

first only on a *Parallel Argument*, that if under *Canaan* was Promis'd *Heaven*, as the Apostle tells us, and few deny, nay our *Church* (*Artic. 7.*) as good as *Anathematizes* those who do it; then on the contrary, under *temporal Destruction* and *Punishment*, coming short of that Land, falling in the *Wilderness*, &c. was also included *Hell* and *Eternal Destruction* and *Misery* — and thus the same Apostle seems to argue — “Neither murmur ye, as some of them also murmur’d, and were destroy’d of the Destroyer — But besides this, we can produce positive Texts for future Retribution both of the *Just* and the *Unjust*. Thus, to instance in a few, *Isa. 32. 9, 10, 11, &c.* “The Earth mourneth and languisheth — Now will I rise, saith the Lord — The People shall be as the burning of Lime, as Thorns cut up shall they be burnt in the Fire — The Sinners in Zion are afraid, fearfulness hath surpriz’d the Hypocrites — Who amongst us shall dwell with devouring fire? who shall dwell with everlasting Burnings? Nor can any escape the force of these Expressions, especially the last, by pretending the Answer in the next Verse, mentions the *Just Man* — and therefore he, not the *Wicked*, is here intended. — This we say won’t hold, for these Reasons — Because none can be just before God, or able to contend with him. Because this is only an *Interrogation* without an Answer, common enough with the *Hebrews* and all other Nations, being equivalent to a strong Negation — Who can dwell? that is none can dwell, because these pains are intolerable. Because the Prophet had been speaking of the *Wicked* just before, and because he clearly and distinctly discourses of the *Righteous* in the following Verses, and of their deliverance in the day of Vengeance and Perdition of the ungodly.

A second from the Old Testament is that in *Dan. 12. 2.* Many of them (or the Multitude of them, The many, as we our selves say) that sleep in the dust of the Earth shall awake, some to Everlasting Life, and some to shame and Everlasting Contempt. That this relates to the last Judgment appears from the Words themselves, as plain and evident as the Nature of the thing will bear, and from the Context which mentions the *Righteous* being written in the Book — of Life. Their shining as the Sun in the Firmament, nay as the Stars for ever and ever. And lastly by the Judgment of the Jewish Church, who as Learned Men tell us, did from this place, chiefly deduce their Faith of the Resurrection. And that they did believe it, before our Saviour came both of the *Just* and *Unjust*, we find in those writings of their Wisemen, which we call *Apocrypha*, whence tho’ we own ’em not of *Divine Authority*, we may prove this matter of Fact, as well as from any other History, *Eccl. 7. 17.* “The Vengeance of the Ungodly is Fire and Worms — Which seems plainly the same Description of Hell — which our Saviour gives — “Where the Worm dieth not, and the Fire is not quenched. Again *Eccl. 21. 9, 10.* “The End of the Wicked is a Flame of Fire to destroy them. The way of Sinners is made plain with Stones, but the End thereof is the

“Pit of Hell — answerable to that of our Saviour — Broad is the way that leadeth to Destruction, 2 *Esd. 9. &c.* “They that cast away my Ways shall dwell in Torments. — “They that loathed my Law, and when yet Place of Repentance was open understood not, but despised it, the same must know it after Death by Pain. *Wisd. 3. 18, 19.* “If they dye quickly they have no hope with Comfort in the day of Death — for horrible is the End of the Unrighteous, 2 *Mac. 6. 26.* Says old Eleazar, “For tho’ for the present time I shou’d be deliver’d from the Punishment of Men, yet shou’d I not escape the Hand of the Almighty, neither alive nor Dead; and in the next Chap. the last of the seven Brethren tells *Antiochus*, “Our Brethren, who now have suffered a short pain, are dead under Gods Covenant of Everlasting Life but thou thro’ the Judgment of God shalt receive Just Punishment, for thy Pride. Now it’s plain he cou’d not have just Punishment in this World, because not equal to his Deserts, and the torments he made ’em suffer; it must then be in another, and in something opposed to that Everlasting Life they expected.

But to come to a more sure word of Prophecy than this, and more clear than the Old Testament (if any thing can be clearer than that in *Daniel*) we shall begin with the Testimony of *St. John* in the New, *St. Mat. 3. 10, 12.* where we find threaten’d Fire, and unquenchable Fire, and if unquenchable it must last for ever. And under the name of Fire, are the Punishments of Wicked men after this Life express’d in at least Twenty several places of the New Testament, and in three it’s call’d Hell-fire, and at least Ten times with the addition of Unquenchable, Everlasting, Eternal, or something equivalent. The first place where we find Hell Fire mention’d is, *Mat. 5. 22.* “Whosoever shall say, Thou Fool shall be in danger of Hell-fire — or rather shall deserve Hell-fire — (which confirms our first Argument from Reason.) ’Tis, *ἐνοχὸς ἔσται εἰς τὴν γέεναν τοῦ πυρὸς.* Our way of burning alive was not then in use among the Jews, as Learned Critics tell us, but our Saviour here, ’tis granted, alludes to the terrible burnings in the Valley of Hinnom, whence the Name *Gehenna* is deriv’d, and by which the Jews express’d the Place of Torment after this Life, that being the most dreadful Name, they cou’d put upon it, all Nations using the same way, as the Romans in their *Avernus*, the Grecians in their *Styx*, (which tho’ generally esteem’d a Well in *Arcadia*, *Servius* tells us, is a bottomless Lake between *Egypt* and *Aethiopia*) and *Tartarus*, commonly used by both; nay even the Holy Spirit himself uses a Word of the same Notation to express the Punishment of the fallen Angels, 2 *Pet. 2. 4. τῆς τιμωρίας.* And it’s remarkable, that almost all Nations have express’d the Torments of Hell much in the same manner; by Fire and Brimstone, and Darkness, and a Bottomless Pit, and, as has been said before, tho’ some of these are Metaphorical, yet that’s small Comfort, since the Figure must needs come short of the Life. And in this Sense, for Place or State of Eternal and interminable

Torments

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. *βλυσθῆναι* 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, *αἰώνες* — *αἰῶνες*, *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 Paradisiacal Form of the Earth, and the Alteration of it, so much talk't of by a late ingenious Writer.