

Of Tophet, Isa. 30. 33.

This Place is no proof of Hell-Torments, themselves being Judges: They say, Hell is deep under ground, and Tophet a Place above ground, as hath been shew'd: Behold, the day come, saith the Lord, that this Place shall no more be call'd Tophet, nor the Valley of the Son of Hinnom, but the Valley of Slaughter; for in this place will I cause them to fall by the Sword before their Enemies, by the hand of those that seek their Lives, and their Carcases will I give for Meat for the Fowls of the Heaven; and they shall bury in Tophet, till there be no place to bury in. Jer. 19. 6. Jer. 7. 33. They confess Tophet is the Valley of the Son of Hinnom. Tophet, Hebrew Toph, Timpanum, that is to say Gehinnom. Greek Gehinna signifies a Tabret, or Drum-head, or any thing that makes a noise, ver. 32. Tophet is ordain'd of old, Hebrew yesterday, prepar'd, fitted for the King, and those with him whom the Lord will there slay for their Sins by their Enemies: it is deep and large, fit for great Armies to meet and fight in; Fire and much Wood to consume the Carcases slain there: the Breath of the Lord like a Stream of Brimstone doth kindle it, not a Stream of Fire and Brimstone, but like it; the Destruction being from God was great and terrible, or Fire and Brimstone shall be sent from Heaven to destroy them there, as Ezek. 38. 11, 22. Dan. 7. 10. Gen. 19. 24. Tophet is another of their chief Proofs of the Torments of Hell, and with that which is said it is shaken and remov'd.

Of Isa. 66. 24. They shall go forth, and look upon the Men that have transgress'd against me; for their Worm shall not die, neither shall their Fire be quench'd: and they shall be an abhorring to all Flesh.

This Place is not to be understood of any Punishment after this Life, because it saith their Carcases shall lie to be seen, and others shall look upon them. In Hell they will confess the Carcases of the Wicked are not now, nor hereafter shall be; for a Carcase is without life, therefore not capable of suffering. If they say, at the end of the World Soul and Body shall be united to suffer, how is it then a Carcase after the end of the World? How shall they be an abhorring to all Flesh? for then there will be no Flesh to go forth to look upon them. The late Annotations on the Bible, on Isa. 66. 24. say, the Carcases are the Forces of Gog and Magog, which shall be slain near Jerusalem, as Ezek. 29. 4 to 10. and 37. 36. containeth, and is apparent; for after the Slaughter is made of them, they shall

shall lie a long time unburied, and seven months shall the Children of *Israel* be a burying them, that they may cleanse the Land, *Ezek.* 39. 11, 12. Also the Judgments inflicted upon them shew it to be in this life, as Pestilence, overflowing Rain, great Hailstones, Fire and Brimstone, *Ezek.* 38. 11. And the end why God punish'd them, shews it to be in this life; which was, that God might be magnify'd, and sanctify'd in the eyes of many Nations; after the end of the World he cannot be sanctify'd in the eyes of any, much less many Nations. The Worm hath reference to those that are bred and fed upon dead Bodies, as *Acts* 11. 29. especially such as lie long upon the ground, until they rot and become as Dung and Carrion. *Job* 21. 26. *Jer.* 4. 11, 14, 20. The Fire to the burning those Bodies not fit to be stir'd and remov'd; but to be consum'd by Fire in the place where they lay, *Isa.* 9. 5. *Ezek.* 39. 6. that lie rotting upon the face of the Earth, until they crawl all over with Worms and Maggots: The sight of such is a loathsom Spectacle; therefore it is said they shall be abhorring to all Flesh. The *Greek* renders it a Sight or Spectacle; it hath relation to *Tophet* abovesaid: and the *Hebrew* Doctors say the same on this place; They shall go forth out of *Jerusalem* into the Valley of *Hinnom*, and there they shall see the Carcases of those that rebell'd against me: So *D. Chimchi*, and *Ab. Ezer. in loc.*

The Worm that shall not die, and the Fire that shall not be quench'd, is in this Life, and not as they say in Hell, *Mark* 6. 43, 44. *Rev.* 14. 10, 11. *Ezek.* 3. &c. *Ezek.* 38. 24. concern the Destruction of *Gog* and *Magog*, as hath been shew'd.

Concerning *Luke* 5. 2. *They shall not come out thence till they have paid the utmost Farthing.*

This place *Mr. Leigh* doth alledg to prove Hell-Torments, and the *Papists* alledg it to prove their Purgatory, and to as much purpose; for *ver.* 25, 26. is Christ's Counsel to avoid Differences, and to compose them that fall out between Man and Man in this Life, to prevent Suits in Law, and Imprisonment; so the Text shews, and *Chrystom* expounds it so. The word in the *Greek* is an Adversary of the Law, *Prov.* 6. 3. *Luke* 12. 38. mention is made of the Magistrate and Goaler, which are Terms and Offices properly fitting the business of this Life: A like place is *Mat.* 18. 34. To understand *Luke* 5. of their Hell, doth imply free Will and falling from Grace; and that suffering in Hell is a Satisfaction and Payment of the Debt, they will confess. In Hell there is no Goal Delivery, nor any Redemption, therefore it suites not to their purpose.

It is conceiv'd, that Hell is deep within the Earth; Reason concludes it must needs be dark: the Grave is call'd the Land of Darkness, *Job* 10. 21, 22. The Cruelty of the Enemy is call'd thick Darkness, *Joel* 2. 1—14. The Greek Poets say it is dark; they compare the Darkness thereof to a certain Territory that lies between the *Baia* and *Cuma*, where the *Cimeria* inhabit, so environ'd with Hills, that the Sun never came to it; whereupon the Proverb comes, *Darker than the Darkness of Cimeria*: but the chief cause is, because they are in Darkness without the Light of the Word; for Darkness is in this Life. We cannot order our Speech by reason of Darkness, *Job* 38. 19. Where no Light is, there is utter Darkness; when the Eye is evil, the whole Body is full of Darkness, *Mat.* 6. 23. The dark places of the Earth, full of Cruelty, *Psal.* 74. 20. Ignorant Men are in the dark, and full of Works of Darkness, *Rom.* 13. 12. that would have others tormented with cruel Tortures and Death, because not of their Opinion in Religion. All unconverted Men are in Darkness, they are of the Night, *2 Cor.* 6. 14. *Gen.* 5. Christ is the Light, and Saints are the Children of the Light: What Communion hath Light with Darkness? *2 Cor.* 4. 14. Darkness covers the Earth, till Christ the Light came, to give Light to them that sat in Darkness, *Isa.* 61. 12. *Luke* 1. 79. Who hath deliver'd us from the Power of Darkness, *Col.* 1. 13. Who hath call'd us out of Darkness into his marvellous Light, *1 Pet.* 2. 9. The People that sat in Darkness saw a great Light, and to them that sat in the Region and Shadow of Death, Light is sprung up, *Mat.* 4. 16. Ye were sometimes Darkness, but now ye are Light in the Lord, *Eph.* 5. 8. The Chains of Darkness are not material Chains, but so call'd, because they are fast in Darkness, and cannot get out. The Law worketh Wrath; when that cometh into a dark and ignorant Soul, it causeth weeping and gnashing of teeth, *Luke* 13. 28. being sad and comfortless.

Of burning the Tares, Mat. 13. 30.

Is at the end of the World, *ver.* 39. The Tares are the Wicked, the Harvest is the end of the World; by which it appears, the Wicked with the Earth shall be consum'd by Fire, *ver.* 40, 42. *2 Pet.* 3. 7. Is any so weak, as to imagine the Earth will ever burn, and never be consum'd? I have seen one burnt to ashes in an hour in our Coal-Fire: they say our Fire is but painted Fire to that in Hell; if so, then it will of necessity follow, that so much as that Fire is hotter than our Fire, so much sooner shall the Body be burnt and consum'd in that more fierce and terrible Fire.

The Wrath to come, 1 Theff. 1. 10. †

The late Annotations on the Bible say, they were to fill up a full measure of their own and Fathers Sins, because God intended to sweep them away by the hand of the *Romans*, to cut them off by a temporal Death, which was the Wrath to come, to fill up their Sins; for the Wrath is (not shall) come upon them to the uttermost, *1 Theff. 2. 16.* We are by nature the Children of Wrath, that is, liable to Wrath inward and outward: *Thy Wrath lieth hard upon me, Psal. 88. 7.* The Wrath of God is the hiding of his face, *Isa. 54. 8.* Outward Wrath is temporal Destruction: he cast upon them the Fierceness of his Wrath, *Psal. 78. 49. Destroy'd them, Deut. 7. 10. Lev. 10. 6. Jos. 9. 20. & 22. 20. Numb. 19. 40. Ezek. 3. 7. 2 Chron. 19. 10. Psal. 90. 6.*

Of the word Cursed.

It is to be barren: so the Earth and Figtree were cursed, *Mat. 11. 2.* It is to be a Servant of Servants, *Gen. 9. 25. Josh. 9. 23.* to want Prosperity, *Deut. 28. 16, 17, 18, 19. Mal. 22.* to die a violent and disgraceful Death, *2 Kings 2. 24. Deut. 21. 23.* to be a Fugitive, a Wanderer; *Psal. 59. 12.* to eat in Sorrow, *Gen. 3. 17.* to endure Pain and Hardship, *Lev. 11. 42.*

Of Eternal Damnation.

The word *Damned*, *Mar. 16. 16. Rom. 14. 23.* in *Greek* is judged; Damnation is Judgment; eternal Damnation is eternal Judgment: a Judgment is a Sentence; the Sentence is to a second Death, call'd eternal, because it is not to be revers'd.

The word Reprobate,

Is in the *Greek* of no judgment; a reprobate Mind is a Mind void of Judgment: see *Rom. 1. 28. 2 Tim. 3. 8. Tit. 1. 16.* See the Notes in the Margin.

Of the word Fire.

Fire is put for fiery Trials, *1 Pet. 4. 12.* Inward Troubles, Fire in my Bones, *Lam. 1. 13. & 2. 4.* The Tongue is a Fire, *2 Sam. 3. 6. & 5. 2.* His Word is Fire, *Jer. 23. 29.* God's Spirit Fire, *Mat. 3. 11.* Baptiz'd with Fire, *1 Cor. 10. 2.* God is a consuming Fire, *Heb. 12. last.*

Bellarmino and *Bullinger*, and others, say the Fire of Hell is material Fire, kindled with Wood; and alledg for it *Isa. 30. 33. Isa. 66. 24.* The Fire of Hell is true and substantial Fire, kept under the Earth to punish withal, saith *Tertullian.*

The Fire of Hell cannot be corporal Fire, for these Reasons.

1. Our Fire is corporal; they say our Fire is but painted Fire, a Shadow to that, therefore it is not corporal Fire.

2. Corporal elementary Fire is light, and enlightens the place where it is; in Hell they say is utter Darkness: If so, the Fire of Hell is not corporal Fire.

3. Corporal Fire consumes speedily all combustible Matter cast into it; they say the Fire of Hell ever burneth, and never consumeth that cast into it: therefore it is not corporal Fire.

4. They say the Fire of Hell is invisible; then it is not corporal: for that which is corporal may be seen.

5. Corporal Fire may be quench'd; the Fire of Hell, they say, is unquenchable, therefore it is not corporal.

6. Corporal Fire goeth out without Wood, theirs not; therefore not corporal.

7. They say the Fire of Hell is eternal; if so, it is not corporal: Corporal Fire is seen, things seen are not eternal.

8. They say the Absence of God is the greatest Torment in Hell; corporal Fire is a greater Torment to the Body than the Absence of God.

Lastly, Corporal Fire cannot work upon a Spirit; the Devils are Spirits, therefore cannot be tormented with corporal Fire, saith *Willet Synops.* p. 1023. To say God is able to make corporal Fire work upon a Spirit, and able to make to live without Food or Refreshment to Eternity, and to make Fire burn without Wood, is no proof that he will do so; and is as silly a kind of reasoning, as to say God is able to do all things, with God all things are possible, therefore he will do all things. Men should not build their vain Conceits upon God's Power, without his Word.

2. Others say, the Fire of Hell is not corporal, but spiritual Fire; but that it cannot be neither: for there is no spiritual Fire; if it cease to be natural Fire, it ceaseth to be true Fire. It cannot be spiritual, because they say it is natural; it cannot be natural, because they say it is spiritual; it cannot be neither of them, because they say it is partly corporal and partly spiritual, the one to burn the Body, the other to burn the Soul. Hell-flames are material, yet not all material, saith *Willet Synops.* p. 1010. If so, there are two Fires in Hell. *Bernard* saith, Fire shall burn thy Flesh, and a Worm thy Spirit, Conscience accusing. *Isidore* saith, their Minds burn with Sorrow, and their Bodies with the Flame.

3. Others say, Hell-fire is neither material nor spiritual, nor mixt, but metaphorical, figurative; so *Austin* and some of the modern Preachers say. *Calvin* thinks that there is no true Fire in Hell; for, saith he, the Wood and Worm is to be taken

taken metaphorically ; but saith another, that the Fire is so to be taken, I utterly deny.

Ten Opinions of the Learned of the Places of Hell.

1. *Edw. Leigh, Hugo*, and others say, Hell is a bottomless Pit ; but there is no place without a bottom, which is the Earth.

2. It is generally agreed, that Hell is in the lower parts of the Earth ; but where these lower parts should be, *Mr. Perkins* on the Creed saith, no man is able to define ; the lower parts of the Earth is great Abasement, saith *Dr. Fulk* on *Phil. 2. 7.* the lowest Degree of Christ's Humiliation, *Eph. 4. 10.*

One part of the Earth is not put in opposition to another part thereof, but to Heaven, *Psal. 103. 13.* *David* saith, *Thou hast fashion'd me in the lowest parts of the Earth*, *Psal. 139. 15.* Was *David* born in Hell ?

3. *Bishop Bilson, Mr. Wheatly*, and others, say, Hell is below ; but how many miles it is to Hell, they do not say, nor cannot tell.

4. *Bellarmino, Lyra*, and others say, Hell is in the Earth near the Centre thereof ; if so, ye may know how far it is to Hell, the Earth being round, the Circumference thereof being twenty one thousand and six hundred miles ; the whole consisting of 360 degrees at 60 miles a degree ; the Diameter of the Terrestrial Globe is six thousand seven hundred and eighty two miles, and one eleventh : so there to the Center or middle Point is three thousand three hundred and ninety miles and half at length deep into the Earth to Hell : But in the Day of Judgment, when the Earth shall be consum'd with Fire, as *1 Pet. 3. 7.* where shall Hell be ? Then it cannot be in the Centre of the Earth, when there is no Earth.

5. *Mr. Leigh* and others say Hell is a Lake ; the Lake is a Sea, as appears *Luke 5. 1, 2.* where the Swine were chok'd, *Luke 8. 33.* whose common Depth is not half a mile. Men seek Hell in the bottom of the Sea, because they know not where to find it : Hell cannot be the Lake, because Hell was cast into the Lake, *Rev. 20. 14.*

6. Others say Hell is in the Air, the Devil is the Prince that ruleth in the Air, *Eph. 2. 6.* The Air then is the Devil's Hell, saith *Willet, Synops. p. 1018.* If so, then all we that are alive are in Hell ; we do find it not a Place of so great torment, for almost all Men like it well, for there they desire to dwell.

7. Others say Hell is above, near the third Heavens, within the view of the glorious Saints, and alledg for it *Isa. 66. 42. Rev. 14. 10.* If so, it is very far to Hell. Astronomers say, that there are three Heavens above the Firmament : where the fixt Stars are, is a hundred and sixteen millions of miles above

the Earth; which is so high, that if a Stone or Weight should fall from thence, and continue falling an hundred and fifty miles an hour, it would be eighty eight years, two weeks, four days, five hours, and twenty minutes a falling down to the Earth.

8. Some say the Absence of God's Face is Hell; but that is not call'd Hell, but Wrath, *Isa. 54. 8.* This was *Cain's* Punishment; *From thy Face shall I be hid, my Punishment is greater than I can bear, Gen. 4. 13, 14.* The hiding of God's Face causeth Sadness, and the breaking of the Bones of Comfort, *Psal. 5. 81.* Behold his Eye-lids, try the Children of Men, *Psal. 11. 4.* If shut they are troubled, if open they are comforted.

9. Some say Hell is in this Life, and is a guilty accusing Conscience. *Dr. Willet* saith, a guilty troubled Conscience is a Hell and Prison of the Soul: What may rather be call'd Hell than Anguish of Soul? The Judges Tribunal is in the Soul, God sitteth there as Judg, the Conscience is the Accuser, Fear is the Tormentor; Guilt in the Soul wounds the Spirit: *A wounded Spirit who can bear? Prov. 18. 14.* They the Spirits in Prison, *1 Pet. 3. 1, 9.* This is the Wrath of God, that abideth upon him that believeth not in the Son, *John 3. 16.* Heaven is God's Face and Presence, and our greatest Joy in this Life, *Exod. 33. 15, 16.* and so will be the next, *Psal. 17. 5.* Thou wilt fill me with the Joy of thy Face: In thy Presence is Fulness of Joy, *Acts 2. 18.* Pleasures or Pleasantness, that is, pleasant Joys at thy right hand: in the full Enjoyment of thee are sweet Delights eternal.

Some say Hell is a local Place, *Augustine* saith it is not a Place. *Dr. Willet* saith the Place of Hell maketh not the Torments: It is a question, saith he, whether the Place make Hell, or the Absence of the Presence of God, *Synops. p. 1056.*

10. Another saith, it is in the other side of the blue Cloud that appeareth to us in the Air. Others say, where the Place of Hell is they cannot tell, whether it be in the Earth, or in the Water, or in the Air. It is not reveal'd, saith *Greenwood*; they that have taken pains to find it out, are as far from it as ever. Some of the Ministers of *France* affirm, that *Father Cotton* the Jesuit did enquire of the Devil for a plain Place of Scripture to prove Purgatory; so they are at as great a loss to prove Hell, by a plain place of Scripture truly translated, their Hell of Torments never to end. Also the Learned agree not which Scripture to ground their Hell-Torments upon; for that place one of them alledges to prove it, another of themselves deny it. That it is so to be understood, *Mr. Ainsworth* on *Psal. 16. 10.* saith, that Place thro custom is taken for the Place of the Damned, but is not so to be understood, the

the word being *Sheol*. *Marlorate* on *Apoc.* p. 282. saith, the Fire of *Gehenna* is the Place of the Damned, others of them deny it; *Mr. Leigh* saith *Dives* proves it, *Dr. Fulk* and others deny it.

See ye not the great Doubting and Uncertainty they are at among themselves? They grope in the dark without light, *Job* 22. 5. by their reeling, staggering, and stumbling, that they are so drunk they can find no ground to stand upon; they understand not whereof they affirm, yet each of them hugs his own Apprehension. It is very strange, that in a thing so signal, of which they say they see it in the Word of God, they can no way agree concerning it. O ye learned in the seven liberal Sciences, tell us how to reconcile these things in point of Truth, or tell us, inasmuch as ye speak Contrarieties, as yea and nay, which of you we are to believe. Have we not all cause to say herein, *Where is the Scribe? Where is the Disputer of this World? Hath not God made foolish the Wisdom of this World?* 1 *Cor.* 1. 20. *He frustrateth the Tokens of Lyars, and makes Diviners mad, and turneth Wise Men backward, and maketh their Knowledg Foolishness,* *Isa.* 44. 25.

Edward Leigh Esq; and Master of *Magdalen Hall* in *Oxford*, presents his Reasons to prove Hell Torments, or Punishment after this Life, for some to endure, never to end; let them be consider'd. *Prov.* 18. 17. *Mr. Leigh* saith, the Conscience that Man hath a Fear of some Punishment after this Life, proves it.

Answ. If they have, that doth not prove it; because the Consciences of Men are as they are instructed, according to the Proverb, *Such Doctor, such Scholar*. Hence it is that the Conscience of a Papist tells him it is not lawful to eat Flesh in Lent, nor of a Friday. *And who so killeth you, will think he doth God good Service,* *John* 16. 2. that is his Conscience. The Consciences of some Men are almost, if not altogether, for some evil; therefore that proves it not.

Mr. Leigh says, the Heathen held there was a Hell, a Being and Place for wicked Men after this Life.

Answ. Why did ye not say and prove that they hold they shall be in torment never to end?

The Heathens do not believe that there is to be such a Punishment after this Life; for they deny the Resurrection of the Body, therefore they burn the Body, and save the Ashes in an Urn for a Memorial. They believe, as *Pythagoras* the Philosopher taught, that the Soul goeth from one Body into another Man or Beast; that some of the Philosophers grew so tender, that they would not kill any Beast nor Fowl, for they said, it may be my Brother or my Sister. These Heathen

Greek Poets were long before the coming of Christ; in their treble Division of the World they fain three Gods, *Jupiter* the God of Heaven, *Neptune* the God of the Sea, and *Pluto* the God of the Earth, in which they say he keeps his Court and Palace (no word of Torment, that would make it a poor Court and Palace) so *Homer* and *Noninus*, Greek Poets. *Homer* wrote of the Destruction of *Troy*, which was near a thousand years before the Birth of Christ. *Homer* is one of the most antient Records extant; it seems in his time there was no mention of a Hell of Torments never to end: The said Poets call *Pluto Summanus*, as being chief of the *Manes* or Spirits below. To pacify these ill Spirits, a Feast was kept in *February*, with Wax-Candles burning to *Pluto*, call'd *Candlemas Day*; so *Mr. Jests*, in his Almanack. The *Cretians* are always Lyars, *Titus* 1. 12. the greatest Lyars in the world, that will fancy, fain, and say any thing. Is it a thing possible, that Wax-Candles above the Earth should give light thousands of miles into the Earth, to pacify those ill Spirits there? It seems they are not in any great torment, if a little Light will pacify them. The Poets say, Hell is twice as deep as Heaven is high: Astronomers say, *Jupiter* the second Planet is seventy two millions of miles above the Earth: if Hell be twice as deep, it is a hundred and fifty four millions of miles to Hell, which is fabulous; so are *Cerberus's* three Heads, and *Charon's* Boat to row Men to *Pluto*. So the Phantasy of Purgatory did spring first from the Heathen Poets long before the coming of Christ, as appears by *Plato* and *Virgil*, who have describ'd at large the whole Commonwealth and all the Orders and Degrees of Purgatory: These, with their *Elysian* Fields, and many other of their Barbarisms, by long use became venerable.

Your Opinion is fitter for Heathens than for Christians; if the Heathens do hold as you do, are we to believe in Religion as the Heathen? I pass not what they nor any else say, unless they can read it me in the Word of God. We cry, *To the Law, and to the Testimony, if they speak not according to this Word, it is because there is no Light in them*, *Isa.* 8. 20. *Mr. Leigh* saith, clear Reason proves it, God is just; many abominable Sinners enjoy more Prosperity in this Life, than those that live far more innocently, must be punish'd hereafter, according to the Multitude and Heinousness of their Sins, *Psal.* 73. 17.

Answ. I see you are more bold to affirm, than able to prove. Doth Reason deny the Punishment to be just, except it never end? The Scriptures you alledg, say they have an end, and you say they shall never have an end; that is your clear Reason. To say some are worse than others, therefore they are

to suffer a Punishment never to end, so you exclude *Mary Magdalen* and the poor *Prodigal*; but it is but your bare Affirmation without proof. Your Reason is, that God should shew mercy to little Sinners, but none to the great Sinners, they must not be saved: but this your clear Reason is clear against the Will and Wisdom of God; who is pleas'd to save of the worst of Sinners, as appears *Luke 7. 47.* *1 Tim. 1. 19.* *Acts 9. 13.* If some enjoy more Prosperity than others, must they therefore suffer a Punishment never to end? Outward Prosperity is a great Blessing, and you make it a great Curse. If that you say were true, there is no cause *in the day of Prosperity to rejoice,* *Eccl. 7. 24.* nor to say, *O Lord, I beseech thee send me now Prosperity,* *Psal. 115. 25.* In saying greater Sinners, you judg according to outward Appearances both for Sin and Punishment, and may be mistaken in both, what they are in the inner Man, for Sin and Punishment: you know not the Heart of Unbelief and Rebellion of Spirit in others, nor how God punisheth them in their Spirits: Sin is punish'd in this Life.

Mr. Leigh saith, it's just they should suffer for ever, who if they had liv'd would have sin'd for ever: *Cast them out of my sight,* *Jer. 5. 1.*

Ans^w. If it be just we should suffer for ever, it is just our Surety should suffer for ever.

Do you consider that *the Creature was made subject to Vanity, not willingly, but by reason of him that hath subjected the same in hope?* *Rom. 8. 20.*

Cast them out of my sight, is no proof that they shall suffer for ever, but rather that they shall be utterly destroy'd; for if they have any Being, wherever they be they cannot be out of the sight of God.

Your Justice is not God's; his is a Death, yours is not a Death, but another thing.

Mr. Leigh saith, God's Intentions from everlasting were to glorify his Justice as well as his Mercy, *Rom. 9. 21, 23.* fitted to Destruction.

Ans^w. Know you any of the Intention of God that is not reveal'd in his Word? *Deut. 29. 29.* Or doth the Word say that God doth not glorify his Justice, unless he inflict so great a Punishment without end? You give neither Scripture nor Reason to prove what you say is just. The Justice of God was reveal'd and made known, in causing the Earth to swallow up *Corah* and his Company; they were *Vessels of Wrath prepar'd, fitted to Destruction* (your Opinion denies the Word of God, that saith they are fitted to Destruction) you say they are never to be destroy'd, die, nor end.

Mr.

Mr. Leigh saith, the Covenant under which unregenerate Men stand, and by which they are bound over to this Wrath, is everlasting.

Ans. There are but two Covenants, *Gal. 4. 24.* the old and new, *Heb. 8. 13. & 12. 24.* The old is no more everlasting than the Priesthood of it; the Breach of the Covenant of Works is Death, therefore not eternal Life in Misery.

Mr. Leigh saith, in that torment they curse and accuse one another.

Ans. When you write again, I pray tell us how you know that in Hell they do so; for the Word of God saith not so, nor have you been there to hear it, nor they that told you so. To affirm things in Religion not reveal'd in the Word of God, is to presume above that which is written, and contrary to *2 Cor. 4. 8. Rom. 15. 4.* Socrates an Heathen was more wise and modest in not affirming things he knew not; being ask'd what was done in Hell, he said he never went thither, nor communed with any that came from thence: yet you and others affirm with great boldness and confidence things you know not. Some say in Hell the Eye is afflicted with Darknes, whereas Darknes is no Affliction to the Eye; also they say their Ears are afflicted with horrible and hideous Outcries, their Noses with poisonous and stinking Smells (of what I pray?) their Tongues with gally Bitterness, the whole Body with intolerable Fire. The Damned shall prize a drop of Water worth ten thousand Worlds; Cursing shall be their Tunes, Blasphemies their Ditties, Lamentation their Songs, and shrieking their Strains, they shall lie shrieking and screaming continually. Ye see how Men set their Brains a work to invent Lies; for all they say is without warrant from the Word of God. One saith their Torment in Hell is so great, that they cannot forbear roaring; and you say they curse and accuse one another: so that one of their vain Imaginations contradicts another, and all of them the Word of God. They will not deny that those in Hell are in the greatest trouble, and they in less trouble cannot speak; *I am so troubled I cannot speak, Psal. 17. 4.* therefore they cannot curse and accuse one another, as you affirm.

Mr. Leigh saith, Divines unanimously concur, &c.

Ans. If they do, it is not binding to us; for we are satisfy'd they are not infallible. *There must be Errors, 1 Cor. 11. 9.* they have the greatest share. The Priest, Popish and Mahometan Priests, Baals Priests, and all other sorts of Priests concur; common Consent is sooner believ'd than naked Truth: it is high time to cease from Man, for wherein is he to be accounted of? *Ila. 2. 22.* Truth, and not Number of Men, is to be follow'd:

low'd : Every one must give an account of himself to God, Rom. 14. 3, 11, 12. Luther said, he esteem'd not the worth of a rush a thousand *Augustines* and *Cyprians* against himself: all Churches err. *Panormitan* said, More credit is to be given to one speaking the truth, than to all Men in all Ages speaking the contrary.

They are like to concur and agree, if they take the Counsel they give, as not to question Principles : It seems we must take all upon trust and hearsay, without trial ; they all say it, therefore it is true : But the *Bercans* would and did search the Scriptures, to see if things were so as the Apostles preach'd, see *1 John* 4. 1.

Let it be certainly made to appear that God hath said any thing contrary to any thing that I have said, I desire with all my heart to submit to it ; without that I cannot yield the Sovereignty of my Judgment and Conscience to the concurring Consent of blind Guides, ignorant and erroneous Men, tho in Sheep's clothing, and cover'd all over with the Title of Godly, Learned, and Holy Saints, or Presbyters, or Ministers of Christ. The Papists call their Church Holy Church, and their Priests Holy Priests, and their Orders Holy Orders, and all Holy, if you will believe them.

Some say the Jews report that in *Tophet*, the Valley of the Son of *Hinnom*, there was a great Ditch which could never be fill'd, which they call'd the Mouth of Hell, and that the *Chaldeans*, when they slew the *Israelites*, threw them in there. If this Report be true, which hath been brought to prove Hell, then it will follow, that the Mouth of Hell is near *Jerusalem* ; and that God doth give to the wicked Power to cast his People into Hell.

How much weight there is in your Reasons to prove a Punishment after this Life never to end, let who will judg ; I for my part profess I do not see how they serve to your purpose : your Nakedness appears, and that your Opinion hath neither Scripture nor Reason to support it, and therefore it must needs fall, *2 Tim.* 3. 9. You have done all you can, and can come to no surer bottom to rest upon, than Supposals and Imaginations, wresting Scriptures, and Consent of others ; your Glory is, that all are of your mind, tho without good ground or reason, as is shew'd. Also in that you alledg Reasons to prove Hell-Torments, it giveth me occasion to believe that in your own Judgment the Scriptures you alledg to prove it, prove it not ; for if you believe the Scriptures prove it, to what purpose serve your Reasons ? Or do you think that those that doubt of the Sufficiency of your Proof of it by Scripture, will be satisfy'd with your Reasons as a full proof of

of it? if there be any such, they may be to them of some use.

The Learned contradict themselves: Mr. *Bolton* saith, Thou must live in endless Wo in Fire and Brimstone, which thou mightest so often and easily escape, which overthrowes the Doctrine of Election. Also they say, the sense of loss in Hell is greater than the sense of Pain; so they make the sensible want of the Presence of God the greatest Torment in Hell, and that is in this Life; I am cast out of thy sight, *Psal.* 31. 2. it followeth by their Doctrine, that the greatest Torment of Hell is in this Life.

Mr. *Leigh* saith, in his *Body of Divinity*, the sense of God's Wrath, rage of Conscience, Guilt, Fear, Despair, the Soul cannot melt with greater Torment; if so, then there is not a worse Torment in Hell than is in this Life.

Water is so scarce in Hell, that *Greenwood* saith; The damned prize a drop of Water above ten thousand Worlds, and yet they affirm those in Hell shall continually weep, &c. therefore their own Sayings agree not.

The first Author of the Opinion of the Torments of Hell never to end, was *Marcion* the Heretick, who held, That Christ was not a Man but in semblance, and that there were two Beginnings, two Gods, one good, one bad. That there were Torments for some in Hell, was first invented by him; he determin'd the Reward of the Creature, either in Torment or Refreshment, to be laid up for them in Hell; he was the first Author thereof, by *Tertullian's* Confession, as saith Dr. *Fulk* in his Defence, pag. 83, 84. See and behold the Original of your Opinion of the Torments of Hell: *An evil Man, out of the evil Treasure of his Heart, bringeth forth that which is Evil,* Luke 6. 45.

The Seven Pillars of Hell shaken and remov'd.

The Greek Fathers were the first Pillars of Hell-Torments: This came to pass by reason of the ignorance of the Fathers in the Hebrew Tongue, their not understanding the word *Sheol* deceiv'd them; so saith Dr. *Fulk* in his Defence, pag. 77.

The second Pillar of Hell-Torments were the Writers of the Hebrew and Greek Copys of the Bible; their defect hath put us to a great Loss: The original Copy the Apostles wrote is not only unknown to us, but to the Learned. We do not hear of any alive in *England* who can produce the New Testament the Apostles wrote; 'tis not enough that they say that we have Books in Hebrew and Greek, unless we cou'd certainly know that these Copys, as they call them, agree word for word with those which were wrote by the Prophets and Apostles.

files. Many boast of God's preserving the Hebrew and Greek Bible amidst so many Enemys: as God hath been pleas'd to deliver up Christ and his People, so also the Scriptures into the hands of Sinners, to be us'd at their pleasure. It is wonderful to consider, what adding and altering the Scriptures have been subject to: one Pope publishes what he pleases for Scriptures, as Pope *Urban V.* and within two years Pope *Clement*, who succeeded him, calls them in and burns them, and puts out what he pleases, and calls it the Holy Scriptures. If you will believe the Testimony of the learned and godly Protestant Writers, who have not been esteem'd Blasphemers nor Hereticks, as *Dr. Fulk*, *Mr. Beza*, *Mr. William Perkins*, *Dr. Ames* and others; *Dr. Fulk* saith, That some Greek Copys are alter'd, it is not unlike, in his Answer to the Rhemist to the Reader, pag. 43. And which is more, he saith, Corruption hath happen'd to all Copys this day extant, in his Answer to Preface, pag. 11, 15, 16. Whole Verses omitted in some Copys; as *1 John 5. 7.* is not in some Copys, (the Syriack, which is as antient as the Apostles, reading not this Verse at all) but is extant in others; and that there are at least sixteen various Greek Copys of the New Testament, *Jus Divinum*, pag. 66. *Dr. Lightfoot* saith, *Mr. Beza* was a Man that always question'd the Text; to see so many differing Copys would put any one to a stand which to believe. *Mr. Perkins* saith, It must not seem strange that words in the Margin have crept into the Text. *Dr. Ames* saith, *Helps to Government*, in the first of the *Corinth.* 12. 8. are not in the Original, he supposes it to be done by the Prelates in favour of their Government. The Preachers, who call themselves Divines, have assum'd and challeng'd Divine Authority to frame all Copys and Translations, and to expound all Texts according to their own Minds, to maintain their own Doctrine and Practices, to uphold their Power and Standing. Hence it is that each differing Partys Translation agree not: that Party that would have the Magistrate punish Idolatry, &c. have made a Text for it, *Job 31. 28.* to be punish'd by the Judges; but these words are not in the Hebrew, but are an addition of their own, as appears by the Bible printed in London by the Assigns of *John Bill*, in the year 1640. and the Geneva Bible differs from this, and from the Translation printed by the Stationers, London. The English Translation hath variety of differences, not without evident contradiction, among divers places that might be instanc'd: See *Daniel 7. 9, 18.* in the Geneva Translation, Ver. 9. is, *I beheld till the Thrones were set up;* and in the King's Translation, printed by the Company of Stationers, London, the same Verse is, *I beheld till the Thrones were cast down.* And

Ver. 18. it is, *But Saints of the most High shall take the Kingdom;* and in the *Geneva Translation* the same Verse is, *And they shall take the Kingdom of the Saints:* both cannot be true, which of these is an *Englishman* to believe? Some say, *Luther* added the word *only* to the Text: Being ask'd why he did it, said, he did it to make the Apostle say more plainly, *Faith only justifieth.* Dr. *Fulk's Defence, English Translation, pag. 80.* saith, We follow in our Translation as near as we can the Holy Scripture in such sense, if any thing be doubtful, as the proper Circumstance of the place will lead us unto, that we may attain to the meaning of the Holy Ghost: So then it seems if the Translator do think the Holy Ghost meaneth this or that, he may translate it so. Is not this a large Liberty? The Jews take no such liberty.

The Ministers of *Lincoln Diocess*, in the Abridgment of their Grievances deliver'd to *K. James, pag. 11, 13, 14.* say, That the *English Translation* of the Bible is a Translation that takes away from the Text, and adds to the Text, and that sometimes to the changing and obscuring of the Holy Ghost: And *Mr. Broughton*, the great Linguist, in his Advertisement of Corruption, tells the Bishops, That the publick Translation of the Scriptures in the *English* is such, as that it perverts the Text of the Old Testament in eight hundred forty and eight Places, and that it causeth Millions to reject the Old Testament. And *Dr. Featly*, Doctor of Divinity, in his *Dipper dipt, pag. 1.* saith, No Translation is simply authentic, or the undoubted Word of God: In the undoubted Word of God there can be no Error, but in the Translation there are and may be Errors. The Bible translated therefore is not the undoubted Word of God, but so far only as it agrees with the Original, the Writings of the Prophets and the Apostles. And forasmuch as our *English Translation*, as he saith, is not the undoubted Word of God, what is that Preaching worth that is prov'd by it? The false Glosses and Interpretations which are put upon the Scriptures by Men learned in the Languages, who have made inconsiderate and bold assertions without proof, in not keeping to the true and proper signification of the words thereof, have caus'd many Errors, and great Trouble and Confusion: They put the word *Lucifer* for the Day-star, *Isa. 14. 12.* They have forsaken the Fountain, and dig'd to themselves Cisterns, as *Jer. 2.* and we see the People are willing to give up themselves to a Ministry of Fables, *2 Kings 4. 4. 2 Pet. 1. 16.* that makes the Scriptures say and unsay, which being interpreted is to make them say just nothing. The force of Education, and the custom the Countrymen live in, is such, as ordinarily engageth them to a prejudice and
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evil Opinion against all Principles contrary thereunto, tho of divine Inspiration. Hence the Papists, Turks, and several sorts of Protestants cry down and censure each others Judgment and Opinion as abominable Error, Heresy and Blasphemy.

The third Pillar that upholds Hell-Torments are fond Expositors, who interpret *Sheol* for Hell-Torments; so Dr. *Fulk* calls them in his Defence, pag. 90. I would know why Interpreters understand and translate a Hell of Torments from the Hebrew and Greek, which is not in them, as themselves confess, as hath been shew'd. They will take *Sheol* figuratively, and say, by *Tophet* Hell is figur'd, which is a Fancy, a Fable and Delusion that is strong in many, who expound Scripture without sense or reason; it is as improper to interpret *Sheol* for a place of Torment, as to interpret the word House to signify a Horse. The Scripture is not of private Interpretation; a sense arising out of the brain of an Interpreter is a private Interpretation: and as the Scriptures are not of Man but of the Holy Spirit, so the Interpretation of them is not to be of Man but of the Holy Spirit. Oracles signify the Answer of God, *Rom. 3. 2.* see *John 12.* And how readest thou? *Luke 10. 26.* To interpret words figuratively which are to be understood literally, and words literally which are to be understood figuratively, is licentious and destructive to the Faith of the Gospel. We are not to interpret any place figuratively, unless that figurative sense be express'd in a plainer place of Scripture. If a Man will have an erroneous Persuasion, and whatsoever the Scripture saith to the contrary he will have it to be a figurative sense, he will be left in the Clouds of his own Persuasion: so instead of proving their Hell of Torments never to end by the Scriptures, *Ruffinus* and others say, They who will not believe it, shall feel it; which is no proof, but a mere shift, as very a Lie as Nurses use to still Children, by telling them of a great Bulbegger, and that a Man will come down the Chimny and carry him away; but not any but Children and Fools will be scar'd with such Bulbeggings.

The fourth Pillar which upholds their Hell-Torments, is the consent of their Preachers; their learned and godly Men agree herein: but their weak, and various, and uncertain grounds declare, that they have not studied the Point. But when Teachers and Hearers are ignorant, any thing will serve and pass for Truth; the Simple believe every word. All sorts of Priests agree and abuse the People: The *Mahometan* Priests blow a Pouders into their Eyes that come to see *Mahomet* hang, which maketh them so blind, that for ever after they are led; and the Priests say, That the glory of the sight

of *Mahomet* is so great, that it takes away their Sight for ever after: and about Easter-time for ten days there is great joy about a great Fire for their Priest *Mahomet*, and those who cast themselves into the Fire, and are burnt to death, are counted Martyrs; and once a year the Tomb of *Mahomet* is carry'd abroad upon a Cart, and his Priests say, That those who put themselves under the Wheel of that Cart, and are crush'd to death, do die Martyrs; and some are so simple to do so, that so they may die Martyrs. So the Antichristian Priests, and all sorts of Priests have greatly deluded and deceiv'd the People, blowing something into their Ears, that for ever after they are not able to hear and receive the Truth. But as Mr. *Beza* did detest the Papists Limbus and Purgatory, so do I their Dreams of Hell; it being a Device of Man without Scripture, with all their uncertain brain-sick Fancys, for the Imaginations of Men have no end.

The fifth Pillar of Hell is their wresting the Scripture to uphold their Hell of Torments: This cozens and deceives many under colour of Divine Authority, when 'tis but Human, tho they are not pleas'd publickly to say so, because it seems not to their purpose; the Scriptures they alledg to prove it, are above consider'd. If any say I wrest Scripture, I appeal to the learned in the Languages, for to them concerneth the decision of the signification of words, who (as I have shew'd) testify with me.

The sixth Pillar of Hell is their Arguments and Reasons they bring to prove Hell-Torments, which have been consider'd.

The seventh Pillar of Hell is a strong Persuasion that is in Men, that the believing Hell-Torments is a great means to leave Sin, and to live a holy Life; and the not believing Hell-Torments is a means to commit all Sin with greediness, and to live as they list; for they say Men live as tho there were no Hell.

Carnal Hearts of Men take offence at every thing, as the Law of Works, and doing to be sav'd: the Doctrine of Election, God's free Grace and Salvation only and alone by Christ, without Works, *Rom. 4. 6.* is charg'd to be one of the greatest Doctrines of liberty to Sin that ever was, and is by the Ignorant made a stumbling-block and rock of Offence, and a cause of carelesness in many. *Lodowick* said, If I be sav'd, I be sav'd; if I be damn'd, I be damn'd. The Papists say, If good Works save us not, to what purpose shall we do them? then we may live as we list; if we be appointed to Life we shall be sav'd, tho we sin never so much; if we sin we have

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an Advocate, 1 John 2. 1. Not any thing can separate us from the Love of God, Rom. 8. If we be not appointed to Life, we cannot be sav'd, tho we should do never so much good. Ye see how this Truth is turn'd into Wantonness; the Apostle exhorts not to turn this Grace of God into Wantonness, Rom. 6. 1, 15. The corrupt heart of Man is ready to do it. There are many things in Paul's Epistles, which the ignorant and unlearned (who know not God in Christ) wrest to their own Destruction: Will any therefore say, that the Doctrine of Election and Salvation by Christ alone is not a Doctrine fit to be taught nor come abroad? If so, the Scriptures must not come abroad.

Moreover, the Doctrine of the Protestant Ministers is charg'd, not only to be a Doctrine of liberty to Sin, but a blasphemous Doctrine: to teach that the Fall and Sin of Man was decreed, they say is to make God the Author of Evil: The Protestant Writers say, That the Sin of Man was determin'd of God. Dr. Willet, *Synops.* pag. 760. He also saith, the Protestants hold that the Fall of Adam was both foreseen of God, and decreed to be, not permitted only: They alledg Gen. 45. 5, 8. 2 Sam. 24. 1. Acts 2. and Acts 4. 27, 28. *should walk after their ungodly Lusts, Jud. 18.* For the Creature was subject to Vanity, not willingly, but by reason of him who hath subjected the same in hope, Rom. 8. 20. Dr. W. Whitaker against *Campion* the Jesuit, saith, Now answer me *Campion*, Do you think that which any one doth, how wicked soever, is done whether God will or not? If you hold that any thing is done against God's Will, what Providence or Omnipotency do you leave him? For he that permitteth that to be done which he would by no means have to be done, it is certain, that he is not endu'd with so great power as that he can forbid that which he would not have done: Wherefore you must needs confess, that all things which are done, are done by the Will of God. And, *pag.* 196. all confess, God could have hinder'd Sin to be, if he had so pleas'd; but he would not hinder it, therefore it was his Will it should be. The Will of God, and not Sin, is the cause of God's Decree, and the Being of all things; the Will and Pleasure of God is the Womb from whence springeth every Work of the Creature, Rom. 4. 11. God must first will his Creature to stand or fall, before he can do either, Acts 21. 14. Phil. 2. 13. Prov. 21. 4: The evil Actions of Men are not only foreseen of God; but decreed, saith Mr. *Par*, in his *Grounds of Divinity*. We are not sav'd from Sin, except we have committed Sin, therefore Salvation from Sin is not without committing Sin; saith *Palk*, *pag.* 121. God willed and decreed his Glory and Man's Happi-

piness, therefore he willed and decreed the means to it. The end and moving cause of his willing Sin to be, is for his Glory, which cause it was necessary for Sin to be. If Sin had not been, how should the Goodness of God in giving Man eternal Life in Glory appear'd, his Love in sending Christ to die? If there had not been Sin, there had been no need of Christ's Coming, nor of his Death and Righteousness. Most of the great Works of God in this World, and that to come, have dependence or reference to Sin; how should we have liv'd by Faith, exercis'd the Fruits of the Spirit, or have any Happiness or Glory in the World to come, if it had not been for Christ? and Christ had not been, if there had been no Sin. He who willeth the End, willeth those things which are necessarily refer'd to that End: Taking away Sin was decreed before the World, therefore the being of Sin was decreed. Christ's Death was determin'd before the World, for the end of Christ was to restore *Adam's* Fall; if *Adam* had not fallen, there had been no need of a Christ to restore him. The Saints were chosen to Life before the World: Choice hath reference to the Fall, therefore the Fall of *Adam* was decreed. If the Will of Man had been the first and chief Cause of the being of Sin, then the Will of Man should be the cause of God's Will, and so Man shall be the original cause of the Salvation of himself, and so much the cause of it, that without his Will it could not have been; and so the determination of God what to do, shall not be from himself, but from the Will of Man, which is contrary to *Eph. 1. 11.* If Man should will Sin before God willed it, then shall the Will of God depend and wait upon the Will of Man: as if God should say, If Man will sin, then I will will his Salvation; and if God should first will to send Christ to save Man, and leave it to Man's Will and Power whether he shall fall or no, then it was possible for Man to stand, and so to frustrate the Decree of God; for if Man had not sin'd, God's Decree of sending Christ had been void and of none effect. *Mr. Perkins* saith, God decreed the Fall of *Adam*; if the Fall was decreed, if Man had power to stand, then he had power to frustrate God's Decree, which no wise Man will affirm. And then that Saying, That *Adam* had power to keep the Law, is without Truth; if he had, consider *Ezek. 18. 2, 3, 4. Jer. 3. 29, 36.* God willeth all things well, he sinneth not, nor can sin, because he is under no Law. God commands Men to keep the Law, that no Man can do; he commands Men to think no vain Thoughts, and not to sin; we cannot but think some vain Thoughts, and in many things we sin all. Christ saith, *No Man can come to me except the Father draw him, John 6. 37, 44.*

37, 44. If they be drawn they come; *Draw us and we will run after thee*, Cant. 1. 4. If I put sufficient strength to move the Earth, Motion must needs follow; when Men sin they are beguil'd, entic'd, deceiv'd, drawn away, *They like Men have transgress'd*, Hof. 6. 7.

We are to distinguish between that which follows a Doctrine in its own nature, and that which follows by accident, or rather, that a corrupt Heart draws from it, and is not from the nature and working of the Doctrine it self. It is strange to consider, Men are so set upon the Popish Principle to be sav'd for their Works, that they count all Profaneness which crosses their way. Some have burnt the Bible, and Dr. *Crisps's* Book of *Salvation by Christ alone*; Mr. *Archer*, late of *All-hallows, London*, his Treatise of *Comfort to Believers against their Sins and Sorrow*, was burnt by the Hangman: the same Spirit is alive to burn this also, I expect no better from such as are not taught of God; they condemn those things they know not, and think they do God Service when they persecute the Truth and Professors of it.

Take for instance, that the fear of the Torments of Hell is no such Preserver against Sin, is evident: for those who sin with the greatest greediness, the greatest Sinners, they do believe there are Hell-Torments; for tho they be never so wicked, they hope it doth not belong to them, or they hope to repent and lead new Lives before they die; tho they sin for the present they hope to make God amends for all: as an *Arminian*, being drunk, said, That he was now in the state of Damnation; but he said, he would be in the state of Grace to morrow, so he comforted himself. The Lives of many Heathens, who have deny'd the Resurrection of the Body, and therefore did not hold a Hell of Torment after, have been better than many who seek to escape Hell and get Heaven by their Works.

2. If fear of Hell were a Preserver against Sin, then those who are deliver'd from the fear of Hell, who believe they shall be sav'd, they should sin more than others; but we find the contrary, that none are more free from Sin than these.

3. Experience teaches, that the fear of Hell, tho at first it startles and frights Men, yet that is soon over, and is no Preserver against Sin. I knew one set before him the Torments of Hell to keep him from Sin; and finding that would not do, he added Vows and Curses to keep him from Sin. I knew another wish'd the Devil to take him Soul and Body, if he did not do the thing he spake of; and I knew he did it not. Another wish'd he might sink into Hell presently if he did the thing he spake of, yet did do it before he went from the

Place: The reason is, because the Lusts of Men are stronger than the fear of Hell, Resolutions and Curses.

(2.) Because Men are given up to their own Hearts Lusts, it may be that they may find that liberty to sin is the greatest Misery and Bondage in the World; it hath all Misery in it, whether they sin with more or less fear: and could they enjoy all the pleasures of Sin for a Season, they will find they have made a bad Bargain of it. *What Fruit had ye of those things whereof ye are now asham'd?* Rom. 6. 21. *If I sin, thou markest me,* Job 10. 14. *Be sure your Sin will find you out,* Numb. 32. 23. *In keeping thy Commands there is great Reward,* Psal. 19. 11. in breaking them a great Punishment, loss of inward Peace and Comfort, a guilty accusing Conscience, Disgrace, Affliction, Losses, Crosses and Death: *The bloody and deceitful Man shall not live out half his days,* Psal. 53. 23. *I will curse your Blessings,* Mal. 2. 2. see Deut. 28.

(3.) Men sin because *they are led Captive by the Devil at his Will,* 2 Tim. 3. 6. & 2. 26. Also Men sin because they are under the Law; so long as a Man is under the Law, Sin will have Dominion over a Man: Rom. 6. 14. *Sin shall not have Dominion over them that are under Grace.*

(4.) Men sin because they have not receiv'd Power from on high against Sin; until they receive that Power they cannot but sin; *Thou hast led Captivity captive, and given Gifts for Men,* Psal. 68. 18. Until Christ by his Spirit sets the Soul at liberty, it is in Bondage; and enthral'd to base Lusts: *But if the Son shall make you free, ye shall be free indeed,* John 8. 36. but not till then, see Eccles. 8. 11. The Punishment of the Magistrates keeps Men from abusing others more than the fear of Hell; Men would be exceeding dissolute if under no Discipline of Superiours.

(5.) Men go to Sin for Comfort, Sweetness and Satisfaction; but when satisfy'd, they go not to Sin: To act for Life is no Love to God, nor Self-denial, nor any Spiritualness, nor will it do them good, it's not accepted of God, nor will it continue; such so restrain'd oft-times do exceed all others in Sin. The spiritual Soul, which lives in the enjoyment of the Love of God, needs no such weights to procure its Motion: he acts from a new Life and Principle to the Glory of God and good of others. And in this work and labour of Love is more sweetness than is in all the pleasures of Sin, which are but for a season.

It is great ignorance for any to think, that it is in the power of any Man to sin as much as he will. If this be prov'd, all Objections are answer'd; and this the Scripture proves, that without the Will of God Men cannot do any thing, not so
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much as go to a City, unless God will, *Jam. 4. 13, 15.* God worketh, governeth, and disposeth all things after the Counsel of his own Will, *Eph. 1. 11. 1 John 5. 21. Acts 18. 21. Rom. 9. 18. Who hath resisted his Will? God's Will is done, Luke 11. 2. Heb. 2. 4. Eph. 1. 5. Acts 13. 20.* The measure of mens Sins are set; Men cannot do more nor less than their measure, they fill up their measure alway, *1 Thess. 2. 13.* It was determin'd how oft *Peter* should deny Christ, *Luke 22. 31, 34.* with ver. 61, 64. God saith, if you will believe him, *The Wicked shall do wickedly, Dan. 12. 10. They cannot cease from Sin, 2 Pet. 2. 14. That which is determin'd shall be done, Dan. 11. 26.* He that restraineth the Clouds, that they drop not down Rain, he made a Decree for the Rain, *Job 28. 25.* and the Earth that it bring not forth Grass, *Deut. 2. 23.* He that stilleth the Winds and the Tempest, *Psal. 107. 29, 30.* that saith to the Waves of the Sea, *Hitherto shalt thou come, but no further, and here shall thy proud Waves be staid, Job 38. 11.* he restraineth Men from doing their Wills when he pleases; they would go further, but he restraineth them, *Job 18.* that they cannot do the things they had appointed to do, *Gen. 20. 6. & 31. 24. & 35. 5. & 30. 10. Rev. 20. 3, 12.* O Lord, I know the way of Man is not in himself; it is not in Man that walketh to direct his steps, *Jer. 10. 23. Psal. 73. Prov. 4. 12. A man's Heart deviseth his way, but the Lord directeth his steps, Prov. 16. 9. The Preparation of the Heart, and the Answer of the Tongue is from the Lord, Prov. 16. 1. The Heart of the King is in the hand of the Lord; as the Rivers of Waters he turneth it whithersoever he will, Prov. 12. 1. Man's Days are determin'd, Job 7. 1. & 14. 5, 14. And the Bounds of his Habitation, Acts 17. 26.* so are his Works and Sins. Surely the Wrath of Man shall praise thee, and the remainder of Wrath shalt thou restrain, *Psal. 76. 10.*

Setting aside the Opinions and Conjectures of Mens devised Fables, I am fully satisfy'd with the Testimony of the Word of God (besides their own Testimony, which is sufficient against themselves) with which I see thro the thick Darkness of the Inventions and Traditions of Men.

Several Considerations that there is not to be a Punishment after this Life, that shall never end.

1. We do not find the Place of Hell mention'd in any of the six Days Work of God; if it be a Place, it is a created Place, and so a part of the Creation of God. The Whale is mention'd in Scripture; if there be a Place of Hell, it is a greater thing, and in that it is not found in the Creation of God, it is a ground to judg that it is of the Creation of Man, a

vain Imagination of Man : for their Reasons prove it not, nor do they agree amongst themselves of the proof of it, neither where it is, nor what it is.

2. Solomon was wiser than all Men, *1 Kings 4. 36.* yet he spake not any thing of the Torments of Hell, nor of any Punishment never to end: *He spake from the Cedar to the Hyssop, he spake also of Beasts and Fowls, of creeping things, and of Fishes, v. 33.* If he had known of any Hell and Torments there, he would have spoken of that also.

3. The Jews, unto whom were committed the Oracles of God, *Rom. 3. 2.* to give unto us, they have deliver'd no such thing to us, nor do they believe any such thing; for the Hebrew Doctors understand, the seventh Day of seven thousand Years, which is in the World to come, he blessed, because in the seven thousand Years all Souls shall be bound up in the bundle of Life in the World to come; *Ainsworth on Gen. 2. A Day with the Lord is as a thousand Years, 2 Pet. 3. 8.* The Jews say, as the World was made in six days, so it should continue six thousand Years, and no more; and that the seventh Day is the seven thousand Years in the World to come, in which all Souls shall be bless'd: Also they say a good Man and a bad Man died afterwards; one in a Vision saw the good Man walking in Gardens among pleasant Fountains of Water, but the bad Man near a River, and his Tongue reaching after Water, but could not reach it: *Talm. Jerus. in Chag. fol. 77. col. 4.* In that these things are receiv'd among them for Truth, tho they be but Jewish Fables, yet by them we see evidently that they do not believe the Opinion of a Torment after this Life never to end. The Jews and Hebrew Doctors were great Searchers of every tittle of Scriptures; and if it had been there to be seen, they or their Prophets should have seen it.

4. The Saints recorded in Scripture did not believe that there was to be a Punishment for any to endure, never to end; this appeareth, because when they made a Confession of Sin, and the Punishment due to them for the same, they do not confess to have deserv'd any such Punishment: they confess, *To us belongs Confusion of Face, Dan. 9. 8, 11. It's the Lord's mercy we are not consum'd, Lam. 3. 22. Thou hast deliver'd me from Death, Psal. 116. 8. 2 Chron. 8. 1, 10.*

Nor do we find that they did ever give thanks for any such Deliverance: If they had known of any such Deliverance, it could not but appear the greatest Deliverance any could enjoy, and that it did require the greatest Acknowledgment and Thankfulness; nor doth it appear that ever they did pray for, or express any Desire of such Deliverance. In that they express neither, it is a ground to judg that they knew of

no such Punishment; and if there had been any such Deliverance, they should have known it, it should not have been hid from them: They admir'd the Deliverance of saving their Lives from Death, as the greatest Deliverance, *Ezek. 9. 13, 14. The Kindness of the Lord not to die, 1 Sam. 20. 14.*

Do you believe that if *Moses* and *Paul* had believ'd that there was so great and exceeding Torment without end, that in the least they would have wish'd or desir'd to be rased out of the *Book of Life*, *Exod. 32. 33.* and to be separated from *Christ*, *Rom. 9. 3.* to endure the said Torment without end? I do not believe that they were willing so to suffer.

5. *Christ*, when on Earth, spake of the Destruction of *Jerusalem*, which was to come, and wept because they were to suffer that, *Luke 19. 42, 44.* He would much more have spoken of a Punishment never to end, and wept for them that should suffer that, if there had been any Punishment for any to endure.

6. Because when God doth warn any from Sin, from the Consideration of Punishment, there is no mention of any Punishments but of those in this Life. See *1 Cor. 10. 1 to 11. They shall die of grievous Deaths, Jer. 6. 4. 2 Chron. 19. 10. 1 Cor. 4. 14. Death threaten'd, Ezek. 3. 18, 19. & 33. 3 to 14. Titus 3. 10, 11. Confounded that serve graven Images, Psal. 98. A Punishment in this Life, Jer. 9. 19. Death for Idolatry, Jer. 44. 7. The Punishment of Idolatry set for an example, 2 Pet. 2. 6. Be instructed, lest my Soul depart from thee, and I make thee desolate, because of thy Sins, Mich. 6. 13. See Jer. 9. 11. Abomination that makes desolate, Dan. 3. 20. He turn'd the Cities of Sodom and Gomorrah into ashes, condemn'd them with an Overthrow, making them an example, 2 Pet. 2. 5, 6, 7. He that threaten'd Death, would have threaten'd a Punishment never to end, if there had been such a Punishment to be inflicted upon any.*

7. Because God's Punishment of Sin is not of so large an extent as his Mercy; for his punishing of Sin is but to the third and fourth Generation, *Deut. 7. 9. Thy Mercy is great above the Heavens, and thy Truth unto the Skies, Psal. 108. 4.* By Truth in this place understand the Punishment of Sin, because the word *Mercy* is put in opposition, which lieth in forgiving Sin. The Heavens are far above the Skies: Astronomers say the Clouds and Skies are not above fifty miles above the Earth, but the Heavens are above a hundred and sixteen millions of miles above the Skies: but the *Mercy-Seat* above, *Exod. 25. 21.* His Name is his Glory; *His Glory above the Heavens, Psal. 8. 1.* Why is it said he punisheth the Iniquity of the Father upon the Children to the third and fourth Generation, and not to the tenth and twentieth Generation; but to declare that

that his Justice is satisfy'd therewith, and requireth not a further Punishment? God doth punish Sin in the Sinner, and upon his Children, to the third and fourth Generation, because there is not to be a Punishment after this Life, never to end.

8. Because Death and the Fear of it is call'd the *Terror of God*, Gen. 35. 3. *The King of Terrors*, Job 18. 11, 14. Therefore Death is the greatest Punishment and most terrible: but if there were to be a Punishment never to end, not Death, but that were the King of Terrors; for Death is not terrible at all in comparison of that.

9. Because Sin is punish'd in this Life to the full; if you will believe God, he saith, *According to their Works and Doings I punish'd them*, Ezek. 36. 18. Hos. 12. 2. & 13. 11. Jer. 50. 25. & 56. 18. Jer. 9. 9, 11. Job 20. 28. *Every Transgression receiv'd a just Recompence*, Heb. 2. 2. Would ye have it to be punish'd to the full in this Life, and after in the World to come with a Punishment never to end? That Sin is punish'd in this Life, see Isa. 65. 3 to 16. Deut. 10. 17, 18. Mich. 6. 10. Hag. 1. 6. Lam. 4. 6. *I'll punish the World for their Iniquity, they shall fall by the Sword*, Isa. 13. 11, 15 to 22. Outward Calamity and Death, the Punishment of Sin, Lam. 3. 39. 1 Pet. 2. 14. *Recompense their Sin to the full*, Jer. 16. 18. For the Violence of the Sin of Man, when all Flesh had corrupted his way, God saith, *I will destroy them with the Earth; a Flood of Water to destroy all Flesh*, Gen. 6. 11, 12, 17. To punish Sin twice, is as disagreeable to Justice, as to receive the Payment of one Debt twice.

10. Because there is not a worse thing than the Dregs of God's Fury, Anger, and Wrath; and these are pour'd out in this Life. God doth not only begin to punish Sin in this Life, but also finish it in this Life: for it is said, *He pour'd out all his fierce Anger, he cast upon them the Fierceness of his Anger, Wrath and Indignation*, Psal. 78. 49. (Death.) *So it was pour'd out*, Isa. 42. 8. Ezek. 19. 22. *Accomplish'd my Fury*, Ezek. 8. 7, 8. *It consum'd them*, Ezek. 43. 18. *For yet a very little while, and mine Indignation and Anger shall cease in their Destruction*, Jer. 10. 25. *Wrath past*, Job 14. 13. *Taken away all*, Psal. 85. 3. *He hath pour'd out all his Anger*, Lam. 4. 10, 11. Zeph. 3. 3. *The Punishment of their Iniquity is accomplish'd*, Lam. 4. 22. Ezek. 5. 13. & 7. 3. & 20. 21. *The Dregs of the Cup of my Fury accomplish'd*, Ezek. 13. 14, 15. Therefore there is no continuance of it after this Life; for when *Achan* was dead, it is said the Lord turn'd from the Fierceness of his Anger, Josh. 6. 26. But if that they say were true, his Death was but the beginning of the Lord's fierce Anger.

Many infallible Proofs that there is not to be a Punishment after this Life never to end.

Proof I. Because the Scriptures hold forth no such thing, as hath been shew'd; we ought not to presume above that which is written: *Reveal'd things belong to us, Deut. 29. 29.*

Proof II. Their Opinion of a Punishment never to end, is contrary to the Word of God, in that it doth maintain that the Wicked shall have eternal Life. If Man was to live for ever, why was the flaming Sword set to keep the way of the Tree of Life? *Gen. 3. 24. Lest he put forth his hand, and take of the Tree of Life, and live for ever.* No eternal Life came by the first Adam, eternal Life came by Jesus Christ, who is the Tree of Life, eternal Life promis'd and given by Jesus Christ; *Eternal Life by Jesus Christ, Rom. 5. 21. and, He that eateth of this Bread shall live for ever, John 6. 58. Because I live, ye shall live also, John 14. 19. God sent his Son, that we might live thro him, 1 John 4. 9. Only Believers have eternal Life: He that believeth on the Son hath eternal Life, he that believeth not the Son shall not see Life, John 3. 36. Whosoever believeth shall not perish, but have everlasting Life, John 3. 14, 15. I give unto them eternal Life, and they shall never perish, John 10. 28. The Wicked abide not for ever, 1 John 2. 17. If ye live after the Flesh, ye shall die, Rom. 8. 13. Him will God destroy, in the Greek it is corrupt, 1 Cor. 3. 17. The Preaching of the Cross, is to them that perish Foolishness, 2 Theff. 2. 10. Utterly perish, 2 Pet. 2. 14. Luke 11. 3. To their own Destruction, 2 Pet. 3. 16. Abideth in Death, Rom. 6. 21, 23. They shall be destroy'd for ever, Psal. 99. 7. John 4. 20. If they perish and have not eternal Life, then they cannot live for ever. God said, *Gen. 2. 17. If thou eatest thou shalt surely die;* but the Serpent said, *Gen. 3. 4. Ye shall not die.* So the Serpent, which is the Devil, hath taught Men to say as the Serpent said, Now they have eaten they shall not die, but shall live for ever, and never die; which is to say, God is the Lyar, and that which the Devil said is Truth. The Word saith, *Him will God destroy, Mat. 21. 41. 1 Cor. 3. 17. & 6. 13. They shall be destroy'd, 2 Pet. 2. 12. Swift Destruction, their end is Destruction, Phil. 3. 13. Their Opinion saith, they shall never be destroy'd, die, nor end, which is no Destruction. The Word saith, The last Enemy is Death, 1 Cor. 15. 26. Their Opinion saith, that is not the last, there is one after that is much worse, never to end: It saith, God's Anger is for ever, he will never turn from it; contrary to *Jer. 3. 12. Psal. 50. 5. & 89. 5. & 78. 18. Mr. Bolton saith, they shall suffer so long as God is God: if so, then they have eternal Life (tho in Misery) whereas the Scripture doth not declare eternal Life to be for***

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all Men, *John* 6. 45, 47. *Promis'd us eternal Life*, *1 John* 2. 17. 25. *I give unto them eternal Life, to as many as thou hast given him*, *John* 17. 2, 3. *In hope of eternal Life*, *John* 3. 15. *As many as were ordain'd to eternal Life believ'd*, *Acts* 13. 48. *They that have done good unto the Resurrection of Life*, *John* 5. 29. If it be granted that the Wicked have not eternal Life, as hath been prov'd, it will follow that they cannot suffer for ever, so long as God is God; and therefore all their Building of a Punishment never to end falls: grant the first, and the latter must needs follow.

If *Adam* had not sin'd, he should have died; this is prov'd, first because *Adam* in his Creation had a natural Body, *1 Cor.* 15. 44. that which is natural is not eternal, *v.* 46. He was of the Earth earthy, *v.* 57, 58. therefore mortal and corruptible, *v.* 53, 54.

Secondly, Man in his first Being was corporal and visible to be seen; things seen are not eternal. *Mr. Bolton* saith, if *Adam* had stood, he could not have convey'd to us a Body immortal or not dying; in his *Treatise of Heaven*, *p.* 131. *Basil* saith, If God had given *Adam* an immutable and unchangeable nature, he had created a God, and not a Man. *Augustine* in his *Book of Confessions* saith, Because the Lord created Man of nothing, therefore he left in Man a Possibility to return into nothing, if he obey'd not the Will of his Maker.

Thirdly, Man in Innocency needed Food, &c. That which depends upon mutable and earthly things, is earthly and mutable: we see it in all other Creatures that live upon perishing things; at last perish: and herein Man by the first *Adam* hath no Preeminence above a Beast. Heaven and Earth were created, therefore had a beginning; and altho they have a much longer Life than Man, are to have an end: *Heaven and Earth shall be dissolv'd*, *2 Pet.* 3. 12.

If *Adam* had not died (*Rom.* 5. 12.) he should have continu'd in this World, he should not have gone to the World to come; therefore by his Fall he lost no Happiness nor eternal Life in that World: for he could not by that Fall lose more than he had, and was to have. Death is according to Nature, but to attain Immortality is above Nature. *Adam* being Earth, and from the Earth, his Enjoyment, Life, and Loss, and Punishment, must of necessity be earthly: How cometh he then by his Fall to be capable of a Punishment never to end, unless by his Fall he could purchase eternal Life, which none will affirm? Eternal Life cannot be by the first Man, much less by Sin.

I deny not but the *Wages of Sin is Death*, *Rom.* 6. 23. There is a difference to be put between a natural Death and judicial

cial Death; the first is from Nature, the second is from Sin. If the common Death that all die, *Heb. 9. 27.* were the Punishment of Sin, as most Men think; then Christ by freeing his from the Punishment of Sin, by bearing Death for them, of necessity must free them from dying a natural Death: but Christ freeth not his from a natural Death, yet freeth them from the Punishment of Sin. Therefore to die the common Death is no part of the Punishment of Sin; for where Sin is satisfy'd, or pardon'd, or forgiven, the Punishment is not inflicted: if it be, how is it forgiven? Even Men when they pardon, inflict not the Punishment. All confess some Mens Sins are pardon'd, how then comes it to pass that they die for Sin, whose Sin is pardon'd? *He that keepeth my Sayings, shall not see Death, John 15. 21.* is not to be refer'd to a natural Death, but to perish a judicial Death, *John 3. 16.* The Scripture declares that there shall be a Resurrection of the Dead, the Just and Unjust, *Acts 24. 15.* The Unjust would enter into Life, but shall not, *John 5. 20.* *Unto whom I swore in my Wrath, that they should not enter into my Rest, Psal. 94. 11.* *Heb. 4. 7.* *And your selves thrust out, Luke 13. 28.* When they rise to Judgment at the last Day, they shall be consum'd with the Earth by Fire, that's their end; so that not to enter, to be thrust out, the second Death, and to perish, is one thing. If they live for ever, and have eternal Life, how do they perish? And how is the end of those things Death? *Rom. 6. 21.* If there be no end, to be carnally minded is Death, *Rom. 8. 6.* How is this true, if they live for ever, and not die?

Sin being a Transgression of the Law, is a legal Sin, and so is to have a legal Punishment; for some Sins is Death, *Rom. 6. 23.* inflicted by God, as *Gen. 38. 9, 10.* and by Man. A legal Death is not from Nature, but from Sin, and is a second Death: If a Man for Murder be put to death, in dying he dieth the first and second Death; for in dying he dieth a natural Death and a judicial Death: This latter is a second Death, in that it is not from Nature, but from Sin.

Men put the stress of the Punishment of Sin upon the second Death; but what that second Death is, they cannot agree among themselves. The Ministers, in their late Annotations on the Bible, on *Rev. 20. 9.* *On such the second Death hath no Power;* interpret it not to be destroy'd by Antichrist, nor by the Turk, *v. 9.* So then, according to their Interpretation, it is not a Punishment never to end. Mr. Perkins saith, the second Death is a total Separation from God: if so, it is not a Punishment without end; and in that God is every where, *Psal. 139. 7, 8.* if they be any where, how are they absent from God?

If the second Death be a Death, it is not a Life of Misery never to end: that is not a Death, unless eternal Life be a Death. They confess eternal Life in Misery is worse than Death; if so, then it is not a Death, but another thing.

The first Death is the Destruction of the Body, a Separation of Soul and Body; the second Death must be like it: the second Death is an Image of the first, else how is it a Death, and a second Death? The second *Adam* being Man, was an Image of the first; the Scripture saith, *The second Death is like the first*, Luke 6. 1. The second is like to it, *Mat. 22. 39.* therefore as the first Death, so the second is a Separation of Soul and Body, else how is it a Death, or a second Death?

Reuben, by going into his Father's Bed, deserv'd a judicial legal Death, but did not die for it, *Gen. 49. 3, 4. & 35. 22. 1 Chron. 5. 1. Let Reuben live, and not die*, Deut. 33. 6. A judicial or second Death. The Jews *Onkelos* read Deut. 33. 6. *Let Reuben live, and not die the second Death.* And *Jonathan* on *Isa. 65. 6. I will deliver their Carcases to the second Death. Ver. 17. The Lord will slay them with the second Death.* By which it appears, the Jews count the second Death is to be slain; and if so, it is not a Life of Misery never to end, as some say. The Book of the Revelation speaks of the second Death: *Dr. Featly* and *Dr. Lightfoot*, and others say, that Book treats of the Church, and things done in this World; and if so, then the second Death is a Punishment of this Life. They also interpret Heaven in that Book to be the Church; and the late Annotations on the Bible, and *Mr. Brightman* and others on *Apoc. 20. 10.* say, that the Devil in that place is the *Great Turk*.

It is their Opinion that say the Wages of Sin is not Death, they say it is a Life of Misery never to end, which is worse and more than Death: therefore their Opinion is contrary to the Word that saith it is Death. Fill'd with all Unrighteousness, Haters of God, despiteful, proud, Inventers of evil things, they that commit such things are worthy of Death, *Rom. 1. 31, 32.* These are great Sinners, yet the Word saith, not that they are worthy of more than Death; and therefore why should any say they are worthy of more than Death? And if the end of these things are Death, *Rom. 6. 21.* therefore there is not any thing to come after Death, *2 Kings 7. 4.* The Soul that sinneth shall die, *Ezek. 18. 14, 26.* that is, all that Sin doth bring forth. God in giving his Law did express the Punishment of the Breach of it, saying, *In the Day that thou eatest of that Tree thou shalt surely die*, *Gen. 2. 17.* Dying thou shalt die, that is, naturally and judicially. Not touch it lest ye die, *Gen. 3. 3.* To bear Iniquity, is to die for it, *Lev. 22. 9. Numb. 18. 22.* That one Man die for the People, *John*

18. 14. The Body is dead because of Sin, *Rom. 8. 10.* He that is dead is freed from Sin, *Rom. 6. 7.* Neither Sin nor Punishment hath any thing to do with a dead Man. This Iniquity shall not be purg'd from you till ye die, then it is purg'd from them; if this Iniquity be purg'd from you till ye die, we learn that Death acquitteth, *Talm. Jerus. Sanched. fol. 27. col. 3.*

After Man had sin'd, God expounded the Punishment of the Breach of his Law, *Gen. 3. 14 to 20.* It is evident that the Punishment of the old Serpent the Devil, and of the Woman and of the Man for their Sin, are only Punishments of this Life; there is not the least word of any Punishment after this Life, much less of a Punishment never to end. So that by that which is said, we may judg of what Mr. *Bolton* and others say, of being everlastingly in a red hot scorching Fire, depriv'd of all Possibility of dying, or of being ever consum'd in Torment eternally. They say the Fire of Hell burneth far hotter than ten thousand Rivers of Brimstone; how know they it, seeing they never felt it, nor they that told you so? Three Drops of Brimstone will make one so full of Torment, that one cannot forbear roaring out for pain: yet it must be born so long as God is God. O Eternity, Eternity, Eternity! If so, they shall have eternal Life, which is contrary to the Scripture, as hath been shewn, and is therefore to be rejected. Also they say that the Soul of the Wicked goes immediately at death to Hell to the Devils, contrary to *Eccles. 3. 21. & 12. 7. Gen. 2. 7. Heb. 12. 9. Ezek. 43. 13, 14, 15. Zach. 12. 1.* If the Devils are in Hell in Torment, as they commonly and vainly imagine, Hell is in the Wicked; the Devil's evil Spirits are there, and rule there in the Children of Disobedience, *Eph. 2. 2. 1 Pet. 5. 8. Mat. 8. 28. Jude 14. Mat. 25. 29, 30, 31.*

Adam in Innocency being a natural Man, he had the Law of Nature written in his Heart; the Breach of that natural Law caus'd a temporal Curse and Punishment, and not any eternal. They that think eternal Life is to be had for our Works, our Well-doing, are prone to think eternal Life may be lost for our not Well-doing; but the way of the Gospel places not eternal Life and eternal Death in Misery upon our doing, *Rom. 4. 2, 3, 4, 5.* Also the Scripture speaketh not of an eternal Death, and therefore there is no such thing.

Proof III. Their Opinion of a Punishment after this Life never to end, makes not Sin, but Christ to be the Cause of their so suffering: This is evident, because if Christ had not come, there had been no Resurrection; and if no Resurrection, there could be no suffering of any Torment after this Life: for if no Resurrection, they should have perish'd in the Grave, there had been their end; *If Christ be not risen, they which are fallen asleep*

asleep are perish'd, 1 Cor. 15. 17, 18. That the Resurrection came by Jesus Christ, is also evident; for Christ saith, *I am the Resurrection*, John 11. 75. *By Man*, that is Christ, *came the Resurrection*, ver. 21. therefore it is call'd the *Resurrection of Jesus Christ*, 1 Pet. 3. 21. *His Resurrection*, Rom. 6. 5. Phil. 3. 16. 1 Pet. 1. 21. Christ is call'd the First Fruits, because he first rose from the Dead, after him others: If Christ had not risen, no Man should ever have risen from the Dead; therefore it is said, *They came out of their Graves after his Resurrection*, Mat. 27. 5. And in that Christ is the Resurrection, and the Cause of it, in that it came by him, sure none will deny, that if there had been no Resurrection from the Dead, there could be no Suffering after death, so long as God is God: therefore it follows, if any shall so suffer, Christ is the Cause of it, for without him they could not have liv'd for ever, and therefore not suffer for ever. And is it not very hard and unreasonable, and contrary to the Word, to charge Christ to be the Cause of their so suffering? seeing Christ came *in love to the World*, John 16. 36. *To save, not to destroy*, Luke 9. 59. & 19. 10. *Not to make any miserable: He came to save Sinners*, 1 Tim. 1. 15. Luke 4. 18. *He rose again for our Justification*. Therefore if none can so suffer, unless Christ be the cause of it, there is no such Punishment for any to endure, never to end.

Proof IV. The Scriptures declare what Christ came to do, namely, to deliver us from the hand of our Enemies, Luke 1. 74. *to tast Death for every Man*, Heb. 2. 9. See Luke 4. 18. *The last Enemy is Death. He abolish'd Death*, 2 Tim. 1. 10. He hath promis'd Deliverance from Death and Grave: *I will redeem thee from Death*, Hos. 13. 14. *He that keeps my Sayings, shall not see Death*, John 8. 51, 52. *O Death, where is thy Sting? O Grave, where is thy Victory?* 1 Cor. 15. 55. *I will ransom thee from the Power of the Grave*; he saith not, from the Torments of Hell, nor from the Punishment never to end. *O Death, I will be thy Plagues! O Grave, I will be thy Destruction!* Hos. 13. 4. So that if there be a Punishment after Death and Grave, there is no mention of Christ's delivering us from that. And in that the Scripture saith, *He is able to save from Death*, Heb. 5. 7. is as much as to say, Salvation from Death is sufficient, and that there is no farther thing to be deliver'd from than Death and Grave; if there were, Deliverance from them had not been satisfactory, because not sufficient: for if there is to be a Punishment after Death, who shall deliver us from that? Christ delivereth from Death and Grave, no further Deliverance from any thing is mention'd, therefore he hath not deliver'd his from more, and therefore there is no further thing to be deliver'd from. So that ye may see that their Opinion
makes

makes void Christ's Suffering, and the Saints Comfort; for if a Punishment for ever be due to Man for Sin; Christ must for ever suffer that Torment to free us from it, or we must suffer it. Protestant Writers confess, that the way and means that Christ frees us from the Punishment of Sin, is by his suffering that Punishment we were to suffer. To this the Scriptures agree, *Gal. 3. 13. Isa. 53. 4, 5, 6, 7.* So that if Christ our Surety hath not suffer'd the said Torments for ever, then hath not Christ suffer'd enough; namely, that which we were to suffer, and so not deliver'd us from the said Punishment. That Jesus Christ hath not so suffer'd, is evident and confess'd by the Protestant Writers. Some of the Protestants say, the Reprobates in Hell suffer the want of Vision or Sight of God for ever, final Rejection. 2. They shall be perplex'd with the Horrour of a guilty Conscience. 3. Depriv'd of the Gifts of the Holy Spirit. 4. Instead of Vertues, they are defil'd with Wickedness, Indignation, Desperation: Christ suffer'd none of these, saith *Willet's Synops. pag. 1010.* Far be it from us so to conceive, *p. 1014.* Also they say, in Hell is inward and outward Darkness. 2. A Lake of Fire and Brimstone. 3. Fire unquenchable. 4. Worm and Prick of Conscience. 5. Malediction. 6. Desperation, second Death. Christ suffer'd none of these, therefore Christ suffer'd not the Torments of Hell to be ever in these, in that place they will not say Christ is now. If Christ had suffer'd the Pains of the Damned, yet unless he suffer them without end, Christ suffer'd not the Punishment of the Damned in Hell, which they say we were to suffer. Also they say, they suffer not those Torments without Sin and Desperation; Will any say Christ so suffer'd also? They say, in Hell they shall see the Story of their Sins before their eyes, the Wrath of God lying upon them for their Sins, cruel Indignation, horrible Outcries, Blasphemies, fretting for horrible Torments, endless Pains, without all Hope or Comfort; Who dare say Christ suffer'd any of these? Some that are for the Torments of Hell, confess that it stands not with the Dignity and Worthiness of Christ's Person, nor with the Holiness of his Nature, nor the Dignity of his Office, to suffer in that local place eternally: Final Rejection with Desperation, with the Worm of Conscience, agreeth not to the Holiness of his Person; final Rejection Christ suffer'd not, nor eternal Flames, nor the second Death: for Christ to suffer these, were to destroy the Work of our Redemption. Christ could not be subject to Destruction, *Willet's Synops. p. 1009.* Christ suffer'd none of these Punishments, therefore he suffer'd not the Torments of Hell. *Christ was heard in that he fear'd.* Christ did not fear the Torments of Hell, therefore

he did not partake with us, nor deliver us from them. Christ did not deliver us from any thing which he suffer'd not: eternal Fire in Hell he suffer'd not, nor are the Pains of this Life the Pains of Hell; therefore if there be any such Hell or Punishment, Christ suffer'd it not, and therefore we must suffer it. See ye not whither this their Doctrine tends? to overthrow the Sufficiency of Christ's Suffering and our Comfort, in leaving us to suffer the said Torments our selves: *Christ leaving his Suffering an Example, if we suffer with him, &c. Rom. 8. 17.* Must we suffer the Torments of Hell? I believe Christ hath born the whole Punishment of Sin; in it I am satisfy'd, and desire no more: but how Christ suffer'd the Torments of Hell, I nor themselves see not. They say Christ being God, made an infinite Satisfaction, paying at once upon the Cross, that which we should have been ever a paying. I grant Christ is God; but the Godhead did not, nor could not suffer. If the Godhead of Christ was to make satisfaction to God, 'tis to say, God satisfieth God; and if Christ as God was to make Satisfaction, to what purpose was Christ to be made Man and die? If ye say Christ was to make Satisfaction in both, his Godhead and Manhood, doth the Godhead need the Help of the Manhood to make Satisfaction? It is not proper to say, God was to be satisfy'd, for he was never unsatisfy'd: God is perfect, infinite, happy, unchangeable; How is he so, if he were ever unsatisfy'd? To say God is, or ever was unsatisfy'd, is in effect to deny the Being of God, to say he is not happy; for Satisfaction and Content belong to Happiness; where there is no Satisfaction, there is no Content, because no Perfection. *God is one, to us there is but one God; God was in Christ reconciling the World to himself, 2 Cor. 5. 21.* that is, Father, Word, and Spirit. *God is one,* not one Divine Nature in Christ satisfying, and another in the Father satisfy'd, but the Father in the Son, *God in Christ.* The Essence of God is one and the same, *reconciling the World to himself:* God was never unreconcil'd to the World, it's only Man that is at enmity and unreconcil'd; therefore it is said, *He reconcil'd them to him:* The Change is in the Creature, not in God, *Mal. 3. 6.* If the Manhood of Christ was to make Satisfaction to God, how can Man that is finite satisfy that which is infinite, unless you will affirm the Godhead of Christ did suffer? There was not any thing to suffer, but the Manhood of Christ; Can the Suffering of Man satisfy God? Man is finite, so is all he doth; *Sin is a Transgression of the Law,* Sin is a Disorder of the Creature's first and chief Being, which stands in Righteousness, and is an Eclipse of the Glory of Man. Sin is a Defect and Discovery of the Weakness and Mutability of the reasonable

Creature ; Sin cannot impeach God : *If thou sinnest, what dost thou against him ? Or if thy Righteousness be multiply'd, what doest thou unto him ? If thou be righteous, what givest thou unto him, or what receiveth he at thy hand ? Thy Wickedness may hurt a Man as thou art, and thy Righteousness profit the Son of Man.* Job 34. 6, 7, 8. God hath all Satisfaction in and from himself, not from any thing without or besides himself. God gave not a Law to himself to satisfy; but to Man; the Law belongs only to the human Nature, therefore Christ was a Man : *He took on him the Form of a Servant, and became obedient to Death, the Death of the Cross,* Phil. 2. 7, 8. *A Body,* Heb. 10. Obedience belongs to the human Will ; *The Man Christ made a Curse for us : he was bruised for our Iniquities, and with his Stripes we are heal'd,* Isa. 53. 5, 10. It was Blood that wash'd away our Sins, Rev. 1. 5. Therefore it is said, *By the Obedience of one [Man] we are made righteous,* Rom. 5. 10. The Word saith not, by the Obedience of God, nor of God-Man, God is satisfy'd; but *by the Obedience of one Man we are made righteous, the Man Christ Jesus,* 1 Tim. 2. 5. The Worthiness of Christ's Person did not abolish the Equity of the Law of God, and exempt him from suffering that he *ought to suffer,* Luke 24. 25. Some say the Suffering of Christ was infinite, but the Word saith not so; the Punishment of Sin is Death, he tasted Death, he died for us: It is no infinite thing to die. They reply, the Sin of Man is infinite, because against an infinite God. To say Sin is infinite in a strict sense, is to attribute too much to Sin, and too little to God; to give that to Sin which is proper to God: To equal Sin with God, is in effect to deny the Being of God, because there can be but one Infinite. Also to say Sin is infinite, is to make all Sin alike equal; for there are no degrees in that which is infinite; Sin not being infinite, needs not an infinite Satisfaction. They say, infinite Majesty offended, infinite Punishment impos'd; but it's but their say-so, because it is without and besides the Word of God. The Punishment of Sin is not to be taken from the Infiniteness of God, but from the Penalty express'd in his Law for the Breach of it, which is Death, Gen. 3. 3.

Proof V. The Word saith, God's Fury is like Fire: *In the Fire of his Jealousy he shall make a speedy riddance of all them in the Day of the Lord's Wrath,* Ezek. 1. 18. But to continue in torment for ever, is no speedy riddance; therefore there is no such Punishment to be. The pouring out of the fiery Anger of the Lord is a Day, Zeph. 1. 15, 18. Rom. 6. 17. Ezek. 13. 14. & 22. 22. James 2. 21. Isa. 13. 9, 13. *The Day of the Lord is at hand,* Deut. 33. 34, 35. Job 20. 28. A Punishment never to

end, no way agrees to a Day ; therefore there is no such Punishment to be.

Proof VI. The Opinion of the Torments of Hell never to end, hath and doth daily cause much Sin : For,

First, It causeth Fear : *Fear hath Punishment*, 1 John 4. 8. *He that feareth is not perfect in Love*, 1 John 4. 18. A servile and a slavish Fear is Sin.

2. It causeth many evil and hard Thoughts of God.

3. Fear troubleth the Hearts of many of the Lord's People, and makes them sad with their Lyes : This God complains of, *Ezek. 13. 22. Their Lyes cause them to err, after which their Fathers walk'd*, Amos 2. 4. Christ saith, *Let not your Hearts be troubled*, John 14. 1. The Fear of Hell doth greatly trouble the Hearts of many : It is God's Will to comfort the sad, to release those that are bound, *Isa. 61. 1, 2, 3, 4. & 40. 5, 9. A Word fitly spoken, is like Apples of Gold in Pictures of Silver*, Prov. 25. 11.

4. Fear distracts, and greatly discourageth the Soul, hinders Faith : that which freeth the Soul from Fear, fits the Soul to serve God *without Fear, in Holiness and Righteousness, all the days of our Lives*, Luke 1. 74.

5. Fear unfits and disables the Soul to every good Work to God or Man ; Fear unfits for any outward occasion ; Fear is a weight that depresses the Soul, and makes it weak ; it straitneth the Heart, but Hope comforteth and enlargeth it.

6. The Opinion of Hell-Torments provokes the Soul to Envy and Unbelief, and hinders Subjection to God : If the Soul apprehends it self liable to so great and everlasting Punishment, it cannot submit to God, nor be quiet. This caus'd *Francis Spira* to wish he were above God : The Light of this Truth causeth the Soul less to sin, and less to be troubled, to have less hard Thoughts of God, and less to fret against the Lord.

7. Their Opinion causes an exceeding and unreasonable Trouble of Mind and Melancholy. Such Trouble is Sin, John 12. 1. *A merry Heart doth good*, Prov. 17. 22. The Knowledge of the Truth herein easeth the fearful Mind, and causes, as it were, a Heaven upon Earth.

8. Their Opinion hath caus'd many to murder themselves, in taking away their own Lives by Poison, Stabbing, Drowning, Hanging, Strangling, and Shooting themselves, casting themselves out of Windows, and from high Places, to break their necks, and by other Deaths, that they might not live to increase their Sin, and increase their Torments in Hell.

9. Their Opinion provoketh to the greatest Sins, as Despair ; also to the Wickedness that the World lieth in, namely, working

working for Life, to do Duties to escape Hell, and get Heaven, which is to tread under foot the Blood of Christ as an unholy thing, Heb. 10. 29. in seeking to be justify'd by the Law of Works, and not alone by the perfect Righteousness of Jesus Christ, Rev. 1. 5. Jer. 23. 6. Heb. 10. 10, 14.

10. Freedom from Fear causeth Love; Love causeth Service; *The Love of Christ constraineth*: It tends to the Comfort of many, that thro Weakness of Faith give way to Satan's Temptations. To fear the Torments of Hell, causeth a feeble Mind: *Comfort the feeble Mind*, 1 Thess. 5. 14. It's a Comfort to many whose Children and Friends die, and leave no Testimony of their Conversion. The Fear that they are to suffer so great and endless Torment, hath greatly sadned and troubled the Heart of many a Parent and Friend.

Proof VII. The Reason that God gives, that he *will not contend for ever, nor be always wrath: for the Spirit would fail before me, and the Souls I have made*, Isa. 57. 16. *Man is not able to dwell with everlasting Burning*, Isa. 33. 14. To be in so great a Torment as they speak of, without End, Ease, and Refreshment, the Spirit must needs fail (a small thing will make the Spirit fail) if so, then the Reason is the same against the Being of a Punishment never to end.

Proof VIII. It is not agreeable to the God of Nature, to go contrary to the Law of Nature, that he hath written in Mankind. There is planted in Man an universal Love to Man, especially to their Offspring, be they obedient or disobedient: What Bowels of Love are there in Parents to their Offspring, when in Misery, and to others in Misery and Want? Sure no Man doth desire any Man or Creature to indure the Torment they speak of one year, much less their own Offspring; how then may I, or can I, think so of God, to be less pitiful, less merciful than cruel Man (*Jer. 50. 24. & 6. 23. Hos. 4. 1.*) to his Offspring? We are all his Offspring, *Acts 17. 28.* Sure God exceeds Man in Goodness; *If ye which are evil know how to give good things to your Children, how much more shall your heavenly Father give good things to them that ask him?* Mat. 7. 8, 9, 10, 11. *Thou, Lord, art good and dost good*, Psal. 119. 68. Mat. 5. 45. *Tho they were evil, and did evil, God did good, and gave Rain*, *Acts 14. 17.* They say the Fire, *Dan. 3. 21.* is nothing to Hell, and that the greatest Torment Man can devise, is scarce a shadow to that in Hell, by which they declare God to be more cruel than Man.

Proof IX. If Man had deserv'd so great Punishment, why may not God shew that Mercy as not to inflict it, as well as to let his Sun to shine, and his Rain to fall on them that no way deserve it, seeing he could (if he so pleas'd) hinder it? We

see Men shew more kindness to a rebellious and disobedient Child than he deserveth; may not God do the same? So much as God is greater than Man, so much greater is his Mercy, Love and Goodness, than that in Man, yea than that which is, or ever was in all Men. All that came from him, and all is but the least Drop to that great Sea and Ocean of Mercy and Love that is in him; How little a Portion is heard of him? *Job 24. 14.* All Nations before him are as nothing, and they are counted to him less than nothing, Vanity, *Isa. 40. 12, 15, 17, 22.* O how great is he that hangeth the Earth upon nothing! *Job 24. 7.* He can and will do for the worst Creature far above that which it is able to ask or think.

Proof X. Because God's general Goodness in the Creation of the World is to all his Creatures, and also in his ordinary Dispensation is towards and for the whole Universe of Mankind: He hath provided room enough for all Men and Creatures, and all good things for all; the Profit of the Earth is for all, *Eccles. 5. 9.* God hath commanded us to do good to all; he that hath two Coats is to impart to him that hath none; and he that hath Meat, must do so likewise, *Luke 3. 11.* All which doth hold forth God's Good-will and Care to Mankind: he that would not have them suffer the Torment of Misery and Want, that taketh care to prevent that little and short Misery, will not impose a far greater never to end.

Proof XI. Their Opinion lesseneth the Goodness of God, and limits it to a few, whereas the Scripture declares it to be to all, *Rom. 5.* The Creature it self shall be deliver'd from the Bondage of Corruption, into the glorious Liberty of the Sons of God, *Rom. 8. 21.* The whole Creation, and every Creature, Angels and Men, Jews and Gentiles, *ver. 20. Mark 16. 15.* in bondage to Corruption, subject to Vanity, Idolatry, and Delusion of the Devil, that know not, nor partake of the glorious Liberty of the Sons of God, shall be deliver'd from this Bondage into the said Liberty; for God was in Christ reconciling the World to himself, *2 Cor. 5. 19.* This is spoken to persuade them to be reconcil'd to God, *ver. 20.* which shews it to concern Mankind. The Protestants in *Poland* understand by every Creature, Angels and Men; they say there will come a time when the Angels and wickedest Men shall be freed. *Origen*, one of the Fathers, held, that at last all should be saved, Men and Devils. The generality of the Fathers held, that all Souls shall be purg'd by the Fire of the last Judgment, and so pass to Salvation, *Moulin pag. 135.* See *Rom. 11. 22, 23, 27.* All Flesh shall see the Salvation of God, *Rom. 8. 19.* See *1 Tim. 2. 3, 4, 5. Isa. 47. 17.* The Glory of the Lord shall be reveal'd, and all Flesh shall see it, *Isa. 40. 5.* The Times of the
Resti-

Restitution of all things, God hath spoken of by the Mouth of his holy Prophets since the World began, *Acts* 3. 21. They shall in time be deliver'd from their Bondage, for which Deliverance they groan. Are not all, Angels and Men, Obedient or Disobedient, the Creation of God? If so, the worst shall partake of the Liberty of the Sons of God. As the whole Creation came from God, or rather is in God, for in him we live; it shall be taken up into the same Glory. A Good, the larger it is, the better: If it be good to shew Mercy to some, is it not more good to have Mercy on all? *Rom.* 5. 18. *Plato* could say, God being a Supreme Good, there was no Envy in him to any of his Creatures, but rather a Desire that all might be made like him. This is so great and glorious a Discovery of God, and that all Men are in God: *For in him we live, and move, and have our Being; as certain also of your own Poets have said, For we are all his Offspring, Acts* 17. 28. I have wonder'd how the Heathen Poets came to know this Truth; sure God did manifest it to them. If all Men are in God, all Men are in Christ; for Christ saith, *I and my Father are one, John* 10. 30. Also if all Men are in God, for *in him we live and move, &c.* if so, then all Men are in Christ; for *God was in Christ reconciling the World to himself, 2 Cor.* 5. 9. All confess that all that are in Christ shall be saved: *As in Adam all die, so in Christ shall all be made alive, 1 Cor.* 15. 22. I see God is good, and doth good, and that it is suitable to the Being of God to do good to all, and that no such Torment of such continuance any way agrees to the Mind and Will of God.

Rom. 5. puts the second *Adam* in opposition to the first, his Saving to his Sinning. If all Nations be blessed, as *Gen.* 22. 18. every Particular is comprehended in the general word *All*. It is a great lessening of the Greatness and Glory, of the Fulness and Riches of God's Grace, to say that God hath made this World for all, who are many, and the best World to come but for a very few. Shall the Fruit of Christ, the Son of Righteousness, be more narrow and confin'd than the Sun in the Firmament, whose Excellency is, that its bright Rays and Beams are dispers'd into every corner of the Universe?

Proof XII. It doth no way agree to the Spirit of a Saint: We may know the Mind of God by the Mind of a Saint; *We have the Mind of Christ, 1 Cor.* 2. 16. He that is turned to the Lord, is one Spirit, *1 Cor.* 1. 17. *God is in them of a truth, 1 Cor.* 14. *Christ in us, Col.* 1. 27. *Stephen, when stoned, cry'd, Lord, lay not this Sin to their charge, Acts* 7. 58. *Saints, they are ever merciful, Psal.* 36. 17. *The Desire of the Righteous is only good, Prov.* 11. 22. Such Torment, of such continuance, in the least agrees not to the gracious Mind and merciful Heart of

a Saint ; he desires not any Man or Creature to be in such Torment an hour : therefore it doth no way agree to the Mind of God. We find the more the Lord manifests himself in any, the more their Minds and Spirits are humbled, the more loving and merciful they are, even to their Enemies, and can do them good for evil.

Proof XIII. Such Torments do not in the least agree to the Mind and Will of Christ. Christ is full of Love and Mercy to the worst Men ; it was truly said of Christ, *He was a Friend to Publicans and Sinners* : He, the best Friend to them that ever was. When they crucify'd him, he said, *Father forgive them*, Luke 23. 34. When the Disciples would have had Fire to come down from Heaven to consume Christ's Enemies, he rebuk'd them, Luke 9. 54. He that will by no means suffer his Enemies to suffer a short Death by Fire, will not inflict upon them a more terrible Fire never to end. Ye may know the Mind of God by the Mind of Christ, for Christ is God, alike equal, Acts 28. Heb. 1. 3. and as one ; *I and my Father are one*, John 10. 30.

Proof XIV. Such Punishments agree not to the Fruits of the holy and blessed God ; *The Fruit of the Spirit is Love, Joy, Peace, Goodness, &c.* Gal. 5. 22, 23. *The Fruit of the Spirit is in all Goodness*, Eph. 5. 9. *The Words of the Lord are pure Words*, Psal. 12. 6. *The Words of the Pure are pleasant Words*, Prov. 15. 25. Good Words, comfortable Words. The Holy Spirit is call'd a Comforter, not a Tormenter : The pure Spirit of Love sends forth only Love and Sweetness.

Proof XV. No such Torment any way agrees to the Nature of God ; *God is Love*, 1 John 4. 16. It is his Nature ; there is no Anger nor Fury in Love : *Fury is not in me*, Isa. 27. 4. God wills us to love Enemies that abuse, wrong, and hate us ; God will do so much more, love his Enemies, Luke 6. 35. If God should only love them that love him, do not the Publicans the same ? Mat. 5. 46. All that is in God is God, is infinite ; God is Love, Love is infinite without Bounds and Limits ; tho we in our Shallowness and Narrowness, have often set Bounds and Limits to Infiniteness. There was never any Beginning in God, therefore no Beginning of his Love : The infinite blessed God is one and ever the same ; *I am the Lord, I change not*, Mich. 3. 6. This Love delights in Mercy and Love, and not in punishing of Sin ; that is his strange Act, Isa. 28. 21. Christ died to answer the Law we brake.

Christ did not purchase the Love of God ; he lov'd us before the World began, and ever will, John 13. 1. God was never without his Love, nor is ever out of that Love. Christ saith, *Thou hast loved them, as thou hast loved me*, John 17. 23.

At

At what shall God be angry or unsatisfy'd? For God was never angry with Christ nor his People, nor at the Being of Sin, nor at Christ taking our Sins upon him; for he laid them on him, the Iniquity of us all, *Isa. 53. 6.*

Proof XVI. It is not suitable to the Mercifulness of a Father to his Child, of a Creator to his Creature, the Work of his Hands, to impose so great a Punishment without end, upon any of them; that were worse than to forsake the Works of his Hands, and is contrary to *Psal. 148. 8.* *Your heavenly Father is merciful,* *Luke 6. 36.* *Rich in Mercy,* *Eph. 2. 7.* *The Lord is gracious, of great Mercy; the Lord is good to all, and his tender Mercies are over all his Works. All thy Works shall praise thee, and thy Saints shall bless thee,* *Psal. 145. 8, 9, 10.* *He is good to all, he despiseth not any,* *Job 36. 5.* *No Respector of Persons,* *Acts 10. 34.*

Proof XVII. Sin cannot overcome his Love; where Sin hath abounded, Grace abounds much more, *Rom. 5. 20.* This declares the Mercy of God to be greater than Sin: if so, the Grace of God is to all, to the worst, for Sin abounds in them most; and where Sin abounds, Grace abounds much more: if so, then all their Sins shall be forgiven. And if any were so to suffer, how hath Grace abounded to them much more, where Sin hath abounded? Answer this if ye can. *With the Lord there is Mercy,* *Psal. 130. 7.* The Lord is good to all, therefore to the worst of Men: His tender Mercies are over all his Works, therefore to the worst of Men also, for they are *the Work of his Hands,* *Job 34. 14.* *Isa. 64. 8.* Therefore there is no Punishment for any to endure never to end. He that bids us not to be overcome with Evil, but to overcome Evil with Good, he will not be overcome with Evil, but will overcome all Evil with his infinite Goodness: That which is finite, cannot possibly overcome that which is infinite.

Proof XVIII. God is just, therefore he will not do any thing but that which is just and right. The greatest Punishment of the Breach of his Law is Death. He will not inflict another, much less a worse Punishment than he hath express'd in his Law. Justice is in Number, Weight, and Measure: God requires things equal: Ye may see the Mind of God in his Command, in forbidding any thing to be done, but that which is equal and suitable to the Fact, as Eye for Eye, Tooth for Tooth, Foot for Foot, Stripe for Stripe, *Exod. 21. 24, 25, 26.* *How much she hath glorify'd her self, and lived deliciously, so much Torment and Sorrow give her,* *Rev. 18. 7.* *What measure you mete to others, shall be measur'd to you again.* Murder; an horrible and grievous Sin, yet it is punish'd with an equal Punishment in this Life, Life for Life; *He that sheddeth Man's Blood, by Man shall his Blood be shed,* *Gen. 9. 6.* Life for Life is equal; but to lose

lose Life for Life, and also to suffer so great Torment never to end, is not equal.

Proof XIX. It is no Profit nor Pleasure to God for any to suffer such endless Torment; *He hath no pleasure in the Death of any*, Ezek. 18. 31, 32. Much less can it be any pleasure to him for any so to suffer; *He desires Mercy, and not Sacrifice*, Mich. 6. 6. If so, he desires not any should be so sacrific'd in a Torment never to end. God abhors Cruelty, *Amos* 1. 3, 6, 13. and casting off Pity.

Proof XX. It is not for the Glory of God to impose such a Punishment upon any. Glory lieth not in imposing great and terrible Punishments; that belongs to Cruelty, is abhor'd by the Light of Nature: Glory lieth in great Mercy and Forgiveness, *Exod.* 34. 6, 7. The greater Mercy and Forgiveness, the greater is the Grace. and the more is it to the glory of God. *Love covereth all Sins*, Prov. 10. 12. *He that covereth Transgression, seeketh Love*, Prov. 17. 9. If Man's Glory is to pass over Transgression, *Prov.* 19. 11. it is for the Glory of God to do so much more. God made all things, and doth all things for his Glory; he seeketh his Glory in his exceeding Greatness and Riches of his Grace, *Eph.* 2. 7. It is more for his Glory to save all, than to save a few: *By the Righteousness of one, the free Gift came upon all Men unto Justification of Life*, Rom. 5. 18. Sin could not hinder *Manasses, Mary Magdalen, Persecutors* and wicked Prodigals, to find Mercy. I cannot admit a thing that is cruel to be in God, in Love, whose Goodness is unsearchable, past finding out, far above all we can ask or think. There is such a confused noise among Men of the Grace and Love of God, so many several Voices, that we are in confusion, and know not what to make of it. Look above, and hearken to the sweet Voice above in the Region of Love. What is the Voice in Heaven? they agree in one; there is no Voice comes from Heaven, but Love, Peace, and Good-Will, to Man. Let Men say what they will, I rest satisfy'd in the Voice above, that is only a Voice of Love and Good-will; it's enough to satisfy any in this Doubt: *And suddenly there was with the Angel a multitude of heavenly Hosts, praising God, and saying, Glory be to the Highest, on Earth Peace, and Good-will to Men*, Luke 2. 13, 14. not only to some Men, but to all People, v. 10. This is glad Tidings indeed, good News from Heaven, the best News that ever was, that God hath Good-will to Men; there is no Ill-will, all is Good-will to Men: this causeth Peace and Praise. Glory be to the Highest for his sweet Peace and Good-will to Men, to all People.

To conclude: In reading the Scriptures we are not to understand any Text in such sense as is not plain in Scripture, or
contrary

contrary to Scriptures, or contrary to the Law of Nature, or against the general Goodness of God to Mankind, or to lessen the Goodness of God, or contrary to the gracious Spirit and Mercifulness of a Saint, or contrary to the Mind of Christ which he declar'd when on Earth, or contrary to the Fruits of the blessed Spirit, the Nature of the Love, Goodness, and Mercy of God; or that shall tend to contradict or lessen the Glory of God, or lessen the Greatness and Riches of his Grace: for it is not to be imagin'd that God, who is only wise, should do and teach contrary things.

Sure I am, from hence arises no Inconveniency to the Gospel, nor is it any dishonour to God, nor any grief, nor hinders Faith and Love in any good Man, nor any discouragement to any in serving of God, that there is not to be a Punishment for any to endure that shall never end. There is not any thing more plain than that which hath been said, to him that will agree to Truth. Some will not agree to any thing, tho ever so plain and certain, if contrary to the Tradition of their Fathers: This their way is their Folly, and their Posterity approve their Sayings, *Psal. 49. 13. Who hath believ'd our Report, and to whom is the Arm of the Lord revealed? Isa. 53. 1.*

Some believ'd the things that were spoken, and some believ'd not, Acts 28. 29. They make a Man an Offender for a word, and lay a Snare for him that reproveth in the gate, and turn away the Just for a thing of nought, Isa. 29. 21.

O God the Lord, the Strength of my Salvation, thou hast cover'd my Head in the Day of Battel, Psal. 140. 7. So be it.

Phenix

Phenix XXVI.

*The Resurrection rescued from the
Soldiers Calumnies : In two Ser-
mons preach'd at St. Mary's
in Oxford, about the Year 1619.*

By ROBERT JONES, D. D.

To the Reader.

IT being the constant Custom to usher all sorts of Books into the World with a Preface, I thought good to give this short Account of the two following Sermons. Their Author, Dr. Robert Jones, (a Man sufficiently eminent for his extraordinary Parts) was appointed to preach a Resurrection Sermon on Easter Day in St. Mary's Church in Oxford; which he perform'd with very great Applause and Satisfaction. Yet having deliver'd something in the Repetition-Sermon, which did not please the nicer Palates of some of his Auditors, he was oblig'd by the Principals of the University, to make a Recantation Sermon; which how ingeniously he perform'd, I leave the intelligent Reader, after a serious Perusal, to judg and censure. Farewel.

The

The Repetition-Sermon.

M A T. xxviii. 13.

His Disciples came by Night, and stole him away while we slept.

WH A T's the best News abroad? So we must begin: 'Tis the Garb (*les nouvelles*) the grand Salute, and common Preface to all our Talk. And the News goes not as things are in themselves, but as Mens Fancys are fashion'd, as some lust to report, and others to believe: The same relation shall go for true or false, according to the Key wherein Mens Minds are tun'd; but chiefly as they stand diverse in Religion, so they feign and affect different News. By their News ye may know their Religion, and by their Religion foreknow their News. This Week the *Spanish Match* goes forward, and *Bethlem Gabor's Troops* are broken; and the next Week *Bethlem Gabor's Troops* go forward, and the *Spanish Match* is broken. The *Catholick* is for the *Spanish Match*, and the *Protestant* for restoring the *Palatinate*; and each Party think that the Safety of the Church and Success of Religion depends upon the Event of one or other, and therefore they cross and countertell each others News. *Titius* came from *London* yesterday, and he says that the new Chappel at *St. James's* is quite finish'd: *Caius* came thence but this Morning, and then there was no such thing on building. False News follows true at the Heels, and oftentimes outstrips it.

Thus goes the Chronicle-News, the Talk of the Factious and Pragmatick; but the Christian News, the Talk of the Faithful, is spent in *Evangelio*, in hearing and telling some good News of their Saviour: and now all the Talk is of his Resurrection. The Christian Current goes, *News from Mount Calvary*, the sixteenth day of *Nisan*, in the Year Thirty Four, Old Stile, as the three holy Matrons deliver it at the eighth Verse of this Chapter. But since there are certain Soldiers arriv'd, and they say there was no such matter as the Resurrection, 'twas but a gull put upon the World by his Disciples; for it fares with spiritual News as with temporal, it is variously and contrarily related, till the false controuls the true.

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And as our modern News comes neither from the Court nor the Camp, nor from the place where things are acted, but forg'd in Conventicles by Priests, or in some *Paul's* Assembly or such like place, and the Divulge committed to some vigilant and watchful Tongue: So it is with the News of the Non-resurrection; it came not from Mount *Calvary*, but the Priests are the Authors of it, at the eleventh Verse; and at the twelfth, they frame and mold it to the mouth of the Watch. The Divulgers, Men of double Credit, they know the Truth, for they are of the Watch; and they will not lie, for they are Soldiers; nay, they will maintain it, for they are Knights, *Milites*, Knights of the Post, they are hir'd to say, saying, and they did say, *His Disciples came by night, and stole him away whilst we slept.*

The Words are so plain, they need no opening. May it please you that I make three Cursorys over them; one for the Soldiers, another for the Disciples, and the third for our Saviour. In the two first we will beat the Point *Pro & Con*, and in the latter reconcile it, for that's the fashion also. No Error so absurd but finds a Patron, nor Truth so sound but meets with an Adversary, nor Point controverted but the opposite Tenet may be reconcil'd. Be they distant as Heaven and Hell, as incompatible as Jew and Christian, yet they shall meet with a Moderator, and a cogging distinction shall state the Question on the absurder side.

First then for the Soldiers, whose Cursory hath no Parts, that's not the Soldiers manner, but yet is sprinkled with Absurdity, that's the manner of the Watch. They speak partly as they fight, voluntarily, and partly as they watch, supinely; and thus they begin their Talk:

Ye Men and People of *Judah* and *Jerusalem*, this Jesus of *Nazareth* was a very Jugler, a neat Compiler of Impostures, pretended Title to the Crown of *Judah*, made himself the *Messias* and the Son of God, brought such strange Opinions as would turn the whole World out of Bias; having no proof from Sense or Reason for his Novelty, he would needs confirm them by Miracles; and in the world's eye he seem'd to do Wonders, tho his Works were indeed but mere Delusions, wrought by slight of Hand, *Focis Pocus*: All which was so manifestly discover'd, that to stop the current of such false Coin, my Lord President was forc'd to nail him to the Cross for a Counterfeit. His Master-trick was that of the Resurrection, whereof he fore-spake in his Life-time; for he was no ordinary Dealer, but would make his Cunning to survive his Person, and durst foresay so. To put this piece in Execution, he entertain'd a Rabble of *Russians*, whom he term'd

his Disciples, as all Plotters have Partners: These he instructed in the Game while he liv'd, and they were to play it when he was dead. The List of his Disciples consisted of Men and Women; for in all crafty Carriages there lies a Woman's Part. The Men were to perform all manner of fact; and the Women, whose activity lies in their Tongue, were to report the Miracle.

The High Priests and some of the Sanhedrim being wise to apprehend, and wary to prevent the dangerous Consequences hereof, procur'd a Warrant from the President to seal up the Tomb, and place a Watch there, and we were the Partys appointed to guard it. The Charge we underwent requir'd good Service, for his Disciples were common Night-walkers like their Master, notable Cutters, and carry'd as much Courage as Cunning; such tall Fellows with their Weapons, that they made it but a sleight either to withstand or assault a whole multitude, and durst do any thing in their Master's behalf. The other Night, when we apprehended him in *Gethsemane*, we were most of the lustiest Fellows in *Jerusalem*, and pretty well appointed, yet they stood to it stoutly, made a tall fray, and sometimes put us to the worst. At the first Onset we were all knock'd down, and at our Recovery Rabbi *Malchus*, a Follower of the High Priest's Company and our Captain, was singled out by one of their side, a Sailor he seem'd, who with his Whinyard lopt off one of his Ears, and had the Blow hit right, it would have cleft him down to the Twist. Nay they were all Bravoes, and their bloody Mind was seen upon *Judas Iscariot*, one of their own Company, who because he was our Bloodhound to scent their Master out, they persecuted the poor Wretch till they had paunch'd him; for not far from their Walk he was found hang'd with his Guts about his Heels. And for their bloody Pranks that way, the place begins to bear the name of *Aeldama*, the bloody Field.

For the Exploit of his Resurrection, they had the Assistance of their Fellow She-Disciples, night House-Wives too; for they were hovering about the Sepulcher from the dead of the Night till the Morning, and were as the Counter-Watch to give notice of some Advantage to the Disciples, who lay not far off, somewhere above Ground, while their Master was under it. All the day-time they stir not for fear of Passengers, frequenting to and fro in the Gardens and Walks about Mount *Calvary*, it being both Sabbath and Passover; but in the night they took their Opportunity by this means. We had been extremely over-travel'd, both to apprehend and guard him, first to the High Priest, next to the President; from him to *Herod*
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and back again ; then to his Arraignment, then to his Execution, and ever since at his Grave : so turbulent the Man was, that his very dead Body would not lie still and be quiet. This Over-watching, seconded with the Darkness of the Night, and Coldness of the Air, cast us into a heavy Sleep ; thereupon the Women gave the Watch-word to the Disciples, who immediately do exhume his Body ; and while they translate and bury it elsewhere, the Women trot into the Town, and bruit it abroad that their Master is risen.

And the credulous City is partly inclin'd to believe the Legendemain ; they are willing to frame their Faith and build their Salvation upon a flying Gull, rais'd by three way-going Women, gadling Gossips that came from *Galilee* ; one of them notorious, so devilish, that there came seven Devils out of her, how many staid behind God knows ; it is like she was so full, there was room for no more ; and by her ye may guess at her Companions. Consider of it ; the matter is of moment, a main point of State, that concerns your own Nation : We are but Strangers, and no further interested than for the Truth's sake to speak it ; and therefore be advis'd whether ye will rely herein upon the word of a Woman, or upon the faith and reputation of a Soldier. And here the Soldier puts up, he sheaths his malicious and blasphemous Tongue, more sharp and deadly than his Sword, and gives our Saviour a Wound more mortal far than those upon the Cross ; they did but put him in a Trance, suspend his Life for a day or two, at the most but kill his Humanity ; but this would murder his Divinity, and dead his Immortality, it would nullify the Gospel, and frustrate all our Faith : *for if Christ be not risen (saith St. Paul) then is our Preaching vain, and your Faith is also vain.* And therefore I come to my second Cursory ; *For his Disciples stole him away by Night.*

Herein we will deal christianly and civilly, not give the Lie to the Soldiers, foul Words to the Watch. But yet we may say, that their Tale hath no Truth in any point of it, but a mere Saying ; *Saying, say ye.* They say not of themselves, but as the Priests taught them ; they knew they said false, and therefore our saying to the contrary will easily obtain. And therein we follow not the random of their roving, but take the sum of their Saying, as 'tis here set down by the Holy Ghost, giving it Order and Parts. The words then may easily be taken judiciously, in form of an Accusation, and then morally they are Calumny : The Soldiers either not heard, or not practis'd the Doctrine of *John Baptist, Accuse no Man falsely.* Or they may be taken popularly, in form of a Report or Rumour, and then morally they are a mere Gull or Slander. In
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what sense soever, there are three Partys wrong'd in them; the Disciples, our Saviour, and the Soldiers themselves. The Disciples here are tax'd of Theft, that they should come by Night, and steal away their Master; our Saviour of Impotency and Imposture, that he neither could nor did rise from the Dead, but was convey'd away by his Disciples; and the Soldiers of capital negligence, that they were asleep.

In the Cursory then for the Disciples, may ye please that I lay down three plain Contradictories to the words of the Text, as they lie in order.

First, The Disciples came not hither by Night.

Secondly, He was not stole away.

Thirdly, The Soldiers were not asleep.

For proof of eachwhereof there are no cogent Demonstrations in Nature, *quod sint*; single voluntary Actions that leave no evident Effect, admit it not. We preach not before Jews and Infidels, to whom this Doctrine is scandalous and foolishness; but the simple-hearted Christian, the willing Hearer shall have rational Probabilitys and persuasive Arguments, sufficient to convey Belief into a Heart illuminated, and prepar'd by Grace for it.

For the first then, *His Disciples came not by Night*. The Body moves not voluntarily, unless the Motion be grounded upon the Will; so that when the Influence of the Will upon the external Members is either intercepted or frustrated by any foreign Accident, the Body hardly admits of going and coming. The Heart, and first Mover of the Disciples, was now mated and set up by a Lease of impetuous Passions: All those Violents of the Soul which have Mischiefs for their Objects, and are immediately distractive to the Patient that endures them, as Sorrow, Fear and Despair, did now wholly possess them: Extreme Sorrow for their Master's present Sufferings, as much Fear for their own future Danger, and their like Despair for their fore-hop'd Happiness. Their Senses feel the Sorrow, their Fear torments their Fancys, and their Memory maintains their Despair; their whole Soul so assaulted, that there wanted nothing but a Fever to make them quite frantick. And *Peter* came near to that, so distracted, that for his Master's sake first he will needs fight, then he flies away; anon again he follows after him, at length he forswears him, and in the end goes out and crys. In this mode he is carry'd up and down, till he lays a clog on his Conscience, that would hold him work enough without coming to Mount *Calvary*. The Case of his other Fellows might be as bad, or worse, altho the Scripture be therein silent. Thus far they go all with *Peter*, that they sleep, and fly, and follow afar off.

But when their Master was past all Recovery, then each Passion play'd his Part to hinder all humour from coming to Mount *Calvary*. Their Sorrow contracts, and closes them up in *Jerusalem*: Sorrow loves to be private and lurk in a Corner; Fear kept them within Doors; Fear dare not go abroad, especially in the Night; if she do, it is to fly a danger, not to invite it. And to Despair all Business must yield; Despair will not stir in her own behalf, unless to do her self a Mischief, but of any other she is quite careless. To say then they came by Night, makes it but the more unlikely. They could not watch one hour with him in *Gethsemane*, when it concern'd his Life, while there was yet hope to vindicate him from the Cross; and can they now watch with him a whole night when he was dead and bury'd? If they were for a Night's Exploit, they wou'd have done it in the Night before, when there was a fairer Opportunity, and greater Security. They now had no more means this Night, but more Danger. When they went to *Gethsemane*, they had but two Swords in all, and were there disarm'd of them: but one Coat apiece, and some strip'd of that; no Weapon to assault, nor Armour to defend. Fit Furniture, and fair Voyage for poor Fishermen to make to Mount *Calvary* in a dark Night, to affront the *Roman* Watch. And to what end? If their Master cou'd rise again, what need they come hither? if not, they did him no wrong to abandon him.

But why mention we the Resurrection? they came not thither, not to a thought of it. He had indeed foretold them of it, but they understood it not: they could not prosecute what they never apprehended; Cou'd they hope to make others believe what they could not imagine? Could others grant that feasible, which they esteem'd impossible? Or had they once Belief, yet forsook it when they forsook their Master? They were beaten from it in *Gethsemane*, where but one of the *Jews* receiv'd any Loss, and he but of one of his Ears, and that restor'd again; but they all lost every one his Faith, they lost their Saviour, and their Souls to boot. They were now as faithless as their Fellow *Judas*, as faithless in their Master as he was to him. The Resurrection quite forgot, not only the thing it self, but their Master's mention of it; and therefore they embalm his dead Body, and do entomb it as forlorn. The Priests themselves believ'd more than the Disciples; they fear'd it, and therefore fortify'd the Sepulcher, but the Disciples did not so much as hope. And when he was risen *de facto*, they could not believe it, tho' the Woman avouch'd it, ὡς ἐλάλησεν τὰ ῥήματα αὐτῆς. The Women's Talk seems an old Wive's Tale, when they tell the Disciples

ciples of the Resurrection: *Thomas* will not trust his own Eyes tho they see, and his Ears tho they hear him. Had they any By-intent, they would have been very forward to report and spread the Fame, but they stood mute at it, and began to spread themselves each Man what way his Fancy led him; the Fame of the Resurrection did not fright them. And how came the News abroad? Who told it to the High Priest? not his Disciples, nor the Women, but the Soldiers here themselves. But why stand we to defend the Disciples in a fact never committed? no such thing done as they objected. He was not stole away at all; my second Contradictory.

Nor by the Disciples, nor by any else, unless Men were mad, or weary of their Lives. The advantage of the Act could no way recompense the Danger: The Laws are so strict for meddling with Sepulchers, that they could expect no less than to incur the Crime of Sacrilege; which may be seen at large in the Digests *de Sepulchro violato*: which Laws, tho since compil'd, yet for the most part were then and there in force, the *Jews* being under the *Roman* Jurisdiction. And tho they should plead that they did only translate the Body, not abuse it; yet they could not avoid the Objection of *dolus malus*, and so incur an arbitrary Censure, which would be laid very heavily upon them, things running as they did against our Saviour. What fair Interpretation could they look for on his behalf, when he himself was charg'd with Treason, for asking a Penny to pay Tribute? Or if some had the Will to steal him, yet none had the Power or Means to perform it. The Watch there, term'd Soldiers, were of a middle nature between Soldiers and Hangmen, *Spiculatores*; they carry'd a Spear in their Hands, but a Halter at their Girdles, always ready for any deadly Service. They were *σωματοφύλακες*, *Satellites*, a Guard to the Governor; and *Custodes*, Jailors, Wardens for Prisoners; and *Vigiles*, Watchers for their Bodys who suffer'd: the common Executioners of corporal Punishment, whether it reach'd only to Sense, or forward to Life. To express their *Roman* Nature home, the *Eastern* Nation borrow'd Language from the *Western*, the *Greeks* from the *Latin*, *Custodia*; and the *Syriack*, as Mr. Fuller observes, from *Questionarii*, Officers *ad Questionem & Inquisitionem*, Questioners or Inquisitors, Tormentors or Serjeants of the Rack, to extort Confessions in criminal Examinations. At the peril of their Life it was, if the Party under their Execution did not endure the extremity of the Law. If the Prisoner escap'd with no Punishment, or with less, or in *ultimo supplicio* recover'd by his Life, or his dead Body otherwise dispos'd than the Laws ordain'd or permitted, then were those Soldiers to take the