



Torments after this Life, the Jews used the Word *Gehenna*, (as *Paradise*, &c. for the Place of the Happy. Thus we find it in the *Jerusalem Targum*, on the third of *Genesis Chaldean Paraphrase*, *Isa. 26. 15.* and several other Books and Places: And in this it seems our Saviour follow'd 'em, tho' revealing much more clearly what they before, but darkly and doubtfully believ'd concerning them; and it's plain, he takes this *Hell* and the Fire of Hell for *Eternal Torments*, by comparing this with several other places. The first is in the same *St. Mat. 5. 29, 30.* — "To have thy whole Body cast into Hell, the same Expression in the Greek with that in the 22. *βληθῆναι* being there to be added as that great Critick *Petitus* observes. Now this *Hell*, is explain'd in another place, *Mat. 18. 8.* By *Everlasting Fire*, "Having two Hands or two Feet, to be cast into *Everlasting Fire*. The Proof is then clear — if by being cast into *Hell*, and into the Fire of Hell, our Saviour means *Everlasting Fire*, then 'tis to be so taken in this place, and wherever else he mentions *Hell*, — But that it is so, he himself tells us. Now that this is more than the *Death* of the Body, and that by *Destruction* is not meant *Annihilation*, will be evinc'd from *St. Mat. 10. 28.* compar'd with *St. Luk. 12. 5.* In *St. Matthew*, "Fear not them which Kill the Body, but are not able to Kill the Soul, but rather fear him which is able to destroy both Soul and Body in Hell. In *St. Luke*, "Fear him which after he hath kill'd hath Power to cast into Hell. Were it only burning the Body, as thote in the *Valley of Hinnom*, Men cou'd do as much, but 'tis something that Men can't do, 'tis after they are kill'd, it relates to the Soul, nay to both Soul and Body, which he hath Power to cast into Hell, which therefore must be more than a *Metaphor*; or else Gods Power wou'd be no more than *Mans* — Nor is this *destroying* in Hell, or casting into Hell, the same with *Annihilation* — Because the Word *ἀπολεῖν* — *Destruction*, or *Destroying*, is used of the good, whom none but open *Atheists* will pretend are *annihilated*. Thus *Mat. 10. 39.* Twice together — "He that will save his Life shall lose it, &c. *ἀπολέσει*. Nay of our Saviour himself, *Mat. 27. 20.* The *Pharisees* moved the Jews, "That they shou'd ask *Barabbas*, and destroy Jesus — *ἀπολέσωσιν*. Nor does this only denote Gods Power, but his Will, and actual Intentions towards wicked Men, as we learn from the Parable of *Dives* and *Lazarus*, the whole Scope of which, if 'tis any thing at all, is to shew Gods Equity in future *Retribution*. "Now he is Comforted, and thou art Tormented. So in that Parable, *St. Mat. 13. 30.* "Gather ye together the Tares, and bind them in bundles to burn them. Nor is't enough to say these is all *Parable*, because our Saviour explains it privately to his Disciples, v. 40. and 42. "As therefore the Tares are gather'd together and burnt in the Fire, so shall it be in the End of the World. The Son of Man shall send his Angels, and they shall gather out of his Kingdom all things which offend, and them which do Iniquity, and shall cast them into a Furnace of Fire,

— and v. 49. To the same purpose, and almost in the same Words — And thus by a double Exposition here given us by our Saviour himself, we are taught how to explain other *Parables* of the same Nature — Particularly that illustrious Description of the General Judgment, *St. Mat. 25. 41.* — If indeed, that be not rather a *Prophecie* than a *Parable*, there being nothing more of *mystery* in't than the easie *Metaphor* of *Sheep* and *Goats* for *Good* and *Bad* Men. And of the *Wicked*, 'tis that our Saviour says v. 41. "Depart from me ye cursed into *Everlasting Fire*, We have no Reason to doubt its being a real Fire, since he so often calls it so who sav'd us from it — but that it won't be the same with our *Culinary Fire* may easily be granted, tho' they'll get nothing by't, for 'tis infinitely more exquisite, 'tis such as will Torment even a Spirit — 'tis "Prepar'd for the Devil and his Angels. Yet as if to obviate all future Objections, the Word is chang'd for one larger and fuller, v. 46 where 'tis "into *Everlasting Punishment* — These shall go away — The Sentence must be executed as well as pronounc'd on those miserable Souls, and they must waste unnumbered Years in a fruitless Expiation, unless Truth it self can deceive, or *Everlasting* be at an End. And those are driven to a miserable shift who to avoid the unanswerable force of these, and such like Expressions, are forc'd to explain *infinite* by what's *Finite*, *Everlasting* by not *Everlasting*, and *Eternal*, by what will never exist, or will at last have an End. — We intended to have proceeded with other Texts as full as plain as these already examin'd, and to have explain'd the meaning and use of these Words, *ἀειώς* — *αἰώνες*, *αἰώνων*, *αἰώνιος*, *αἰώνιος*, &c. For ever, for ever, and ever, *Everlasting*, *Eternal*, &c. as well as to have consider'd the Objections our Querist brings against this Doctrine, and what else we have promis'd in the Body of this Discourse — But tho' we have laid our thoughts as close as possible, yet we han't room in this narrow Paper, and therefore think to remit the remaining matter, to another *Mercury*.

Quest. 2. Whether it be probable that this Terraqueous Globe, has chang'd the Scituation of it's Poles, because of the appearing Confusion and Disorder of the Places and Motions of the Celestial Bodies?

Ans. We suppose the Gentleman aims chiefly at the change of the Signs places in the Zodiack, which if our modern Astronomers are not mistaken, have of late Years trod upon each others heels, or shoulder'd each other out of their old Stations: But we must confess we rather suspect the Ancients than believe any such alteration. Their Instruments were not as good as ours, nor cou'd their Observations be so exact, as we are sure their Knowledge in those matters, came very short of our Modern Astronomers. We are therefore apt to believe, till we can be better satisfied in the exactness of the old Astronomers just as much of the Signs changing Places as of the *Paradisical Form* of the Earth, and the Alteration of it, so much talk't of by a late ingenious Writer.