determinate. Suppose one of the carpers of this world, should criticise the word "death" in a capital sentence pronounced upon a murderer : he addresses the criminal, with the great mercy of the government which forbid the execution : tells him, such violent execution shocks humanity with its horror, and our reason with its incredibility, "it exceeds belief : " and to sooth his fears, adds, You must note the word "death" is ambiguous, and certainly used in a variety of different constructions in scripture, and in common language ; and therefore is doubtful, as connected in the sentence passed upon you : sometimes it means natural death, sometimes tho' seldom, a violent death, at other times moral death, some times neither of these, but only the fear and danger of death : "in deaths oft" says Paul : not that he often died, but was oft in fear and danger of it : so the sentence may put you in fear and danger, and not be literally executed : or, it may mean death in law, that you shall be an outlawry and suffer loss and damage by it ; and this may in part be the meaning of it. But there is another, a modern sense, which (altho' unknown in scripture and to all the constitutions of the world) is yet the true sense, viz. "that the murderer, the wickedness itself, and what of the evil spirit blending with you instigated to it, shall literally be hanged ; but you personally, soul and body, shall slip through the rope, and shall be compleatly saved alive." Would not every man of common sense, reprobate such an unnatural, barbarous kind of criticism, as a shocking, abusive imposition on the prisoner, and the highest indignity offered to the judge ? And is not the imposition upon perishing immortals, and the indignity offered to the supreme and eternal Judge in the subject before us, beyond all conception greater, and more detestible ? Verily, it appears so horribly impious, to attempt to criticise away the terrors

terrors of the last, the eternal judgment, and of that decisive sentence, the most tremendous that ever was or will be pronounced in the universe, as well may make one's heart and flesh to tremble.

We have now exhibited the proofs proposed, and trust it is made decisively clear and evident under each proposition, and particularly the last ; that the future punishment of the wicked, as literally described in the text, will be strictly for ever and ever—perpetual, and without end. If the future judgment be final, the sentence is irreversible, and it is impossible the condemned in that day should ever be saved. And it behoves us, to realize the certainty, the great practical design, and eternal importance of the doctrine, that hath been illustrated. How loudly doth it admonish the world of mankind, to stand in awe and sin not ? what more forcible argument to repentance can be adduced, than that of the future judgment, with its eternal consequences, as addressed by Paul to governor Felix, and the rest of his illustrious audience ? well may sinners on the brink of this everlasting destruction, tremble like Felix, at the thoughts of continuing in such a fearful condition, adore God for his patience, and be led to repentance by the riches of his goodness. With what readiness of heart and adoring gratitude, should we embrace the offer of life and salvation in Christ ? For, the eternal importance of his redemption may be seen and read of all men, in the greatness and eternal pains and terrors, from which, it delivers all who believe and obey him. Surely, it ought to be exceedingly important and precious in our eyes. Well may the happy subjects of it rejoice in the beginnings of it, and lift up their heads with joy at the approach of the great day, when their redemption shall be compleat, and they put in possession of the eternal inheritance. The great day is coming, which will certainly decide our states, for eternity : and it is just as certain, that that everlasting life or death await us in the coming world, as that the future judgment is final. And what can more forcibly warn us, not to neglect so great salvation ; and quicken us to hasten our preparation for the coming and kingdom of the Lord. The evidence produced may be further strengthened, and the subject appear still more clear, when the arguments of our opponents from scripture texts, and their evasions are considered and confuted, in the sequel.

P A R T III.

Wherein are considered the scripture texts adduced, to prove, the universal salvation of all men : and likewise the evasions, to evade the force of the scripture texts, and arguments produced, to prove the everlasting punishment of the ungodly.

SECTION I. Scripture texts considered.

In the anonymous treatise, to which attention is given in this part, there are no texts which so affect the controversy as to need discussion, until we come to the third proposition.

PROPOSITION III. Christ died, not for a select number of men only, but for mankind universally, and without exception or limitation. The author alledges in proof the texts which speak of Christ's dying "for us" "for our sins" "for sinners" "for the ungodly" "for the unjust" and as "the lamb of God which taketh away the sin of the world" and "hath made propitiation for our sins, and not for us only, but the whole world, "who gave his life a ransom for all" and "tasted death for every man." And further adds, as though it were on purpose to prevent a misconception of this extensive design of his death, he commissioned his apostles, and sent them forth "to preach repentance and remission of sins, through his name, to all nations, "yea, to every reasonable creature under heaven," which he infers could not consistently be done, if in virtue of his death, the forgiveness of sins, and eternal life, had not been attainable by all the sons of men.* The true inference is, that remission of sins and eternal life are attainable by all the sons of men, in the way of faith in Christ, and repentance towards God, in this life : upon the exercise of which, it is ascertained unto them. This comports with the design of these texts ; and states the design of the death of Christ in its true extent and just limitation. The gospel commission is produced, as teaching "the extensive design of Christ's death" with such precision "as to prevent misconception." It is fatal to their scheme : for, the apostles were to teach faith and repentance, in their connexion with remission of sins and eternal life, as attainable by the sons of men in this life, only. This doctrine they were to preach to all "the living nations of the earth ; and as opportunity presented, to every humane creature

* See the salvation of all men the scheme of God. Printed in London, 1784, p. 20, 21.

ture in them, under heaven :” but not to the dead, who died in their sins---not to any in future torment : consequently, the salvation of all these, is not attainable ; they are excluded out of the commission, and from the design of this death, as precisely and decisively taught in it. They are neither included in the commission, nor in a single passage in revelation, as those who are to be saved by the ransom of Christ. The meaning of these texts is very easy, if we take this commission, or the gospel constitution for the key of their construction, as we ought to do. Thus 1 Joh. 2. 2. “ He is the propitiation for our sins (who are believers) and not for ours only, but also for the whole world :” so that by becoming believers, they, as well as we, shall assuredly be saved by it. We have before shewn, that the universal terms of the gospel proclamation, exhibiting the fulness of the provision made for the salvation of men, must be limited by the terms of mercy and life set forth in it ; which designedly discriminate the subjects of actual, final salvation. So our Saviour taught, notwithstanding the provision made, and invitation given, is in the fullest and strongest terms, “ behold, all things are now ready,” “ whosoever will may come.” Yet those who refuse the invitation & neglect the gospel terms of life “ shall never taste of his supper.” “ Christ hath tasted death for every man,” that whosoever believeth on him thro’ the world, shall be saved, and yet actual salvation will never be extended to any but the believing and sanctified in this world. That this is the genuine meaning and construction of these texts, seems very evident by these short arguments. (1.) Actual salvation cannot be extended beyond the design of God, in providing the Saviour and setting forth this propitiation ; which is limited to those who believe, Joh. 3. 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.” (2dly.) Actual salvation cannot extend beyond the intention of Christ in giving this ransom, which is limited to the sanctified in this world. “ Who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works,” Tit. 2. 14. (3dly.) It cannot extend beyond the grace of God, given in pursuance of it, and to render it effectual. But this grace of God which brings salvation,

salvation, teaches the only way to it, "by denying all ungodliness and worldly lusts, living soberly, righteously and godly in this present world," Tit. 2. 11, 12, 13. (4thly.) Salvation cannot be extended beyond the intercessions of Christ, which are founded on this ransom and atonement. Now our Saviour tells us expressly, he prays not for the unbelieving world, Joh. 17. 9. but his intercessions are for all who believe in all ages of the world, v. 20. and it is for those who come unto God by him, Heb. 7. 25. nor is there an instance of his intercession, for any who die in their sins. (5thly.) Salvation cannot be extended to those who make the death of Christ vain, in the grand intention of it, in this world. Paul testifies "Christ shall profit them nothing," Gal. 5. 2. In a word, the construction of these texts is so limited, "that by the constitution of grace founded upon his death and ransom, faith in Christ always was, now is, and always will be, the only way of life for sinful man." This must settle the meaning of those texts finally, to the overthrow of the doctrine "that all men shall be saved." Inasmuch as the intention of them is so expressly pointed out, and the final efficacy of them so decisively described and limited. For no one will be so hardy as to affirm, that all the unbelieving and disobedient world will be saved, beside and beyond the intention of the God of salvation, and without and beyond the intercession of Christ, and beyond the intention of his death likewise---and beside, and in subversion of the constitution of grace and mercy itself, whereby any can be saved.

His general remark is, "If Christ died for all, his scheme perfectly falls in with the great design of his death." It doth not, if it be designed to open the door of salvation to all, upon the same terms, and to secure salvation to the believing and sanctified in this life, only, as has been proved. In extending salvation to the finally disobedient, it is in direct opposition to the declared design of the Father and the Son, in it, in the texts we have alledged. It is very evident in these texts, that it is designed to bring men to faith, repentance and gospel holiness in this world, and to limit salvation by it, to the sanctified in this world. He adds, "it is far more reasonable to believe that the whole humane kind, in consequence of his death, will finally be saved, than that the greater part of them should perish."

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Not, if the greater part be unbelieving and disobedient, and as such are excluded by the constitution of grace and mercy itself : especially, as this constitution is adapted in infinite wisdom to support the authority and government of God, and to illustrate his moral character and perfections and the honour of our Lord Jesus Christ in highest glory, and for the greatest good of mankind in this world and world to come, in the method of salvation prescribed in it. It is further added, || “ more honour is hereby reflected on God, and greater vertue attributed to the blood of Christ” on his scheme. How ? Is it more honourable in the supreme Jehovah, to give up his authority, law, gospel and government in this world, to his enemies, than to support and illustrate it in all its energy and glory ? Is it honourable for our Saviour to save those who will not have him to rule over them ? and, after he hath expressly declared they shall be bro’t and slain in his presence ? Is it honourable to give up a divine constitution, with such characters of wisdom, grace, glory and perfection, as above described, because his enemies do not like it ? Is it honourable or wise to annul and set it aside after being confirmed by the promises, oath and immutability of God, and thereby to destroy the everlasting security of the believing and redeemed world, and to unhinge the moral world of confidence in his adorable truth and immutability ? It is not in imagination to conceive greater dishonours to God and the Saviour, and mischiefs to the moral creation, than must follow the destruction of the gospel constitution, to make way for the salvation of final impenitents ; nor any thing more impossible. So exceedingly the reverse is their scheme, from what they would gloss it off to the world, to be. This insinuation is suggested once and again. To what is already said, I will only here subjoin the Dr’s testimony against it, as highly dishonourable to God and the Saviour. His words are, “ faith in the only begotten Son of God stamps a character, and the greatest and most interesting one too, upon the subjects of it. They have upon them that mark of God, which discriminates them from all other sinners in the world : nor can they be justified, unless they have this distinguishing mark or character. This is as evident a truth as any in the sacred books of scripture. And if God has revealed this as a gospel truth, for any to say, that dishon-

our is hereby reflected on the obedience and blood of Christ (by limiting justification and salvation to believers only) is in reality of construction, to reproach God: and it would indeed be a reproach to Christ also, to introduce his blood as operating to the sinner's justification (and salvation) in a way God has not appointed." "The foolishness of God, is wiser than men," and "the wisdom of this world is always found (especially when the reasoning is in direct opposition to the all-wise constitution of God) in the end, "to be foolishness with God." If God has made it necessary that the sinner should be a believer (which can be only in this world) before he shall be justified; or, what means the same thing, before he shall reap saving benefit by the obedience and blood of Christ, we shall give all due honor to this finished work of his, while we consider it as available to the justification of the believing sinner, only. We now give it its proper use (and that which is infinitely the most honourable) and should disgrace, rather than honor it, should we extend its use, and attribute a sufficiency to it to a purpose God never designed it for."|| And to extend it to the salvation of final unbelievers, is to extend it to a purpose expressly against the design of God and our Saviour declared in the texts we have argued from. This testimony of the Dr. is full and strongly conclusive, and is a full confutation of the absurd insinuations and reasonings in the general remark.

To proceed,

PROPOSITION IV. "It is the purpose of God, according to his good pleasure, that mankind universally, in consequence of the death of his Son Jesus Christ, shall certainly and finally be saved." The first text adduced in proof is, Rom. 5. 12, to the end. It is as needless, as it would be tedious, to go over his paraphrase and notes to support it, which take up about seventy pages. That which immediately concerns us at present is, his doctrine deduced from v. 15, 16, 17, 18, 19 and 21, viz. that by the righteousness of Christ, the justification of life is come upon all men, so that they shall universally "reign in life forever." He says, p. 80. "the plain truth is, final everlasting salvation is absolutely the free gift of God to all men, through Jesus Christ; that is to say, he has absolutely and unconditionally determined, of his rich mercy, through the inter-

|| See his sermons, p. 174, 5, 6, 7, & 8.

vening mediation of his Son Jesus Christ, that all men, the whole race of lapsed Adam, shall finally reign in life, and be prepared for that state, by being formed into righteous persons." This is the doctrine he makes this apostle preach to the world. Certainly, Paul taught no such doctrine, "that justification of life is come upon all the finally wicked, and that they should reign in eternal life." It involves the grossest absurdities in it; it is contradicted by the current doctrine of scripture, and is repeatedly refuted by Paul himself: the word justification cannot admit of three or four different senses in the same continued discourse, as in his introduction and paraphrase he makes it to do, to support his tenet; and this tenet is directly subversive of the apostle's doctrine "of justification by faith," with all his arguments and illustrations in support of it; and in fact infers the very conclusion and doctrine which Paul rejects with the utmost abhorrence, "with a God forbid." In a word, the scope of the apostle in the foregoing part of this epistle, his reasonings in support of, and inferences from his doctrine of justification by faith, in connexion with his grand design in the whole, all naturally and necessarily lead us to a construction essentially different, and subversive of this author's construction and doctrine. If these things are true, it is impossible the apostle could preach the doctrine we oppose. Here (i.) the supposition that Paul taught this doctrine, involves the grossest absurdities in it. Paul could not teach the finally wicked should "reign in life forever," without transgressing the bounds of his sacred commission, and directly contradicting his instructions given in it, in the letter and spirit of them: which is grossly absurd. His commission we have recorded, Acts 26. 17, 18. "delivering thee from the people, and from the gentiles, unto whom now I send thee; to open their eyes, and to turn them from darkness to light, and from the power of satan unto God, that they may receive the forgiveness of sins, & inheritance among them which are sanctified by faith that is in me." Christ's instructions in this commission plainly warrant and limit him, to promise and insure the forgiveness of sins and the inheritance of heaven to them, and them only, that are sanctified in this world, by faith in Christ. He could not therefore teach that justification of life is come upon all the unbelieving and un-

sanctified, and they shall reign in life forever, without directly contradicting the letter and spirit of his instructions, in this sacred commission : which no believer can admit. And the commission to the other apostles carries precisely the same instructions and limitation in it. They were commissioned to go forth into all the world, and “ preach the gospel to every creature ;” and to enforce the requisitions of it, by these infinitely weighty arguments. “ he that believeth shall be saved, but he that believeth not shall be damned,” Mar. 16. 15, 16. They could not go beyond the commandment of the Lord to alter these terms of salvation and damnation, to settle the states of believers and unbelievers, for eternity. They had no authority to alter the terms of life and death to mankind, so decisively fixed, in their instructions : and therefore they could not teach that final unbelievers “ should reign in life forever” without contradicting the very language, letter and spirit of their commission, nor without betraying their sacred trust, in subverting the terms of life and death they were ordered to publish to the world : and withal subverting the adorable authority, these terms were designed to support, and by which, they were commissioned : and these terms are infallibly fixed, as the only way of life for sinful man. No Christian can admit so impious an absurdity. Again, the object of Paul’s ministry was, “ to open the eyes of men and turn them from darkness to light, and the power of satan unto God.” It is grossly absurd to suppose, he would take the devil’s doctrine, to subvert his kingdom, to open the eyes of men and turn them from satan unto God.--- This is the fact in the scheme we oppose. For, the old serpent first taught man to disregard the authority, government and threatenings of God ; and to rebel against the term of life expressly appointed of God to man, in this state, with a promise “ ye shall not die, but be as gods,” i. e. immortally happy. This is the grand snare of rebellion against God, and of ruin to mankind. This author is more explicit, the justification of life is so come upon all men, including all that live and die in rebellion against the gospel terms of life, that they shall reign in life forever. Paul could not attempt to open the eyes of the idolatrous gentiles, by teaching, if they lived and died in their idolatry, superstition and wickedness, yet they would finally
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reign in life forever ; for it would infallibly close their eyes, and harden their hearts in infidelity, idolatry and wickedness : he could not teach those who live in rebellion to the gospel terms of life, and die enemies to the cross of Christ, that they should reign in life, for he taught them oft most affectionately, with tears and weeping, "their end was destruction," Phil. 3. 18, 19. Again, we know Paul executed his commission by teaching a doctrine as contrary to this, as light is to darkness ; " he was not disobedient to the heavenly vision," but taught Jews and Gentiles to repent and turn to God, and do works meet for repentance," to obtain forgiveness & the heavenly inheritance, as v. 19, 20. And he called the elders of Ephesus to record, " that he was pure from the blood of all men," and " had not shunned to declare the whole counsel of God" nor kept back any thing which was profitable to them. How ? by testifying (not that all men should be saved, but) to Jews and Gentiles "repentance towards God, and faith in our Lord Jesus Christ," as necessary terms whereby they could be saved, Acts 20. 17th to the 28th verse : he could not therefore absurdly teach, this contrary doctrine. Moreover, the grand design of Paul's ministry, was to reconcile sinful men to God, in this world : to reduce them to a willing subjection and obedience to the divine authority, gospel, law and government, by faith in our Lord Jesus Christ, and repentance towards God. As is evident from 2 Cor. 5. 18, 19, 20. compared with the 20th chapter of Acts forecited. It was to carry into execution the grand intention of the death of Christ " to redeem men from all iniquity and purify to himself a peculiar people zealous of good works" in this life, and of the saving grace of God, given in pursuance of it, and to effect it ; and bring them " to deny all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world," as he himself teacheth it, Tit. 2. 11. to the end. And for this important end, we know he spent a most active life, and all his labours. Therefore we know that Paul could not teach, that all the wicked that live and die enemies to God and the cross of Christ, " should reign in eternal life," because, in this he would preach rebellion against the design of his ministry, the intention of the death of Christ, and of the saving grace of God, as revealed to men, as he himself hath

declared it. It is teaching rebellion in the construction of common sense, and of scripture, in the sense in which Hananiah taught it. Hananiah did not in direct terms teach Israel to go on and be wicked, no more than the universalists : but against all the solemn messages of instruction, warning, threatening and exhortations to repentance addressed to them, by the prophet Jeremiah, Hananiah taught them they should have peace and deliverance : and for this contrasted instruction, he is charged by Jehovah with teaching rebellion against the Lord ; and has the sentence and execution of an untimely death ; see Jeremiah 28th chap. To impute such a doctrine of rebellion to Paul, is a base reflection upon the apostle, and the spirit of inspiration. Whatever be the meaning of these disputed texts, the doctrine we oppose cannot be taught in them ; because we see it involves the grossest absurdities, and is destruction to the character of the apostle. He could not so palpably contradict the instructions in his divine commission, nor take the old serpent's doctrine to destroy the devil's kingdom, and turn sinner's to God and holiness, when it can only serve to blind and harden them to destruction ; nor, teach rebellion against the declared design of his ministry, of the death of Christ, and for which the saving grace of God is revealed to men. It is impossible. And that he never taught this doctrine is further evident, (2dly) " because it is contradicted by the current doctrine of scripture, and repeatedly refuted by Paul himself." What have the finally wicked to do with peace, and an eternal reign in life ; when the God of truth hath repeatedly declared, in absolute terms " there is no peace to the wicked ?" yea, after the strongest and most extensive proclamation of peace to mankind : " I create the fruit of the lips peace ; peace, peace to him that is far off, and to him that is near, saith the Lord," i. e. to those who imbrace the terms of peace : it closes to them who rebel against them, " there is no peace saith my God to the wicked," Isa. 56. 19, 21. Paul could not encourage such a presumption of peace to the wicked, when he knew that " all the curses of the book of God" were levelled against it, to extirpate it out of the hearts of mankind ; as hath been shewn from Deut. 29. 19, and onwards. He could not encourage such an hope, when he knew it was repeatedly written, " the hope of the wicked and hypocrite shall absolutely

absolutely perish, at death." Besides, our Saviour teacheth us, those in future torment cannot pass from thence, to the society of the blessed: "that the door shall be shut to the finally wicked:" "that they shall never taste of his supper," "shall never see life," "but the wrath of God abideth on them." Could Paul open heaven's gates to these wicked ones, and teach that they should reign in life, when so absolutely excluded from it, in repeated, most peremptory terms, by the Lord himself? No, Paul is as peremptory in teaching the same doctrine, affirming "they shall not inherit the kingdom of God: that they have not any inheritance in the kingdom of Christ, and of God" the Father, Eph. 5. 5. How absolute their exclusion? they have not any inheritance in it by gift, grant, by present title, or in reversion. In his epistles to the Corinthians and to the Hebrews, Paul introduces the unbelieving Jews, who were excluded God's rest in Canaan, as examples of instruction, admonition and warning that final unbelievers should never enter the heavenly rest with the people of God. And he asserts of the wicked in peremptory terms "that Christ's death shall profit them nothing." How then, is it possible that they should reign in life, by it? Are these the true sayings of God? Are they sealed with his truth and immutability? Surely, they must be an everlasting bar to the finally wicked's reigning in eternal life. And the whole gospel constitution speaks the same language and witnesseth the same truth, as hath been shewn. It is then, incredible, yea, impossible, that the apostle should teach the contrary doctrine, and of set purpose too, as this author makes him to do. This may appear more evident, when it is shewn,

(3dly) "The word" justification "cannot admit of three or four different senses, in the same continued discourse, as in his introduction and paraphrase, he makes it to do, to support his tenet." It is unreasonable to suppose any good author, and especially one so accurate as Paul, should use so important a word as "justification" in so many different senses, in the compass of twenty verses in connexion. Nothing but the most urgent necessity from the force of connexion, or notice, given by himself, can warrant such variety of construction; which in this place, there is not the least occasion for. In the first verse
of

of this context "therefore being justified by faith" this author understands "the justification of life, as appropriated to believers;" including their exemption from the wrath to come, and instatement in eternal life, in the great day, as p. 37 and 90. in this, he is undoubtedly right. And I would remark, this is the only sense, in which "justification of life" is used in the new testament. The Dr. is full and explicit in this sentiment. He says, "the plain truth is, "the justification of life" tho' the gift of God's grace, and his gift through the obedience of Christ unto death, is no where in the sacred writings, said to be bestowed upon sinners, in common: neither are the sinners, upon whom it is bestowed, pointed out by their names; but by this grand characteristic "faith in Christ."* In direct contradiction to the Dr, this author makes "the justification of life," v. 18, to come upon sinners in common, upon all men universally, so "that they shall reign in life for ever." The Dr. without doubt is right, and this author palpably wrong. The Dr. says, p. 165. "that no sinner shall ever enjoy the benefit of Christ's finished work, who is not a believer in him, is a gospel truth: and it is as simple and plain a truth, as that Christ finished his work by dying on the cross." I wish the universalists to attend "to this plain and important truth," it might effect their conviction: it is fatal to their scheme. They must be believers or never reign in life: and they must be believers in this world, or never. Sinners in hell, can never become believers in the sense of the gospel constitution. Nor doth this author ever once, in his whole treatise, pretend they will be believers there: Consequently, "this plain, simple, gospel truth" shews "they can never be saved." In the last verse of the foregoing chapter, speaking of Christ, Paul says, "who was delivered for our offences, and was raised again for our justification." By "our justification," meaning, "those who believe, whether jew or gentile." His preceeding subject leads to this construction, only: for he is treating not of the justification of sinners in common, but by faith only: and particularly as it is opposed to justification, by law and works. Again, the immediate connexion leads to this construction, he infers from the example of Abraham, whose faith was imputed

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* Sermons, p. 158.

for righteousness, so will our's also, Jew or Gentile, "if we believe on him that raised up Jesus or Lord from the dead; who was delivered for our offences, and was raised again for our justification:" the justification of whom, can he mean, but those who believe as Abraham did, and not unbelievers? Again, the connexion with what follows, indicates this construction. For he immediately draws his conclusion, and points out the distinguishing blessings and privileges connected with, and flowing from, "the justification of life" appropriate to believers, as this author allows, "therefore being justified by faith we have peace with God," &c. v. 1. of the context and onwards. But this author says, "he was raised again for our justification" includes Jews and Gentiles, us, the whole world; and means our being brought back to a capacity of being justified, and put into the gospel method of justification, by faith, p. 34. the whole world who are become guilty before God, as ch. 3. 19, 20, 21. "these all now (he says) under the gospel stand justified in fact by the blood of Christ" in the sense above explained, p. 37. To this I object, it cannot be true of that part of the whole world, who have died in their sins. They are not in fact, in a capacity of being justified, by faith: nor are the great blessings of justification of life, possible to them: they will not be saved from wrath in the day of wrath, nor then be instated in eternal life. This he allows, is appropriate to believers. Again, if this doctrine be true, what can we make of our Lord's words, "he that believeth not is condemned already, and the wrath of God abideth on him?" or, what can we make of it as to the damned, when our Lord's sentence is passed and executed upon them? they belong to the whole world of mankind, and do they in fact stand justified, by the blood of Christ? either this doctrine directly contradicts that of our Saviour, or the terms justification, condemnation, and damnation are utterly confounded. Further, justification is a law term, and the justified must stand approved as righteous, by some law or other. Upon which, I ask, by what law or rule of judgment do the unbelieving and ungodly stand justified before God? not, by the covenant of innocency, for in this author's opinion, the posterity of Adam had no concern in it. Not, by the law of nature, for the apostle expressly excludes justification by the law and by works.

Not,

Not, by the gospel constitution, for none can be justified according to this, but believers. There is therefore, no law or rule, by which justification can be predicated of the unbelieving and ungodly. I would add, "a capacity of being justified, is not justification: and a man's being put in the way to be justified, cannot denominate him, justified: no more than a man's being in a capacity to be rich can denominate him rich; when he is in fact, wretched poor: nor any more, than a man's being under means and advantages to be a good man, can denominate him good; when in truth and fact, he is very wicked. It is not common sense, but a manifest abuse of language.

This author introduces verse 9th of the context, "much more then being now justified by his blood, we shall be saved from wrath through him," as another instance, where justification must be understood in his lax sense, "of a capacity of justification and being put in the gospel way of being justified by faith." But why? when the apostle is ex professo, drawing his inferences and conclusions from the justification appropriate to believers, verse first---it is most natural to understand it, in the same sense v. 9. this author says no, and blames Dr. Doddridge for this construction; for two reasons: first, because the apostle celebrates the love of God, from the character of the persons for whom he sent his Son to die, "while ungodly and sinners he died for them." This doth not prove, but faith is the medium of our justification, and that we cannot be justified without it." For the apostle plainly teacheth us, "this propitiation of Christ is effectual to our justification through faith in his blood," Rom. 3. 24, 25, 26. So taught the apostle, and so teacheth the Dr. speaking of justification "as the gift of God, the gift by grace," &c. he says, "we were indeed, in the eye of God, without strength, enemies, ungodly, sinners, when he purposed and contrived the gospel method of salvation."* And yet in a perfect consistence herewith, he every where, in his sermons and notes maintains, that faith is the medium of our interest in Christ, and the mean whereby we are justified. And asserts "that no sinner can have the benefit of Christ's finished work, who is not a believer:" and that no man can be justified, while he is an unbeliever.† If the Dr. is right, the apostle in this text, is speaking of believers only, and

* Sermon. p. 149. † Jb. p. 165.

not of finners in common, as "justified by his blood." But his second reason, he says; "is decisive," because if we understand him in this sense; we shall absolutely destroy the force of the argument, he uses; for as salvation from wrath is one thing essentially included in that justification, which is the result of true faith, it would be ridiculous to argue, much more being justified meaning hereby this justification, we shall be saved from wrath: and adds, the word now is emphatical, p. 37. His decisive reason, is with me no reason, and what he calls ridiculous, has not the least impropriety, in it. Surely, when the apostle had established his doctrine of justification by faith, and proceeds by way of inference, to point out the great benefits of it; there is not the least impropriety in illustrating the contents of the doctrine, itself. But it was highly important, that he should teach it plainly to the world, for who should teach it but the apostles? and it is his special design to do it, in the two great branches of it, v. 9 and 10. And in this view, his conclusion is drawn with the greatest propriety and force, as appears thus, Since God hath taken such an extraordinary measure as to give his Son to die for us while sinners and enemies, and hath bestowed the grace of faith on us, and brought us into a state of justification of life, wherein we are intitled to reign in eternal life: "much more now (emphatical) being justified by his blood" "shall we be saved from the wrath to come," which is an essential benefit of this justification. And by the same mode of arguing he proceeds in the 10th verse to infer, the other most important privilege, contained in this justification. "For if when we were enemies, we were reconciled to God, by the death of his Son, (through faith, as v. 1.) much more being reconciled; shall we be saved by his life:" saved with a complete salvation, by being instated immediately in eternal life, in the great day. This is arguing with great clearness and cogency: And this construction is far the most instructive and edifying, and best fitted to impress every heart with the vast importance of becoming believers; because the privileges and blessings of this justification are so infinitely important, on the one hand and on the other: and it is the only sense it will bear.

This author says, justification in the 9th, and reconciliation in the 10th verse mean the same thing, though signified by dif-

ferent allusions, p. 39. Agreed. By reconciliation he means, such a rechange of state in sinners in common, that they are put into a capacity, whereby, by becoming believers, they may attain eternal life. But this is not a being reconciled to God, nor can they be so denominated, on that ground. It is a great impropriety and abuse of language : as much as it would be, to say of all sinners under the gospel, because they have the means, and are under a capacity of getting to heaven, that they are actually in heaven ; nor is this what Paul means “ by being justified and reconciled to God :” as is evident (1.) because reconciliation to God, is essentially connected with justification of life. And it is the very first great blessing the apostle describes, as appropriate to believers, v. 1. “ Therefore being justified by faith, we have peace (reconciliation and friendship) with God, through our Lord Jesus Christ.” And this peace with God is every where appropriated to believers ; and is said to pass all understanding ; for the importance, blessings and comforts of it. And why this author did not bring it to view, I know not, unless he found it difficult to reconcile it with his intended construction of verse 10th ; and apprehended the discerning reader would see its manifest inconsistency with it. (2dly) because the word reconciliation never means a rechange of state simply, and no more. I have consulted all his texts, and find not one that will answer his purpose ; that which seems most to favour it, is 1 Cor. 7. 11. “ But and if she depart, let her remain unmarried, or be reconciled to her husband.” He paraphrases “reconciled” let her be rechanged, return back to her former state of living with him. But common sense teacheth, that more is implied and must be supposed in this case, than is contained in his paraphrase. For what loving husband or wife ever parted and separated from one another, without some difference and alienation of affections ? in the nature of the thing, it is an un-supposable case. The removal or healing of the difference, and conciliating of the affections, must then, from the nature of the thing be presupposed, and be in fact comprized, in the reconciliation, whereby their state is rechanged, so as to live together. It is needless to remark upon his other texts, a discerning reader, will easily see they mean more than simply a change of state. But (3dly.) what is decisive,

is, his construction totally destroys the force of the apostle's reasonings, and makes his conclusion an absolute falshood, in fact. The apostle could not infer from the justified, in his sense, "much more shall those who are put in a capacity to become believers, and attain eternal life, be saved from wrath;" because, as to all of them, who are final unbelievers, it is a falshood, in fact: they must suffer the wrath to come, the agonies of the second death. Had Paul used the preposition *ex* or *ek* they would have argued, they should be delivered out of a state of wrath; but as it is, *apo* *tes* *orges*, his meaning is decisively clear: the justified he intends shall not undergo the future wrath. And the same false conclusion follows, from his notion of reconciliation in the 10th verse: for all ungodly sinners who are now in a capacity of being saved by faith, will not be saved with a compleat salvation in the day of judgment; as is intended in this verse, in Heb. 9. 28. and throughout his writings. And therefore his construction of the words justification and reconciliation, must be as evidently false, as the false conclusion it would fasten upon the apostle. Moreover, it is certain from this conclusion, Paul draws, of "the justified by the blood of Christ," viz. "that they shall be saved from future wrath" that believers are intended and they only: for this is a privilege, appropriate to them. And it is certain from this declaration, that every individual person that is justified by the blood of Christ, shall in fact be saved from the wrath to come. This is fatal to his construction of verse 18. The justification of life is not come upon all men; for if it was, they would (by this conclusion of the apostle) be universally saved from the wrath to come. Whereas, all the finally ungodly shall in fact endure this wrath, and suffer the second death; this author being judge. Consequently, the justification of life in this 18th verse, must be the same with verse first, and which we have proved to be intended in verse 9th, and is peculiar to believers: and the all men upon whom it is come, intends all believers, whether jew or gentile, as I trust will be fully evident, before we quit the subject. It will likewise follow, that his key of construction, viz. that the all men in both sides of the comparison, between Adam and Christ, must be universally the same, is a false one,

and his paraphrase and scheme built upon it, must consequently, be erroneous.

The apostle having inferred to the justified by faith, ver. 1. two infinitely important privileges and blessings which await believers, in the great day---deliverance from wrath---and a compleatly glorious salvation, ver. 9th and 10th, proceeds ver. 11th to another great and distinguishing blessing they have in the interim, the present time : “ And not only so, but we also joy in God (as our covenant God and Father) through our Lord Jesus Christ, by whom we have now (by faith, as ver. 1st.) received the atonement or reconciliation.” This makes the word “now” emphatical, the coherence and connexion, clear and strong, the sense exhibited important, and the whole adapted to answer his design, to recommend the doctrine of justification, as worthy of all acceptance through the world ; on account of the peculiar privileges, blessings and glories contained in it, and flowing from it, to believers. But this author understands reconciliation in verse 11th the same as in the foregoing verse, a change of state common to believers and sinners, through the world. To me it appears absurd, that after the apostle had so strongly and of set purpose described the peculiar happiness and blessings of believers, he should conclude in such a flat manner, “that they had received, but what is common to them and an ungodly world. It is incredible. Especially, as we have shewn the word “reconciled” in the foregoing verse, will not bear his construction ; and also, that peace, reconciliation and friendship with God, is the very first appropriate blessing to believers, described verse first. This author, having thus fixed his wrong sense upon the words “justification and reconciliation,” and hereby got his own mind and the mind of his reader upon the wheel of an ambiguous change of words, by annexing these wrong ideas to them—is prepared to apply his damage by Adam and advantage by Christ, to the same all men, universally : and to fix a sense to the word justification of life, verse 18, not only different from both the senses, in which he had already used it ; but far remote, from what it is ever used, in the whole book of God. I will give the reader the words of the apostle, and his paraphrase, in two columns.

The

The text,

v. 18. Therefore, as by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life.

His paraphrase,

Therefore, as it was by the lapse of the one man Adam, that the judicial act "dust thou art, and to dust shalt thou return" came upon all men subjecting them to death: even so, by the righteousness of the one man Jesus Christ, the opposite advantageous gift is come upon the same all men, which delivers them from death, to reign in life for ever. P. 26 & 27.

It is obvious, at first view, that in his construction, this justification means, a resurrection to a happy immortality. But surely, justification and a resurrection are different things, as different as a psalm book and a testament, or any two things that can be named. And it is false in fact, to aver, that a resurrection "to reign in life for ever," is come upon all men: for certainly, the resurrection of the wicked, will be to damnation. It is also evident, "that justification of life," bears no such sense, any where else, in the book of God. Nor doth he pretend to adduce any parallel text, to justify this construction. The substance of his reason for it is, that the opposition in the comparison, upon his scheme, requires it. But, if such a liberty may be taken, to put an uninspired sense upon a text, which is no where found in scripture, to accommodate it to a man's scheme, there is no security in revelation: nor is there any scheme of error in the world, but in this way may be fathered upon the oracles of God. In paraphrasing that clause of verse 16. "but the free gift is of many offences, to justification," he gives another and more strange sense of the word: He says, it is a "justification including in it their deliverance from sin as well as death," p. 26. that is, it includes both sanctification and the resurrection: which is not only entirely remote from the sense in which Paul always uses the word, and from which it is ever used in scripture; but it tends totally to confound scripture language, and the distinct, different doctrines taught in it. In his application of his paraphrase and notes, he gives us this result, p. 80. "the plain truth is, that final, everlasting salvation is absolutely the free gift of God to all men, through
Jesus

Jesus Christ," and so on as before noted. Upon which I would remark, if this gift or grant of God be made to all men, and the apostle has so taught, it must be at least, principally collected from verse 18. where he says "the free gift came upon all men, unto justification of life:" for it is the only text, which expresses all men, the rest are supposed, by implication. Let us traverse this text, and see if this doctrine be taught in it.—It is obvious, that this complex *all men*, includes two manner of people, in this world and world to come, whose states are far more different than was that of Esau and Jacob and their posterity, as nations, in this world. For this complex all men, are some in heaven, some in hell, and others on earth; in whose cases, respecting justification of life, there is a most essential difference: consequently, this justification, as predicated of the whole, must carry in it two as extremely wide and different senses, as there is in the state of this complex all men, on whom it is said to come. Is this possible? It is incredible, that Paul should use it, in so many different senses, as already noted in the compass of twenty verses. But that one and the same phrase respecting the same subject, at the same time, should carry in it two senses so extremely different, as this justification applied to all men must do; surely "exceeds all belief," and is enough to stun an infidel. Again, to say "the justification of life," one of the most important privileges of the gospel and kingdom of God, is come upon all those who now are, and ever will be cast out of this kingdom, and all its blessings, and be consigned to the damnation of hell, is such an outrage upon common sense that a savage might blush to be guilty of. Moreover, if this gift and grant be made to all men, then, the privileges and blessings of it, must be essentially the same to this complex *all men*, otherwise this author's key is blown, "the plaister is not as big as the sore" as he expresses it. Try this gift and grant by common sense, and see the result. Common sense teacheth, that every gift or grant "whether of power or privilege," must convey essentially the same power or privilege, to all the subjects of it. E. g. thus, the commission to the ministry, granted to the apostles, conveyed the same and equal powers to all, whom Christ commissioned, by it. And the great charter of adoption, granted by our Lord to believers, John 1. 12. conveys

veys essentially the same privileges, to all the subjects of it. "To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." And thus it must be with the important gift and grant "of justification of life." The essential privileges and blessings of it, must appertain, to all the happy subjects of it. Is it true, that the same essential privileges and blessings of justification, appertain to this complex all men, in this world and world to come, on whom it is said to come? trace the fact. To the one, the believing part of this all men, the justification of life brings with it "peace with God," "access by faith into his grace wherein they stand," "rejoicing in hope of the glory of God," "glorying in tribulations for the sanctified improvement and benefits of them," "a hope that maketh not ashamed," "supported by the love of God shed abroad in the heart," and "joy in God as their covenant God and Father" in this world, as the blessings are annumerated v. 1,2,3,4,5, and 11th of the context, together with their being approved as righteous, delivered from the wrath to come, and immediately instated in eternal life, in the great judgment day, as v. 9 & 10th. To the other, the whole unbelieving part of this complex all men, this supposed gift and grant conveys not one of these peculiar annumerated blessings in this life, nor at the day of judgment. But the Saviour and Judge tells us, "they are condemned already, and the wrath of God abideth on them." And that in the great day "they shall go away into everlasting punishment." And this author says, in that day, they will be condemned to an age of awful, unutterable punishment, and will literally die, the second death. But somehow, and at some time or another, they will be quickened from that death, and if still stubborn, will be transmuted into a different state or states, and be tormented in a different dispensation or dispensations for ages of ages, till they are humbled and purified, nobody knows how--where--or when--but when fitted for it, they shall reign in eternal life. Here we have traced the fact as this author would have it.—Let the reader judge, does this gift and grant as applied to this great complex body, convey the same essential privileges and blessings to all the individual subjects of these all men, on whom it is said to come? by no means: their states are as different

as heaven and hell. Did the apostle mean to contain all this variety and contradiction, in this important phrase? Could he mean that this free gift's coming upon men, should have such a construction, contradictory to all the gifts and grants of power or privilege ever given or granted by God or man, thro' the whole world? it is impossible. Therefore, the all men on whom it is come, must mean believers only: on these only, can it be predicated, and to these only doth it agree.

I will add once more, "justification of life" cannot be applied to all the unbelieving and ungodly, because it is a repugnant contradiction, to the nature, import and design of this important privilege. "Justification" can no more mean the resurrection, or the resurrection and sanctification, than it can mean election and adoption: such an application being alike, entirely alien, from the nature and design of it. But what I would particularly note is, the apostle could not perhaps have chosen a word, more absolutely exclusive of the construction and doctrine we oppose, than "justification:" for the whole of this glorious privilege, consists in the blessings appropriate to believers in this life, and bestowed in the day of judgment: in their being approved, saved from wrath, and instated in eternal life, in that day. The doctrine and subject is then exhausted: for the whole privilege and final blessings of it, are then all bestowed of God, and compleatly enjoyed by all the justified, the whole believing world, in that day. The doctrine is perfectly illustrated, fulfilled and finished. It is ended, succeeded, and if I may to express it, swallowed up, in another more illustrious privilege, essentially connected with it, viz. their glorification; as in that golden chain, Rom. 8. 30. "and whom he justified, them he also glorified." Now since the whole blessings of justification are then bestowed, and the whole design of it, then compleated; it is impossible in the nature of the thing, that it can be extended to any others, or any more, than to the believing and justified, in that day. Justification in the gospel sense, can no more be extended to the unbelieving and condemned in that day, either then, or afterwards to eternity, than a prophecy that hath been already compleatly fulfilled, can be said to be still in force and yet to be fulfilled. The predication in both cases, being alike repugnant and absolutely contradic-

tory to the nature and design of the subject and doctrine, to which it is applied.

We trust we have made full proof, that the word "justification" will not bear the different constructions he puts upon it, in support of his tenet. It is already shewn, that the Dr. expressly asserts, "the justification of life" is no where in the sacred writings, said to be bestowed upon sinners in common; but is appropriate to believers, and repeatedly asserts and proves, "that no one can be justified, who is not a believer." Without recurring to all the texts upon the subject, by what hath been last offered we see the sure and evident ground upon which it stands, viz. "it is a contradiction to the nature, import and design of the great doctrine of "justification" to apply it to the unbelieving and ungodly "who are condemned already" and will be condemned in the day of judgment. And from what hath been proved it clearly and certainly follows, that the *all men* on whom justification of life is come, are believers, only--- that his key, in applying it to all unbelievers, is a false one; and that his doctrine of the salvation of all men is not grounded on, but is in fact confuted, by this text, in its connexion with the context.

To proceed, (4thly.) the tenet we oppose, is directly subversive of the apostle's doctrine of justification by faith, with all his arguments and illustrations in support of it: and in fact infers the very conclusion and doctrine which Paul rejects with the utmost abhorrence, with a "God forbid." It is already shewn, the great doctrine of justification by faith, will terminate in the transactions of the day of judgment. The final blessings of it will then be bestowed, and the design of it be compleatly answered and terminate in it. Now, to say that the condemned in that day, will yet be saved in some after dispensations, is entirely to set aside this whole doctrine as unnecessary to the salvation of men; as useless, and no instrument or medium of salvation in fact, to a great part of them, who shall be saved. Surely, Paul could not thus subvert and abolish his divine doctrine of justification, by faith. He labours with many arguments, to exhibit this doctrine, the only way of life for sinful man; and illustrates it in the example of Abraham in the preceding chapters. Can it be supposed, when he is making his

inferences from this very doctrine, to illustrate the importance and glory of it, and comes to this paragraph in dispute, that he should go intirely off from his main subject, and set up an opposite doctrine, in contradiction to it, viz. that all the unbelieving ungodly world should be saved, without this justification, and in a way subversive of it? Is it supposable, that he should introduce this tenet, and another dispensation for the salvation of all the finally wicked, and thereby set aside not only this doctrine of justification by faith, but the whole scheme of gospel doctrine connected with it; as regeneration, faith, repentance, gospel holiness, gospel precepts, institutions, promises, means, duties and privileges; in a word, that he should set aside the whole œconomy of the dispensation of the Kingdom of God in this world, as unnecessary to their salvation? No friend to revelation, who well considers it, can possibly admit it; for such an amazing contradiction of doctrine, in a continued discourse, carries the highest reflection upon the character of the apostle as a writer, and upon the doctrine of inspiration itself. Again, the very same absurdity attends this tenet, as justification by the law, upon which Paul rejects it, viz. it makes "faith void," & the promise made to faith, and to believers "of none effect:" "for if they which are of the law be heirs, faith is made void, and the promise made of no effect," Rom. 4. 14. This argument is full as strong against this strange tenet: for if final, condemned unbelievers (who neither have, nor ever can have faith) are heirs, and shall be saved, it is glaringly evident "that faith is made void and the promise of none effect." The apostle argues this cannot be, v. 16. "therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." Final unbelievers can never be the seed here meant, nor can Abraham ever be the father of the finally condemned, in the sense intended, in this text. It is further to be noted, the very conclusion Paul reprobates, with utmost abhorrence, with a "God forbid" certainly attends this strange doctrine, viz. "it makes void the law." "Do we then make void the law through faith? God forbid; yea we establish the law," Rom. 3. 31. The gospel doctrine of justification and salvation by faith, doth

most surely and strongly establish the moral law of God, in its variety of uses, and as of indispensibly binding obligation upon all men, believers and others, in this world. It is established upon many unchangable grounds, as that of the moral excellency and perfection of it, being "holy, just and good." Again, as it is the design of the Father, in opening this way of life to sinful men, to set up and establish his authority, law and government over them; by opening a door whereby he may be just and the justifier of every one who believes in Christ, and becomes cordially obedient unto him; and as it is the design of the Son of God, in the redemption and salvation of sinful men, to establish it upon the most sure and unchangeable foundations; partly, by magnifying the law, and making it honorable, in that righteousness whereby all the believing world are justified, and partly, by his Spirit and grace actually reducing all whom he saves, to become a willing people, cordially obedient to the authority, law and gospel of God in this world. Furthermore, Christ hath a new established the binding obligation of this divine law, upon all men by his own authority: announcing to the world "not a jot or tittle of the law shall fail;" and that he who teacheth and exemplifieth this law, shall be great in the kingdom of heaven; but he who doth the contrary shall be least, (i. e.) shall have no part in it, Mat. 5. 18, 19. Paul teacheth we are under law to Christ. But what is of special note is, the very faith whereby we are justified and saved, teaches and influences "to a cordial subjection & obedience to the authority, law and gospel of God. It works by love, purifies the heart, and sanctifies the life: and by this essential property, it is distinguished from the faith which will not save; as taught by St. Paul, James and John. So that this very faith establishes and exalts the law of the Lord our God. In a word, this divine law is the indispensable rule of our duty and measure of our happiness; and without a genuine conformity to it "in gospel holiness, no man shall see the Lord." It is very evident, that in these and other ways which need not be mentioned, the gospel doctrine of justification and salvation by faith, doth most strongly establish the divine law as indispensibly binding upon all men in this world, and a cordial subjection and obediential regard to it in this life, as absolutely necessary to the

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salvation of men. "Blessed are the pure in heart, for they shall see God;" but "except a man be born again," "be born of the Spirit" and be made spiritual, "he cannot see the kingdom of God," are the doctrines of Christ, establishing this truth. But the doctrine of the salvation of all the final unbelieving and disobedient, teaches rebellion and defiance to the law establishing doctrine of faith, and to the law of God, itself: it teaches that men may live and die rebels to all the laws of God and man in this world, and yet there is not force enough in all the threatenings and curses in the book of God, to bar and finally exclude them; a reign in eternal life. Is not this to make void the law of God, in the precepts and penalties of it? What doth Paul mean by making void the law, but making it so useless, as that an obediential regard to it in this life, is unnecessary to the salvation of men? and doth not the doctrine we oppose, in this very sense make the law absolutely void? and the very doctrine of faith he was establishing, likewise void? it is an horribly usurping doctrine: it usurps an authority above all that is called God, in heaven and earth: for it usurps a dispensing power over all the authority and laws of God and of mankind: it so dispenses all the obligations of mankind to God and to one another, that in violation of the whole, it promises the rebellious sinner "a final reign in eternal life." What can be a more glaring absurdity in itself, or more flagrant contradiction to the whole tenor of revelation? to impute it to the grace of God, is a high-dishonour to his wisdom and grace; because it is exhibiting his grace as opposing and subverting the authority, law and government of God, in this world. To impute it to the mediation and blood of Christ, is to make him instead of the great supporter, in reality the subverter of his Father's authority and government in this world; and also the subverter of his own authority and government. What dishonour can be greater to the grace of God and to the Saviour of the world, than such impious imputations? and can such a doctrine be attributed to Saint Paul? No, he reprobates it, with greatest indignation, with a "God forbid:" and let all good men join him in it, and say amen, to it. As a concluding evidence that Paul never taught this doctrine and particularly in this paragraph, we proceed to shew (5thly.) the scope of the apostle

apostle in the foregoing part of this epistle, his reasonings in support of, and inferences from his doctrine of justification by faith, in connexion with his grand design in the whole, viz. to recommend and enforce it, all naturally and necessarily lead us to a construction essentially different, and subversive of this author's construction and doctrine. I apprehend this author did not recur back far enough to fix the scope of the apostle and introduce the connexion, truly : had he done it, he might have saved himself and the world the trouble of his paraphrase and notes. The grand design of the apostle is, to set forth, establish and recommend the doctrine in which he much gloried. It is in the first chap. v. 16. "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the jew first and also to the greek." It is surely effectual for salvation to every believer without distinction or exception : and it is exclusively, the only way of life for sinful man." This seems to be the precise view and grand intention of the apostle, as appears by his arguments, illustrations and inferences. The Dr. is full in this sentiment ; affirming, that "faith in the promised seed (Christ) has all along been, now is, and always will be, the only way of life, for sinful man." Would the universalists heartily subscribe this, the controversy is ended. For the conclusion is self-evident, "if this be the only way of life" no final unbeliever can possibly be saved. To prove his doctrine and compleatly answer his intention, the apostle adduces and sets forth "the doctrine of justification by faith : " this opens a door of salvation to all the living world, upon the same terms. Jews and gentiles without distinction or exception, upon becoming believers, shall be justified and saved, On the other hand, in the nature of it, it is exclusive of every other way of life : for sinful men cannot be saved, unless they be justified : and no one can be justified but by faith in Christ. His argumentation is as clear as demonstration, and fully answers his intention. The jew can have no objection, for it is the way of salvation pointed out in the revelation of God to that people. This is his first argument and proof, "for the righteousness of God is revealed (in that revelation) from faith to faith," "as it is written, the just shall live by faith," verse 17th. That it is exclusively,

the only way of life, he evinceth by this general argument, viz. that all men, jews and gentiles are under sin, and the whole world guilty before God, as he proves by particular inductions, from verse 18 to v. 9th and 19th of the 3d chap. Whence he argues, therefore no man can be justified, but in this way of faith in Christ, instituted of God. They cannot be justified by works, by any law; not by the law of innocency, by the law of nature, nor by the revealed law of the jews, without faith: they are all alike sinners, and shut up to the faith of Christ as their only hope. He also proves it by this, "every other way makes faith void and the promise of none effect." Again, that it is a way of salvation opened to all the living world, he illustrates by the example of Abraham. Furthermore, that it is effectual and insures salvation to every believer without exception; he shews we have every assuring reason and inducement to believe. For the moral perfections of God are all harmoniously displayed in this way of justification and life; his holiness and justice is honoured in it, "for he can now be just and the justifier of every one who believes in Jesus;" his wisdom and grace are most illustriously displayed in it: all boasting is excluded from the creature: the highest honours redound to the mediation, blood, righteousness and redemption of Christ: and this propitiation is set forth for this very purpose, that the world through faith in it might be saved: and the promises of God are gloriously illustrate in it. And the last concluding proof of it is the last verse of the fourth chapter. It is the grand intention to be answered by the death and resurrection of Christ: "who died for our offences, and was raised again for our justification:" who believe, "to the jew first, and also to the gentile." With this he closes his proof of the glorious doctrine he set out to evince. And immediately proceeds to his inferences, to illustrate the importance and glory of it, in an exhibition of the distinguishing privileges and blessings accruing to the justified believer. And it is for this double purpose, the establishment of believers, and to recommend it to the world, as worthy of all acceptation, to induce and engage them to believe and be saved. And the peculiar privileges annumerated v. 1, 2, 3, 4, 5, 9, 10, and the 11th verses are appropriate to believers. It is they, verse the 11th, who joy in God, through our Lord Jesus Christ,

Christ, by whom they have now received the atonement : whereby he becomes their covenant God and Father.

This introduces the paragraph in dispute, wherein he is still pursuing the same subject, in another method of illustrating the abounding blessings to believers, viz. as they are derived to them from Christ their federal head and surety ; in a manner similar to what sin and death are conveyed to the natural posterity of Adam. For this purpose he institutes the comparison between Adam and Christ ; and shews, that by the grace of God, believers receive righteousness and life from Christ with superabounding advantage, in several very important respects, above and beyond the loss sustained, in the first Adam. Now, in this way, the connexion is easy, clear and strong. And the grand subject he had been evincing with so much labour ; the tenor of his arguments and illustrations ; together with the special design of his inferences in the foregoing context ; all naturally, yea necessarily point out this connexion, and lead us to this construction. It is this construction only, that illustrates the gospel the power of God to salvation to every one that believes—that evinces, justification by faith the only way of life, exclusive of all others—that is best fitted to establish believers in the faith without wavering, against the force of persecution and seduction, by temptation or error. It is this alone that recommends this doctrine as worthy of all acceptance, and enforces faith as of the last importance to perishing sinners—and in a word, that gives every word and sentence in the two sides of the comparison, their natural and full force, as applied to each side of it. In this construction, as applied to believers, justification and justification of life, have their full force, as they are always used ; and need not be forced to mean, the resurrection, the resurrection and sanctification, and be predicated of the unbelieving that are condemned already, and that are condemned in the great day, in a sense that carries in it the grossest absurdity and contradiction in terms. And what seems sufficient to decide the case is, that believers are characteristically pointed out to be the persons intended verse 17. “ for if by one man’s offence, death reigned by one, much more” they which receive abundance of grace, and the gift of righteousness, “ shall reign in life by one Jesus Christ.” He evidently speaks of what they

now receive and are the subjects of, in this present life, as connected with a reign in life, in the future world. But it is believers only, that receive abundance of grace (faith and all the concomitant graces of the divine life) and the gift of righteousness, whereby they are justified in this life, as connected with their reign in life, in the world to come : and these must be intended : for, to say of all graceless, ungodly men ; that live in defiance of all the laws of God and men, that they are recipients of abundance of grace, and the gift of righteousness, every one sees is a staring falshood and absurdity. Besides, this text is evidently parrallel with verse 11th, where believers are described as receiving the atonement : and with John 1. 12. “ But to as many as received him, to them gave he power to become the sons of God, even to them who believe on his name ;” where believers are precisely and characteristically pointed out. And the same verb “ to receive ” is employed in each of these places. And one thing more, which to me confirms this construction beyond doubt, is, that the apostle here employs the same forcible method of arguing, as in ver. 9th and 10th applied to believers : inasmuch as they are “ new ” the happy subjects of this abundance of grace, and the gift of righteousness, whereby they are justified, he argues a fortiori, “ much more shall they reign in life, by one Jesus Christ.” Can this method of arguing apply to graceless, wicked men ? inasmuch as they do not receive abundance of grace, nor the gift of righteousness, but do despite to the spirit of grace, and trample under foot the blood of Christ, that “ much more they shall reign in life ? ” surely it cannot. To which may be added, all the promises of the heavenly inheritance and of a future reign in life, are made to the subjects and heirs of faith only, throughout revelation : and doubtless the apostle doth intend and doth in fact draw his conclusion upon this well known gospel foundation : and therefore believers only can be intended. To suppose, all final unbelievers and ungodly are here intended as recipients of this abundance of grace, is against the tenor of scripture, which describes them vessels of wrath, &c. as a fact, it is grossly false and a horrible absurdity : and it is such a sense, as there is no evidence, it ever entered into the mind of the apostle or any man, for seventeen hundred years after it was wrote ; and seems

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coined only to serve a purpose. To suppose, they are so described as recipients of it, because they will be purified in hell, or in ages of torment after the future judgment ; and then will be the recipients of it, and reign in life, as this author doth ; is to suppose a doctrine most absurd and pernicious in itself ; and when this apostle hath not given any hint in his writings of such ages of future discipline ; and when at the same time, it is subversive of the grand doctrine in which he gloried, and hath taken so much pains to illustrate and enforce : for according to this tenet, it is not the gospel accompanied with the power of God, that saves those who believe, exclusive of any other way of justification and life : but it is hell fire—and the tormenting discipline of ages, that has this mighty power, to save the unbelieving world, the greater part of mankind, according to this writer. This is to make the apostle in his inference, to destroy the text, he would illustrate, with all his arguments and labours to support it : and instead of recommending and enforcing it, to render it contemptible to the world. Moreover, unless believers are here intended, the apostle's conclusion, drawn in the next verse, v. 18, is not true : “ Therefore as by the offence of one, judgment 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 “all men” in this last clause, he means, every one who believes, jew or gentile without distinction or exception, precisely according to his doctrine, expressed in the 18th verse of the first chapter, which he had been illustrating and recommending to the world. This construction only, preserves and supports a consistency in his doctrine, argumentations, illustrations, and inferences in connexion with his grand design in the whole, viz. to teach and enforce the gospel way of justification and salvation by faith in Christ, as of the last importance to all men, and to recommend it by the infinite advantage of it to believers, in all points of view, both absolute and comparative. I am not the least moved, by the remark of this writer upon Dr. Doddridge's construction of verse 11th and these texts in dispute, as applied to believers. He says, p. 32. “ It can be no other than a flat contradiction to the express words of the apostle himself, to say, that in the latter part of this comparison, not all men are meant,

but believers only, that is a few of them." For if the *all* in the two sides of the comparison, includes the all of mankind in each part, who are designed to be compared, though one part be not so many as the other, yet there is no contradiction, but the utmost propriety in it. He adds, "if any can bring themselves to embrace a sense of this passage, that is attended with so gross an absurdity, I see not but they are prepared to make the scripture speak what they please." Why so harsh and hasty a censure? In the two sides of a comparison, whether of men or things, there may be more in number of one character and denomination, than in the other; and yet the word *all*, may with the greatest propriety be applied to describe and comprehend the whole in each character and denomination, in the two sides compared. Thus if you compare the saved and lost of mankind by their distinguishing character, and say, all men that believe shall be saved; and all men that believe not shall be damned; the *all* men applied to the first part, is as properly used, though this writer says they are few, as in the other part, which he supposes to be many more. So in this text the judgment through the offence may come upon all men universally, and the justification of life may come upon all believers in Christ as universally; and the term *all* men may with strictest propriety be applied to both sides of the comparison. For different subjects are treated of in the comparison, Adam and Christ, with the influence of their transactions in respect to mankind. And essentially different things are predicated of the one and the other, condemnation comes to all his natural posterity by his offence, but justification of life comes to all who are Christ's, "to all his believing seed" as universally, through the world. However, as the term *all* men, in this last part, hath induced others besides this writer, to a construction of this paragraph, which it will by no means bear, as Dr. Doddridge hath observed; I shall endeavour to fix the certainty and propriety of this application of the term *all* men, to believers only, in this side of the comparison. Previous to which, I would observe, this author insists the word "eternal" in the last sentence to the righteous and wicked, ought to have a different construction, because of the difference between the subjects of it: for which I see no reason. But if so, surely, with far better reason, the term *all* men,

in the two sides of a comparison, where the subjects are different as life and death, condemnation and justification of life, may have a different construction, according to the subjects treated of. And my reasons for fixing this construction, are these ; the connexion and introduction of this paragraph leads to this construction only, as has been shewn. The apostle had been inferring the blessings appropriate to believers, and gives notice he was proceeding to illustrate the same subject, by introducing it, verse 12th, with a Wherefore, &c. This author admits it is brought in as a proof or illustration of what went before p. 29. Another reason is, because, believers are characterised in the foregoing verse from which he draws his conclusion, of justification of life “ come upon them in this verse. And this author allows, the words “ they which receive the abundance of grace,” plainly intends to specify the persons on whom it is bestowed.”* And how ? but by a characterising of them, as distinguished from others, as is done in all other parts of scripture ? A further reason is, because this justification of life, is every where else appropriate to believers, and therefore ought to be understood here in its natural signification, agreeable to the invariable use of it in scripture ; add to this, we have proved it will bear no other construction : and especially not that given by this writer. We have shewn that the application of it to all the unbelieving and ungodly, involves in it the grossest absurdities and contradictions, it subverts the doctrine and reasonings of the apostle in the foregoing chapters ; and it infers the doctrine he rejects with a God forbid ; necessity, therefore obligeth us, as we would vindicate the doctrine of inspiration and the character of this great apostle as a consistent writer, to reject the application of the term “ justification of life” to all the unbelieving and ungodly. And it is far more rational to admit a different construction of the term “ all men” in the two sides of a comparison, than to admit such palpable absurdities and contradictions : more especially, as there is not the least impropriety, in applying such a different construction, to such essentially different subjects. For it is “ an invariable rule, the term *all men*, and all other universal terms, must have a more extended or limited construction, according to the subject to which they relate and are applied.” Therefore the subject treated

ted of and to which they are applied, must first be attended to, before we can determine whether they are to be understood in a strictly universal or limited sense, and how far limited. And it is also to be noted, the term all men is often, yea, far oftener used in a limited sense in the new testament writings, and particularly in St. Paul's, "than in that which is strictly universal. Therefore we put no new sense upon it, in this construction, but affix such a limited sense as is common, and must be put upon many texts, unless we admit gross falsehoods. This remark we shall illustrate in some texts, they lay stress upon. And it may be further noted, that Paul himself, useth this very phrase "every man" in the singular number, rather more emphatical than the plural, in a sense far more limited, than we do in construing "this justification of life" as the appropriate privilege, of believers in all ages and generations. Thus Col. 1. 28. "whom we preach, warning 'every man,' and teaching 'every man,' that we may present 'every man' perfect in Christ Jesus." Here the term "every man" is three times used in this verse, and yet it cannot possibly mean "every individual of the humane race existing from the beginning, to the end of the world." It is an evident impossibility in nature, that the apostles could teach and warn the millions of millions that lived and died in the four thousand years, before they were born. And there were millions of their cotemporaries, whom they had no opportunity or advantage, personally, to teach and warn. All these are excepted, exclusive of the million of millions that have been, and now are, and will be after them, to the end of the world, whom they cannot personally, teach and warn. The precise meaning then, according to the truth of fact, must be this, viz. "they taught and warned every man jew, gentile or christian without distinction or exception of any, as they had opportunity and advantage for it:" and the term "every man" is used with utmost propriety in this intended description; and is far more elegant, than to have inserted the description at large. And this is the precise meaning of the term "every creature" in the apostolic commission, and in the account of their execution of it, preaching the gospel "to every creature under heaven," Col. 1. 23. And it is the precise sense, of "all men" in almost every text where christian duty is required towards

wards all men ; as will be illustrate in a more proper place.— Now, in a similar sense doth he use it, of believers in this last part of the comparison : not only to denote all believers, but also with that note of description added chapter first, v. 16. “ whether they were previously ‘ jew or gentile ’ without distinction or exception.” And if this be intended, it is obvious at first sight, ALL MEN, is far more elegant than the description at full length ; and when the subject is known, it is equally determinate. Add to this, it is altogether agreeable to that short, concise, sententious manner he uses, throughout this paragraph ; as every one, at once perceives, who is acquainted with the original.* This I trust, is sufficient to shew, that believers only are intended in this last part of the comparison ; and that they are described by the term “ all men,” with far greater elegance and propriety than they could be by any other that would fully convey his meaning.

We have now laid before the reader, the evidence we propose to produce, to make evident, Paul never taught the doctrine imputed to him, “ that the finally wicked shall reign in life forever :” and have made evident, it involves many most gross absurdities in it. Paul could not so directly contradict his commission, betray his sacred trust, subvert the terms of life and death

* The author will probably at once set me off, for one who is prepared “ to make the scripture speak what sense I please :” but he is mistaken in the man. The construction given to this paragraph, and the scope of the apostle, is not newly taken up to serve a turn, nor from an undue attachment to common expositors : but is the result of diligent search and enquiry. When I read the books of Dr. Taylor, so magnified in his preface, I was not so captivated with them as this writer : but was much dissatisfied with several things, particularly his ambiguous use and charge of the sense of the same words, in the same discourse, in several different constructions, interchangeably backwards and forwards. I was morally certain (previous to critical examination) that he must be wrong in it, before I could particularly discover wherein. To me it was certain, such an accurate writer as Paul, under inspiration and giving familiar instruction to the church and world, in matters of the greatest moment, would never write in such a perplexing and embarrassing manner. This put me upon a diligent study of Paul’s epistles, and particularly this to the Romans ; to find and “ fix his main scope,” as the true key, whereby the construction of his words and phrases must be governed, as in all wise, good and consistent writers. The construction I have given is the result of this inquiry. And that before I had opportunity of examining that of Dr. Doddridge, with whom I am happy to agree.

death he was to publish to the world, and subvert the adorable authority by which he was commissioned---teach the doctrine of the wicked one, to convert the nations to the faith and obedience of the gospel---teach rebellion against the design of his commission, &c. as he must do to teach this doctrine : nor could he teach it in contradiction to the whole current of scripture, and when so repeatedly and strongly refuted, by himself—and the word justification will not endure their construction, but the very texts they rely upon, taken in their connexion, confute their construction and doctrine—that it is impossible Paul should teach it in subversion to his doctrine of justification by faith, so as to make faith, justification, the law and the promises all void : and the language of the texts themselves, compared with parallel scriptures, that treat of justification, and in their connexion with the foregoing part of the context and of this epistle carry in them a full confutation of this construction and doctrine. In a word, that Paul should preach the gospel a glorious institution of God, whereby all who believe shall be saved, and teach and urge the things of the kingdom of God and of our Lord Jesus Christ, with great assiduity, pains and pathos, as of the greatest importance to all men ; and yet while recommending this grand subject with all his force, should at the same time, pour such contempt upon it as to teach all the world shall be saved, though they pay no regard to this divine gospel, to the law and authority of this gracious God, in this life, is such a staring inconsistency, as I should think no considerate man, can any more believe, than that a pure fountain can issue forth both pure and foul, sweet and bitter streams, at the same time.

I might now leave this paragraph, but as the author lays great stress upon it, as a key for the construction of a paragraph in the 8th chapter of this epistle, and another in the first epistle to the Corinthians 15th chapter where his great strength lies, with others ; it may not be improper to shew his own scheme to be so embarrassed otherways, as that it cannot answer his purpose or be admitted. In p. 121, he says, “ the apostle’s way of arguing in this paragraph, and in the 8th chapter, is very unlike that of common commentators and christian writers ; they ground the suffering state of mankind, on the sin they
have

have been guilty of, having sinned in and fell with Adam in his transgression : whereas, he says, the apostle frees mankind from all blame on the account of the offence of their first father, &c. The protestant doctrine, here intended to be opposed, I take to be this, viz. "That all the natural posterity of Adam, were so included in him as their fœderal or constituted head, in the constitution of innocency, that if he had persevered in obedience through the term of trial, the avails and blessings of it would have redounded to all his posterity, as well as to himself ; and consequently, the natural and legal result of his disobedience, righteously comes upon all his posterity." It is in this sense (not actively) they maintain they sinned in him and fell with him. This sentiment seems to be countenanced, at least, verse 19th, "for as by one man's disobedience many were made "constituted" sinners ; so by the obedience of one shall many be made "constituted" righteous :" for how could they be constituted sinners, by a disobedience to that constitution, if they were no way included in it ? or in what way, but in the natural and legal results of that constitution ? how can they all die in Adam, if in no sense they lived in him, any more than a man can be said to die, who never lived ? It is in opposition to the sentiment above stated, I conceive, this writer must mean "mankind are freed from all blame, on account of the offence of their first father." How doth this agree with what he asserts page 45 ? By the last clause of verse 12th, "in whom or upon which, all have sinned," he says, the apostle means precisely the same thing, as when he said, chap. 3. 9. "All are under sin ;" and again, v. 19. "All the world are become guilty before God ;" and yet again, v. 23. "All have sinned." For if in fact, all men stand in such a connected relation to Adam and his first offence, that in consequence of it, they are all under sin and guilty before God, how are they blameless in respect hereto ? Is not this to confound language, and to make sinful, guilty and blameless, to mean the same thing ? To pass this, verse 15th, "for if through the offence of one many be dead," he paraphrases, "for if the many, that is all men, are subjected to death through the lapse of the one man Adam." Now if they are all subjected to death through this offence, this offence is the righteous ground of it : but if they

they are not so constitutionally connected with Adam and this offence, as to be guilty and justly liable to it; how is this offence the righteous ground of their subjection to it, any more than the sin of angels? Again, verse 16, “for the judgment was by one, to condemnation,” he paraphrases, “for the judicial sentence took rise from the lapse of one man, and proceeded to condemnation, condemnation subjecting mankind to death, and thereupon to sin also.” Upon which I would remark—every righteous, judicial sentence is grounded on, and pursuant to some law or constitution, as the measure of it, and cannot extend beyond it, to reach the innocent as well as guilty. This judicial sentence is pursuant to the constitution of innocency. Now, if all the posterity of Adam, were absolutely excluded that constitution, and absolutely blameless, in respect to that offence, which is the ground of this judicial sentence pursuant to it, and were so in the eye of the righteous Judge of the world; why is this terrible sentence, carrying sin and death in it, extended to all this innocent, blameless posterity? where is the wisdom, holiness, goodness, or strict righteousness of it, in this view? would the infinitely wise and good God, when opening an infinitely wise and perfect government, which in the final issue of it, shall display the glory of his moral character in highest lustre, preface the dispensation of it with a terrible judicial sentence, upon millions of millions in his sight, of absolute innocents? is it supposable, when he hath revealed the righteous rule of judgment, “he that justifieth the wicked, or condemneth the just, they are both an abomination to the Lord, Prov. 17. 15. and hath expressly forbid it in capital cases among men, as Deut. 24. 16. “The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.” Would he set the counter example of this rule of righteousness, in the view of the world, reaching to all generations of mankind? it is incredible. These seem insuperable difficulties in the way of holding them innocent and blameless in respect to this offence, in the eye of the righteous Judge. He shifts his position, ver. 19th, and tells us, “by the disobedience of the one man Adam, the many or all men in consequence of “a divine constitution” subjecting them to a frail mortal state, occasioned by this disobedience

obedience of his, became sinners," p. 27. Here it is not by judicial sentence, as before, but by a "divine constitution" that all men become sinners. These do not agree, exactly: for a judicial sentence, and a constitution, are essentially different things: as different, as a constitution, and the legal, judicial effects, of it. He states his sentiment more clearly, in his note upon Rom. 8. 20. "for the creature was made subject to vanity, not willingly, but by reason of him, who subjected the same in hope." He tells us, "though the devil's temptation was the occasion of sin, and sin the occasion of mankind's subjection to vanity, and so the devil may (as well as our first parents) in a sense, be said to have been the authors of this subjection: yet, the will of God, published in the judicial sentence, taking rise from Adam's lapse, was that, and that only, which really subjected mankind to vanity, (i. e. to sin, calamity and death). This will or constitution therefore, thus taking rise from Adam's lapse, must be the thing intended by the apostle," p. 105. Upon this stating, it is natural to inquire (1.) if Adam's disobedience was displeasing and hateful to God, is it credible a holy God, should take occasion from that, to make a constitution by which his natural posterity in all generations, should likewise be children of disobedience and wrath; if they were in no sense connected with the first transgression? how could this be pleasing to a holy, sin-hating God? what purpose of wisdom, holiness, goodness and government could it possibly answer? (2dly.) If this will and constitution of God is that, only, which subjects the innocent posterity of Adam to sin, calamity and death; who, in true construction, is the author of all these moral and natural evils, which reign through the world? not the devil, nor Adam, they are set aside as occasional causes only; and in contradistinction from them, it is ascribed to the will and constitution of God, as the efficient or effectual cause, whereby they are subjected to them; and so subjected to them "as this damage certainly and universally comes into event," as p. 87. Who is the author of this constitution, but a holy God? And upon this plan, to whom are the resulting evils to be ascribed, as the author, but to him? And can such an ascription be endured by any who have just apprehensions of the glorious moral character of God? In vain doth he lay

blame to Adam as having done hurt, as the source of death, &c. when he takes of the whole, and ascribes it to the will and constitution of God, only. Upon his plan, notwithstanding any connexion with Adam and his offence, his posterity might have remained innocent, happy and immortal forever. And it is the constitution of God only, made after this offence, which fixes their state, as it is. (3dly.) Will it not follow, that in the provision and promise of a Saviour to mankind, he viewed all the posterity of Adam, as an innocent, and blameless race? For this promise was given, before the judicial sentence was past; and so before "the constitution" was made or had any existence, which only in fact, subjected them to sin and condemnation. So, he says, "they were subjected in hope, and consequent upon this promise," p. 106, 107. Is this credible? that the infinitely wise God, should provide and reveal a Saviour, for an innocent race, who needed none, and might upon his plan, have never needed any; but in consequence of an after divine constitution, which subjected them to sin, condemnation and death? Where is divine wisdom and grace to be seen in this? The Dr. gives us the true account, they were in the eye of God, without strength, enemies, sinners, ungodly, when he purposed and contrived the gospel method of justification," sermons, p. 149. (4thly.) Upon this plan of their subjection, by the sovereign constitution and will of God, will it not follow, that the provision and promise of a Saviour is a matter of justice to mankind; and consequently, the riches and glory of gospel grace, so celebrated in scripture, is excluded? This at least in part, is implicitly, conceded by this author: for he tells us, "their being subjected in hope may signify, that it was not merely posterior in point of time, to the hope of deliverance, but consequent upon it, in the purpose of God; and so consequent as that he never would have passed the sentence, had he not intended to have given reason for this hope," p. 106. By hope, he means of their sufferings terminating finally in their superabounding advantage. For he tells us, "it is this thought only, so far as I am able to judge, that can reconcile the unavoidable sufferings of the race of men, occasioned by, and taking rise from, the lapse of their common father Adam, with the perfections of God, particularly with his infinitely perfect and un-

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bounded benevoence," p. 122. If so, it seems the provision of a Saviour, and the celebrated grace of the gospel, became a matter of highest expediency, and indeed of necessity; for these two grand purposes; one is, to repair and make good the damage done to the race of men, by this divine constitution (consequent upon the lapse of Adam) which subjected them to their sins and sufferings; the other is, to vindicate the character of the Most High, his justice and benevolence particularly, from that indelible reproach and dishonour by means of this divine constitution, which could not otherwise, be removed. Where then is the celebrated divine love and grace of the gospel, to mankind? it is removed out of sight, and inshrouded in a cloud of thick darkness. For is there any grace, in repairing of injuries brought upon the innocent and blameless? especially when it becomes necessary to vindicate the justice and goodness of the repairer? Is there divine wisdom and perfection exhibited in such conduct? What ends of wisdom, goodness and government can be answered by such repugnant constitutions, the one introducing innumerable natural and moral evils upon an innocent, blameless race; and the other repairing of it again, to prevent ascriptions of dishonour, upon the great author? Is this agreeable to the character we have of the infinitely perfect Being? all whose ways are holy, just & good, and need no repairs, because he never can do injury or wrong to his creatures. Can this be the grace celebrated in the gospel as rich, free, sovereign, unbounded, exercised to sinners, the ungodly, and justly condemned? Can these things be so, if the happiness of the creature be the grand object? or if the greater object be in view, the eternal celebration of the moral character and government of God, in highest glory; in connexion with the highest happiness of his obedient creatures? It is impossible. Would a wise and good parent do thus, ruin the moral character and natural constitution of all his children, and make them all disobedient to parental government, for the offence of one, in which they had no manner of concern, and when he must be at a vast expence to repair the damage? Could such a reparation be magnified, as great wisdom and grace in him? In no wise. What is it in true construction, but to ascribe that conduct to the infinitely wise and good God, which is abominable in man,

“to do evil, that good may come of it,” Rom. 3. 8. Nor is this all, for (5thly.) upon this plan, the great glory of the redemption of Christ, as well as of the love and grace of God, as exhibited in the gospel, is subverted and overthrown. Christ teacheth us, that God so loved the world, (a lost perishing, justly condemned world) that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life. In this stating, the love is unutterable, and incomprehensible. Saint John tells us, “he was manifested to destroy the works of the devil.” But this plan teaches another doctrine, in contradiction to the whole exhibition of the gospel, viz. That God sent his Son into the world, to repair the damage and remedy the evils, natural and moral, which he himself introduced, “by his own judicial sentence and divine constitution, upon all the innocent, blameless posterity of Adam,” not to destroy the works of the devil, or any evils introduced by Adam’s disobedience; for these are set aside as occasional causes; but it is the evils, to which, the posterity of Adam were in reality subjected, “by the will and constitution of God, only.” Where then is the greatness of the love of God and of Christ, to mankind, in this redemption, as a remedy to evils, so introduced? What can be more horrible in supposition, than that God should send his only begotten Son, to do and suffer the amazing things reported of him in the gospel, to destroy his own works, “his own divine constitution,” with its appendages and effects sin and misery introduced, upon a blameless race? I pursue it no farther, a discerning reader will see it full of horror: It carries destruction to the moral character of God, to the grace of the gospel, and to the glories of Christ’s redemption. What doctrine can equal it, but that which makes a holy God the efficient cause of sin? and they both alike totally subvert and overthrow the glory of the grace of God, and of the redemption of Christ, as exhibited in the gospel. We see this scheme is so far from bringing more honour to God and the Saviour, as is pretended, that in various ways it reflects the highest reproach and dishonour. We never see the glory of this grace and work of redemption, but when we see it provided and given of God infinitely free, and as effectually relieving and saving sinners, the ungodly and justly condemned, who exercise faith

in Christ, and repentance towards God. How much more easy, rational and scriptural the protestant faith, in this important article, to view the whole posterity of Adam as included in him as their constituted head, in the constitution of innocency? The whole vindication of the character, judicial sentence and government of God, then centers in one point, only, viz. in vindicating the wisdom, fitness & goodness of that constitution as worthy of God, and in itself, adapted to the great good of mankind. The vindication stands upon the same ground, and is no more difficult, than that of judicial sentences upon criminals among men. If the law and constitution be good, so is a righteous sentence pursuant to it. For the genuine, natural, legal and judicial result of every wise, good and righteous constitution, must be righteous. And surely, it is not a hard matter to vindicate that divine constitution as wisely adapted for the best good of mankind; by which no evil could ensue; but by the default of the creature: but it is beside the present debate. What hath been said is sufficient to answer the intention, to serve as a specimen to shew, that his construction of this paragraph, and doctrine inferred is so greatly embarrassed, that it cannot answer his purpose, nor by any means be admitted.

The text next offered for proof is, Rom. 8th, from the 19th to the 24th verse. V. 19. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. v. 20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: v. 21. Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. v. 22. For we know that the whole creation groaneth, and travaileth in pain together until now: v. 23. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." It is needless to go over his paraphrase and notes, for the whole force of his argument from this paragraph, centers in one point, "in the construction of creature and whole creation in this passage." He says, "mankind universally, are the creature and whole creation here intended; the whole rational creation, the whole world of mankind," p. 116 and 117, and shall be delivered in
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the liberties of the sons of God. If he fails in his proof of this, or we prove the contrary, his argument is totally destroyed.

I shall first take some notice of his introduction and key ; then examine his scripture witnesses, that all mankind are intended by every creature, or the whole creation, which if I mistake not will testify the contrary ; and I shall add some confirming evidence that all mankind cannot be intended by the creature and whole creation in this paragraph. To introduce the connexion, he says the apostle had argued, with respect to himself and all good christians, v. 17. " And if children, then heirs, heirs of God, and joint heirs with Christ : if so be we suffer with him, that we may be also glorified together," he paraphrases, heirs to some valuable inheritance, worthy of so great and munificent a father, and joint heirs to it with Christ, inasmuch or since we suffer with him, &c. Why did he not say, heirs to the promised heavenly inheritance, which the apostle no doubt intended? wherein those that suffer with him & on his account, shall be glorified together. In his note, p. 95. he says, the apostle's argument, from sonship to heirship lies in this, that the children are at present in suffering circumstances. " Since we are children of God, yet in a state of suffering, we may argue we are heirs to a better state : thus we may argue now : but when we have attained that glorious state, we can no longer argue, if children then heirs." Surely, when we are in actual, full possession of the chartered, promised inheritance, we have no need to argue about heirship, it is altogether superseded by the possession ; but this doth not prove the apostle argues, from sufferings to heirship. The fallen angels are in a suffering state, but they cannot infer heirship, to a better. The apostle goes upon firmer ground, he argues, from sonship to heirship, upon the ground of the gospel constitution and promises of God. So he argues, Gal. 3. " they that are of faith, are blessed with faithful Abraham---are children of God---and heirs according to promise." So to the Ephesians---in this text and every where else. And he argues from joint-heirship with Christ, and joint-sufferings with him, for his sake, cause, interest and kingdom, which are the sufferings specially intended, to joint-glorification with him ; all upon the ground of promise, and joint-heirship : which is a very different foundation from mere sufferings : so
that

that his introduction and key is a mistake, and in like manner is his reasonings upon it. Paul argues, v. 18. that "the sufferings of the present time, are not worthy to be compared, with the glory that shall be revealed in us." He remarks, this glory is future, and to shew the reasonableness of his arguing, the children of God are heirs to a glory incomparably beyond their sufferings, and to reconcile them to the thought of its being "glory not in possession, but in expectation only, which they must patiently wait for," he makes this paragraph to be introduced: on which he argues, if the rational creature, mankind in common, are so the sons of God, as that glory shall be revealed to them; much more shall it be the case of those who are the children of God by adoption: and if this whole rational creation must come to this glory through sufferings and after long and patient waiting for; the children of God, as partakers of his nature, have no reason to complain that it must be so with them. And says, upon this ground also, christians may argue a fortiori, that their sufferings will be over-balanced with a future weight of glory, p. 96, 97, and 101. This arguing seems ill founded, and ineffectual to the apostle's purpose. In conclusive reasoning, the medium of proof is more evident or better known, than the conclusion produced by it, was before. But in this case, the conclusion inferred, that present sufferings are not to be compared with future glory, is incomparably clearer in gospel promises and declarations than his medium of proof itself, viz. that all the sons of belial shall ever be revealed to be the sons of God. Again, this arguing supposes, it was a known principle, that these sons of belial should be so revealed, whereas in fact it is a tenet unknown in the church of God and by the apostles, in that day & for some ages afterwards, and it is conceded in the note, p. 253. This arguing supposes, that it was better known, that all the wicked who are excluded the kingdom of God should inherit it, than that the sufferings of good christians will be overbalanced, with a future weight of glory. It supposes, it is more obvious that all infidels will be saved, than that the sufferings of good christians shall be graciously crowned with an overbalancing reward; and consequently it supposes the doctrine of infidelity, is a more obvious medium by which to infer the peculiar glories of christianity, than the plain doctrines

of christianity itself. Paul was too great a divine, and accurate reasoner, to argue in so absurd a manner. Nor could it answer his design, to support christians in their persecutions and trials, sufferings with Christ, in his glorious cause. Would Paul address his suffering brethren--“ your bloody persecutors will be revealed the sons of God, as well as you ; and they must all come to future glory, through suffering, after long and patient waiting for it ; and therefore you have no reason to complain of your sufferings ; but with this consideration you may well indure with meekness and patience, all their horrid abuse, cruelty and wickedness.” Upon the stating of it, every one must see the impertinence and absurdity of it. And it must be ineffectual on the other ground also forementioned : it was a principle unknown to them, and they could not infer support from it. This arguing is like seeking light in a dungeon, or building a superstructure without a foundation. I would observe, it is the sanctified, adopted children and sons of God, in this world, the apostle treats of in foregoing verses and context, as this author allows, it is these therefore he undoubtedly means “ in the manifestation of the sons of God,” v. 19. But this writer includes all the wicked of mankind in it ; “ the creature mankind, he says, waits in earnest expectation for the time, when it shall be revealed, that they are the sons of God, by being gloriously immortal, p. 92. he foists into the text this last clause, “ when it shall be revealed that they are the sons of God,” against the force of the connexion, and manifest design of the apostle, and when it is never so used in revelation of the finally ungodly. In support of his construction, that the rational creation is intended by the creature in this text, he argues, “ if the meaning be extended, to take in the inanimate part of the creation, much more the rational and moral part, ought to be comprehended :” for though on the one hand, the rational part might properly be stiled (pasaaktifes) the whole creation, without the inanimate part, yet it would be highly incongruous on the other hand, to give this stile to the less valuable part, leaving out the most excellent, p. 98: He subjoins, “ what is most worthy of notice is, the phrase pasaktifis, every creature, is never used (one disputed text excepted, Col. 1. 15.) in all the new testament, to signify more than the whole moral crea-
tion.

tion, or all mankind," p. 99. I would produce one text, where more than mankind are intended by the word creature, and another where they are excluded: "Neither height, nor depth, nor any other creature" in the last verse of this context certainly means more than all mankind. And in 1 Tim. 4. 4. "For (pan ktifina) every creature of God is good, (for food) and nothing to be refused, if it be received with thanksgiving."—Where the apostle speaks of food to eat, all mankind are as certainly excluded in the phrase "every creature:" for our opponents would not countenance man eaters. Nor is it any absurdity to suppose the most excellent part are here excluded; but it would be a gross absurdity to include them: and perhaps it will appear not less absurd to include them in this disputed text.

I shall now proceed to cross examine his positive scripture witnesses. He says, "'tis remarkable, when the apostles were commissioned to preach the gospel to all mankind, the words are Mark 16. 15. pafa ktifis, every creature. So, when the gospel is said to have been preached, in consequence of this commission, to all mankind, the same words are used, pafa ktifis, Col. 1. 25; and that the rational creature, or mankind, is the only meaning of these words, may certainly be collected from Mat. 28. 18. and Luk. 24. 47. where the gospel is spoken of as intrusted with the apostles to be preached, vis panta ethne, "that is, to all nations of men." So that it is the rational creature, the rational creation, or mankind, that the apostle is here speaking of," p. 99 and 100. here are his witnesses and conclusion in full length. That men are intended "by every creature" in these texts, is granted: but that they do not include "all mankind" we shall prove from the texts themselves, and consequently his conclusion is ill founded. This commission is designed to open a door and way of salvation to all nations upon earth, upon the same footing. And when it is considered, the jews were the only covenant people of God, under the Mosaic dispensation; that they were strongly possessed with the notion they always should be so; and that the gentiles could not become such, but in becoming jews, by circumcision, which occasioned the controversy, recorded Acts 15. and when it is also considered, our Lord's ministry was to the lost sheep of the house of Israel, and the temporary ministry

of his disciples in his life time, was likewise limited. The particulars shew us the wisdom and propriety of the clear, extensive, decisive and comprehensive language of the gospel commission, whereby they are now authorised to preach the gospel to all nations, jew or gentile, scythian, barbarian, bond or free, as annumerated by Paul, without distinction or exception. But this is a very different thing from all mankind, in their sense : for the words of the commission and the promise of support, shew it limited to mankind upon earth. "Go ye into all the world, and preach the gospel to every creature," says Mark the first witness : "Go ye therefore teach all nations," says Matthew : "That repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem," says Luke. Nothing is more evident, than that they were to go from Jerusalem & preach to the nations then living, and every creature in them, as they had opportunity for it ; and were to enforce it with "he that believeth shall be saved, but he that believeth not shall be damned," Mark 16. 16. They had no commission to preach to the million of millions that lived and died in the four thousand years before they were born, to none of mankind in heaven, nor to any in hell ; which would have been impossible to them, while living on earth : and their successors in the ministry, in all ages, are to preach it in like manner, to every humane creature of their cotemporaries, as they have opportunity for it. And the promise of our Saviour, "Lo I am with you to the end of the world," Mat. 28. 20. shews that the commission will end, and be no more, at the end of the world. So that "every creature" and "all nations" in the commission, cannot possibly include all mankind from the beginning to the end of the world, consistent with the design of it, and the truth of fact. Moreover, the apostles certainly fulfilled their commission in their day, according to the full import of "every creature :" and their next witness will give us the precise meaning of it : Col. 1. 23. "and be not moved away from the hope of the gospel which ye have heard, and which was preached to 'every creature' which is under heaven." Their commission was fulfilled, not by preaching to all mankind, from the beginning to the end of the world, which is impossible, and is contrary to fact, but it was to every humane creature,

creature under heaven, as they had opportunity for it : which therefore is the precise meaning of their commission : and also, of “ teaching every man and warning every man ” without distinction or exception, as verse 28 of the same chapter, as before noted. Wherefore these texts, when allowed to speak for themselves, do not prove their all mankind, and whole rational creation, but witness the contrary, in the most decisive manner. If therefore this disputed text be parallel with them, it cannot possibly mean all mankind ; nor is the phrase used in that comprehensive and exclusive sense, in all the new testament. Their construction is fully confuted by their own witnesses. I shall now proceed to add some confirming evidence, that all mankind cannot be intended by the creature, in this paragraph : and this is evident, (1.) because the apostle holds up a distinction and disjunction through the whole, between the creature, and the sons of God ; are not the sons of God a part, and very important part of the rational, moral creation ? Certainly. If so, and the term creature, intends the whole moral creation, they must be included, and cannot be disconnected and disjointed from it. But this disconnection and disjunction between the creature and the sons of God runs through the whole paragraph. The creature “ has earnest expectation, waits, groans, travails in pain, is delivered from the bondage of corruption in the liberties of the sons of God.” “ And the sons of God, they that have the first fruits of the Spirit, the apostles themselves, in way of distinction and disjunction from the creature, groan and wait for the adoption, the redemption of the body.” Wherefore, their construction of the term creature, is against the spirit and language of the paragraph, and holds up an absurd contradiction in it, viz. that the sons of God are both included and excluded in the same term, which is a manifest contradiction and absurdity. A 2d. reason, why the finally wicked cannot be intended by the creature in the text, is, because the reason assigned by the apostle for the earnest expectation and waiting of the “ creature ” for the manifestation of the sons of God, is no reason or cause, why they should desire and wait for it. The reason here assigned for it is, because the creature itself shall be delivered from the bondage of corruption, “ in the liberty of the glory of the
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sons of God :” that is, in the time of their manifestation. Now the scripture teaches but two manifestations of the sons of God ; one in Christ’s glorious reign in this world, in which by supposition, they are not delivered ; the other, in the resurrection and last judgment ; when the sons of God will be exhibited to the intelligent creation, in all their glory, and Christ will be glorified in, and with them. To this, the apostle has special reference--this magnificent “adoption & redemption of the body.” We read of no after manifestation of the sons of God, nor can it be expected ; for then “ shall they be caught up to heaven, and be ever with the Lord.” All hope of any after manifestation of them, is excluded by this text, and the current doctrine of scripture. Now it is certain, in this final manifestation of the adopted sons of God, in the resurrection of the just, the finally disobedient will not be delivered from the bondage of corruption, in the glorious liberties of the sons of God ; for their resurrection will be to damnation, as taught by our Saviour, and allowed by this author : and consequently they cannot be the creature that hath earnest expectation, and waits for this manifestation, for they will have no deliverance and benefit by it. This author takes for granted, “ that all mankind are intended by the creature, and that they are all to be revealed to be the sons of God, by being gloriously immortal, and shall be delivered into the liberties of the sons of God ;---and argues from one part, to the other in a circle to support it ; without any supporting, concluding evidence, of any one part of it. The text gives not the least hint of their doctrine, but fully confutes it. The creature that will ever be delivered, will have this deliverance in the time of the manifestation of the sons of God ; but in this final manifestation of them, the finally wicked will not be delivered ; after which, there is no deliverance. Their construction intirely annuls & destroys the reason assigned, for the creatures expectation, and waiting for the manifestation of the sons of God, in every view. The finally wicked will have no deliverance in their final manifestation : and if it be supposed they will have deliverance in some after dispensations, yet this affords no cause or reason why they should earnestly desire, expect and wait for this previous manifestation. For this final manifestation of the sons of God expressed in the text,

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hath no sort of connexion with such a supposed after deliverance; no, not in time, means, place, or worlds, to be any ground or cause, why they should so desire and wait for it. The cause assigned, and connexion of things in the paragraph is absolutely destroyed, by supposing the finally disobedient are intended, by the creature. It is so far from being true, that all mankind are included, that they are absolutely excluded, from being the creature here intended. The sons of God are excluded by a disjunctive description thro' the whole; and the finally wicked are excluded by the cause of the creature's waiting, expressly assigned; which cannot agree to them. A 3d. argument, against their construction and doctrine is, that it is directly repugnant to the main subject of the apostle, and to the tenor and scope of his discourse in the foregoing and subsequent part of the context, in which this paragraph is inserted. The apostle of set purpose, is treating of the distinguishing character, state, privileges and happiness of the sanctified, adopted sons of God, in the foregoing and subsequent part of this chapter, throughout. He inserts many characteristic marks and rules, whereby this great distinction in character, state and happiness may be known; as every one may see at first view, in reading of it. There is not a chapter in revelation more intirely taken up with this important subject. And it must be allowed, that there is not a more certain key of construction, to every consistent writer, than his main subject and design: every doubtful word, phrase and sentence must be construed into a consistency with that. Now, is it possible, when Paul from the first to the last verse of this chapter, is holding forth a grand, essential and most important distinction in character, state, privileges and happiness in this world & the eternal, between the sanctified in Christ and the rest of mankind; that in the middle of it, he should stop short, in a full and flat contradiction to the subject matter, scope and tenor of the whole? that then he should annul all his rules of trial, throw down all distinction of character and state between them, and put all mankind upon the same footing for eternity? Can it be, that he should roundly assert that all the sons of belial and wickedness, in earth and hell, should be alike gloriously immortal, with the sanctified in this world, in the time when these sons of God are manifested in their distinguish-

ing glory, in this world, or the redemption of their bodies ? for in this paragraph they are cotemporary, coincident events. Can he here assert this of all the wicked, in full contradiction to his own doctrine in the 6th and 13th verses, “ to be carnally minded is death ; ” “ if ye live after the flesh, ye shall die : ” also in contradiction to his account of the last judgment ; that then “ the disobedient shall be punished with everlasting destruction ; ” and in direct opposition to the plain doctrine taught throughout revelation ? this surely cannot be. What is it but to confound all language and sentiment ; to set up distinctions of character, state, privileges and happiness, and then to demolish the whole again with a stroke ; and in effect to teach us that the infinitely wise, holy, righteous and good Governour and Judge of the world, has no regard to vertue or vice, or to characters formed by the one or the other in this world : but the sons of God, and of belial stand upon the same footing of favour with God, and their end will be the same ? this is impossible. It reflects the highest reproach upon the character of God, of the apostle, and spirit of inspiration. (4thly.) Their construction and doctrine is evidently false, because it is directly repugnant to the design of this paragraph, as an argument of support to suffering christians in all their persecutions and trials in this world. This is evidently the design of it ; for after describing the appropriate happiness of good christians, in their relation to God as children, and to Christ as joint heirs, and assurance of the heavenly glory as founded in it, ver. 17th, “ and if children then heirs, heirs of God, and joint heirs with Christ ; if so be that we suffer with him, that we may also be glorified together.” He adds, “ for I reckon, that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us.” Then comes in this paragraph in dispute: “ for the earnest expectation of the creature waiteth for the manifestation of the sons of God.” A very different time from the “present” is coming on, when there will be a grand exhibition of an innumerable multitude of “the sons of God” out of all nations : when the kingdom of Christ, for which you and we suffer, will be gloriously triumphant over all the nations and kingdoms of this world : and christians, so far from a state of reproach and sufferings, as at present, will then appear in dig-
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nity and honour, "the glory of Christ," and ruling the world. And this will reflect great glory, upon those of us, who have previously suffered in support of this glorious cause, and lead the van of this illustrious army; and may well support and animate us in it. For it is a cause of such vast magnitude, that not only innumerable numbers of mankind, to be delivered and revealed in the glorious liberties of the sons of God, are most deeply interested in the support, progress, success and issues of it; but it is interesting to the whole visible, inferior creation. So that this whole inferior creation may, by an easy, strong figure, be said to be earnestly expecting and waiting for it. For this self-same creature, now subject to vanity and great abuse, which may be said to groan and travel in pain, under the tyranny and manifold abuse of the wicked of the earth, contrary to the end of its creation, "shall be delivered from this bondage of corruption," in the time and by the means "of the glorious liberty of the sons of God," and shall participate according to its nature, of the glory and blessings of that state, when the curse is removed, and plentiful blessings will be poured out from heaven, upon this lower creation. And not only doth the whole inferior creation travail in pain for the birth of this great event which will attend the gospel and cause for which we suffer in this world; but ourselves also, the christian world, and those of distinguished eminence in it, "who have received the first fruits of the Spirit," "even we ourselves, groan within ourselves, earnestly looking and waiting for a still more glorious manifestation and adoption, in the view of the intelligent creation, at the redemption of our body;" when a distinguishing reward will be given, and glory be revealed in and upon those who have suffered with Christ, as v. 18. In this view this paragraph carries weighty argument of support to suffering christians. What could be better adapted, than to address to them the vast
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|| The original is literally, "in the liberty of the glory of the sons of God." I am sensible a noun genitive put adjectively, is often the most elegant construction: but in this verse the literal one, may best point out the time and instrumental causality, of their deliverance from their base vassalage and suggest a similitude to it, viz. it is by means of that divine nobleness and liberality of spirit, which sets them above evil and cruelty, and excites them to do good to all creatures, as they have opportunity; and is "the glory of the sons of God."

magnitude of the divine cause for which they suffered, so interesting to innumerable multitudes of mankind, and extending its benignant influence to the whole inferior creation, in conjunction with the distinguished rewards of glory, to the sufferers themselves, in the great day? And it is in substance the same support given to the church of God by the prophets, who predicted these glorious times, in strong, lively and energetic descriptions, and by our Saviour in his parables, which set forth the triumphant progress and success of his gospel and kingdom in the world, and which are more particularly and strongly set forth in his revelations to St. John. Will their construction and doctrine answer as a support to suffering christians? How? what, to tell them that all the reprobate sons of belial and wickedness, in earth and hell, are waiting with earnest expectation the manifestation and glorious adoption of the sons of God, and shall have part in it? To tell them, that all who pay no regard to the sacred cause for which they suffer, but live in pleasure, casting off all regard to God and religion, and live and die enemies to the cross of Christ, "shall be revealed to be the sons of God, by being made gloriously immortal? yea more, to tell them, that their tyrannic, blood-thirsty persecutors, those roaring lions, ranging bears, and devouring wolves, worse than common beasts of prey, who were worrying and hurrying them by hundreds and thousands, as lambs to a bloody execution; were all waiting with earnest expectation, were groaning and travelling in pain, for their manifestation and glorious adoption; when "they that groan, shall groan no more," but shall be delivered with themselves, in the liberties of the sons of God? No doctrine could better suit the devil and his wicked instruments. But surely, it is cold frozen comfort to the godly, under persecution. It carries in it a death chill to the sufferers, and to the cause for which they suffer. What is it but to tell them, there is no judgment: no redress of their wrongs: that it is vain to serve the Lord: that their sufferings are fruitless; for in the time of their manifestation as the sons of God, their enemies will be gloriously immortal as well as they: for it must be at that time, if ever, according to this text. Could Paul intend to teach this doctrine, which is directly subversive of his design in it, as an argument of support? No surely: it is

in direct contradiction to the doctrine of our Saviour, " God will surely avenge his elect, which cry to him," &c. and to the whole tenor of scripture. Paul could not teach it, in direct opposition to his own doctrine of support and comfort every where else addressed to suffering christians : he addresses the Philipians " in nothing terrified by your adversaries : which is to them an evident token of perdition, but to you of salvation, and that of God," Phil. 1. 28. and to the Theſſalonians, " so that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure : which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which also ye suffer : seeing it is a righteous thing with God to recompense tribulation to them that trouble you ---everlasting destruction from the presence of the Lord and glory of his power---and to you who are troubled rest with us," 2 Theſ. 1. 4th to the 10th ver. To impute their doctrine to the apostle, is to represent him as a writer, absurdly inconsistent --in his doctrine, as inimical to the cross of Christ : and as exhibiting himself and fellow-christians in all their labours and sufferings in the glorious cause of Christ, in a preposterous, absurd point of light. For infidelity itself cannot produce a more severe satire upon the doctrine of the cross, as vain and useless, than is carried in this cursed doctrine : absolutely to set aside all distinction of character, all the promises and threatnings in revelation, with the whole of christianity in this world ; and put jews and mahometans, heathens, deists, atheists and good christians all upon one footing, to be revealed the sons of God, gloriously immortal ; surely there is nothing left to support the doctrine of the cross. And perhaps, it is not in the power of the devil himself, to wrest the Paulina of this apostle into a worse construction and accusation, than to make him a preacher of infidelity. Wherefore, their construction and doctrine, being so directly repugnant to the whole scope of the context, and to the argument of support and comfort to suffering christians designed in this paragraph, is evidently false and absurd. I will only subjoin, all mankind cannot be intended by the creature, for it is inconsistent with the description here given of it, and with the truth of fact. One part of the description

is v. 20. "for the creature was made subject to vanity, not willingly," which this author construes "not through any fault of its own." Now this cannot be true of mankind universally; for it is certain Adam and Eve were subjected to condemnation for their own fault: and it is as certain as words can make it, that the creature mankind is subject to condemnation, sin and death, by the sin, faulty offence, and disobedience of the one man Adam, Rom. 5. 12, 15, 16, 17, 18, 19. If the words *amartia*, *paraptoma*, and *parakoes*, sin, offence and disobedience, do not signify fault in the creature, there are no words in any language that can convey and fix it. Now it is by "sin" the first word, that death hath passed upon all men, v. 12. and it is by and through the offence, the second word, that judgment is come upon all men "to condemnation," v. 15, 16, 17, 18. and by disobedience, the last word that many are made sinners, v. 19. It is true, this subjection of mankind, comes through the medium of the righteous sentence of the holy and righteous judge of the world, grounded upon the faulty offence of the creature; and it is this which decisively distinguisheth it from that subjection by sovereign act and arbitrary constitution, whereby the inferior part of the creation, without fault of its own, are subjected to vanity, as is intended in this text. Men may use ambiguous words, such as "occasion" "taking rise," &c. and may shuffle with them so as to disguise facts, but cannot alter them. It will appear from the apostle's words, to every unbiassed judicious person, that the creature mankind is subjected to condemnation, by and through the sin and fault of the creature man, and therefore cannot be intended in this verse 20. The sophistry to evade it is easily exposed. E. g. A man dies a violent death for murder,---says a bystander, this man was not subject to this death by any fault of his own. Why not? he surely dies "for his own iniquity," in the very sense of the law of God. He replies, it is true, he committed the offence, and so the devil that tempted him, as well as himself, may be said to be the occasional causes of this death: but the fact is, the judgment took rise from the offence, and proceeded to condemnation, and it is the judicial sentence of the judge that condemned him to it, and that only, that really subjected him to this death. The futility of it is obvious. According to this argu-

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ing, no man could ever die for his own iniquity. For according to the law of God and man, such death ought to, and must come through the medium of a judicial sentence. Nor can the other part of the description of the creature, v. 20. " who hath subjected the same in hope " agree but to the inferior part of the creation. It is they only that shall be delivered from the bondage of corruption, in the time of the manifestation of the sons of God, as before shewn. To say that all the wicked of mankind are subjected in hope of a glorious immortality, is to contradict the whole tenor of revelation, and the spirit and language of the gospel constitution, which limits the hope of it to the believing, the penitent and sanctified in this world; and is confuted by many as plain texts, as any in revelation. Again, the several parts of the description of the creature and whole creation, will by no means agree to the whole moral creation and mankind universally. Is it true that those who are without God in the world, are subjected in hope; when Paul tells us expressly they are without hope in the world? Is it true of the wicked cut off in wrath, whose hope perisheth at death, that they are subjected in hope? Is it true of those who live in pleasure, riot in wickedness, and drink in iniquity like water, and refuse the gospel means of deliverance, that they are groaning and travelling in pain for deliverance from their bondage? Is it true of the spirits of the just made perfect, that they are groaning under the burthen of corruption, and travelling in pain? or is it true of the disobedient spirits in prison, that they are waiting with earnest expectation, for the manifestation and adoption of the sons of God, at the resurrection, when their own resurrection will be to damnation? Reduce it to fact, and it is exceeding evident their construction of creature, and whole creation, is every way false, absurd, against the truth of fact and tenor of scripture. The word of God never deals in error, nor confusion: it never represents the whole moral world (except in their state of degeneracy and condemnation) as of one character, nor in one state of happiness or misery: but constantly holds up a most clear distinction between the righteous and wicked, in character and state in this world---at death---in the resurrection and last judgment, and in their destination to eternity, as different as heaven and hell, On the whole, to understand,

stand, the creature and whole creation, to mean all mankind, and the description given of it literally; we plainly see it to be every way false, in fact. If we understand it of the inferior part of the creation, and the description figurative, it gives not the least countenance to their error; and therefore it affords not a shadow of support to their absurd doctrine.

I shall make a brief remark upon his argument, "from those who have received the first fruits of the Spirit," in this and some other texts. He argues thus, the apostle "certainly alludes to the jewish custom of offering the first fruits of their increase; which oblation sanctified not only these fruits, but all the rest." And supposes the gifts and graces they had received, to be a specimen, pledge, or earnest of what would be bestowed upon the rest of mankind; and that the whole race of men were the following harvest. It is easy to observe, the offering of the first fruits, sanctified the rest of the present harvest, but no more. To make his argument from this allusion clear, and his conclusion strong, he must shew that the offering of the first fruits, not only sanctified the rest of the present harvest, but likewise all the preceding harvests up to the beginning of the world; and also, all succeeding harvests to the end of it. This he can never prove: it is confuted by the institution itself, which was annual. As to his other texts, it is sufficient to observe, the believing jews and gentiles of that day were a sort of first fruits, as an earnest and insuring pledge of the ingathering of the fulness both of the jews and gentiles, including all nations, into the kingdom of God, in the dispensation of it in this world; as predicted by the prophets.

We now pass to his twin texts: Col. 1. 19, 20. "For it pleased the Father that in him all fulness should dwell: 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 Ephes. 1. 9, 10. Having made known unto us the mystery of his will, according to his good pleasure, which he 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, and which are on earth, even in him." By heaven in these texts, this author understands the aerial heaven which surrounds the earth;

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by earth, the earth itself and all things that appertain to it : and by “reconciling all things in them” the renovation or rechanging the visible heavens and earth, with all men and things in them ; according to Dr. Thomas Burnet’s theory of the new heavens and earth. A construction, which is as foreign to the design of the apostle, as Sir Isaac Newton’s principia of the solar system, and not so well founded in truth. His scheme of the resurrection, millenian world, and new heavens and earth, needs no discussion here, as I trust it will be sufficiently confuted in another place. These texts rightly understood, are so far from helping their cause, that I apprehend, taken in connexion with other things said in these epistles, they afford a decisive argument against it. Mr. White’s construction of “reheading all things in Christ,” to me appears preferable to this author’s. But “the all things in heaven and upon earth” must not be taken in his unbounded sense : no, they are limited by the subject he is treating of, viz. “to all things which have been, now are, and ever will be reconciled and ingathered, as his body, in Christ their head :” whether they be now in heaven with Christ, or on earth. In the diction of the texts, it seems “the all that are reconciled by himself, and to himself ;” and “the all that are reheaded in him, whether in heaven or earth “are comprehensively intended. And how are they reconciled to God in him, and gathered together in him as their head, but in the dispensation of the gospel as the means, and by the medium of faith in him ? The scripture points out this, and no other way : consequently, all that ever will be reconciled and ingathered, will be so in the present state. And what to me confirms the above-given construction, is this, that the apostle is (ex professo) treating of true believers, and of the church as his body, of which Christ is the head, in both the contexts.— Thus he addresses to the Ephesians, as “saints and faithful in Christ Jesus,” v. 1. as blessed with all spiritual blessings in heavenly places in Christ, v. 2. as predestinated by God, to the adoption of children by Jesus Christ unto himself, v. 5. as made accepted in the beloved, v. 6. as having redemption and forgiveness of sins, v. 7. and as “believers who were sealed with the holy Spirit of promise, which is the earnest of their inheritance, until the redemption of the purchased possession,” v. 13,

14. " whose faith in Christ and love to the saints" he had heard of, v. 15. and concludes the chapter with this description of Christ, " as head over all things to the Church," which is his body, the fulness of him that filleth all in all," v. 22, 23. It is his church explicitly and decisively that is " his body," and " his fulness" as such, and not all the lapsed race of Adam. He is head over all things in the universe as supreme Lord and Governor, and for the benefit of his church ; but in contradistinction from all the rest of our lapsed race, &c all other things, " the church only, is his body." In the same manner is his address to the Colossians, " to the saints and faithful brethren, at Colosse---he gives thanks and prays for them, since he had heard of their faith in Christ, and love to all the saints ;" for the hope laid up for them in heaven, and not in the new earth, v. 2, 3, 4, 5. he gives thanks for them as made meet for the inheritance of the saints in light : as delivered from the power of darkness, and translated into the kingdom of Christ : " as having redemption through his blood, and forgiveness of sins," v. 12, 13, 14. Surely these are descriptions which do not belong to all the lapsed sons of Adam. And what is to be particularly noted is, that he introduces the text in dispute, with the description of Christ as head of the church, " his body," v. 18. " and he is the head of the body, the church : who is the beginning, the first born from the dead ; that in all things he might have the pre-eminence." Then comes in these words, " for it pleased the Father," &c. I should think it manifest to every eye, that he gives not a hint in either context of a new heaven and earth, nor is he treating of all the lapsed race of Adam, but precisely and decisively of believers, and of the church as the body of Christ, in contradistinction from an unbelieving and ungodly world. If we pay attention to the subject matter treated of in both contexts, and the connexion in which this last text is introduced, it seems most natural, yea necessary to understand the all things in heaven and earth, to mean all the reconciled to God, and ingathered out of all nations into Christ their head " by faith in him ;" and as comprehending the whole of this happy body. And it is easy to see, the term " all things," so applied, to comprehend all of this denomination and description of reconciled and ingathered in heaven and earth, whatever their previ-

ous character might be, whether jew or greek, barbarian, scythian, bond or free, as annumerated, Col. 3. 10, 11. is both elegant and emphatical. The above exhibition of the design of the apostle in these two chapters, will lead us to a clear decisive sense of "Christ's filling all things." It is but twice used, and both times in this epistle, and in both alike, with respect to the church "his body." "Who is head over all things to the church, which is his body, the fulness of him that filleth all in all." Take it in its connexion in the sentence, and with his design in the context, and it seems evidently designed to teach us, what Christ is to his church in the dispensation of his kingdom in this world; by communication of gifts and grace to ingather, preserve, edify, and build it up to the everlasting kingdom of God. And the apostle's illustration of it in this sense, must fix it decisively, as ch. 4. 10, 11, 12, 13. "he that descended, is the same also that ascended up far above all heavens, that he might fill all things." How? he proceeds to shew, "and he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." It is evident these gifts are imparted for the ingathering and edification of the church, the body of Christ in this world; and that they are peculiar and appropriate to the present dispensation of the gospel; which will come to a period at the end of the world; as is allowed, p. 266. and "Christ's filling all things," is his imparting these gifts, with his grace for this important purpose. And consequently, his whole work of filling all things, will be compleated, at the end of the world. But this author construes it, "a filling all the lapsed race of Adam, and he will go on imparting gifts to this end, in future dispensations, until every individual of the human race comes to the unity of the faith," &c. p. 154, 5. without a shadow of proof, against the force of connexion, and the design of the apostle as explained by himself. I would remark, from what hath been said, it is easy to see, Mr. Kelly's scheme of the union of all mankind to Christ, as his body, is altogether unscriptural and palpably erroneous: for the church
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consisting of believers, and as contradistinguished from the unbelieving world, are represented in the above texts, and in all the apostolic epistles, as "the body of Christ." Our Saviour, in his ministry, held up the distinction most clearly: he characterises his sheep as those "that are called, and lead out by him, that know his voice and follow him" as distinguished from the rest of the world," Joh. 10. 3, 4. and he speaks of his disciples "as not of the world, as he was not; and as hated by the world, because they hated him," Joh. 15. 18, 19. and cha. 17. 14. and says expressly, v. 9. "he prays not for the world, but for those given him, for all who believe," v. 20. And the world in the sense here intended, we are taught by Paul, will be condemned in the great day. Now, is Christ hated by his body, will he not pray for, but condemn his body, in the great day? how absurd? And "they that are Christ's," is a description of true believers, as distinguished from the rest of the world, 1 Cor. 15. 23. And what is specially to be noted is, that all the promises, and great privileges of redemption are every where appropriated to them who are in Christ, by faith, only. We have already shewn they have justification by faith, that they are children of God and heirs of the promises by faith, Gal. 3. 26. 29. and to them that are in Christ there is no condemnation, Rom. 8. 1. and to them "who are in him," he is made of God wisdom, righteousness, sanctification and redemption," 1 Cor. 1. 30. Who are they? Paul tells you, if any man be in Christ, he is a new creature; old things are past away, behold all things are become new, 2 Cor. 5. 17. and he further describes them, Rom. 8. as "those who walk not after the flesh, but after the spirit," as "delivered from the law of sin and death, as "minding the things of the Spirit," and "spiritually minded," and "as lead by the Spirit, as the sons of God," v. 1, 2, 4, 5, 7, 14. and says, v. 9. "now if any man have not the spirit of Christ, he is none of his." Surely they who have not the spirit of Christ, cannot be of his body, for Paul says expressly, they are none of his (i.e.) are not of his body: and this distinction between believers, the church of God, as the body of Christ; as contradistinguished from the unbelieving and ungodly: and so, between the righteous and wicked, them that are Christ's and them that are none of his, is as clear, as any doctrine in scripture, and runs through

through the revelation of God. Wherefore his doctrine, that all the reprobate sons of belial in earth and hell are united to Christ, as members of his body ; is a most gross and palpable error ; and his scheme of doctrine built upon this union, is a most manifest delusion. I would further remark, that the free incorporation of jews and gentiles without distinction, into the church of Christ, by their profession of faith in him ; and the incorporation of all true believers of all nations in him, as their head, life and hope, so as to become members of his body, and members of the great family of God in heaven and earth, is the mystery the apostle is treating of, in both these epistles. This is emphatically “ his reconciling all things in heaven and earth by himself and to himself, and reheading them, in himself.” The prophet taught the conversion of the gentiles in the reign of Messiah, but the free incorporation of all nations upon the same footing “ of faith,” so as to become one church and body of Christ, and members of the illustrious family of God in heaven and earth, was a great secret in foregoing ages, compared with the clearness with which it is revealed by the apostles. Now, believers of all nations “ are no more strangers and foreigners, but fellow citizens with the saints and of the household of God,” Eph. 2. 19. see Heb. 12. 22,3,4. this I take to be “ the mystery which hath been hid from ages and generations, but now is made manifest to his saints,” to whom God would make known what is the riches of the glory of this mystery among the gentiles, which is Christ in you the hope of glory, Col. 1. 26, 27. It cannot be their “ mystery of the restoration of all the lapsed race” for this mystery we see “ was manifest to the saints” whereas theirs, by their own concession, note p. 253, was unknown to the apostles, and of course, to the saints. It is to be noted, as the special design of the apostle, in these disputed texts, to exhibit Christ, as the only reconciler of all things in heaven and earth, that have been, now are, and ever will be reconciled : and the phraseology in them, conveys this instruction, with great plainness and force : and it is also his design in these epistles, to exhibit his allsufficiency for this important work ; to induce sinners of all nations to believe in him, and to fix and settle believers in a firm, perpetual hope and trust in him, and adherence to his divine gospel, service and kingdom : to this end, he gives

us the most exalted descriptions of him, as "having all fulness dwelling in him," "all the fulness of the Godhead bodily," all the treasures of wisdom and knowledge. And as "the creator of all things; the preserver of all things; and as the supreme governour of all things; and as such he is the head of every man, and head over all things in the universe, without exception." But the remark most to our purpose is this, viz. that it is his design to teach us, that Christ is now carrying this grand work of reconciliation into execution, upon earth; and will compleat it, in the dispensation of his kingdom in this world; before the settlement of it in the great day. It is observable, after both texts, he proceeds immediately to shew, Christ is in fact, now carrying this great design into execution. In the next words, he goes on to say to the Ephesians, "in whom also we have obtained an inheritance," &c. and the same to the Colossians, "and you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh, through death, to present you holy and unblameable, and unproveable in his sight," v. 21, 22. Further, the place, the time and means, and ends of it, as described by the apostle, do all pointedly and strongly shew the whole work to be accomplished, in this world. The "place" in which this great work is accomplished, is specified and fixed in both texts, it is (*epi tes ges*) "upon earth," in both. From the express description "things in heaven" and "things on earth," the unreconciled, finally impenitent, and those in hell, are absolutely excluded, from the things that ever will be ingathered and reconciled: and the diction, in connexion with his shewing how this work is now effecting, naturally and plainly indicates the whole work will be accomplished, during this present earth. But this is more strongly fixed, in the phrase, that points out "the time and means" for the perfecting of it. In the second text it is, "in the dispensation of the fulness of times." The plain meaning I take to be this; this work will be accomplished by the means of the dispensation of his kingdom and grace, and in the fulness of the times of the administration of it, before the grand expected settlement of it, at the end of the world, when time shall be no longer. There was a glorious ingathering of believers in Christ their head, in that day; and there will

be a gradual ingathering of them in the more ordinary times of this dispensation : but in the fulness of the times predicted for the ingathering of the fulness of the jews, and of all gentile nations, in a long and glorious period, will be the greatest harvest of all ; and the whole work will be compleated in the fulness of the times of the present administration of this kingdom, before the final settlement of it, in the great day. Then cometh the end of his administration of this kingdom, and the end of time. And it is a contradiction to suppose time, when it shall be no longer. Nor do the inspired writers annex (chronon) or any note of time, to any things whatever, after the last judgment. This author says, it should “be particularly regarded here,” this time of Christ’s administration ought not to be confined, as most divines do confine it, to this present state ; but it is to be carried into the resurrection world,” &c. p. 147, 148. We do note it, but as an error in him, which has no foundation in revelation. He concedes (in the note afore referred to) that the apostles did not know his scheme of restoration ; and therefore Paul did not, could not carry it into the resurrection world. And we stop, where he confined, and designed that we should confine it ; not daring to be presumptuously wise above what is written, and manifestly designed, by the inspired penman. Moreover, the gospel way and means, whereby this divine work will be effected, as particularly pointed out by this apostle, shew the accomplishment of it in this world. Hence, he speaks of every thing relating to the unity of the body of Christ, the perfecting of this work and the grand means to effect it, as in this world. As in Ephes. 4. 4: and onwards ; “ there is one body, and one spirit, even as ye are called in one hope of your calling ; (which cannot mean the uncalled, unbelieving world) “ one Lord, one faith, one baptism, one God and Father of all, who is above all, and in you all : but to every one of us is given grace according to the measure of the gift of Christ.” He is evidently speaking not of all the lapsed race, but of the church as formed into one body and spirit in Christ, in this world ; and as effected by gospel faith and ordinances. For there is no “calling” by the gospel, no profession “of faith,” no “baptism” in the future world, whereby the finally impenitent may be brought into the church of God. And he is more particular in his description of gospel

means which belong to Christ's kingdom in this world, only, in the next verses. "Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men," v. 8. and he tells us precisely what they are in the next verses before transcribed, the gospel ministry and administrations: and it is to be noted, they will continue till the whole work of the body of Christ be compleated, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The whole work will then be compleated; the connexion shews, the gospel ministry will continue till this be effected; but, by the promise of Christ they will continue only to the end of this world; and it is conceded by this author: and this confirms the construction we have given of the dispensation of the fulness of times. The ministry, the dispensation, and the fulness of times come to a period in the great day, when the whole work will have been compleated. I have one thing more to add the great ends to be answered in this all-important work of Christ, as specified by the apostle in these epistles, clearly confirm the same conclusion. It is that the exceeding riches of God's grace might be manifested in all the saved, by faith in Christ; and that they might be to the praise and glory of his grace in this world, in heaven and eternity: as Eph. 2. 7, 8. and every where.--"It is to the intent, that unto principalities and powers in heavenly places, might be known by the church (called, ingathered and sanctified by faith in Christ, and not the restoration of all the lapsed race) the manifold wisdom of God," Eph. 3. 10. As to the happy subjects themselves, who are cordially reconciled to God and ingathered into Christ their adorable head; it is that they may be "presented holy, unblameable and unproveable in his sight," Col. 1. 22.—In respect to Christ the adorable Saviour, it is "that he may present it" (this illustrious body of all the reconciled, ingathered, redeemed & saved out of this world) "to himself a glorious church, without spot and blemish," as specified Eph. 5. 27. in and by whom he will be eternally honoured and glorified. Now we read of but one presentation of the redeemed and saved of our world, and that is in the great judgment day; "when Christ shall be glorified in all his saints, and admired in all that believe," 2 Thes. 1. 10. It seems evident,

dent, this whole work of Christ must be completed before that day, to answer all these grand intentions of it. How could we expect, in these epistles, a more full information of the completion of this whole work of Christ before the final settlement of his kingdom, in the great day, than is contained in these collected particulars taken all together. The conclusion we deduce is, that these texts taken in connexion with other illustrating passages in these epistles, produce a full and decisive witness not only against their construction of them, but also against their whole scheme, respecting the salvation of the finally disobedient.

I shall briefly notice some things said upon these texts, which may further elucidate the subject. "By heaven and earth," he understands "the whole lower world, the earth and all men and things in it, and the heavens that environs it." And he says, the plain meaning of "it has pleased God to reconcile all things to himself, things in heaven and things in earth, is "that he has rechanged their state, brought them back to that they were originally in," p. 129. This is so far from "obvious" that we see it false in fact, and know it to be both a natural and moral impossibility; as any man with a little unbiassed reflection may see. Besides, reconciliation is never predicated upon material, inanimate things, nor the brutal creation. He insists much that "reconciliation" intends "all mankind universally are put into a salvable condition," p. 133, 139. But this is not reconciliation, as has been shewn: nor can it prove, that all will be saved. For altho' the way of salvation is open to all upon earth through faith in Christ; yet many live and die unbelievers, and unreconciled enemies to God; and will be condemned and suffer the future punishment. And to speak of these unreconciled, condemned, and executed enemies, as "reconciled," is contradictory nonsense. Nor is it true in fact, that all that die in their sins are put into a salvable condition, by the death of Christ. The tenor of revelation teaches the contrary, as has been proved. And Paul decisively gives us his own meaning in the text, in the words which immediately follow: "And you that were sometimes alienated, & enemies in your mind by wicked works, yet now hath he reconciled," Col. 1. 21. Paul evidently means by "reconciliation" such a change of state whereby those who were before enemies "in their minds" become cordial friends

to God ; such a change of temper in them, as fits them for the service and kingdom of God, and introduces them into a state of peace with him, through faith in Christ. And this is invariably his sense upon this subject, throughout his epistles. But these finally condemned, executed enemies he tells us, will be reconciled by other means, in future dispensations which will prove more effectual," p. 139. It cannot be by faith, nor by the gospel---it must be then by another constitution---another gospel ; and who dare to preach it, when Paul teaches us tho' it were an angel from heaven, let him be accursed ?" Gal. i. 8. But what these means and dispensations are---and how, or when, or where they will be recovered by them, no body knows, nor can tell a syllable about them. It is the blind lead the blind in this dark way ; and no deistical, yea atheistical leap was ever more absolutely in the dark. Could Paul pour such contempt upon the glorious gospel, so as supersede the necessity, annul the energy, and counteract the efficacy of it ; as to encourage the rebellious, they may safely neglect the great salvation ; for future means and dispensations yet more effectual that await them, and which ensure, their escape and recovery ? Could he do it in the face of scores of as plain texts, as ever he wrote ? It is impossible, it is horribly evil. But what I design chiefly to remark on, is his manner of making out his "mystery" of the salvation of all men, from these texts. He first supposes, all the lapsed race are included in " the things in heaven and upon earth," who are to be reconciled, recovered and reduced to a regular, well subordinated whole. Whereas, all that have died in their sins, all the disobedient spirits in the infernal prison ; all the consigned to the future punishment in the great day, are as absolutely excluded, in the diction of the texts, as the Mahometan creed, is. He then improves this, as a key to the after descriptions of this mystery. Whereas, these after descriptions are designed illustrations of that, and so are in truth the true key of the construction of it. The free incorporation of believing jews and gentiles into the church and body of Christ, is so evident, in several of the descriptions of this mystery as cannot be denied : but he adds " the ultimate intention is, the reduction or restoration of the whole ;" whereas, it is clearly excluded the texts, nor is there a single illustration in either epistle,

tle, that gives any countenance to it. In most of these illustrating texts, believers are so pointed out, that he can argue with plausibility, but from one or two of them, where they are yet manifestly intended. His principal text is, Eph. 3. 6. "that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel." He construes it, jews and gentiles, mankind universally, were fellow-heirs, so united together as to make one and the same body, and copartners in eternal life, which, in Jesus Christ, is the great promise of the gospel," p. 158. Believing jews and gentiles, are undoubtedly intended here, as well as every where else, as fellow heirs of the promise in Christ." Paul could not intend the wicked that die in their sins; for he tells us expressly "they have no inheritance in the kingdom of God." He could not mean those who died in their sins before the gospel, nor those who reject the gospel, nor his unreconciled final enemies, whom he expects to be saved by other and more effectual means and dispensations than the gospel; for it is express in this text, "these jews and gentiles become fellow heirs, "by the gospel." These exceptions exclude no small part of mankind. Again, the idolatrous Gentiles must be excluded, for Paul most expressly excludes them this fellow-heirship. In the 2d cha. v. 12. he describes them, as "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." He could not in the compass of sixteen verses, set up such a staring contradiction, as to say, these excluded aliens, were all fellow-heirs of the gospel promise of eternal life: nor could he intend the unbelieving jews whom he represents in the 9th, 10th and 11th chapters to the Romans, as cut off by unbelief, and will remain cut off from joint heirship, till grafted in again, by faith. Again, Paul could not so palpably contradict the apostolic commission, as to teach this joint heirship, of all mankind: for by this commission, neither jew nor gentile could have heirship and partnership in the privileges of the kingdom of God in this world, unless, they believed and were baptised: nor be saved but by faith in Christ. Again, this apostle teaches us the inheritance is by promise, that the promise is to the believing seed, exclusively: that justification, adoption and heirship to
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the gospel promises, are all by faith. He labours the subject in the four first chapters to the Romans, and second and third to the Galatians. It is impossible, that in contradiction to all this, he should here assert that all the unbelieving of mankind univcrsally, are joint partners in the great promise of the gospel, which he every where else appropriates to believers. Further, that which alone is sufficient to decide it, that he here intends believing jews and gentiles as fellow heirs, is this ; that he is treating of this subject, this mystery (and not of the restoration of all men) in both the foregoing chapters. We have shewn it in the first, and the second is in the same strain, throughout. It is those "once dead in trespasses and sins, now quickened," v. 1. "quickened together with Christ and saved by grace," v. 5. "raised up together and made to sit together in heavenly places in Christ Jesus," v. 6. "saved by grace, through faith," not unbelievers, v. 8. who are God's workmanship created in Christ to good works, v. 10. "who were in time passed gentiles" (not christians) and "at that time were aliens, strangers to the covenants of promise, without God, Christ, and hope," v. 11, 12. "but now in Christ Jesus (being believing christians) are brought nigh, by the blood of Christ," v. 13. "for he is our peace," (meaning believing jews and gentiles) "to make in himself of twain, one new man, so making peace, that he might reconcile both unto God in one body by the cross," v. 14, 15, 16. and "have both access by one spirit unto the Father," as his children, v. 18. "now therefore" (their state being changed from idolatrous Gentiles into believing Christians) "they are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God," v. 19. "built upon the foundation of the apostles and prophets, Jesus Christ the chief corner-stone," "an habitation of God through the Spirit," v. 20, 22. which surely cannot agree to the infidel world. Now, the apostle is pursuing the same subject, in this third chapter, as, in the foregoing ones, illustrating the mystery of the incorporation of believing jews and gentiles into one body in Christ. And undoubtedly, it is these that are intended as "fellow-heirs and of the same body" in this disputed text. Faith and heirship to the promises, are connected together in the gospel constitution, and every where in Paul's writings. Therefore to extend the great promise

promise of the gospel to all the unbelieving, ungodly world, is most manifestly to disjoin what God hath joined together, in a matter of highest importance to the kingdom of God, and to the souls of men. I might subjoin to all this, the supposition of such a promise of joint heirship and fellowship granted to all saints in heaven and earth, and to all the reprobate sons of wickedness in earth and hell, is as irrational and mischievous, as it is unscriptural. Promises and rewards bestowed pursuant to them, are wisely designed to be the great supports of government, to enforce subjection and obedience : but a promise of that complexion could do no good, but is pregnant with infinite mischiefs. To set up the promise in opposition to, and in subversion of the threatnings and statutes of disinheritance, to final enemies, is not to support, but to destroy government. Such a promise, could be no instrument of wise, holy, righteous and good government, but destruction to it. Where is the inducement to faith, repentance, to be good christians, dutiful to God and man ; if the great promise of the gospel makes all the disobedient joint heirs of eternal life, with the saints of God ? What is it but destruction to the character of the infinitely perfect being, by exhibiting him as having no regard to sin and holiness, or to characters formed by the one or the other ; nor to the honour of his adorable majesty, authority, law, gospel and government, in his grant of a promiscuous promise of eternal life to all his rebellious subjects, as copartners with the obedient ? a tenet as opposite to the tenor of Paul's writings, and of all revelation, as any that can be named. The tempter taught man to rebel against the term of life, appointed to him of God, with this encouragement, " for God doth know that ye shall be as gods." But to carry the doctrine farther, that all men universally, who rebel against the gospel terms of life and mercy in this state, " are fellow heirs and copartners of eternal life, by the great promise of the gospel," seems the summit of infatuation. Another text is, Paul's commission, " and to make all men see, what is " the fellowship " of the mystery, which from the beginning of the world, hath been hid in God, who created all things by Jesus Christ," v. 9th. The reasons already given evince "the fellowship of the mystery" in this text, means, " the joint heirship, and fellowship of believing jews and gentiles in the church of

God and body of Christ :” and this is further confirmed by the text immediately following : “ to the intent that “now” unto principalities and powers in heavenly places, might be known “by the church” the manifold wisdom of God.” The church of these collected believers must be here intended, by which, these principalities, &c. should now see, the manifold wisdom of God, for he had spoken of none other ; and therefore this is certainly the fellowship of the mystery in the foregoing verse. According to this author, “ Paul was to make all men, the whole world of men” to see “ their fellowship,” as fellow-heirs, one mystical body, and partners in common of eternal life, the great thing promised, in the gospel, p. 158,9. But Paul could not in his sense, make all men see this mystery, by preaching to the gentiles, in his day : he could not make all the millions who died before he was born, nor all the millions then living, to whom he never preached, “to see it.” Why doth he annex the pronoun “their” fellowship to this all men ? it is not inserted in the text, nor within the meaning of the apostle. He certainly did not intend this mystery of iniquity : for in his key text all things in heaven and earth, all in hell are absolutely excluded. Nor is there a word or a hint of their re-iteration, in all his illustrations of this mystery ; but they are limited to believing jews and gentiles, as fellow-heirs in the same body of Christ, of the promised salvation of the gospel ; as “saved by grace” and “saved” by faith “in Christ.” “Now, in the gospel dispensation, is made known to angels the manifold wisdom of God by the church,” but surely they cannot now by the gospel and church (the medium of their knowledge) see it, in the restoration of all final enemies (not in the gospel way, nor by gospel means) but in future dispensations of more effectual means, of which they are ignorant, and nobody knows any thing about. Paul was to teach the mystery he knew, and which was now manifest to the saints, Col. 1. 26. and to make others “see it,” as he understood it. But it is conceded in their famous note, that Paul did not understand this doctrine of the recovery of all final enemies ; and consequently he never meant it here, or any where else. To impute a doctrine and construction to any writer as designed by him, which we are apprised, was not his intention, seems unjust : but to impute it to an inspired

spired teacher from God, is horrid.—Paul was to make all sorts and nations of men to see, the joint partnership of believers of all nations, in the church and kingdom of God, and their joint heirship of eternal life, by gospel promise “ he that believeth shall be saved,” to induce the unbelieving to become believers, that they might be happy copartners with them, and to support and animate believers in their christian course. This is the wise, benevolent, practical instruction designed to be conveyed : and it is believers only of all nations, that will see & find their joint fellowship herein : the unbelieving of all nations will see it only, as they will see Abraham, Isaac and Jacob and all the prophets in the kingdom of God, and they themselves cast out. He says, this joint partnership of all men, is strongly suggested in those words, “ who created all things by Jesus Christ,” and argues it p. 159, 160. How doth this prove, Christ will save all the wicked, and not condemn them to everlasting punishment, as he hath assured us he will ? He argues “ if God created all men by Christ, we may easily collect how he comes to be their common Father, Mal. 11. 10. and if their Father, how they are his children ; and if they are children, how fit and reasonable it is that they should be fellow-heirs to, and joint partners in, that happy state which he hath purposed should take place, when he has gathered all things into one, under the agency of that same Jesus Christ, by whom he created them all. This argument concludes as strongly for the joint partnership of the devil and his angels, as for mankind ; for they were all created by Christ, “ and without him was not any thing made which is made.” To argue, from the foot of creation, to what is wise and reasonable in the dispensation and final retribution of an infinitely wise, righteous and good government ; and so, from the relation of creatures as such, to creatures in rebellion, to induce one and the same conclusion, appears so extremely loose as to carry no conviction in it. If the ratio of heirship, and of joint partnership in eternal life, in fact, be grounded on the constituted relation of creatures, in creation ; then wise, rational, good moral government, a state of probation, and characters formed in it for retribution, and all regard to them, are absolutely excluded ; and no rebellion can possibly defeat the indefeasible inheritance, on this ground. For the natural relation

of creatures to their Creator, must eternally remain the same ; be their characters as they may, they are creatures still. But these great excluded doctrines, are so interwoven throughout revelation, that we may as well give up the whole, as exclude them. — Again, this supposed reasonableness of joint partnership, on the ground of creation, excludes the gospel constitution out of view. All regard to the terms of life and death in it, are plainly excluded in such a joint partnership. Did Paul, that affectionate lover, preacher and defender of the gospel constitution, intend in this passage, so to exclude it out of view, and out of the world ? Besides, this grounded heirship, supposes mankind a race of unoffending creatures ; whereas, the truth of fact is, the gospel is a dispensation of sovereign grace and mercy to sinful man, “ to sinners, ungodly, and enemies ; which cuts off all hope “ of heirship ” on the ground of creation : it opens the way of a most happy change from enemies, to become the reconciled friends, adopted children and heirs of God. The terms of heirship, life and death are fixed in it, and a compliance with them, enforced by the most exceeding great and precious promises, and terrible threatenings, conceivable by us : and with this view, the promises are all made, not to men as men, but to those of a distinguishing character, formed in this state. Now, if heirship be grounded on the natural relation of creatures, this whole scheme of adoption is set aside ; and the grand intention of the promises, to enforce the requisitions of gospel duty, and that the heirs be partakers of a divine nature, is superseded and destroyed. In fine, Paul is very express, in pointing out the gospel method of adoption, of heirship and joint fellowship, in eternal life. “ For ye are all ” (whether jews or gentiles) “ the children of God, by faith in Christ Jesus,” Gal. 3. 26. Our Lord gave the charter of it, Joh. 1. 12. “ But to as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” And “ the many that will be brought to glory ” are all “ the sons of God ” in this world, by regeneration, faith, adoption and divine invitation, as is evident from these texts compared : John 3. 5. Heb. 2. 10. Rom. 8. 17. and Mat. 5. 45 & 48. their mystery is plainly an antisciptural, deluding fancy.

The next produced text is, 1 Tim. 2. 4. “ Who will have all

all men to be saved, and to come unto the knowledge of the truth." Upon which he argues, "if God is sincerely willing and desirous that all men should be saved, they certainly shall be saved." He might as well argue, that all men do and shall come to the knowledge of the truth, and be sanctified by it ; which is equally the object of the divine will in the text, and Mr. White allows to be necessary to their salvation : but it is a certain fact, all men do not come to a sanctifying knowledge of the truth in this state ; and as certain from the words of Christ, that the wicked will be excluded his kingdom and the means of it in the future world ; and therefore, their salvation cannot be argued from, but is rather disproved, by the declaration in this text. The plain meaning appears to be this, viz. "It is the will and good pleasure of God, that all men without distinction be saved, who comply with the terms of the gospel proclamation and constitution ; and to this end he wills all sorts and nations of men to come to the knowledge of the truth, that they may believe, repent and be saved. This construction seems most obvious, and is best fitted for the good of men in a state of probation, and to answer all the wise, great and good intentions of the divine government designed in it. This is a doctrine written as in capitals in the face of the gospel proclamation & constitution : that was the burthen of Paul's preaching ; that runs through all his epistles, and he gives it to us more full and express in a parallel passage, Rom. 10. 11, 12, 13, 14, 15, 17. "For the scripture saith, whosoever believeth on him shall not be ashamed. For there is no difference between the jew and the greek : for the same Lord over all, is rich unto all that call upon him. For whosoever shall call on the name of the Lord, shall be saved. How then shall they call on him in whom they have not believed ? and how shall they believe in him of whom they have not heard ? and how shall they hear without a preacher ? and how shall they preach except they be sent."---"So then, faith cometh by hearing, and hearing by the word of God ;" and salvation by faith. That Paul intends, it is the will of God that all sorts of men without distinction be saved, in the way of the gospel constitution, seems evident by his adding, "and come to the knowledge of the truth" (i.e.) that they might be sanctified by faith in Christ, and saved in the

the way of this divine constitution. This clause has no force, as applied to the supposed salvation of the wicked, in the future world : for if they are to be saved in future dispensations, and by means more effectual than the gospel, (heaven forgive the blasphemy) their coming to the knowledge of the truth under this dispensation, hath no sort of connexion, with that extra mode of salvation. Paul could not intend it. In a word, the whole context is taken up with christian duty in the present state, without the most distant hint of future means, dispensations, or a possibility of salvation to any that perish. And therefore there is not a shadow of evidence of their doctrine in the text and context. To return to this author : he says, p. 163. " It is objected, the apostle is here speaking of all ranks and sorts of men, and not of all individuals." To remove which he introduces the whole paragraph. " I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men ; for kings, and for all in authority : that we may lead a quiet and peaceable life in all godliness and honesty : for this is good and acceptable in the sight of God our Saviour : who will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus ; who gave himself a ransom for all, to be testified in due time." He says, it is past dispute all men individually are here designed, for two reasons : 1. " God's willingness that all men should be saved, is brought in as an argument to enforce the duty of praying for all men : " consequently, we must understand, by all men, the same persons in the motive, that are intended in the duty." And then assumes, " Now, all men universally are the object of the duty here enjoined. It is for all men without exception we are exhorted to pray : and therefore these all men, he wills to be saved." We deny his assumption and consequence both, we are not to pray for all men without exception, in his sense ; nor doth the apostle mean this ; but we are limited to men, who are subjects of mercy, and under a dispensation of mercy. St. John gives us one exception, expressly, " those that sin, the sin unto death, 1 Joh. 5. 16. The protestant world give us another, very just and great exception, not to pray for the dead. This exception, includes many millions of mankind, who have
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died from the beginning of the world, to this day. We have no duty to this numerous all men, that have been before us, of prayer or any thing else. Those that have died in their sins, cannot be saved in the day of the Lord; for "their resurrection will be to damnation." Which shuts the door of prayer and hope. Nor do our opponents pray for the "all men" that perished in the flood---in Sodom and Ghomorrah---the Israelites that perished in the wilderness---the old Babylonians and others who perished in wrath. Should they publicly pray for these "all men," it is presumed, no congregation of judicious christians would hear them, a second time. Their own conduct then condemns their construction, and confutes their conclusion. Take the illustrating instance given us in this paragraph; we are certainly to pray for our present, living rulers, only. We are not to pray for all the wicked kings, governors and rulers which have been before us, for cruel Pharoahs, blood-thirsty Herods, Neroes, &c. "that we might live peaceable and godly lives under them:" nor are "we to give thanks" for these "all men:" no, they were curses to the world, while they lived--it was a mercy to mankind when they were taken away; and we have nothing to do with them. So that his assumption and conclusion both fail him, in his way of arguing. To settle the term "all men" yet more clearly, it may not be improper to note, we have many other duties to "all men" besides praying for them; but in no instance is it to be taken in the universal sense, they would fix upon it. Thus, we are required, "to provide things honest in the sight of "all men," and "to live peaceably with "all men," § "to do good to all men, especially to the household of faith;" † "to let our moderation be known to all men;" || "to be patient to all men, and follow that which is good to all men;" * "to be gentle to all men;" † "to shew meekness to all men;" ||| "to follow peace with all men;" †† and "to honour all men." ¶ "All men" in these texts, can't possibly mean all mankind, from the beginning to the end of the world. Such a construction would be the grossest absurdity, because the whole scheme of christian duties to all men, in that way, would be naturally impossible to be performed. The pre-
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§ Rom. 12. 17, 18. † Gal. 6. 10. || Phil. 4. 5. * 1 Thes. 5. 14, 15.
† 2 Tim. 2. 24. ||| Tit. 3. 2. †† Heb. 12. 14. ¶ 1 Pet. 2. 17.

cise meaning is, "all men" without distinction or exception, with whom we are conversant. This must be our christian deportment towards them, whether they be good or evil, whether jew or greek, christian or infidel. Now, in a similar limited sense, is this duty of prayer; it is for all men living under the present dispensation of mercy; and for posterity. Nor, will it follow from our duty to pray for all men, that all shall be saved. The psalmist prayed for his enemies; it availed not for them, but returned into his own bosom. But a decisive argument against the salvation of all men may be formed on this ground. Thus, our Saviour never prayed for those who die in their sins, nor for final unbelievers; nor hath taught us to pray for them: therefore they are not the subjects of mercy, nor objects of prayer and hope; if they were, they would be prayed for; and consequently, they will never be saved. A 2d reason given, why God desires the salvation of all men is, because "there is one God, and one Mediator between God and men, the man Christ Jesus." Now, it is said, this is a reason that extends to all men equally, and without exception." Can this be the reason why God wills the salvation of men, when his will and purpose to save men, in nature, preceeds the providing a Mediator? Can the effect be before the cause, and the ground and reason of it? God has opened a way of salvation for all sorts and nations of men, upon the same terms. All who comply with them, without distinction, shall be saved. He wills that all sorts and nations of men be taught and prayed for, that they may come to the knowledge and obedience of the truth, that they may be saved. The meaning is exceedingly obvious: he says, the just and full sense, may be collected from Rom. 3. 29, 30. "Is he a God of the jews, only? Is he not of the gentiles also? yes, of the gentiles also; since it is one God that justifieth the circumcision by faith, and the uncircumcision through faith." He says, "in like manner we may argue here, Is he the God of a small portion of mankind only? is he not the God and Father of all men? surely he is; and equally willing to justify them all through "the faith of the gospel." What then? the apostle's stating, and his own arguing, leaves all final unbelievers to perish, notwithstanding God's willingness to save all believers of every nation, without distinction or exception. It is directly

against his designed conclusion that unbelievers should be saved also. His own arguing limits it to "faith in the gospel." How doth this prove they can be saved without faith, and without the gospel, in future dispensations of more effectual means? he can't find a single text of the apostles, but will leave their whole scheme of future salvation, absolutely excluded, just as it doth here. The other branch of the reason is, there is one Mediator between God and men, the man Christ Jesus, "equally extends to all men." That is, he equally mediates for jew and gentile, all sorts of men, that whosoever believes in him shall be saved. But this notwithstanding, "whosoever believeth not shall be damned." He says those words, "who gave himself a ransom for all, to be testified in due time," exceedingly favours his interpretation of v. 4th. So far from it, that it absolutely confutes it, if we make the design for which it was provided and given; and the gospel constitution founded on it, the key of construction to ascertain the meaning of it. For it was provided and given of the Father, "that whosoever believeth on him should not perish, but have everlasting life," Joh. 3. 16. and Christ himself gave the ransom for all, to sanctify and purify to himself, a peculiar people out of all the nations of the earth," as Tit. 2. 14. and Rev. 7. 9, 10. and by the gospel constitution founded on it. "Faith in Christ always was, now is, and always will be the only way of life, for sinful man." Now, by this key of construction, it is evident, "God wills the salvation of all men" in the way of this divine constitution, only;---and "Christ gave the ransom for all," to purchase and secure final salvation to all the believing and sanctified of all nations without distinction or exception. But unbelievers will be excluded the final rest of the people of God---the death of Christ will profit them nothing, who make it vain---and to those who reject this ransom "there remains no more sacrifice for sin." Nor can the desire and will of God, and the design of Christ be frustrated, as is strangely imagined: for, as it is taught in the above texts, and throughout revelation, it will be accomplished in the salvation of all believers throughout all nations and generations. And the design, great glory and efficacy of this ransom, will be illustriously attested to all sorts of men, of all nations, in the ingathering of the fullness of the jews & gentiles, to be ingrafted

“by faith in him,” as taught by Paul, Rom. 11. This author, argues strenuously, from God’s willing and desiring the salvation of all men, to the certainty of it, p. 166, 7. “Infinite wisdom, excited by infinite benevolence, and accompanied with infinite power, is able to devise and execute a scheme of salvation for all men, consistent with their liberty, as moral agents.” (But is it possible for God to lie? to receive those into his rest, whom he hath excluded by his oath? to admit those to life, and to inherit his kingdom, whom he hath expressly declared “shall not see life,” and again and again, “that they shall not inherit his kingdom.”) He goes on, if he desires they should be saved, it is constructively the same thing “as if it had been said, he would save them, in event and fact:” for if he is able and desirous of it, he will use the means, that shall be effectual to it. This is the substance of the argument. To which, I reply.—God hath revealed his willingness to save all men, and hath expressly revealed the constitution and terms, by which, and by which only, he will save all men that are saved. The argument then amounts to this: if he wills to save men by the gospel constitution, he wills likewise to save them without, and against it. That is, he wills to honour it, and to support his authority and government, and illustrate his moral perfections in highest glory, in exalting believers to everlasting happiness, by it: and yet he wills to dishonour it, to set it aside, and sacrifice the infinitely important intentions to be answered by it; by saving all final unbelievers in some other way, which necessarily subverts it. The absurdity of which is obvious, at first sight. Is there any force in arguing, because he will save men in his appointed way, therefore he will save them out of it? the supposition is great presumption, and reflects great dishonor upon the wisdom, government, truth and immutability of God. To this presumption, the devil by an abuse of scripture tempted our Saviour to cast himself down from the pinnacle of the temple, if he was the Son of God: “for it is written, he shall give his angels charge concerning thee, and in their hands they shall bear thee up, least at any time thou dash thy foot against a stone,” Mat. 4. 6. The snare lay in this, he left out “in all thy ways,” which is expressly inserted in the text quoted, Psal. 91. 11. Which was designed to guard against all presumption of security

rity and falvation, out of God's way. Had he inforced the temptation with " infinite wifdom excited by infinite benevolence, and accompanied with infinite power, is able to contrive and execute a fcheme to fave him, as well out, as in the appointed way ; it would have availed nothing : he knew it horrid prefumption ; and repels it with, " it is written, thou fhalt not tempt the Lord thy God," v. 7. A clear inftruction, that fecurity and falvation may not be expected out of God's appointed way ; whatever may be urged, from the perfections, or word of God, to infer it. And the ufe of gospel appointed means, in order to obtain falvation, is fo neceffary, that the Dr. is full and exprefs, " nor is there ground of hope, in the revelations of God to be faved, any other way," *Seaf. Thoughts*, p. 265. Can there be a more prepofterous way of reasoning, than from the perfections of God, againft his mind decifively revealed upon the fame matter, in a written conftitution ; fhewing, the only way of life for finful man ; and by many moft plain declarations of his word, difcriminating and pointing out the perfons who fhall, and who fhall not be faved and inherit the kingdom of God ? and what more prefumptuous, than to adhere to the conclufion, drawn from fuch abfurd, falfe reasonings, againft the whole tenor of revelation ?

PROPOSITION V. " As a mean in order to men's being made meet for falvation, God, by Jefus Chrift, will fooner or later, in this ftate or another, reduce them all under a willing and obedient fubjection to his moral government."

Thus much, he thinks, the obvious import of thofe texts, which fpeak of " the deftruction of fin," " taking way the fins of men," " and faving them from their fins, as the great defign of the mediatorial miffion of Chrift in the world," p. 171. It is true thefe texts teach us, how Chrift will execute his work of faving men, even all men in this world, that will be finally faved, viz. by " faving them from their fins." But in his fecond coming, he will come to deftroy fin and the workers of iniquity another way, which will not infer their falvation, but deftruction. He cites 1 Joh. 3. 8. " For this purpofe, was the Son of God manifested, that he might deftroy the works of the devil," " that is, vice and wickednefs." As Chrift was manifef to fave men in this way, fo it is certain he will in fact, deftroy the power of

sin and wickedness in all whom he saves; consequently all who go on impenitently in the service of sin and satan, cannot be saved. And v. 4. "who was manifested to take away our sins; the sins of all who believe in him; and he certainly will do it." Joh. 1. 29. "Behold the Lamb of God, who taketh away the sins of the world." He so takes away the sin of the world, that all men without distinction or exception, who believe in him, shall have the power and guilt of their sins taken away. The name Jesus is given to him, Mat. 1. 21. "because he shall save his people from their sins." Consequently, his enemies who will not have him to rule over them, are not his people, and will not be saved by him: for all his willing people whom he saves with eternal salvation, he saves from their sins in this world, answerable to the grand intention of his office as a Saviour, and of his mission into the world. These texts, taken in their true sense and connexion, in the gospel constitution, are so far from teaching the salvation of all men, that they strongly infer the contrary. Neither is there a shadow of evidence in them, that it was the design of Christ's manifestation, to destroy sin universally in all men; but only, in them who become his willing people, and are saved in this instituted way: as is illustrated in truth and fact, throughout his dispensation.

His first main proof of his proposition is, Psal. 3. 5, 6. as explained and argued from Heb. 11. 6--9. "Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the work of thy hands; thou hast put all things in subjection under his feet." These words he says are applied, "tending to prove the superiority of Christ over the angels." (But this is a wrong key to construct the passage by, so as to comport with the principal design of it.) For having said, v. 5th, "unto the angels hath he not put in subjection the world to come:" he then introduces this passage, and having mentioned those words "thou hast put all things in subjection under his feet," he goes on and argues as 8th and 9th verses, "for in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him: but we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and "honour, that he by the grace of
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God should taste death for every man." He says, the word "all things" must be taken in the greatest latitude, (God only excepted) and argues, "if nothing be left unsubjected by him, then the time must come when sin will be subjected to him. Now sin can be subjected in no way, he tells us, but by effecting such a change in sinners as to make them Christ's willing and obedient people," p. 179. But this is said without proof, that it may not be subjected another way, in the sense of this text. He further argues, "if all things without exception shall be subjected to Christ; then the time must come, when there shall be no rebels among the sons of Adam, no enemies against the moral government of God." And he might as well have applied it to the devil and his angels, for they are all subjected to Christ, as well as final enemies of mankind, and in the same sense. "For, he says, there is no way of reducing rebels, so as to destroy their character as such, but by making them willing subjects," p. 183. But where doth he find that the character of final enemies will ever be destroyed? the text says nothing of it, nor is there a hint of it, in all revelation. Why may not rebels against God be reduced, in the way of governmental judicial subjection, without their characters being destroyed? It is a known fact all over the world, that rebels and enemies are reduced and subjected to the controul and honour of authority, law and government, among men, when cut off by the hand of public justice. And in many retributive providences, God hath thus reduced and subjected them, by his more immediate hand. He concludes, if any suspect he lays too great stress upon the word "all things," he trusts they will acquit him and lay the blame upon the apostle, "for he is sure, the argument concludes thus much, if it concludes any thing at all." I most heartily acquit the apostle, for I cannot perceive he has given any occasion or countenance to such extravagant reasoning. And if we can rectify his mistaken key, and wrong sense of the word "subjection" perhaps every one will see where the blame ought to lay. The true key is found in the foregoing verses of the context: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience

obedience received a just recompence of reward ; how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him ; God also bearing them witness, both with signs and wonders, and with diverse miracles, and gifts of the Holy Ghost, according to his own will," v. 1,2,3,4. then he introduces the paragraph in dispute, in an argumentative way and connexion, to enforce the foregoing admonition and warning "of the impossibility of an escape, to the neglectors of this great salvation." "For unto the angels he hath not put in subjection the world to come, whereof we speak ;" v. 5. for if it was so, men might imagine an escape possible ; but all possibility of it is excluded---for the world to come, as well as this world and all things in them, are put in subjection, into the absolute disposal of the adorable Jesus, in the throne of God ; to this very end, that all things should now be regulated and governed by him, and all moral created beings in both worlds should be subjected by his righteous sentence in a state of final retribution, for eternity : and the sentence to the righteous and wicked of mankind will be according to the constitution of this gospel, so gloriously introduced, and attested by God. How then can final neglectors of this salvation escape ? this universal subjection, we are taught by prophetic inspiration in the text cited. Neither is it any objection, or encouragement to the disobedient, that we do not now see all things so subjected to him and by him ; since we see that which is a certain proof of it. For we see Jesus, who was made a little lower than the angels, for the suffering of death, now in his state of exaltation "crowned with glory and honour" invested with the unlimited power of dominion and judgment over both worlds ; to save his people, subdue his enemies, and regulate and ripen all things for the final settlement of the kingdom of God and all its concerns according to this gospel. And he is now executing the office of a Saviour, sanctifying and saving his people from their sins, bringing many even all that are the sons of God in this world, to glory, as v. 10th. And when he hath compleated this glorious work, he will execute the office of judge, and put down all enemies under his feet by sentence and execution : whence it will be impossible, the neglectors of so great salvation can escape. This I
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conceive to be the thing intended, by the apostle. The word here used to "subject," is the same the apostle uses, Rom. 8. 20. where this author says, a subjection, by judicial sentence, is intended. Here, in this passage, as it refers to final enemies, it must undoubtedly intend a governmental, judicial subjection by sentence and execution. For as the connexion shews us, it is designed, to enforce the warning that impenitent neglectors cannot escape, it cannot have any force to his purpose, in any other sense : and it must certainly be taken in that sense, which will comport with his design, and not in that which will not. His argumentation is clear and strong, in our construction. If the word, of the constitution introduced by angels was so steadfast, that the disobedient could not escape---surely, the finally disobedient to the gospel constitution cannot escape---inasmuch as it was so much more gloriously introduced by the Lord himself, and so extraordinarily attested by God : and especially, since the same Lord who introduced it, and whose honour is infinitely concerned in the support of it, is now crowned with glory and honour, with unlimited power of dominion and judgment, for this grand purpose of subjecting the whole moral creation in a righteous state of final retribution, for eternity, in the world to come : and he will certainly adjudge the righteous to everlasting life, and the wicked to everlasting punishment, according to the word and constitution of this gospel. No arrangement of argument can conclude and confirm the impossibility of their escape, with stronger force ; and no argument more alarming, to enforce the admonition and warning. Let us now see the force of this other construction. To the alarming question, how shall we escape, if we neglect so great salvation ? The answer it seems, is very easy---the time must come, when sin will be subjected, when the second death shall be destroyed, and when their characters as rebels shall be destroyed, by their becoming a willing and obedient people, and then they shall all universally escape. And the argument of the apostle proves all this, if it proves any thing at all. This construction, is a direct subversion of the apostle's design : it absolutely destroys his argument, as addressed to enforce the foregoing admonition and warning, which it renders illusive and vain : and it renders the argumentation, in its connexion with
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the foregoing verses, palpably absurd, by such a total destruction of the intention, for which it is introduced. The chief thing in support of it is this, he says, "in truth this is the only subjection, it can reasonably be supposed he should be advanced to regal dignity and power, at God's right hand in heaven, that he might accomplish. Sinful men were absolutely before in subjection to the kingdom of God's power, as being unable to make the least resistance to any of its displays, however fatal they might be in their tendency. There was no need therefore of Christ's exaltation in order to force sinful men to such a subjection as this," p. 181, 2. In reply, I would say, the truth is, that God's moral kingdom and government of the moral world, is very different from that of power, exercised over the material and unintelligent part of the creation. This moral kingdom is administered by way of wise, righteous constitution, laws and institutions, and followed with final retribution. The obedience of the subjects of it, is enforced by suitable rewards and punishments : and these to be rendered to all according to character and deserts, in the appointed time of the settlement of this kingdom, for eternity. Now, the administration of this kingdom, of all the concerns, and over all the subjects of it, in this world and world to come, is put into the hands of Christ : all things in this kingdom are put in subjection under his feet, by an authoritative appointment ; to regulate, govern and finally settle it, and the states of all its subjects according to character and desert ; when sin and sinners will be deservedly punished ; obedience and the obedient will be rewarded according to promise ; all the friends of God will be exalted to everlasting honour and happiness ; but all his enemies will be put down "subjected," in eternal disgrace and misery : then will all things in truth and fact, in this governmental, retributive manner, be put in subjection to him, in the genuine sense intended, in this disputed passage. And how shall Christ execute this infinitely important trust, in such an arrangement and regulation of all things, in his present administration, and in the final settlement of this kingdom, as to illustrate all the excellencies, and answer all the intentions of an infinitely perfect government ; but in a state of exaltation at the right hand of God, invested with unlimited power of dominion and judgment ? The simple stating
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of the genuine scripture doctrine in the outlines of it, is sufficient to clear the subject of the objection, and such kind of embarrassing reasonings. His next text is Phil. 2. 9, 10, 11th verses, "Wherefore, God also hath highly exalted him, and given him a name which is above every name : that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." He argues here as from the foregoing text, for a pious subjection, bowing and confession, in all. He says, that this exaltation is, the reward of Christ's humiliation and death---and it is to universal dominion. Granted. And "it is that he might reduce all things universally under subjection, to the moral kingdom of God, which is now under his administration." This he judges the text teacheth. We cannot admit it in his sense, but as we have before explained it, and obviated his construction, that little needs to be here added. The truth is, he is exalted to supreme, unlimited dominion, to govern all things in infinite wisdom, goodness and rectitude, during the probation of his moral subjects ; to reduce to himself and save a willing people, in completion of the design of his death ; to controul the designs of all his enemies ; to subserve the all-important designs of an infinitely perfect government ; and finally to settle it in governmental order, in highest perfection and glory, in a state of final retribution to all his subjects, according to their characters formed in this state of trial : then all the pious will bow the knee, in pious, thankful acknowledgements ; and then all his enemies will be constrained to bow to his authority, and by the force of an irresistible conviction to confess it is rightful, and his sentence is righteous, to the honour of Christ the Judge ; and to the glory of the Father that appointed him. This construction only naturally and forcibly introduces, the practical instruction and admonition which immediately follows—"Wherefore work out your own salvation with fear and trembling," v. 12th. He objects, "there is no moral worth in such a forced subjection," p. 190. The apostle says nothing of it, in that view. It will illustrate the glory of the divine moral character and government, and be an everlasting support of the divine authority ; to the glory of

Christ and the Father : the end is answered. He argues, "so far as Christ is now in the execution of this power, it is the truth of fact, he is endeavouring to reduce mankind under obedience, as faithful subjects in the kingdom of God." This is a partial stating of the fact. It is true, he is executing a glorious work of saving mercy to sinful men in this world : in the completion of which an innumerable multitude out of all nations will be saved from the servitude of sin and Satan, be made his willing people, and will be eternally happy in and with the Lord. But this is not his whole work and design : he is now, in this world executing a work of vengeance upon his irreconcilable enemies : as is exemplified in the unparallel'd destruction executed upon the infidel jews : and also in his pouring out the viols of his wrath upon his wicked enemies in the several ages of the world, as set forth in the revelations of St. John. In both ways, he is now illustrating the wisdom, power, mercy and righteousness of the divine government, which will be perfectly displayed in the great day of retribution. But his chief argument is this, that this forced subjection and confession is not to be compared with that of the pious : and that this reward bestowed upon Christ will be great or small according to the sense in which we understand this submission. If the whole race be reduced in a future state, more glory will redound to Christ and to the Father, and more good to men ; and therefore his, is the most rational and glorious scheme. This is the purport of his reasoning upon this text and elsewhere. To which I would reply : It is certain "tho' Israel be not gathered, Christ will be glorious in the eyes of the Lord," and in the eyes of angels, and will be eternally admired in all that believe.—The scripture no where represents, the whole race of men as to be recovered and given to Christ as his reward ; but the contrary is held forth in many texts. "He gave his life a ransom for many," "and he shall justify many,"—"bring many sons of God to glory." 'Tis not the whole world, but them that are given him out of the world "that are given of the Father, and all come to him," "believe in him," "that are called, according to his purpose--called, justified here and glorified hereafter ;" and he is "the author of eternal salvation to all who obey him," and "will be admired and glorified in all who believe." This

is the constant doctrine of revelation. It is true, the greater the number that is sanctified and saved out of this world, the greater will be that part of Christ's reward. But this reasoning can apply only to the recovered by his grace under the present dispensation of his kingdom : and it may well be a stimulus to the most wise, winning, vigorous exertions to pluck sinners as brands out of the burning ; and in exciting them to faith, repentance, and gospel holiness, that they may be the sanctified "jewels" of the Lord, and "a diadem" of glory in the hand of our God. But the scheme of the future restoration of the impenitent, hath no good in it to mankind ; it tends only to blind and harden men to ruin, under a deluding expectation of more effectual means : and is full of dishonour to the Father and Son, as hath already, and will be further shewn. At best, this is but a partial stating of the glorious reward of Christ's exaltation. The innumerable miriads of the redeemed by his blood, and saved by his power and grace, against the power of all enemies internal and external, of earth and hell, in whom he will be glorified in the great day, will be an eminent part of his glorious reward. But it is not the whole. The glorious power and exercise of his present supreme dominion, displaying his unbounded perfections, in the allwise government of all things---the adorations, subjection and ready obedience of all angels, principalities and powers to him, as his ministring spirits, together with the high honour of regulating and settling all the infinite concerns of God's kingdom, in highest perfection and glory for eternity in the great day, are eminent parts of the reward of his humiliation and death : nor, is it in the power of all his enemies to exclude him his full reward ; for they are all put into his hand and power : and it is his prerogative glory and an eminent part of his reward, to controul and defeat all their designs, and put them all in a governmental judicial subjection, under his feet. This final subjection of all enemies to him and by him, as righteous Governour and Judge of the world, is as truly his reward as the salvation of his people : as such it is repeatedly predicted and promised to him Psalm 8th & 110th, in the last paragraph we have considered, in the present text, in 1 Cor. 15th chapters, and many others. Now, while they argue for their future willing subjection, they are arguing against this predicted and promised

promised reward of Christ, in their subdual in a judicial subjection : for there is but one promised subjection of final enemies ; and if it be willing, it cannot be judicial : but we are assured it will be judicial, and will be effected in the last judgment : and it is the last grand act of his regal and judicial power, to put down all enemies in a judicial subjection to the law, authority, government and justice of the most high God ; and the last regulation to be made before he gives up the kingdom, as may yet more fully appear. And when Christ shall have compleated this most important work of the final regulation and arrangement of all things in the kingdom of God in perfection, for eternity : that is, when vice and wickedness shall be subdued and put down by him, in eternal disgrace, in the punishment inflicted upon the workers of iniquity ; and piety and holiness shall shine in its true excellence and importance, with eternal lustre, in the rewards bestowed on the righteous : when all the friends of God shall be exalted in the highest honour and happiness ; and all his ungrateful enemies be subdued and put down in eternal infamy ; by a power indeed most glorious and irresistible, be their numbers as they may : and not only so, but in such a righteous retribution according to character, in which his adorable wisdom, truth, goodness and righteousness, and that of the divine government, shall shine forth with a clearness and strength as the sun in its meridian lustre ; so that all the condemned by the force of irresistible conviction, shall confess his righteousness, and him Lord of all, to the glory of the Father. Then, shall we see, something of the greatness, glory and immensity of his reward---than which, taken in this comprehensive view of it, I am persuaded, neither men nor angels can conceive a greater possible to be given him of the Father, in connexion with the wise arrangements of his eternal kingdom. All reproaches will be silenced, nor will there be an atheist, deist, or infidel in the universe. His adorable appearance will strike the false creed out of existence : for he will appear in the full glory of his true character, " The great God our Saviour," Tit. 2. 13. and " every knee shall bow, and every tongue shall confess to Christ, to God that sits in the throne of judgment, and hath sworn to bring it to pass," Rom. 14. 10, 11. compared with Isa. 45. 23. and Rev. 20. 12. We are told, there would
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be no difficulty of admitting this scheme of the next state, a state of discipline, and of the recovery of the finally disobedient in it, which, it is said, carries in it more good to mankind, and more honour to Christ and to the Father; were it not for the previously imbibed notion of the present state only being intended for the recovery of men, and those who are not recovered now, must be miserable in the next state, a state of endless torment, p. 191, 194. On which I would observe, God hath already formed and revealed the infinitely wise plan of his divine government, and it belongeth not to short-sighted mortals of yesterday, to form and obtrude another upon mankind, in lieu of that. How came this previously imbibed doctrine, to be received by the Jewish and first Christian church and their inspired teachers, but by inspiration from God? this is difficulty enough, to exclude his, and sufficient reason for us, to receive this doctrine, so taught of God. His scheme is inconsistent with the plan of divine government, taught in scripture. It is excluded by the terms of salvation, the promises, the threatenings and every part of the gospel constitution: and it is excluded by the doctrine of retribution, and of the last judgment every where taught, in revelation. Moreover, his scheme is absurd to the reason of man, as well as abhorrent to the revelation of God. Two instances out of many, may serve as a specimen of it: one is, "that the future judgment is not final---that Christ will not unalterably fix the states of good men or bad in it, but will have a great deal to do after it, to reduce all the condemned rebels of that day to a willing subjection to the divine government," p. 208. Is it honourable to the infinitely wise Governor and Judge of the world, to represent him as making such an imperfect settlement of his kingdom, as to need another settlement, as much as ever; so that he must go on disciplining the rebellious out-casts for ages of ages, before he can compleat the settlement of it for eternity? to me, it reflects great dishonour. The other instance, which hath a close connexion with it, is, that Christ will never in fact, make a perfect settlement of his kingdom; nor give it up, nor put the saints in possession of their eternal inheritance, nor God be all in all, till all the abandoned rebels of mankind are recovered to holiness and happiness: so that their good disposition and restored

vertue is in fact, "the grand suspending condition" on which the whole of these great events rests; and without which, the whole must be eternally defeated. So he tells us, "when all things shall, in event, or fact, be reduced under subjection to him, (meaning the subjection above stated) then, and not till then, however long a space of time it may require for its accomplishment; then shall the Son be subject, that God may be all in all," p. 200. Now, the scripture teaches, all Christ's works are perfect; that he finished the work of his first coming, upon the cross; that he will finish the work of his exaltation in his second coming to judgment; and will then make the final settlement of his kingdom; put his saints in the possession of their eternal inheritance in the kingdom of their Father; and in the last great act of his regal and judicial power, will put down all enemies by sentence and execution--then give up the kingdom, and God be all in all. The saints of God in the various ages of the world, have lived and died in expectation of these great events, to take place in that day; which are infinitely the most important, that can take place in the universe. But according to the tenet we oppose, all expectation of it, in heaven and earth, will be fatally disappointed. Neither God, nor Christ, nor angels or men, shall see any of these things true in event, in that all-important day. Is it honourable to Christ, to be prevented the final settlement of his kingdom? to supreme Jehovah, to be kept out of the final administration of his kingdom? to the saints, to be kept out of their promised heavenly inheritance, in that day, and for ages of ages afterwards, all for the sake of wicked enemies? What overwhelming disappointment to the saints of God, if they fail of the heavenly inheritance in that day? But, still more alarming, the before unknown danger, if their final possession depends upon the forlorn hope, of the recovered vertue, or all the abandoned part of the creation? This inheritance of the saints, is, certainly connected with their faith, piety, enduring to the end, faithful to death, and with the purchase and promise of Christ, the promises, oath, truth and immutability of God, and the day appointed to receive it. Now is it wise, safe, honourable to have the inheritance taken off and removed from this ground, and put upon an essentially different issue, viz. the recovery of all the wicked

part of the creation, whether they shall ever, and at what time they shall enjoy it? when at the same time, their future recovery is in nature, an infinite improbability; and as the case is circumstanced, a moral impossibility? Besides, we are repeatedly admonished, to cease from man, not to put our trust in man, and it is written "curst is the man that trusteth in man, and maketh flesh his arm." After all this, is this way of the curse, the way to the heavenly inheritance? Is it credible and honourable to suppose, that all the hopes of all the saints, should in fact be suspended; and made to depend upon the courtesy, good disposition, and recovered vertue of all their faithless inveterate enemies, for their possession of the heavenly inheritance? Is this for the honour of God, of Christ, or for the good of mankind? Is this the way, for all iniquity to stop her mouth? for saints to be built up in faith, holiness, and comfort to the kingdom of God? Is this, to encourage piety, vertue and all goodness, which is the true, great interest, glory and happiness of mankind? In another view, can any thing be more degrading to the character of the infinitely wise God, than to suppose he "who puts no trust in his saints," should put such an unbounded trust in the greatest knaves, in all the most faithless, finished villains of earth and hell, as to make the inheritance of his saints, the fulfilment of his promises to Christ and to them, and all the concerns of his eternal kingdom, ultimately to rest and depend on the will, power, good disposition and recovered vertue of all these miscreants? all to depend upon their recovered vertue; When? why, after their characters have been exposed and ruined, in the great day: and after they have been hardening in punishment, a thousand years, and for ages of ages afterwards. And how? without gospel, without the grace of the spirit, or a single privilege of the kingdom of Christ; without any means of recovery, but darkness and torment: for all beyond this, is the chimera of imagination only, and hath not a single dictate of reason or revelation, to support it. What a scheme of absurdity, dishonour and horror is this! In a word, what can be more dishonourable and pernicious, than on the one hand, to exhibit the eternal concerns of the Creator, the Redeemer, and of all the saints of God, as depending upon the vilest of sinners and enemies, and upon their recovered vertue?

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and on the other hand, to magnify the wicked, abandoned part of the creation into such a vast importance and power, of doing great and eternal mischief; as may on this plan be effected, only by their obstinate wickedness? for if all depends on their recovered vertue and subjection; so that then, and not till then, these scenes of eternal importance shall all take place: it seems clearly to follow, that only by their obstinate wickedness they may ruin this moral creation, defeat the saints of their eternal inheritance, and overthrow the eternal designs of the kingdom of Jehovah. Can a possibility of this be admitted? it surely cannot, any more than atheism itself. The scheme then is rotten in the foundation, and I know none to exceed it, in absurdity, mischief and dishonour. How vain and absurd the pretence, that this is a scheme of greater good and honour, and adapted to convert deists?—The next text produced, is Isa. 45. 23, to the end; “Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.” “I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear,” &c. This passage we have before considered; and observed, as it belongs to the constitution of Christ’s kingdom in this world, it will certainly have its accomplishment, in the dispensation of it, or at the final settlement of it. And we have shewn it will have a literal fulfilment, in the conversion of the jews and gentiles; and its final completion in the day of judgment: and it cannot go beyond it. But this author says, tho’ it will have an accomplishment in that day, it is no argument it meant nothing more. He says, an instance parallel, and a decisive illustration of it is found, Acts 2. 28. where Peter applies the prophecy of Joel, “that God would pour out his Spirit upon all flesh” to the out-pouring of the Spirit upon the apostles in the day of pentecost.” He argues this was one thing intended, but not all; there will be a more glorious out-pouring in time to come.” Granted: but this makes nothing in favour of a future bowing, beyond the day of judgment: for this out-pouring of the Spirit will certainly have its full accomplishment under Christ’s dispensation, in this world; and therefore is rather a decisive illustration, that there will be no more subdual by grace, when this dispensation is closed, in the great day. We

We proceed to 1 Cor. 15. 24, 25, 26, 27, 28. "Then cometh the end, when he shall have delivered up (or shall deliver up, in the greek) 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, which 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 author professedly lays the greatest stress upon this passage: it was the key that opened to him his scheme, and he judges it sufficient of itself to support it, p. 197, 8. and yet he confesses, p. 201, 2. that he could not deduce it from this text, without the help of his construction of Romans 5th chapter, which hath been sufficiently confuted. We will examine it with attention, and see if his doctrine will stand upon this foundation. To me it appears, that here as usual, he hath totally mistaken the design of the apostle, and the true key of construction. He says, p. 201. "that it is evident beyond controversy that the apostle is speaking of a universal resurrection, of the whole race of Adam." Whereas it is evident, there is not a word of the resurrection of the wicked, in the whole chapter; but it is wholly taken up in the description of the importance, certainty, and glory of the resurrection of the righteous only, with answering objections, &c. The importance of the resurrection is argued, upon these two grand principles, viz. the whole doctrine of christianity depends upon it, and the promised blessedness of the righteous, in particular; and the certainty of it is evinced by the resurrection of Christ only. And the time, manner, importance and glory of the resurrection of the righteous, is illustrated by a particular description. Every judicious reader may see this the contents of the chapter. Christianity depends upon this doctrine, and the denial of the resurrection is destruction to the whole doctrine of it, as is argued 13, 14, 15, 16 verses, "but if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith also is vain," &c. The denial of it is like-

wife destruction to the christian's faith, hope and promised blessedness, as he proceeds to argue v. 17, 18, 19th. "and if Christ be not raised, your faith is vain, ye are yet in your sins; then they also which are fallen asleep in Christ, are perished. If in this life only we have hope in Christ, we are of all men most miserable." But the whole is established by the resurrection of Christ alone; with which their resurrection and blessedness is connected and most firmly established, by gospel constitution. This he argues, 20, 21, 22, 23d verses. "But now is Christ risen from the dead (not for himself alone, but for them that are his) and become the first fruits of them that slept." Who? them that slept in Christ, who otherwise would have perished, as v. 18. and so the first fruits to them, that his resurrection is an earnest of a like glorious resurrection to them, wherein they will be fashioned like unto his glory. "For since by man came death, by man also came the resurrection of the dead," to them who have slept in Christ; it is to this immortality and glory. "For as in Adam all die, even so in Christ shall all (that are Christ's, for of them only is he speaking) be made alive." But when? at his second coming, as in the following words and paragraph. In what manner and order? "but every man in his own order: Christ the first fruits, afterwards they that are Christ's at his coming." All that will be raised to immortality and glory, will be raised at this revealed, appointed time: and the order of every man will be adjusted by the gospel doctrine of retribution, according to their eminence in piety and usefulness in this present world. As the apostle proceeds to explain and illustrate 40, 41, 42 verses and onwards---"there are also celestial bodies, and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another in glory. So also is the resurrection of the dead," in that day. The glorious qualities of these new raised bodies of the righteous, closes his description. This gives an easy and significant sense "of every man in his own order:" and we prefer the apostle, as his own expositor, much before this author. His tagmata, troops and companies, coming out of the place of torment under their own standards, are all absolutely excluded.

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There is no occasion, no place for them here, nor in all revelation. We read of them nowhere but in this author, who brings gog and magog out of the place of torment, headed by the devil to invest the camp of God: which is all the tagmata of this kind we read of, which perhaps will be proved to be a spurious invention. From this view of the context, it is easy to see, there is not a word said of the resurrection of the wicked in it; nor, a word said of a resurrection to immortality and glory but in the second coming of Christ, the time, expressly fixed for it. The whole context, and the connexion confirms the construction we have before given of this disputed passage. To proceed. Were it a less sensible writer, I should say, his whole reasonings upon this passage, are sophistical: they are founded in a *petio principii*, a meer begging of the question. He takes every material article for granted, which cannot be granted him; which he hath not, and never can prove. E. g. (1.) He takes for granted the future general judgment, will not be finally decisive to men; and yet offers not a single proof that there will be any other public judgment to settle the states of mankind, good or bad. (2dly.) He takes for granted, that the putting down and subduing of all enemies here, is pious, and by willing subjection to the divine authority: when he allows the same word "subject" Rom. 8. 20. is by judicial sentence: and when the apostle is not treating of the reduction & introduction of new subjects into Christ's kingdom, but of the final settlement of it: and altogether of the external arrangement of things in the kingdom of God: and when it is against the tenor of scripture. (3dly.) He takes for granted, Christ will continue to reign after the settlement of his kingdom in the great day, in what he calls the resurrection world, until all final enemies are subdued: against the fullest testimony of scripture. And (4thly.) that his giving up the kingdom, and God's being all in all, is not connected in point of time, with his second coming, the resurrection and the last judgment: whereas they are evidently so connected in the paragraph itself, and throughout revelation. We read "of Christ's appearance and kingdom," his second coming and giving up the kingdom; but never of a third appearance and giving it up. But he will have them disconnected with that time, and connected with a period far distant,

tant, ages of ages after the judgment, no body knows when, when all enemies are subdued : which neither this text nor any others give any hint of. These are the foundation supports of his scheme as argued from this passage ; which he ought not to have taken for granted, without full, convincing proof. But we shall follow him in his arguments. 1. " Though the apostle in this paragraph, turns our view to the end of the mediatory scheme, when Christ shall have delivered up the kingdom to the Father, yet he says, he has evidently guarded against the error, that expositors have strangely run into, viz. that this scheme will be finished at the second advent of Christ, by his then, unalterably fixing the states of men good or bad," &c. p. 208. He himself hath strangely mistaken the apostle to think otherwise ; for we have proved, the last judgment is final to both ; and shall further confirm it. (2dly.) " It is most peremptorily affirmed, that an universal subjection to Christ shall yet be effected ; before he delivers up the kingdom." And we have shewn how this will be effected in the last judgment : by settling the states of all men, in final retribution, and the kingdom of God in everlasting righteousness, in that period and no other. (3dly.) " It is worthy of special notice, the last enemy must be destroyed, which is death, the second death." In support of which, he says (1.) " It is evident from the tenor of the new testament, that the wicked shall suffer the second death." And we add, it is also evident, that it will be eternal, and they will never be delivered from it. But he adds (2dly) " this death may with as much propriety be called an enemy, as the first death." We say no, the first death is considered as an enemy, as while it reigns it holds or bars the righteous from the full and compleat enjoyment of their promised inheritance. Therefore it is spoken of as an enemy to them, and the last that shall be destroyed in the day of their redemption and glorious adoption : in this view, and in this only, the apostle treats of it in this text and context. But the second death doth not hold the wicked from any promised inheritance, for " they have no inheritance in the kingdom of God : " therefore it is no enemy to them, in that sense, in which the first death, is to the righteous. The second death, is the punishment appointed of God for the final enemies of God and of mankind. It is friendly to
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mankind in the threatenings, to warn and save them from that place of torment ; and in the execution of it, it may answer an everlasting good purpose in the great kingdom of Jehovah : it is no enemy to the people of God, they shall not be hurt of it, and in it their enemies will be put down under an impossibility of injuring them. It is no enemy to the authority and government of supreme Jehovah, but a great support of it. It is no more an enemy in the government of God, than capital punishments to traitors and murderers, is in the governments of men. In a word, it is not here or any where else in scripture spoken of as an enemy to be destroyed : and therefore the first and second death, come under such an exceeding different construction, that there is no arguing from the destruction of the first, to that of the second. He adds (3dly.) this second death strictly and properly is the last enemy, and the only one that is so : it is said to have no existence, till after the first death is so far destroyed, as that the wicked are raised to life, and then cast into the lake of fire which is the second death, p. 210, 211. There are those who maintain the intermediate state, to be a state of sufferings to the wicked. Our Lord teaches it, in the parable of dives : and Peter speaks of the disobedient spirits in prison before the resurrection. But if, as hath been shewn, it is no enemy to be destroyed, it is neither first nor last, nor any of the enemies which come within the description in this text : and perhaps we shall prove it is eternal, and then there is no hope---it can never be destroyed : so that his "unanswerable reasons" do not conclude with any force. His 4th general argument is, "It is with a great deal of clearness and particularity asserted, in this scripture, that Christ shall not give up his trust, till he has in fact and event subdued all enemies, p. 214. We reply, This is done in fact and event, when he hath put all moral enemies down in a state of retribution, by sentence and execution, in the last judgment. Nor hath he said any thing to purpose in disproof, nor can he possibly disprove it. 5thly. "In the last place, it readily falls in with the observation of every attentive reader of this paragraph, that the reign of Christ in his mediatory kingdom, is to make way for God's being all in all ; and will accordingly last, till he hath ripened and prepared things for the commencement of that glorious period," p. 217. Two remarks, may set
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this matter in a true light. Rem. 1. Neither this text or any other teach, that Christ will reign any longer as the saviour and judge of men, than to the judgment of the great day. His parables, and the whole tenor of scripture, point to this, as terminating his reign, as Saviour and Judge. Rem. 2. He will in fact and event in that day, put down all enemies under his feet, and perform the whole work in this passage, ascribed to his reign: for, he will then put down all inimical 'rule,' 'power' and 'authority,' which is one part of the description; and destroy "natural death" the last enemy of the righteous, and cause them to sing in triumph "O death, where is thy sting?" "O grave, where is thy victory?" v. 55. which is another thing described: and he will put down all moral enemies by sentence and execution, in a state of retribution: each particular and the whole work here assigned to his reign, is then compleated. And surely, his reign is then finished, when this work is effected: and this must be the thing intended. And to confirm it, it may be noted, that all the predictions and declarations of his putting down all enemies, agree in this manner of it; and no other. Thus in the 110th psalm here referred to, his enemies and his people are contradistinguished. "He must reign till his enemies are made his footstool," v. 1. "His people shall be made willing in the day of his power," that is, in the dispensation of his kingdom, power and grace in this world, v. 2, 3. but in the day of his 'wrath' his enemies will be destroyed, v. 5, 6. So where it is quoted Heb. 11 chapter, we have shewn this judicial putting down all enemies, must be the thing intended, for no other construction will inforce the admonition, as there designed by it. So Heb. 10. 13. "From henceforth expecting, till his enemies be made his footstool." He is waiting, expecting the last act of his regal, judicial, supreme power to compleat the design of his exaltation and kingdom (the salvation of his people being first accomplished), viz. "in making his enemies his footstool." As how? In their subdual by grace? we read not a word of that: but we read in the same chapter "of fiery indignation which shall devour the adversaries" in a more terrible punishment, than any suffered under the law of Moses. "And we know him that hath said, vengeance belongeth unto me, I will recompence saith the Lord." "And again
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the Lord shall judge his people : it is a fearful thing to fall into the hands of the living God," v. 27, 28, 29, 30, and 31st. This surely is not the language of making them his footstool by grace, but vengeance. The same last act of his power and reign, in his kingdom before it is given up, is represented by John the baptist. "He shall first gather the wheat into his garner ;" and then, "burn up the chaff with unquenchable fire." So in each of the parables of our Saviour, the righteous are first secured ; then, the wicked are punished. And in the exhibition, he gives us of the last judgment, 25 Mat. the righteous shall first be instated in the kingdom prepared for them ; and then, the enemies, the wicked shall be put down and consigned over, as "accursed into everlasting fire," and "go away into everlasting punishment." And this, perhaps, lets us into the true reason, why Paul makes this solemn pause, and inserts this paragraph. The glorious reward of Christ must be perfected, in his triumphant, infinite exaltation over all his enemies, who have disputed, opposed and blasphemed his reign : and the kingdom of God be settled in perfect retribution, as well to the wicked as righteous, before it be given up. And it is wisely designed for the support and security of suffering christians in all their persecutions and trials, and for solemn warning to all men, to guard them from error, apostacy and wickedness, as what will be infallibly fatal. Because all moral enemies must be put down in eternal disgrace and ruin, at the time when all other enemies shall be destroyed ; to compleat the full design of our Lord's exaltation and kingdom. He had inserted "the coming of Christ," "the end," "the giving up the kingdom," as all coincident, in that grand period : but mistake not, says he, it will not be compleated till he hath exercised the last grand act of his supreme regal and judicial power in destroying all natural, and putting down all moral enemies under foot, by righteous sentence and execution ; as taught and notified by the prophets, by the forerunner of Christ, and by our Lord himself ; and thereby, hath settled the kingdom in perfection and everlasting righteousness. Then, will he resign up the administration and kingdom. This is by far the most natural and useful construction ; and best harmonizes with the current doctrine of revelation : and before we have done, it will appear the
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only one, that it will bear. He tells us, "it is remarkable, this prophecy in Psalms, is five times applied to Christ, in the new testament," p. 216. It is sufficient to reply; it is as "remarkable" in all these times it hath not the least reference to his construction: which is a tacit refutation of it. Now, since there is but one subdual of all enemies taught in this passage; and it is clear, each part of this description, and the whole of his work ascribed to the reign of Christ, will in fact and event, be literally compleated in that day: his tenet of an after or continued reign for their subdual by grace, is absolutely excluded. Then, the saints will be taken up with Christ, to the mansions promised and prepared for them, and "will be ever with the Lord." Certainly, the scripture doth not countenance any notion, that he will descend a third time, to reign in a new earth and resurrection world.

A brief recapitulation and arrangement of what hath been before and now offered upon this passage, may give the reader, a proper advantage of judging of the consistence and force of the whole, to established the construction we have given of it, and to refute the other. It appears (1.) there is nothing said in the context, of the resurrection of the wicked, or to countenance his construction; but it every way favours that which we have given. (2dly.) We before proved, that the apostle is here treating of an external arrangement of the kingdom of God, in way of governmental regulation; and not of introducing new subjects into it, in a subdual by grace: so that our construction entirely falls in with the subject he is treating of; but his, is altogether beside it. (3dly.) It is very evident, that all enemies will in fact and event be destroyed and subdued; and the whole work as described in this text and every part of it, will be literally effected and compleated in the great day: and all moral enemies will be put under his feet and made his footstool by the last great act of his supreme regal power, as predicted by the prophets, by the forerunner of Christ, and repeatedly taught by our Saviour and the apostles to be exercised in the perfect settlement of his kingdom in retribution, for eternity. And (4thly.) as there is but one subdual of all enemies, and but one time of effecting it taught in the text; so with this subdual then effected, when all enemies shall be cast out of his kingdom,

kingdom, is expressly connected, the delivering up the kingdom. After which, there is no pretention of subdual or reduction of enemies, to be brought into it. And (5thly.) it is further certain, from the repeated declarations of Christ himself, that he will reign over them no longer, for their subdual by grace. For, he hath repeatedly assured us, the workers of iniquity shall then be cast out of his kingdom, from the means, grace and blessings of it, and accursed, devoted to utter ruin. Now to suppose his reign over them any longer, is as absurd as to suppose the continued reign of the governments of this world, over those subjects who have been cut off from them by capital execution: the supposition, is a palpable contradiction. It is to suppose, the same subjects are both in and out of the same kingdom, at the same time: which is as staring a contradiction as can be named. Once more, (6thly.) we have proved, the last judgment will be final, to all men, both good and bad. It is grossly absurd, to suppose, the infinitely wise Governour and Judge of the world, should make such an imperfect settlement of his kingdom in that day, in the view of the whole moral creation; as to need another, as much as ever---it is, if possible, more absurd to suppose, he will execute the office of Judge, before he hath finished his work as a Saviour---and full as absurd to suppose, after he hath compleated his whole great work as a Judge, he should go on to reign as a Saviour, over subjects cast out, and remaining cast out of his kingdom; with a view to reduce and save them in some blind, hidden way, nobody knows where, when or how, and finally admit them into the kingdom without public judgment: and that this blind doctrine should be an article of the christian faith.—And no absurdity can exceed the supposition, that for the sake of stubborn, obstinate enemies, the Lord of glory should be prevented the final settlement of his kingdom, and saints be kept out of the heavenly inheritance: and that all the hopes of the possession of this inheritance, to all the innumerable miriads of the redeemed and saved, should in fact be suspended upon the vertue of the most abandoned, merciless and inveterate of enemies. Against all these impious, horrible absurdities, we have proved, the future judgment is exhibited as decisive, perfect and final in all the particular descriptions of it

throughout revelation :—that all the hopes and fears of good and bad men in scripture are absolutely concentrated, in the decisions of that day, as final :—that it has been the faith of good men in all ages---and the general fear and dread of the wicked through the earth---to all which, may be added ; it is known to be final by the devils : they believe and tremble in the apprehension of it, as such ; as seems evident from their address to our Saviour, “ Art thou come to torment us, to destroy us before the time ? ” It would be sad indeed, if the faith of christians, should fall short of that of devils, in an article of such vast importance : which may well shame this most absurd and pernicious notion, out of the christian world. Now, if the future judgment be final, as hath been proved, and I trust before we quit the subject will be put out of all doubt, the subduing all enemies can admit no other construction but that we have given, a subdual by grace is absolutely excluded, as being an impossibility, against the force of a final sentence. It is now submitted to the reader, whether the construction we have given be not rational, consistent with itself, with the context, and with the current doctrine of scripture. If so, whether this author’s reflection be just, p. 226. “ No wonder this has been reckoned among the dark and difficult texts in the apostle Paul’s writings, while men have endeavoured to fasten a sense upon it, that really sets it at variance with itself, beyond the possibility of a reconciliation by any human skill : whereas, according to the sense he hath given, the meaning is quite easy, and yet consistent.” That it has been reckoned a dark and difficult text, is very true, but that it is “ beyond human skill to give it a consistent construction ” upon the common faith of the christian world, is by no means true. The contrary, I trust, is already clear, and will soon be more evident. Whereas his construction is already confuted and will be repeatedly so, in the farther discussion of his scheme.—Upon this text, he opens his general scheme ; and taken in connexion with the millenium described 20th Rev. and the new heavens and earth described Rev. 21. and 22d chapters : he gives us his whole plan, of the subdual of all enemies, and of Christ’s continuing to reign for the accomplishment of it, and then giving up the kingdom, as he supposes is intended in this paragraph. I would therefore, give an exhibit

hibit of his general scheme, in the collected parts of it, in one connected view ; make my remarks, and come to a general settlement upon it, in this place. To introduce it, he says, “ it is easy to distinguish between these two “ periods,” that wherein the mediatory kingdom is in the hands of Jesus Christ; and that when God as king, will be all in all,” p. 217, 218. we say, it is easy to distinguish these two manners of administration of the same kingdom ; and that the one ends and the other commences, at one and the same period, of the last judgment : and then his word ‘period’ will neither make him mistake, nor mislead us. He next says, “ the reign of Christ takes in the whole space from his exaltation, till all enemies, all human kind are reduced under due subjection to God.” But he hath not proved it ; and we have proved the contrary. He repeats it again, this will prepare the way for the other grand period, &c. All without proof. All this taken for granted, he next divides the reign of Christ into two periods : the first takes in the present state of existence to the end of this world : the other, he says, takes in that which intervenes between the general resurrection and last judgment ; and to the time, when “ God shall be all in all.” He imagines there is a just foundation to speak of such a period : we have proved there is no foundation for it, and doubt not to do it to full satisfaction ; on which his scheme must be up, for ever. His scheme of the reign of Christ, in this second period in the resurrection world, as collected from several parts of his book, is this, viz. “ The sentence in the last judgment will consign the righteous to an age of happiness, and the wicked to an age of punishment, in the new earth : for the word eternal, he says, signifies a certain period, age, or dispensation,” p. 224. and tells us, the new earth will be “ one part a hell for the wicked,” and the other “ heaven for the righteous,” p. 394. and tells us, the promises of the gospel, respect this resurrection state and world ; and are not promises of the eternal life and inheritance, which they shall enjoy, when the kingdom is given up, and “ God is all in all.” And “ the threatenings to the wicked all respect this state and period likewise, p. 222, 223. also, that Christ will reign in this resurrection world, over the righteous, dispensing a glorious reward and happiness to them ; and over the wicked

in way of punishment and grace, with suitable means to make them a willing people. And in this period and "next state in hell" all the wicked shall literally and universally, die the second death, p. 312, 313. "upon which dissolution of soul and body, they will have no more concern with that world, than they have with this, upon the coming on of the first death," p. 281. that for a thousand years, the saints shall reign, "unmolested:" but at the end of it, those wicked dead ones, shall be quickened and live again. For die they must in that "next state" before they go out of it, as hath been said, to support his exposition of Mark 9th. and live again they must, for the work he assigns to them, viz. "being found on earth, to go forth, to the four corners of it, and "overspread the surface of it," "headed by the devil, with tempers fierce and cruel exactly fitted" for their predatory expedition of making one grand assault, upon the camp of God; to answer the description and do the work assigned to Gog and Magog, Rev. 20. 8, 9. p. 394. and such shall be the fears and dangers of the whole camp of God, from their "formidable appearance" as to be saved from destruction, only by the extraordinary interposition of God, consuming "this rabble rout of adversaries," by fire from heaven, *ibid*, and p. 382, with the text. Here we find them, die the second death, live again and dead again the third death, and yet not saved. How doth this comport with "their being tormented day and night forever and ever?" Rev. 20. 10. we are told this means 'ages,' 'states' and 'dispensations,' (p. 309) into which they shall be "transmuted," into one, and if stubborn and unsubdued in the first transmutation, they must die again, be quickened and transmuted into another, no body knows to what number: for it is said, "wicked men may not be subdued, till they have again and again, in this and the other form of existence, suffered torment, that shall end in death:" the result of which shall finally be, their resurrection to reign in life forever," p. 404. In the mean time, while the wicked are under this discipline, we are told the saints (after that assault) shall go on to reign unmolested, for ages of ages, cotemporary, with those of the wicked, which is said to be the meaning of their "reigning forever and ever," Rev. 22. 5. and when this last resurrection of the wicked is completed, at the end of "for-

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ever and ever," then the last period shall commence: "when sin, Satan, death, the second as well as the first death shall be totally and absolutely destroyed, and the whole human race be reduced under a free and full subjection to the government of God," "the kingdom be given up," and "God be all in all."

This I take to be the scheme justly delineated: upon which I would make two or three general remarks, and then give a more particular attention to the several parts of it.

At first view, that heaven, earth and hell should all be found, and be comprised in "one earth," seems as romantick as Dr. Burnett's gog and magog made out of the slime of the earth; which he says, "needs no serious refutation." I would next remark, that his new earth doth not well agree with St. John's in the 21st and 22d chapters of the revelations, which he supposes to be the same. In St. John's "there is no sea" of turbulent spirits; in his, there are gog and magog, the most furious of all turbulents. In St. John's, "there are no more cries and tears:" in his, millions are consigned "to weeping, wailing and gnashing of teeth." Again, in St. John's "there is no more curse," "no more death;" in his, these multitudes of miserables, endure all the curses of the book of God, and die the most tremendous of all deaths, the second death. Upon which dissolution, they have no more concern with that world than the dead have with this. Which leads to a third remark, it is impossible upon his own scheme, that his gog and magog should be the same, as is intended in the prophecy: for, his scheme says, they were consigned to an age of torment in hell; and could not come out of that state till they died there; and that then they had no more concern with it, than the dead have with this. Consequently, they must have died there before they could come out: and when quicken'd, must be transmuted to some other state, where they would have no more concern with that new earth world, than the dead have with this. For certain, when quickened from the second death, they cannot be found there, roving over the four quarters of that earth, meditating and attempting an assault upon the camp of God: because, before they died, they belonged to that new earth, resurrection world; they lived in it, were tormented and died in it, and can no more belong to it, after death.

of this death, and of ages in the future state (which will be refuted hereafter) forces him upon the absurd doctrine of transmutation into different states and worlds. Let it be noted, once for all, the scripture knows and teaches but two states and worlds for mankind; the one visible, the other invisible; the one temporary, the other eternal. Now, his gog and magog were in the invisible, new earth, resurrection world: that world where he says heaven, earth and hell are: there they lived and died, and have no more concerns with it. Certainly then, they cannot infest the camp of God there, where they have no concern, no more than the dead can infest us, who are living. Besides, on his general plan, when quickened, they are transmuted to another state and world, than that to which they before belonged; with which, after death, they have no more concern. I ask, what world is it? it cannot be the resurrection world, or that world where heaven, earth and hell are; for this they belonged to before. It must it seems be then, an animal, new-created world: and as often as they die and are quickened again, new worlds and states must be created, to accommodate their transmutation. Can any thing be more irrational, romantick and incredible?

To introduce the more particular remarks which follow, I would observe, the apostle inserts the first resurrection, and the reign of Christ a thousand years; with the subsequent attempt of gog and magog, before the general resurrection and last judgment. This author transposes the whole after the judgment, into the new earth, as hath been noted. Why this arbitrary transposition, without necessity? Why is not the commonly received opinion, the truth? viz. that this first is a spiritual resurrection of the church of God, to reign in eminence and glory in the spirit, purity and practice of genuine christianity, for a long period, termed a thousand years, in this world, before the last judgment. He says no, it means the first resurrection in kind, to reign in eternal life. It implies a second, in which the wicked when fitted for it, will be raised in companies in the same kind of resurrection: and says, the true series of events is this: that after the destruction of antichrist, satan will be bound in the bottomless pit, as Rev. 20th. 1, 2, 3 verses: that the next event will be the general resurrection & last judgment,

ment, as set forth from v. 11th, to the end of the chapter : and that the whole account from the 3d to the 11th v. belongs to his resurrection world, p. 370, 1, 2. If the reader would see the common construction vindicated, and a literal resurrection as here contended for, solidly confuted, he may consult Dr. Whitby's select treatise on the subject, and Mr. Lowman on this passage. But without regard to what they have said, I must follow this author in his peculiar notion. He assigns three reasons, as insuperable difficulties, against the received construction. (1.) "The first resurrection implies a second, but a second in kind there cannot be, for this will be the last, and the judgment instantly succeed," p. 382. (2.) That instantly, after a thousand years reign of genuine christianity, there should be found such swarms of abandoned wicked men "as to compose gog and magog, here described as the sands of the sea, "it is said exceeds all belief." A (3d) is, that the coming of our Saviour, is compared to the coming on of the flood in the days of Noah, for the universally prevalent wickedness of the earth, Mat. 24. 37, 38, 39 : and when he comes, it is said shall he find faith in the earth, Luke 18. 8. The coming of our Saviour in these texts, I take to be his coming to the destruction of Jerusalem, and not to final judgment : and the disobedient to be punished at his second coming, as described 2 Thes. 1. 7, 8, 9, are the finally disobedient of all ages and generations, and not of that generation only, which precedes the judgment. These texts therefore, to me appear beside the purpose. The other objections deserve attention. As to the first objection : This glorious state of the church may be termed the first resurrection of it, not in kind, (it is conceded to be the last of that sort) but in reference to the general resurrection of the just ; when all the sons of God will be manifested, in all their glory. It will certainly bear, by far, the most clear and lively resemblance of the glory and happiness of the church in that day, of any state of it, ever seen in this world : and on the ground of this resemblance, may with great propriety be termed, a first resurrection. I see no difficulty in it, for the apostle doth not limit it to the same kind of resurrection, nor hath any one authority to do it. This construction heightens and aggrandizes our views of the eminence, glory and importance of this state
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of the church in this world, and of that most interesting period to mankind ; which seems the direct intention of the apostle. What can aggrandize our conceptions of it more, than to be taught, that under this long, glorious reign of Christ, such will be his subjects for multitude, moral excellency and happiness, as to exhibit a very lively resemblance of the general, glorious resurrection of the just ? As to his second objection : “ That instantly after such a long and happy reign of pure religion, and immediately preceding the judgment,” as he represents it, p. 383,4, “ such swarms of wicked men should be found on earth,” would upon this stating, I confess, be incredible ; but when the mistaking of the fact is corrected, and the text itself is consulted, the scripture account is perfectly credible. It stands thus, Rev. 20. 1,2,3,7,8,9. “ And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand : and he laid hold on the dragon that old serpent, which is the devil and satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled : and after that, he must be loosed a little season.” “ And when the thousand years are expired, satan shall be loosed out of his prison, and shall go out to deceive the nations, which are in the four quarters of the earth, gog and magog, to gather them together to battle, the number of whom is as the sand of the sea. And they went out on the breadth of the earth, and compassed the camp of the saints about, and the beloved city : and fire came down from God out of heaven, and devoured them.”— Upon which I observe (1.) 'tis certain, when satan is bound, mankind are living as nations in this world, according to the common course of it. This is allowed. And it is said his confinement is before the judgment. (2dly) It is fully and strongly implied, that they would continue to live as nations in successive generations, on this same earth, during the whole thousand years in a state liable to be deceived. To prevent which is the assigned reason in the text, wherefore satan is bound. It is thence certain, the resurrection and general judgment cannot be the next event, to his being bound. For if the nations were to be immediately summoned to judgement and consigned to
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their future state, the very cause of his restraint would be of course superseded and made void : there would be no nations for him to deceive, nor any reason why he should be bound to prevent it. The supposition of this next event, is a manifest, absurd inconsistency. And (3dly.) it is as fully and strongly implied, as well can be, that mankind should continue as nations upon this same earth, during this whole period ; and under this circumstance of distinguished happiness, above all other periods of time, “ that they should be exempt from his deceptive wiles.” It is expressly asserted that “ the seal is upon him,” and that he should deceive the nations no more, till the thousand years be fulfilled.” This cannot be after the judgment : for there will be no nations on earth to be exempt from his wiles. It cannot be applied to those in hell, for they are deceived and undone by his delusions. It is every way clear from the text itself, that this happy millennium state will be in this world, before the general judgment. It seems, it will not admit of any other consistent construction. (4thly.) This restraint is limited and temporary ; the term is fixed, and when it is expired, it is expressly said “ he must be loosed a little season.” Certainly, this “ little time” is long enough for him to do his horrid work of deceiving the nations again ; and of course it is long enough for us to account for it : for inspiration doth not give us an account that is incredible. This corrects the mistaking of the fact : “ that the millennium immediately preceeds the judgment ; and that instantly such swarms of wicked men appear on earth.” For this “ little time” intervenes between the two events : and necessity obligeth us to conclude it long enough, for the whole work narrated, to be effected in it. It is inserted for this very purpose. This alone is sufficient to silence and remove the objection. (5thly.) The continued account, 7,8 verses, teaches “ satan is loosed and comes out of his prison” alone, and not bringing gog and magog with him. They were not cast in with him, they do not come out with him, they never were there ; for the text speaks of them as living among the nations of the earth, who are represented as dwelling in the four quarters of the earth in the same manner, after, as before his restraint, and as they had been all along, during the time of it. They could not be those, before deceived by him, tor-

mented with him, and who had died a second death in hell : for he goes forth to deceive them, whom he had been hitherto restrained from deceiving ; and not any who were undone by his delusions. The whole of this plain account is all in favour of the common construction, that the millennium is before the resurrection and judgment, and is a full justification of it : and is irreconcilable with his, which places it after the judgment. The activity of satan when loosed is great, extended over the four quarters of the earth ; his arts doubtless employed upon the less enlightened and most likely to be deceived of the nations of the earth : and his success is great, the deceived “ are as the sand of the sea.” But what is there at first sight, incredible in all this ? This “ little time ” as hath been noted, must of necessity be supposed sufficient. If any one finds himself difficult, let him suppose this little time, but a twentieth part of the thousand years, to which, it seems compared ; fifty years ; or, a fortieth part, which gives twenty-five years : if he consult human nature, facts, and the natural circumstances of this case, he will find time fully sufficient, to account for it. We know how a common cause of virtue, will inspirit men : how soon did the spirit of it pervade, and combine millions upon this continent ? what great things were achieved, against the greatest opposition, in a little time, eight years ? and the passions of evil men are usually more violent, and their activity greater in pursuing their enterprizes, than the virtuous. How easily unprincipled men are deceived, and how impetuous their passions, when spoil in abundance is their object, is well known, as was with gog and magog in Ezekiel, whose spirit is here described. And when evil and mischievous men break loose from restraints, they are very apt to precipitate into great excess and violence. And it is well known that very great things have in fact been done in a little time, by the united arts of intrigue, deception and violence, as in the sudden rise, and extensive spread of the mahometan empire, and other instances. And natural circumstances shew how tempting the object and enterprize, in this case. From the flowing abundance of hundreds of years of peace and plenty, and when under an extraordinary blessing, from God : as also from the flattering prospect of success, in going against a people unused to arms, having for some

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hundreds of years beat their swords into plowshares, and lived in the sweetest harmony and peace, under the influence of that charity, which thinketh no evil : and therefore might readily be thought to be easily surprized, plundered and taken. And when in addition to all this, is considered the extraordinary pains to deceive, unite and cement all the wicked in the four quarters of the earth, in this grand enterprize ; it seems very easy to conceive, in less than twenty years, a number from the several nations, might be inliedged and combined in it, as large as that of Judah and Israel in the days of Solomon, who are said to be “as the sand by the sea,” 1 Kings 4. 20. Nothing is here taken for granted, but what is natural and supposable, and the conclusion deduced is altogether credible. In a word, every part & circumstance in the whole account pleads strongly for it to stand in the connexion, where inspiration hath placed it ; before the last judgment : and as strongly, against the transposition of it, to his resurrection world. The objections being removed, and the common faith of christians sufficiently confirmed ; I proceed to suggest some greater difficulties against his transposition, and other parts of his scheme. His notion of this binding of satan in the bottomless pit, as the next event immediately preceeding the judgment, and to continue a thousand years, is directly opposed to plain scripture : for the devil and his angels, are reserved in everlasting chains of darkness to the judgment of the great day, Jude 6. and as sure to be brought into judgment in that day, as the unjust men, who are reserved to it. If the devil here be a collective noun, as he says may be, v. 10th, p. 294, including the devil and his angels, they are all chained and sealed in the bottomless pit, before the judgment, and to continue so for a thousand years : and their appearance in the general judgment, is an absolute impossibility. And how shall the saints be assessors with Christ, to judge the angels as he represents ? p. 281. As certain therefore, as these fallen angels shall appear in the judgment of the great day, so certainly false, it seems, must his construction of this passage be. A plan to save all men, and to save the devil and his angels from the future judgment also, must be very extraordinary. Had the writer perceived this consequence, we trust he would not have adopted his construction. Again, his notion of the wicked’s

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disturbing and terrifying the saints of God in the future world, is directly opposed to, and confuted by many scriptures. It is confuted by the scripture doctrine of the future judgment, which in all descriptions of it exhibits the wicked in an utter incapacity of disturbing or injuring the saints of God. After judgment, the wicked are represented, "burnt up as an oven," "destroyed," "imprisoned in a state of close confinement," "cast into the lake of fire," &c. How is it possible, chaff and tares, severed from the wheat and burnt up with unquenchable fire, should ever injure the wheat gathered into a place of perfect safety? or, "the wicked sent into everlasting punishment, should molest the righteous?"—it is confuted by the constant representations of the future security & blessedness of the righteous. It is utterly inconsistent with their promised everlasting rest: with the security of their treasures in heaven, where no destroyer or disturber can ever come: and with their perpetually enjoying the presence and beholding the face of God and the Lamb forever. And it is confuted by the consolation now given them, in this very article: "In nothing terrified by your adversaries; which is to them an evident token of perdition," (which shall devour the adversaries, Heb. 10. 27.) "but to you of salvation, and that of God," Phil. 1. 28. so 2 Thes. 1. 6, 7, 9 verses, "Seeing it is a righteous thing with God, to recompense tribulation to them that trouble you," "and to you who are troubled rest with us." How is it effected? we are taught ver. 9th, "when they shall be punished with an everlasting destruction, from that blissful presence of the Lord; which the righteous shall eternally enjoy." From all which, it seems very evident, that the millennium in this prophecy, can upon no scheme be after the general judgment. For, no such enemies as gog and magog, can ever so molest and terrify the saints of God, with their "formidable attempts and appearance" after that day. We have already noticed the inconsistency of the scheme of these rebels. When they died in that next state, they ought to have quitted that world, and to have been transmuted into some other. But there they rove, attempt mischief, and are killed the third time. Now surely, they must be transmuted. No, after this destruction by fire, upon the allowed construction of verse 10th, p. 294. they are cast into the lake of fire to be

tormented

tormented for ever and ever : after the third death, it seems, they are in the same world and place to which they were consigned before the second death ; upon which, they had no more concern with it than the dead have with this living world.— Here is contradiction upon contradiction, one part of the scheme opposing and destroying the other : and this gog and magog who are brought up, as friends, to support the scheme, are such outrageous rebels against its laws of death and transmutation, as in fact to dash the whole into ruins. Moreover, the scheme is self-subverted and destroyed another way. The apostle has fixed it as explicitly as possible “ that death is the last enemy that shall be destroyed.” This means, says this author, the second death :” and tells us, p. 215, 216. “ now the second death can be destroyed no way whatsoever, but by putting an end to its power over those, who are the subjects of it.” But upon this scheme, this second death and last enemy may be destroyed and reign no more ; and yet sin not be destroyed, nor the wicked ever have a resurrection to reign in life. For when the stubborn wicked have died the second death, and are quickened and transmuted into the first of ages ; the second hath spent its whole force, and is absolutely destroyed : it can never reign over them again, any more than the first death can, after the general resurrection : yet, sin is not destroyed, they are stubborn still, and under the reign of the third death. And upon this plan, they may be under the fourth, fifth and fiftieth. Infallably they can never be saved, because sin can never be destroyed in them. The last enemy that ever will be destroyed, he says, is the second death : this is destroyed in the first quickening and transmutation ; yet they are under the power of sin. Now a man must be lost in natural arithmetick, to say, the third, fourth, fifth or fiftieth, is the “second.” Their whole scheme then, is self-subverted and destroyed, and all their hopes built upon it, are buried in its ruins. Surely, a man, who will not receive conviction and quit an error, when mathematically demonstrated, so that he must give up his natural arithmetick and the distinction of numbers, to retain it, is, irrecoverable by argumentation. This destruction of it, is absolutely unavoidable : for this pleaded second death, must be maintained, to void the argument from the last sentence, and confirm the doctrine of a

next limited state; to evade the argument from "the worm that dieth not," &c. Mark 9. And the quickening and resurrection from it, must be maintained, to support the doctrine of transmutation, which becomes necessary, to avoid the argument, from their being tormented day and night forever and ever, Rev. 20. 10. Now, it is infallible, "that death is the last enemy that shall be destroyed," and the scripture teaches but two deaths, the first and second, take which of them they will. (this author takes the second) the wicked, that are not recovered and saved, when that is destroyed in their quickening from it, can never be saved: for after this last enemy is destroyed, all hopes of the destruction of sin in their sense, and consequent of salvation, are plainly, absolutely and finally excluded and destroyed. The like embarrassment, from scripture or reason, or both, attends all other parts of this scheme. The doctrine of discipline applied to the future state, hath been refuted, and shewn to be attended with such gross absurdities, as can never be admitted. The doctrine of purgatory, and of hell as a purging fire, to prepare the wicked for the heavenly inheritance, is one of the grossest corruptions in all corrupt religion. It is to be abhorred and detested by all men, for the "impiety" and "absurdity" of it. For the impiety of it: for to ascribe that moral, divine change that meetens men for heaven, to the operations of future torment, which every where in scripture is ascribed to the Spirit of Grace, is gross impiety. It is not pretended, that the Spirit of Grace is given to the wicked, there: and if it was, the scripture confutes it. Again, to ascribe such an omnipotency to this future torment, as to divinely change and sanctify all the wicked, when abandoned as accursed, to utter ruin; is as abhorrent to our rational and moral sense and feelings, as the doctrine of transubstantiation is to our natural senses: and it is alike, a monster of absurdity. The sceptical doctrine, of "wise, rational, more effectual means to be used for their recovery," is confuted by the gospel constitution---by the doctrine of retribution---by the parable of dives, and by the repeated declarations of our Lord "that they shall be cast out of his kingdom," from the grace, privileges and means of it. And we have shewn in another place, that by scripture, all hopes are excluded, and every way of escape is barred, to
those

those who die in their sins. To say the door of mercy is open to them, is to contradict our Saviour, who saith it is shut. And to say they are reserved for the great blessing of life "to reign in life for ever," is in the face of the last sentence, which dooms them as "accursed into everlasting fire and punishment. And to name no more, to say that our Lord reigns over them in a dispensation "of darkness," "outer darkness," and "the blackness of darkness forever" for the same purpose that he now reigns in a glorious dispensation of light in this world, viz. "to enlighten, sanctify and save men; is such a monster in supposition, as one would think no man could admit, unless his mind was so blinded in this instance, as to subdue his reason and mental feelings, to insensibility.

What further proof can be requisite, to demolish this scheme utterly, to remove all sceptic doubt, and set these gentlemen down satisfied in the common christian faith? Will it be effectual to prove (1.) that gospel promises, are promises of the heavenly inheritance, in the kingdom of our heavenly Father? (2dly.) that these promises and this inheritance hath been the great object of the faith and hope of good men in all ages, with a hope which cannot disappoint them? and (3dly.) that in the great day of the resurrection and last judgment, they will in fact be put in the possession of this inheritance, in that glorious kingdom? and lastly, that when the righteous are translated out of Christ's kingdom, into the kingdom of their heavenly Father (the kingdom being given up to him) that then the wicked shall be shut out of this kingdom and have no inheritance in it? All this I should think, must fully satisfy every candid, impartial mind: if we make full proof of it, I can see nothing wanting. Wherefore I would proceed to shew (1.) gospel promises are promises of the heavenly inheritance in the kingdom of our heavenly father. Most readers perhaps may judge this too evident to need proof: and truly, the scripture so abounds with these great and precious promises, that I did not expect these two first propositions would have been disputed. But we are told "that the reward promised under the administration of Christ's kingdom in this present state, in order to persuade men to be his good and faithful subjects, is not the final happiness God intends to bestow upon them; but the happiness

pines of that state which intervenes between the resurrection and God's being all in all," p. 221. In like manner it is said of gospel threatenings, "that they point out the misery of this intermediate state, and not misery that will have no end," p. 223. To clear this point; I would note some things more generally, to enable any attentive reader to recollect these precious promises, in plenty, and then particularize some instances of proof. It may be noted, that the great salvation of Christ in the future world, certainly includes the heavenly inheritance; so that all the promises of this salvation, are promises of this inheritance. "Christ is the author of eternal salvation, to all that obey him:" this salvation certainly includes the heavenly inheritance. The gospel commission carries this glorious promise in the face of it. So all the declarations of our Saviour and his apostles, "he that believeth shall be saved," shall not perish, but have everlasting life---"believe and thou shalt be saved," &c. are promises of the heavenly inheritance; and the contrary threatenings to final unbelievers, are threatenings of disherison and exclusion from that inheritance: and these are numerous in the gospel, acts, &c. It may also be noted, all the promises of "heaven" "the kingdom of God," "the kingdom of heaven," and "of the father," at and after the future judgment, are promises of the heavenly inheritance. "Ye shall have treasures in heaven," "great shall be your reward in heaven," "it is the Father's good pleasure to give you the kingdom," "ye shall shine as the sun in the kingdom of your Father," &c. are all promises of that sort. The same may be noted of all the promises of future blessedness made to that "faith whereby the just do live," and "to that repentance which is unto life, and to salvation;" they are promises of the heavenly inheritance, and are numerous in the old testament and new. So are the promises of seeing God--that he will be their God, and exceeding great reward--and that great gospel promise "he will be their God and they shall be his people, his sons and daughters." As Paul teaches us to argue from the grant of adoption, "if children, then heirs, heirs of God, and joint heirs with Christ," Rom. 8. 17. Heirs of what? why of that glorious kingdom when "God is all in all," for Christ is more than heir, he is Lord of his own kingdom. These general references might be thought

thought sufficient ; but to put it out of dispute, we will particularize further proof. We know “ that Christ hath obtained eternal redemption, and is a mediator to this end, that the called “ (according to God’s purpose) might receive the promise of eternal inheritance,” Heb. 9. 12, 15. They certainly then, do receive this promise. God hath prepared for them a city and kingdom in heaven, and “ they are now come to Mount Zion, the city of the living God, the heavenly (not earthly) Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, (not in the new earth) and to God the judge of all,” &c. Heb. 12. 22, 23. How are they come to all this ? not in possession, but by promise. And “ now receive a kingdom which cannot be moved, v. 28th. How do they receive it ? There is but two ways, the one by promise, the other by, or in actual possession. It is by promise only, they now receive this kingdom. What kingdom is this ? not his resurrection kingdom, for that we are told will be moved and given up. It is that kingdom then, wherein “ God is all in all” which cannot be moved, which they now in fact, receive by promise. St. Peter teaches the same, “ that they are begotten again “ to a lively hope,” -- “ to an inheritance incorruptible, and undefiled, and which fadeth not away, reserved (not in the new earth) but in heaven for them. For who ? not all the lapsed sons of Adam, but those “ who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time,” the last day, the end of time, 1 Pet. 1. 3, 4, 5. And what doth this lively hope stand upon, but the promise of God ? for, every hope of this inheritance not founded on a divine promise, is presumptuous and vain. He also gives the promise of an incorruptible crown, to be received at the appearance of Christ, in the great day, 1 Pet. 5. 4. St. John is express in point. “ This is the promise that he hath promised us, even eternal life,” 1 John 2. 26. Our Saviour gave this promise, and everlasting consolation to his disciples, at parting. “ Let not your hearts be troubled, ye believe in God, believe also in me : in my Father’s house (heaven) are many mansions ; if it were not so I would have told you : I go to prepare a place for you : and if I go and prepare a place for you, I will come again, and

receive you unto myself, that where I am ye may be also." John 14. 1,2,3. At his second coming he will receive them into this heavenly inheritance. So they undoubtedly understood him; and he without doubt intended it, in this gracious promise. Neither, doth the fulfilment of these precious promises suspend and rest upon the will, power or vertue of the abandoned part of the creation; but upon the oath and immutability of God, as the apostle teacheth, Heb. 6. 17,18,19 & 20th verses. "Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, they might have strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, sure and stedfast, and which entereth into that within the vail, whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." These promises so confirmed, are not made to all men, but to those who have fled for refuge to lay hold upon the hope set before us. They are not promises of an inheritance in a new heavens and earth; Christ hath not entered a forerunner there---they have no existence: but they are promises of the heavenly inheritance. For their faith and hope founded on them, as an anchor of the soul enters within the vail, into heaven itself, where Christ their forerunner hath entered, to take the possession in their behalf, and to insure their actual possession of it, in the great day appointed for it. Thus clear and numerous are the gospel promises of the heavenly inheritance, announced by our Saviour and his apostles, to convert sinful men to God, to establish and comfort believers, and "to make them good and faithful subjects to Christ." This first point being clear beyond dispute or doubt, I proceed to shew (2dly.) that answerable to the great design of them, these promises and this inheritance hath been the great object of the faith and hope of good men in all ages, and with a hope which cannot disappoint them. This is constructively conceded in their famous note, p. 253, and needeth not to be laboured. Paul proves it, by that cloud of witnesses and heroes of faith, who lived before the coming of Christ, produced by him in Heb. 11th chapter, who were all
looking

looking for and desiring a heavenly city and country (not a new earth one) "prepared for them of God," and lived and died in the faith and hope of it, by embracing the promises. Our Saviour teaches and urges it the duty of all, "to lay up their treasures in heaven," not on the earth, new or old; "to seek first the blessings of the kingdom of God," "to labour for the meat that endureth to everlasting life," and not for ages in the new earth. And St. Paul exhorts christians "to seek the things that are above, where God and Christ are," and "to set their affections on things above, and not on things on earth," new or old: and animates them to it, with the hope "that when Christ who is their life shall appear, they also shall then appear with him in glory," Col. 3. 1,2,3,4. And he exhibits these great objects of the christian faith and hope, not only as the objects by which christians ought to be, but are in fact influenced and governed in their labours and sufferings in this world. 2 Cor. 4. 16,17,18. and ch. 5. 1,2,3,4,5. "For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment worketh for us a far more exceeding and eternal weight of glory; (here this author admits eternal in the strict sense) while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." (Not the new earth). "For in this we groan earnestly, desiring to be cloathed upon with our house which is from heaven: if so be that being cloathed, we shall not be found naked. For we that are in this tabernacle do groan, being burthened: not for that we would be uncloathed, but cloathed upon, that mortality might be swallowed up of life." The connexion shews that at the time when mortality is swallowed up of life, then they shall be put in possession of their house and inheritance which is eternal in the heavens. Nor can they possibly fail of it for the reason added. "Now he that hath wrought us for the self-same thing," (this faith, hope and meetness for it) "is God" (who will certainly compleat this whole work) "who also hath given unto us the earnest

of the Spirit :” to insure their possession of this heavenly inheritance in that appointed time, of the resurrection. And in the following verses he goes on to shew how they lived and were governed by these great objects of the christian faith and hope. And “ the saving grace of God teaches christians to be looking for this blessed hope, at the appearing of the great God our Saviour,” Tit. 2. 11,12,13. This was so notoriously the common faith of all christians in that day and age, that the apostle appeals upon it, to persecuted christians, in these words, “ Knowing in yourselves that ye have in heaven (not on earth, new or old) a better and an enduring substance,” Heb. 10. 34. and exhorts them in the next verse, “ not to cast away their confidence, which hath great recompence of reward.” And in the last verse tells them it is “ the salvation of the soul.” This point cannot labour with any one, who attends to the governing faith and spirit of the apostles and primitive christians. I will only add, they cannot be disappointed in this hope. “ It is a hope that maketh not ashamed,” Rom. 5. 5. and it is promised, “ they shall never be confounded.” Principally, because, as the promises are founded on the truth and immutability of God ; so the time of their fulfilment is infallibly fixed and ascertained : so that nothing might be wanting to support “ the great consolation of the heirs of these promises.” Our Saviour and his apostles have fixed the time of their fulfilment to the great resurrection and judgment day. So that the faith and hopes of all good men in all ages (unless a few universalists be counted an exception) will suffer an amazing disappointment, if they are not put in possession of the heavenly inheritance, they have been looking, waiting, hoping for, in that day. It is impossible, for (3dly.) it is certain, that in the great resurrection and judgment day, they will be put into this inheritance, in that glorious kingdom. The evidence of this, I should think, is as clear and strong, as can be wished. All the prophets, from Enoch to St. John, point us to it, as the great day of retribution, and of rendering the rewards and punishments of the invisible and eternal world : and there is not a hint in revelation of any other retribution, after this. Our Saviour’s motto is, “ Behold I come quickly, and my reward is with me, to give every man according as his work shall be,”

Rev. 22. 12. to render to every one the full reward, either of the promise or threatning. In his parables of the net---of the sower---of the pounds and talents he assures us at the end of the world, he will execute his promises and threatnings in the recompences of the invisible world, to the faithful and to the wicked. And in the 25th of Matthew he gives us the process of the future judgment, and of the final everlasting sentences to the one and the other. The great doctrine of justification assure us, the justified will then be saved from the wrath to come, and be instated immediately, in eternal life. And our Lord hath promised the good shall be rewarded in the resurrection of the just, Luke 14. 14. no doubt with the promised rewards in heaven. He repeatedly promises to them that believe "everlasting life, and that he will raise them up at the last day." To what? undoubtedly to the inheritance of this eternal life, with which he connects the promise. Accordingly, Dr. Taylor says, "that the revival and resurrection of the body is frequently put for our advancement to eternal life." † At his coming again he will receive his faithful disciples to the mansions prepared for them in heaven, according to promise, John 14. 1,2,3. And St. Paul makes their resurrection, when death is swallowed up in victory, coincident in time, with their receiving their house not made with hands, eternal in the heavens, as before noted, 2 Cor. 5. 1,2,3,4. St. Peter teaches, his second coming will be for the final regulation of all things, spoken by all the prophets, Acts 3, 21. Certainly then he will fulfil all the promises and threatnings relating to the future and invisible world. And consequently, will put the saints into their final and eternal promised inheritance. Accordingly this same apostle tells us, this "incorruptible inheritance is now reserved in heaven" for those "who are kept by the power of God through faith unto salvation, ready to be revealed in the last time"---the last day when time shall be no more---"at the appearance of Jesus Christ," when they shall receive the end of faith, the salvation of their souls: "the grace to be brought to them at the revelation of Jesus Christ," 1 Pet. 1. 4, 5, 7 and 13th; and he is as explicit as can be, "that faithful under shepherds shall receive a crown of glory that fadeth not away," "when the chief shepherd shall appear," and not at the end of ages of ages, after the

† Note on Rom. 8. 11.

future judgment, 1 Pet. 5. 4. St. Jude teaches christians “to keep themselves in the love of God, looking for the mercy of our Lord Jesus Christ (at his coming) unto eternal life,” Jude 21. St. Paul is very exprefs “that Christ will appear the second time unto salvation,” Heb. 9. 28. and christians are to be “looking for this blessed hope, and the glorious appearance of the great God, and our Saviour Jesus Christ,” to compleat it at his coming, Tit. 2. 13. For in that day they shall be put into their promised heavenly rest: “rest with us,” saith the apostle, 2 Thes. 1. 7. “In that day” “all that love his appearing shall receive their crown, connected with their inheritance, 2 Tim. 3. 8. and to pass several other passages which confirm it. I would observe, in addition to all these declarations and promises of their being put into the possession of the heavenly inheritance in that day---they have now the insuring seal and pledge of it, in the spirit of promise given to, and received by them, which confirms it with the greatest certainty. We read once and again of christians receiving “the spirit of promise,” “the seal and earnest of the Spirit,” and are said to be “sealed to the day of redemption,” (i.e.) until they are compleatly redeemed and put into their final inheritance. We have adduced one, 2 Cor. 5. 5. under the foregoing head. I will adduce but one passage more to prove by this medium they will certainly be put in possession, in that day, viz. those words, “in whom after ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession,” Eph. 1. 13, 14 verses. This author admits “this inheritance” to be “the incurrutable, heavenly and eternal inheritance.” And that the redemption here intended, is, the redemption and resurrection of the body, in the glorious “adoption of the sons of God,” Rom. 8. 23. p. 150, 3, 4; and the argument to our purpose, seems very easy, clear and strong. The Spirit of promise is given to believers, as the earnest and insuring pledge of their being put into the possession of this heavenly inheritance “at the appointed time:” “this time” is given and noted, the redemption of their bodies and glorious adoption in the great resurrection and judgment day: the pledge and earnest to answer the intention of it, will continue until they are actually put into possession: but the
pledge

pledge is only unto this redemption of the purchased possession ; and therefore they will infallibly be put into possession of this inheritance, in that glorious day. This is of such weight, that with me it would be sufficient, if there were no futher confirmation. But we see the whole tenor of scripture teaches the same thing. And this author himself teaches, “ the faithful servants of God will be immediately instated in eternal life, upon their resurrection in the great day,” p. 90. No one will dispute he means eternal, in the strict sense. And from this single point, their doctrine of the millennium is confuted and absolutely excluded. It is not possible to be avoided by a pretence, that although they are “ instated in eternal life,” yet the enjoyment of that inheritance may be deferred, till after the millennium and those ages are ended. For it is an absurd contradiction: it amounts to this, “that they are put in and yet kept out of their inheritance at the same time,” and because all these forecited scriptures, and many others witness against it, and for another clear decisive reason, which I shall proceed to illustrate, viz. “ because our Saviour expressly consigns them to this inheritance in the kingdom of their heavenly Father, in that great day.” These are his words, “ then shall the King say unto them on his right-hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,” Mat. 25. 34. This cannot be the new earth resurrection kingdom, they tell of, for that is prepared at or after the judgment ; but, by this sentence, they are introduced to possess another kingdom “ prepared for them before the foundation of the world.” It is doubtless that kingdom they “ now receive” by promise “ which shall never be moved,” Heb. 12. 28. And if we compare this sentence, with our Saviour’s previous promise to put them into the actual possession of their heavenly Father’s kingdom, in that day : it should seem it must put it out of dispute and doubt, in the christian world. For he tells us, in the conclusion of the parable of the sower, that when he shall settle the kingdom in the judgment day ; then (at that very time) shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear, let him hear it.” Mat. 13. 43. The kingdom is then changed. The final sentence introduces the righteous into the heavenly inheritance ; and
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with it, they are translated out of the kingdom of Christ, into the kingdom of their Father, to shine as the sun in that kingdom, in which "God is all in all." The kingdom is given up in that day, when they are put into actual possession, to "inherit" the everlasting kingdom of their Father. Where then is the new earth, millennium resurrection kingdom? it is absolutely excluded. By what authority? the highest in heaven and earth, the supreme Judge of all worlds. And let it be banished the christian world forever, to be no more a stumbling-block in it.

It remains to be shewn lastly, That at that very time, when the righteous are translated out of the kingdom of Christ, into the glorious kingdom of their Father, and the Son in fact gives up the kingdom to the Father; the wicked shall be shut out of that kingdom, and have no inheritance in it. And the words of our Lord are full and express in point: "So shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity; and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then (at that same time) shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear it," Mat. 13. 40, 41, 42, 43. It seems very evident from these words, that Christ will reign no longer---and that this settlement of his kingdom is final and for eternity: for all his good subjects are introduced "to inherit" the kingdom of the Father. And when caught up to meet the Lord in the air, and conducted by him into the everlasting mansions of glory in this kingdom, after judgment, the kingdom is completely given up: and it is at this time all the wicked are cast out, and consigned to their future punishment. And all his parables upon this awful subject, are express in their being cast out at that period. And so is the exhibition of the sentences of the last judgment, Mat. 25th; and when the righteous shall go into the possession of eternal life in the kingdom of their Father, the wicked shall go away into everlasting punishment, as in the last verse. And he gives us one more decisive evidence of it, where he represents the dispensation of mercy to be ended, and the door of mercy to be shut, at that awful period. When he will say to the wicked, "depart from me, all ye workers of iniquity, there shall be weeping

weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out." And they shall come from the east, and from the west, and from the north, and from the south and shall sit down in the kingdom of God;" Luk. 13. 26, 27, 28, 29. It is most plain, at that period, when all the righteous shall be translated into that kingdom of God, prepared for them before the foundation of the world, and sit down in the full possession of it, as their eternal inheritance, and shall shine as the sun in it : then shall all the wicked be thrust out of it, accursed, devoted to misery : for they cannot see them in that kingdom until they are actually put into the possession of it : and this is the date of their final misery : And St. Paul is clear, repeated, and express in teaching the same doctrine, that "the wicked shall not inherit the kingdom of God," 1 Cor. 9. 10. and Gal. 5. 21, beforecited. And what expressions can be more strong and pointed than those, that "they have not any inheritance in the kingdom of Christ, and of God" the Father, when the righteous shall shine forth as the sun in it ? Eph. 5. 5. Had this author found any texts, so clear and decisive for his scheme, he would have rung it in both our ears, "what a poor, lean, low construction, the common construction, compared to his." As the result of the whole, the following grand points seem decisively clear, viz. "that the decision of the last judgment is final and for eternity, both with respect to the righteous and wicked : that, at that period, the Son will give up the kingdom, and God will be all in all : that, Christ will reign no longer in the character and office of a Saviour and Judge : that their scheme of an intermediate, millennium kingdom, between the final judgment and his giving up the kingdom, is a deluding fancy : that, the doctrine of retribution in the strict sense, as opposed to the idea of discipline is fully and firmly established : and the doctrine of the final salvation of all the finally disobedient, upon every scheme that hath been or can be advanced, is fully refuted and overthrown. This author admits (p. 8, 10, 11.) if the next state is final, as we have before shewn and now more fully confirmed, "that it is impossible that all men should be finally saved." But it will not follow, as is suggested, that we must give a low sense "to Christ's reigning forever and ever:" for

he will be adored “ as king of saints forever,” and as the divine “Logos,” who was with God and was God before creation ; he will reign jointly with the Father and the Holy Ghost in that kingdom wherein “ God is all in all,” to eternity. The main point being fully proved and settled, “ that the next state is final,” we become agreed, “ it is impossible that all men should be finally saved.” I shall close this discussion, with this remark. It is evident, that our Saviour and his apostles not only taught these great articles of the christian faith in their connexion, with great plainness, but also laboured to impress a near, lively, realizing and governing belief of these invisible and eternal things upon the hearts and consciences of men, as of the last importance to them, to induce them to believe, to live and walk by the faith of them, that they might be saved : these were “ the mighty weapons of their warfare.” Now, if they were divinely taught of God, the most wise and effectual way to deal with the hearts and consciences of men, to direct their views, to controul and subdue their passions, to form their choice, their tempers and effectual pursuit of the blessings of the kingdom of God, and to make them good men and christians : the sensible reader will judge, whether the counter instructions, to unhinge and unsettle the minds of men, and render them sceptical about those great articles of the christian faith ; and doubtful, about the great and precious gospel promises of the heavenly inheritance, and withal to remove invisible and eternal things, at an almost immense distance, to some unknown period, ages of ages after the last judgment, be not of very pernicious consequence to the great interest of the kingdom of God and to the souls of men : and he will easily judge, from the spirit and doctrines of the inspired teachers, which of the two doctrines is the truth : and by the nature and tendency of them, which of the two schemes is most for the glory of God, for the honour of Christ, and is best fitted to promote the best interest of mankind in this world and world to come.

His closing proof is, Gen. 3. 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.” It is said, “ by the seed of the woman,” Christ is principally intended ; and by the bruising the serpent’s head, is signified his complet

compleat victory over the devil, under the emblem of a serpent. Agreed. But how will he accomplish this victory, is the question? he tells us "the words are an allusion to the way of killing serpents, by striking at the head." We doubt it: "that it is expressive of the same thing with killing a serpent." Consequently it means, "that he shall destroy the devil," not "his being," but "that kingdom of sin," which as a tempter he had introduced into the world, accompanied with "sorrow and death," p. 232,3. To my understanding, this stating is not clear; it seems too loose and ambiguous, by mixing things which come under a distinct, different construction. Sin is the disobedience and rebellion of the creature against God: but sorrow and death is the punishment of this iniquity, appointed, not by the tempter, but, by God the righteous governor and judge, in vindication of his own injured honour, authority and government, and for the best good of it. Therefore, the blending sin, sorrow and death together, as one work and kingdom, according to the argumentative intention of the author, seems confusion. The truth of fact, I take to be this: the devil was now setting up his kingdom, in opposition to that of the Most High, by seducing his subjects; with design to subvert the authority and moral government of God, and destroy the whole world of mankind. Now, "the kingdom of sin" doth not to me, comprehend and convey the idea of this kingdom, clearly. And the design of the promise, as explained by subsequent revelation, I take to be this---that Christ should entirely destroy the kingdom of the devil, as it is opposed to the honour, authority and government of God, and designed for the subversion of it; and likewise defeat his design to destroy the whole human race, by opening a way of salvation to mankind, and saving a glorious innumerable seed out of them, and finally destroy him and his inimical adhering seed, in utter ruin. From the other stating of this kingdom it is inferred, "this first promise fairly leads us to look for the time, when sin shall be totally and absolutely destroyed by him who was born of a woman," and this is called the most simple construction of it, p. 234,5. to me it appears the very reverse. If sin, is the kingdom to be destroyed, and it shall be totally and absolutely destroyed, then it seems it will be destroyed in the devil and his angels, and they shall

shall be saved, as well as mankind. For if sin be a kingdom, it cannot be totally and absolutely destroyed, while there is any sin in the universe. And it concludes as strongly for the salvation of the fallen angels, as the finally disobedient of mankind: and so do several others of their arguments. If the happiness of the creature be the ultimate end of the creation, and "if all enemies without exception shall be subdued, and they cannot be subdued without destroying their characters as rebels, and by their reduction to willing subjection to the authority of God," these with other arguments, conclude as forcibly for the final happiness of the devil and his angels, as the finally impenitent of mankind. And this I take to be their true scheme, nor can they be consistent with themselves, without it. Will this text bear such a construction? The connexion with the foregoing verse shews it announced, as a curse upon the devil and his inimical seed; a curse of final remedious destruction; like that of bruising a serpent's head with an incurable, deadly wound. But in their construction, we are taught to read it, as a blessing, and the highest that could be pronounced upon them. As a curse, it is written, "I will put enmity between thee and the woman," but in their construction of the kingdom of sin totally and absolutely destroyed, it must be eternal friendship between them: as a curse it is written, "and between thy seed and her seed," "the seed of evil doers," "the children of disobedience in whom he reigns," "the generation of vipers," "the born after the flesh who persecute them that are born after the spirit," described in scripture as his seed, and Christ, and them that are his, his willing and obedient subjects; but in the other construction, instead of perpetual enmity, it is I will put away all enmity between the two seeds, and introduce an everlasting reconciliation, harmony, healing and peace between them. Again, the "bruising of the head" in the connexion of a curse, teaches the final overthrow of the devil, his inimical seed and kingdom, in a remedious destruction: but if this "bruising" fall not upon "the being of the devil" and his inimical seed, but upon the kingdom of sin, and destroys it totally and absolutely; it speaks to the devil and his seed an eternal exemption from bruising and punishment: as another author expresses it, "by exterminating both natural and moral evil,

evil, and introducing universal happiness," "final, universal happiness." Now can any text be more directly opposed in the letter and spirit of it, and be more effectually destroyed by any exposition, than is effected in this text, in such a construction? || That "the bruising the head" should be an allusion to the custom and way of killing serpents by striking at the head, when there was no instance preceeding the sentence to allude to; and when the custom owes its existence to the enmity expressed in the text; seems unlikely. Whereas, there is not perhaps an object on earth, of greater natural horror and contempt to mankind, than a venomous serpent deeply and mortally wounded in the head, so as to be utterly disabled from hurting, and yet wreathing and agonizing in pain. A fit emblem to exhibit the impotent rage and everlasting shame and pain of final enemies to God. At any rate, the word "bruising" must have a similar sense, when applied to the heel and head in the same sentence. Now we know the seed of the woman, "the Messiah," was "bruised in the heel," in the way of reproach and sufferings. Must not the bruising of the head be likewise, in a way of distinguished sufferings to him and his inimical seed, sufferings, that are capital, final, without remedy and without end? Surely, the same word, cannot have an opposite meaning, in the same sentence: in one part, mean reproach and sufferings; and in the other part, unspeakably the greater "bruising," mean, an eternal exemption from reproach and sufferings, in everlasting peace and happiness. This would be to confound language utterly, and render it impossible to fix the meaning of words. Their construction then is impossible to be true. It is to be noted, the promises and predictions of God, (and this text partakes of both) are best understood in their eventual illustration. And indeed this is the only key where we can have it, by which we can have full satisfaction of their meaning. Now, if we attend to the eventual illustration given by inspiration, the general meaning becomes clear and beyond doubt. The text
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|| The sense given to this and some other texts, by the universalists, hath repeatedly brought to my mind, a smart turn given, by Sir Joseph Jekyll, afterwards master of the rolls, upon a construction of law given upon Dr. Sacheveril's trial: in these words, "mala expositio corrumpit textum; "a false or bad exposition corrupts a text, but what a cursed exposition is that, (says he) which destroys the text itself?"

doth indeed contain a promise of the adorable Messiah, that he shall have a seed and generation to serve him more numerous than the stars of heaven---that he will set up his kingdom against, to the subversion and overthrow of that of the wicked one---that it shall prevail, become exceeding great and last forever---it shall spread over all the nations of the whole world, and innumerable multitudes out of all nations shall be gathered into it, be rescued from the power of sin and satan, become his willing subjects, be made free by the Son of God, and be enfranchised in the glorious liberties and happiness of the children of God in this world, in heaven and eternity. That however there may and will be a seed of the old serpent, from Cain thro' many generations, of them that are born after the flesh, who persecute them that are born after the Spirit, " a seed of evil-doers and generation of vipers, children of disobedience, in whom he reigns, as described in sacred record, who are led captive to do his will and support his kingdom ; yet the subjects of Christ, and followers of the Lamb shall overcome all their spiritual enemies, through the blood, power and grace of the Lamb, (satan shall be bruised under their feet) and having served and suffered with Christ, shall also reign with him in eternal glory and triumph, in that kingdom of God, which will be eternally triumphant. And when Christ shall have fully effected his great designs in this world, and put his people in the compleat possession of the great salvation, he will then " bruise the head of the serpent" with a most tremendous capital punishment, destroying his kingdom and consigning the devil and his angels, and all his inimical seed, who will not have Christ to rule over them ; in the everlasting fire, originally prepared for the devil and his angels. This in substance, is the explanation and illustration of this text as a promise and prediction, which is evidently exhibited, throughout the revelations of God. And it is so far from teaching the doctrine of universal salvation, that the contrary doctrine is implicitly taught in the bruising in the text, for the punishment will certainly fall upon the inimical seed, the workers of iniquity, as well as upon the devil and his angels. But it is objected, sin the work of the devil must be destroyed, or the Saviour hath not done his work ; and how " in any propriety of sense, can it be destroyed, while millions

millions live in enmity to God?" to which we reply: sin is in fact destroyed, according to the meaning of this and other scriptures, in the manner already explained. It is totally and absolutely in all the redeemed and saved. And as to its malignity against God, his government and good subjects, it is likewise effectually destroyed in them that perish. It can never operate dishonour to God, to his authority, laws and government; nor temptation or any injury to his good subjects; under an eternal punishment, according to its full desert. In this punishment, divine justice is satisfied, holiness illustrated, the law is magnified, and the divine authority and government are as firmly established, as though sin had never come into existence. And surely, it can operate no temptation to his good subjects, under such a full and eternal illustration of the infinite ill-desert and malignity of it. And the consigned to this punishment, are put under an absolute impossibility of giving any disturbance to the divine government, or doing any injury to the good and happy subjects of it. So that as it is an object of divine governmental concern (principally regarded in the appointment of Christ) it is absolutely destroyed; and the Saviour has completed his work, in absolute perfection and glory. As in the governments of this world, when a murderer is apprehended, convicted, condemned and executed, by the hand of public justice: law and justice is satisfied, and authority and government are as firmly established, and the good subjects are as effectually secured, as though the murder had not been committed. And in scripture stile, "the land is purged and clean from blood." But that it is the design of God and a work assigned to the Saviour, totally and absolutely to destroy sin and the punishment of it out of existence, we certainly nowhere read in scripture. Contrarywise, that sin will forever exist, not as tempter, or a pleasure, but as a tormentor in whom it reigns, is abundantly taught us. That the wicked "shall receive the fruit of their doings," "be filled with mischief," "with their own devices and their own ways," and that "their worm shall never die," &c. these things are as plainly taught, as words can teach them. It is likewise objected as inconceivable, how the devil's kingdom can be destroyed, while millions in hell, retaining their characters as rebels against God, remain the sub-

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jects of it. The whole force of the objection rests on this circumstance, a supposition, that there is but one way to destroy it; which is a mistake in fact. The objection supposes, it can only be destroyed by rescuing the subjects of it from sin and misery, and bringing them to subjection and salvation, in God: So in fact it is destroyed in respect to all the sanctified, redeemed and saved out of this sinful world. But there is another way also, in which it is destroyed; clearly taught us in divine revelation, wherein "the bruising the head" in this text, will have a final illustration and fulfilment: It is particularly pointed out Rev. 20. 10th and 15th, as hath been before explained. It seems self-evident, his kingdom is in absolute ruin, when the devil and his angels and all workers of iniquity, are consigned to the future punishment, and overwhelmed in ruin everlasting: All rule, authority and power opposing the kingdom of God and Christ, and upholding the devil's kingdom, are eternally put down. It is hell as well as death without order,--without superiority or inferiority among the wretched: all are reduced to a level, held and punished as the criminals, of the divine justice. Just as a kingdom or province in rebellion may be reduced by their willing subjection, or by force of arms and justice: The whole may be captivated, reduced and imprisoned; the king, princes, nobles and subjects, all in one state of condemnation and punishment. The victory is compleat: all authority, power and rule which subsisted in the rebellion is put down; and all without distinction upon a level in punishment. The kingdom is, as totally in ruin, in this last way, as in that of willing subjection. As to the reduced, in the one way and the other, there is a most essential difference: but none as to the destruction and extinction of the kingdom itself. Both ways of destroying the kingdom of the wicked one, are clearly and fully taught in scripture; and the latter as clearly and fully as the former. In this view this text gives most important instruction and warning to all men: it teacheth us to believe in the adorable Saviour here promised and become his willing and obedient people, that we perish not, put have everlasting life, in him. And it warns us to renounce the devil and all his works and ways, in a faithful serving the living God: for if we continue the servants of sin and satan, the time is certainly coming;

when this promised Messiah, will destroy the devil's kingdom in an eternal destruction, and in such a manner as to complete the everlasting ruin of him and all his subjects.

PROPOSITION VI. "The scripture language, concerning the reduced or restored, in consequence of the mediatory interposition of Jesus Christ, is such as to lead us into the thought that they are comprehensive of mankind universally."

"There is one text he will venture to say is fully comprehensive of this idea, that the redeemed by Christ are comprehensive of mankind universally." It is Rev. 5. 13. "And every creature which is in heaven, and on 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 forever and ever."

Upon which he argues, "these words evidently look forward to the completion of the scheme of God with reference to mankind, or to the time of God's being all in all; bringing in the sinless intelligences above, as uniting with the whole race of Adam, in giving the glory of their redemption to God, who contrived it, and to Christ that carried it into execution." "And that mankind universally are the persons singing this hymn of praise, in concert with the holy angels, he says, is evident from the enumeration here made, which is in the fullest and most extensive terms:" "for it is the creatures in heaven, on earth, under the earth, and in the seas, and all things in them." And adds, "the whole human kind are found in the places specified, and the specification of the places which contains them all, is a sure argument he intended to comprehend them all." And he quotes the description in the 20th chapter as parallel to confirm it. "And I saw the dead, small and great, stand before God," that is Christ the Judge, v. 12. "and the sea gave up the dead which were in it, and death and hell delivered the dead which were in them," v. 13. He adds, the creatures spoken of in the 5th chapter as under the earth, are those very ones, of whom it is said in this place "death and hell gave up the dead in them," (the text doth not say so, it is without any proof) and "the creatures in the sea" he says, "are the dead that the sea is here said to give up," (all without proof) whence he concludes, as the enumeration of creatures in the 5th, is more particular and

stronger than "of the dead" in the 20th, mankind universally must be comprehended in it." The more natural inference is, the apostle doth not mean the same creatures precisely in the two descriptions. "He is pretty confident, no other sense can be given of this text, allowing the words their due natural force and a consistent meaning," p. 238, 9, 40, 41. To me it is clear, this construction cannot be supported by any just, known rule of exposition whatever. He takes for granted the text looks forward to the time when the scheme of God will be compleated, and he will be all in all. If allowed, this cannot help him: for we have proved this will take place at the period of the last judgment when the wicked will be excluded salvation, and consequently, from taking part in this song. Besides, the text is immediately connected with "Christ's receiving the book and opening the seals" to unfold the grand scenes of providence to take place, to the future judgment, when the wicked, so far from joining with the redeemed in the celebration of this divine song, "shall be cast into the lake of fire," Rev. 20. 15. Again, he takes for granted, that "every creature" in this text, means mankind, them only, and universally; without any support from the text, the context and connexion; and when it is never so used in the new testament, as we have before shewn; and when we have proved from 1 Tim. 4. 4. this very phrase is used for the inferior part of the creation, only. He likewise takes for granted, this description and that in the 20th chapter are parallel; whereas, it is clear they are not so in expression or design. The design, in the 5th chapter is to illustrate the glories due and to be paid to God and Christ in his state of exaltation; not only for the benefits of his redemption, but for his supreme powers of government, and the benefits of his divine administration; of which every creature in all this lower creation in earth and seas partake, and therefore may all naturally and literally be taken in with mankind as subserving his praise. But the 20th hath respect to the final judgment, and therefore to mankind only. And the description of all the dead raised in earth and seas, "of all the dead small and great standing before God" is so particular and appropriate to mankind, as cannot possibly be mistaken. "Every creature" is not found, in this latter description. To settle the meaning of the text, the words

must

must be taken either literally or figuratively ; in both ways I conceive his construction must fail of support. If the description " saying " be taken figuratively, " that his adorable administration opening upon the world, would be so glorious and extensively beneficial, that all creatures in earth and seas as well as mankind should partake of the benefits ; and all in fact be made to subservise the glory and praise of him that sits upon the throne and of the Lamb, in concert with the holy part of the creation ; agreeable to other prophetick descriptions " all thy works shall praise thee, O Lord, and thy saints shall bless thee," Psa. 145. 10. And as the idea of the glory of his administration was taught the prophet Isaiah by the seraphims, when he saw Christ's glory ; " the whole earth is full of his glory," Isa. 6. 1, 2, 3. and John 12. 41. If this be the true meaning of this text, as seems most probable, it takes away the whole ground of the other construction ; and if the text be taken literally, and the word creature be limited to mankind and the praise be vocal only, for which no one hath any warrant, yet I conceive his construction must fail : for the text had doubtless a literal fulfilment in the time of the vision ; or which is the same thing, in the sense intended, it was at that time true, in fact. The diction in the text speaks it plainly. Consequently, if it looks forward to another fulfilment, it will doubtless be of the same kind essentially. This is the general scripture rule, where a twofold literal accomplishment is designed : of which the forecited instance, Acts 11. is a decisive illustration. The future pouring out of the Spirit, will be essentially the same, and for the same grand purpose, of sanctifying and saving men ; as in that day. Now in the time of the vision, there was none of the wicked raised from the dead, out of the earth or seas to join in this divine song ; and we infer there never will be, in any future period. They are excluded the text. Again, if taken literally, all that are or ever will be in hell, are excluded. They are excluded in the diction in the text, which limits it to creature, in heaven, on earth, under the earth and in the seas. Hell is left out of the description : and there is not a text in scripture, that extends the benefit of Christ's administration to any, after they are sent into that place of torment. Further, it seems it cannot be fulfilled after the future judgment, in which the wicked will be

condemned ;

condemned ; for then the earth and seas will be burnt up, and be no more. And it seems a gross absurdity to predicate sight and hearing upon “ creatures on earth, under the earth, and in the seas,” when in fact there is no earth, no seas nor any creatures in them, to be seen. Consequently, the condemned in that day must be forever excluded a part in this divine song, by the literal description in the text. And it is to be noted, it cannot be fulfilled in the new earth ; for it is expressly inserted in it, “ there was no more sea,” Rev. 21. 1. Upon the literal construction, this must be taken literally. And as there is no sea there for creatures to be in, the diction of the text excludes a fulfilment of it, there. Moreover, if the creature must be limited to mankind, and the construction strictly literal ; it seems the sight and hearing must be so, likewise. And upon this scheme, what a strange sight and hearing must this be extended to see and hear creatures on the earth and under the earth and in the seas, ages of ages after the future judgment ; and as many ages, after there has had been in fact, no earth, nor seas, nor creatures to be seen in them. Surely, this sight and hearing must be figurative with a witness : for it figures away the earth and seas and creatures in them, the very foundation of the vision itself : it is such a figure as is not to be found in revelation, nor in any of the good rhetoricians of this world. Now by all this, it seems evident that his exposition which includes all the finally wicked in this description, cannot be supported, but is every way confuted, by the strict, literal construction of the text.—Whereas, the sense we have given of it, is easy and important, and well comports with the design of the prophecy. I will only add, should we admit the “ creature” here, means rational creature only, it will not follow that it means the whole race of mankind ; or more, than the holy and obedient part of it, only. For two reasons : one is, that it is common to find a greater licence in heightening descriptions in poetic, hieroglyphic and prophetic writings, than in those that are didactic, narrative or argumentative : and we are not bound to the same strict rule of literal construction, nor will they often bear it. And this limitation of it, to the holy part of the creation, will very well accord in the connexion of the vision : for it is the holy ones in heaven, and elders from our world only, that are employed in
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this glorious chorus, in the preceding part. From whence it is rational to suppose, this description to be a prophetic representation of "every creature" of the same character, heavenly spirit and temper, on earth and in the seas, that in due time shall be brought to bear a part in this divine song; and this, revelation very clearly teaches, will be the truth of fact. The other reason is, that it is agreeable to the spirit of the prophetic writings, to use such a strong manner of description when the friends of God and his people, only, are intended. Of this we have a decisive example in the universal song of praise of all in heaven and earth in the destruction of old Babylon, Jer. 51. 48. "Then the heaven and the earth, and *all that is therein*, shall sing for Babylon: for the spoiler shall come unto her, from the north, saith the Lord." Now a man of ingenuity, who had a scheme to support by it, would make it very plausible, that mankind universally were concerned in this song. He would say, by "heaven and earth" are meant the intelligent inhabitants of both worlds; by earth is intended earth and seas, as Col. 1. 16; and by "all that is therein" is included and intended all that have ever lived, and died and been buried in earth and seas, which comprehends all mankind. Whereas, what is intended by this strong description is the friends of God, of justice and of the people of God, the jews who were to have deliverance by it. The many millions in the foregoing ages, who were gone off the stage, could have no concern in it. The numerous Babylonians who were ruined by the judgment, must certainly be excepted, notwithstanding "the all that is therein:" they could not chant the song of their own destruction against the force of self-love, the natural desire of life and good, and the most deep-rooted affections of nature; the supposition, is the greatest absurdity. Again, their vastly numerous connexions, by affinity, commerce, friendship and the like, consisting of many thousands, perhaps millions, must be exempted and excluded, on the same ground. Now I see not but the text in dispute may just as well have the same limited construction. The context clearly leads to it, and it is the sanctified in this world only shall have part in the salvation on which the song is supposedly founded. "The every creature" as applied to all of that distinctive character, is highly proper. And it is full as
absurd

absurd to suppose those who perish from the salvation of God, should bear a part in this divine song, as that those who perished in Babylon should take a part in that which was sung on that occasion. Now either this, or the exposition we have before given, I apprehend, “ will allow the words their natural due force, and a consistent meaning.”

We have now considered, and I hope fully answered all his principal proofs ; but there are several other texts which he, and others in that sentiment, lay weight upon, which require our notice. Such as the predictions and promises to Abraham, Gen. 12. 2,3. “ And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee : and in thee shall all the families of the earth be blessed.” And chap. 18. 18. “ And all the nations of the earth shall be blessed in him.” And chap. 22. 18. “ In thy seed shall all the nations of the earth be blessed.” Chap. 15. 5. “ Look now toward heaven, and tell the stars, if thou be able to number them : and he said unto him, so shall thy seed be.” Upon these texts, it is said, “ that all nations and all the families of the earth” is naturally expressive of all mankind ; and so used in scripture. That the words considered in themselves, and much more in connexion with the other texts he hath produced, very readily offer this sense : and that none other fully comes up to the number expressed in the last :|| and enquires, what construction can be more honourable ? &c. We reply, that which is true, and agreeable to fact. This descant we judge too superficial, to form a decisive or probable conclusion upon. So likewise, is his general descant upon similar prophecies and promises, couched in general terms and strong descriptions. He says, the partial events, to which they are applied commonly, by no means come up to the full meaning of the strong and extensively benevolent terms, in which they are expressed, “ and by such constructions, there is danger of exposing the oracles of God to contempt,” p. 251. And I find other writers lay great stress upon the universal terms, “ all the ends of the earth,” “ all people,” “ nations” “ kingdoms” “ all flesh,” &c. in which these predictions are delivered. It may

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not therefore be improper in this place, to discuss the subject generally, to remove the force of these arguments, at once. And it seems the more proper and requisite, because these others are chiefly summary repetitions, or more particular illustrations of these grand predictions and promises made to Abraham; referring to the same grand design and work of God. The discussion of the subject in two points of view, perhaps may set it in a clear and convincing light. (1.) By shewing, it is not the design of these or any other texts of scripture, to indicate and ascertain the precise number of mankind that shall finally be saved. (2dly.) That neither these or any other predictions will bear their construction, which is confuted by reason, scripture and fact. In the first place, it seems evident, it is not the design of revelation, to ascertain the numbers that shall finally be saved: it is a secret with God, which he hath never revealed. It is a curiosity, could do us no good; and is wisely concealed from us: the whole tenor of revelation teaches, it turns upon the characters formed by his grace in this world; and therefore cannot be known by men, only in the day of judgment, when the characters and states of all men will be disclosed and finally settled. Had this been the design of God, why a repetition of promises, which, in the expressions and connexions of them by no means carry this sentiment in them? when one promise plainly expressing all mankind, would have decided the matter? It is not given, and certainly was not designed. When the question was moved to our Saviour, "Are there few that be saved?" Luke 13. 23. our Lord had the fairest occasion in the world, to settle this matter decisively, by his own authority, as to the full extent of the plan of mercy and the precise numbers to be saved. He hath not done it in their favour. Why not? If it was a fit object of revelation, why did not he, who taught the way of God perfectly, reveal it? If it is the very glory of the gospel, how can we acquit him, as to wisdom and faithfulness, in not publishing it, upon so inviting an occasion? Again, if taught of God, to Abraham, and to the church by Moses and the prophets, and was in fact a peculiar glory of their doctrine; why did not he, who embraced all occasions to explain the doctrine of Moses and the prophets, at least refer us to these promises to Abraham, as a decision of the question? an universalist

universalist would have done it; would have been glad of the occasion: for they do it without any occasion given. Our Saviour did it not, neither do the apostles (tho' often refering to them) once refer to them, in this view. Why did not our Lord do it? Was it because "this doctrine that all men should be saved, was unfit to be published to the world? If so, it condemns them of presumption and audacity, in adventuring to publish to the world, a doctrine, that the wisdom of our Saviour judged unfit to be taught. Or was it because, there is no truth in this doctrine? this appears the reason, in our Lord's reply: that all men will not be finally saved, as is conceded, if the next state be final, as hath been proved. And doth not this condemn them, for deluding the world with gross error, under the garb of a glorious gospel truth? It is evident in the reply of Christ, v. 24, 25, 26, 27, 28. "that many will not so seek and strive as to enter into life: that in the great day, all workers of iniquity will be consigned to future misery; and the door of divine mercy will be shut against them, that they cannot be saved. And it seems evident from what hath been said, that the precise number that shall be saved is not an object of divine revelation; and that it cannot be designed in these promises, that all mankind should be the subjects of the blessings promised; because, the promises are never so referred to and applied by our Saviour and his apostles upon the most inviting occasions; as they certainly would have been, if this was their grand intention. Their construction is certainly, beside and against the intention of them. And this will be more clear, while we shew secondly, their construction is confuted by the concurrent testimony of reason, scripture and fact.—Reason and common sense teaches us, if they are blessed as families and nations, in Abraham and his seed, it must be during their existence in family and national state: and therefore it cannot look back to the pre-existent ungodly families and nations who had a long time perished before, and in the flood, and in successive generations after it, to that period. For it seems an impossibility in nature, that they should be the subjects of this blessing according to the diction of the text, that is, "be blessed as families and nations;" when they then had not, nor ever would have existence more, in family and national state. And besides,

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predictions never look backwards, it is against the nature of them, they always look forward to some future period of time for their fulfilment. Neither can it extend beyond the end of the world and the last judgment, for then the wicked will never exist any more in family and national state, to be in a capacity for these blessings, according to the diction of the text. Consequently, the ungodly who perished before Abraham, and all the wicked that are condemned in the day of judgment, are cut off from all hope of these blessings promised, by the very language in which it is expressed. Again, it cannot be extended to all the families and nations cotemporary with Abraham. The diction is not in the past, nor present, but in the future tense, and points to some memorable future period, wherein all the families and nations of the earth then living, shall be blessed. Besides, the annexed curse to his enemies, shews, that his enemies did not belong to the families and nations that should be blessed in him : his friends should be blessed, his enemies should be cursed : but that his enemies should be cursed and yet blessed in him ; the same persons at the same time, is repugnant to common sense, and a manifest contradiction. By the same rule, the families and nations who were accursed of God, and as such devoted to utter destruction, could not be the objects of these blessings : such as the nations of Canaan, the Amalakites, &c. who were devoted to utter destruction and extirpation : to suppose the God of Abraham should bless them with the blessings promised to Abraham, and curse, devote and execute utter destruction on them, as families and nations, is repugnant to all reason. And it is alike certain, that these promised blessings hath not come upon all the families and nations of the natural posterity of Abraham. Is it true of the Edomites ? or of the posterity of Ishmael ? Is it according to their character and state as predicted by the Spirit of truth ? “ and he will be a wild man ; his hand will be against every man, and every man’s hand against him : and he shall dwell in the presence of all his brethren,” Gen. 16. 22 ? Is it true of this nation “ that all things are reconciled in him,” that they all bow to the authority of God, have the faith of Christ, and the genuine spirit of the gospel in love and peace and all gospel obedience, as will be the case, when these promised blessings come upon all the nations

of the earth? Who, that is acquainted with the history of the Arabians, and knows their character and manners, living by rapine, robbery, theft and murder from generation to generation, can think they are blessed with the distinguished blessings of Abraham, as families and as a nation? And St. Paul was so far from admitting their unlimited sense, that in direct opposition to it, he shews us plainly, these blessings were not to take place, in all the families of Abraham's natural posterity. Not in his posterity by Keturah, nor by Hagar in the line of Ishmael, "but in Isaac shall thy seed be called," Rom. 9. 6,7,8. and in the line of Isaac, in Jacob not Esau, v. 13. And it is very evident, that these blessings have not in fact, come upon all the families, in the line of Isaac and Jacob. Were the families of Corah, Dathan and Abiram and their wicked adherents, who perished in terrible wrath, blessed with the peculiar blessings of Abraham? Are the Jews now as a nation, in the enjoyment of this blessing? when for more than seventeen hundred years they have been and now are dispersed, a hissing, curse and execration among all nations, as predicted by Moses? Do all their families in this exiled state, enjoy the blessings promised to Abraham, while the veil is on their hearts, and they remain in blindness, unbelief and disobedience, cast out of the kingdom of God and become an execration? Such a construction of these promises as extended to all nations, and all families, to all mankind in all past, present and future generations, seems extravagant in the highest degree. When it is so notorious in fact, it never was, nor now is, true of any one nation on earth in this extent; no, not of the most favoured of Abraham's posterity. Moreover, their construction supposes, the blessings promised to the nations and families of the earth, are promises of the heavenly inheritance to all, to whom they appertain. But upon what grounds? the scripture every where connects this inheritance, not with a family or national character and state, but always with a distinctive, distinguishing, personal character, in this life. The promises of it are to them, that "believe," repent, who do his commandments, to the pure in heart---in a word, to those who are blessed with the faith and piety of Abraham: these only by scripture account, are subjects and heirs of the heavenly inheritance. But should we admit, these

these promises designed of the heavenly inheritance, still, their cause is in ruins : for the curse to the enemies of Abraham, and to the accursed nations and families, must be understood in the same way of construction, to be an eternal exclusion from this inheritance and consignment to destruction : for surely, the cursed, shall not inherit with the blessed. It is clearly, not necessary to suppose, that all the members of the families and nations on whom this blessing comes, are the children of Abraham by that faith whereby "the just do live" and shall possess the heavenly inheritance. Eli's family were under this blessing, and yet his sons were sons of belial, and cut off in wrath. David's family were surely under this blessing ; and yet his sons Amnon and Absalom, were children of sorrow to him : their wicked lives and violent deaths divested him of all hope for them, beyond the grave ; and produced a wound in his soul incurable by all the world--by every thing, but the grace of the covenant, wherein he had personal safety ; whence he drew his comfort and support, as "all his salvation and all his desire," 2 Sam. 23. 5. Well instructed and regulated families, professing the christian faith and godliness and in covenant with God, are under this blessing of Abraham : to such, the apostles apply these promises, as Acts 2. 38, 39. Gal. 3. 9, 27, 28, 29. and Gal. 4. 28. and yet, no judicious person will say, all the members of such families are, of course, heirs of the heavenly inheritance. So likewise nations, blessed with the gospel and dispensation of the kingdom of God, and professing christianity ; favoured with happy civil and religious privileges, and all desirable advantages for obtaining the heavenly inheritance, may be called blessed : although there may be thousands of miserable subjects in them, who make themselves so, by their own folly and wickedness, running their own ruin, for time and eternity. In this sense Balaam, by the spirit of inspiration, repeatedly pronounced Israel, a nation blessed, and that should be blessed : in Numb. 23d and 24th chapters. So says our Lord, "Blessed are your eyes, for they see, and your ears, for they hear : for verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them," Mat, 13. 16, 17. and yet he repeat-

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edly tells us, many unbelieving, impenitent sinners under that blessed dispensation, would be condemned with the workers of iniquity. These things serve to expose the fallacy of their construction. But the grand intention of these promises expressly revealed, it should seem, must clear the subject of all difficulty and dispute. Thus, we are designedly taught in them, that God would make Abraham the father of the faithful and saved, of all families, ages and generations; as an example to them of salvation by faith; or of that faith and piety, whereby they might be saved: as Paul teaches us, Rom. 4. 11, 12, 13, 16. Their construction is a direct contradiction to it, by extending the promise to them, whom our Lord says are of their father the devil, who live and die without the faith, piety and works of Abraham. Another thing intended is, that the covenant made with Abraham, whereby his own family were blessed with spiritual blessings and privileges in him, should be extended to all believing families of all nations and ages under the gospel; in which sense all those families should be blessed in him; as in the texts forecited in Acts and Galatians. But "the promise to you and your children," is limited to the called and believing in this world; and is no where extended to the wicked in the future state. This condemns their construction, for extending the promise to the wicked in the future state, beside and contrary to the intention of it, for they are excluded out of it. These texts teach us, the adorable Messiah, should be of his seed, in and by whom, all the nations have all their blessings; and all the believing and saved of all nations, should be forever blessed. And what is directly to our purpose is, we are designedly taught in them, that "true believers of all other nations, as well as of the jews, shall be justified and saved in him," this infallible meaning is given us, Gal. 3. 7, 8, 9. "Know ye therefore, that they which are of faith, the same are the children of Abraham. And the scripture foreseeing that God would justify the heathen through faith, preached the gospel before unto Abraham, saying, "in thee shall all nations be blessed. So then they which be of faith, (of whatever nation) are blessed with faithful Abraham." Their construction must be thus; the scripture foreseeing that God would justify and save all nations, the unbelieving as well as believing, preached be-

fore the gospel to Abraham. The apostle limits it expressly to the unbelieving, "they that are of faith" they and they only in the intendment of the promise, are children and blessed with faithful Abraham. A man must want eye sight who doth not see their construction in extending it to all the believing, is in direct contradiction to the apostle, and to the intendment of the promise, as explained and ascertained by him. And he is very express in point, in ascertaining the true intendment of these promises to Abraham. He tells us expressly, the seed intended in this great promise, is Christ, v. 16. and confirms both the extent and limitation of the blessings to them who believe, v. 22. "but the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them who believe; and illustrates it to the end of the chapter. And this extension of these blessings promised, to the believing of all nations without difference, and limitation of them to the believing only; is a doctrine that runs through the scripture, and particularly, all the epistles of St. Paul. And he hath taught and illustrated at large, this limitation of the blessings to the believing only, in the case of the unbelieving jews, the natural posterity of Abraham in the line of Isaac and Jacob, in Rom. 9th, 10th, 11th chapters; shewing, they have cut themselves off from these blessings, by their unbelief; and will remain cut off from them, till the glorious period of the recal of that nation and their ingrafting in again, by faith. What can be more decisively clear, than the limitation of these blessings to the believing only? and their construction is as directly contrary to the grand practical, as doctrinal intendment of these promises: they are designed to carry a most powerful encouragement and motive to sinners of all nations, to look unto Christ and turn to God and become his willing people, that they may become the happy subjects and heirs of the promises. But by extending them to all the unbelieving and disobedient, the force of this grand motive is annulled, and the great design of their reduction in this world, becomes defeated. It is important to add, these promises are designed to teach and point us to a most memorable future time, in which, all the nations of the earth then existing, shall literally and remarkably be blessed in Christ, with the blessings of his kingdom and grace, with
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family and providential blessings, and that for a long and very glorious period. So that all the preceding success of the gospel with jews and gentiles, is but as the first fruits to the full harvest, compared with the fulness of the gentiles in all the nations of them, and fulness of the jews then to be brought into the kingdom of God. So that an innumerable multitude out of all nations and languages, shall be saved, Rev. 7. But two things intirely overthrow their construction : one is, that these blessings are appropriate to believing nations, and to all believers in them ; and are limited to them decisively, by the rule of exposition given us, as hath been shewn. They are converted to the faith of Christ, and so enjoy these blessings in him. The other is, that however great and extensive these blessings are, they come upon all, who shall ever participate in them, in this state, before the end of the world. It is while they are in family and national state, as the diction of the text plainly teacheth. And the summary repetitions and illustrations of the blessings promised, by the prophets, confirms it. It is promised the Saviour " he should have the heathen for an inheritance and the uttermost part of the earth for a possession."† But not a soul from hell. All the ends of the world shall remember and turn unto the Lord ; and all the kindred of the nations shall worship before thee. For the kingdom is the Lord's and he is governour among the nations. A seed shall serve him, and it shall be accounted to the Lord for a generation. They shall come and declare his righteousness " unto a people that should be born, that he hath done this."‡ Here the conversion of all nations is strongly expressed, but as effected in this world, while the successions of mankind continue, or they could not declare it " to a people that should be born." " He shall have dominion " from sea to sea" and from the river to the ends of the earth. All kings shall fall down before him ; all nations shall serve him."§ The whole description is in this world : it cannot be in the " new earth" " there is no sea" there. In that day " kings shall be nursing fathers and queens nursing mothers to the church of God : " services peculiar to this state, Isa. 49. 25, and 60th chapter throughout. And the call of God, which will be made effectual to bring all the then nations of the earth

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to a happy participation of these blessings, is, "look unto me and be ye saved all the ends of the earth," (including all the nations of the gentiles then living upon earth, but not a soul in future misery; they are left out excluded, and have no part in it) "for I am God and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength; even to him shall men come, and all that are incensed against him shall be ashamed." (This clause and some parallel texts seem to intimate, that there might remain some individuals, unreconciled enemies, but they should be so few and feeble, as to be ashamed and confounded, and incapable of offence and disturbance in all God's holy mountain.) And the Jewish nation in all its fulness, at that time, shall partake in these blessings. "In the Lord shall all the seed of Israel be justified and glory," Isa. 45. 22, 3, 4, 5. and this work of God, is so particularly and decisively set forth as to be accomplished in this world, in Isai. 66. 19, 20, 21, 22, 23 verses, and parallel texts, as that the evidence cannot be evaded. Verse 23. "And it shall come to pass, that from one new moon to another, and from one sabbath to another shall all flesh come to worship before me, saith the Lord." Then, "the glad tidings of great joy unto all people" announced by the angel at the birth of our Saviour, will be literally verified, to all people, nations and languages upon earth. Then, "the Spirit will be poured out upon all flesh."|| "All flesh shall come to him, who heareth prayer."† "The glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it :"* and all flesh shall see the salvation of God."‡ But when? the prophet tells us, it will be during the continuance of the present planetary system and revolutions of days and months, before the earth is burnt up: when it shall come to pass "that all flesh shall come and worship before the Lord, from one new moon and sabbath to another." So that if these texts teach that all men shall be saved; they also teach they will all be believers and true worshippers of God; and will see and enjoy the beginnings of this salvation, in this world; before

before the last judgment and final conflagration. And when this call of God, shall have its full effect, in the ingathering of the fulness of jews and gentiles (while they exist as nations in this world) into the kingdom of God; then, these great promises to Abraham, will have their full accomplishment: and so, as that "all the Israel of God" designed in them (including the natural and spiritual seed of Abraham, as expounded by Paul) "shall be saved." Consequently, all the unbelieving and ungodly, who are condemned in the day of judgment, are excluded these promises, and must remain forever excluded the blessings of them. And fanciful theorists, may as well imagine the whole of this divine work of ingathering and blessing the nations, shall be effected not on this earth, but in the moon; as that any part of it shall be effected for the wicked, after the day of judgment. There is no time, or place found and allotted in scripture, for such a purpose. Then "time shall be no longer" no more. And there is no place in the universe revealed, in which this great change in nature, character and state can be effected, in them. Not in heaven, for the change must be wrought before, any can enter there: not in hell, for that is a place and state of wrath without mercy, of weeping and misery, and not of joy and salvation. Not in the new earth, for the blessings of it are the inheritance of them that overcome---and the wicked have another inheritance assigned them---"their portion is in the lake of fire," Rev. 21. 1,7,8. And to suppose it to be effected in some new created transmutation world, is a species of infidelity, and such an unscriptural romantic creature of imagination, as is unworthy any regard by any sober, judicious christian, whose faith is bounded by revelation. So that their construction of these glorious predictions and promises, stands every way confuted in scripture. But those words are cited Rom. 11. 32. "God hath concluded them all in unbelief, that he might have mercy upon all:" it is said this may have reference, to a more full admission of jews and gentiles in the collective sense into Christ's kingdom on earth; but may not be the principal meaning: that it is capable of a more extensive sense, and to extend it to mankind universally, is thought the most noble and significant, p. 247,8. This text seems designed to exhibit the riches, sovereignty and glory of God's
mercy

mercy in the salvation of both jews and gentiles; inasmuch as when it is displayed efficaciously for their restoration and salvation, it finds them, all, in a state of unbelief. And there are two rules in the description of this divine work (to name no more) that make it evident, it is wrought in this world, and cannot be extended to all mankind. As (1.) this great work of mercy in the restoration of both, is by "grafting," and there is but one way of "grafting," by faith in Christ, which is peculiar to this state. "The jews were broken off by unbelief," "the gentiles were grafted by faith" "and stand by faith," v. 20. and "the jews shall be grafted in again, v. 24. as a nation they shall be converted to the faith of Christ;" shall look to him whom they have pierced and mourn," &c. so, shall their iniquities be pardoned, and they be blessed with the blessings of Abraham, and of Christ, and with the joys of his salvation. This method of mercy in saving sinners whether jew or gentile the apostle teaches expressly, and professedly in this chapter, in this great work of mercy in the restoration of the fulness of jews and gentiles: and he teacheth none other method, nor doth the scripture; and therefore, this "mercy upon all" must be "the believing," of all nations without difference; and cannot extend to the ungrafted, unbelieving part of mankind. Which construction is most noble and significant, that which falls in with the professed design of the apostle, and supports the gospel constitution of "grafting" and salvation by faith; or that which contradicts and annuls it, is easy to determine. (2dly.) this great work of mercy, in the restoration of the fulness of the jews and gentiles will be effected in this world; while they remain distinct nations, retaining their national characters. This seems very clear in the several parts of the description: particularly, in the great benefits that shall redound to other nations, by the conversion and recall of the jews into the kingdom of God. "If through their fall salvation came to the gentiles, to provoke them to jealousy," v. 11. that they might return." "If their fall, was the riches of the world, how much more their fulness," v. 12. Again, "If their casting away be the reconciling of the world, what shall the receiving them be" (in their conversion) "but life from the dead," v. 15. This plainly bespeaks them, to be at that time distinct

nations, and retaining their well known national characters. Otherwise, how is it possible, that their conversion and "fulness" should more abound "to the reconciling of the world," and their restoration be as "life from the dead" to the rest of the world." And again, how is it possible, that the fulness of the jews and gentiles coming in as nations, can be seen as contemporary events, as taught, v. 25, unless they remain distinct nations? And this is a note of its accomplishment in this world, taught by our Saviour, and repeatedly by the prophets,|| as well as by the apostle here. And this point is further confirmed in the following context. For upon the coming in of the fulness of jews and gentiles, is immediately added, v. 26, "and so all Israel shall be saved." And this work of mercy is confirmed in that and the three following verses: and then illustrated v. 30, 31. "For as ye in times past have not believed, yet now have obtained mercy through their unbelief: even so have these also not now believed, that through your mercy, they also may obtain mercy." As sure as the one had obtained the mercy to be ingrafted, by faith, so surely should the other obtain the like mercy, in this present world. Now if the whole of this work of mercy treated of, respecting jews and gentiles, is in fact completed in this world, it seems evidently, against the design of the apostle, to extend this mercy to all the wicked in the future world. I would notice one objection against what hath been offered:—it is by some inferred, from this description of the apostle, "that the non-elect reprobate jews of that time, who

|| It may not be improper here to notice one text, that hath been much mistaken by some, Ezek. 16. 53. "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them." It cannot be meant of the land or lake of Sodom, which it seems will continue a monument of warning to all ages and generations. Nor can it be meant of the Sodomites, that perished; that they should be recovered at the restoration of the Jews; for it seems they will be condemned in the day of judgment, Mark 6. 11. But it must be the Gentiles, figuratively "Sodom," whom the Jews in pride and contempt looked upon, unless they became Jews, as abandoned to destruction, as the Sodomites. In reproof, they are here taught, in the time of their mercy and restoration, the gentiles should partake of the same glorious mercy, and in equal extent and fulness. I know some have taken it as a threatening of utter ruin to the Jews, like that of Sodom; but considering the subsequent promises to the Jews, I prefer the sense already given.

who were broken off by unbelief, enemies for the sake of the gentiles, will be brought in, "in the fulness of the jews," and that literally all the seed of Israel in all generations, will be comprized in this grand restoration, and be saved." But in the objection, it is forgotten, that nations live and are perpetuated on earth, in successive generations, only. Those that die off, are never restored, to make a constituent part of the nation any more; to be the subjects of its future blessings or judgments. And consequently, the predictions of blessings or judgments to nations, have their accomplishment in the generations living in the time of their completion, and not in any foregoing ones. This strikes off the foundation of the objection. Besides, the supposition that predictions look back to foregoing generations, is contrary to the nature of them; the grand design of prophecies, is to disclose the designs and future events of providence to take place in this world: the fates of mankind, the blessings or judgments to come upon nations, while they exist as nations, before the end of the world. The state of all men, for the future and eternal world, are to be settled in the day of judgment, by the great promises and threatenings respecting that world; and not by prophecy, but by the scripture rule of retribution. Again, it is not remembered by the objector, that the prophets predicting this glorious restoration of the jewish nation, do once and again stile them a "remnant." Though this "remnant" will include all the fulness of the nation in all their dispersions through the world, living, in that period. Thus are they stiled, Micah 5. 7, 8. and ch. 7. 18. and Zep. 3. 13, &c. They are a "remnant" a precious residue of that nation reserved in infinite mercy, for the unpeakable blessings of that grand period, distinguished in glory, by all the prophets, above all others, in the annals of time. Moreover, the method of their restoration, is likewise forgotten, viz. "by grafting in again." And there is but one doctrine of grafting for jew and gentile, and that is, "by the faith of our Lord Jesus Christ," while they continue nations in this world, as hath been shewn. Consequently, the restoration plead for in the objection, is an impossibility in nature, without a resurrection of the unbelieving dead, previous to the general resurrection; which is confuted by our Saviour and the current doctrine of revelation. So

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that the objection is wholly an antisciptural, groundless mistake, in fact. On the whole, it seems evident, in this discussion, that the predictions and promises of blessings to families and nations, and of the works of God's grace, and recovering mercy designated in them, to be wrought for mankind, will certainly have their full accomplishment in this world. And the marks and characters of their certain completion, while they exist in families and nations in this world, are so interspersed and interwoven in the descriptions themselves, as that they can hardly escape an attentive reader. It is clearly, the most obvious and popular construction, best adapted to the good of men, and which perhaps hath not been mistaken by one of a million, of those who have read them. So that there is not a shadow of evidence, in support of their doctrine carried in the general terms in which they are expressed; nor a fig-leaf of hope to be derived from them, to those who die in their sins, but it is wholly cut off in their certain completion in this world. Neither is there any danger of discredit to scripture, by ascertaining their general intendment, when we certainly fall in with their grand design; which is, the instruction and best good of mankind in this world, which is best subserved in the construction given. But it is that construction, which renders them perfectly loose and ambiguous, that is, disreputable; that renders them so dubious and sceptical, that we cannot know, who they respect and belong to, whether to the living or the dead; nor to what world of subjects, whether to this or the future; whether one already created, or to some one or more, yet to be created; and forces us, to Vulcan's forge for a meaning to them: I mean "a creature of fancy" made by the hammer of invention, on the anvil of imagination. This must be contemptible in the eyes of judicious christians, and tend to expose the sacred oracles to contempt. We have obviated his argument from Psa. 68. 18. in what hath been said upon Eph. 4. 10. where it is cited, and applied to gifts and gospel means, for the recovery of mankind in this world, only. Another text is Joh. 12. 32. "And I, if I be lifted up will draw all men to me." Here it is said, is no exception of any individual of the human race; nor have any one a right to limit the merciful effect of Christ's death. But we have certainly a right to take the meaning from our
Saviour,

Savour, himself: and that he meant all sorts and nations of men living, jews or gentiles, is evident from his after explanatory commission given to the apostles, to preach the gospel to all the living nations, and "to every creature." But he has in effect absolutely prohibited us, from extending it to final unbelievers, in the parable of dives, and by teaching us "they shall not see life" nor "taste of his supper," and in the great day the door of mercy shall be shut against them, &c. Another text cited, is Joh. 17. 2. "As thou hast given him power over all flesh, that he might give eternal life to as many as thou hast given him." This he explains, "that he might give eternal life, to these all men he had subjected to him," p. 246,7. That our Saviour did not mean, "all that were subjected to him" by "all that were given to him," is very evident from his own explanation "of those who were given to him" in the subsequent context and other places. In the 6th and following verses he speaks of these "given ones" as "given him out of the world," "who had received and kept his word"---as "those who believe" "for whom" he prays, in distinction from the rest of the world: and in a parallel passage he plainly teaches, he had this power over all things given him, for the purpose of giving eternal life, "to the believing" and not to the unbelieving of mankind: as Joh. 3. 35. in connexion with v. 36. "The Father loveth the Son, and hath given all things into his hand"--and the purpose follows, "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 on him." And he further tells us, John 5. 37. "All that the Father giveth me, shall come to me:" they shall become believers on him in this world. So that according to the explanation of our Saviour, he intends "by those that are given him," not all that are subjected to him, but those who become believers on him in this world, and no more. If any one thinks this ingenious writer understands the meaning better than our Saviour, he will give him credit. Tit. 11. 11. is cited, p. 248. "For the grace of God, that bringeth salvation, hath appeared to all men." He says it may be rendered, "the grace of God, which bringeth salvation to all men, hath appeared." Still the question is, how the grace of God brings salvation to all sorts and nations

of men? the next words answers the question, and ascertains the sense of these words, by pointing out the way, and only way in which it brings salvation to them, "teaching us, that denying all ungodliness, and worldly lusts, we should live soberly, righteously and godly in this present world;" "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." While this is the only way in which this grace saves all men, who will ever be saved: by sanctifying them in "this present world," render it how you will, these texts in connexion, will be directly in the face of their doctrine and construction. And I should think, no man in his right mind, can think, the apostle intended to extend this grace to save men, in some future transmutation worlds; when he so plainly and decisively describes its efficacy in the salvation, of men, in their sanctification, in this present world, only. It is said 1 Tim. 4. 10. "God is the saviour of all men; especially of them that believe." The connexion shews, this text has special reference to God's providential protection and salvation, and not that which is spiritual: and so hath been understood by the most judicious: in this sense, it hath no concern with the point in dispute. But if it refer to Christ our Saviour, he may with great propriety, be termed the Saviour of all men, as he is the creator and preserver of all men, and they owe all their mercies and blessings to his divine mediation and government; and as he hath opened a way by his death, that all sorts, characters and nations of men may be saved, by faith in him; and it is because they will not come unto him, they are not finally saved: and he is especially the saviour of them that believe, as he saves them in fact with an eternal salvation. No more, with force, can be argued from this text. Our Saviour says, John 10. 16. "And other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice: and there shall be one fold, and one shepherd." From whence is argued, the wicked in the future world may be these other sheep, so as that the whole human race shall make one fold, and have one shepherd," p. 229. It seems nothing can be more arbitrary and groundless, than this construction: for our Saviour in all his discourses, says not a word of their recovery; but many things decisively against it, as hath been shewn. By sheep in
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the foregoing part of this chapter, are meant those of a distinguishing character in this world; it is most natural therefore to suppose in this text, is intended those who should be called and formed into the same divine character, in this state. I have no doubt the calling in of the gentiles, is what is meant, by the other sheep to be brought in. Hitherto, he had ministered and collected his sheep, from the house of Israel: but he would bring in believing jews and gentiles into one fold, and they should have one shepherd: which is a work appropriated to this, and not the future world. And this is confirmed in the language of the text itself, "and they shall hear his voice," that is, they should believe and obey his gospel, which is the constant meaning of it; and this is the special work of men, in this state: there is nothing said of it in the place of torment. Whoever be meant by "the other sheep," the text and context confirms it, that they will be brought in, in this world: the very reverse of his construction. As to "the good tidings of great joy spoken of, at the birth of our Saviour, Luk. 11. 10. we have shewn it will be literally verified, when the fulness of jews and gentiles are brought in: and instead of "a few people" as is suggested, an innumerable multitude will be collected out of all nations and saved. And as to those that perish, it is in their own default; and it would be impious to reproach the grace of God and the Saviour, for the fault of the creature. And as to the contempt shewn to the common construction, "as poor and low," here as usual---if it be the true, scriptural sense, it is certainly the most important and useful to men; and we doubt not, in the grand arrangement of the divine government, it is as far more honourable to God and our Saviour, as it is beneficial to men.

We pass to his general references, to texts which speak of God as "not keeping anger forever," as not "contending forever," "not chiding always," and "not being always wroth." The sense given in their scheme, is tho't the most full and significant, p. 249. But if it is fitted only to delude men, it is the most contemptible. I find not these expressions used, but in reference to the temporary correction of "the broken hearted, and them that fear God"--and in reference to the temporary correction of the jewish nation--to insure their national restoration in this world, according to God's gracious promises, notwithstanding

withstanding the previous visitations of his wrath : and in reference to sinners who turn from their wickedness by repentance, in this world. I find not an instance, where it respects those consigned to the future punishment ; and therefore they are all nothing to the point in dispute. How great soever the encouragement to faith, hope, repentance, &c. they give to men in this world, they give none to the damned. The next general reference is, to texts which represent the blessed God “as plentiful and abundant in mercy ; whose mercy endureth forever, is everlasting, and from everlasting to everlasting, and is over all his works.” It is said that a far more emphatically great and benevolent sense is given to these expressions, upon the scheme of universal salvation than the common one ; and that upon the common one they can scarce have any meaning at all, &c. p. 250. In reply, it is sufficient to observe ; the blessed God is thus gloriously characterised, for these two purposes, (1) to exhibit what he is to our sinful world, under a dispensation of mercy ; and (2dly) to exhibit what he is and will be to all, who comply with the gospel terms of mercy, and become his penitent faithful servants, and meet vessels of everlasting mercy. To them, he is literally and in the strongest sense of the expressions, “plentiful” and abundant in mercy, and “his mercy endureth forever,” and is from everlasting to everlasting, &c. And in the first sense and view of the subject, there needs “the help of no art or figure,” nothing but eye-sight and attention, to see, his mercy extendeth over all his works, and creatures in our world, “the whole earth is full of his goodness and riches.” And considering the innumerable and aggravated provocations of sinful men, it is fully and gloriously manifest, that he is literally plentiful and abundant in mercy to them, in the plentiful and abundant mercies actually bestowed on them in this world, and in his offers of pardon and eternal life to them, upon the most condescending terms of mercy : and 'tis their fault they do not become the subjects of his mercy, strictly everlasting. And this exhibition of his glorious character and mercy is most wisely fitted, to draw and win sinners to repentance ; and for the support and comfort of good men, and the promotion of true godliness, which is the grand design of it. But this mercy of God, is not to be extended to the devil and his angels, or to

sinners,

sinners, that are vessels of wrath, in a state of wrath and retribution : so to extend and apply it, is antisciptural. In the exhibition given, the mercy of God, in the scripture characters of it, shines forth, in full glory. Nor is it any diminution or derogation of it, to suppose, it will never be exercised to unmeet subjects ; nor, in any way of interference with the rights of justice, and the support of the authority and government of God. But to suppose such an exercise of it, would reflect dishonour upon divine wisdom and mercy itself. But their plan of mercy is essentially different from that of scripture ; and is subversive of the gospel constitution, and the authority and government of God in this world ; by emboldening men to sin and neglect the great salvation, to their ruin in this world, and world to come : and is as reproachful to God, as it is mischievous to mankind, as hath been repeatedly shewn.

We have now considered the paragraphs, single texts and general references in support of the universal salvation of all men ; and find no collective or single proof of any force, in the whole : so far from it, that the bigger part of the paragraphs and single texts when restored to their genuine meaning, are decisive refutations of it. And the palliating concluding excuse, why it is not more clearly revealed, carries as little force in it, as the other proofs. Certainly a doctrine of such magnitude, if true, and designed to be taught and believed in our world, would have been some where decisively taught ; which we clearly see, this, is not. When the scripture is so plain and repeated in teaching other doctrines of far less importance than this, if true ; and not a single decisive proof of this tenet given : when the tenor of revelation is, *prima facie*, directly against this tenet : and when it is excluded and confuted in almost every possible way, in which the falsity of an error can be exposed and demonstrated : in such a circumstance, if any man will venture his precious soul upon such a detected, manifest delusion ; one would think he must be strangely inconsiderate, or infatuated.

We proceed to, SECTION II.

Evasions considered.

Several plausible things are offered under the first objection, to evade the force of those texts, which plainly represent the future punishment to be eternal : as “ everlasting fire,” “ everlasting

lasting punishment," "everlasting destruction," &c. I shall not pursue his mode of discussion, but select the several evasions contained in it. Evasion (1.) It is argued from the nature and effects of the fire, by which, it is said, this punishment is effected : that it will have an end, and cannot be strictly, eternal. It is said, to be as absurd, to suppose fire to be strictly everlasting, as the hills and mountains : for it tends to an end, and will have an end according to the established laws of nature. Therefore from the nature of the subject, the term "everlasting" applied to it must have a limited construction. And also, it tends to destroy whatever is cast into it, and we know of no bodies that can so endure the force of it, but it will effect their dissolution, in time. Whence it is inferred, the future fire and punishment will not be eternal, p. 273,4,5,6. To me this arguing, proves nothing, but how egregiously, great men can trifle upon the most awful subjects, when they set themselves about it. For it is admitted, p. 278. "that it cannot be determined, with any certainty, whether the fire of hell is to be understood literally or figuratively." If so, why doth he plead so much, and rest all the force of his arguings, upon the "literal sense?" when if it be understood "figuratively" there is not the least force in it. The figurative fire intended, may be strictly everlasting, and the epithets joined to it, ascertain it to be so. He argues, "the epithet everlasting is joined to the punishment, on account of the fire that will occasion it : " whereas, it is more natural to understand the punishment, as exegetical of the fire. And says of another text, "it is called eternal judgment, because the effect of it will be departing into everlasting fire." Whereas the obvious reason is, because, the effect and punishment of that judgment will be strictly eternal ; without any reference to fire or any other figure. Again, he says, everlasting destruction from the presence of the Lord, is evidently termed everlasting on account of the fire that is to bring on this destruction, p. 285. Whereas, there is no evidence of it in the connexion, as he supposes : but it is more probably so described, to give us the true idea of the future punishment, it is an eternal separation from the life-giving presence and glory of the Lord, in a state of misery : this is "everlasting destruction." Where are we taught the future punishment will be effected by the material fire

fire of this world, that by the laws of nature will have an end ? Not in scripture. Contrariwise, our Lord teaches it, the everlasting fire prepared for the devil and his angels : and how the material temporary fire of this world should be a proper punishment for such unembodied spirits as the devil and his angels is unexplained, and inconceivable by us. Such entirely ungrounded arguing, carries no force in it. If the predication had been expressly made of the material fire of this world, there would be an appearance of weight in it ; but as the “everlasting” is expressly predicated of the fire of hell ; the fire of that invisible world, where Paul teaches us, “the things of it (without exception) are eternal ; there is not a shadow of force in it, or ground for such a criticism. Besides, if we are to argue the duration, from this nature of fire, and the bodies thrown into it, “chaff,” “tares,” and dry “branches,” it is fatal to their doctrine. They say, the punishment will last an “age,” and to some for “ages of ages,” but it is impossible by the laws of nature, this short lived fire, upon such fuel should last but a very little while ; it can’t last an age, and for ages of ages. And it is absolute destruction to their doctrine of restoration likewise. So that they are self-condemned in their arguing, from such an absurd view, of the nature of the subject. It is not from the nature of the figure “fire” but the epithets and properties ascribed to it, that we are designedly taught the duration of this punishment. It is “unquenchable” “everlasting fire,” and a “fire that never shall be quenched,” these are the properties ascribed to it. And if these do not teach it “unceasing” and “endless” there is no language that can do it. And it is so forcibly taught, that it cannot be avoided, without direct contradiction. For to say it is temporary and will come to an end, when we are taught it is unquenchable and cannot have an end, and it shall never be quenched, cease and have an end ; is a most palpable contradiction. Nor is it to the purpose to say, it will not have an end, till it hath effected the dissolution of those who suffer it : for we are never taught the duration of it, by any such supposed effect of it ; but by the properties and epithets ascribed to it. So that it is just as certain, that it will be unceasing and endless, as that these inspired teachers by these descriptions, have taught us the duration of this punishment, truly.

truly. I will only add, the subject of "this fire" would be plain and easy, if men would give an impartial attention to the scripture representation of it, in its connexions. "This fire" is first taught by Moses, Deut. 32. 22. "For a fire is kindled in mine anger" (that is, by the sins of the disobedient Israelites) "and shall burn to the lowest hell."|| This can't be the fire of this world, that by the laws of nature will come to an end. There is no difficulty in supposing "this fire" of wrath may be eternal; as everlasting as the immortal objects of it. Yea, it must be eternal, if the holiness, justice and power of God be eternal, and devils and wicked men continue the immortal subjects of this indignation. This is the fire of "wrath revealed from heaven against all ungodliness and wickedness of men," "that is poured out without mixture" upon the wicked. This is the unquenchable, everlasting fire prepared for the devil and his angels and their wicked associates. And there is no absurdity, no impropriety in supposing this fire to be everlasting. And consequently, there is not a shadow of force, in their arguing from the nature of material fire in this world, and of chaff, tares, &c. against the everlasting duration of the future punishment. The sacred texts, and arguments from them, stand in their full force, this evasion notwithstanding. They seem conscious of this, and therefore adduce, Evasion II. viz. That the fire and punishment may be strictly "everlasting," and yet the subjects consigned to that punishment, may not continue everlastingly in it. Several things are said to render the supposition plausible: "that the punishment may be said to be everlasting, because the fire is so, although all the subjects of it, may not endure it forever:" and God may continue this fire a perpetual monument of his justice, because in so large a system of rational beings, there may be a succession of rebellious subjects, to endure this punishment: and some may endure it for a shorter, and others for a longer duration; and some and so many will endure it for ages of ages, as that in a collective sense, the consigned to it may be said, to be tormented day and night forever and ever," &c. this is strenuously argued by Mr. Scot and this author, "as a supposable case," and as certainly "a possible

|| It is well known "the lowest school" always signifies "the hell," that is, the place of the future punishment of the wicked.

possible supposition :” as p. 272, 284, 5, and 304, 5. thence it is inferred, the received doctrine of the future punishment cannot be maintained. Upon which I would just observe, this evasion and the foregoing one are not mates and consistent, but contradict and subvert each other. Under the first we were told, that from the nature of fire, the word “eternal” must have a limited construction, because by the laws of nature, it would have an end ; and that it is as absurd to apply the word “everlasting” in the strict sense, to it, as to the hills and mountains. But now we are told it is a supposable case, that it may be everlasting, and yet the subjects not everlastingly punished in it. This I am sure, says he, is a possible supposition, p. 285. If this last stands, the first evasion is given up, and all the reasonings upon it, stand for nothing. Such contradictions, it seems doth not disconcert these writers, and they are too frequent to surprize us : we are seasoned to them. But in reply to this second evasion, I would say, as it is entirely unscriptural, so it is an absolutely un-supposable case, that the punishment should be everlasting, and yet the subjects of it should not endure it throughout that duration. For these reasons, (1) because, it is an absurdity or contradiction, in supposition. Punishment and the subjects of punishment, are such correlates, that the one cannot exist without, nor, any longer, than the other : no more, than accidents can exist without their subject : no more, than life or death, happiness or misery can exist, without a subject of the one, or the other. I deny it (2dly) because, this supposition, would destroy the force and grand intention of this threatened punishment, to men in this world. The duration, is the great terror of this punishment. And if it be revealed to be strictly “eternal,” as is conceded in this evasion, it is certainly designed that the whole of this endless duration, should have force to alarm sinful men, to repentance and life. But if it be once supposable and known, that the subjects consigned to it, will not endure it, throughout the endless duration of it : from that moment, the endless duration of it, ceases to be an object of fear, and has no force. And consequently, the grand practical intention of the revelation of it, is defeated. The duration of a punishment for ages of ages, in the successive subjects of it, hath not the least force of terror in it, any farther than each sub-
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ject himself personally, shall endure it. Suppose it, the most terrible in nature or possible, if it were to be but of one or two hours continuance to us ; that duration and its consequences to us, would be the whole terror of it. What others have suffered before, or may do after us, would give not the least additional weight to it. This we all do, or may know, by a moment's reflection. To exemplify it in the punishment of murder. A violent death, is the punishment to the murderer, by the laws of God and man. God announced it to Noah, and the execution is indispensibly required. The convicted murderer " must go to the pit, and no man may stay him." This punishment hath already existed in successive subjects, for some thousands of ages and generations, according to the notion we implead : and will continue if there be subjects of it, in successive ages, to the end of the world. And yet the long duration of this punishment in ages past, and ages to come, hath not the least influence upon any man, to restrain him from the crime. It is the punishment with its consequences to himself, in this world and world to come, and its consequences to his relations and friends, gives its whole and full force. Our Lord perfectly knew this, the inspired prophets and apostles knew it, and therefore they never would have denounced the future punishment to be everlasting, and with an intention to awaken sinful men to repentance and life, by the endless duration of it : if this was not in fact to be the portion of all the individual subjects of it ; the intention of the threatening could not possibly be answered in any other view of it. Surely, that construction and supposition, that would destroy the force and grand intention of this threatened punishment to men, in this world ; can never be true or admitted. (3dly.) We deny it, because the subjects of this punishment, and their continuance in it, throughout this duration, are so described, as will not endure such a construction and supposition. Thus, our Lord not only describes the duration of it, but points out the subjects that shall suffer it, in its full duration. It is prepared for the devil and his angels, and they must suffer it. And he consigns the finally wicked, to the same punishment and same duration. And again, he decisively fixes the endless duration of the subjects of this punishment, in that awful declaration " where their worm dieth not." The pro-

noun "their" in this connexion, fixes the endless duration of the subject, as truly as of the worm : for it cannot be "their worm" if they cease to exist ; nor any longer, than they continue to be the subjects of the tormenting worm. Their endless coexistence with the never-dying worm, is the very instruction intended, and it is so strongly and decisively fixed and ascertained, that it will bear no other construction. If their worm shall never die, they shall never cease to be the subjects of it. This arguing goes upon the same general principle adopted by our Saviour, in reasoning against the Sadduces, to infer and insure the resurrection and immortal happiness of Abraham, Isaac and Jacob, from God's being "their God." It is grounded on the connected relation in both cases, that infers the conclusion ; and in both alike. And why doth our Saviour give this description of the never-dying worm ? and what intention can it answer, but strongly to convey this sentiment of the subject of it ? Moreover (4thly.) the subjects of the everlasting punishment in hell, are as particularly described and marked out, as those who shall enjoy the everlasting happiness of heaven : and therefore, the construction and supposition we implead, cannot be admitted, without introducing absolute scepticism, with respect to the future and eternal state. It is as certain in scripture, that hell is the portion of all the wicked, as that heaven is, of all the righteous. And the threatenings are as pointed and personal, to all the wicked, as the promises are to all the righteous ; and the endless duration of the punishment is as much ascertained to all the wicked in the threatenings, as the endless duration of the happiness of heaven, is to all the righteous, in the promises. Consequently, if the impleaded supposition be admitted with respect to the wicked, it must be also with respect to the righteous ; for certainly, the promises and threatenings of that God who cannot lie, and impose upon his creatures, must have one rule of construction : and if so, the happiness of heaven may be everlasting, in the same sense, as this future punishment. That is, to be enjoyed in succession, in the large system of the universe : and by the righteous in the collective sense ; not by all of them, but by some only, and who and how many of them shall in fact enjoy it everlastingly, an absolute uncertainty. And this will make way for a diversity in the reward, as well as punishment.

So that notwithstanding the clearness, certainty and infallibility of these promises and threatnings, to all the subjects of them, respectively, as they stand in divine revelation : yet, on this supposition, we are every one plunged into absolute scepticism how it will fare with us personally and individually, to eternity ; whether we be the subjects of the one or the other. True, if heirs of the promises, we may by some of the promises, be secured of a happy immortality ; but not in the enjoyment of the everlasting happiness of heaven ; for this is a portion to be enjoyed by the righteous, not all of them individually, but in the collective sense only : and no one can know, it seems, by the promises, how that will terminate in respect to himself. What destruction this sceptick conclusion carries in it, to the moral character of God, to the force of these threatnings and promises, to the salutary fears, hopes and joys designed to be awakened and put in exercise by the one and the other, and to the interest of religion and the kingdom of God, is too plain to need pointing out. And how horrible must be the imposition upon all the rational universe, in the solemn scene and sentences of the last judgment, upon this impleaded supposition ? a conclusion so abhorrent and pernicious in every view, together with the principle and supposition which produces it, must surely be rejected with indignation. I will add once more, the supreme unerring Judge, will certainly sentence the wicked to this everlasting punishment : and it cannot be supposed, but every subject, so consigned to it, must suffer it, in its full duration. For it must be just, and the very punishment threatned to them, or they would not be sentenced to it. And to suppose it will not be executed upon all the condemned to it, is directly to impeach the truth of the Judge, and the veracity of his infallible sentence. And again, it would be the highest reproach to his character as Judge, to suppose him to use such a prevaricating ambiguity in a final, decisive sentence, as this evasion must imply ; as hath been before shewn. In a word, a christian may as consistently, doubt and dispute his own being, as the veracity and everlasting force of the final sentence, of the supreme and infallible Judge. And therefore there is not, nor can be, any foundation for, or truth in the supposition, that the punishment may be everlasting, and yet the subjects consigned to it, not be

everlastingly

everlastingly punished. But the sacred texts, that teach the endless duration of this punishment, do at the same time and with the same force teach, the subjects of it, shall everlastingly suffer it. Such ungrounded, evasive criticisms (and we meet with too many of them in these ingenuous, fanciful authors) are not the genuine product of the noble art of true criticism. This brings to view the genuine sense of scripture, with peculiar clearness and force: but this degenerate kind, serves only to cut up and mangle, sacred texts and doctrines.

Evasion (III.) is this, there is not the same reason to understand the word "everlasting" in the same strict sense, when applied to the wicked as to the righteous; because there are other texts, which fix the endless sense, as applied to the righteous: as thus, "that they can die no more," are equal to the angels, are "incorruptible," "shall be ever with the Lord," "receive a kingdom which cannot be moved," "an incorruptible inheritance which fadeth not away," &c. Whereas "it is not said of the wicked, they shall always live in torment without dying," or "that their bodies shall be immortal and incorruptible," but on the contrary, it is declared, "the wicked shall reap corruption," § "shall be destroyed," † "that they shall perish," ‡ "shall suffer death, the second death;"* and it is said to be remarkable this second death is spoken of as effected by the fire of hell. This is a mistake, the punishment of hell in the whole duration of it, "is the second death," p. 277, 8, and 286, 7.

In reply, I would first take off the argument from these particular texts, and then more particularly point out the invalidity of the evasion. The first text is, Gal. 6. 8. "He that soweth to the flesh, shall of the flesh reap corruption." By which is understood, such a dissolution of soul and body as is effected by natural death. But the scripture teaches no such doctrine of the future world. "Corruption" is used figuratively, "for sin and the punishment of it," which gives the true meaning of this text. "Evil communication," it is written, "corrupts good manners." Here is no dissolution of parts, it morally mars and ruins good manners. And it is used for the punishment of sin, as when it is said "they shall utterly perish in their own corruption," in their sins and the punishment due to them.

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§ Gal. 6. 8. † Mat. 7. 13, 10. 28. ‡ Joh. 10. 28. * Rom. 21. 23. Rev. 20. 14. 21. 8.

And this figurative is much the most natural sense in this place, "they shall reap the fruit and wages of their iniquity, assigned to them by the word and justice of God. Neither doth the perishing of the wicked, by any means, carry the idea of dissolution in it; as in the text quoted, John 10. 28. "And I give them eternal life, and they shall never perish." The perishing of the wicked here, is opposed to the eternal life enjoyed by believers; and intends, they will perish from the salvation of God. This they may surely do, in a state of endless misery. It conveys no idea of dissolution or end, in any way whatever. Nor can "their dissolution" be argued from the word "destroyed." For this destruction is not of their beings, but of their happiness, by continuing in a state of misery, only. And this idea, with the endless duration of it, is plainly pointed out by Paul, in these words, "who shall be punished with an everlasting destruction, from the presence of the Lord, and the glory of his power," 2 Thes. 1. 9. It is so far from carrying the idea of dissolution, that the contrary is evidently implied, viz. an everlasting separation from the life-giving, happifying presence of God, in endless misery. It is certain, destruction cannot mean dissolution, as spoken of the devils, "unembodied spirits," as, "art thou come to destroy us before the time?" Mark 1. 24. and Luke 4. 34. it is explained by St. Matthew, as he puts the question, to mean "torment," only: "Art thou come to torment us before the time?" Mat. 8. 29. It is evident, in the understanding of the sacred writers, "their destruction," and their future punishment and torment, means precisely one and the same thing. Nor, can destruction in the future world, mean dissolution, as applied to the wicked, any more than to the devil and his angels. Because, "the fire and punishment is the same, and the same duration to both; as hath been before proved, from the words of our Saviour and St. John. Yea more, their own witness is clearly against them, Mat. 10. 28. "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Destruction in hell, is not dissolution; the idea and doctrine of it is designedly excluded by our Saviour in this text. And if there was none other of the same import in the bible, this alone is a full and standing confutation of it.

["Dissolution,"]

“Dissolution,” is a killing of the body, whether in earth or hell, and no more : this, says our Saviour, men may do, and no more. But purposely to exclude this notion, and bring to view an infinitely more terrible punishment, that God can and will inflict, he tells us, “the destruction” of hell falls upon soul and body both. It will not admit the dissolution of the body, for that is the idea directly opposed and contrasted : and dissolution applied to the soul, an “immaterial spirit,” is inconceivable, and a palpable absurdity. Destruction here then, will bear no other sense than that we have given, “not of being, but of happiness,” and that is plain and easy. From all which, it seems clear, destruction in the future world, as understood and taught by our Saviour and his apostles, doth not mean “dissolution ;” but that construction is fully and decisively confuted, in several texts. This prepares the way to shew, the “dissolution” of the wicked, cannot be proved by the word “death” and “second death” as applied to them in the future world : for we see this notion is excluded, in the doctrine of their destruction taught us ; and it is particularly rejected and confuted by our Saviour, in the last text considered. And it cannot be introduced and supported by the word “death” or by any texts whatever, against the force of such a decisive authority. And if we take, not imagination, but the scripture for our guide and rule, it seems the meaning may become plain and easy. For “death,” denoting the punishment of the future world, must have a different construction, from natural death ; according to the different constitution of the two worlds : the one “temporary,” the other “eternal.” 2 Cor. 4. 18. This to me appears an obvious and certain rule of construction. “Death” then, as applied to the future world, is so far from carrying the idea of dissolution in it, as that it is incompatible with it. It is “dying thou shalt die” without end, according to the first threatening. It is eternal, as all things pertaining to that constitution, are. And this rule of construction ought to govern the meaning of all these texts, in the same manner. But in direct contradiction to this rule, this author carries the idea of natural death into the future world ; and affixes it to the second death. He gives us an imaginary description of it, too long to be inserted, concluding in this, “that upon this dissolution, they have no more concern
with

with that world, than the dead have with this," as before noted. This is purely the work of imagination. Doth the scripture teach us so; that there is a time when they will have no more concern with that world? no, it gives not the least countenance to this pernicious fancy, but reaches the contrary, "their worm shall never die." The first threatening, "dying thou shalt die," being opposed to life and happiness, imports a perpetual exclusion from life and happiness, in misery as lasting as their existence, as before noted. And it is observable, no more of this threatening is included in the judicial sentence of natural death, than to answer these two grand purposes, viz. to exhibit a strong testimony to mankind of the exceeding evil of sin, and God's holy indignation against it: and yet, be consistent with a new and further state of trial to Adam and his posterity, upon the ground of the promised seed and saviour. The sentence is not in the words of the threatening: the word death, is not in it. But "dust thou art, and unto dust shalt thou return." This sentence, and the execution of it, in natural death, were not designed to teach us the full demerit of sin, or the full punishment in the threatening. Nor is the term second death, designed to teach us a dissolution of the same kind with natural death, in the future world; and that such a dissolution is the whole punishment due to sin, and contained in the divine threatenings. For the contrary idea and doctrine of it, is clearly and strongly held forth to us, in the descriptions of it, throughout the new testament: and particularly by Paul, Rom. 6. 21, 22. where "this death" is contrasted with the "everlasting life" that is the end of the faithful servants of God: and in v. 23, it is contrasted again, with that "eternal life" that is the gift of God to them: "for the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord." "This death" so repeatedly and directly contrasted with eternal life, as given of God and enjoyed by the faithful, is evidently "eternal death." So his friend Dr. Taylor understands it truly. Now take this declaration of the apostle in connexion with the words of the first threatening "dying thou shalt die," without end or eternally, and it gives the true sentiment of this death, as opposite to that of a temporary dissolution, as can be. And again, this idea and sentiment, as contrary to a temporary dissolution, as possible,

possible, is carried in all the literal descriptions of this death and punishment, as everlasting, as “everlasting punishment,” “everlasting destruction,” &c. Moreover, to me it seems clear, the apostle designedly excludes this idea of the mortality of the wicked, and purposely introduces & teaches that of their immortality in their resurrection. In Rev. 20. 14. “Death and hell, hades, were cast into the lake of fire, this is the second death.” The obvious meaning seems to be this, “the wicked in the general resurrection, which he had been describing, shall be raised in a state of immortality.” There shall be no more natural death to them---no more dissolution and such a state of separation between soul and body, as hades. These temporary punishments are absolutely destroyed, and are succeeded by the second death, which is without dissolution, and without end. To this construction “death shall be no more,” “there shall be no more hades,” this author opposes two which he calls insuperable objections, p. 397. (1.) “It is not true in fact, he says, for the wicked after they are raised from the dead, shall die again, as we have repeatedly shewn.” It is true, he asserts and repeats the doctrine of their dissolution, once and again : but this is no proof. He neither hath nor can prove it. The argument then, amounts to this, “it is not agreeable to his sentiment and construction, and therefore cannot be true.” It carries all the force it can, it speaks for itself, without a comment. His 2d. reason is, “if the total destruction of death and hades be meant, how comes it to pass that total destruction is not the thing meant, when the wicked are said in the same words “to be cast into the lake of fire ?” The reason seems obvious, it respects two essentially different subjects : the one respects temporal death and hades, a kind of punishment, which shall be no more : the other, respects the wicked now in a state of immortality, consigned to another kind of punishment, the second death, without end. These things are clearly consistent. And this construction seems confirmed by ver. 8th of the next chapter ; where it is affirmed of the wicked “they shall have their part (or “portion” as the word is rendered Mat. 24. 51. and Luke 12. 46.) in the lake which burneth with fire and brimstone : which is the second death.” The meaning seems this, “the punishment represented by the lake of fire and brimstone
(dreadful

(dreadful and endless as it is) is the future "portion of the wicked:" this portion and punishment, and not dissolution, is precisely the thing intended, in the phrase "second death." The evasion tells us, it is not said of the wicked they shall always live in torment without dying:" but their immortality, unceasing, endless misery is literally taught in those words "they shall be tormented day and night forever and ever," Rev. 20. 10. the amount is the same. And our Saviour taught it, not only in the destruction of soul and body in hell; but in such a plain, strong and decisive manner, as cannot be evaded, in his ascription of immortality to their worm: which designates the immortality of the subject, the correlate of the worm, as truly as of the worm itself; and this must be his intention, as hath been shewn. It is very true, that immortality, incorruptibility joined with life, is not taught of the wicked in the future world, as it is of the righteous: and it is with wise, good reason, and the greatest propriety: because, it is ascribed to the righteous as their crowning blessing and reward: whereas, the immortality of the wicked, is the reverse. A similar description would only have served to intangle and embarrass, if not confound the subject; by making the sense ambiguous, as applied to the one and the other. Neither is there any reason to think, it would have stopped the mouths of critical cavillers; but would rather have given them more advantage to perplex, and embarrass the subject. An unbiassed mind, finds the immortality of the wicked, clearly taught in the texts which have been adduced: and notwithstanding the idea of a temporary dissolution is so plainly, repeatedly and strongly excluded; yet, they will adhere to it. Another instance perhaps may satisfy the reader. Notwithstanding the apostle has described a glorious resurrection and happy immortality, as the appropriate privilege of the righteous, in the most decisive manner, 1 Cor. 15th chap. yet we find they will have "death destroyed" to be death swallowed up in the victory of the wicked, as well as the righteous; against the tenor of scripture and the whole force of the connexion, in the context. So that all his pains and clearness, doth not prevent this wrong application. Doubtless, these great subjects are taught and left to us in the best manner, to prevent mistakes, to avoid confusion, and preclude objections. And to me there

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appears a display of divine wisdom in the different manner, in which the immortality of the righteous and wicked as taught unto us.—I will add, if these critical gentlemen, instead of exerting the whole force of genius, upon the impracticable, impossible attempt to transfer the same ideas from a temporary, to an eternal constitution and state of things; had entered upon the subject, in a true spirit of criticism, upon the ground of this clear distinction between the two worlds, they would have found two things of great weight: one is, they would have found the immortality of the subject, in all the everlasting promises and threatenings of the gospel. For it is impossible, everlasting life should be enjoyed, but by a subject that is immortal; or that everlasting punishment should be suffered, without the immortality of the subject of it. And therefore, in all these promises and threatenings, the immortality of the subject of the one and the other, is as fully and designedly taught us, as the endless blessing or curse itself. It is so necessarily included, that it is impossible to separate it in thought, or conceive of the fulfilment in truth, and fact, without the immortality of the subject. The other thing they would have found and told us is, that the immortality of the righteous, as well as the wicked, is far oftener taught us, perhaps four times to one more, in this way, by promises of life, that carry it necessarily in them; than, in direct assertions of it. From all which it appears, the evasion avails nothing; for although the immortality of the wicked, be not taught improperly, as the objection seems to require: yet their mortality and dissolution is denied once and again; and their immortality is repeatedly asserted in strong terms, “in their worm that dieth not,” which is equivalent to their living always in torment without dying, and “in death and hades cast into the lake of fire,” and other texts that have been cited: and it is likewise taught, in all the descriptions of their “death,” “destruction” and “punishment” as “eternal” and “everlasting;” in the same way and with the same force, as the immortality of the righteous, is the most commonly taught in the promises. In a word, all the threatenings of damnation and the future punishment, and promises of salvation, throughout revelation, are without end; and consequently, all the promises and threatenings of the future world, implicitly teach, the immortality of the subjects

subjects of them : and therefore, what is suggested in the evasion can be no objection, to applying the word "everlasting" in the same endless sense, to the wicked as to the righteous. And the argument, especially from the same word in the final sentence, considered in all the connexions aforementioned, remains in its full force. And I am mistaken if the truth and weight of this argument doth not appear with clear and stronger force, the more closely it is examined. I would subjoin one argument more to fix the endless sense, as applied to the wicked, which I have not seen noticed by any of these criticks, which seems to be weighty, viz. the wicked will be sentenced to the same everlasting punishment, with the devil and his angels. And the word "everlasting" in this sentence, carries the immortality of the wicked, and the endless duration of their punishment, in it ; as clearly and fully, as that of the devil and his angels. And it is an implied, full confutation of the notion of their dissolution ; as also, of their construction of the word "age and dispensation" in the last sentence. For where do we find mortality ascribed to them ; or, the word eternal, in this limited construction, applied to set forth the future punishment of the devil and his angels ? they make not the vain attempt to prove it. And yet without this, the argument for the endless sense of the word continues in full force. For our Lord doubtless intended to teach the same duration of punishment, to the wicked, as to them ; in this emphatick description "the fire," "the everlasting one" prepared for the devil and his angels." If so, and the word "eternal" as applied to them, is always taken in the endless sense ; it decisively fixes the same sense, in respect to the wicked. There are two scripture texts cited to support this evasion, which will as properly be considered under the next, to which we pass.

The 4th and capital evasion is, "that the word aion and aionios, translated forever and eternal, are so far from being confined in their meaning to an endless duration, that they really signify nothing more than an age, dispensation or period of continuance, either longer or shorter :" and are most commonly used in this sense, both in the old and new testament. And therefore the precise duration intended in any place cannot be known, but by the previously known nature of the subject, or other

other passages of scripture which explain it. P. 224, 264, and 8. "That if we confine ourselves to the mere force of the word, it more probably means a limited than endless duration, because, this is the most frequent use of it in the sacred writings," p. 260. And to give the objection the utmost advantage, and that be supposed (which it is said, can never be proved) "that the word *aionios*, eternal, signifies duration without end; and when used in a limited sense, it is in a lax, less proper way of speaking: yet as the scripture has taught us this lax sense; it may be so applied to the future punishment of the wicked, and consequently it cannot by the force of these words used to describe it, be proved to be without end, p. 270, 271. In reply to this evasion, I would remark some things generally, upon the several matters contained in it; and then in a more direct way evince, the invalidity of it.

I would first observe, the use of these words sometimes in the lax, limited sense, is no new discovery of these ingenuous gentlemen; it hath been known by learned men of all ages: but that it is most commonly used in this sense in the new testament, cannot be admitted. For, it is allowed, p. 284. that it is used more than forty times for the future state and life of the righteous: whereas, the whole list of texts for the limited sense, are a little more than thirty, and some of them disputable. And when the numerous texts are added, which characterize the blessed God as eternal and everlasting, and which describe his being, throne, kingdom, power, truth, word and glory, as for ever and forever and ever--and in the doxologes, it will produce a large surplussage, in the endless sense. Nor do I believe it true in fact, in respect to the old testament. The texts, that celebrate the mercy of God only, as enduring forever, are more in number than all they have produced for a limited construction. And the texts that teach us, God is everlasting, that his arm, truth, righteousness, his throne, dominion, kingdom, glory and word are everlasting and endure forever, are numerous; exclusive of the promised, everlasting rewards of the righteous. But I have given no great attention to this, for with me the frequent use of the words in the lax sense, is not weighty: we must have more solid ground, and a more decisive rule of construction, for a judicious mind to rest upon, in matters of eternal concern-

ment. Which leads to another remark, viz. that the frequent use of a word in scripture, is at best but a precarious rule---and that we must previously know the specific nature of a subject, before we can know the sense of a word applied to it, to me appears absurd. Frequency of use is evidently precarious, because, if the same word do not respect the same subject and world, as when most commonly used ; it is absolutely no rule at all, or becomes a false one. The word "God" frequently denotes him who is God by nature, and it is frequently used of those who are not god by nature, and sometimes applied to men as gods by office, by delegation of authority and power. To determine the meaning of the word, in any particular text, we never turn a thought in which sense it is most commonly used, but by the connexion, we see which is intended by the sacred writer, and that determines us in a moment, without any reference to frequency of use. Just so, should the evident intention of the sacred writers determine us to the limited or endless sense of these words in dispute. The sense of the same words, always used in a limited construction, when applied to things and subjects of this world ; is absolutely changed, when applied to subjects in the future world, into endless. This we see in their own example, of aionios "eternal" joined with zoes, life : For the word "life" is most commonly used in scripture for this natural, mortal life " which is of few days and full of trouble." And they tell us, the word aionios most commonly signifies an age or dispensation, and it hath always a limited construction when applied to the subjects of this world. By this rule then, both these words ought to have a limited construction when joined and applied to subjects in the future world ; because most commonly so used and it is their invariable sense as applied to the subjects of this world : whereas, when joined and applied to subjects in the future world, " everlasting life," they are certainly both endless. And it is equally true of the words, "death," "destruction" and "punishment," when applied to subjects in the future world ; as of life, their sense is changed in the same manner. This in point, shews the falsity of their rule of applying the same sense of words as most commonly used of subjects of this world, to the subjects of the future world. In regard to the "previously known nature of the subject," it is

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true, we must be apprised of the general subject treated of, whether it be God or the creature, a subject of this world or the future, in order to understand it. But that the special nature and properties of the subject, must be first known; as that God is eternal, the fire of hell endless, the immortality of the righteous and wicked, and the reward and punishment of the future world is endless, before we can know and fix the endless sense of the words, by which, the whole of this subject is designedly taught us; to me is absurd. Because it supersedes the need of teaching, if the special nature and properties of the subject be already known. Besides, upon this plan, matters of pure revelation can never be taught, if we cannot know the sense and force of the words, by which, it is to be communicated to us, without a previous knowledge of the special nature and properties of the subject. For by supposition the subject is before, wholly unknown to us. Now a rule to explain revelation, that renders teaching needless, and by which matters of pure revelation (and such are the eternal concerns of the future world) cannot be taught; is absurd in a high degree. Surely, the inspired teachers did not impose this impossible task upon jews and gentiles, that they must previously *know* the specific nature and properties of the subjects they taught them, as a prerequisite to their understanding the meaning of the words they make use of, in teaching them. So that these learned criticks, it seems, have involved the subject in sevenfold more darkness, than when they took it up. For we are told, "the sense of these words cannot be known with certainty," but by their rules, and these we see to be evidently false and absurd: and consequently, they have thrown and left the subject, in a labyrinth of scepticism.—Another remark, which may tend to break the force of this objection, is this, "that we always fix the endless sense to the word "forever" when applied to the subjects of the future world; and yet it is probably as frequently used in the lax sense with us, when applied to the things of this world, as it was in the days of inspiration: and we have no reason to believe but that the limited sense as applied to the things of this world, and the endless sense as applied to those of the future world, was as clear, fixed and certain then, in the mind of the inspired teachers and of them who were taught

by them, as it hath been with the christian church ever since. The word "forever" is frequently and abundantly used in the law, limited sense, in the course of business in this world. It is so used, commonly, in all absolute gifts, grants, conveyances and securities; as in bills of sale, warrantee-deeds, in absolute grants by will, of lands and chattels and the like; they are expressed by the word "forever." Now, the word thus applied, is so limited by the general nature of the subject, that no one takes it in the strict endless sense; or to mean any more than that the grantee should hold the premises as long as can be by the force of this tenure, according to the nature of the thing and course of this world: and yet this frequent use of the word in this law sense; and always so when applied to the subjects of this world, introduces no embarrassment or difficulty in our minds, in affixing the endless sense to the subjects of the future invisible world. Nor can I see a shadow of reason to suppose that this distinction was not as clear to men in the days of inspiration, as it is to us: or that the law sense applied to subjects of this, and the endless sense when applied to subjects of the future world, was not as clear and fixed with him, as it hath been with the body of the christian world, ever since. It is absurd & incredible to suppose, they understood the word as applied to the covenant with Noah and every living creature, and to the temporary statutes of the Mosaic constitution, to their inheritance in Canaan, to the hills and mountains, and to the servant whose ears was bored, that "must serve forever," Exod. 21. 6. in the same sense: as, when applied to the everlasting God, to the inheritance of the saints in heaven, and other subjects of the future world, where there is nothing to limit it, and the endless sense, is by far the most natural and rational. Let us suppose a man to rise up among us, to dispute the public known faith of the people in this land, from the first settlement to this day; on this ground. He argues, you cannot prove they used the word "forever" in the endless sense, when applied to the subjects of the invisible world; unless, "they always used it in this sense, only." But they certainly used it sometimes (that is when applied to the things of this world) in a limited sense: and if they used it so, in the singular number, the plural "forever and ever" cannot essentially alter the signification of the word. Again, they

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certainly used it very commonly, in the limited sense, in the course of their worldly transactions. Look into the probate records, you find absolute gifts and devises of goods, chattels and lands expressed by the word "forever." And in their common registers, you find absolute conveyances of lands by deeds of gift or sale, "to them and their heirs forever." Thence it appears, their most common and frequent use of the word "forever" was in the limited sense, not strictly eternal. And therefore, as they have taught us the use of the word in the lax sense, and that more commonly than in the strict and proper sense, (if the endless sense be so) it cannot be thought hard or unreasonable to suppose they affixed the limited sense to it, when applied to the subjects of the future world. Certainly, a string of such arguments as long as one's arm, would carry no force of conviction to any judicious person, who knew it to be their common faith; that in the endless sense, the righteous would be forever happy, and the wicked forever miserable. And the same fallacy attends the reasoning from the lax sense, and its being frequently so used in scripture, when applied to things in this world; it carries not a shadow of proof, that the endless sense was not always fixed to all the subjects of the future world. This, if I mistake not, breaks the force of this grand argument and manner of arguing. The different subjects to which these words were to be applied in the limited and endless sense, was no doubt a matter as clear as day, to the inspired teachers; and they taught it clearly, and not in the perplexed, embarrassing manner, as is pretended. Therefore, if we can happily find their clue, and the ground they went upon, the subject must be decisively clear to us, and the whole foundation of the objection must be removed. Wherefore, for a more direct reply, let it be noted, that the word "aion" in the etymology of it, is naturally and forcibly expressive of "endless duration." It is well known to be a compound of ai, always, and on, existing; and the idea clearly conveyed by it, is "endless existence." It is further to be noted, that the inspired teachers, certainly used this noun and adjective abundantly, in the endless sense; according to its natural import. For by these words they abundantly taught the things of the eternal world; using the word *adaios* but twice in the new testament, as before observed. Again, by the force of these

these words, they taught eternal things, plainly, properly, practically and forcibly; with an intention, that they should have a governing influence over the hearts and lives of men, learned and unlearned. So did our Lord, "labour not for the meat that perisheth, but for that meat which endureth unto everlasting life," "he that believeth hath everlasting life," "the water that I shall give him, shall be in him, a well of water springing up unto everlasting life," "he that eateth of this bread shall live forever." So Paul taught "the house not made with hands, eternal in the heavens," &c. And it is obvious, that all these inspired teachers intended, that jew and gentile, scythian, barbarian, bond and free, children and servants, should understand eternal things by the force of these words, whereby they taught them; even those, who could not determine the sense of the words by any previous knowledge of the nature of the subject; and that by the knowledge of them so conveyed, they should be induced to live by the faith of them; and endure through the services and trials of this life, "by looking to things unseen and "eternal." Now in the whole of this doctrine they could not use the words, for "a dispensation," "age and period," but in the endless sense only. For they could not teach eternal things in any other sense of the words: and they certainly so used them properly and forcibly. For it is absurd to say, they used improper word or words, whose force was inadequate to their intention. I will add, more than all this, they have taught us, the essential difference between the constitution of things in this and the future world; so as decisively to fix the limited and endless sense of these words, perpetually, in the use of them: as in two points to name no more, viz. one is, by divine constitution the things of this world are temporary, and the things of the invisible world are "eternal." The other is, the present is a state of discipline, the future a state of retribution, of rewards and punishments, only. This is fully sufficient for our purpose. For these doctrines fix the limited sense, to all things of this world and state, to which they are applied: and the endless sense, to all things in the invisible world, with ease and absolute certainty. Upon this ground, their perpetual use of the words, as applied to these essentially different subjects, is very clear; and the subject easily taken up by learned and unlearned, jew and gentile, scythian,

scythian, barbarian, bond and free. And their doctrines of the invisible world as "eternal" would come with certainty and force upon those, who could not possibly understand their previous nature as such, but as they taught it to them. Thus it was doubtless taken up in the days of inspiration, as it hath been by the christian church ever since, a handful only excepted. These things are too obvious, to need enlargement. And two things seem plainly to follow from this stating, viz. (1.) That the endless and everlasting sense, is the primary, most proper, and most important sense of these words and phrases. And that when they are applied to the things of time in a limited manner, it is always in a figurative, less and less proper sense. And therefore (2dly.) they ought always to be taken in the never-ending sense, where there is nothing in the known nature of the subject, or manner of description, or some note and mark of time to limit their construction. This is a natural deduction, that they ought to be taken in their natural, most important and most forcible sense; where there is nothing in the known nature of the subject, to limit them, nor any note of limitation affixed. There being no reason in such case, to limit, but every reason for the endless sense. And this rule of reason, is confirmed by this argument, "the inspired teachers have in fact, themselves limited the construction, in every instance, where it is designed to be limited." I cannot find they have left any thing to imagination, and the uncertain reasonings of men, in this important affair. For where a confined construction is designed, and it is not obvious from the known nature of the subject, as "temporary," as it is when applied to the covenant with Noah, to the statutes of the Mosaic constitution, to the inheritances of Canaan, and to the hills and mountains and the earth itself: in such case they have constantly given us, some character and mark of limitation, either in the manner of the description, or by some affixed note of time, as chronon, autou, nun, telia, funtelia and the like: from whence we rationally conclude, where we know nothing in the nature of the subject to confine the sense, and they have given us no note of limitation, they always design we should understand the words in the never-ending sense: for otherwise they would, after their constant manner, have affixed some note of time, to them. And as they

have affixed no note of limitation to any of the things of the invisible world, these words so applied, ought always to be taken in the endless sense. And I see not that any man can have any more right to put a limited construction to them, when so applied, than by interpolation, to insert a new text in revelation, contrary to the general import of it. This makes way for an easy answer to the argument from two texts of scripture, to prove that the same words in the last sentence may have a different construction as applied to the righteous and wicked. The texts are Rom. 16. part of the 25th and 26th verses, "According to the mystery which was kept secret (*chronois aioniois*) since the world began; but now is made manifest, according to the commandment (*tou aioniou Theou*) of the everlasting God." And Tit. 1. 2. In hope (*zoes aioniou*) of eternal life, which God that cannot lie, promised (*pro cronon aionion*) before the world began. Here it is said the "adjective" as applied "to God and life" upon the principles of the objectors, is to be taken in the endless sense; but in both verses where it is joined with "chronon" it hath a limited construction. The conclusion drawn from it is this, that we cannot complain of the construction they put upon Mat. 25. in affixing the endless sense of the word in the same sentence to the righteous, and a limited one to the wicked, as being hard or unreasonable, without condemning ourselves, p. 289, 90. The answer is easy, the adjective as applied to God, and to life in the future world, hath nothing to limit it; and where inspiration doth not limit it, no man hath a right to do it; and we therefore receive it in the endless sense. But in the other part, there is a note of time and limitation expressly set forth; and we accordingly give it a limited construction; and herein we are clearly self-consistent. But there is no note of limitation, as it is applied to the wicked in the 25th of Mat. or any where else, any more than to the righteous; and therefore the ground of complaint remains in full force, against them. And inasmuch as the sentence to both, is on the ground of the same divine constitution, which is everlasting, and by the same rule and doctrine of retribution; of necessity, the word must be taken in the same sense; as carrying the same duration to the righteous and wicked: and for other reasons which have been assigned. These adduced texts

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afford no parallel ; they do not touch the force of the argument, which remains in its full strength. But it is strongly objected, if the endleſs ſenſe of theſe words be admitted as the moſt proper ; yet as they are often uſed for an age, and diſpenſation, and in a lax, limited ſenſe, and the ſcripture has taught us this uſe of them, it cannot be thought hard and unreaſonable ſo to apply them to the ſubjects of the inviſible world, and particularly to the future puniſhment of the wicked, p. 271, 279. The foundation of this objection is ſubverted, by what hath been already ſaid : but for a more direct answer, let it be noted (1.) they have never taught us this lax ſenſe, but when the words are applied to the things of this world, to things which we know to be temporary in their nature ; or know it by their affixing ſome note of time in their deſcription : they have never taught us the lax ſenſe of theſe words when applied to the ſubjects of the inviſible world : we have no inſtance, example or warrant for it ; and therefore, ſo to apply them, may well be thought unwarrantable, and unreaſonable. (2dly.) So to apply the words, is contrary to their manifeſt intention. The inſpired teachers certainly intend to teach us the things of the inviſible world, as “eternal” by the force of theſe words : and to teach them plainly, forcibly and practically, as of the utmoſt importance to mankind, as before obſerved. And in this teaching, they infallibly uſe the words in the never-ending ſenſe ; for they cannot be taught in any other. It is of no weight to ſay, they are often uſed in the lax ſenſe as applied to the things of this world ; and when ſo applied, they have not the ſame force as the word “eternal.” For let them be ever ſo often uſed in the lax ſenſe applied to temporary things, yet when improved to teach us “eternal things,” the never-ending ſenſe muſt be fixed. For in the lax, limited ſenſe, eternal things can no more be taught of the inviſible, than preſent world. The moment therefore, they intend to teach us eternal things, the limited ſenſe is dropped, and the never-ending ſenſe is infallibly fixed. Wherefore, as they plainly and abundantly teach us the things of the inviſible world, as “eternal ;” and by that view of them, to form us to practical godlineſs : and as we know nothing in the nature of thoſe things to limit the ſenſe, and they have given us no note of limitation to any of the ſubjects of the future world,

as they doubtless would had they been temporary (for it is impossible we should know it, without such direction): we are therefore necessitated, always to take these words in the never-ending sense, as applied to the subjects of that world. And to apply the limited sense, to any of the subjects of that world, in an arbitrary way, without warrant and against their manifest intention, is unreasonable and absurd. Again, (3dly,) so to apply the words, is contrary to the nature of the subject and to the constitution of things in the invisible world, which is "eternal." We know all things in this world stand upon a temporary constitution; but the things of the invisible world are upon one that is "eternal." This difference of constitution between the two worlds, is taught generally, throughout revelation; but expressly by Paul, 2 Cor. 4. 18. "for the things that are seen are temporal (temporary), but the things which are not seen, are "eternal." Here he designedly teaches us, the grand distinction in the nature and constitution of things, in this and the future invisible world, in point of duration: the one temporary, and the other eternal. And this fixes the sense of these words as applied to the things of each world, with ease and certainty: the limited sense to all things in this world, and the never-ending sense to all things infallibly, in the invisible world. Now to transfer limited, temporary ideas to things, upon an eternal constitution, is directly contrary to the nature of the subject. It sinks our apprehensions of them, infinitely below their true nature, weight and importance; and it is absolute confusion, in the nature of the thing: as truly so, as it would be in treating of colours, to say, a blue-red, a crow-white and a snow-black: as much confusion in nature and far worse, than "the yoking an ox and ass together," forbidden by the law of Moses. Certainly, the inspired teachers from God, never taught the grand doctrines of the invisible world, the most important and influencing in all christianity, in such sceptic confusion, as to leave every man to fix what sense upon their words, they fancied: no, they taught them as eternal, with great distinctness and clearness, as we see in this instance, that they might be so received with undoubted certainty; and have a commanding influence over the hearts and lives of men. It is absurd another way, because (4thly,) the annexing ages and dispensations to

the terms, applied to the things of the future world can answer no purpose, but to embarrass and perplex the subject; for except the impropriety of it, the subject is as absolutely secure on the ground of that construction, as in that which is most common, rational and proper. It can avail them nothing, because the state of the subjects and the character of the dispensations, are so infallibly fixed; that the never-ending sense of these ages and dispensations, both to the righteous and wicked, in the future world, is absolutely unavoidable. We know by the constitution of the gospel, and the final sentence, that the state of the righteous and wicked in that world, is absolutely fixed: the one in happiness, the other in torment. And the character of the dispensations are likewise fixed; to the one, reward and happiness; to the other, wrath and punishment: and these ages and dispensations are without end to both; as lasting as their immortality. For there is nothing in the constitution of that world, as there is in this, to limit them: and there is no note of limitation affixed to any of the things of that world; but we are expressly taught, they are "eternal." And the state of the subjects and character of these dispensations being infallibly fixed, in scripture---the never-ending sense of these ages and dispensations becomes absolutely unavoidable. The "forever," "forever and ever," "eternal," and everlasting of that world, applied to the righteous and wicked, to the happiness of the one and misery of the other; if you will improperly express it by ages and dispensations, is without change or end. Inspiration hath put no bounds or end to it, nor may any creature in heaven, earth or hell, presume to do it. The idea of ages and dispensations in this connexion, can make no alteration in the nature of the subject; nor infer and make any change in the character and state of the righteous or wicked: the character of the dispensation to the one and the other, remains precisely and absolutely the same, from the first, throughout their endless existence. Certainly, when the scripture hath so decisively fixed the future state of the wicked, in torment; the words ages and dispensations applied to it, doth not make the least advance towards the idea of mercy and restoration: for it is ages and dispensations of darkness, wrath and torment still, without end, as it is emphatically described, "and shall be tormented day
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and night forever and ever" without limitation. Yea, the idea of mercy and restoration is absolutely excluded, in the ages and dispensations applied to subjects, whose state is thus fixed in torment, by an everlasting constitution and the irreversible sentence of the supreme Judge. Nor can it be introduced and supposed, but against the nature of the subject, and force of all the descriptions of the future punishment throughout revelation. For in all these descriptions, the state of the subject and character of the dispensation is fixed, and without end. This infers these ages and dispensations to be without end: and their never-ending sense is hereby so ascertained, as cannot be avoided, but by affixing to them an arbitrary supposed sense, in direct contradiction to the doctrine taught and imported throughout revelation. Their construction cannot be admitted, because (5thly.) it is contrary to the great doctrine of retribution, taught us throughout revelation; which ascertains the limited sense, to all things whatever in this world; and the never-ending sense to those of the future world. We have before proved the future judgment will be final, the sentences of the great day irreversible, and the state of the righteous and wicked will be unalterably fixed by them, in the future world. This doctrine ascertains the limited sense of these words, how often soever they be applied to the things of this world; and the endless sense, to those of the future world. The doctrine of future retribution, which is inseparably connected with that of the final judgment, doth with the same ease and certainty determine the sense of these words invariably, as applied to the things of this, and the future world. The scripture teaches us but of two worlds, in which mankind have concern; this present, and the future, invisible world. And it abundantly teacheth us, the present world is a state of probation, trial and discipline for mankind, and the future world is a state of retribution, of rewards and punishments, only. Perhaps there is no doctrine more important to the kingdom of God, and of greater influence for the good of mankind, for this world and the future, than the doctrine of future retribution, in its connexions: nor do I know any doctrine more clearly, decisively and frequently taught in scripture. Our Saviour taught it most plainly, and in a variety of parables, most forcibly: the prophets taught it, and the apostles

postles more abundantly : and in truth, this doctrine runs throughout revelation, from the first prophecy of Enoch, to the last chapter of revelation. Indeed, it seems to be a doctrine of nature, written upon the hearts of all men, the future hopes and fears of men without, as well as with revelation, bear witness to it : and perhaps, there is no one doctrine in religion, in which men of all religions, and of the christian in particular, have been more unanimously agreed, than in this ; that the future state will be a state of retribution. Catholics and protestants, lutherans, calvenists, arminians, and in general christians of all denominations, have unanimously believed, the future state after the final judgment, would be a state of retribution. Now this important scripture doctrine of retribution, gives us an easy clue with certainty to determine the sense of these words, as applied to things of this, or the future state and world. It infallibly fixes a limited sense to them, when used to signify an age, or ages, and dispensations in this world ; and so when applied to the hills and mountains, and to the earth itself : in short in every case, where applied to the things of this state and world. Because, from the nature of the thing, this state of probation and discipline must and will come to an end ; to make way for a future judgment, and to give place to a state of retribution. And all things pertaining to it will come to a period in the end of the world ; and the states of all men be settled for retribution, in the day of judgment. On the other hand, this doctrine of retribution, fixes the never-ending sense as clearly and certainly, for the invisible world to come : it determines the final sentences to be irreversibile, the state of the righteous and wicked to be unalterably fixed by them ; and the rewards and punishments to be as everlasting as the constitution, by which they are awarded, and as the immortality of the subjects of them. For, in that world, both good and bad receive in retribution according to the things done in the body in this life, and not according to what may be done in that state, in reference to any future one, which would confound and destroy the doctrine, as taught in revelation. A state of retribution that is final, is in the nature of the thing as fixed and endless as the subjects of it. The contrary supposition, is a flat contradiction to the nature of the subject, nor can be admitted but by excluding the idea & doctrine

of retribution, and substituting some other essentially different, in the room of it. So that the limited sense of these words when applied to things of this, and the endless sense when applied to those of the future world, is just as clear and certain, as the doctrine of retribution; than which, I find none more so, in all revelation. With this key and the other expressly given by the apostle, "the things that are seen are temporary; and the things that are unseen are eternal," the subject is as easy as it is important to all men, the unlearned as well as learned. And thus it was undoubtedly taught and received in the days of inspiration: with which argument I shall close this part of the dispute. But previously I would observe, that what hath been offered, will afford a sufficient answer to the several embarrassing difficulties suggested upon this subject. It is represented as a matter of surprize "the word eternal and everlasting" is so seldom applied to the future punishment. It is said to be but five times used in all the new testament," p. 259. What then? the final destruction, death, damnation and perdition of the wicked, is abundantly taught, and always without end: and it is taught in such forcible descriptions, literal and figurative, by exemplification, by connexion and contrast, as to exclude all hope and possibility of salvation to them, as hath been shewn. And the doctrine of retribution, fixes the endless sense of the words so applied, and fixes their state unalterable, and their punishment as lasting as their immortality. Nor doth there appear any hesitancy or dispute about it in that age, among those who believed in a future state. It is also said, there is a very wide difference between happiness and misery, reward and punishment, which makes it proper to understand the word everlasting, in different senses, as applied to the righteous and wicked; according to the different natures of the subjects, to which they are applied. An everlasting reward, which is the gift of grace, is agreeable to our natural notions of infinite, perfect benevolence; but everlasting punishment is with great difficulty to be reconciled, if at all reconcilable with it. And upon this ground we may well admit the endless sense to the one, and a limited sense to the other, p. 285, 6. This idea of the nature of the subject, seems no solid ground, of forcible argument.— If the award to the righteous and wicked, stands upon the same everlasting

everlasting constitution, and is predicated upon the same ground, the things done in the body," and is by force of the same unerring rule of retribution, and the sentence be given by an unerring Judge, to a state of retribution, in the same words to both; of necessity, the same duration must be intended and carried in them. These things together ought to govern the construction, and not the nature of the subject in that very loose sense of it. It is also to be noted, the idea of benevolence is not such a correlate with misery and punishment, whereby alone, the wisdom and righteousness of it can be determined. It is justice, and the wise, great and good ends of government, are the natural correlates with punishment, by which to determine the nature, degree, and duration of it, with propriety. And our ideas of infinite, immutable holiness, truth and justice are as natural, as those of infinite benevolence and grace. And the everlasting display of the one in the divine administration, is as natural and rational an apprehension and expectation, as that of the other. Consequently, if the wise ends of government require it, it is no more inconsistent with our natural and just apprehensions of the true character of God, that he should display everlasting righteousness, in the punishment of the wicked, than everlasting grace, in rewarding the righteous. And it may be further noted, that examples of final capital punishment to the disobedient, may be as necessary in the government of God, as in those of mankind. This seems conceded and argued by the Dr. in his treatise upon the benevolence of the deity, p. 244, 5, 6. and it is fully proved in the many terrible retributions of providence in this world. And no man with force of reason, nor without great presumption can pretend to set bounds to the duration of those examples, in the everlasting kingdom of God and in the future state of retribution. So that this argument is of no force, and seems impertinently urged against the common construction and doctrine. The argument against the infinite ill-desert of sin, "because the act of a finite creature and from finite passions," &c. has in general been sufficiently answered, in the first part. But it is argued, if sin be an infinite evil, because committed against an infinite God; then all sinners must suffer to the utmost degree, as well as duration. This doth by no means follow. It may on that ground, require

an eternal exclusion from life and heaven and duration of punishment; and yet the degrees of sufferings may be very various, throughout this duration. As we know the natural reproaches and horrors of conscience will be greater in some than others, and are taught in revelation it will be more tolerable for some, than others. But there is no difference intimated, in point of duration. Another thing urged is, the small difference in character between some of the wicked and some of the good, which is undiscernable by men, and cannot lay a foundation for such an amazing difference between them in the future world, p. 320, 321. to which I would reply: there is certainly an essential and infinitely important difference between accepting and rejecting the gospel terms of life; or otherwise salvation and damnation would not be made to depend, upon it. And although we, judging by outward appearance cannot determine it, God who searches the heart can, and doth do it. The rule and terms are unalterably fixed, and the final sentence will certainly condemn all who refuse life, and neglect so great salvation. And God the righteous Judge, knows infinitely better than we, and his rules are certainly, everlasting righteousness. This objection seems to go rather to the constitution itself, than to the duration of the punishment. It faults the constitution for condemning those, this author judges ought not to be condemned. For if by constitution they ought to be condemned, it is righteous it should be according to their desert, and to the punishment declared, in the constitution. Is is added, "a very great part of those, who will be miserable in the other world, were not, that we know of, incurably sinful in this." "And "it cannot be supposed they should be consigned to endless torment without another trial," &c. p. 321. Why not? If they sinned away their day of grace, they may righteously be forever excluded mercy. And if the gospel constitution be everlasting, it is clear they must be so. To which I would add, incurableness in wickedness is not the ground and rule of final, capital punishment, in the government of God, or of mankind; but it is the ill-desert of the criminals, and the wise ends of government to be answered, in such executions. Among men, some that are so far from irrecoverable, as to be actually recovered by repentance, must yet suffer capital punishment, by the law

law of the land. The penitent thief on the cross, is an instance of this kind. He must suffer death, justly, by his own confession; and yet a true penitent. And it would be hard to suppose there are none penitent, among those who shed innocent blood; and yet by the laws of God and man, they must die a violent death. So that it is evident among men, incurableness is not the ground of capital execution, but the ill-desert of the criminals; and because law and justice must have their course upon such offenders, and the good ends of government, require it. And the scripture rule of retribution fixes it altogether upon ill-desert, "the evil deeds done in the body," and no where respecting the future world, upon the state of the mind, as curable or incurable. Incurableness in the sense objected, appears, not the ground of the future punishment: for if it was, why were the fallen angels, for the first offence, without further trial, cast out of heaven and consigned to punishment? All we read is, "they kept not their first estate, but left their own habitation," upon which they were banished heaven and the happy presence of God, in a state of punishment: in which, they have continued almost six thousand years; and are now reserved in everlasting chains, to the judgment day: then to be condemned and destroyed in the everlasting fire prepared for them. This objection seems plainly ill founded, and of no force.

It is further added, "the smallness of the number of those who shall be saved in the next state, ought to be esteemed a weighty argument against interpreting any texts of scripture, so as to mean absolutely, eternal misery. It is said, if the next state be final, but few of mankind comparatively, will be saved. For proof, is cited, Mat. 7. 14. "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." And the few of mankind that appear to have the scripture characters of life upon them from one age to another, is urged as proof, that few will be saved, if the next state be final. And if but few be saved in final issue, then he declaims, "what a strange idea must we have of the mercy of the christian dispensation, so celebrated for its unsearchable riches and glory?" The birth of the Saviour is spoken of "as glad tidings of great joy to all people," and we say with great propriety, if it opens a door of salvation to all people of all nations, upon the same gracious

terms, in compliance with which, they may be saved : and if they perish it is in their own default. “ An anthem of praise was sung by the heavenly hosts to God, for his good-will to men.” And we say with the greatest propriety “ if God so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have eternal life.” Nor is it the less to be celebrated, altho’ the unbelieving, in rejecting the terms of life, perish in their iniquity. But, he says, the total ruin of such multitudes appears to him a palpable inconsistency, with the grace of God exhibited in the gospel. How so ? when this grace is exhibited as bringing salvation to men, only, in the way of their compliance with gospel terms, in this state. He adds, “ it is incredible that God should constitute his Son the saviour of men, and the bulk of them be finally and eternally damned.” But why is it more incredible than for God to appear in his glory as the redeemer of Israel out of Egypt, and yet the bulk of that people perish afterwards in wrath, for their murmurings and rebellion ? It is surely credible, “ if God hath constituted faith in Christ the only way of life for sinful man,” that he should put his sanction of infallibility and immutability upon it : and it is an incredible contradiction to suppose final unbelievers will be saved out of “ the only way of life.” It is also said to be a gross reflection upon the Saviour, to suppose they should perish, p. 322, 3, 4. This hath been answered in a note in the second part : and the reader may find it obviated in the Dr’s answer to an objection of the like import. See his note, sermons, p. 27, 28. Further, can it be any reflection on the Saviour that he doth not save those who will not come unto him for life ; and who cannot be saved consistently with the gospel constitution ? surely it cannot. And this author maintains, p. 342, “ that their abuse of what is well designed and adapted for their good, cannot be construed as an argument against the display of God’s grace towards them.” And it is equally true, that their consequent sufferings for this abuse, can reflect no dishonour upon the grace of God, nor upon the Saviour. But more effectually to relieve and remove this difficulty, let these few things be considered. When “ the morning stars sang together, and the sons of God shouted for joy,” to celebrate the glories of creation, was there not good ground
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for it ? and shall this celebration be reflected on as groundless, because the devil and his angels fell, and will perish eternally, in the fire of divine wrath, prepared for them ? In no wise. God's redemption of Israel out of Egypt, is a work much celebrated in scripture : Did they sing God's praises for it, at the red sea, without grounds ? Doth his cutting off the bulk of the nation in wrath, for their after unbelief and disobedience, reflect dishonour upon his character as their redeemer, and upon the glory of this work ? By no means. No more doth the future punishment of the wicked. Again, did God constitute his Son a Saviour, to save men in their sins, and without their believing on him and coming to him for life ? or did Christ undertake to save men out of the gospel constitution and way of life ? If not, the final perdition of the unbelieving and disobedient can reflect no dishonour upon the character of God and the Saviour. Moreover, we have rational, firm ground to hope from scripture prophecies, that in the millennium state, by the ingathering of jews and gentiles of all nations for so many generations, and so long a period, that a very great, if not the greater part of mankind, will finally be saved. But whether the greater part or not--we are positively taught in the 7th chapter of Revelations, it will be "an innumerable multitude out of all nations, which no man can number." And the salvation of such a numberless multitude, will surely illustrate the scheme of redemption, as worthy of God and his Son. Besides, those that perish, tho' lost in themselves, are not lost to the divine government : for, in their sufferings they will minister to the support of the authority and government of God : and may serve an important purpose of everlasting instruction, to the grand moral system of the creation ; and in that way, promote the great good of it. And further, the few comparatively, that are saved in the ages foregoing the millennium ; may serve to illustrate, with peculiar lustre, the sovereignty, riches, glory and efficacy of the grace of God, with the all-sufficiency of the Saviour, in saving them, in the midst of such a world of corruption, snares and dangers, by which multitudes perish. This may be tho't a sufficient vindication. But there is another way to answer and remove the difficulty. If the constitution and administration of the divine government be absolutely perfect : particularly, if

God hath formed an institution and opened a dispensation, in his infinite wisdom and grace, well fitted to save a perishing world, and worthy of all acceptation : and it is in fact conducted with infinite wisdom and propriety, in all ages & dispensations ; and all that comply with the terms of life and become his obedient servants, shall receive salvation, with eternal glory : and the punishment of the rebellious, shall serve important purposes in the divine government : so that in the settlement of his kingdom in the great day, glory will redound to God in the highest : which facts, no believer in revelation can deny ; then the character of God, of the Saviour, and of the divine government, is fully vindicated and exalted in honour ; be the saved and lost in the proportion of it, as it may. It depends not upon this last circumstance, but a higher view of the subject, viz. the nature and ends of divine government subserved ; and as being accordingly contrived and conducted, with absolute perfection. Will any avow, that the wise legislators and administrators of a wise, righteous and good government among men ; are answerable for all the rebellion, mischiefs and subsequent punishment and misery of disobedient subjects under it ? Shall the dishonour be reflected on the wise managers, and not on the criminals ? no one will affirm it. The foundation of this declamation then, is sand. Or, will any affirm, that criminal subjects, may not, consistently with the highest wisdom and benevolence, be punished adequate to the demerit of their crimes ? if they do, the foundation of all government of God and man is overthrown : and if this cannot be maintained, this declamation hath no rational foundation, to stand upon.

Let not the wicked dare to encourage themselves from their numbers, that it will avail to open another dispensation of mercy, in the future world. Solomon hath precluded such a vain hope : “ Though hand join in hand (be their confederacy in wickedness ever so strong, and their numbers ever so great) the wicked shall not go unpunished.” The righteous God, who hath declared it, is able, is resolved, and will put them down in final punishment. He hath exemplified it again and again in retributions, already put in execution. Did the numbers, the “ legions ” of angels that fell, open a new trial, to them ? Did the numbers of sinners in the old world, and in Sodom,

Sodom, open a new dispensation of mercy and further trial to them? by no means. And an unbeliever in the threatenings of Noah, against the old world; and of those by the angels against Sodom, might have argued as shrewdly, and in some respects more forcibly, against their execution: he might have argued, it is incredible, the infinitely benevolent and good God should destroy a whole world of his children, rational finite creatures, acting upon finite principles; and save but a handful in the family of Noah: and when it doth not appear they were all incurably wicked, and might not be recovered by some means within the compass of infinite wisdom, power and mercy. So in the other instance, that he should consume such famous cities and plains, with such numerous inhabitants; and save so few in Lot's family only, may be said to be incredible. And in both instances it might be further urged, they were in fact in a state of discipline, and under a dispensation of mercy, and the time of general retribution not yet come; and therefore it exceeded belief. But such absurd reasonings against the threatenings of the God of truth, and the wise maxims and ends of his government, which are above us and render the execution necessary, are vanity. And in truth, their numbers and presumptuous security in wickedness, was so far from screening them, that it hastened their righteous destruction; by rendering it the more necessary, for the vindication and support of the character, authority and government of God, to set them forth as an everlasting example, of instruction and warning. Now, if the greater part of mankind be not finally saved, which many believe will be the effect of the great ingathering in the millenium state; it is past doubt, a far greater proportion of mankind will be saved in final issue, than were found in the above instances: and yet the argument there from numbers, we see avails nothing: no more can it in the instance pleaded for.—The subject seems to be taken up, upon too shallow grounds, to have force in it. And it is beyond me to conceive any wise purpose to be answered, by such an arraignment of the divine character and government to the bar of our feeble reason, and condemning it upon such slender grounds and partial views of it: and in truth, appears to have more evil in it, than I chuse to express. “The wisdom of this world, is foolishness with God.”

God." In fine, it is plead, "the proper cause and tendency of evils and sufferings in the present state, is to do men good in a natural or moral sense, or both : and therefore it is rational to suppose it to be the object of the future sufferings of the wicked." This is argued from the character of God "as the Father of Mercies," and from this, "a change of the mode and manner of wicked men's existence" doth not infer a change in the nature of God, "who is the same yesterday, to-day and forever." And 'tis the language of mankind, and of all ages, and of the scripture, to speak of God as the universal Father as well as Governour of men. Whence, it is inferred, he will be a Father to the wicked in the future world, and punish them, to do them good. And it is said, no good reason can be assigned why it should not be so, p. 325, 6, 7, 8. The force of this arguing hath been already obviated, in the first part, and in the second where this doctrine of discipline is confuted. And it may be further remarked, that this stating is partly true and partly false, that is, some of the sufferings of men in this state, are for their good, but others are not so ; and the conclusion will not follow :— for (1.) it is not true in fact, in dispensations of retribution in this world, that the good of the sufferers is the object, but the contrary. And these are the only instances wherein, from the parity of the cases, there can be force in the argument. The inhabitants of the old world were not drowned for their good : nor were the inhabitants of Sodom consumed by fire from heaven, for their good : nor were the unbelieving Israelites consumed in wrath, and excluded the rest in Canaan, by the oath of God, for their good. And these examples are purposely set forth to teach us, that the sufferings of the wicked in the future state, will not be for their good ; but for the support of the divine authority and government, and for the good of others. So that these examples are in point, and do in fact, subvert the ground and take away the force of all these reasonings. I observe (2dly.) it is not merely a change of the mode and manner of wicked men's existence in that state, that is the subject in dispute ; but they are changed into an essentially different state, under an essentially different constitution, and to answer a different intention in the government of God, in that world, from what is their state in this. This is a state of probation and discipline,

discipline, wisely adapted for their good ; that of retribution. And we know that discipline is absolutely at an end, the moment that retribution and capital punishment takes place. It is so in this world, and must be so in the future. The nature of the subject teaches it : Why should it be confounded ? therefore, there is no arguing in their manner, from the one state to the other. They may as well argue, that in the next state, the righteous and wicked will live promiscuously together, and in a mixed state of good and evil to both ; and will live in families, &c. as they do, and because they do so, in this ; as to argue on that ground, the sufferings of the wicked will be for their good. For the scripture is not more positive, that by the constitution of that world, the righteous shall be separated from all evil, to all good ; and the wicked shall be separated from all good, to all evil ; nor our Saviour more express, that after the resurrection there is no marrying and giving in marriage ; than the inspired teachers are “ that there is no more sacrifice for sin to the wicked,” and “ the death of Christ shall profit them nothing,” “ and that they have not any inheritance in the kingdom of God,” and therefore, that their future sufferings cannot be for their good and salvation, as they may be in this world.

It is very true, that the nature of God is not changed, by this change of state to the wicked ; but it is as true, that he will conduct towards them according to the nature and pursuant to the intention of a state of retribution ; and therefore not in the character of a father, but of a righteous revenger of their disobedience. And because he is a God that changeth not, he will be the same in execution, that he is in threatenng. And when he executes their threatennd punishment, they shall have “ judgment without mercy, and wrath without mixture.” And it is his immutability, with their consignment to a state of retribution, by the force of an unchangeable constitution and sentence, that seals their destruction, as unalterable and everlasting. I might add, paternal discipline and government, certainly is not an adequate institution and means for the governments, states and kingdoms of this world : and why should it be thought so for the infinitely more important kingdom of God ? It certainly is not. And this is demonstrated to be fact, by the many and terrible retributions of providence in this, as well as the future world :

world : many instances of it that are executed by men ; and many, and those the most terrible, executed by the more immediate hand of God. Besides, paternal discipline extended to the future world, is directly contrary to the scripture exhibition of the moral character of God, as righteous governor and judge ; and of his moral government, by wise laws and constitutions, enforced with the highest sanctions and penalties ; and to be settled in a final state of retribution, in connexion with the infinitely wise, holy and good ends of it, taught us. It degrades and sinks the immense Majesty of God, the infinity of his authority, the evil of sin, the necessity and importance of gospel duty and obedience, with the dignity and glory of his everlasting kingdom, infinitely below the scripture exhibition of this grand subject. I might further notice, it is repeatedly suggested as a strange thing, that the common construction of these words and the common doctrine should have been so generally received in the christian world, and by the learned as well as others ; when as Mr. Whiston tells us, by searching to the bottom it is found to have no foundation in revelation ; and bears so hard upon the character of God, as infinitely good. They ascribe it to education, to prejudicate notions, &c. but this cannot account for the reception of it in the ages of inspiration, by the jewish and christian church ; it must come from heaven to them ; they were taught it by God. As wise, learned, pious and penetrating men as the christian world can boast, have been in the common sentiment : they saw the use of these words sometimes in the limited, as well as endless sense ; and were as much concerned to know the truth, as these writers can be supposed to be. And it is irrational to suppose, that these greatest and best of men, and the whole body of the christian church, learned and unlearned (a few socinians & universalists excepted ; perhaps as much as ninety-nine of a hundred of all denominations in the several ages of christianity, should receive the common construction and doctrine, upon prejudicate notions, &c.

Perhaps what hath been offered, may shew us the solid grounds and convincing evidence upon which it hath been so generally received. It is manifestly the design of the inspired teachers, to teach us the things of the future and invisible world as "eternal," and to teach them as such plainly, decisively and practically ;

practically ; and it is principally by the use of these words they do this. And common sense teaches us, that in this use of them, the never-ending sense must be intended by them : for multiply limited ages and dispensations with what numbers you please, they are limited still ; and it is impossible that the idea of “endless and eternal” can be conveyed by them, but in the never-ending sense. No sooner therefore do we enter into the spirit and views of inspired men, upon this grand subject, but we see the never-ending sense affixed to their words : and this is alike plain to the unlearned as learned. Besides, St. Paul has taught us the essentially different constitution of the two worlds, and given us a decisive rule for affixing the never-dying sense, to all things in the future invisible world. “For the things that are seen are temporary ; but the things that are unseen are eternal.” Inspired men, have not notified us of any single exception, as they doubtless would have done, had there been any exemption and limitation to any of the things of that world. Yea more, they are so far from excepting the future punishment of the wicked, that all their descriptions of it, literal and figurative, by connexion and by contrast, &c. are uniformly and decisively, without end, as before shewn. Add to all this, they have clearly and abundantly taught us the future general judgment will be final ; and the subsequent future state of the righteous & wicked, will be a state of retribution. These doctrines have appeared most indisputably clear and certain, to the body of the christian church, in the several ages of christianity. And these fix the never-ending sense of these words in the last sentence, and as applied to the future state of the righteous and wicked, with ease, precision, and certainty. For it is self-evident, the final sentence of the great Judge must be perpetual ; and a final state of retribution, from the nature of it, must be unalterable---the same from the first moment it commences, during the whole existence of the subjects of it, or throughout their immortality. And wherever these most important doctrines are taught in the simplicity and force, in which they are taught in revelation, they will perpetually inculcate and support the common construction and doctrine we contend for, in an inseparable connexion, through all ages of the world. So that in reality there is no wonder in it, that the common construction

and doctrine hath been so very generally received by the christian world, upon these and such like plain scripture grounds. They could do no otherwise, consistent with scripture, with reason, and with themselves; in the other important articles of the christian faith embraced by them. But the surprize is the other way, how learned men could overlook the most essential distinctions set forth in scripture; and the most important doctrines in their necessary connexions; and so bewilder themselves and followers in a subject that stands plain and clear in revelation, in the manner in which it is most naturally to be taken up. Perhaps the judicious reader may judge, that Mr. Whiston and his followers, have been so far from examining the foundation of the common notion to the bottom, as to have been inattentive to the most necessary distinctions to clear the subject; and so as to overlook the true scripture foundation on which the common doctrine doth securely and firmly stand. And I can see no more ground to rely upon Mr. Whiston's penetration and discretion in this case, than in his taking into his creed and canon of revelation, a number of meer human compositions, which have been steadily rejected by the christian world, catholic and protestant. Fanciful men will have their singularities, but it is sad when they indulge to them in matters of moment, so as to be grossly misled by them.

I pass to the last argument, to fix the meaning of these words, viz. the inspired teachers and church of God instructed by them, understood the words in the same sense as we do, and not in theirs; and could do no otherwise: for it is admitted in their own concession, their doctrine of restitution was unknown to them. I trust it hath been clearly already proved, that the apostles and primitive christians were in the common sentiment with us in these great doctrines, and I take it to be admitted in the note, p. 253. This author adopts the words of Dr. Hartley, "possibly the writers of the old and new testament did not see the full meaning of the glorious declarations, which the holy Spirit has delivered to us by their means; just as Daniel, and the other prophets, were ignorant of the full and precise import of their prophecies, relating to Christ. Or perhaps they did, but thought it expedient, or were commanded, not to be more explicit. The christian religion, in converting the various
pagan

pagan nations of the world, was to be corrupted by them ; and the superstitious fear of God, which is one of those corruptions, may have been necessary hitherto on account of the rest. But now the corruptions of the true religion begin to be discovered and removed, by the earnest endeavours of good men of all nations and sects, in these latter times, by their comparing “ spiritual things with spiritual.” He adds, “ and as knowledge, in other respects, has been greatly increased, it may now be proper that more should be understood with reference to the extensive benevolence of God towards mankind, through Jesus Christ, than was necessary in former ages : the support of christianity may be connected herewith. Perhaps, the amiable light in which it is placed by the above representation of it, is the most effectual antidote against infidelity.”

By “ the full meaning of the glorious declarations” I take to be intended their doctrine of the restoration and salvation of all men, which it is admitted might be unknown to the sacred writers : if so, they could not understand the words in dispute of a limited age or dispensation, but in the never-ending sense. So that the evasion given to the last sentence, and to our Saviour’s words, Mark 9th, and other scriptures, hath no manner of foundation : for the inspired teachers and writers knew no other “ next state” but that which is eternal. Nor could they understand “ the mystery hid from ages” in the sense of these men : nor heaven and hell in the new earth, as this author doth. That heaven, which is the glorious residence of God, of the holy angels and the spirits of the just made perfect, into which Christ was received at his ascension, and where he will reside till the restitution of all things ; where he hath directed us to lay up our treasures, and where the hope, the incorruptible inheritance and crown of good men is laid up and reserved for them, certainly can neither be the ærial heavens which surround this earth---nor a heaven in an earth to be created, after the second coming of Christ. And by the phrase “ forever and ever,” in the revelations of St. John, he could not mean ages and dispensations of discipline, in the resurrection-world : nor could Paul have any reference to it in the 15th chapter to the Corinthians ; for this is all invention to support the scheme of universal restoration, of which, it is admitted the sacred writers

were ignorant. And certainly, they must understand the last judgment as final, and the doctrine of retribution in the same sense, as it hath been commonly received in the christian world; and this infallibly fixes the sense of these words for this and the future world, as before shewn. In a word, this concession every way confirms the common construction and doctrine; and refutes theirs, as unscriptural and delusive. And were the apostles now alive, with the same inspired sentiments and faith, which they embraced and taught, and with which they went down to the grave; could they, in any consistency with themselves, but reprobate this strange doctrine, as grossly erroneous and heretical? The argument as it stands with this concession, forms a curious solecism in logic, and oddity in argumentation. The amount is this, the received construction and doctrine of the christian world upon this subject, is truly the meaning of the inspired writers; but yet it is not the true sense and meaning of the texts; for the sacred writers themselves mistook, and did not see into the glory of their declarations; but these sharp-sighted, uninspired men have penetrated beyond them, into the arcana of revelation, and have found out the mystical meaning, which becomes necessary to be published in this enlightened age, to convert infidels. The argument from prophecy seems a flimsy business, as there is not a parity in the cases to support the supposition. The prophecies of Christ were designed to be best and most clearly known in their accomplishment. And there were inspired men then, and living after Christ to point out their application to him and fulfilment in him, and ascertain their meaning with infallibility. (Is this the case in this strange doctrine?) But the plan and true doctrine of salvation, was as necessary to be clearly understood and taught in that age, when christianity was planting in the world, as it can be in this, or any future age. It was as requisite then, as now, for the salvation of men and the support of christianity, that it should be taught with undisguised simplicity and incorrupt integrity, and so that the internal contents of the doctrine, should render it worthy of all acceptation: (and was certainly so taught by them), for there were "scribes, wise men and disputers of this world" in that age as well as this, who had as "sceptical a curiosity of examining the doctrines of the bible, and of christianity,

ity, in order to discover any flaws and impositions therein." So that if ever this exotick doctrine was necessary to be explicitly taught, it was then ; which it is conceded, it was not. And of all doctrine, this, which sacrifices the doctrine of the cross, and renders all christianity unnecessary in this world, to final salvation, cannot support christianity, but absurdly betrays and subverts it. This seems but a vain, sham pretence, for undoubtedly inspired teachers were taught the best method to support christianity, and their hearts were fully engaged in it. And it is certain they taught the future punishment, " he that believeth not shall be damned" in support of christianity : and it seems here conceded, that it was in the sense commonly received, and "was necessary hitherto." Who then can have a warrant to contradict them, and condemn this punishment "as unjust both in the threatening and execution?" or, who hath any right to arraign this inspired measure to support christianity, of impropriety and inefficacy, and to say that it is proper and needful "as a most effectual antidote against infidelity" to be added, that infidels dying in a state of infidelity shall yet be saved? Hitherto, we have been taught, that the true art of criticising scripture, consists in finding out and exhibiting the inspired meaning of it, and sense of the inspired writers, with clearness and force : and when this is once effected, the christian world were absolutely concluded by it. But it seems we are now taught a new kind of criticism, in support of this exotick doctrine, viz. it is to discard the plain, inspired meaning, and find out a mystical more glorious one, than the inspired writers were taught or had any knowledge of. Is not this to make the scripture a precarious, uncertain rule? May not the worst of errors and heresies be fathered upon scripture, by deluded men, "as the most glorious sense," without a possibility of detection and confutation? for the evasion is easy, "the plain meaning of the inspired writer " may be one thing intended, but it may not be the most glorious sense," &c. and if the sense and meaning of the inspired writers doth not conclude us, we are without rule and guide. Is not this new art of criticising or wresting scripture to a purpose undesigned by the sacred writers, in effect, teaching scepticism by rule? Can this be connected with the support of christianity? or is this "the most effectual antidote against

against infidelity? Doth it not directly tend to subvert christianity and expose divine revelation to contempt? for certainly the God of truth, "all whose ways and works are perfect," could never give a revelation to men, the inspired meaning of which, when found, should be precarious, fallible and uncertain.

This note gives rise to these additional queries:—Is it not absurd to suppose the inspired teachers and writers did not know the plan and doctrine of salvation in the true and most important sense of it; which they were authorised, and extraordinarily furnished to teach the world? Doth not the supposition carry a reflection of dishonour upon them, and him that sent them? Is it not an impious presumption and reflection of dishonour, to suppose, the fear of God taught and encouraged by our Saviour and his apostles, was a superstitious, (i. e.) a groundless fear? If they have not taught us the true fear of God, by whom or when shall it be ever taught us? Is not such a suggestion an indirect attack upon the spirit of inspiration, and upon their characters as dishonest; "doing evil that good may come of it," and too much to countenance the deistical, senseless cry of priestcraft? Is it not an absurd presumption to suppose, uninspired men in this day know the scripture plan and doctrine of salvation, better than those who were taught it immediately by the inspiration of God; and better how to time the publication of it to the world, than the inspired writers? Are they wiser in the great things of the kingdom of God, than Moses, Samuel, Solomon and all the prophets; with our Saviour and all the apostles? Are they warranted on the ground of this supposed extraordinary penetration and insight into the arcana of revelation, to throw out this exotick doctrine in an age so degenerate, unprincipled and sceptical? Will any judicious christian give credit to such unscriptural, enormous claims? Is it not an audacious attempt in such "Reformers" to undertake to correct and reform the faith of the inspired writers, and their measures and motives to support christianity; and to give us "more effectual" ones? Again, is it not admitted in this confession, at least implicitly, that we are embracing and defending (in the commonly received construction and doctrine) the true christian and apostolical doctrine and "faith once delivered to the saints" which we are commanded "earnestly to contend for;"

for ;” and that our opponents are opposing and subverting of it with all the ingenuity, art and force they can ? consequently, are they not self-condemned in fathering their doctrine upon the inspired teachers and writers, when it is conceded it was unknown and undesigned by them ; and in fact, they taught the contrary doctrine ? And can they, consistently with this concession, either teach, write or defend their doctrine, without being self-condemned ? In a word, this note carries in it an antidote against the reception of their doctrine ; as being unknown to the inspired teachers and writers---certainly beside their intention---and when they in fact intended and taught the contrary doctrine, which was necessary hitherto :” and if necessary hitherto, it will remain necessary through all ages of the world. The concession in this note, doth by necessary consequence, every way confirm, the commonly received construction and doctrine we contend for, as the faith of the inspired writers, which “ they once delivered to the saints, which they commanded us to keep, hold fast, defend and earnestly contend for ; and which will be confirmed in the great day, when all contrary error and wickedness will be condemned. Should any therefore, after this notification, caveat and warning given by our opponents themselves, embrace and hold fast their unscriptural doctrine ; will they not sin with their eyes open, and be altogether blameable and inexcusable in it ? If any should think there is any thing hard bearing in these queries and deductions---to adopt the language of this author on another occasion---I trust he will acquit me of all blame, on this head---for if there be any just reason for blame, he must blame the authors of this note ; for I only exhibit the true contents, and genuine deductions and consequences of it : † which I am
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† It may not be amiss to notice, according to the true spirit of this note, Mr. Whiston’s injudicious cant, upon the topically orthodox, falls with equal force upon the inspired teachers and writers. And it seems this author’s charge upon the protestant world in general (on the ground of their reception of this doctrine of the future punishment, and some others in connexion with it) as receiving for sacred truths gross absurdities, and palpably wrong and dishonourable ideas of God ; falls alike heavy upon the inspired writers themselves. If so, doth not this evince the faith of these gentlemen in the matter in dispute to be widely different from that of the inspired teachers ? And it seems strange they were not self-convinced of it.

clear comprizes and amounts to thus much, if any thing at all.

The argument against universal salvation from the punishment denounced against Judas, stands in full force, notwithstanding the evasions here offered, to invalidate it. It is said to be sufficient to absolve the meaning of those words "good were it for that man if he had never been born," into an aggravated punishment, without going into a more particular interpretation of them, p. 328, 29. But they are too strong, pointed, and emphatical, to admit of such a solution. At this rate, the most descriptive and pointed threatnings of God may be eluded, so as never to be literally executed. As well might it be said, the unbelieving Israelites might enter into Canaan, notwithstanding God swore they should never enter into his rest. For altho' the punishment be so descriptively specified, it may be sufficient to absolve the meaning of the oath into a heavy punishment. Can such a construction be warranted and honourable to the God of truth? But the chief evasion is this, the words may be considered as "a prophecy" foretelling that Judas should practically declare, "by hanging himself," that to him, in his apprehension, it were good he had not been born, had not been brought into being," p. 330, 31. This invented construction, labours of two difficulties; one is, it hath no countenance in scripture; the other is it stands actually confuted by our Saviour and the apostle

it. For, it is obvious, our Saviour and his apostles had no more difficulty of preaching this doctrine of the future punishment, with freedom, boldness and pathos, than those he styles topically orthodox: and yet this mystical scheme was unknown to them; and these subterfuges and double intenders now thrown out, are inventions which are many centuries too late, to qualify or have any influence upon the preaching of inspired men.—Whence then, the great difficulty of these men about it, but from mistaken apprehensions, or an actual aberration from the true scripture faith? and whence doth this arise, but from prejudicate notions, false maxims, reasonings and "vain deceit?" if men, from a prejudicate notion, that this doctrine is hardly reconcilable with divine benevolence or is unjust, will set themselves to turn and twist scripture texts every way, to set aside the doctrine; instead of looking into the true foundation on which it is ascertained in scripture, and into the rationale of it, whereby it may stand approved to the reason of man; error is unavoidable.—Upon perusing this famous note, I was at no loss where I should find our opponents. When the obvious meaning of the sacred writers is set aside, in quest of the ignis fatuus of a more glorious meaning; which, in fact subverts it, they necessarily err: just as a man that leaves a right path, necessarily takes a wrong one; and the further he goes, the greater the error.

stle Peter. The punishment denounced in those awful words, is not *suicide*, but one that Judas should suffer, in the future world. For after his decease, our Saviour speaks of him as "the son of perdition that was lost," "lost" to salvation and hope," as understood in that age, John 17. 12. And St. Peter, after the account of his hanging himself, speaks of him as gone to his own place, no doubt to suffer the punishment intended by our Saviour in this awful sentence upon him, Acts 1. 18, 25.

This writer labours hard to make out "the unpardonable sin" is pardonable, and that those who are guilty of it, may be pardoned and saved. This is a hard task, to falsify the testimony of the faithful and true witness, and reconcile palpable contradictions. Few men would be hardy enough to attempt it, and if it can be done, we expect to see it effected by those who know the glorious meaning of scripture texts, better than the whole christian world, and even the sacred writers themselves. Our Lord hath declared in the most peremptory and absolute terms, that "blasphemy against the Holy Ghost shall not be forgiven," "hath never forgiveness," "shall not be forgiven unto men;" and again, "it shall not be forgiven him neither in this world, neither in the world to come." Did not our Lord, by these strong, absolute, peremptory declarations, design to put it out of doubt, that such sinners should never be pardoned and saved? Certainly. And a christian may I think, as consistently attempt to evade and falsify the truth of the sun's shining, when it shines full in his face, as to falsify these declarations of Christ, and maintain that these very sinners may yet be pardoned and saved. There is no art, quibbling, evasion or subterfuge whatever, that can elude and falsify this plain, strong testimony of our Saviour "that such sinners shall never be pardoned and saved." And this, if I mistake not, appears in the concessions of this writer. He concedes, they cannot be pardoned in this world and escape hell, but must undergo the torment of the future world. But it is clear, our Saviour's meaning is not to be limited to a pardon in this world; it extends equally to the future world: else, why doth he expressly so extend it, and say, "it shall not be forgiven him neither in this world, nor the world to come?" If ever they can be pardoned and saved in the future world, it falsifies the declaration of Christ as truly, as tho'

they received an intervening pardon, in this world. Besides, by gospel constitution there is no forgiveness and salvation to any that go to that place of torment, and by these strong expressions our Saviour designed at once to cut off all hope of it, to these blasphemers. The scriptures teach us plainly the way to heaven, and in it we escape hell : but where do they teach us, that the way to it is through hell ; and that these blasphemers or any others, shall pass through the torments of it, into heaven ? it is as contrary to the tenor of revelation, as any doctrine that can be named. Again, it is conceded, that these blasphemers are “ excluded from the gospel privilege of forgiveness,” and that “ they have no hope from the gospel promise of forgiveness, because they are excepted persons,” p. 335,6. If so, by gospel constitution they can never inherit heaven ; for this inheritance is given, and limited to those, who have “ gospel forgiveness,” and by “ gospel promise.” And if “ this constitution be the only way of life for sinful man,” infallibly these “ excepted persons” can never be saved. To say, they may yet be saved without gospel forgiveness and promise, what is it better than infidelity ? And is it not a contradiction to say this scheme of saving men without gospel forgiveness and promise, is proved by the gospel, to be the gospel plan of mercy ? they seem to be grossly bewildered and entangled by their own subtlety and sophistry.

It is further conceded, “ that this mode of speech was proverbial in our Saviour’s day : and that when it is said, “ a thing shall not be, neither in this world, neither in the world to come,” it was the same thing with saying, “ it shall never be,” p. 338. The ground and force of this proverb with the jews, seems to be this : they believed in but two worlds, this, and a future one which is “ eternal,” in which mankind are concerned : and therefore they could not more forcibly express it, “ that a thing should never be, no, not to eternity ; than, in this phrase, “ it shall not be, neither in this world, nor in the world to come.” And doubtless our Saviour intended it in this very sense, in this application of it. And so the inspired writers understood it ; for they knew nothing of this doctrine of their supposed restoration. And to suppose, these very sinners were intrusted to our Saviour to be pardoned and saved ; and that he knew and intended

intended they should all be finally pardoned and saved; it seems he could not have applied this proverbial saying to them, but in the way of direct imposition; which is a blasphemy every christian must reject with horror. We are necessitated therefore, to take these solemn declarations of Christ in the common, obvious, popular sense; and they will remain a perpetual and unanswerable confutation of the doctrine of universal salvation.

Several things are offered, to set aside the argument against this impleaded doctrine "from the pernicious bad tendency of it;" some of which we shall briefly notice. It is said, "it must be plainly shown, that these doctrines do naturally and directly tend to encourage men in vicious practice," p. 341. Agreed. And this I conceive, hath been clearly and sufficiently shewn, in a variety of ways, in the foregoing pages. It is so obvious at first view, that a man needs no small practice upon himself, by false reasonings, to overcome and stifle the conviction and sensibility of it. It is so obvious, that some of his notable witnesses, as Origen, Dr. Burnet, &c. had no small conviction and sensibility of it. And it is a wonder, they had not pursued their inquiries into the nature and tendency of it, until they were fully convinced it was a doctrine of ungodliness, and could not be of God. The suggestion, that this doctrine hath not a natural bad tendency, is as unphilosophical, as it is unscriptural and contrary to the evidence of fact. For such is the constitution of human nature in this state, that the use of threatening and fear was a requisite safeguard to man in innocency. And in this degenerate state, wherein the passions of men are so inordinate and exorbitant, it is absolutely necessary, for the government of mankind. Thence it is self-evident, the weakening the motive of fear, by taking out the sting and terror of the threatening, and by adding the encouragement of life, to the refractory and disobedient, hath both ways, a natural and most pernicious tendency to promote vicious practice. And it was a well grounded fear arising hence, founded in the nature of things (and not a superstitious one) that made Origen, Burnet and others who were deluded into the doctrine, afraid to open it to the world, on account of the pernicious consequences of it. And it is a plain fact, that the supplanting the belief of the threatening, accompanied with an encouragement of life

to the disobedient, seduced our first parents into rebellion : and a presumptuous hope of future peace encourages and hardens men in sin, and is many ways of most pernicious consequence, as already shewn. I conceive, the bad tendency of the doctrine every way, hath been abundantly proved ; and the argument is forcible and conclusive. It is also argued, the common doctrine is not so likely to restrain men from sin, as this impleaded doctrine. || Why not ? If believed and realised, in its importance, it must have the greatest influence ; for the weight of the motive in the common view, exceeds the other, as eternity doth time. And unless motives are realized, they cannot have influence, on any scheme. And this is the true reason, why the great gospel motives of life and death both, have no more influence upon many who assent to them as the truths of God ; because they do not realize them, in their infinite importance. It is said, “ the natural notions they entertain of the goodness and mercy of God, rise up in opposition to it, and strongly operate to obstruct its influence.” If by “ natural ” be meant “ just and true sentiments of the goodness and mercy of God,” it must be mistake ; for these are regulated by scripture : and it is certain, that scriptural apprehensions of the mercy of God, cannot rise up in opposition, and obstruct the influence of the divine threatenings. It must then be false and presumptuous notions of the divine mercy, unsupported by any scripture promise, and supplanted by many divine threatenings, that hath this obstructing influence. And whether the drawing the most awful scripture threatenings into dispute, and denying them, in the most plain and obvious sense of them, doth not tend to confirm and harden men in these presumptuous notions, and thereby to obstruct the salutary influence of the threatenings of God, may not be unworthy the attention of our opponents. — It is likewise said, upon their scheme “ there is nothing incredible in the torments of another world.” To me it appears the very reverse. This scheme of discipline, purgatory, new-created worlds, transmutation states, means of salvation more effectual than the gospel, &c. &c. appears wholly antisciptural, and pregnant with the grossest of absurdities : and this I trust hath been fully evinced. What are the objected difficulties to the common scheme, compared with the numerous pal-

pable, horrible absurdities of this ? they are light as a feather. What if we, short-sighted creatures, cannot see how this punishment is consistent with the mercy and justice of God ? It is certain no man can prove it inconsistent with the one or the other, notwithstanding the confident declamation of Mr. Whiston and some others. And what mighty difficulty is there in acknowledging “ God is incomprehensible in his ways and works ? ” Are there not a thousand difficulties that we cannot see through in the kingdom of nature and providence and in revelation, where the evidence of truth and facts arrests and commands our belief ? What if we cannot see and exhibit the rationale of this doctrine to satisfaction, perhaps others can ? And what if no man either hath or can do it ? yet, as God is incomprehensible, and his ways and thoughts not as ours, but infinitely above them : and as we know by reason and revelation all the affairs of his everlasting kingdom will be adjusted in absolute wisdom and perfection, with the concurring harmony of all his perfections : since, he hath decisively revealed this doctrine of the future punishment, his authority ought absolutely to command and conclude our belief. And unless it doth so conclude us in the articles of the christian faith, what claim have we to be christians and protestants ? It is added, “ the future torments, considered in the light of this impleaded scheme, are more suitably adapted, in the nature of the thing, to work upon rational and intelligent agents, than in the common point of view,” p. 357. I should be sorry if it was true in fact, that motives suggested by uninspired men, should be better adapted “ in the nature of the thing ” to excite sinners to faith and repentance, than those taught us by inspired men of God : because it tends directly to bring divine revelation and the doctrine of inspiration into contempt. And to father this doctrine upon the inspired writers, when it is conceded they were ignorant of it, affords no relief in the case, but makes bad worse : whence arises a violent presumption, previous to particular examination, that this is of a piece with the rest of the scheme, “ but vain deceit.” It is said, “ the end proposed by them perfectly coincides with benevolence ; for they are the chastisements of a father, as well as judge, and principally designed for the reformation, and consequent good, of the offenders

ders themselves, and when they are taught thus to think ; and that these corrections shall be heavy in proportion to their stubbornness in sin, and continued till they are humbled and subdued ; and that they shall have no mercy till this end is accomplished :” upon which it is asked, “ What can be wanting, in a motive thus circumstanced, to operate in a moral way upon reasonable minds ? it should seem to be as well calculated to the purpose, as it possibly can be.” † One remark, before we return a more direct answer to this question. The remark is this, the true and full force of this motive is, upon the common scheme, used with sinners in this world. They are warned of this place of torment, and warned of it by their Father and compassionate Redeemer, and it is for their repentance and consequent good : and they are taught, this punishment will be in proportion to their desert, and that they cannot escape it and have mercy, till they are humbled and subdued ; and the end proposed, perfectly coincides with benevolence : and yet this “ best calculated motive possible,” proves ineffectual to thousands and millions. What is the consequence, but destruction to their scheme ? two ways : one is, it fully confutes their doctrine of more effectual future means : for if the best calculated possible motives, to operate upon them in a rational moral way, be used with them in this world, it is a contradiction to say, better and more effectual ones will be used with them in the future. The other way is, the force of discipline is tried upon them in vain, in this world ; and therefore their restoration in a future one is a hopeless, desperate affair. For if they are to be recovered in a rational, moral way, and the best calculated motives to operate this way, possible in the nature of things, have spent their force on them in vain ; their recovery by any means and motives whatever becomes absolutely hopeless. So that their new created, resurrection world, ages of ages of discipline, transmutation states, and more effectual means for the restoration of the wicked, turn out again, it seems, upon their own scheme, to be but invented fancies, and deceitful delusions. Men are easily ensnared and confounded in their own devices and works, when they attempt to correct the faith of inspired writers, and new model the doctrine of the gospel as they imagine to greater consistency and force. “ The foolishness of

God, is wiser than men." But to the question, what is wanting in a motive, so circumstance upon their scheme? I should say, it wants every thing, for it wants credibility and a foundation; and hath none in scripture or reason. It wants three things of moment, to name no more. (1.) It wants the authority of God to enforce it upon the heart and conscience. He hath never taught us, the wicked shall be damned for their good: it is most contrary to the tenor of scripture, and absurd to the reason of man. It wants, (2dly.) and cannot bring with it, that present heart-felt necessity to turn and live, which is requisite to spring the effectual exertions of habituated sinners; and without which, they will never be exerted. The necessity I mean, arises from this double conjoint view of their case, viz. they have no other alternative of choice before them, but life or death, everlasting life or damnation; infallibly following their choice and exertions of good or evil: and that they have no other chance of opportunity, of this choice, but the present life. To impress the conviction and sensibility of this absolute necessity of a present turning for life, this only alternative of choice of life or death, in this only season of opportunity, are abundantly taught and urged by the inspired teachers and writers; and with a view to excite and stimulate present choice and effectual exertions. Here the question comes with an irresistible force of conviction, what complex motive can possibly be better adapted or more forcible to the purpose? for the highest, strongest motives in nature, and eternity, are conjoined with this short, uncertain, only season of opportunity;|| to enforce a present choice of life, and effectual exertions to attain it. The texts that address to us this motive, this only alternative, to impress this absolute necessity of a present turning for life, with
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|| The attentive reader will observe, this writer labours the point, page 344,5,6, to prove, that although the discouragement to sin, and motives were much greater upon the common scheme, than his; yet, the argument would not be forcible—but in the two last instances, the motives being more suitably adapted, and even "in the nature of the thing" to operate with greater force, is used as an argument to support and recommend his scheme. Consequently the foregoing arguings, are in effect given up and set aside, as impertinent—and the argument from the weight of motives, is in full force, for the support of the common faith. For, if it be of no force, why doth he labour so much for the advantage of it, in support of his own scheme?

the choice and effectual exertions connected with it, are by far too numerous to be referred to. We have this only alternative of choice, in the address of Moses, "I have set life and death before you, choose life that ye may live:" and again, "it is not a vain thing to serve the Lord, it is your life." And repeatedly in the prophets, "turn and live," "turn ye, turn ye, why will you die?" And in the gospel commission, the ministers of Christ must address this only alternative, to enforce the reception of the gospel. "He that believeth shall be saved, he that believeth not shall be damned." "He that believeth hath everlasting life, but he that believeth not shall not see life." "Except ye repent, ye shall all likewise perish," &c. And the only season of opportunity in this life, is plainly and forcibly taught, in divers parables of our Saviour, in the argument of Solomon, "Whatever thy hand findeth to do, do it with thy might, for there is no work, device or knowledge in the grave whether thou goest." And in the words of Christ, "the night cometh, wherein no man can work."—In the address of the apostle, "Behold now is the accepted time, now is the day of salvation." "While it is said, "to day, if ye will hear his voice, harden not your hearts, &c. And it is enforced by the terrible, remedilous fate of the disobedient in the days of Noah—of sinners in Sodom—of the unbelieving Israelites, and of Esau, who having sinned away his blessing and only opportunity, "found no place for repentance," and could never regain the blessing, "though he sought it carefully with tears," Heb. 10. 16, 17. And this only alternative of choice, is no where inculcated with greater force, than by our Saviour in the disputed passage in Mark 9th, to impress the absolute necessity of a present cutting off darling lusts—this must be done in this life, or their fate is inevitable, —What is it? they cannot enter into the kingdom of God, but must "be cast into hell, where the fire will never be quenched and their worm shall never die." The turn they give to this text, to elude the doctrine and alternative taught in it, doth directly contradict, oppose, and defeat the force of the motive, as designed by our Saviour. Now, let the reader judge, is not the motive in this light, incomparably better adapted in nature and of stronger force, to arrest the attention of sinful men, and to induce and spring present choice and effectual exertions to

escape

escape hell and attain everlasting life, than in their point of view? it would be an imposition upon any reader, to suppose him so defective in understanding, and in mental and moral feelings, as to hesitate, in so plain a case. And in truth, considering the strong bias there is in degenerate nature, to put off the work of repentance to a future season, I see no ground of hope that sinners accustomed to do evil "would ever be wrought up to effectual exertions by their motive, of perpetuating their opportunity in a state of damnation, for ages of ages after the judgment, without any known period. There is the strongest probability, the hope of future opportunity and a better season, would perpetually elude, obstruct and prevent effectual exertions even to eternity, were not the doctrine otherwise grossly absurd. And undoubtedly the motive in all its force in the common point of view, is highly necessary; or it would not have been so strongly inculcated in scripture, especially by our Saviour, and by him made the special duty of his ministers to inculcate this most alarming alternative, in all ages of the world.

Their motive hath a third defect, full as great as the others, viz. it wants the great encouragement of the blessing and effectual grace of God to attend it, and render it effectual. By the blessing of God, his gospel is the power of God to the salvation of men. And we have abundant encouragement, from the promise of Christ, the gracious design of the institution itself, and the method of salvation plainly revealed in the gospel, that where the doctrines of it are preached in their genuine purity and simplicity, and the motives of it in their true force; an effectual blessing will attend it, for the good and salvation of men. For the great blessing of salvation, comes by faith, and faith by the word of God, and the word of God by them that are sent, Mark 16. 16. and Rom. 10. 14, 15, 17. But can any man rationally expect the blessing of God to attend this mutilated, perverted gospel? where the main force of the promises and threatenings, and of the doctrine of retribution and of the last judgment are extracted and taken away, by ill-grounded, deadening criticisms? where the spirit and force of the gospel commission, in the express language of it, is eluded, and the rewards and punishments are cut short from everlasting, to an

age or limited ages in the last sentence ? Will God set his holy seal and give his blessing to such a doctrine of corruption and dishonour, that casts infinite contempt upon the true gospel ; by teaching, in effect and true construction, that "the blackness of darkness forever" is more effectual for the good and salvation of men, than all the light and grace of the gospel of Christ ? It surely "exceeds all belief," however the motive may be modified "by the wisdom of man." So that "the motive circumstanced as in their scheme" cannot be steadily and firmly believed, to give it operation and efficacy ; for the first reason—because there is no firm foundation for faith to rest upon :---it is inadequate in force, for the second---and no good can be expected from it---nothing but evil, for the third reason.—This may serve in part, for an answer to another argument suggested to recommend this impleaded doctrine and excuse its publication to the world, viz. "the public officers of religion might be more free and full in urging the doctrine of the future punishment, on their scheme, than the common one, and be likely to do a great deal more good," p. 354, 5, 6. There can be no force in this suggestion, if what we have argued be true, that their notion wants credibility and force, and no good can be expected from it, either from the adapted force of the motive itself, nor from the blessing of God. It is plead, those who do not believe the common doctrine, might upon their plan, teach the future torment to good purpose. Not, if their plan was unknown to the sacred writers, and is but a mutilated perverted gospel ; the teaching it must do hurt and no good. What good can be done by teaching the wicked shall suffer an age of torment, then die the second death, and then if stubborn, may die again and again ? By what law, can this death again and again (after the second death) be sentenced and executed upon them ? by no known law of God, of reason, or revelation, for this teaches only the first and second death : it must be then a romantic, sceptical fancy ; and can the teaching this to the world, do good ? a man of good sense, unperverted by theory, may as well swallow fire, as to take such an antisciptural, sceptical, absurd notion into his creed. Besides, what right hath any man to take upon him a commission, which he cannot execute with a good conscience, according to the true spirit, language, import

import and intention of it? Can a man honestly accept the commission of supreme judge, in capital cases of life and death, whose mind is perverted by the doctrine of paternal discipline into a full belief, that no capital executions by men whatever, are lawful? when he must either violate his conscience in the execution of his office; or, disappoint the righteous expectations of God and man from him, by refusing to pass the sentence of death, upon every murderer that stands convicted before him? Can a man with any more honesty, undertake to execute the gospel commission, who cannot pronounce that sentence in it "he that believeth not shall be damned," without this essential alteration and addition to it, viz. "and yet he may and shall be saved?" If it be demanded, who hath required this alteration and addition at your hands? will it satisfy a judicious christian, or avail with the Judge in the great day, to say, we thought it a more glorious meaning than our Saviour meant when he gave it, and than the apostles understood when they received it, and therefore ventured to add it? Nor hath this plain point in morality yet been proved, that a man may honestly and rightfully eat the bread of *orthodoxy*, and yet lay waste the faith it is given him to support and enforce. It seems requisite in the nature of the thing, that these difficulties should first be removed, before this argument can be urged upon us with propriety and force. ||

As to the argument from the pious good tendency of this impleaded doctrine; the contrary hath been repeatedly shewn. As to that page 336, that it is singularly forcible to induce meekness,

|| The Dr. in his "Seasonable thoughts," hath given his sentiments very different from this writer. In p. 245, he tells us, "Men visibly un-sound in the faith, should, upon no terms, be admitted into the ministry:" and if it appeared afterwards, "they ought to be turned out of it." And page 337, 8, it is the special duty of ministers to guard their people against the bad influence of all error, in principle and practice. And when it appears, "now is the time they are particularly called to stand up for the good old way," and bear a faithful testimony against every thing that may tend to cast a blemish on true primitive christianity." And again, p. 349, "to be sure, those ought to do so, in a particular manner, who instead of guarding people against error and evil practice, have unhappily been the instruments of leading them into it." This counsel of the Dr. appears to me incomparably safer and better than to encourage the fatal attempt of "doing a great deal of good" upon a plan of doctrine unknown to the sacred writers: and of a visible pernicious tendency.

meekefnefs, patience, contentment and refignation under the trials of this life---it is unfcriptural---it is far fetched---and far better adapted arguments may be deduced from fcripture upon the common fcheme : and indeed the argument as there ftated, feems rather calculated to fortify and harden men againft the fear of future deftruction, than to do them any real fervice in the prefent life.

I have now done with the evafions and additional arguments to fupport and commend the impleaded fcheme ; and trust they are fufficiently confuted. And it is alfo plainly fhewn, that “ it tends to deceive unwary fouls, and turn them afide from the fimplicity of the gofpel ;” on which ground we have the concurring wifh of the author himfelf, with our own, “ that it may meet with no acceptance in the world.”*

To conclude, notwithstanding all “ the good words and fair fpeeches,” fubtle criticifms, infinuations and plaufible pretentions of every kind, employed upon the fubject, upon a careful examination, we find not a fingle rational argument to induce any man to credit this doctrine, and much lefs to inculcate it, but very many againft it. It is certain, the common faith of the christian world, in the age of infpiration and ever fince, is incomparably better fitted and more forcible (than this ftrange tenet) to fupport the authority and government of God, to inforce the requifitions of the law and gofpel, to advance the Redeemer’s intereft in the world, to promote the beft welfare of church and ftate, of families and individuals, and particularly to refrain finners from fin, and ftimulate them to repentance, and to edify, fupport and animate good men in the christian life. And therefore is far more worthy of God, and of all acceptance of men. Whence were the transporting, unfpeakable joys of the martyrs, from Saint Stephen through all the ages of martyrdom, but from a near, lively view of the things of the invifible world, “ as eternal,” without any reference to the temporary things of the new earth world, as now taught ? It is certain, this impleaded doctrine, in fubverting the common faith, can do no good, for reafons already affigned : and whether it be not more likely to be followed with a blafing curfe, than prosperous bleffing, the reader will judge. Again, it is certain, the common faith can do us no hurt : we run no rifque

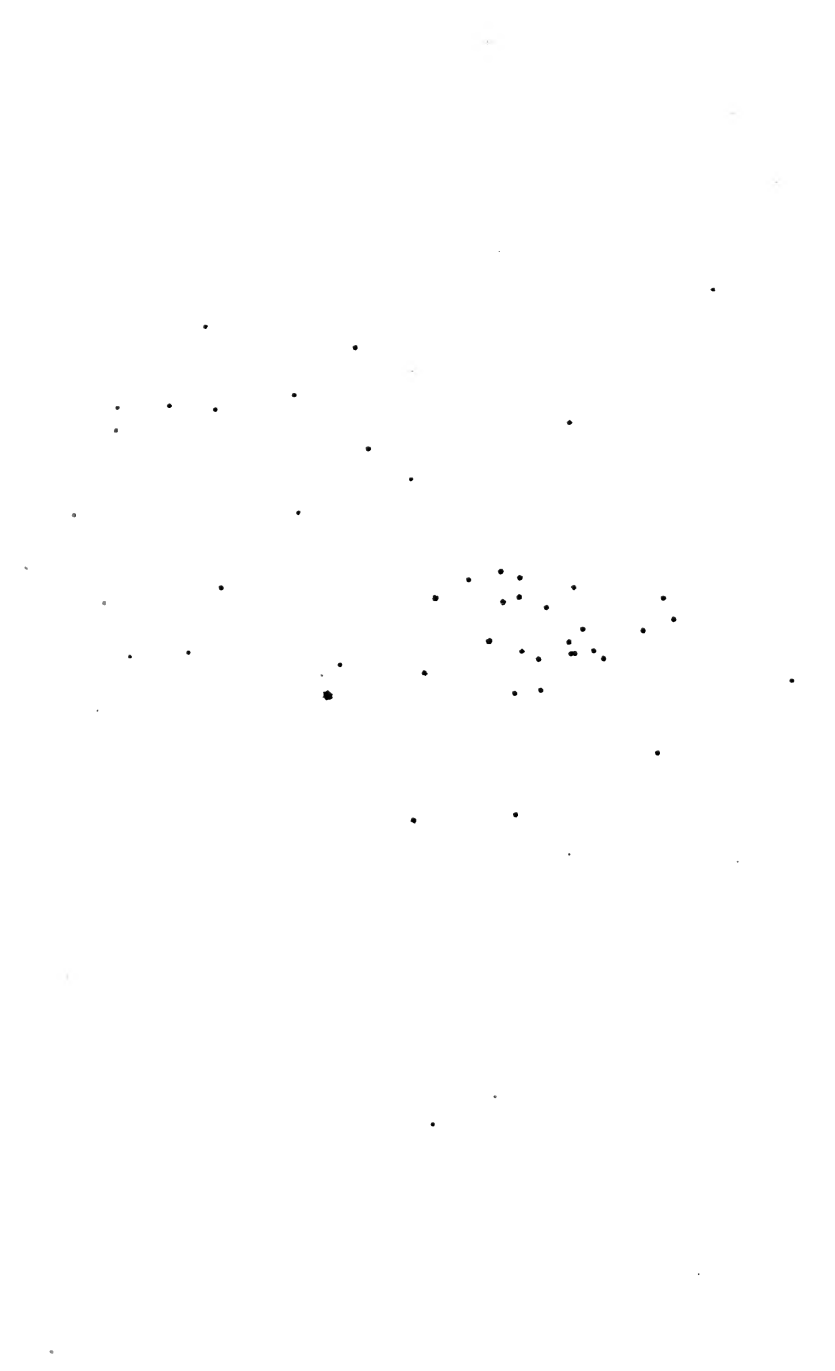
* See Preface, p. 16.

in receiving it, and practising agreeable to it. For if all men shall be saved, we are as safe, and shall be saved, as well as they. On the other hand, the hazard is certainly infinitely great : for if the common faith delivered to the faints, by inspired men of God, be confirmed in the great day, as undoubtedly it will ; and yet we trust to this impleaded faith, and neglect the great salvation, we are unavoidably and everlasting ruined. Now, can any man, who is not lost to reason and mental sensibility, hesitate, which is the better faith, and which is the wisest and safest course ? Must not men act “ in defiance of all reason and interest ” to credit and rely upon this impleaded faith, in this contrasted view ? But if this impleaded doctrine be no good to us, nor as taught to the christian world, yet it hath another argument to recommend it which is repeatedly urged, “ that it is well adapted and may be requisite, to convert deists. If so, I should think it must be on supposition, of a predisposition in the deists to believe in all unbelief ; and therefore the more subtle and absurd, the more credible. For this plan is so absurd, romantick and inconsistent in the parts, that I see not how they could be taken in, any other way. The argument goes on the supposition ; they want more forcible address of reason, than they have yet had : which I take to be a mistake in fact. The excellency of the doctrines and institutions of christianity, have been represented to them, in an amiable and engaging view ; and the external evidences to confirm it, hath been set in a clear light before them, as noon-day, by the many able defenders of it, clergy and laity, within a century past : they can’t therefore want address to reason, and yet they are unreduced. Why ? It is the doctrine of the cross, is their grand difficulty. They are so addicted to their vain amusements, and infatuated with worldly and sensual pleasures, that they cannot part with these, for treasures in heaven. What is the true remedy ? This plan says, complement them with the giving up of the cross to them, as unnecessary in this world, to their final salvation. They may indulge their pleasures, be purged by fire in the future state, and be saved. This labours of great difficulty : the doctrine of the cross is committed in trust to us, to believe, practise, teach and enforce. To give it up, is a species of treason in us, against the great Lord of the kingdom.

kingdom. After this treachery, they cannot trust in any plan, as a substitute, that we can offer them. Besides, it can do them no good : for if they become nominal christians, without taking up the cross, which they are so taught to be unnecessary, they must suffer damnation, as surely, as if they had remained deists. And what is worst of all, is, we put into their hands and furnish them with a stronger argument against revelation, than all infidelity ever hath, or can produce. They would certainly turn the argument upon us, thus---if by gospel constitution, faith in Christ, repentance towards God, and the taking up the cross and following Christ in gospel holiness, in this life, be not absolutely necessary to the salvation of men ; there is no certainty in any thing, in the gospel revelation. And it is certainly, inconsistent with all our ideas of the perfections of God, that he should give a revelation to men, that cannot be depended on. The consequence is, revelation is destroyed, and infidelity confirmed, on this plan. The reasoning is just, and the conclusion unavoidable. So that this device for the conversion of deists, turns out self-subversive, and “vain deceit.” What then is the true remedy ? The wisdom of God and Judge of the world hath taught it, in the gospel commission. Inspire, animate their hopes, that if they become cordial believers, their reward is great, sure, and eternal : and assure them by his authority, “that he that believeth shall be saved ;” and by the same authority, with equal plainness, solemnity and pathos, announce the other part of the alternative of choice, “he that believeth not shall be damned.” This do, to alarm their fears to purpose, because their highest concerns to eternity, are immediately at stake. So that the exercise of these hopes and fears may arrest their reason and attention, to examine the divine credentials of the gospel ; that they may believe and be saved. These are the most rational, best adapted and forcible means and motives, for the conversion of infidels ; the unerring Judge of the world, being judge. ’Tis these that prevailed and triumphed over all opposition in the ministry of the apostles, and have prevailed in successive ages ever since ; and which only, we can rationally expect to prevail, to the end of the world. And these writers, though undesignedly, have yet very unhappily been barring, instead of opening, the way for the conver-

sion of infidels, by weakening and discrediting the means and motives to it, appointed by Christ. Is there not a single rational argument for the reception of this impleaded doctrine? Then, let all, both writers and readers, join in the benevolent wish of this author "that it might meet with no acceptance in the world," but be banished forever. Would we persuade men to believe, to the saving of the soul; it must be, by urging the motives in the sacred commission, in their full force. And would we obtain an eternal weight of glory, we are expressly taught the way to it, "by looking to things invisible" as "eternal." AMEN.







E R R A T A.

Preface, p. 2, line 10, for impladed read impleaded : p. 15, marginal note, r. 362,3 : p. 14, l. 10, dele y, in your : p. 15, l. 14, r. 1743 : p. 16, l. 10 from the bottom, r. 'can' after we : p. 17, l. 18 from the top, whatever their characters be, should be in parenthesis : in the note p. 6, l. 15 from the bottom, r. lets : dele * for the note p. 9 and put ||, for the note comes in where this is, in l. 6 of the next page : p. 14, l. 20, dele s, after character : p. 15, l. 4 from the bottom, after works, add a semicolon : p. 21, l. 13, dele happinefs, and read righteousnes : p. 24, l. 19, add a comma after the first point ; and dele s, after understand, in the note : p. 27, l. 16 from the bottom in the note, read arrangements : in the note p. 28, l. 4 from the bottom, insert a comma instead of a semicolon, after "accomplished : " p. 32, l. 5 from the bottom, after more, read weighty : p. 35, l. 5, put a full point after "defeated : " p. 37, l. 10 from the bottom, read indicate : p. 39, l. 8 from the bottom, add a comma after "meaning : " the note p. 24, comes after §, p. 25 : p. 45, l. 10, for forfeited, r. forecited : p. 59, l. 14, for manking, r. mankind : p. 61, l. 18, for dreadful, r. deadly poison : p. 73, l. 18, for memory, r. manners : p. 77, l. 14, r. unalterable ; and l. 8 from the bottom, for "their works," r. workers of iniquity : p. 78, note line 2, for found, r. second : p. 84, l. 7 from the bottom, for thro' r. tho' : p. 87, l. 23, for surce, r. source : p. 103, l. 14, for there, read then : p. 108, l. 4 in the note, for mem, r. men : p. 112 in the note, l. 9, for charter, r. character, and l. 19, for Now, r. How : p. 118, l. 6 from the bottom, for retribute, r. retributive : p. 120, l. 14 from the bottom, after the colon, insert "but the future punishment is after, &c." p. 151, l. 2, for or, r. our : p. 160, l. 16, dele the middle p, in perhaps : p. 165, l. 1, at bottom, for ust r. just : p. 173, l. 8, for charge, r. change : p. 138, l. 11 from bottom, for murderer, r. murder : p. 139, l. 8 from bottom, dele one "that" : p. 180, l. 11, for doctrines, r. doctrine : p. 184, l. 4, for sufferings, r. suffering : p. 185, l. 23, for vis, r. eis : p. 187, l. 20, for disjointed, r. disjoined : p. 201, l. 14, for prophet, r. prophets : p. 206, l. 16, for as, r. to : p. 311, l. 2, for as, r. is : p. 285, l. 2, for unbelieving, r. believing ; and l. 5, for believing, r. unbelieving : p. 319, l. 12, for lex, r. lax : p. 351, l. 2, for circumstance, r. circumstanced.

