



SALVATION

FOR ALL

MEN,

Put out of ALL DISPUTE.

By **TIMOTHY ALLEN,**

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“ Did I not believe absolute Predestination, I could not
“ believe a Providence; for it would be most absurd to
“ suppose, that a Being of infinite Wisdom could act
“ without a Plan: for which Plan, Predestination is only
“ another Name.”

King WILLIAM's Anf. to BISH BURNET,
Topl. on Pred. p. 11.

“ Si non credis, non tibi passus est Christus.” Ambrose.

“ My Counsel shall stand, and I will do all my Pleasure.”
Isaiah XLVI. 10.

HARTFORD:

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the Court-House.

The Reader is desired to correct the following Escapes
of the Press, viz.

Page.	Line.	read
3.	19.	sinful lassitude.
do.	20.	a colon, after preface.
4.	6.	lift up a standard.
do.	19.	world are come.
5.	6.	gross error.
do.	21.	and so tend.
7.	5.	has wrested.
do.	6.	numerous avocations.
do.	4. fm. bot.	every high conceit,
9.	16.	used even.
10.	7.	sense of the text in question.
13.	6. fm. bot.	femicolon, after God.
15.	11.	the whole context.
do.	12. fm. bot.	text is <i>footcor.</i>
do.	2. fm. bot.	<i>Scutinus</i> observes in his evan. Exet.
16.	10. and 11.	we believe.
do.	8. fm. bot.	world is <i>Kosmos.</i>
do.	4. fm. bot.	Critic. Sac.
17.	12.	it means only.
do.	13.	it is used with.
do.	15.	<i>per se.</i>
do.	8. fm. bot.	expressly excludes himself.
18.	17. fm. bot.	will keep thee.
do.	8. & 5. f. b.	wondered.
do.	3. fm. bot.	then, by drawing,
20.	19.	in this text.
do.	9. fm. bot.	things in heaven.
do.	2. fm. bot.	<i>ana Kephainojasibai,</i>
do.	1. fm. bot.	ZACHY.
21.	1.	BEZA,
23.	7.	so that as all.
24.	11. fm. bot.	and CHAMIER.
25.	10. fm. bot.	<i>Codex Fatidicus</i>
28.	16.	signify absolute,
29.	12.	<i>alla snachoi.</i>
30.	14. fm. bot.	<i>in eterno suo.</i>
32.	16.	<i>eis tou Topu.</i>
34.	7.	<i>Chasma aserigmanou.</i>
39.	9.	on the supposition.
do.	4. fm. bot.	it is effected.
42	20	indicative of the same.

EPISTLE

To all such Readers as are not so far possessed by the stupifying Doctrine, of SALVATION FOR ALL MEN, as to be quite insensible of the Nature and Importance of SCRIPTURAL EVIDENCE.

THE Author of the following Tract, has lately seen an anonymous pamphlet, entitled, SALVATION FOR ALL MEN. In which, though the author kept himself behind the curtain, he ventured to name several of his favorite authors, and of them he gives great assurance to the public, that they were skilful demagogues, and worthy of undoubted confidence. And we must be very sceptical if we don't consider this publisher, as their cordial devotee. He had also seen a serious answer to that nameless pamphlet, done by the venerable Dr. Mather. Also a printed letter to the doctor, in which the author appears to display HIMSELF. The author of this piece has also been favored with another reply to the above nameless pamphlet; titled THE DOCTRINE OF FUTURE PUNISHMENT ILLUSTRATED. And was agreeably stimulated by its kind, but just reproof of "sinful latitude, and spiritual sleep." p. 4. Preface addressed to, all who see gross attacks made on the revealed system, profess honor for it, and yet with MAROZ of old, come not forth to the help of the Lord, against the mighty. For though nothing great, has been exhibited in the last attack, except the unbelief, and daring front, which it indicates. Yet as all opposition to the bible, is patronized by the prince of darkness; so it becomes all who disavow his dominion, to take the alarm, and beat to arms. The leaders of this attack boast of antiquity; yet they seem cautious of the true original, which we have from authority quite indisputable. Gen. iii. 4, in these words "ye shall not surely die." They boast also of the number and importance of their abettors; but they do not care to speak out, and say "our name is Legion." And yet all who tremble at the word of the Lord, consider them as acting the legionary part, and executing the import of that early delusion: no, no, "ye shall not surely die." But all may be admonished, that this flattery, is not less malignant, for making its appearance again, at so late a period: nor its circumvention, less certain; or its tragical tendency less tremendous in its nature, than at first. But the reigning Lord of the world, has pledged himself "to bruise the serpents head. And he never suffers this first opposer
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of his designs, and corruptor of his truth to prevail, any farther than he both knows how, and is inflexibly determined, to terminate in the accomplishment of his purpose. For in defiance of all opposition, "he will do all his pleasure, and nothing shall stay his hand." Yea, though "the enemy come in like a flood," he will lift up a hundred against him. *Isaia lix. 19.* This therefore gives strong consolation to all who tremble for the ark of God, at this day. He knew the council of the Syrians in their bed-chamber. He heard the reproachful words of *SENACHERIB*, against the living God. And he dares all opposition still, when he says "associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take council, and it shall come to nought; speak the word, and it shall not stand: for God is with us." *Isaia viii. 9, 10.* Now all these things are written for our admonition, upon whom the ends of the world are to come. *I. Cor. x. 12.* And there are mighty swaves to induce all, who with purpose of heart chuse to serve the Lord, and to whom his word is precious, to attend to it, confide in it, and do it unusual honors, in this day of rebuke and blasphemy: viz.

1. When the words of many in *MALACHI's* time, were stout against the Lord: and they stood upon their vindication, insisting on it, that they have reason to alledge against divine ordinations; and counted the proud who did so, the happy man; and even celebrated and extolled those who boldly wrought wickedness, and tempted God. *Mal. iii. 13, 14, 15.* Even then, those who feared the Lord, did openly speak, appear, and act in testimony for him. And it pleased the Lord, he hearkened and heard their testimonies, and kept a memorial thereof in their favour, in his book of remembrance. *V. 16.*

2. He will render to every man according to his deeds: to those who by constant patience in doing good, exert themselves in seeking the honor and glory of God, and in maintaining the honor of his holy word, he will render eternal life. Which to all who contentiously oppose his revealed nature and will, and in do not obey the truth; but actually obey righteousness, in respect to sentiment, profession and practice, contrary to the establishment of his ho-

ly word: to every soul of them "he will render indignation and wrath, tribulation and anguish." Rom. ii. 6, 9.

3. Another motive on all such as dearly love God's law, to espouse its quarrel, in such a day of insult upon it, as we now behold is; there is a natural connection among heresies; one gross war induces many: and when the flood-gate is drawn, if it is not speedily shut down, an inundation may follow. The perfect connection and uniformity of the divine system is such, that an avowed opposition to one branch of it, infers a strong necessity of denying all the rest. But *nemo capite sic pessumus*. Heresicks don't arrive at their full growth suddenly. The shocking heresy of this day, begun without any sensible deviation from the truth of God: viz. In avowing the grace of salvation, to be "free grace." Which is the doctrine of God. But the ringleader of falsehood always did, and always will employ his subtilty and power to suppress, or corrupt the purity of this doctrine; he well knew, if he could induce his emissaries to avow, and maintain the notion of salvation for all men, and put it to the account of "free grace;" it would be a corruption of that doctrine, and so stand to its final suppression. Both as it must introduce various other errors, of the same tendency; and as its nature, being unsupportable from the scriptures, is to discredit, and so to extirpate that radical principle of Christianity. The doctrine of free grace, in the justification, and salvation of sinners, according to the bible, is the eye-sore of hell, as well as the object of enmity to all wicked hearts. There is an essential difference between the free grace of the bible, and the universal grace, now proclaimed. The former supposeth moral ruin; the latter, human existence. The former proceeds on the merit of atonement, according to the letter of the bible; the latter on such as men please to assign for it. The former really makes new creatures; the latter has the word of men to make happy ones. The former is by God himself restrained to the seed of **ABRAHAM**; the latter, in defiance of the word of God, is extended to all the seed of fallen **ADAM**. The former powerfully cultivates the fear of God, and true holiness; the latter evades both, and invites all licentiousness.

Besides, This doctrine of universal salvation, necessarily excludes that most merciful doctrine of gracious election; which is essentially necessary to the certainty of salvation for
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any at all: For if salvation is certain to any, it must be in consequence of an unfrustrable purpose in God. And this, to such as can't deserve it, must be the effect of mere grace. So that their salvation is wholly owing to election of grace. Rom. xi. 5. They are chosen in Christ, according to the good pleasure of his will. Eph. i. 3, 4, 5. Even the whole system of the gospel is founded in the doctrine of election by mere grace. But the notion of universal salvation, both excludes this doctrine; and therein the first principle of the christian system. And yet this is not all, for if election is excluded, the absolute sovereignty of God is also excluded. And his claim to do what he will with his own, is also vacated. And of course, there is no certain monument of his inflexible righteousness. On this occasion every reader is desired to attend carefully to the bible, on these points? and for his help, to read candidly what the very judicious Mr. ELISHA COLLS, Mr. COOPER of Boston, and Mr. AUGUSTUS TOPLADY, Vicar of Broad Hembury, Devon; and Chaplain to LORD HOLLAND; have written on these points. Whose evidences for the truth of them were never enervated, nor ever will be. And besides all the above aberrations from the infallable standard; the free will of man, as the immediate spring and reason of his salvation, must again be attested. And the possibility of repentance in hell; or of final salvation without it, must be palmed upon us. *Credat ille quem Deus dementat.* Or, which none can believe, till bereft of understanding. Nay the old doctrine of purgatory must be submitted to; and reason is as good, to submit to all the rest of that system. The reply above mentioned has a pertinent remark on the case of those, who for obvious reasons, are assigned to a temporary damnation, by the universal device, and then to be released and admitted to glory, when they have suffered equal to their sin. P. 25. 'Tis of this tenor, viz. Then they are their own redeemers; they have satisfied divine justice by suffering, and so are not obliged to christianity at all, for their salvation. And if they take possession in their own right, they must hold it so forever. Consequently their songs of praise must be to themselves, not redeeming love. Whereas we know, for certainty, that the song of all in heaven, and their multitude shall be perfectly innumerable, will be "salvation to our God, and to the Lamb." Rev. vii. 9, 10. And that because "he hath washed us from

from our sins in his own blood." Indeed we need nothing to set us right, in our judgment of these matters, but to attend to the infallible oracles, and no wonder, those that set them aside go astray.

The author of this piece has rested some time from his numerous vocations, to give some scriptural light, to the leading passages of scripture, by which some impose on, and abuse the credulity of those who attend to them. In doing which, he was confined to brevity, but has endeavored plainness. His abhorrence of such use of the sacred text, as he thinks he discerns in the nameless pamphlet before-mentioned, was very trying. He has endeavored however, in his remarks to be governed by plain text. And desires his readers candid attention to whatever he may judge is his main design. He does indeed consider the matter before us, to be too high, important, and interesting, to admit of soothing and leniency. No trimming! no daubing! should doubtless be the motto in such cases. God once enjoined on all his people, most fearful severities, against such as endeavored to seduce them from the purity of his commandments, in which they were bound to walk. Deut. xiii. in the 12th and following verses, they were directed in this manner; if thou shalt hear say, that certain men, the children of Beliel, have withdrawn the inhabitants of their city, to serve other gods. i. e. are endeavoring to corrupt their faith and manners, and thou find the thing certain, that such abomination is wrought among you. Then the highest penal execution was to be made upon them. God in the mean time forbid his people to consent, or hearken at all to their most pernicious device, or to exercise pity or lenity towards them. 8. v. To all which the word of God, as the sword of the Holy Spirit, now corresponds. Which should excite every Christian to study that word, and be much in prayer, that he may be able to wield it dexterously. The holy apostle referring to it, says, II. Cor. x. 4, 5, "The weapons of our warfare are mighty through God," and he tells us to what purposes, viz. To pulling down the strong holds of Satan in the minds of men; and casting down their imaginations. The word is *logismons, reasonings*, and very high conceit which exalts itself against the knowledge of God.

The author has added in the close, a miscellany of evidential sentiments, to shew his reader in the shortest way
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he could, the essential absurdity of some of those corrupt notions, which are appendages to the universal doctrine, and would have endeavored against them all, if his circumstances had allowed him. If what is here exhibited, may give some light and refreshment to such as are seeking for it; and the pleasure of restoration and confirmation to such as are oppressed with darkness on those points; it will compensate this labour of their unworthy friend and servant.

The Author.

Granville, March 5, 1782.

2 JY 61

T H E

The Doctrine of Salvation for all Men put out of all Dispute.

The first P A R T.

THE first pretended divine authority, which has of late been advanced in support of the doctrine of salvation for all men, is, I. Tim. ii. 4. The words are "Who will have all men to be saved." The inspired word here rendered saved, is *sothosenai*, and is often rendered *to be kept*, or *preserved*. It is used also, Matt. v. 23. to signify what JARUS wanted for his daughter, viz. to be healed, or preserved from dying. It is used also Matt. xiv. 30. and it is rendered *save*, as in the text in question; but every body knows what Peter meant by it, viz. "Lord preserve me from drowning." Again it is used Mark v. 28. where also it is plain, the woman afflicted with her bloody issue meant, that she should be healed, that so her health and life might be preserved. The disciples also used it, when christ told them LAZARUS sleepeth. They say then he will do well. Meaning it is a sign he is recovering. And it is used ever in the same form, as is the text before us, viz. *Sothosenai*. Acts xiv. 9. Respecting the impotent man of LYSTRA, his having faith to be healed, i. e. restored to the use of his limbs. And so we gain entry light about the sense of this word as used in Matt. xxiv. 22. Where it is rendered *saved*, as in the text in question; shewing that the seditious and murderous Faction of the Jews, were so singularly shocking and ruinous, that unless God had shortened the time of their ravagings, they would have destroyed every man of their nation; but God to preserve his elect among them, brought the Roman army on them, which brought the tragedy to a speedy issue; and so *saved* i. e. delivered and preserved his own elect. And as passages of scripture should be always understood consistently one with another: and as all judges of languages know that *sothosenai*, the theme of the word in question, properly signifies

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ties to keep, preserve, &c. And not always to save, as it means future blessedness. So the text in question teacheth us that God will have all men, in common, provided for, and preserved; that he may accomplish the design of his government and grace among them. And for this end, he has himself made all necessary natural provision.

Collateral evidences for this sense of the question are:

I. It is of so much importance to the accomplishment of divine purposes among men, that in common, they should be kept and preserved; that he himself has taken it emphatically for his stile: "The Preserver of men." Job vii. 20. Psalm xxxvi. 6.

II. He has made it one of the principle laws of his moral government in this world, by which men are bound in all their conduct one towards another. Which is the 6th commandment.

III. The text itself in question indicates this sense; for it is allowed on all hands, that "the knowledge of the truth," is the qualification for final salvation; which qualification is sometimes expressed as it is here, by "knowing truth," often by "believing truth," and by other equivalent expressions: yet these qualifications are never placed after their object; viz. The salvation to which they relate. No text of scripture says *be saved*, and *believe*. But the reverse univ.ally. Consequently, no man who forms his notion of scriptural things, by scriptural expressions, would imagine that final salvation is so much as thought of, in the text in question. What a sollicitism is this! "God will have all men to be saved, and then come to the knowledge of the truth." Or, "and so come to the knowledge of the truth." And no man who holds faith of the divinity of the Bible will boldly censure the form of its inspired expressions. But submissively allow the divine author understood the propriety of language, as well as the nature of its divine materials. And of course, conclude, that as the qualification of "knowing truth," is in the inspired order of this text, placed after the doctrine of being *saved*; therefore the notion of *saved*, in this text means something previous to the knowledge and belief of the truth, and refers to it as its object. And this gives clear light.

I. Why

I. Why the order of expressions were so placed, viz. Because the nature of their materials were in this order, in the nature of their cases: and so it is beautiful.

II. That though some form of this Greek word is often used for final salvation, yet it is often used otherwise; and therefore we are never to conclude, that because some form of the word *σωσω* is used in a text of scripture, it must therefore intend final happiness; for the contrary is certain by the instances abovementioned.

III. That when we read the word *save*, or *saved*, in the translation, we are never to conclude it necessarily means final happiness: because it is certain it often means otherwise, as has been shewed.

IV. That a certain rule by which to judge of the import of this Greek word, and of the word *save* or *saved*, in the translation, is,

1. Analogy, or agreement with the general run of scripture, for inspiration useth words in strictest propriety; keeping his eye on other texts where they are used, and on the nature of the case.

2. When the doctrine of the text, and the previous qualifications dictate the sense of these words to be final happiness, we must understand them so, and never otherwise.

Obj. 1. But it is here said that "God our Saviour wills" that all men should be saved.

Ans. 1. God our Saviour wills every thing, which he bringeth to pass in this world; and so whatever is the object of his efficiency, it is necessary he should will its existence.

2. The word rendered *will* is *thelei*, which in I. Cor. vii. 7. signifies *to wish*. And in Mark. x. 35. it signifies *to desire*. But the desirableness of an object, of itself, in no case gives certainty of its existence. And when this word is used of God, it is certain it can imply no more necessarily, even with respect to the salvation of men, than what he declares Ezek. xviii. 32. that the perdition, even of the wicked, in itself, and for its own sake, never pleaseth him: his perfect benevolence, has no relish for that object, on its own account, but the contrary, viz. That they should "turn and live." But this never affects the desir-

ed object; for this object never takes place but in consequence of absolute determination, and answerable actual efficiency.

Obj 2. But I apprehend this text means, that God wills the knowledge of truth, in order to salvation, though it is named afterward.

Ans. This is natural enough; inferiors often have a vicious pleasure in dictating to, and correcting their superiors; but it is quite shocking when such as we are, have the front to correct their law-giver; implicitly saying, "Lord I conceive thou hast not spoken the thing as it is; and as I presume thou didst really intend." Job indeed with evident propriety accuseth BILDAD, for not having declared the thing as it is. Job xxvi. 3. But after God had spoken, he takes shame to himself, for "uttering that he understood not, and saying things too wonderful for him." Job knew he was neither able nor worthy to dispute a point with his Maker. Job ix. 14, &c. And when he understood the mind of God, his answer was, "I know it is so of a truth." Job ix. 2.

It has been proved already, that the word rendered *saved* in I. Tim. ii. 4. is used for very different purposes; and of course, the hope of future happiness, cannot be built on the use of it in this text. It has also been proved, that whenever qualifications for future happiness are named, in connection with that end, as their object, the order of their nature is observed; as, "he that believeth shall be saved, the pure in heart shall see God, &c." And never the reverse. Therefore the "saved" here expressed, is not that salvation which follows any knowledge of truth whatsoever.

Another text on which some have harped, as hoping thereby to serve a turn, is I. Tim. ii. 6. "Who gave himself a ransom for all." These men conduct very ill, in catching a bit from wisdoms table, and running, as if for fear of correction; nor do they pay due regard to that maxim of moral philosophy, viz. "Search and see if these things are so." Otherwise they would easily find a clue, which would guide them to a clear and consistent understanding of this divine passage, viz. That Paul, the writer of this epistle was a Jew; and had been thoroughly versed and rooted in the Jewish notions of GOD and religion; according to that summary which our Saviour reasoning with the woman of Samaria, couched

couched in this aphorism, "Salvation is of the Jews." which the apostle illustrates, when he says, "Whose are the Fathers, and of whom as concerning the flesh, Christ came, to whom also belonged the adoption, the glory, the covenants, the giving of the law, the service of GOD, and the promises. Rom. ix. 4, 5. All this the Jews knew, and also that from *their Zion*, was the law to go forth; and the word of the Lord from *their Jerusalem*. Isa. ii. 3. In consequence of all this, the Jews appropriated every favourable consideration of God, Jesus Christ, Bible, religion, holy duties, and acceptable obedience to their own nation. This laid the foundation of their prejudices and zeal against christianity, and occasioned the primary and arduous labours of the apostles, to convince them that GOD was determined to shew himself the GOD of other nations as well as of the Jews; and this point labored extremely in the apostolic age. It was a capital article with the apostle Paul, especially after he turned to the Gentiles, to root out this deep prejudice of his nation; for he knew that the gospel and its blessings going to the Gentiles did not at all prevent hope to the Jews. He is therefore often inculcating this great and glorious benevolence of their GOD, to attract and gain them over to a like catholic & benevolent mind. This is the obvious reason of Pauls using this universal monosyllable ALL, exceeding often. He knew also that his dear son Timothy was nearly related to the Jews, for his mother was a Jewess; and it seems his father was a proselyte to them; and this son had from a child, been brought up in the strictest observance of the Jewish system. II. Tim. iii. 15. Now in view of this general state of things, observe the tenor of this context.

The apostle assures Timothy what principles he was possessed of, viz. faith, as to what God had made him understand of his designs: and love, as of the same kind with what God had displayed in converting, and calling him to the gospel ministry; and which must therefore flow in the extensive channel of its original, the love of God, so as by faith he believed Gods mind revealed towards poor Gentiles, so his love drew him the same way; and all this he has in Christ Jesus. I Tim. i, 14, for though Jesus Christ was humanely of the Jews, yet his perfect merit was displayed, and his blood shed without those walls, as giving hope, and being full of promise to other nations as well as that.

2. The

2. The source of these principles was the grace of God; which could show to Gentiles as freely as to Jews, because his throne is in himself.

3. He points out his pattern and example, Jesus Christ who came into the world; not Jewry only, but the world, his business therefore was to save sinners. 14. v. not professing Jews only, but such as were most notoriously without deserving, poor Gentiles: Implying at the same time all this was couched in choosing me, whose ill-deserving exceeded all: and in this he gave pattern to those, who by merit were judged to have no claim at all on the fountain of goodness, viz. the Gentiles. 16. v. On this he builds his eminent celebration of the only wise God, that he should display such extensiveness of heart. 17. v. and then proceeds to his solemn charge to his son Timothy, 18. v. that he should not conduct himself according to the narrow and contracted principles in which he had been educated; but keep the faith, 19. v. that his conscience might be reduced to the government of what God shewed was his will; viz. that Gentiles should be equally the subjects of his mercy as the Jews. The apostle knew it always was the design of God that Japhet should dwell in the tents of Shem, Gen. ix. 27. and God had made him see and know that it was now to be fulfilled; in Gentiles being brought into the priviledges of the visible church; he therefore urges it on his son Timothy by every means as the determined object of divine counsels: and therefore a summary of what he and Timothy had to do, and this is the reason why he begins and proceeds in this second chapter, with this matter of his faith full in his eye; insisting on it that Timothy should not confine his prayers to the Jews, either as a nation, or as a church; but should extend them constantly to all men, to Gentiles as much as Jews, and to kings which could not be among the Jews; at that time; the reason he assigns for all this, is, for this pleaseth God, 3. v. whose will is, that all those priviledges tending to salvation, should be extended to Gentiles, just as they used to be indulged to the Jews; for he now intends Gentiles shall be saved as well as Jews, 4. v. and therefore they must have the means of knowing the truth, And then crowns all, 1.

1. With a mighty argument to his purpose, drawn from the unity of the divine nature, 5. v. as if he had said, there is but one God; the Gentiles are as much his creatures as the Jews, & his sufficiency of power and grace are as equal to their case, as to that of the Jews, according to Rom. iii. 29. and they have as much to attract his good will.

2. He

20. He argueth equally from the oneness of mediatorship: there is but one mediator, and he always proposed his object to be world, not Jewry only; nay the place of his death, being without the walls of Jerusalem, as well as the avowed design of his mission, had an eminently promising aspect to the Gentiles; yea,

21. The object of his mediatorship in this world, determines the same point; this was not Jews, but Men; 5, v. now Gentiles are men, as well as Jews; therefore for Gentiles he gave himself a ransom, as well as for Jews, and so it appears from the tenor of the whole contest, that by giving himself a ransom for all, 6, v. there is no design to shew the efficacy of his death, as to the number of its individual objects; but that its general object was as much Gentiles as Jews, it will be proved to certainty, in the sequel, that every individual among either Jews or Gentiles were never actually savingly benefited by that ransom not ever will be, but that the Gentiles had equal advantages by it as the Jews, and as this is evidently the design of the text; what folly, must it appear for any to risk his imaginary expectation of eternal life, on this Act? which has no respect to the individual objects of the ransom; but only affirms an equal general respect to Gentiles, as to Jews, to induce Timothy to comport with the revealed will of God in that case; and no longer restrain his views, prayers and labours to Jews only, as supposing they were the only objects of that ransom; intended equally for others, as for them.

Another text of scripture which some lean upon, who seem to want more support to their hope, than the God of hope has given them, is, 1 Tim. iv. 10, which is thus rendered, "the living God, who is the saviour of all men". On which we should observe,

1. That the word rendered saviour in this text is *sabour*, which is commonly rendered by servator, i. e. keeper, or preserver, and not by salvator, which indeed is saviour, and that God is eminently the preserver of men; and therefore of all men, in common, is witnessed by Job vii. 20, and by Neh. ix. 6, where the preserving of every thing in heaven earth and sea, is equally ascribed to him, and the psalmist also says, "thou preservest man and beast", Psal. cxlvi. 6. by which we may determine, the saviourship named in this, 1. Tim. iv. 10. is equally displayed on beasts as men; yea, on the whole material creation, and as *Spectator* observes in his war, Exerc. Lib. 1. cap. 52. he is equally employed in preserving both angels

angels and devils, we see then what ground those build on who expect universal salvation from this text.

II. It is not the manner of the scripture, to ascribe the salvation of men, immediately to the first person in the sacred Three. It is not consistent with the revealed order of operation, with those sacred personalities. But the title "living God," of whom the Saviourship of this text is predicated, is known to be the emphatical distinction of the first personality. By Mat. xvi. 16. "Thou art Christ, the son of the living God." Also by John vi. 69. "We believe and are sure, thou art that Christ the son of the living God." It therefore follows that future salvation is not so much as thought of in this text.

III. Those who build their hope of universal salvation on this text, must suppose, either that some are saved without believing, or that the salvation of believers is a different thing in itself from that of others, because this text says "he is the Saviour of all men, especially of those who believe". There is something in the salvation of believers, according to those men, specially distinct from that of others, and it must be their having faith, which some who are saved have not, or in the quality of their salvation, whereas in the true sense of this text, there is no difficulty; for God is indeed the preserver of all men; but he especially watcheth over, and cares for such, as by believing put their trust in him, so it appears, those who flatter themselves about a universal salvation, have no ground at all in this text.

In the next place our attention is called to a text of scripture upon which some venture their universal building, right or wrong; & which they have forced into the service of their imagination, and it is, I. John ii, 2. "He is the propitiation for our sins, and not for ours only, by also for the sins of the whole world." All we have to do here is to find the mind of God, in these last words, "the whole world." Now this expression is used variously in the Bible; let us carefully attend to it. The word in this text rendered *world* is *kosmos*. But this word in Rom. xi. 12. means the Gentiles, exclusive of the Jews, as any one may see. But then we begin to see that this word in the text in question may not mean every body. And Mr. LITCH, Critic. Ver. Says it means the Gentiles in opposition to the Jews. It is certainly used in John. xv. 18. &c. For only a part of mankind; which will appear by turning to the passage. For it is used as a distinction

function for such as opposed the Apostles. So we have another evidence, it does not mean all men, in John xvi. 8. The same word is expressly limited to unbelievers; exclusive of all who believe in Christ;—so in John xiv. 17. It is used for such as cannot receive the spirit of truth; exclusive of those who receive him, and in the 17, v. of the same chapter, for all except the disciples, of course this word don't necessarily mean all men, it is used with like limitation, John xv, 19. and xvii, 9, v. it means those for whom the saviour of man did not so much as ask for salvation, and in I. Cor. vi, 2. it means only such as shall be finally judged by the saints, in Heb. xi, 7. he means only such as were condemned by Noah's conduct in building the ark, it is said with like limitation, II. Pet. ii. 5.

But we shall be told the expression in this, I. John ii, 2. is much more emphatical, it is *peri colon tou Kosmon. For the whole world.* Yet we shall soon see to certainty, that other texts of equal authority prove, that this phrase is no foundation for the notion of universal salvation. We are told, Rom. i. 8. that the faith of the Roman Christians was spoken of "throughout the whole world." And yet every body knows, that those who sit in darkness, and saw no gospel-light; even whole nations, who at that day, had neither heard, or thought of the christian faith, are not included in this expression. Of course, it is rash, and dangerous, for creatures of yesterday, and going before an inflexible and righteous judge, to build their hope of universal salvation on an expression which the scriptures use in a limited sense. "The whole world" through which the faith of a few believers at Rome, was celebrated, at that time, could not likely be more than the "Roman empire;" and it is probable that several heathen nations within that monarchy, never heard, thought, or concerned themselves at all about the faith of a few individuals at Rome. Yet in such a limited sense is this phrase used in the holy word. See I. John v. 19. "The whole world lieth in wickedness," and yet in the same verse he expresses himself, the Parthian christians, and all who are of God. So far therefore is this expression from serving the purpose of those who in a very mistaken manner confide in it. Many other scriptures of the same sense which use the word *all* instead of *the whole*, are evidently used, with like restriction. For as *Tarnovius, says, per, all, and olos, the whole*, are indifferently used, the one for the other in the Bible. And every body knows the whole

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of any thing, is all of that thing; and all is the whole; and are used so, except where restriction in their import is sufficiently made manifest. Of course, no considerate man will draw conclusion, absolutely universal, from universal expressions, till he finds whether the same authority or the nature of the case, has not restrained their real import. We may see an instance in Luke ii. 1. "There went out a decree from Cæsar Augustus, that all the world should be taxed." And yet it is obvious, that no more can be meant, than such parts of the world, as were under CÆSAR'S jurisdiction; which though it was extensive, yet far, very far from being absolutely universal. Just so it is with regard to the subjects of the christian propitiation. They shall be a number beyond the possibility of numerical calculation. Rev. vii. 9. Yet no more than were elected to salvation from among men, and were called, justified and sanctified, as will be proved hereafter. Another universal phrase we have Mat. iv. 9. which is necessarily restrained, by a very figurative meaning. It is said the Devil shewed to our Saviour "all the kingdoms of the world." But there is no spot in the universe which gives advantage to any corporeal eye-sight to see so much; nor any vivive faculty in nature sufficient for it.

So it is certain that none of those who try to confide in the universal form of expression, in the text in question; can give themselves any assurance of safety in it, we find an instance of this kind of expression in Rev. iii. 10. "I will keep the from the hour of temptation, which shall come on all the world, no doubt this hour of temptation was that most shocking scene of persecution, practised by heathen Romans, against christianity, for a above two hundred years before Constantine the great, in what a restrained sense is every man obliged to understand this expression; when, long and bloody as it was, it could extend no further than the bounds of the Roman Empire? another instance of a like limited sense, to a like unlimited phrase is in Rev. xiii. 3. and all the world, wandered after the beast, but the vii. v. says he made war with the saints, did the saints wander after the beast? no surely! or if they did, did the beast make war with such as wandered after him? then this universal expression, can't be understood universally, we can get nothing then, drawing conclusions in such cases, which the Bible itself, will not warrant; nor the common sense of considerate men, support.

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Let us now confine a little more to the text in question. He is the propitiation for the sins of the whole world. Let me freely ask the reader, do you think he is so for those liars, described in the 4. v. who do not his commandments; and of whom he says the truth is not in them? is he the propitiation for the sins of those who walk not as he walked? 6. v. is he so, for such as walk in darkness, even untill now? 9. v. is he so for such as hate their brethren, walk in darkness, and know not whither they go, 11. v. ? for such as love the world, and have not the love of God in them? 15. v. nay, for such as are totally governed by the lusts of the flesh, the lust of the eye, and by the pride of life, which the same apostle says are not of the father, but are of the world in opposition to the father? 16. v. the very supposition that all these are yet the subjects of that saving propitiation, is to make the scripture absurd, inconsistent, and perfectly unintelligible, and he who holds this sentiment, would be ashamed to alledge any thing out of the same Bible in support of it.

The truth of the whole affair is this; this epistle was written to such Jews, as had been driven out of their own country by former persecutions, and large numbers of them had found sanctuary in Parthia, a country far from their own land, in the eastern part of Asia, and having no communication with their native country, nor means to know how it fared with christians there, since they left that land, and their brethren distressed with persecution, inspiration directs this apostle, to write them this epistle to inform them what the father of light had taught them, since their expulsion, and how the christian interest succeeded, and among many documents, he tells them that christianity was yet triumphant, not only among the Jews in a measure, but also among the Gentiles; insomuch that contrary to all their old traditions, the true religion obtained, and remission of sins was granted equally to the Gentiles, as to the Jews, so that the propitiation was applied to, was evidently as effectual for the rest of the world, as it was at first for those Parthians, and many others among the Jews, therefore he says, "not for our sins only, but for those of the whole world," that is, just so for others where ever its doctrine comes, as it was at first for us. The apostle knew, that those Parthians knew that only some of the Jews had saving benefits formerly by the propitiation; just so, says he it is now among the Gentiles. The world in common, whom we were wont to deem accursed, and cast of by God, have now the same priviledge as we had at first.

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The partition wall is now broken down, and to this sense of *World*, whole *World*, all the *World*, &c. all the instances above quoted, and many others, perfectly agree, and in no other sense of this, and other such like passages of scripture, does the Bible agree, either with itself, or with providential executions. As surely therefore as the Bible is a system, consistent with itself, or with its faithful and universal executor, divine providence; so surely this and no more than this, is the true construction of the text in question.

Another passage which has been wrested out of its evident latitude to favor the desired universality, is, Tit. ii. 11. "For the grace of God, which bringeth salvation hath appeared to all men." Every man who reads the Bible, and is attentive to what he reads, may observe this text refers to time then past, "hath appeared." But to all such readers, it is evident enough, that at that time, the Bible and so its contents, had appeared to but a very few of mankind. And so it is certain at first sight, that the device of salvation for all men universally, has no support of this text. It was indeed true then, and so it is still, that wherever the Bible comes, it appears plainly enough to all who are rationally attentive to what they see in it, that it is a scheme of grace, very free grace; and that eternal salvation is its object. And that by its grace, the worst of men, may happily attain to that object. But it is just as evident from all parts of this divine system, that it never designed every individual to that happiness, as it is from the letter of this text, compared with those times, that they had not attained to it then.

The next object of our attention must be a passage in Eph. i. 10. "That he might gather together in one, all things in Christ, both which are in heaven, and which are on earth." Also a passage of like import in Col. i. 20. "To reconcile all things to himself, whether they be things on earth, or in heaven." It is natural for mankind to distinguish between men and things. These texts of scripture speak of *Things*, *τα πάντα*, as if it was designed to admonish all readers, that they were so far from meaning *all men*; that they did not primarily and chiefly design any men at all. However a few remarks will shew us their intention.

The capital verb in the first of these texts, rendered *gather together*, is *ανακεφαλαιωσθαι*. Signifying to sum up all into one sum. ZARCHY, therefore renders it, *colligere omnia*
in

sub uno capite. To collect all things under one head. BEZO and PISCATOR render it *in summam ac compendium redigere. To reduce to one compendious sum.* The apostle having spoken of Jesus in the foregoing context, proceeds to delineate the design of divine wisdom respecting him; which was so to order every thing, that all the numerous prophecies, types and figures of Jesus Christ, even from the beginning of the world should all be summed up, and center in him; for the evident fulfilling of all such prophecies, the support of divine truth in them, and for the incontestible demonstration of his being the real object.

2. Of course, it appears that *all men* cannot be the object of design in these texts, both because *things* only are named, and not men at all, and also because the universality, even of things, is limited and restrained, by the nature of their cases. For,

1. Holy angels in heaven are not so gathered into Christ, and made to center in him, as some men, and all typical things are.

2. An infinite multitude of things on earth, besides all beasts are necessarily excluded from the meaning of both these texts. Besides, one character of devils, is, that they "go to and fro in the earth, and walk up and down in it." Job i. 7. Yet they are so far from being included in the import of these texts, that they do not desire it, their destiny will not admit of it, and divine justice forbids it.

3. It is evident that all things absolutely in heaven and earth cannot be included in the design of these texts; both because a great many are naturally incapable of it; and because it is absurd to be supposed of some other. It is impossible for instance, that holy angels should be included in this reconciliation, because they never hated any view of the divine nature and will.

4. The above sentiments on the first of these texts are confirmed by the supplement in the 11th v. viz. In whom *also* we, the Ephesian saints, "have obtained an inheritance." This *also* shews that the Ephesian christians were not in the above collection; for the supposition of it would make this passage tautologous, and absurd. And to shew that by *all things* in the last of these texts, is not meant all men; a like supplement is also added including some of the Colossians, in the following verse. So it is evident that the notion of salvation for all men, has no support at all from
either

either of these texts. The next portion of inflexible truth, in which some are seeking room for their notion of salvation for all men, is in Rom. v. 18. "The free gift came, upon all men."

1. The assertors of universal salvation, ought to have been very sure that the word *all*, certainly means every individual of the kind, before they place such importance on it in this text, or any other. But in order to gain such certainty, they must make great alterations in the following scriptures, viz. Acts xxii. 15. Which says that Paul should be "God's witness to all men." But this is fully explained by the 21st verse. "I will send thee to the Gentiles." For when divine administrations and missions, which had been peculiar to the Jews, became common to Gentiles with the Jews, then they were common to all men, because Jews and Gentiles, were all men. Although there were innumerable multitudes of both sorts which Paul never saw; and to whom his testimony never did, nor ever will arrive. Especially those who never saw him in life, and have since passed into eternity, without the advantage of it. So also I. Thess. ii. 15. "They are contrary to all men." Yet surely not to themselves! nor in general to their own nation; but to the Gentiles, whom the Jews despised and opposed in general; but not universally, for some Gentiles were well accepted proselytes. Also Eph. iii. 9. Paul was to make "all men see the fellowship of the gospel-mystery." Yet surely, not such as he never saw, nor who ever saw or heard of him; which is much the greatest part of human nature, both before and since. But it is endless, as well as needless, to multiply instances of the use of these universal phrases in a very partial and limited sense. And is it the part of any rational being to venture eternity on so precarious a foundation?

2. But the true key to this text is the words *euen so*. For this text contains a noted parity between the first and second Adam; shewing the medium through which justification flowed to some by the second Adam, was of the same kind, with that by which condemnation flowed to all men, from the first Adam. But what was that medium in case of the first Adam? The answer is *federal headship*. Now put the words of equation, or correspondency, *euen so*; and then we shall see the truth of the text, viz. As all who were in the first federal headship, suffered by the offence of

of one; *even so*. Just so, all who were in the second federal headship, live by the second Adam. And this is the plain sense of another text by which many through inattention seem to be seduced, viz. I. Cor. xv. 22. "For as in Adam all die, *even so* in Christ shall all be made alive." For a federal headship was the only mean of imputation, in the first case; *even so* it was in the last. So that all those who are in the covenant of works are dead in Adam: just so, all who are in the covenant of grace are alive in Jesus Christ. So it appears that these two *alls*, are measured by the medium of connection with their respective principal. And so we see that want of attention to the word of truth, or a worse cause, has occasioned all the confidence about universal salvation on this text of scripture.

Another holy expression, which much against its own mind, has been pressed into the service of universal salvation, is, Luke ii. 10. In which the angel said to the shepherd, "I bring you good tidings of great joy, which shall be to all people." The inspired expression is *pauit ioo lauo*. Which is *omni populo*; to every people. A very general expression. BRZA, says in Mat. iv. It is not simply universal, but indefinite. And so this universal particle is used, I. Cor. x. 23. where the apostle says, "all things are lawful for me." Of which every body knows it is not meant of absolute universality. It is several times used with like limitation, I. Cor. ix. 22. and exceeding often elsewhere. So Christ is said to heal "all diseases," Mat. ix. 35. That is, some of all kinds; to shew that none exceeded him, either by being of long standing, or great malignancy. In a like general sense, the angel's tidings were matter of great joy, not to the Jews only, among whom the holy Babe was born; but to all people, to Gentiles as well as Jews, without one thought of respect to every individual of any people. So when any great good occurs to a country or people, it is matter of great joy, although a thousand individuals are not benefitted by it; as independence to America: though malecontents count it the era of their ruin. Its being matter of great joy to all people, that the Messiah was born in Bethlehem, is no evidence that every person will have saving benefit thereby; it was matter of great joy to the angels themselves; but they had no thought of salvation thereby. But it being the very highest instance of benevolence, demanded great joy from all people, without regard to so little

tle an object as personal benefit; though it were that of salvation by it. In this view the passage in question agrees with all the rest in the Bible; and with all the rest of the Bible agrees to reject the crude imagination of salvation for all men.

Another portion of consistent truth which has been adduced to support the above antiscriptural notion of salvation for all men, is, I. Tim. vi. 13. "I give thee charge in the sight of God who quickneth all things." Doubtless every judicious reader, will judge the abettors of this notion of salvation of men, are straightened for encouragement from the Bible, when they alledge such a passage as this for their support. But all who are taught of God to guard against dangerous subtillties; should be thankful that men are not able to bury such a snare deep, nor guard it with one good divine evidence. The inspired expression in this text is, *ὁ ζῳοποιῶντος τὰ πάντα. Who maketh all things alive.* On which observe,

I. This text relates not to men, but to things. At least, no more to mankind, than to all other creatures, which receive life and quickning from God, the universal Quickner. Therefore this same word is used Rom. viii. 11. For the efficacious cause of the resurrection; because exerted on there matter, to cause life and motion to commence where it was not. Again it is used, I. Cor. xv. 36. as having equal respect to the germination of wheat after sowing, as to the raising of dead bodies at the last day. It is used also, Rom. iv. 17. As importing the efficacy by which ability for coition was revived in Abraham; and by which creation itself recieved existence.

II. The word here rendered *quickneth* signifies *to make alive.* And so has no relation to the case which it is named to serve. And CHANICER, one of the ancients says, there is no place in the New Testament, where it does not signify, *vitam accipere, quæ quis non habebat.* Leigh in verb. i. e. to recieve a life which the subject had not before. It is admirable therefore that this text should be thought of, as a support to the above named doctrine.

Now we must attend to what is named for the same purpose in Rev. v. 13. The sum of which is, "every creature in heaven, earth, and under the earth, and in the sea, said, blessing and honor and glory and power, be to him who sitteth on the throne, and to the Lamb for ever and ever."

ever." And does the reader think that every great celebration of God and the Lamb implies the salvation of all men? But we have often been told, that the argument which proves too much, doth in fact prove nothing at all. Now if all the actors in this notable triumph, are supposed to be the subjects of the great salvation; then not only all men, but all the angels in heaven, nay all the beasts on earth, and monsters of the deep, are as much the subjects of that salvation as men. Some indeed have so far disintangled themselves from the restraints of common sense, and also of the word of God, as to pretend salvation finally for devils; but what have beasts, either by land or sea to do with it? And it is as certain holy angels are not saved by the cross of Christ. So that this argument engrosseth much more than can be true; and consequently answers no purpose at all; except to display a disposition for trifling with sacred things, and to anticipate a certain shame and confusion of face.

Besides the word rendered *Creature*, in this text is *Ktisma*. And I. Tim. iv. 4. using the same words, says, "every creature of God is good." Where it evidently means our daily food, or common means of nourishment. By which it might seem; the triumph of the text in question is somehow ascribed to the material creation. And so it is a figure of speech called *Antropopathy*, by which the passions and affections of men are ascribed to inanimate things; which is exceedingly common in the Bible. The prophet Isa. lv. c. 12. v. having commemorated many great works of God to his people in that state of the church; and given assurance that he would send the Messiah to them; first describes their joy, and then carries over their affections to the material world, and says, "the mountains and hills shall break forth into singing; and all the trees of the field shall clap their hands." Just so the text in question employs the material creation in praise of the Lamb's appearing to open the *Codex fatalis*, or book of God's decrees and purposes respecting his church. And it is truly admirable that the followers of their own *Ignis fatuus*, about salvation for all men, have never called to mind that trees are a noted *Herogypic* for men; and so confidently supported their cause by the last text above-mentioned, because it is there expressly said "that all the trees shall clap their hands" on the news of the Messiah's undertaking. Perhaps this and a thousand other such like figurative expressions, are in reserve, for the next set of evidences to

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support the cause. And doubtless there will be time enough to advance them all before God's sealed ones shall be seduced. This same word is also used James i. 18. where the apostle draws a parallel between those among men, whom God will accept to salvation, and the first fruits under the law. Now only the first fruits, under the law were offered to God; they were his portion of all the fruits of the field. And this was the figure of those among men, who should be saved. Therefore we read, Rev. xiv. 4. "These are they which follow the Lamb whithersoever he goeth; those were redeemed from among men, being the first fruits to God and the Lamb." Therefore,

1. It appears, that the text in question is so far from supporting the doctrine of salvation for all men, that it says not one word distinctly about men at all. But in order to celebrate the dying love of Christ, for his *first fruits* among men; the creation in general is animated with songs, and made to second the shouts of those who are redeemed in praise of their redemption.

2. And the reason of this form of triumph is 3. v. because inquisition had been made through all created nature, for some one, able to open the abovementioned book of God's designs, and execute its import; but none was found able, till the lion of the Tribe of Judah appeared. And as all creatures are some way interested in the sovereign determinations of God concerning this world; so the nature of their case is represented, by this universal triumph; importing now we shall all know the true state of things, and the whole of divine counsels about us: and as "the Lord is righteous in all his ways;" so no fear of the consequence; for if our nature and taste are not served, and fully suited by every execution; yet two things are infallible; and both worthy of a God, and both worthy of highest acclamations from us all: viz. His own honor, and the general good of the creatures, are both secure.

Another portion of scripture by which some endeavor to support their notion of salvation, is, I. Cor. xv. 27. "He hath put all things under his feet." On which observe,

1. The word of action in this text is *subtaxis*. Which signifies that God put every thing in its proper place and order, under the dominion of the Lord Jesus Christ; and according to this appointment, he rules the world, the seasons, the beasts of the field, the wilderness, and the sea.
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And so this text is a comment on the words of Christ. Mat. xxviii. 18. "All power is given me, in heaven and earth." And can of course, no more imply salvation for all men, than for the brutal world, and holy angels. Besides,

2. This construction of the text is confirmed by what followeth; which shews that nothing was excluded from this absolute subjection to Jesus Christ, but the Father only.

3. This text verifieth the royal prophecy, Psalm vii. 6. "Thou madest him," viz. Jesus Christ; "to have dominion over the works of thy hands; thou hast put all things under his feet." Which confirms the object of this text, to be the material creation. And so it is immediately exemplified by the Psalmist; 7 & 8. v. "All sheep and oxen, yea and the beasts of the field; fowls of the air, and fishes of the sea." Which may guard all people against the abuse of this text.

4. Therefore the ancients rendered this Greek word, not be obedient, as of intelligent subjects; but *be ye subject*, as implying mere absolute dominion; and some of them passively, *be ye subjected*. And Heb. ii. 8. supports this construction. "Thou hast put all things in subjection under his feet; and hast left nothing that is not put under him." Therefore such as support their notion of salvation of men from this text, must either mean that the material creation is the subject of christian salvation; or they use scripture without consulting its import. But such as fear God, will not trifle with his word, nor carelessly deceive their fellow men.

The Second P A R T

Containing a Miscellany of evidential Sentiments, shewing the Vanity of the Pretence, that all Men will be saved; as also the Absurdity and Impossibility of several other Tenets involved with that of universal Salvation.

I. **T**HOSE who propogate the notion of an universal salvation of men, find it necessary to study an evasion of that establishment of God. 1. Theff. i. 8. 9. Which assures us that all those "who know not God, nor obey the gospel of his Son, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Now these men cannot force themselves into a confidence, that all men, will in this life have the necessary qualifications

tions to pass immediately into glory after death; and so necessarily must take place among the damned. But rather than their decree for the saving of all men should fail, they have it seems, agreed to set aside the decree of their Maker; and promised the unbelieving, most prophane, and finally impenitent, a discharge from that place of torment, to which they allow they must first go: after they have endured punishment for a certain duration, according to their demerit.

Now we should attend to a few Points, that we may see if these Things are so.

I. They say there is no text of scripture which necessarily implies eternal punishment. And they insist that neither the Greek *aion*, or Hebrew *golah* doth sufficiently prove against them. Now though it will soon be proved that these words incontestibly signifying absolute eternity often in the Bible; yet it is to be noted especially of the first of them, that it does not always signify so; but signifieth the duration of its subject. be the same longer or shorter. Therefore when the subject of which this word is predicated, is of interminable duration, either by its own nature, or by appointment, in all such cases the import of this word is necessarily eternity. This must be further cleared by instances of its divine use.

As to the Greek *aion*, and its derivatives, the reader may see the divine use of them in the following instances. Mat. vi. 13. useth it thus "for thine is the kingdom and the power, and the glory *histon aionas*, forever." Now if the reader judgeth that the subject, of which this word is predicated here, viz. The kingdom, power and glory of God is of quite endless duration, then he will allow that such is the import of this word in this case.

It is also used Mat. xii. 32. describing the nature and consequence of the sin against the Holy Ghost; concerning which, this text saith, "it shall not be forgiven him, viz. The sinning person, *oute en touto to aioni, outa an 100 Mellonti. neither in this world, nor in that to come.*" Here our adversaries triumph, because *aioni* is rendered this world. But it is easy enough to understand the mind of the text, it shall not be forgiven him as long as this world lasts, nor as long as the next lasts. And does not this sense extend to eternity? For this is plainly a *Periphrasis*, of the inremissibility of this sin. This

This word is also used Mat. xxi. 19. about the cursed fig-tree, "Let no fruit grow on thee henceforward, *eis ton aionan, forever*. Does the reader think that fig-tree has ever come to life again? Or is he not sufficiently satisfied it never will? But then the duration of this sentence is quite interminable.

Another instance of the use of this word is Mark iii. 29. "He who blasphemeth the Holy Ghost, *hath never forgiveness, eis ton aionan*. This prohibition of forgiveness extends through all duration. And does not this necessarily point the idea of eternity? This sense is confirmed by the next words *alla enebos estin aionion Kristsos. But is held fast by the eternal judgment. BEZA saith tenetur iudicio, he will be holden by the judgement*. As long therefore as that judgment of the unchanging God lasts, so long that transgressor will be holden. And is there any alteration in the judgment of God? The judgment of God is necessarily according to truth, Rom. ii. 2. And it must stand as long as power and right attend it; but the power and right of God are coeval with his nature. So therefore is this sentence.

This word is again used John iv. 14. "He who drinketh of the water I shall give him, shall never thirst;" i. e. thirsting is excluded, or prevented to him, *eis ton aionan, forever*. And is not this a deliverance quite interminable? This sense is confirmed by what follows. "But the water that I shall give him, shall be a well of water springing up, *eis zoonen aionian, to eternal life*. If then the water of life is of eternal efficacy, eternity is certainly the import of this word.

So also, in John vi. 51. If any man eat of the living bread which came down from heaven he shall live *eis ton aionan, forever*. And if there is no end to *forever*, then eternity is the import of the word here also.

So John vi. 58. He that eateth of this bread which came down from heaven shall live *eis ton aionan, forever*. If then the bread of life has eternity in its virtue, such import is in this word.

It is also used John viii. 51. and confirmed with "verily verily, if any man keeps my sayings he shall never see death." The inspired expression is *eis ton aionan*, and if to never see death; necessarily implies eternity of life: then so this word means.

It is twice used in John x. 28. "And I give them *zoonen aionian, eternal life*;" and it is confirmed by adding, "and they shall

shall never perish;" the words are *ai ton aiona*. And if this text implies eternal existence, then that is the import of *aiona*.

Also John xi. 26. "Whosoever liveth and believeth in me shall never die." The words are *ai ton aiona*. And if never to die necessarily implies eternity of life, then this word implies eternity.

Once more John xii. 34. "We have heard that Christ abideth *ai ton aiona*, forever. As plainly then as eternity is ascribed to Christ; so plainly it is imported in this word. LARSEN'S Crit. Sac. in Verb. says it signifies *Eternity*. And that the ancients held that punishment eternal, on which this word was predicated. And this is evidently the sense of the word in the abovementioned. Mat. xii. 32. and Mark iii. 29.

And as to the Hebrew word *Qolam*, the critick abovenamed says it designa "absolute perpetuity, eternity;" when it affirms of God, or things in their own nature eternal; and it will be still further proved in the sequel, that future punishment is so. The abovenamed Reply observes that the import of those words is measured by the subject to which they apply; if to the Jewish state of the church, or its ordinances; the mountains, &c. The durability imported in these words is equal to that of their subject. So when they apply to God, his gracious covenant, or the future state of existence, they import duration equal to their subject. And it has been proved by plain texts, that the above Greek word often necessarily means eternity. Therefore the schoolmen say, that wicked men are justly punished *in aeterno Dei*, who have sinned *in aeterno Dei*, i. e. They shall be punished through eternity, as measured by God, who have sinned through their whole life here. And this Hebrew word certainly means eternity in the most absolute sense in Psalm x. 16. "The Lord is king for ever and ever." And in Exod. xv. 18. "The Lord shall reign for ever and ever." Besides,

II. Sinful men are of a totally depraved nature, and a totally morally depraved nature; as such, cannot possibly be happy; happiness must be according to consciousness. If conscience witnesseth only of moral evil, it can only accuse without cessation; and so give sense of misery. Besides, such subject can receive nothing but penalty in a righteous government. And so both from itself, and from the government over it, must be miserable. And this case
must

must be as durable, as the internal propensities of man. If then his time of probation is spent in sinning, the nature of his case will make him miserable as long as his nature lasts.

III. Such a nature, retaining its predominant propensities, cannot cease from sinning; its own propensities will act out their own nature; and of course, sins will, and must encrease during existence. And so there will be the same sort of reason for infliction of punishment, as at first; and this is the natural subjective reason, for punishment at all, and for the eternity of it.

IV. The demerit of sin, is measured by its object, the direct object of sin, is the holy law, its ultimate object is the divine nature; both are of perfect, unlimitable, and so eternal rectitude and goodness. Exactly answerable thereto is the demerit of their contempt. But the sinning subject is very finite; consequently punishment cannot be adequately endured, but by duration equal to its object. And this is the natural objective reason for the necessarily endless duration of future punishment.

V. Of some sinners it is said Heb. vi. that it is *impossible* to renew them to repentance. And will any dare to hold, that it is not only possible, but certain, that salvation shall be had, where God their Maker, has said it is *impossible*?

VI. They talk of some making atonement for their own sins, by suffering an answerable space in hell. It will be no honor to Jesus Christ, for such to arrive at, and dwell in heaven; for thereby they get only what they have earned, and deserved. They do not arrive there by Jesus Christ's merit; but by their own. They have ballanced the account with divine justice, by their own sufferings. Perhaps the reader will judge this is another instance of the devils scheme acted over again. "Ye shall not surely die, but ye shall yourselves be as Gods."

VII. The following scriptures absolutely fix the eternity of future punishment, viz. Mat. xxv. 46. "These shall go away into *Kolasis aionian, everlasting punishment. But the righteous in aionian, into life eternal.* The antithesis fixeth the equality of these two representations of eternity. The same word, which generally signifies eternity, as has been proved, is equally used for them both. Therefore they are both of equal duration.

So

So Jude vii. "The people of Sodom and Gomorrah are set forth an example, suffering the vengeance *puræ æionis*, of eternal fire." They could not be an *Example*, unless others in like case were to copy it out. This text therefore fixes certainty to eternal punishment.

Also I. Peter i. 25. "The word of the Lord endureth *eternum æionis*, forever." And doubtless his word of sentence on vessels of wrath, as well as on any other word.

Again, II. Peter ii. 14,—17. The apostle speaks of some as "curfed children, for whom is reserved the mist of darkness *eternum æionis*, forever." Now the word called *curfed* here is *kataras*. But this word is the measure of the import of Christ's death, in Gal. iii. 13. He was made a curse. If that was infinite, the idea of infiniteness is contained in this cursedness; which for a mere creature to endure, necessarily requires eternity.

And Rev. xiv. 11. speaking of the worshippers of the beast, saith, "The smoke of their torment ascendeth, *eternum æionis æionis*, forever and ever;" as if eternity was multiplied into itself, to denote an absolute incomprehensible duration, which must be absolute eternity. But some may imagine the assertors of universal salvation do not mean to include Papists. But pray why not? are not Papists men? And many of them far from being the greatest sinners, for want of the clearest light. Besides, these Universalists have adopted some badges of Popery, besides their acknowledgement of purgatory; which should induce them to be tender of their brethren the worshippers of the beast; however terrible the last mentioned text is to all who symbolize with them.

And Rev. xix. 3. speaking of the same sort of men, under the character of a great Whore who corrupted the earth, by corrupting the word of God, and seducing men; saith, "And her smoke rose up *eternum æionis æionis æionis*, forever and ever." A like emphatical description of duration quite endless, as before.

Though there are innumerable passages of scripture, wherein God, who can not lie or deceive, has determined the point of the eternity of future punishment, yet the last to be named now is Rev. xx. 10. saying, "And the devil who deceived them," viz. The innumerable multitude from all quarters of the earth, which shall constitute the army of Gog and Magog; "was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented

mented day and night, *eis tous aionas tou aionon*, forever and ever." Doubtless these therefore will not be saved. And the reason of the case, concludes against all their abettors. And such as have any mark of the beast, or false prophet about them, had need be ware. For the duration of their punishment is quite interminable.

III. The third of these miscellaneous sentiments is, God swore in his wrath, that some should not enter into the rest of Canaan. Psalm 95. 11. But he has told us Heb. iv. 11. that their failure was example to us, by which to take heed lest we enter not the heavenly state, which was the antitype of Canaan's rest. If then that affair was all type of this; then the oath of God bars entrance now to the same sort of men; and so 'tis as impossible all should be saved, as the oath of God be broken.

IV. Judas went *eis ton loon ton ieron, to his own place*. The words import properly, he went where he belonged. Property is founded in right. God is the vindicator, never the violator of right. If then Judas's right is there, he must remain there, for "far be it from God, that he should do iniquity." Job xxxiv. 10. But then all men cannot be saved; nor can Judas be released from his possession; but of course it must be eternal.

V. The souls of the Antideluvians are said to be in prison, I. Pet. iii. 19. i. e. in *inferus*. Leighs, crit. Sac. in Hell.

The word is, *Phulake*, a place of custody, not a place of release and discharge; it is rendered by *Carcer*, a prison; and it is such a burning prison, as the breath of the Lord, like a stream of brimstone doth kindle, Isa. xxx. 33. and this breath of the Lord is not liable to cessation; it is necessary breath, and therefore must be eternal. From this prison none can come forth, till they have paid the uttermost farthing. Mat. v. 25. But for a finite being as man, to pay the uttermost farthing of an infinite debt, necessarily employs eternity, as has been shewed. Therefore all men are not saved; nor can those who perish be discharged.

VI. Mat. xxvi. 24. Says of Judas. "it had been good for him, if he had not been born." But if in any future period of duration, he should be discharged from his own place, and enjoy the happiness of the heavenly state thenceforward forever; then this text would be evidently not true; for a perfect blessedness, for a thousandth part of that happy duration, must be in some sense, infinitely better than never

ver to be born. So the Universalists have the choice now, to charge themselves, or the author of the Bible, with a wrong view of this matter.

VII. In Luke xvi. 26. it is said, "there is a great gulph fixed between the happy and the miserable." And it is a gulph which is unpassable. The inspired words are *Mega Chasma aeternigenox*, i. e. *firmissimum Dei Statutum*, or a statute of God most firmly established so firmly that it is quite inviolable. But how then shall any soul come from among the miserable, as long as divine sufficiency for maintaining this gulph continues?

VIII. In Mat. xxv. 41. the final sentence of banishment from the presence and enjoyment of God is in these words: "Depart from me ye cursed, into everlasting fire prepared for the devil and his angels." On which we may note,

1. The word in this sentence rendered everlasting, is *aionian*, which has been proved already to signify eternal, in its utmost sense.

2. And this notion of the word, is confirmed by its allowed derivation, from *aei*, always, and *eon*, being, naturally therefore implying *to be always*. And surely *always* is forever.

3. The word rendered cursed is *Kateoramoi*, which is *devoted*; finally and forever given up.

4. This devotion is to the state, portion, and punishment of the devil and his angels. Of course, while that state of punishment is the portion of the devil and his angels, these devoted souls must inhabit with them. Either therefore the damnation of devils is limited, or that of wicked men is unlimited. For the latter are given up to the very same place and portion as the former.

5. The very notion of *burning* in these figurative descriptions of hell, implies sensible hopelessness, or knowledge of interminability of suffering. If there was a possible hope of escape, or terminability, the essence of this idea of *burning*, would cease. Those sufferings would be very great, but not *burning*. That the notion of burning implies absolute desparation, appears,

1st By the parity between the burning fire, and the know-
ing worm. Mark ix. 44. Isai. lxvi. 24. They are of equal efficacy and duration. Make the fire quenched, and the worm instantly ceases to know. This worm is consci-
ence

ence sensible of guilt and punishment. But the remonstrances of conscience are always according to light from God. The wicked in this life have the fire and the worm, but not *burning Fire*, nor *never dying Worm*. But when the worm gets to be *Oniscuta never to be slain*; then the fire also becomes burning fire.

2. It appears from the corrosiveness of burning fire, that fire exists in a thousand instances, where it is not burning fire. But as soon as it is burning fire, it corrodes. 'Tis absolute desperation, or knowledge of interminability of suffering, that corrodes and totally destroys all self enjoyment or hope; and this is absolutely burning. Therefore the Bible speaks the thing as it is, everlasting burning!

So the Universalists have not only devised an escape finally from the sufferings to which GOD has assigned the wicked hereafter, but they have quenched the *burning* fire while they are in punishment, and also prevented the preying worm. But is not all this a daring opposition to divine establishment? And as penalty is the support of all law, so they have by this means enervated, and made void the laws of GOD. And we know what is the portion of such—they shall have their part taken out of the book of life, out of the holy city, and out of the blessings written in the gospel. And they who add their own imaginations to things written in the Bible, God shall add to them the plagues written in the holy book. Rev. xxii 18—19. Nay,

GOD has expressly and repeatedly declared, That this burning fire *never shall be quenched*. Mark, ix. 43, 44, 55, 48. also, Isaiah lxvi. 24. In all which passages the immortality of the worm, and the unquenchableness of the fire, are exact parallels, which is inconsistent with salvation for all, and with any discharge from punishment.

XI. If sin in vessels of wrath fitted to destruction, is quite connatural to them, then either they must be converted in Hell, or never be discharged from it: but conversion is a work of grace any where, and no such display of grace, can at all be expected, but according to the words of grace, in the Bible; but there is not one word in the Bible, about displaying such grace in Hell. Therefore there never will be any discharge from that state of punishment.

X. If it is necessary for the glory of God that any should be punished with destruction from the presence of the Lord, according to II. Thess. i. 19. then it is at least, equally necessary,

necessary, that such destruction should be everlasting: But it is necessary that some should be punished with destruction from the presence of the Lord, this our adversaries confess. Therefore it is at least, equally necessary, that such destruction should be everlasting. For,

1. The word of inspiration in this text is *aiōnion*, which, as has been proved, is genuine evidence, that the judgment of God is, that it should be everlasting.

2. Every reason for punishing any with destruction from the presence of the Lord at all, makes it at least, as necessary to continue the same execution forever, if the execution of this punishment at first, was necessary as a reward of evil deeds, then as long as evil deeds continue, the reason of this execution continues. But there can be none but evil deeds in Hell; therefore the reason of that punishment can never cease. If this punishment was inflicted at first, in honor to divine justice, then as long as divine justice remains the same, so long the reason for this punishment remains. If this execution was made at first, to testify Gods abhorrence of sin, then as long as that abhorrence remains, this execution must remain. God, right, and the moral nature of things, never change: whatever therefore, in the nature of God, of right, or of morality, induced and justified the first execution in this case, will at least, justify it forever. *Is lifam Cæli eodem off Ratio*, in like cases the same reason obtains. No evasion can be made from this argument, but that the damned, will in some period of their misery cease from sinning, and so may be discharged. Against which supposition the following things lie, viz.

1. Such supposed cessation from sinning, must be from a motive *ab intra*, or *ab extra*, from within, or from without; from within, it cannot derive without a new heart, and there is ~~not one~~ indication in the word of God, or nature of things, that a new heart will ~~be~~ given in hell, if there was, the nearest prospect of good to some men, would ~~be~~ their speedy arrival among the damned; and from without, this supposed cessation from sinning, cannot derive: both because the applications of redemption are peculiar to this life, according to the Bible; and because the wrath of God, and nothing else is revealed respecting the damned; and lastly, because the oath of an unchanging God bars all hope, Heb. iii. 11.

2. Another thing which lies against the above supposition is, their old sinful habits having full possession of their nature, must

must continue, while that endures; also their old sins, having in their nature eternal demerit necessarily bind to an eternity of suffering. The intrinsic malignity of all sin is measured, by the revealed dignity of its object. An offence committed against the known authority, and dignity of a prince, by his subject, differs vastly in its intrinsic malignity and demerit, from that of the same action materially against a peasant. As much grosser is the case before us, as God is above a fellow sinner; now this difference is in all views quite infinite. Such therefore is the demerit of all sins against God, and how should the subject possibly open a new account, while the old remains necessarily unbalanced.

3. The very nature of all disappointed, displeased and tormented spirits, is self-vindication, self-excusing, and to conceive accusing allegations against the source of their trouble. This is obvious, both to observation and sensation; but all this is essentially sin, and wickedness against God; yet such sin and wickedness must from the nature of the case, eternally employ the damned, without exception of one sensation, or act of volition; till they become cordially pleased with the pains of damnation, and if this is perfectly impossible, then it is equally so, that such sin and wickedness should cease, or their consequently deserved punishment.

XI. If eternity of punishment, on supposition of its certainty, is an infinite good in the intelligent system; then to deny the eternity of punishment, is to deny what is an infinite good in the intelligent system. But an eternity of punishment, supposing it to be certain, is an infinite good in the intelligent system. Therefore to deny the eternity of future punishment, is to deny what is an infinite good in the intelligent system. Now that future eternal punishment is such infinite good, shall be proved.

1. If for thinking beings, subjects of a supreme perfect government, to be made circumstantially acquainted with, and well assured of the mind of their Supreme, and the designs of his government, is an infinite privilege; and an infinite privilege is an infinite good; then the consequence avails: But for such subjects to be so informed and assured of the mind and designs of their Supreme, is an infinite privilege, and such privilege is an infinite good: Therefore future eternal punishment is an infinite good in the intelligent system. So that if it was not made certain, 'tis most desirable that it should be so. But a belief of divine perfections, and that his

his government, and whole plan, are just like himself, in propriety and righteousness, implies a belief, that every desirable and perfect good for his system is contained in it; and that for such subjects to be so made acquainted with, and assured of the mind and designs of their Supreme, and of his universal dominion, is a privilege, will not be denied; nor will any deny it to be an infinite privilege, who believe such Supreme to be infinite in all views, and who believe the nature and design of his government to be of infinite importance to the subjects of it. And doubtless the same light will determine all who have it, that such an infinite privilege is an infinite good. But then it follows, that future eternal punishment is an infinite good, in the intelligent system, as plainly as either the nature and reason of the case, make it evident to be true; or as the word of GOD shews it to be certainly a part of his plan. Both which have been proved already.

2. That which has infinite weight, from its own nature, to prevent infinite evil, both moral and penal, and to commend and urge infinite good, both subjectively and objectively, to intelligent creatures, is itself an infinite good to them: But the consideration of future eternal punishment, is from its own nature, of such infinite weight; therefore it is an infinite good to such creatures. For it is an argument of infinite weight against all sin and its consequence; and for all good and happiness forever. Consequently those who deny it, remove a mean of infinite weight, for the good of mankind and the glory of God.

3. If future eternal punishment has influence to the honor of God, and of all divine objects: it is an infinite good; but the former is true; therefore such punishment is an infinite good in the system.

1. It is an everlasting monumental evidence, that there is no unrighteousness in God. And that which supports the honor of infinite righteousness, truth, and goodness, is itself, for that reason, infinitely good. God has well informed men of the nature and demerit of sin; and has given assurance that in case of disobedience, he would assign them, to this very punishment; which is therefore the proof in fact, that "just and right is *be*." Whereas the denial, and removal of this evidence, casts the reproach of falshood, and delusion on the nature, name and word of God.

h. Everlasting

2. Everlasting punishment reflects honor on the laws of God. It is penalty supports the honor of all laws. Divine laws being infinite in all views, their honor can be supported by nothing less than punishment answerable to their nature.

3. It reflects light on the nature, and shews the reason, of such christian atonement as the Bible describes. The atoner being of infinite dignity, could not be subjected to such sufferings, but on that supposition of the infinite demerit of sin, which is the necessary implication of eternal punishment; That one who was God-man must endure as Jesus Christ did, has the self-same occasional reason, as eternal punishment has. They reflect light on each other, and doubtless must stand and fall together.

4. Eternal punishment reflects such an honor on that holy law, whose penalty is there executed, as it is not possible it should have on any other supposition. It speaks that law, whose penalty it is, to be infinite in excellency. Whereas a small or temporary punishment, degrades the law, whose penalty it is. Therefore we see every mitigation of future punishment, relaxeth moral bonds.

5. Therefore without this doctrine of future eternal punishment; the honor of all divine attributes, the value of the atonement, the dignity of the holy law, the truth of the Bible; all fail, and are depreciated. And if the mean of all these infinite honors is an infinite good, in the moral system; then eternal punishment is an infinite good in the moral system.

6. The scriptural notion of future punishment, justifies, and honors the faith, hope and conduct of all true believers. Their faith was founded in what they saw in the Bible; this gave spring to their hope, and holy lives, and sufferings. If the Bible is never honored with this future execution; it infinitely weakens and dishonors all their religion. For one reason of their religion was a refuge from that eternal storm. Heb. vi. 12. Isaiah xxv. 4.

7. The honor of Jesus Christ's saviourship in part depends on the reality of eternal punishment. For salvation always respects the evil from which, as well as the good to which it is affected. Consequently as much as is taken from the eternity of future punishment, just so much is taken from the glory of salvation by Jesus Christ. For only by him are any saved from the wrath to come. I. Theff. i. 10.

8. Future

8. Future punishment is the foil to set off distinguishing grace to those who are saved; gives reason for, and animates the songs of such, in praise of God and the Lamb; and it will be as necessary in all future periods of eternity, as it was at first.

9. It is the truth and certainty of eternal punishment, which emphatically gives character to God, as a righteous judge; and gives weight, to and supports his revealed judgment, about the nature and difference of sin and holiness. Consequently,

10. As it will be equally necessary, that all these purposes should be served in all periods of eternity, as at any of them; for the same reason which justifies damnation at all, will equally prove the necessity of its eternity.

11. And as each, and every one of these purposes served by eternal future punishment, is a good of infinite value; so it is evident that future eternal punishment is an infinite good; in the intelligent system.

12. Nay more, for as innumerable infinite goods, must be of more worth and value than all the losses sustained by a finite number of finite creatures, in that future punishment; so that future punishment, must on the whole, be a pure, and abstract good, a most rational and worthy object of joy and praise, for the intelligent system, and so we are arrived exactly at the divine testimony. Rev. xvi. 5. "thou art righteous O Lord, who art and wast and shall be, because thou hast judged thus". And now we may understand the cxxxvi Psalm, 10. 14. 17. 18. 19. 20. as a song of praise for penal execution, and each ascribed to mercy, and that as a reason which endures forever, to which therefore all must concur who love mercy. And therefore respecting such as do not so concur, God will be justified when he speaks, and clear when he judgeth, Psalm, lvii, 4.

XII. The twelfth sentiment evidential of eternal punishment is, it is probable the damned would rather chuse, on their own principles, continuance in their state, than the company and employments of the beatific vision, if they had opportunity of free choice. This in some measure appears,

I. Because the devil, who loves ease, honor and happiness, as well as any; when he had opportunity of free conversation with his judge, as in the case of Job. Job, i. 6. &c. And also in the affair of Ahab, I. Kings, xxii. 21. 22. And of Jesus Christ, whom satan knew to be his sovereign. Mat. iv. 3. &c.

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He never moved one word, for a reversion of the decree of his punishment.

2. The natural aversion of sinful men to all holy objects, which in the Bible is called enmity; is such, as doubtless render the state of the damned, more consonant to the feelings, of those who are in it; than the immediate glory of God, and the holy world would be; death and damnation, make no moral alterations in the subjects; and the same disposition of heart; which makes aversion to all holy objects here, no doubt operates according to its nature there.

3. When Dives, one of the damned, had opportunity of free conversation with Abraham, a fellow man; he offered not one word, for a place in Abraham's bosom; he only wanted some mitigation of misery, in his own situation.

But as the device of salvation for all men, excludes the noted doctrine of election; it is necessary a testimony should here be given to the truth of this doctrine of God. Therefore,

XIII. If God has chosen a number of persons out of the body of mankind, to be saved, then all mankind will not be saved: But God has chosen a number out of mankind to be saved; therefore all men will not be saved.

Election is thus described, *ex omnibus Electio ad salutem*, i. e. a choosing some out of all, to salvation. So Peter writing to the believing strangers, I. Pet. i. 2. says "they were elect, according to the foreknowledge of God". And Paul saith, Rom. xi. 5. "there was a remnant in his time, answerable to Elijah's seven thousand, according to the election of grace", and he saith of the Thessalonian church, "God hath from the beginning chosen you to salvation," Jesus Christ saith of his followers, "I have chosen you out of the world." Therefore Rom. xi. 5. he saith, "the election hath obtained it, and the rest were blinded," but "as many as were ordained to eternal life believed," Acts xiii. 48. but though it is a profligation of such evidence, to urge it on such as are not influenced by scriptural authority; yet for the sake of such as reverence the judgment of God, a few more evidences may be given to this essential article in the divine system.

1. If the scriptures are the infallible word of God, and do affirm the doctrine of election, in the sense above explained, then this doctrine must be believed at infinite peril: But that the scriptures are the word of God, is generally confessed, and that they do affirm this doctrine, of God's choosing

some of mankind to salvation, and that therefore all men cannot be saved, has already been proved, and shall be made further evident; therefore this doctrine must be believed, at the peril of giving the lie to God and the Bible, and that in a multitude of instances. So at the period of this world, when those who are heirs of glory, are to be received to that possession, the account of it, which is perfectly right, saith, Mat. xxiv. 31. "He shall send his angels, and they shall gather together his elect, from the four winds." And of these God has declared, I. Thess. v. ix. "That he has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." And there are about a score of instances in the Bible wherein some form of the word **ELECT** is used to the same purpose; and consequently so many evidences, quite incontestible against the device of Salvation for all men. And twice that number of texts, wherein some form of the word **CHOSEN** is used to the same purpose; each determining the truth and right of the doctrine of election in the above sense. Besides a number of instances, wherein the word **APPOINT** in some of its forms, is used, as indicative of the sovereignty, and to the same purpose. Also a number of texts might be named, wherein the word *ordained* is used to the same purpose. As Acts xiii. 48. forenamed, "as many as were ordained to eternal life believed." And about fifty passages of scripture, indicate the same sovereignty, and to the same purpose, by the expression *I will* and the like, as to the display of distinguishing grace among men, respecting final salvation. As Exod. xxxiii. 19. "I will be gracious to whom I will be gracious; and I will shew mercy, on whom I will shew mercy." So Isaiah lviii. 8. "With everlasting kindness will I have mercy on thee, saith the Lord thy redeemer." And Rom. ix. 16. "It is not of him who willeth, nor of him who runneth, but of God who sheweth mercy."

But because a number of objections, against this hated display of the divine nature, seem plausible to the inconsiderate. A very brief hint of reply may be given to some of them.

Obj. 1. But this does not agree with that love which God has for men in common.

Ans. No scripture implies that God has *saving Love* for mankind in common. Many scriptures which are perverted to support that dictate of pride have been proved already
to

to have no such import. But God, as the God of all nature, doth so love men in common, as to send his own son in their nature, to set an example for them all; and to make actual and perfect atonement, for such of them, as it pleased God to give him, in the covenant of redemption. He doth so love them in common, as to give them being, life, breath, and all the mercies they enjoy. "He maketh his sun to rise on the evil and on the good; and sendeth rain on the just, and on the unjust. And so his tender mercies are on them all.

Obj. 2. This makes God a respecter of persons, which is contrary to Acts x. 34.

Ans. No personal consideration at all, commends any person to the grace of God; he neither loves or hates any, because they are black or white, Jew or Greek, rich or poor, or for any thing else merely personal. "Not for your sakes, do I this, saith the Lord God, be it known to you." Ezek. xxxvi. 32. Saving grace is all for Christ's sake, not for ours.

Obj. 3. Then there is need of good works.

Ans. And art thou one of those who expect to be saved by good works? No works of ours are the means, or reasons of election, or consequent salvation. Those who are saved are elected to do good works, as much as to salvation, and as an evidence of their title to it, and qualification for it. "They are chosen to salvation through sanctification of the spirit, and belief of the truth." II. Thess. ii. 13.

Obj. 4. But the threatenings of the law are made in common to all.

Ans. They be so, as a mean to make them see their danger, and need of a saviour, and "they that hear shall live." John v. 25. This is a mean established to bring about the end and design of election.

Obj. 5. Then God made multitudes on purpose to damn them.

Ans. It is not true. The first object of design with God, in all his works is, "to make his name known in all the earth." Rom. ix. 16., i. e. to shew to all, who he is, and what he can do. That he may be feared, obeyed, and trusted. Indeed he always knew who would regard him, and who not: and it always was his decree, "the soul that sins shall die." Ezek. xviii. 20. Wickedness chosen, and held

held fast is a certain mean of destruction. "The ways of sin are death." Rom. vi. 23. But damnation of men never was the leading object of design with God. He cannot have taste for that object in itself. Yet he delights to glorify his justice, on those who have abused his measures. "Jesus knew from the beginning who they were that believed not, and who should betray him." John vi. 64.

Obj. 6. But the doctrine of election tends to relax the bonds of morality.

Ans. All men are bound to holiness, both in principle and practice; and these bonds cannot be relaxed, but by choice of their subject. And what such subject knows not can give no just cause to such choice; but no man knows the object of election; till he finds Jesus Christ is the object of his own election. And that his own principle prevents remissness to holiness.

Obj. 7. But absolute election renders means of grace useless.

Ans. If by means of grace is meant any thing in this world, sufficient of itself to give grace; it is as wide from the Bible, as the denial of election. But if the objection designs means appointed and used by God to beget grace; it is most injudicious. How should God's chusing some to salvation, hinder his bestowing grace on them? No man ever was chosen immediately to salvation; election is immediately to the privilege of divine institutions; and so to the blessing of God attending them, and so to salvation following thereupon. II. Theff. ii. 13. "God hath chosen you to salvation, through sanctification of the spirit, and belief of the truth."

1. If the doctrine of election is necessary to the honour of all divine perfections, then it ought to have a place among eternal truths, but the former is true, therefore the latter must be allowed. A few things must be premised to clear the truth of this hypothesis.

1. That Jesus Christ was designed from eternity to the office of redeemer of sinners, this will be allowed, and this is the reason why he is called "the Lamb slain from the foundation of the world." Rev. xiii. 8. To this end was he "foreordained, before the foundation of the world." I. Peter i. 20.

2. That the price of redemption intentionally paid by him then, was infinitely great and valuable. This also will be allowed.

3. That

3. That the moving reason of all this was **THE WILL OF GOD.** Therefore said Psalm xl. 7, 8. "Lo I come, I delight to do thy will, O my God." And John x. 18. I lay down my life, this commandment have I received of my Father.

4. Then it became necessary for the honor of all divine perfections, that his reward should be assigned him, by the same sovereign will, and made infallibly secure, that he might know certainly what he should have, for the travail of his soul.

1. The honor of divine justice became interested, in Christ's having a reward assigned him, and this made infallibly certain. For it is a rule of natural righteousness, "the labourer is worthy of his hire," Luke x. 7. but how this costly atonement should succeed, or whether it should certainly succeed at all, could not be made quite certain to Jesus Christ, but by an absolute determination or decree, wherein God pledgeth himself to the redeemer, to cause to be effectuated such success and reward infallibly. There is nothing in all existence absolutely infallible but God. The reason of this case demanded infallibility of security to Jesus Christ. Therefore Rom. v. viii. 29. speaks in this manner, he did Predestinate, or absolutely decree and appoint, those whom he foreknew, to be conformed to the image of his son; that he, i. e. Christ, might be quite sure that he should be the first born among many brethren. therefore it is said, in Gal. iii. 17. that the law could not disannul the covenant which was confirmed before of God in Christ, and Isaiah describes this righteous settlement thus, Isa. liiii. 10. "when thou shalt make his soul an offering for sin, he shall see his seed"; and when all this is fulfilled in fact, then justice is honored, for God the father has dealt justly by his suffering son.

Obj. But we make this reward the greater, and more honorable, by excluding election; and allowing the whole humane race to Christ, instead of an elect number.

Ans. That is no honor at all, but an infinite reproach, which advanceth one attribute of God, at the expence, and infinite dishonor of another. Righteousness and justice are attributes of God, immediately dishonored by sin, and they have a primary demand for reparation of honors; but in the device of salvation for all men no equal monument of honor, to these divine attributes is allowed at all.

It is indeed said, that Jesus Christ supplied this defect, by equal honors to those divine attributes, but we all know that

no man knows any thing at all about this affair, but what he finds in the Bible, we also equally know not only that the Bible says no such thing, but affirms, and uniformly maintains the reverse, viz. that Jesus Christ did not make his soul an offering for all sinners, as has been proved, but for those only whom God had chosen, or elected in Christ, according to Eph. i. 4. therefore Rev. xiv. 4. saith, "these are they which follow the Lamb; these were redeemed from among men," consequently no atonement was actually made for the rest of mankind; therefore unappeased wrath impends him still; and eternal punishment is prepared for them, as has been proved already.

So that the denial of the doctrine of election, implies infinite dishonor to the righteousness of God; which can be solved no way but on the avowed principle of the Bible, viz. that Jesus Christ did perfect honor to injured justice, by an equal atonement, for all who were given him, by the father in the covenant of redemption; and the same divine attribute is honored, as to all others by infliction of the penalty always suffered to the breach of the law.

2. So also the mercy of God is honored by the doctrine of election. Therefore on the plan of the Bible, which always implies this doctrine; the lxxxv Psalm, 10. v. says, "mercy and truth are met together: righteousness and peace have kissed each other." And this in consequence of the salvation wrought out by Christ, named in the foregoing 9. v. And on the same account the Apostle saith, Eph. i. 4. 5. 5. that God's having predestinated those whom he had chosen, or elected in Christ, to the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will, is to the praise of the glory of his grace, and the same Apostle teacheth Rom. ix. 23. that "the riches of his glory are made known, on the vessels of mercy afore prepared unto glory." Nay mercy is eminently honored by election, two ways.

1. Because mercy, love, and goodwill to men, are the source of it. Therefore the Apostle ascribes election, which is according to the fore-knowledge of God the father, to the abundance of his mercy, 1. Pet. 1. 2. 3. so it is called election of grace, or mere mercy, Rom. xi. 5.

2. Because abounding mercy is the effect and consequence of election, "he hath chosen you to salvation;" and to holiness and faith, as the only way to that salvation. II. Thess. ii. 13. they who are elected, "have grace and peace multiplied

plied to them," I. Pet. i. 2. election infallibly issues in "a lively hope, of the inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them," I. Pet. i. 4. and they are surely "kept by the power of God, through faith to that salvation," 5. v. but for men to ascribe to mercy, the salvation of all men, without any warrant from God, is such a dishonor to the mercy of God, as weakens the scriptural testimony about it; and destroys the ground and reason of christian confidence in it; because of course, the Bible is not to be depended on about it. The like might be alledged of every other attribute of God.

So it appears that it was necessary there should be an election of some to eternal life, that Jesus Christ might have infallible assurance of seeing the travail of his soul, and of being satisfied, that as many as were given him, in that inflexible decree, should certainly be with him, to behold his glory, and shout his praise forever and ever. And it was necessary as an infallible ground of assurance and certainty, that every attribute of God, should be seen and held, honorable and glorious forever. For nothing at all, in a scheme of favor to sinners, can be an infallible ground of certainty, but a decree of God. Nor any thing make the import of such decree publicly *certain*, but proper assurance that it derives from the inflexible, and rightfully sovereign WILL OF GOD: having in view the glory of all his attributes, and the infallible display of infinite mercy in the salvation of some sinners; which indeed, as the case is, is a number past all numbering, "which no man can number. Rev. vii. 9.

XIV. If the doctrine of salvation for all men, and so of course, the exclusion of the divine doctrine of gracious election, imports a supposition of the natural sufficiency of the will of man, to any good work; then that doctrine of salvation for all men, with its consequent implications, is to be avoided, with most serious detestation. Some reason for this conclusion shall be given.

I. The doctrine of salvation for all men, implying as is above supposed, is certainly inconsistent with the evidences of the mind and will of God, above-cited; and with innumerable others; a specimen of which now follows, II. John, ix. 10. 11. "whoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, hath both the Father and the Son. If there

come

some any to you and bring not this doctrine, receive him not into your house; neither bid him God speed, for he that biddeth him God speed, is partaker of his evil deeds." The capital idea in this passage of scripture, is in the word "transgresseth." Some evidence of its sense and pertinency in this case, must be added.

1. This word in the original is *Parabainoon*. *Erasmus* renders its theme by *Peroratoricor*, but this word signifies to betray a cause, to plead false; to take the side of an adversary. Consequently such is the meaning of "transgresseth," in this text, and such is the matter we are warned against in it. *Beza*, renders the greek word, by *aberro*, which signifies to go astray from an established rule, such therefore is the meaning of "transgresseth" in the text, and against all who do so we are warned in it.

2. The word of inspiration rendered "abideth" in this text is *menoon*, *Leigh's* crit. sac. says it signifieth, *Constantiam; et penitissimam Inhabitionem*, a constant and most deep inhesion in the doctrine of Christ, implying that all who do not so, are to be avoided, by this command of God, on its own fearful penalty.

3. The above mentioned word rendered "transgresseth," is used *Mat. xv. 3.* to signify making void, or setting aside, the doctrine, or commandments of God, by mere devices of men, such therefore as do so, we are warned against in this text,

4. The margin of the Bible, refers the reader to *I. Cor. v. 11.* as of a parrellel nature and importance, but there the counsel subjoined is; "with such an one no not to eat." It also refers to *I. Cor. xvi. 22.* which is, "if any man love not the Lord Jesus Christ;" of which his principles and practice must be evidence, "let him be anathema maranatha," he also refers to *Gal. i. 8.* "if we, or an angel from heaven, preach any other gospel to you than that we have preached to you, let him be accursed," and to shew how much God himself insisted on keeping the entire system of the gospel uncorrupted: it is repeated again in the next verse, "let him be accursed."

Indeed the author of the Bible, so well knew its perfection as a system; and the most important necessity, of it, being preserved pure, and considered as a perfect test of Right; both in things to be believed, and in things to be done; that though he approved the Church of *Pergamos*, in most points, yet he charged them, with having among them such as held the doctrine of *Balaan*, the crime of which was, casting a stumbling block before the children of Israel. They had also those who held the doctrine of the *Nicholaitans*, which God hated.

Which

which admonisheth all people, as they fear God, and would be conformed to his perfect system, and so be acceptable to him; that they avoid, and oppose a sett of notions, so palpably inconsistent with the whole Bible as this of salvation for all men, with its appendages, have been proved to be.

2. The doctrine of salvation for all men is an open affront to the letter, as well as evident meaning of plain scripture. The Bible assures us, that God of his abounding grace, designed some, yea, many of the fallen race of men to salvation, by Jesus Christ, and gave them to him for that purpose; and these are they for whom he made satisfaction; which is the plain sense of the following expressions of the mind of God, viz. John xvii. 6. &c. "I have manifested thy name to the men whom thou gavest me out of the world, thine they were and thou gavest them me, I pray for them, I pray not for the world, but for them which thou hast given me. They are not of the world, even as I am not of the world. For their sakes I sanctify myself; that they also may be sanctified through the truth." John xviii. 9. "Of them which thou gavest me, I have lost none." John i. 12. "To as many as received him, to them gave he power to be sons of God." John iii. 16. "That whosoever believeth in him should not perish." John x. 29. "My Father who gave them me, is greater than all." John vi. 39. "And his will is, that of all which he hath given me, I should lose nothing." The apostle's object was "to save some." "All men have not faith." II. Thess. iii. 2. The flock of God is "a little flock." Yet it is "the pleasure of God to give them the kingdom." Luke xii. 32. Only they who have part in the first resurrection, are written in the Lamb's book of life. Rev. xiii. 8. 20. 6. Only those "whom he fore-knew did he predestinate to be conformed to the image of his son." Rom. viii. 29. Spiritual blessings are peculiar to such as are chosen in Christ; they only being predestinated to the adoption of children. Eph. i. 3. 4. 5. These are the elected, or chosen generation; the purchased people. I. Pet. ii. 9. "In no wise shall any enter into the kingdom of heaven, but they who are written in the Lamb's book of life." Rev. xxi. 27.

3. The doctrine of salvation for all men, tends to deceive multitudes with hopes of salvation, to whom God has given no hopes of it. For only such as believe and are conformed

to the Bible, can have salvation. Mark xvi. 16. "To every soul of them who obey unrighteousness, shall be rendered indignation and wrath." Rom. ii. 8, 9. "The wicked shall be turned into hell, with all the nations who forget God. Psal. ix. 17. Be not deceived, the unrighteous shall not inherit the kingdom of God. I. Cor. vi. 9. And the holy book abounds with such sentences. To all which, the device of salvation for all men, is a most daring opposition; and the fairest way to support a pretence of this device, is to deny the divinity of Jesus Christ, and the Bible. And after Deism, the road is open to Atheism, and either of these will decide the point, who shall be saved and who not. But 'tis affecting to consider multitudes, without any qualifications for future happiness, pacifying their consciences with this, that some men, and perhaps, because of advantage, they call them great and good, affirm that Christ died for all, and of course that all shall be saved. So because this better pleaseth a slothful wicked heart, they turn a deaf ear to the bible, and to all who urge its contents, for they cannot hold both to be true, since they are directly opposite to each other. And as God will not bestow salvation in a way dishonorable to Jesus Christ and the Bible, so all such must perish.

Hoping what has been offered on the foregoing topics, may excite some hand more at leisure, and better furnished to do them justice; a few corollarics will conclude the whole.

1. The doctrine of election has divine authority, i. e. absolute assurance was given to the redeemer, for whom, and how many, he should make satisfaction to divine justice, which number of mankind being as has been shewn quite numberless; is in the scripture called the Lord's inheritance; his people, his portion, heritage &c. which being chosen for his part, he will never leave nor forsake. Heb. xiii. 5. to these the kingdom of heaven is secured by covenant. Heb. ix. 15. and it must be high arrogance to assign to that kingdom any among men, not qualified according to charter, and who cannot be named in the LAMB'S book of life.

2. Then the great God is absolute sovereign; and it is lawful for him to do what he will with his own. Mat. xx. 15, all mankind were his sole property: and he dealt bountifully with them. They have gone astray, and wasted his goods; though he

he had given them a summary of his law, by which they knew, the demerit of sin was death in all senses. Now all their goods are forfeited; and they have no claim, but execution of penalty. Yet this was the time of love, he passed by, and said to his Jerusalem, as a type of his elect, *LIVE.* Ezek. xvi. 6. and when he saw there was none to save them, his own arm brought salvation, he said, "I will redeem them from death." *Hos.* xiii. 14. and as the source of this hope, was the mere benevolence of God, so when he had glorified himself in such a purpose; he held himself obliged to glorify himself again in an answerable accomplishment. *John* xii. 28.

3. To what purpose then can it be, to palm on him, a more extensive inheritance, among men, than he who is Lord of all, chose for that purpose? Especially as no manner of title can be given, for want of authority. Will he thank them for it? surely no. Will he not rather reprove them, and set these things in dreadful order before their eyes? *Psalms* l. 21. 22.

4. Then perfect righteousness may be affirmed of every word, and every work of God. "He is a rock, his work is perfect, all his ways are judgment, a God of truth, and without iniquity just and right is he." *Deut.* xxxii. 4. Therefore he curseth them who pervert judgment. *Deut.* xxvii. 19. And will surely reprove them who deal deceitfully for him. *Job* xiii. 7, 8, 9, 10, 11.

5. Then it certainly becomes us, to regulate our sentiments and conduct, exactly according to the determinations of his most perfect system; for every deviation from it, will receive a just recompense of reward. *Heb.* ii. 2. Besides, by this word shall we all be judged at the last day. For when the three books, which are the publick registers of the kingdom, shall be opened, of which the Bible is one; while omniscience and conscience, are the other two; all men will be judged out of the things written in these books; just as they have treated them. *Rev.* xx. 12. So it is the highest interest, as well as duty, of all men to govern themselves entirely, by the most legible of these books; the Bible. For "it is a quick discerner of the thoughts, and intents of the heart." *Heb.* iv. 12.

6. By

6. By attention to the Bible we gain the reasons, which influenced the divine mind, in concerting his plan, especially as to his chusing some of mankind, and not all to salvation, viz.

1. That he might thereby establish a witnessing monument, of the righteous sovereignty, of which he knew himself well possesed; and which he knew it was best for men to know and revere. For he knew all men were his absolute property; and that they were all bankrupts; having totally forfeited all good, and lost all ground of claim to a reitoration. He knew also that his justice was as honorable as his mercy; yea that both were alike honorable. And though he was under no bonds to shew mercy at all; yet such is his benevolent nature, that mercy pleased him. But some of men, were due to his justice, as a monument of its righteousness. And the judge of all the earth must do right. Some ancient evidences of his righteous sovereignty, are not to be disputed. He defeated the council of "ΑΝΙΤΗΡΝΗΛ, to the intent that he might bring evil upon ΑΒΣΟΛΟΜ." II. Sam. xvii. 1.4. And did in fact give order in such manner, as should issue in the final blindness of many. Isaiah vi. 9, 10. To this end he sent strong delusions to some, that they might be damned. II. Thess. ii. 11, 12. So his righteousness appears, in making the wicked for the day of evil. Prov. xvi. 4. And disobedient ones were appointed to stumble at the word. I Pet. ii. 8. And some as natural brute beasts made to be destroyed, shall utterly perish. II. Pet. ii. 12.

2. That he might make his grace appear as self-sufficient, in making salvation infallible sure to some, who deserved it no more than those who were before ordained to damnation. Jud. iv. And to bind them, by the strongest bonds to honor his laws, and praise his grace forever. And they will forever "sing unto the Lord, because he hath done marvelous things." Psalm xcvi. 1.

3. That he might furnish the *Lapis hydius*, or effectual touchstone; by which to try the spirits of mankind. Men often say, "I go fir." But when they find the evident drift of the Bible, is to exalt the Lord alone, and to humble the pride of all flesh; then they turn back, and walk no more with it. They say these are hard sayings; and they are offended. For "they are lovers

lovers of their own selves." II. Tim. iii. 2. And cannot endure what God has given for sound doctrine. II. Tim. iv. 3. And sometimes they "shoot their arrows, even bitter words" against christianity, and turn Deists. And so make their folly manifest to all men. II. Tim. iii. 9. But God "will render to every man according to his deeds." Rom. ii. 6.

7. Then to hold the salvation of all men, is no evidence of love either to God or man. It is no evidence of love to God; for love to God, always coincides with his written word. Therefore Christ says, "If ye love me, keep my commandments." John xiv. 15. And "if any man love me, he will keep my words." John xiv. 23. Whereas the notion of salvation for all men, is not only no part of the word of God; but most palpably inconsistent with it, as has been proved.

Nor doth this notion indicate love to man. For love to man never flatters them in sin, never leads into snares indulgently; nor leaves them in evident danger. All which is true of encouragements of salvation to any, in a way directly contrary to the word of God. For the constant manner of the word of God, is to urge faith and holiness, as the only support of a hope of salvation, and to denounce damnation to all destitute of these qualifications. Love seeks the good, not the harm of its object. Faith and holiness are the honor, as well as happiness of their subject. These therefore are the first design of the Bible; and it gives assurance to the subjects of them, be they otherwise who, and what they may; that they shall be happy forever. And there is no hope to any other; for "the wicked shall be turned into hell, with all the nations that forget God." Psalm ix. 17.

8. Then it is the part of inhuman cruelty to flatter men with the hopes of heaven, in a way utterly inconsistent with the determined-counsel of the God of heaven. And so in a way which must necessarily terminate in eternal misery; from the nature of the case, as well as from the word of God. For sin and guilt are the natural constituents of misery. "Deceive not with thy lips," is an express law of God. Prov. xxiv. 28. There is a word of doctrine by the slight and craftiness of men, whereby they lie in wait to deceive. Eph. iv. 14. There can be no peace to such as take measures to destroy men. What peace had ZIMRI, when he slew his master? The

The author therefore begs the liberty of a few words in friendly freedom with these men, who support the doctrine of salvation for all men.

Dear Sirs, You allow the Bible is the word of God; you make use of it as such; you allow its authority is well established. How can you fail to see the importance of its analogy, i. e. the consistency of one part with another? God is one; and his system is like himself. It is like the coat which Christ wore, without seam, woven throughout. You must have some difficulty to reconcile your views, with many parts of the scripture. How much safer would it be for you to suspect a scheme of sentiments, of which you must have the trouble of doubting whether it will be owned, or not, in the burning day? Than to run a presumptuous venture, of the final displeasure of your judge, for perverting his word, and for teaching men so. It is most certain that they who love his word in its most manifestly consistent sense, must have peace, the peace of God which passeth understanding. Their consciousness must happiness them. But presumers in divine matters, cannot have the witness within them, that in uprightness and godly sincerity, they hold their religious conversation. It will not do, to run risques in matters of eternity. When our hearts are found in God's statutes, they will feel blessedness. And God will love them who unfeignedly love his holy laws. God has certainly communicated his mind to us in the scriptures as he thought best. Why are you not willing he should judge for you in that matter: Since you allow the divinity of the system? Our Saviour says, "if it were not so, I would have told you." John xiv. 2. His kindness and wisdom certainly concerted the whole scheme of the Bible. Can you suppose on serious consideration, that if he really intended the salvation of all men; he would not have told us so, plainly enough? What could be his motive to conceal that matter; when doubtless, if it was his mind, he could have made it quite indisputable? He was certainly at liberty to say what he pleased about it. Why did he not say it, and say it always; that so important a matter, might be out of all doubt? But you see he has not. Was he uncertain about the mind of God, in that affair, himself? Surely not. Why did

did he not speak out then? And not leave us so embarrassed. Whereas he has given us one, concise emphatical counsel; which if duly attended to, would relieve us entirely, viz. John v. 39. "Search the scriptures they are they which testify of me." The word rendered *search* is *areunasse*; its theme is rendered by *Scrutor*; please to admit a few words from the noted Mr. PERKINS on the import of this word. Leigh's Crit. Sac. in Verb. He says, "the word is Metaphorical, taken from such as search in mines, for silver and gold. They will dig deep, they will break the several clods of earth to pieces, to find the golden ore. Thus must we deal with the scripture. Search as we would for gold, or some precious thing, which we would fain find." Prov. ii. 4. "Search, i. e. shake and lift them, as the word signifies. Search narrowly, till the true force and meaning, of every sentence; yea of every word and syllable, nay of every letter and iota therein, is known and understood; compare place with place, the scope of one place, with the scope of another. Things going before, with what comes after, yea compare word with word, letter with letter; and so search it thoroughly." Thus he. And is not divine counsel worth this pain? Is not our own information, peace, and eternal interest worth it? Would not all this labour be well repaid, if by that mean, we got evidence of the mind of God? Well, he has said "then shall we know, when we follow on to know the Lord." Hof. vi. 3. And doubtless giving good heed to these counsels, would prevent much darkness and trouble; and secure us from many dangerous sentiments and practices. Besides, you are sensible, my friends; that you are somewhat unhappy, not only by the dissent of many from you; but for want of some more clear and convincing scripture-light, in your favor. And because you are sensible there is some appearance of evidence against you in the Bible. Now what if through imperfection, or something; for you know you are not infallible; it should appear at the last day, that you was utterly mistaken; for God will have his own way, for all you, or me? And it is certainly reasonable to call it in question. If so, he will probably say, something like this; I told you, on the whole plainly enough; my people in generations before you, understood it well. But you precipitately made
your

your own conclusions; you said, I would save all men, but I did not tell you so; and you know I told you many things in my word, quite inconsistent with it: but you willingly kept your own sentiment about it. And now see the crowds yonder, who were made secure in sin by your doctrine; pleasing themselves that all would be saved, and so they were safe. And now their day is over; I have dealt with them, just as I told you, and them, that I would. They came here in their sins, and I have banished them to hopeless chains forever and ever; according to the plain word of the Bible. And now as judge, and righteous avenger, I require the blood of all that multitude, at your hands, who were the means of their destruction. The very thought is shocking! And it is no mark of an honest heart, to flight a hint of such importance. It is absolutely necessary that this matter be settled happily in a finding time; before despair shall render it useless.

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