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OF THE TORMENTS OF HELL:

THE
FOUNDATION and PILLARS
thereof Discovered, Searched, Sha-
ken, and Removed.

WITH
Many Infallible Proofs, that there is not to
be a Punishment after this Life, for any to
endure, that shall never End.

To the Glory of GOD, and Comfort of those
in fear of the Torments of HELL, and for
the furtherance of a Holy Life.

The Third Edition.

*Is not the arrow beyond thee? 1 Sam. 20. 37.
If ye will enquire, enquire ye: Return, come,
Isa. 21. 11, 12.
If thou hast any thing to say, answer me; if not,
hold thy peace, and I shall teach thee wisdom,
Job 37. 32, 33.*

L O N D O N,
Printed, and Sold by W. BOREHAM at the Angel
in Pater-noster-Row. 1720.

OF THE T. O. R. E. M. I. S. OF H. E. L. L.

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Of Christ's Descending into HELL.

SOME of the Learned say, *Christ Descended into Hell*, and for Proof alledge, *Psal. 16. 10. Acts 2. 27.* Dr. *Willet* saith, that those Words of Christ (*Descended into Hell*) is not found in the most ancient Creeds; Dr. *William Whitaker* saith, I could produce fifty of the most ancient Creeds that have not these Words (*He Descended into Hell*) in his Answer to *Campion*, pag. 215. Mr. *William Perkins* on the Creed, saith, It seems likely that these Words (*He Descended into Hell*) were not placed in the Creed at first, and that it crept in by Negligence; for above threescore Creeds of the most ancient Councils and Fathers want this Clause (*He Descended into Hell*) among the rest, not found in the *Nicene Creed*, nor found in the *Romish Church*, nor used in the *Church of the East*.

Also some of the Learned say, *Christ descended not into Hell*, yet it is an Article of their Faith; but if you say he did not descend into Hell, they will say you deny the Faith, and are a Heretick, and a Blasphemer, and you may be glad if ye can escape so; themselves interpret Hell otherwise than for a Place of Torments never to end: Mr. *Bucer* saith, *Christ descending into Hell*, is to be understood of his Burial; Mr. *Calvin* saith, Hell is the Sorrow of Mind *Christ was in before his Death: Why hast thou forsaken me?* Is God's hiding his Face when he was upon the Cross? (saith Dr. *Whitaker* against *Campion*, pag. 221.) for upon the Cross he said, *It is finished*, John 9. 30. therefore his Suffering was at an End. Some of the Papists confess *Christ suffered not after his Death*, Luke 12. 44, 45. *Ursinus Catechist*, pag. 350. Mr. *Perkins* saith, Hell is the inward Sufferings of Christ on the Cross: *Bernard* makes the Grief of Christ's Soul his Hell.

Doctor *Ames*, in his *Marrow of Divinity*, pag. 65. saith, That of the Place of Hell, and manner of Torture there, the Scripture hath not pronounced any thing distinctly: If so, then the Word of God saith not any thing at all of them; for that which the Scripture speaks, it speaks distinctly, else it could not have been read distinctly, *Neb. 3. 2.* That which is spoken expressly, is spoken distinctly; the Spirit speaks expressly, 1 *Tim. 4. 1.* The Word of the Lord came expressly, *Ezek. 1. 3.* That which is not spoken distinctly,

strictly, cannot be understood, as appears 1 Cor. 14. 2, to 17.

Dr. Fulk saith plainly, That neither in the *Hebrew*, *Greek*, nor *Latin*, there is no Word proper for *Hell* (as we take *Hell*) for the Place of Punishment of the Ungodly, *Fulk's Defence Translation*, pag. 13, 87, 89. Is not this a full Testimony against their Opinion of the Torments of *Hell*? For if it be not to be read in the Word of God, what have we to do with it? We are not to believe any thing in Religion, unless it be written. *How readeest thou?* saith Christ: *Revealed things belong to us*, Deut. 29. 29. As it is written, I believed, 2 Cor. 4. 13. They confess it is not written; then, sure I am, it is not to be by any affirmed nor believed; meddle not with Things not revealed, they are but groundless Conceits, Fables, and Traditions of Men.

That the word *Hell* is not in the *Hebrew* and *Greek* Bible; for the word in the *Hebrew*, for which the *English* word *Hell* is put, is *Sheol*; the proper Signification of *Sheol* is the Grave, as all that be learned in the *Hebrew* do know. *Sheol* hath its signification of *Shaal*, to crave or require; therefore it is one of the four that is never satisfied, *Prov.* 30. 15. We learn the Propriety of the *Hebrew* word from the learned Rabbies, saith Dr. Fulk, *Def. Trans. Bib.* p. 90. The *Hebrew* Doctors and *Jewish* Rabbies are, for signification of Words, faithful Interpreters; they say, *Sheol* is the Grave; Rabbi *Levi*, according to the Opinion of the Learned, expounds *Sheol* to be the lowest Region of the World opposite to Heaven; *If I descend into Sheol, thou art present*. So Rabbi *Abraham* on *Jonah* 2. And *David Chimchi* and *R. Solomon*; read *Psal.* 19. 16, 17. *Let the wicked be turned into Sheol*; that is, Death's Estate or deadly Bed: *Jonah* calls the Belly of the *Whale* *Sheol*, *Jon.* 2. 2, 3. Rabbi *Solomon Jarchi* on *Gen.* 37. 35. saith, That the true and proper Interpretation of *Sheol*, is *Keber*, which is the Grave; the *hoar Head* is said to go down *Sheol*, *Gen.* 42. 31. In *Numb.* 16. it is said, *They, their Substance, and Cattle went alive to Shelaoh*; that is, the Pit or Grave; *Our Bones are scattered at the very brink or mouth of Sheol*, *Psal.* 141. 7. *Jacob* said, *I will go down to my son Joseph to Sheol*, *Gen.* 37. 35. The Protestant Writers say, *Sheol* properly signifies the Grave. Dr. Fulk's Answer to the Preface *Kemist.* p. 22. so also in his *Defence*, p. 91. Mr. *Berg* saith, That *Sheol* properly signifies nothing but the Grave or Pit. *Fulk* saith, The Best of the *Hebrews* that either interpreted Scripture, or made Dictionaries, *Jews* or *Christians*, say *Sheol* properly signifies the Grave, pag. 89. and that Deliverance from

from the lowest Hell, is Deliverance from the greatest Danger of Death; so *Fulk Anfw. Remiss.* pag. 14. 39. 125. and so the late Annotation of the Bible interprets it; and *Augustine* on *Psal.* 16. 12. for *lowest Hell* read *lowest Grave*; and so *Dr. Willet Synop.* p. 1049.

The *Chaldee Paraphrast* retaineth the word *Sheol*, and translates it the House of the Grave, pag. 11. 15. they interpret *Sheol*, *Keburata*, the Grave, *Job* 21. 5, 13, 14. *be ith' Keburata*, the House of the Grave, p. 17. 12. Rabbi *Abraham Reristfol* joins *Sheol* and *Keber* together, both signifying the Grave; and so doth *Dr. Fulk* in his *Defence*, pag. 91. and so *Mr. Cartwright* on *Acts* 2. 27. *Mr. Graddock* saith, Hell is not mentioned in the *Old Testament*, but as it is taken for the Grave, in his *Good News*, pag. 43.

Sheol enforces not any Place of Punishment, because it signified not any Place of Punishment; so says *Dr. Willet Synop.* pag. 1055. also he saith, the word *Sheol* cannot be translated but for the Grave. There are four Words in the *Psalms* expressing the same thing in effect that *Sheol* doth, yet none of them applicable to signify any Place of Torment; the first is *Shacath*, fovea, the Pit, *Psal.* 36. 9. the second is *Bhor*, the Lake; the third is *Cheber*, the Grave; both these Words used for the same Thing, *Psal.* 88. 3. the word is *Sheol*, v. 45. the other Word used as expressing the former; and all these three do contain a Description of Death and the Grave; the fourth is *Tehemoth*, *Abyssus Terra*, *Thou wilt take me from the depth of the earth*, *Psal.* 71. 20. in all which there is no mention of a Place of Torment, *Willet Synop.* p. 1050.

The *Greek* translates *Sheol* into *Haiden* or *Haides* of *Adam*, because *Adam* tasted Death and went to the Grave; *Gen.* 3. 19. The Gates of *Sheol* is Death; *Sheol* and *Haides* are said to have Gates, *Isa.* 38. 10. *Psal.* 9. 14. *Mat.* 16. 8.

The *Septuagint* expresses a Place generally to receive the Dead; the Word used in the *Greek* instead of the *Hebrew* word *Sheol*, signifies a dark Place, such as the Grave or Pit in which the Dead are laid. *Dr. Fulk* saith, Some take the *Greek* word for Hell, but it signifies the Grave; Hell it cannot signify in their Speech that believe no Hell; the *Greeks* say plainly, that their Souls shall vanish like light Smoak or light Air, *Fulk Def.* p. 92. also he saith, If the *Greek* and *Latin* Interpreters had before us translated aright, which gave occasion to divers Errors, must we (knowing the true signification of the Word) follow them?

The

The word Hell is not in the Greek; the Greek word for which they put the English word Hell, is Gehenna; Gr in Greek is the Earth, or Ground; and Henna is borrowed from the Hebrew, from the Valley of Hinnom. Dr. Lightfoot, in his Epistle of his Harmony, saith, It is well known the judgment of Gehenna is taken from the Valley of Gehinna: Tophet, or Gehinnom, are names of the Places of Idolatry, there was the Idol Moloch.

Of Hell-fire, Matth. 5. 22. and the everlasting fire, and unquenchable fire, Matth. 25. 41. 46. Fear him that hath power to cast into Hell, Luke 12. 5. The damnation of Hell, Matt. 23. 33.

Matth. 5. 22. The Fire of Gehenna, and the everlasting Fire, &c. how the Jews understood them, it is evidently to be seen in their Writings, that they understood them of the Fire of the Valley of Hinnom; so saith Dr. Lightfoot to the Reader in his Harmony, Because of the Law, thou art deliver'd from the judgment of Gehenna and Baal-tur, Gen. 1. 1.

The Protestant Writers confess, that Matth. 5. 22. Matt. 25. 41, 46. Luke 12. 5. is to be understood of the Fire of the Valley of the Son of Hinnom, which is Tophet. So Mr. Cartwright, Dr. Fulk, Mr. Trap, and the late Annotations of the Bible, and others, in danger of Hell-fire, &c. read in danger to burn in the Valley of Hinnom, or Tophet, the damnation of Hell, of Hell Gehinnah, they interpret these Places of the Valley of Hinnom or Tophet; which Place was near to Jerusalem, where they offered their Children to Moloch, Josh. 5. 8. King Josiah defiled Tophet, the Valley of the Son of Hinnom, that no Man might make his Son or Daughter to pass through the fire to Moloch, 2 Kings, 23. 10. Josiah commanded all the Carrion of the City of Jerusalem to be carried to that Valley and burnt there, that the Carrion might not annoy the City: Thither (said David Chimchy) was carried, all the Filth and unburied Carcasses to be burned: The Synedrian of the Jews, for some Offences, sentenced the Bodies of the Offenders to lie unburied in that Valley to burn with the Carrion cast there, which, among the Jews, was counted a great Disgrace; and for Offences most criminal they burned alive in that Valley; they set the Malefactor in a Dunghill up to the Knees, and put a Towel about his Neck, and one pulled it one way, and another another way, till strangling him, forced him to open his Mouth, then they poured

poured scalding Lead into his Mouth, which went down into his Body, and so burnt his Bowels, *Talmud in Sanhedro Per. 7.* Mr. Garthwright saith, the Jews sent thither their Guilty to be burned in that Valley, and those they buried there, they dealt with as Guilty, 2 Chr. 29. 3.

It is confessed by all, that Christ speaketh and alludeth to the Jewish Practices in their Judicature; therefore the Places abovesaid concern them. Secondly, The Speech of Christ was to the Jews by Birth and Education, they wrote the New Testament; and though it be penned in Greek, it speaketh the Phrase of the Jewish Nation. The Apostle speaking to the Jews, used the word *Gehenna*, Jam. 3. 6. Christ and his Disciples used known Terms, that they might the better be understood. Thirdly, Because the Jews had not Power to send them to the Hell, they speak of *Gehenna*. Because the last of the three Sins is said to be judged to the Fire of *Gehenna*; which if it were to be understood as some would have it, it will follow, that some Sins deserve not Hell, and shall not be punished there, which is contrary to themselves, who teach, the least Sin deserves Hell, Matth. 5. 22. Mewring the Ignorance and Severity of the Jews and Pharisees, that Anger without a Cause. And *Racha*, a word of disgrace, which signifies an empty Fellow, or wicked Wretch, as great Faults as to say Fool, if not greater, yet punished less; rash Anger in danger of the Judgment, *Racha* in danger of the Council; *Isay Fool*, in danger of Hell-fire, to burn in the Valley of the Son of *Hinnom*.

Of the word Everlasting.

First, The Fire of the Valley of *Tophet*, is so called, in that it did burn Night and Day, and went not out.

Secondly, The word (Ever) and (Everlasting) the Greeks understand it for an Age: Ever and Everlasting, are of a like Signification, and is used for a limited Time, a time during Life, He shall serve his master for ever, Ex. 21. 6. Luke 24. 46. that is, until his own or Master's Death; longer he could not serve him. The everlasting Priesthood, (Exod. 40. 15.) was but until Christ came, then it was to cease, as appears Heb. 11. 12, 13, 14. It is said they shall inherit the Land for Ever, Isa. 61. 21. That Ever was but a little while, as appears Isa. 63. 18.

Thirdly, In that Fire is durable, and goeth not out until the combustible Matter is consumed, may be called Everlasting

lasting and unquenchable; for the Fire that destroyed the Cities of *Sodom* and *Gomorrha*, is called *eternal Fire*, and yet (a word of a large signification) in that it consumed those Cities, for where no Wood is, the Fire goeth out; *Proverbs* 26. 26.

Fourthly, If Fire were Everlasting, it will not follow that which is cast into it is Everlasting: The Wicked are compared to Chaff and Stubble, Fire is not long consuming them; burn the Chaff, *Isa.* 5. 24. If any say Chaff will be ever burning, and never consumed, we know the contrary.

Fifthly, Consider that the Scriptures sometimes use Words that exceed their Signification, and are not strictly to be understood according to their letter and signification of those Words; as *John* 21. 25. *The things that Jesus did, if they should be written, I suppose the world it self would not contain the things that should be written.* A large Expression: What it will not the whole World contain, a Record of the Actions of one Man? The meaning is, they would be too great: So Sin and the strength of the *Aethiopian Army*, are laid to be Infinite, *Job*. 22. 5. *Neb.* 3. 9. that is very great; for the World, and all in it, is Finite, *Isa.* 40. 17. These Considerations shew how such Words are to be understood, and it may satisfy us herein.

It is not a very strange thing, that themselves should confess that the English word Hell is in the Hebrew *Sheol*, and in the Greek *Hades* and *Gebennah*; and that they are to be understood as aforesaid, that they should, for the said Words, translate it in English Hell, and then expound Hell for a terrible and dreadful Place of Torment never to end! O horrible Abuse and Blasphemy against God and his Word! and even all Men are deluded and deceived thereby: Verily, verily, they deserve the Name they give to others, of denying the Word of God.

The Story of Dives, Luke 16. 30.

Is not any Proof of any Torments in Hell, because it is a Parable, not a History; of a Parable we are not to ground a Doctrine. The Story of Dives is no more a Proof of a Punishment after this Life, than *Judg.* 9. 8. is a Proof that Trees did walk and speak, though it is said, *The Trees went forth, and said*, &c. The Story of Dives is not to be understood according to the letter, for these Reasons: It saith, There was a rich Man in Hell, yet all confess the Body is in the Grave:

2. How

2. How could *Dives* see so far as *Abraham's Bosom* is from Hell? Mr. *Leigh* saith, the great Chaos between *Abraham* and *Dives*, signify an infinite distance; which overthroweth their seeing and speaking to each other. 3. It saith, he saw *Abraham*; yet they say, Hell is a Place of utter Darkness: How can any thing be seen in a Place of utter Darkness? 4. By what means can *Dives* know *Abraham* from another, seeing, as all confess, his Body is in the Grave until the Resurrection?

Fifthly, How could *Dives* speak to *Abraham*, his Body being in the Grave? Can any speak without the Organs of the Body?

Sixthly, How shall *Dives* hear *Abraham* at so great a gulf and distance as Heaven is from Hell?

Seventhly, How comes *Dives* to have such Charity in Hell to his five Brethren, seeing he had none to them when on Earth?

Eighthly, *Dives* would have *Abraham* to send to them, which cannot be; because *Abraham* knoweth us not, Isa. 63. 16.

Ninthly, How shall *Abraham* send, seeing he hath no communion with us, nor passage to us?

Tenthly, To what purpose will it be to send? If they will not hear *Moses* and the Prophets, neither will they be persuaded if one rise from the Dead, ver. 31. It is therefore a Parable, and the scope of it is, as Dr. *Fulk* saith; that those that will not hear *Moses* and the Prophets, are not to expect to be called neither by Vision nor Apparition, ver. 26, 30. This Parable is not done, but represented, saith Mr. *Cartwright*, on Luke 16. 30. The story of *Dives* in Hell, is one of their main Pillars of Hell-torments, and by that which is said, it is shaken and removed.

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 is a Place above Ground, as hath been shewed. Behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter; for in this place will I cause 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 Heaven, and they shall bury in Tophet till there be no place to bury in, Jer. 9. 6, to 35. Jer. 7. 33. They confess Tophet is the Valley of the Son of Hinnom; Tophet, Hebrew, *toph*, tympanum; that is to say, Gehinnom, Greek, *Gebinna* signifieth a Tabret, or Drum-head,

head, or any thing that makes a Noise; *Jer. 32*. Tophet is ordained of old, Hebrew, yesterday, prepared, 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 Carcasses slain there; the Breath of the Lord, like a stream of Brimstone, doth kindle it, nor 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 transgressed against me, for their Worm shall not die, neither shall their Fire be quenched, 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 Carcasses shall lie to be seen, and others shall look upon them: In Hell they will confess the Carcasses 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 Annotation of the Bible on *Isa. 66. 24*, say, the Carcases are the Forces of Gog and Magog, which shall be slain near Jerusalem, *Ezek. 29. 4. to 10. and 37. 36*. containeth, is apparent, for after the slaughter is made of them, they shall lie a long time unburied, and seven Months shall the Children of Israel be burying them, that they may cleanse the Land, *Ezek. 39. 17, 12*. Also the Judgment inflicted upon them, shew it to be in this Life; as Pestilence, overflowing Rain, great Hail-stones, Fire and Brimstone, *Ezek. 38. 11*. And the End why God punished them, shew it to be in this Life, which was, that God might be magnified and sanctified in the Eyes of many Nations after the end of the World: He cannot be sanctified 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. 19*, especially such as lie long upon the Ground until they rot, and become as Dung and Carrion, *John, 20. 26. Jer. 4. 41, 44, 20*. This Fire to the burning those

those Bodies, not fit to be stirred and removed, but to be consumed by Fire in the place where they lay, *Isa. 6. 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 loathsome 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* above said: 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 rebelled against Me. So *Dr. Kimchi*, and *Abi. ezy.* in loc.

The Worm that shall not die, and the Fire that shall not be quenched, is in this Life, and not as they say in Hell, *Mark 6. 43, 44. Rev. 14. 10, 11. Ezek. 3. Or. Ezek. 38. 24.* concerning the Destruction of Gog and Magog; as hath been shewed.

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

This Place *Mr. Leigh* doth alledge to prove Hell Torments, and the *Papists* alledge it to prove their Purgatory, and so as much purpose; for *ver. 25, 26.* is Christ's Counter 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 *Chrysostom* expounds it so: The word in the *Greek* is an Adversary of the Law, *Pro. 6. 3. Luke 12. 38.* mention is made of the Magistrate and Gaoler, which are Terms and Offices properly fitting the Business of this Life: A like Place is *Matt. 18. 24.* 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 suits not to their purpose. It is conceived that Hell is deep within the Earth; Reason concludes it must needs be dark; the Grave is called the Land of Darkness, *Job 10. 21, 22.* the Cruelty of the Enemy is called thick Darkness, *Joel 2. 1. to 14.* The *Greek* Poets say it is dark; they compare the darkness thereof to a certain Territory that lieth between *Baia* and *Cuma*, where the *Cimeria* inhabit, so invironed 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, *Matt. 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. 3.* Christ is the Light, and Saints are the Children of the Light; What communion hath Light with Darkness? *2 Cor. 4. 14.* Darkness covered the Earth, till Christ the Light came, to give Light to them that sat in Darkness, *Isa. 61. 12. Luk. 1. 79.* who hath delivered us from the Power of Darkness, *Col. 1. 13.* Who hath called us out of Darkness into his marvellous Light, *1 Pet. 29.* The People that sat in a Darkness saw a great Light; and to them that sat in the Region and Shadow of Death, Light is sprung up, *Matt. 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 called, 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, Matt. 13. 30.

Is at the End of the World, *ver. 39.* The Tares are the Wicked, the Harvest is the World. By which it appears, the Wicked, with the Earth, shall be consumed by Fire, *49. 42. 2 Pet. 3. 7.* Is any so weak as to imagine that Earth will ever burn, and never be consumed? I have seen some burnt to Ashes in an Hour in a 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 consumed in that more fierce and terrible Fire.

The Wrath to come, 1 Thess. 1. 10. & 35. 9.

The late Annotations of the Bible say, They were to fill up a full Measure of their own and Father's 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 Thess. 2. 16.* We are by Nature the Children of Wrath? that is, liable

liable to Wrath ; inward and outward, *Thy wrath lieth hard on me, Ps. 38. 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, *Pf. 78. 49. Destroyed them, Deut. 7. 10. Lev. 10. 6. Jos. 9. 20. and 22. 20. Numb. 19. 40. Ezek. 3. 7. 2 Chr. 19. 10. Psal. 90. 6.*

Of the word Cursed.

It is to be barren ; so the Earth and Fig-Tree were cursed, *Mat. 11. 2.* It is to be a Servant of Servants, *Gen. 9. 25. Josb. 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, *Pf. 59. 12,* to eat in Sorrow, *Gen. 3. 17.* to endure Pain and Hardship, *Lev. 11. 42.*

Of Eternal Damnation.

The word *Damned*, *Mat. 16. 16. 2 Thes. 22. 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, called *Eternal*, because it is not to be reversed.

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. and 2. 4.* the Tongue is a Fire, *2 Sam. 3. 6. and 5. 2.* his Word is a Fire, *Jer. 23. 29.* God's Spirit Fire, *Mat. 3. 11.* Baptized with Fire, *1 Cor. 10. 2.* God is a consuming Fire, *Heb. 12. last.*

Bellarmin and *Bullinger*, and others say, the *Fire of Hell* is material Fire, kindled with Wood, and alledged 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 *Ter-tullian.*

The

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 enlighteneth 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 quenched, 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 *Willer, Synop.* pag. 1023, To say God is able to make corporal 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 Concepts 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 ceases to be natural Fire, it ceases 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 *Willer, Synop.* pag. 1010. if so, there are

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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 mixed, but metaphorical, figurative; so *Austin* and some of the modern Preachers say; *Calvin* thinketh that there is no true Fire in Hell, for, saith he, the Wood and Worm is to be 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. *Mr. Edw. Leith, 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. 12. *David* saith, Thou had fashioned 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. *Bellarmin, Lynia*, and others, say, Hell is in the Earth near the Centre hereof; 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 Centre 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 consumed with Fire, as *1 Pet.* 3. 7. where shall Hell be? Then it cannot be in the Center 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 wine were choaked,

choaked, *Luke 8. 33.* whose common Death 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. pag. 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 alledge 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 Fixed 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 called *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, 15.* 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 called Hell than Anguish of Soul: The Judges Tribunal is in the Soul, God sitteth there as Judge, 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.

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Some say Hell is a local Place, *Augustine* saith, it is not a Place; *Doctor 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.* Page 1058.

18. 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 revealed, 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 Loss to prove Hell by a plain Place of Scripture truly translated, their Hell of Torments never to end. All the learned agree not upon which Scripture to ground their Hell Torments upon; for that Place one of them assege to prove it, another of themselves deny it, that it is so to be understood. *Mr. Answ.* on *Psal.* 10. 16. saith, that Place through Custom is taken for the Place of the Damned, but is not so to be understood, the Word being *Siber.* *Marolat on Apoc.* Pag. 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, that 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 in as much as ye speak Contraries, as yea and nay, which of you we are to believe. Have we not all Cause to say hereth, *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 Wits, and makes divines mad, and turneth wise Men backward, and maketh their knowledge Foolishness,* Isaiah 44. 29.

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

Ans. 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, not of a Friday. And who 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, the Heathen, held there was a Hell, a Being and Place for wicked Men after this Life.

Obj. Why did ye not say and prove, that they hold that they shall be in Torment, never to have an 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 were so tender, that they would not kill any Beast nor Fowl, for they said, it may be, it is my Brother or my Sister. These Heathen Greek Poets were long before the coming of Christ, in their treble Division of the World they had 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 *Nonnus*, 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 ancient Records extant; it seems in his time there was no mention of a Hell of Torments never to end, the said Poets call *Pluto Sumeranus*, 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*, called *Candlemas-Day*, so Mr. *Jes.* in his Almanack. The *Cretians* are always liars, *Titus* 1. 12. the greatest liars in the World that will fancy, feign, 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

will pacify them. The Poets say, Hell is twice as deep as Heaven is high; the Astronomers say, Jupiter the second Planet is 72 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 their Cerberus three Heads, and Charon's Boat to row Men to Pluto; so the Fancy of Purgatory did spring first from the Heathen Poets, long before the coming of Christ, as appears by Plato and Virgil, who have described at large the whole Common-wealth, 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. Leitch 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 punished hereafter according to the Multitude and Magnitude of their Sins, Psal. 73. 17.

Ans. 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 alledge, 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 pleased to save of the worst of Sinners, as appears, St. 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, Ecc. 7. 24. not to say, O Lord I beseech thee send me now Prosperity, Psalm. 115. 25. In saving greater Sinners, you judge 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 punished in this Life.

Mr. Leigh saith, 'tis just they should suffer for ever, who if they had lived, would have sinned for ever, *Cast them out of my sight*, Jer. 5. 1.

Ans. 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 destroyed, for if they have any Being, wherever they be they cannot be out of 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, was to glorify his Justice as well as his Mercy, Rom. 9. 21. 23. fitted to Destruction.

Ans. Know you any of the Intentions of God, that is not revealed in his Word, Deut. 29. 29. or doth the Word say that God not glorify his Justice, unless he inflict so great a Punishment without end; you give neither Scripture nor Reason to prove that you say is just; the Justice of God was revealed and made known, in causing the Earth to swallow up Corath and his Company; they were Vessels of Wrath prepared, fitted to Destruction, (your Opinion denies the Word of God that saith they are fitted to Destruction) you say they are never to be destroyed, die nor end, Mr. Leigh saith, the Covenant under which ungenerate Men stand, and by which they are bound over to this Wrath is everlasting.

Ans. There is but two Covenants, Gal. 4. 24. the old and new, Heb. 8. 13. and 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 revealed

yealed in the World 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 asked what was done in Hell, 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 Darkness, whereas Darkness is no Affliction to the Eye; also they say their Ears are afflicted with horrible and hideous Outcries, their Noses with Poysons and stinking Smells, (of what I pray?) their Tongues with gaully Bitterness, the whole Body with intollerable 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 Screeking their Strains; they shall lye screeking and screaming continually. Ye see how Men set their Brains to work to invent Lies; for all they say is without Warrant from the World of God. One saith their Torments 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 contradict 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*; Ps. 137. 4. therefore they cannot curse and accuse one another, as you affirm.

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

Ans^r. If they do, it is not binding to us, for we are satisfied they are not infallible, *There must be Errors*, 1 Cor. 11. 9. they have the greatest Share: The Priests, *Papish* Priests, *Mohometan* Priests, *Babel* Priests, and all other Sorts of Priests concur, common Consent sooner believed than naked Truth, it is high time to *Cease from Men, for wherein is he to be accounted of?* Isa. 2. 22. Truth, and not Number of Men, is to be followed, *Every one must give an Account of himself to God*, Rom. 14. 3, 11, 12. Luther said, he esteemed not the Worth of a Rush a Thousand *Augustines* and *Cyprians* against himself; all Churches err. *Parnormitan* said, more Credit is to be given to one speaking 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 Tryal, they all say it, therefore it is true; but the *Babelians* would

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and did search the Scriptures, to see if Things were to as the Apostles preached, see 1 *Job.* 4. 1.

Let it be certainly made to appear, that God hath said in 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; though in Sheeps Cloathing; and covered 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 Priest Holy Priest, and their Order, Holy Order, and all Holy, if you will believe them.

Some say, the *Jews* report, that in *Tophet*, the Valley of the Son of *Hinnon*, there was a great Ditch which could never be filled; which they called 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 call 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 Judge; 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, though without good Ground or Reason, as is shewed. Also in that you alledge Reasons to prove Hell Torments; it giveth me Occasion to believe, in your own Judgment the Scriptures you alledge 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 our Proof of it by Scripture, will be satisfied with your Reasons as a full Proof 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 Woe, in Brimstone and Fire, which thou mightest so often and easily escape, which overthrowes the Doctrine of Election; also they say, the Sense
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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 Torments; if so, then this is not a worse Torment in Hell than is in this Life.

Water is so scarce in Hell, that *Greenbood* saith, the Damned prize a Drop of Water above ten thousand Worlds; and yet they affirm those in Hell shall continually weep. So therefore their own Sayings agree not.

The first Author of the Opinion of the Torments of Hell never to end, was *Marcion* the Heretick, that held, that Christ was not a Man but in Semblance; and that there was two Beginnings, two Gods, one good, one bad; that there was Torments for some in Hell, was first invented by him; he determined 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. *Falk* in his Defence, Page 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. or holdw brief

The seven Pillars of Hell shaken and removed.

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* deceived them; so saith Dr. *Falk* in his Defence, Pag. 77.

The second Pillar of Hell Torments were the Writers of the Hebrew and Greek Copies 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, that can produce the New Testament the Apostles wrote; it's not enough that they say, that we have Books in Hebrew and Greek, unless we could certainly know that these Copies, as they call them, agree Word for Word with those that were wrote by the Prophets and Apostles. Many boast of God's

preserving the Hebrew and Greek Bible amidst so many Enemies; as God hath been pleased to deliver up Christ and his People; so also the Scriptures into the Hands of Sinners, to be used at their Pleasure: It is wonderful to consider, what adding and altering the Scriptures have been subject unto; One Pope publisheth what he pleases for Scriptures, as Pope Urban V. and within two Years after Pope Urban VI. that succeeded him, calls them in and burneth them, and puts out what he pleaseth, and calls it the holy Scriptures; if we will believe the Testimony of the learned and godly Protestant Writers, who have not been esteemed Blasphemers nor Hereticks; as Dr. Fulk, Mr. Beza, Mr. William Perkins, Dr. Amis, and others. Dr. Fulk saith, that some Greek Copies are altered; it is not unlikely in his Answer to the Remiss to the Reader, Page 43. And which is more, he saith, Corruption hath happened to all Copies, this Day extent in his Answer to Preface, Page 11. 15, 16. Whole Verses omitted in some Copies, as 1 *Job* 5. 7. Is not in some Copies, nor in the *Syriack*, which is ancient as Apostles, read not this Verse at all, but is extant in others; and that there is at least sixteen various Greek Copies of the New Testament, *Ius Divinum*, Page 66. Dr. Lightfoot saith, Mr. Beza was a Man that always question'd the Text, to see so many differing Copies 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. Amis saith, *Helps Governments* in the first of the *Corinthians* 12. 8. Are not in the Original; he supposeth it to be dode by the Prelates in Favour of their Government. The Preachers, who call themselves Divines, have assumed and challenged Divine Authority to frame all Copies and Translations, and to expound all Texts according to their own Minds; to maintain their own Doctrine and Practises; to uphold their Power and Standing; Hence it is that each differing Parties Translation agree not; that Party that would have the Magistrate punish Idolatry, &c. have made a Text for it, *Job* 31. 28. to be punished 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 1630. 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

that might be instanced; see Verse 9. 18. Of the seventh of *Daniel*, in the *Geneva* Translation; Verse 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 Verse 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 asked why he did it, said, he did it to make the Apostle say more plainly, *faith only justifieth*. Dr. *Fulk's* Defence *English* Translation, Page 89. 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 delivered to King *James*. Page 11, 12, 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 the eight hundred fourty and eight Places, and that it causeth Millions to reject the Old Testament; and Dr. *Featly* Dr. of Divinity, in his *Dipper Dipt*, Page 1. saith; no Translation is simply authentical, 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 agreeth with the Original, the writings of the Prophets and Apostles; and in as much as our *English* Translation, as he saith, is not the undoubted Word of God, what is that Preaching worth that is proved 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, hath caused many

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Errors,

Errors, and great Trouble and Confusion; they put the word *Lucifer* for the Day-star, *Iſa.* 14. 12. They have forsaken the Fountain and digged 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 Country-men live in, is such as ordinarily ingageth them to a Prejudice and evil Opinion against all Principles contrary thereunto, though 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 that interpret *Sheol* for Hell Torments, so *Dr. Fulk* calls them in his Defence, Page 90. I would know why Interpreters understand and Translate a Hell of Torments from the *Hebrew* and *Greek* as is not in them, as themselves confess, as hath been shewed: They will take *Sheol* figuratively, and say by *Tophet* Hell is figured, which is a Fancy, a Fable, and Delusion that is strong in many that expound Scripture without Sense or Reason; it is as improper to interpret *Sheol* for a Place of Torment, as to interpret the Word Horse 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 *Job.* 12. and how readest thou; *Luke.* 10. 26. to interpret Words figuratively that are to be understood literally, and Words literally that 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 expressed in a plainer Place of Scripture; if a Man will have an erroneous Persuasion whatsoever the Scripture saith to the contrary he will have it to be figurative Sense, they will be left in the Clouds of their own Persuasion; so instead of proving their Hell of Torments never to end by the Scriptures, *Ruffinus* and others say they that will not believe it shall feel it; which is no Proof, but a meer Shift, as very a lye as Nurses use to still Children by telling them of a great Bulbeggan, and that a Man will come down the Chimney

Chimney and carry him away ; but not any but Children and Fools will be scared with such Bulbeggars.

The Fourth Pillar that upholds their Hell Torment, 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 *Mabometan* Priests blow a Powder into their Eyes that come to see *Mabomet* hang, that maketh them quite blind, that for ever after they are led, and the Priests say that the Glory of the Sight of *Mabomet* is so great, that it taketh away their sight for ever after ; and about *Easter* time, for ten Days, there is great Joy about a great fire for their Priest *Mabomet*, and those that cast themselves into the Fire and are burnt to Death are counted Martyrs ; and once a Year the Tomb of *Mabomet* is carried abroad upon a cart, and his Priests say, that those that put themselves under the Wheel of that Cart and are crushed to Death, they say do dye Martyrs, and some are so Simple to do so, that so they may dye Martyrs, so the Antichristian Priests and all sorts of Priests have greatly deluded and deceived the People, blowing, something into their Ears that for ever after they are not able to hear and receive the Truth. But as *M. 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 Fancies, for the Imaginations of Men have no end.

The 5th Pillar of Hell is their wresting the Scripture to uphold their Hell of Torments ; this cozeneth and deceives many under Colour of Divine Authority, when it's but Human, though they are not pleased publicly to say so ; because it streams not to their Purpose, the Scripture they all-edge to prove it, is above considered ; 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 shewed) testify with me.

The fifth Pillar of Hell is their Arguments and Reasons they bring to prove Hell Torments ; which have been considered.

The seventh Pillar of Hell is a strong Perswasion 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 though there were no Hell.

Carnal Hearts of Men taketh Offence of every thing, except the Law of Works, doing to be saved, the Doctrine of Election, God's free Grace and Salvation only and alone by Christ, without Works, *Rom. 4. 6.* is charged 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 Carelessness in many. *Ludovick Guid*, if I be saved, I be saved, If I be damned, I be damned; 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 saved, though we sin never so much, *If we sin we have an Advocate*, 1 Joh. 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 saved though we should do never so much good, ye see how this truth is turned to Wantonness, the Apostle exhorts not to turn the grace of God into Wantonness, *Rom. 6. 15.* The corrupt Heart of Man is ready to do it; there are many things in *Paul's* Epistles which the ignorant, Unlearned (that 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 charged, not only to be a Doctrine of Liberty of 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 determined of God; *Dr. Willet, Synop.* 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 alledge *Gen. 45, 5. 8. 2 Sam. 24. 1, Acts. 2. and Acts 4. 22, 28. should ungodly lusts, Judg. 18.* for the Creature was made subject to Vanity, not willingly, but by Reason of him that hath subjected the same in Hope. *Rom 8. 20.* *Dr. William 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 no? If you hold that any thing is done against God's

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 endued with so great Power as that he can forbid that which he would not have done, wherefore you must needs confess, that all Things that are done, are done by the Will of God; and Pag. 199. all confess, God could have hindered Sin to be if he had so pleased, 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 *Grounde of Divinity*; we are not saved from sin, except we have committed Sin; therefore Salvation from Sin is not without committing Sin, saith *Fulk*, page. 121. God willed and decreed his Glory and Man's Happiness; 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 appeared, his Love in sending Christ to die? If there had not been, Sin, there had been no need of Christ's coming, not of his Death and Righteousness; most of the great Works of God in this World and that to come, have Dependance or Reference to Sin; how should we have lived by Faith, exercised 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 that willet the End, willet those Things that are necessarily referr'd to that End. Taking away Sin was decreed before the World, therefore the Being of Sin was decreed; Christ's Death was determined 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 Gods Will, and so Man shall be the original

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 Men 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 Mans 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 sinned, 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. 44, 37. 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 beguiled, enticed, deceived, drawn away, *they like men have transgressed,* Hos. 6. 7.

We are to distinguish between that which followeth a Doctrine in its own Nature, and and that which followeth by Accident, or rather that a corrupt Heart draweth 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 saved for their Works, that they count all Prophaneness that crosseth their Way; some have burned the Bible; and Doctor *Crissp's* Book of Salvation by Christ alone, Mr. *Archers*, late of *Albhallows London*, his Treatise of Comfort to believers, against their Sins and Sorrow, was burnt by the Hang-man; 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

Take for Instance, that the Fear of the Torments of Hell is no such Preserver against Sin, is evident; for those that sin with the greatest Greediness, the greatest Sinners, they do believe there are Hell Torments; for though 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; though they sin for the present, they hope to make God amends for all; as an *Arminian* being drunk, saith, 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 that have denied the Resurrection of the Body, and therefore did not hold a Hell of Torment after, have been better than many that seek to escape Hell, and get Heaven by their Works.

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

3. Experience teacheth, that the Fear of Hell, though at first it startleth and frighteth 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.

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 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 ashamed?* Rom. 6. 21. *If I sin thou markest me,* Job 10. 14. *Be sure your Sin will find you out,* Numbers 32. 23. *In keeping thy Commandments there is great Reward,* Psalm 19. 11. In breaking them, a great Punishment, Loss of inward Peace and Comfort, a guilty accusing Conscience, Disgrace, Affliction, Losses, Crosses and

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.

Men sin because *they are led captive by the Devil at his Will*, 1 Tim. 3. 6. and 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 received Power from on high against Sin; until they received that Power, they cannot but sin, *Thou hast led Captivity captive, and given Gifts for Men*, Psal. 68. 18. Until Christ by his Spirit set the Soul at Liberty, it is in Bondage, and enthralled to base Lusts; *But if the Son shall make ye free, ye shall be free indeed*, John 1. 36. but not till then. See Eccles. 8. 11. The Punishment of the Magistrates keeps Men from abusing others, more than Fear of Hell; Men would be exceeding dissolute, if under no Discipline of Superiors.

5. Men go to Sin for Comfort, Sweetness and Satisfaction; but when satisfied, 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 restrained oft-times do exceed all others in Sin; the spiritual Soul that 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 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 proved, all Objections are answered; and this the Scripture proves, that without the Will of God Men cannot do any thing, not so 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, Ephesians 1. 11. 1 Job. 1. Acts 18. 21. Rom. 9. 11. *Who hath resisted his Will?* God's Will is done. Luke 11. 2. Hebr. 2. 4. Eph. 1. 5. Acts 13. 20. The Measures of Mens Sins are set; Men cannot do more nor less their Measure, they fill up their Measure always, 1 Thess. 2. 13. It was determined how often Peter should deny Christ, Luke 22. 31, 34. with Ver. 61. 64. God saith, if you will believe him, *The wicked shall*

shall do wickedly, Daniel 12. 10. they cannot cease from sin.
 2 Pet. 2. 24. *That which is determined shall be done, Dan. 11.*
 26. *he that restraineth the Clouds that they drop not down*
Rain. He made a decree for the Rain, John 28. 26. 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 stayed, Job
 38. 11. *he restraineth Men from doing their Will;*
when he pleases, they would go further, but he restrain-
eth them, Job. 18. that they cannot do the things they
had appointed them to do, Gen. 20. 6. and 31. 24. and 35.
 5. and 30. 10. *Revelat. 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 Jerem. 10. 23. Psalm 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 his Days are determined, Jo. 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 shall thou restrain, Ps. 76. 10.

Setting aside the Opinions and Conjectures of Mens devised Fables, I am fully satisfied with the Testimony of the Word of God (besides their own Testimony, which is sufficient against themselves) with which I see through 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 mentioned 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 mentioned 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 judge 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 Hysop, he spake also of Beasts and Fowls, of creeping things,*

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 delivered no such things 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 blessed: 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 received among them for Truth, though 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 consumed] *Lam.* 2. 22. [thou hast delivered 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 any such Deliverance; in that they express neither, it is a Ground to judge that they knew of no such Punishment; and if there hath been any such Deliverance, they should have known it, it should not have been hid from them; they admired the
Delive-

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 believed that there was so great and exceeding Torment without end, that in the least they would have wished or desired [to be raised 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, spoke of the Destruction of *Jerusalem* which was to come, and wept because they were to suffer that, *Luk.* 19. 42, 44. he would much more have spoken of a Punishment never to end, and wept for them that would 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 out of those in this Life. See *1 Cor.* 10. 1. to 11. [they shall die of grievous Death] *Jer.* 6. 4, 2. *Chro.* 19. 13. *1 Cor.* 4. 14. Death threatened, *Ezek.* 3. 18, 19, and 33. 3. to 14. *Titus* 3. 10, 11. [confounded that serve graven Images] *Psal.* 98. a Punishment in this Life, *Jerem.* 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] *Deut.* 3. 20. he [turn'd the Cities of *Sodom* and *Gomorrab* into Ashes, condemned them with an Overthrow, making them an Example] *2 Pet.* 2. 5, 6, 7. he that threatened Death, would have threatened 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 Punishing of Sin, because the Word *Mercy* is put in Opposition, which lieth in forgiven 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 punished the iniquity of the Fathers upon the Children unto the third and fourth Generation, and not to the tenth and twentieth Generation, but to declare that his Justice is satisfied therewith, and required not a further punishment? God doth punish Sin in the Sinner and upon his Children, to the third and fourth Generation, but because there is not to be a Punishment after this Life never to end. 1. 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 more terrible; but if there were to be a Punishment never to end, nor Death, but that were the King of Terrors, for is not terrible at all in Comparison of that. 9. Because Sin is punished in this Life to the full; if you will believe God, he saith, according to their Works and Doings I punished them, *Ezek.* 26. 18. *Hos.* 12. 2. and 13. 12. *Jer.* 50. 23. and 56. 18. *Jer.* 9. 9, 11. *Job.* 20. 28. [every Transgression received a just Recompense of reward] *Heb.* 2. 2. Would ye have it to be punished 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. *Lamen.* 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. 24. [recompence 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 poured 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 poured out all his fierce Anger, he cast upon them the fierceness of his anger, wrath and indignation, *Psal.* 78. 49. (Death) so it was poured out, *Esa.* 42. 8. *Ezek.* 19. 22. Accomplished my fury, *Ezek.* 7. 8. it consumed 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 poured out all his Anger, *Lam.* 4. 10, 11. *Zech.* 3. 3. the punishment of their iniquity is accomplished, *Lam.* 4. 22. *Ezek.* 5. 13. and 7. 8. and 29. 21. the

the dregs of the Cup of my Fury accomplished, Ezek. 13. 14, 15. therefore there is no Continuance of it after this Life; for when *Achan* was dead, it is said the Lord turned from the Fierceness of his Anger, *Jos.* 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 shewed; we ought not to presume above that which is written; revealed things belong to us, *Deut.* 22. 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. Left 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 promised 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. 9. God sent his Son that we might live through 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. 39. whosoever believeth shall not perish, but have everlasting life, 1 *Jo.* 3. 14, 15. I give unto them eternal life, and they shall never perish, *Jo.* 10. 28. the wicked abide not for ever, 1 *John* 2. 17. [if ye Live after the Flesh ye shall die] *Romans* 8. 11. [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 *Thes.* 2. 10. utterly perish, 2 *Pet.* 2. 14. *Luke* 11. [to their own Destruction] 2 *Pet.* 3. 16. [abideth in Death] *Rom.* 6. 21, 23. [they shall be destroyed for ever] *Psal.* 92. 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,] 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

for ever, and never die; which is to say, God is the Liar, and that which the Devil said is True. The Word saith, *Him will God destroy*, Matth. 21. 41. Cor. 3. 17. and 6. 13. *they shall be destroyed*, 2 Pet. 2. 12. *Swift destruction, their end is destruction*, Phil. 3. 13. their Opinion saith they shall never be destroyed, die, nor end, which is no Destruction. The Word saith, (the last Enemy is Death) 1 Cor. 15. 26. Their Opinions saith, that is ~~not~~ the last, there is an 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. and 80. 4. and 78. 18. Mr. Bolton saith, they shall suffer for saying as God is God, if so, then they have eternal Life (though it is Misery): whereas the Scripture doth not declare eternal Life for all Men, John 6. 45, 47. *Promised as 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 ordained to eternal Life believed*, Act. 13. 48. *They that have done good unto the Resurrection of Life*, John 1. 29. If it be granted that the Wicked have not eternal Life, as hath been proved, 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 sinned, he should have died; this is proved 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 earthly) 57. 48. therefore mortal and corruptible, 52. 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 sinned, he could not have conveyed to us a Body immortal, or not dying, in his Triumphant of Heaven, Page 131. Basil saith, if God had given Adam an immutable and unchangeable Nature, he had created a God and not a Man. Augustin, in his Book of Confessions saith, because the Lord created a Man of nothing, therefore he left in Man a Possibility to return into nothing, if he obeyed 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

and Earth were created; therefore had a Beginning; and although they have a much longer Life than Man, are to have an end, (Heaven and Earth shall be dissolved) 2 Pet. 3. 12.

If Adam had not died, Rom. 4. 12. he should have continued 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.

Identify not but the wages of Sin is Death, Rom. 6. 23. There is difference to be put between a natural Death and a judicial 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 he must free them from dying a natural Death, but Christ, freeeth not his from a natural Death, yet freeeth them from the Punishment of Sin; therefore to die the common Death is no Part of the Punishment of Sin: For where Sin is satisfied, or pardoned, 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 Men Sin are pardoned, how then cometh it to pass that they die for Sin, whose Sin is pardoned? (He that keepeth any saying, shall not see Death) Job. 14. 21. is not to be referred to a natural Death, but to perish, in a judicial Death, Job. 3. 6. the Scripture declares, that there shall be a Resurrection of the Dead, the Just and Unjust, Job. 14. 14: the Unjust would enter into Life, but shall not, Job. 4. 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 consumed with the Earth by Fire, that's their End; so that not to enter, is to be thrust out, the second Death, and not perishing, is one thing, if they live for ever, and have eternal Life, how do they perish? and how is

(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 Strefs 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 *Revel. 20. 9.* (on such the second Death hath no Power) interpret it not to be destroyed 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 Scriptures saith, *the second death is like the first*, *Luke 6. 1.* the second is like to it, *Matth. 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, deserved a ludicial legal Death, but did not die for it, *Gen. 49. 3, 4.* and *34. 22. 1 Chron. 4. 1.* (let *Reuben* live, and not die) *Deut. 33. 6.* a judicial or second Death: The *Jews Onkelos*, read *Deut. 23. 6.* let *Reuben* live, and not die the second Death, and *Jonathan* on *Isa. 64. 6.* (I will deliver their Carcasses to the second Death) *vers. 17.* (the Lord will slay them with

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, filled with all Unrighteousness, haters, of God, despiseful, proud, Inventors of Evil things, they that commit such Things are worthy of Death, *Rom. 1. 31, 32.* these are great Signers, yet the Word saith, not that they are worthy of more than Death; and therefore why should any say they are worth 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 do, that is, naturally and judiciously, not touch it lest ye die, *Gen. 3. 3.* to bear Iniquity is to dye for it, *Levit. 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 purged from ye till ye die, then it is purged from them; if this Iniquity be purged from you till ye die, we learn that Death acquitteth, *Talm. Ferus, Sanched, Fol. 27. Col. 3.*

After Man had Sinned, God expounded the Punishment of the Breach of his Law, *Gen. 3. 14.* to v. 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

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we may judge of that Mr. *Boston*, and others say, of being Everlastingly in a red-hot scorching Fire, deprived of all Possibility of dying, or of being ever consumed 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 shewed, and is therefore to be rejected; also they say, that the Soul of the Wicked goes immediately at Death to Hell, to the Devil, contrary to *Eccles.* 3. 21. and 12. 7. *Gen.* 2. 7. *Heb.* 12. 9. *Ezek.* 43. 13, 14, 15. *Zach.* 12. 9. 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. 2. *Matth.* 8. 28. *Jud.* 14. *Matth.* 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 caused 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 perished, in the Grave; there had been their End. If Christ be not risen, they which are fallen asleep are perished] 1 *Cor.* 15. 17, 18. that the Resurrection came by Jesus Christ is also evident; for Christ saith, I am the Resurrection, *John* 11. 25. By Man, that is, Christ, came the Resurrection, *ver.* 27. [Therefore it is called the Resurrection of Jesus Christ] 1 *Pet.* 3. 21. [His Resurrection]

redion] *Romans* 6. 15. *Philippians* 3. 16, 1 *Pet.* 1. 25. Christ is called 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 his Graves after their 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 Man shall so suffer, Christ is the Cause of it: for without him they could not have lived 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. 35. (to save, not to destroy) *Luke* 9. 59. and 9. 10. not to make any miserable, (he came to save Sinners) 1 *Tim.* 1. 15. *Luke* 4. 18. (he rose again for our satisfaction; 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 taste Death for every Man) *Heb.* 2. 9. See *Luke* 4. 18. (the last Enemy is Death) he abolished Death) 2 *Tim.* 1. 10. he hath promised Deliverance from Death and Grave; I will redeem thee from Death, *Hosea* 13. 14. 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 delivered 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 De-

Liverance from any thing is mentioned; therefore he hath
 not delivered his from more, and therefore there is no fur-
 ther thing to be delivered from; so that ye may see that
 their Opinion makes void Christ's Sufferings, 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. The Protestant Writers
 confess, that the Way and Means that Christ freeeth us from
 the Punishment of Sin, is by his Suffering. that Punishment
 we were to suffer: To this the Scriptures agree, *Gal. 3.*
13. // 4. 53. 4, 5, 6, 7. so that if Christ, our Surety, hath
 not suffered the said Torments for ever, then hath not
 Christ suffered enough; namely, that which we were to suf-
 fer, and so not delivered us from the said Punishment. That
 Jesus Christ hath not so suffered is evident, and confessed
 by the Protestant Writers; some of the Protestants say, the
 Reprobates in Hell suffer the want of the Vision or Sight
 of God for ever, final Rejection. 2. They shall be per-
 plexed with the Horror of a guilty Conscience. 3. De-
 prived of the Gift of the Holy Spirit. 4. Instead of Ver-
 tues, they are defiled with Wickedness, Indignation, De-
 speration; Christ suffered none of these, saith *Willis Sy-
 nops.* pag. 1010. far it be from us so to conceive. Pag.
 1014. also they say in Hell is inward and outward Dark-
 ness. 2. A Lake of Fire and Brimstone. 3. Fire un-
 quenched. 4. Worm and prick of Conscience. 5. Mā-
 lediction. 6. Desperation, second Death; Christ suffered
 none of these, therefore Christ suffered not the Torments
 of Hell to be ever, in these in that Place, they will not
 say Christ is now in; if Christ had suffered the Pains of
 the Damned, yet unless he suffer them without end, Christ
 suffered 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 suffered 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, hor-
 rible Outcries, Blasphemies, fretting for horrible Tor-
 ments, endless Pains, without all Hope or Comfort. Who
 dare say, Christ suffered 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

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 suffered 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 Synops.* Page 1009. Christ suffered none of these Punishments, therefore he suffered not the Torments of Hell, *Christ was beared in that he feared.* Christ did not fear the Torments of Hell, therefore he did not partake with us, nor deliver us from them. Christ not deliver us from any thing which he suffered not, eternal Fire in Hell: He suffered not; nor are the Pains of this Life the Pains of Hell; therefore if there be any such Hell or Punishment, Christ suffered 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 ourselves. *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 satisfied, and desire no more; but how Christ suffered 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 even 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, is 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 satisfied, for God was never unsatisfied; God is perfect, infinite, happy, unchangeable: How is he so, if he were ever unsatisfied? To say God is, or ever was unsatisfied, 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

and another in the Father satisfied, 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 unreconciled to the World : it's only Man that is at enmity and unreconciled, therefore it is said, *He reconciled them to him* ; the Change is in the Creature, not in God, *Mat. 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 Creatures 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 doest thou against him ? Or if thy righteousness be multiplied, 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 profits 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 humane 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. 10.* Obedience belongs to the humane Will ; *The man Christ made a curse for us ; he was bruised for our iniquities, and with his stripes we are healed*, *Isa. 53. 5, 10.* it was Blood that washed 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 satisfied ; 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

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 is no Degrees in that which is infinite; Sin not being infinite, needs not an infinite Satisfaction: They say infinite Majesty offended, infinite Punishment opposed; but it's but they 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 expressed in his Law for the Breach of it, which is Death, *Genesis 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. and 22. 22. James 2. 21. Isa. 13. 9. 13. the day of the Lord is at hand, Deut. 32. 34. 35. Job 20. 28.* a Punishment never to End, no ways 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 lies cause them to err, after which their Fathers walked, Amos 2. 4.* Christ saith, *Let not your Hearts be troubled,* *John 14. 1.* the fear of Hell doeth 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. and 40. 5, 9. a word fitly spoken, is like apples of Gold in pictures in Silver, Prov. 25. 11.*

4. Fear distracts, and greatly discourageth the Soul, hinders Faith; that which freeeth 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 disableth 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,

weak, it straitneth the Heart; but Hope comforteth and enlargeth it.

The Opinion of Hell Torments, provokes the Soul to Envy and Unbelief, and hinders Subjection to God; if the Soul apprehends itself liable to so great and everlasting Punishment, it cannot submit to God (nor be quiet.) This caused *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 and Sin, *John 13. 1.* (a merry Heart doeth 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 caused many to Murder themselves in taking away their own Lives by Poyson, 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 encrease their Sin, and encrease 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 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 justified 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 through Weakness of Faith give way to Satan's Temptations; to fear the Torments of Hell causeth a feeble Mind; comfort the feeble mind, *1 Thes. 5. 14.* Its to 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 sadden 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 wroth: for the spirit would fail before me, and the souls I have made, *Isa. 57. 16.* Man is not

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 Off-spring, be they Obedient or Disobedient; what Bowels of Love is there in Parents to their Off-spring, when in Miserie, and to others in Misery and Want? Sure no Man doth desire any Man nor Creature to endure the Torment they speak of one Year, much less their own Off-spring; how then may I, or can I, think so of God, to be less pitiful, less merciful then cruel Man, (*Jer.* 50. 24. and *Hos.* 4. 1.) to his Off-spring? we are all his Off-spring, *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? *Matth.* 7. 8, 9, 10, 11. Thou Lord art good and doest good, *Psal.* 119. 68. *Matth.* 5. 45. though 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 deserved 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 pleased) hinder it? We do see Men shew more kindness to a rebellious and disobedient Child then 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 that 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, *Isaiah* 40. 12, 15, 17, 22.

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 limiteth to a few, whereas the Scripture declares it to be to all, *Rom.* 5. The Creature itself shall be delivered from the Bondage of Corruption, into the glorious Liberty of the Sons of God, *Rom.* 8. 19. The whole Creation and every Creature is Angels and Men, *Jews* and *Gentiles*, v. 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 delivered 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 reconciled to God, v. 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 purged by 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. *Isaiab* 47. 17. [The Glory of the Lord shall be revealed, and all Flesh shall see it] *Isa.* 40. 5. the times of the restitution of all things God hath spoken by the mouth of his Holy Prophets since the World began, *Acts* 3. 21. they shall in time be delivered from

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 Off-spring, *Acts 17. 28*. I have wondered 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.

Romans 5. Puts the second *Adam* in opposition to the first in 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 confined than the Sun in the Firmament, whose excellency is, that its bright Rays and Beams are dispersed 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 a Saint, [we have the mind of Christ] *1 Cor. 1. 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, cryed [Lord

lay not this Sin to their charge, *Acts* 7. 58. [Saints they are ever merciful] *Psalms* 36. 17. [The desire of the righteous is only good] *Prov.* 11. 22. Such Torment, of such continuance, in the least agree not to the gracious mind and merciful heart of a Saint; he desires not any Man nor 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 Spirit are humbled, the more living 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 crucified 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 rebuked 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 called a Comforter, not a Tormenter, the pure Spirit of Love sends forth only Love and Sweetness.

Proof XV. No such Torment no 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

do not the Publicans the same? *Mat. 5. 46.* All that is in God is God, as infinite; God is love, love is infinite without bounds and limits; though 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 broke.

Christ did not purchase the love of God; he loved 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 what shall God be angry or unsatisfied? 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 then 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 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 respecter 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 then 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 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

tender Mercy 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 he is just, therefore he will not do any thing on 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 then he hath expressed 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, hand for hand, foot for foot, stripe for stripe, *Exod.* 21, 24, 25, 26. *How much she hath glorified her self, and lived deliciously, so much torments and sorrow give her,* *Rev.* 18. 7. *What measure you mete to others shall be measured to you again.* Murder, an horrible and grievous Sin, yet it is punished 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 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 sacrificed in a Torment never to end. God abhors cruelty, *Amos* 1, 3, 6, 12. 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, abhorred 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, *Pro.* 17. 9. if *man* his glory is to pass

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, *Ephes.* 2. 7. it is more for his glory to save all, then to save a few ; 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 to think any 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 satisfied in the Voice above, that is only a voice of love and good will ; its 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.

Conclusion ; in reading the Scriptures we are not to understand any Text in such sense as is not plain in Scriptures, or 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 declared 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 imagined that God, who is only Wise, should do and teach contrary things.

Sure I am, from hence arise no inconveniency to the Gospel, nor is it any dishonour to God, nor any grief, nor hinders faith

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, though never 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 believed our report, and to whom is the arm of the Lord revealed?] *Isa.* 53^d 1.

Some believed the things that were spoken, and some believed not, Acts 28. 20. *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 covered my head in the day of battel, Psal. 140. 7.

So be it.
