

THE
EVERLASTING GOSPEL
COMMANDED TO BE PREACHED BY
JESUS CHRIST, JUDGE OF THE LIVING AND THE DEAD
UNTO ALL CREATURES (MARK 16:15)
CONCERNING
THE ETERNAL REDEMPTION
FOUND OUT BY HIM, WHEREBY
DEVIL, SIN HELL AND DEATH
SHALL AT LAST BE ABOLISHED, AND
THE WHOLE CREATION RESTORED
TO ITS PRIMITIVE PURITY:
BEING A TESTIMONY
AGAINST THE PRESENT ANTI-CHRISTIAN WORLD.

Mr Winchesters Preface

This little book which I now send abroad in this country, was originally written in the German language in the beginning of the present century, and translated into English, and printed in Pennsylvania in the year 1753. I am well acquainted with the good man at whose instance and expense it was translated and printed. He has lived to see the little spark rise into a flame, and the small seed into a large tree, and he may still live many years, until this glorious system, so grand, so worthy of a God, shall have prevailed to bring all the different sects or Christians to be of the same spirit, mind, and judgment. Then shall the glorious prophecy of Isaiah be fulfilled. "The watchmen shall lift up the voice, with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion." Isaiah 52: 8. And also that part of our blessed Saviour's prayer, "That they all (who believe on me) may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. *I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me.* John 17: 21, 23

The divisions and animosities among Christians are great hindrances to the conversion of the world

to Christianity, and until unity of spirit and harmony of sentiment take place in a much greater degree than at present we cannot expect the knowledge of the Lord to fill the earth as the waters cover the sea. But that such a glorious event shall take place before the conflagration is to me as plain as express prophecies can make it, and may the Lord hasten it in his time.

The system held out in the following pages appears to me the only one that in the least bids fair to unite the two great bodies of Christians, that have so long and so bitterly opposed each other, namely those who assert that Christ died for all, and yet that there shall be but few, comparatively, that shall finally derive any saving benefit there from; and those who assert that all for whom the Saviour died shall indeed be saved, but that he died only for a few. For it seems highly improbable that either of these sects should ever so far change their ground as to go over to the opinions of the other; since one party charges the tenets of the other with want of benevolence, and the other as successfully returns the charge by representing their antagonists as entertaining dishonourable thoughts of the wisdom and power of the Deity. Therefore if a reconciliation takes place between them, it must be on some middle ground where both may meet without giving up their favourite opinions; and this appears to me to be no other but the system of the Universal Restoration; and whenever it shall universally prevail, it will bring this most desirable event to pass.

This book I esteem as valuable on three accounts; First, it was written at a time when this system was but little known, having been in a great measure lost during the long night of popish darkness, which overspread the Christian world for so many ages. This little book was at first like a light shining in a dark place, but now the day is broke, and the light shines in a most glorious manner.

Secondly, the author throughout the whole writes like a sincere Christian, appears to have the most glorious ideas of God, of the Lord Jesus Christ, of the divine perfections of the Deity, and of the way of salvation; and he constantly appeals to the sacred Scriptures for the proof of what he writes. And he appears to me, as one that had a very serious regard to truth, and to the general welfare of mankind; and while he holds forth the glorious system of the Restoration for the comfort of the fearful, he speaks in such a manner of the terrors of the Lord, and the punishments of the future state, as is sufficient to alarm the consciences of the careless and secure.

Thirdly, it was the first book that "ever I saw which treated upon the subject of the Universal Restoration, and it was by reading a little therein, that I first began to turn my thoughts and attention to the system which I now bold forth. Indeed the argument pressed upon my mind in such a manner that I could not get rid of them; and though I strove long against them, yet they conquered me in about three years. I think it was in the year 1778 that I first saw this book, and the first piece I published upon the subject was a sermon delivered April 22nd, 1781, to which I added a list of the passages of the Scripture which I judged to be most in favour of the Restoration, and answers to the principal objections most commonly brought against it.

I cannot help therefore having a great regard for this work, as it proved the first mean of my conviction, and at length brought me to embrace this most glorious and universal plan of salvation through Jesus Christ our Lord and Saviour.

As some of my friends in this country have read, and greatly admired this book, and others who have

only seen a part of it quoted in my Lectures have expressed their wishes to have the whole, I have in compliance with their earnest requests, undertaken to republish it, and hope it may be blest to the comfort and salvation of many souls.

May the blessing of heaven attend this publication to all who read it, is the earnest desire of one who takes pleasure to subscribe himself a friend to the whole human race.

ELHANAN WINCHESTER

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God in His word, describes Himself as the everlasting essential love and the result thereof.

None can better describe God than God Himself, or the Holy Spirit which testifies of God in the sacred scriptures. No man has seen God at any time. For what man knows the things of God at any time, the only begotten Son, whom is in the bosom of the Father He has declared Him John 1:18

For the Spirit searches all things, yes, and the deep things of God. For what man knows the things of a man except the spirit of the man which is in him Even so no one knows the things of God except the Spirit of God. 1 Corinthians 2 10-11

The Holy Spirit describes God as Divine and that He is Spirit John 4:24 Light without darkness 1 John 1:5. *Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.* James 1:17 *A consuming fire* Hebrews 12:29, Deuteronomy 4:24

But all descriptions of the Divine being that we find in Holy Scriptures, together with all that may be believed, thought or uttered of God's centre in this one word Love; which the Spirit of truth testifies by the apostle John, saying: *He who does not love does not know God, for God is love, And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God and God in him* 1 John 4:8, 16

God is love essentially, therefore God and love are one and the same thing; it undeniably follows that whatsoever God does (though in our eyes it should appear to be the most terrible affair) proceeds from love itself; as on the contrary whatever Satan does let it not appear never to be good and useful, as it results in hatred towards God and His creatures.

All works that are not works of love in their very principle or spring from it as their centre are not works of God; because God as the essential, everlasting, unchangeable love, He can do no other works but love. *As the tree is so is its fruits.* Mathew 7:16-18 12:33

All creatures considered in themselves, without their coherent corruptions are productions of the eternal love of God. *For of Him and through Him and to Him are all things,* Romans 11:36. *You are worthy, O Lord, to receive glory and honour and power; for You created all things, And by Your will they exist and were created* Revelation 4:11

Therefore since God cannot hate Himself He cannot hate His creatures, or anything in them which His hands have made. *For thou loves all things that are abhorrent and nothing that has been made, for never would you have made anything if you had hated it.* The book of Wisdom. 11:20

So that all whatsoever God, who is love does and purposes with His creatures, as noble productions of His love, both in this and in the future ages, must proceed from love and thus with respect to His creation, all the purposes of God must have something good and salutary for their ultimate end. *For the Lord will not cast off forever, though He causes grief, Yet He will show compassion according to the multitude of His mercies, for He does not afflict willingly, nor grieve the children of men.* Lamentations 3:31-33

Now as it is the love of God that made the creatures, that through Christ redeems them from sin and the curse, that sanctifies and purges them from disorder, that protects and preserves them; even

though it is the same love that chastises the creatures when they are found in rebellion against their maker, and do not continue in the order in which He first created them. As many as I love I rebuke and chasten, be zealous therefore and repent Revelation 3:19. Hence all punishments wherewith God visits His creatures, as far as they come from Him and are considered according to their first principle are works of Divine love.

If all punishments determined by God for the creatures be they never so dreadful, are (when considered according to their inmost centre and principle) works of Divine love, it necessarily follows from hence, that even the most dreadful punishments which God, in this age or the age to come will inflict on bad angels and men, as far as they proceed from Him, are grounded on no other principle than that of love, and is nothing else but pure love, and will remain such unto all endless eternities, and therefore all whatsoever proceed from Him must be love. If such punishments on Gods side had any other ground but love, then that God who punishes His creatures from such a ground would be no God; because the true and only God, besides whom none other is to be found is nothing else but love, and who therefore can do nothing else but what springs from the centre of love and returns into the same. Thus faith the Lord, the King of Israel, and His redeemer the Lord of hosts, I am the first and the last, and besides me there is no other God. Isaiah 44:6 and this God besides whom there is no other, is love 1 John 4:8, 16.

Hence it follows without contradiction, that not one of those punishments which God has determined for the depraved creatures, can be intended for never ceasing and endless perdition and torment of those intelligences, and that had their origin from the unchanging love of God; but they must aim at and be designed for their final preservation, melioration and restoration, let them at last-as long as they will because the deepest ground of all punishments determined by God for His creatures, so far as they are His doing is His infinite and unchangeable love, but by all pains and torments, seeks and can only seek nothing else but the amendment of His beloved objects. For love thinks no evil 1 Corinthians 13:5 much less does evil or intends to do it on His creation.

Chapter 2

What the wrath of God is and His justice is in punishing and refining.

As the whole Divine being is pure love so are likewise all the attributes of God; as for instance His Wisdom, Omnipotence, Holiness, Mercy, Truth and at the bottom nothing else but Love. If anything could be said of God which is not grounded upon Love, or is contrary to it, God would have something in Himself which would make Him to be no God, because the true and only God is an Ocean of Love.

From hence it may be easily conceived what God's wrath is and His justice in punishing of which the Holy scriptures, both in the Old and New Testament make mention too frequently of; namely the refining punishment in the Justice of God as in all His Divine attributes is nothing else but essential Love, which as it shows itself pure with pure, 2 Samuel 22:26-27; that is He deals most kindly, lovingly and bountifully with those creatures who stand in their right order, in true humility and subjection to God. So with the devious He will show Himself shrewd Psalm 18:26. That is with the perverse, rebellious and proud creatures, who do not stand in the true order wherein God would

have them, but are disobedient and will not be subject to Him, for He will deal harshly and severely with them for *God resists the proud, But gives grace to the humble* 1 Peter 5:5 and He will correct them by all manner of bodily and spiritual plagues, both in this age and the next, until they shall be subdued and shall acknowledge their offences, humbling themselves with their whole heart before the righteous God and in so doing shall be partakers of the sweet effluence of His infinite, everlasting Mercy and Love.

So God seems terrible, both in this and the next age, for this end only that He may be Gracious and Merciful to those whom He has been chastising. In short God, when He is angry does a strange work, both in this and the next world to the end that afterwards He may do His proper works, which are those of Love, Grace and Mercy. For I will not contend forever, nor will I always be angry; for the spirit would fail before Me, and the souls which I have made. Isaiah 57:16. He will not always strive with us, Nor will He keep His anger forever Psalm 103:9. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. Romans 5:19 For God has given them all to disobedience, that He might have mercy on all. Romans 11:32.

God always continues the same towards all His creatures, and His nature which is Love is unchangeable, therefore all the anger of God, both in this age and the one which is to come has only Love as the foundation of its working; it is nothing else but essential and ever abiding Love, which must compel those creatures by terrible judgments to obey Him, those that will not be brought to it by fair and gentle means; nevertheless so that the obedience in which they are brought in such a persuasive yet firm manner does not remain forced: which is to be concluded from this, that the whole creation shall at last praise God. Revelation 5:13 And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: Blessing and honour and glory and power Be to Him who sits on the throne, And to the Lamb, forever and ever..Psalm 150:6 *et everything that has breath praise the Lord. Praise the Lord ...*And the reason for it will be indisputably be, because all shall taste and see that the Lord is good and it is well with those who obey Him. Psalm 34:8 Oh, taste and see that the LORD is good; blessed is the man who trusts in Him!

Hence it clearly appears, that it is impossible the wrath of God and His justice in punishing (since humanity has nothing else but the essential Love of God and His deepest compassion towards them) should be designed for, and given over to endless perdition of those creatures that were produced from Gods Everlasting Love, and which God can no more hate than He can hate Himself; but that God in all these punishments, can have no other final view than the rooting out of sin, and the restoring and reconciliation of corrupt humanity.

And in such a sense, God in the Holy Scriptures is called a consuming and refining fire, not as if it were to consume His creatures, or to plague and torment them without end; but because He will consume the evil in and upon His creatures, which by their inheritance from the first Adam, along with them turning away from God, have brought upon themselves, and has sin mixed with their being: for God will at last extirpate out of His whole creation, every sin and annihilate death, which certainly cannot be done without great pain to the corrupt creatures whose whole will is so coherent to evil. The whole creation: because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God” Romans 8:21

Then shall it be brought to pass saying; Death is swallowed up in victory, O Death, where is your sting? O Hades, where is your victory? The sting of death is sin 1 Corinthians 15: 54-56. The last enemy that will be destroyed is death, verse 26

Behold the Lamb of God that takes away the sin of the world. John 1:29. I would have you consider, in the original, the force of the expression Sin of the world and the word take or bear away, which signifies, to make something that exists, to be hereafter no more... Such a Saviour and Redeemer we have in the person of Christ, who has taken away the sin of the world that is by the power of His precious blood shed for the sins of the whole world. 1 John 2:2 This brings things at last to such a pass, that no sin at all will be left, and consequently not the last bit of evil will be found any more in the world or in God's creation, but will be totally destroyed and swallowed up in victory, together with the wages of the first and second death.

Chapter 3

Everything that God wills, must absolutely be fulfilled at last, and what is to be concluded thereof.

Every Divine will, be it conditional or absolute is in great earnest and of almighty power, and must therefore infallibly and actually be fulfilled either in this age or the ones to come; may be it never be so delayed. Whatever the Lord pleases He does, in heaven and in earth, in the seas and in all deep places Psalm 135:6. He does according to His will in the army of heaven and among the inhabitants of the earth. No one can restrain His hand or say to Him, What have You done Daniel 4:35. He works all things for the good pleasure of His will. Ephesians 1:11

Now God in His word so earnestly declares, and has also confirmed the same by a most solemn oath, that He has no pleasure at all that the wicked should perish, but that they would turn from their ways and live Ezekiel 18:23. 33:11. He is not willing that any should perish but that all should come to repentance. 2 Peter 3:9. That He will have all men to be saved and come to the full knowledge of the truth. 1Timothy 2:4. That at last He will make all things new; nothing excluded! Revelation 21:5.

It unavoidably follows that His Divine will must at last be finally accomplished in respect to all, and every one of His creatures, sin, death and destruction He will not have, as He will have all men saved and make all things new. However It will not be done in this present age, as the working out of His plan is to save the foulest of His corrupt creatures, yet it will be done in the age to come, before the period when Christ, after all things shall be subdued by Him, and be subordinate under Him, that is restored to the true order in which they were created by Him in the beginning Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power, for He must reign till He has put all enemies under His feet. The last enemy that will be destroyed is death, for He has put all things under His feet. But when He says all things are put under Him, it is evident that He who put all things under Him is accepted. Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him that God may be all in all. 1 Corinthians 15:24-28. Compare Colossians 1:16 with Genesis 1:31.

The Holy Scripture declares that wicked men both can and do oppose and resist God Mathew 23:37. 22:3. John 5:40- Acts 7:51. Also that no creature can resist the will of God Romans 9:19-Daniel 4:35. Though here seems an apparent contradiction, yet both these positions may exist together and here may be said, distinguishing between the times and the working out of scriptures and the eternal purpose of God that they may both co-inhere and agree.

The creatures might withstand the will of their creator, but this is not to be understood in such a manner as if there was an inability and power in them, whereby they might as it were repel and conquer the power and might of God that works in and upon them, so that the same God could never get His last end with such rebellious creatures. For it is only with God's Grace, and as long as He thinks fit that the creature has suffered to withstand or resist God, for reasons best known to Him, and to the end that the creatures who will not voluntary choose the salvation and well being offered to them, may taste of the bitter fruits of their disobedience, and on themselves learn to know the difference between good and evil, which before they would not believe when God in His word set it before their eyes, which through the Wisdom and Mercy of God will at last have this good effect upon the malicious creatures, that they will be conquered by His love and give themselves up to their creator, justify the punishment of their transgressions, and praise the most Holy Justice of God manifested therein and consequently humble themselves before the supreme being, who is able to subdue all however great, mighty, haughty or malicious they maybe; and thus by the Grace of God, which they will embrace anew after they have suffered their punishment, they shall be delivered and diverted from all their obstinacy.

This is for certain Gods way in dealing with humanity, that in truth and Love He restores all His stubborn and rebellious creatures, God has shown us a remarkable instance in His dealings with Nebuchadnezzar, as a pattern of His dealings with the rest of obdurate men and creatures. The confession of this haughty monarch concerning the most high King of Heaven, after he had felt the weight of the Lords punishing hand will ever lord true He does according to His will in the army of heaven And among the inhabitants of the earth, no one can restrain His hand or say to Him, What have You done? All of whose works are truth, and His ways justice, and those who walk in pride He is able to put down Daniel 4:35-37

It is therefore clear, that no creature can resist the creator to all endless eternity, or as long as God is to remain God, but only for a certain period or age, be that long or short, be it ten, one hundred, one thousand, ten thousand years or more, yet at last all must come to an end and be restored.

For if it was possible for the creatures to resist their creator in such a manner as to repel and conquer His Almighty and Divine power by the power of their iniquity, and consequently without Gods permission and the withdrawing of His might, to withstand Him and to continue in obstinacy, bitterness, hatred and enmity against Him; and what is more, to all endless eternity it would indisputably follow, the creature that is evil is stronger than God and that which is good: or that the will of God is not earnest, when He with so many solemn expressions declares, that He whole heartily desires the Salvation of all men, that He is not pleased with destruction, death and misery of His creatures, but rather they should repent and live, and that He will make all things new. But neither can be thought of God with the greatest blasphemy, as it would entirely overthrow the Whole Divine being, and make God to be no God, but an impotent idol, or a hypocrite and consequently open the way to all iniquity and atheistical mockery.

Chapter 4

It is impossible that two contrary things should be both endless in duration.

It is as impossible that there should be two contrary things as there could be two contrary Deities, a good God and a bad one, or two sorts of contrary creatures, both of truly Divine origin, one being made good by God and the others bad.

For an absolute and merely infinite duration which has neither beginning nor end, is according to the confession of all divines, yes of every reasonable man, a property peculiar to the uncreated Being only. But such an infinite duration which although it has a beginning, yet shall have no end, can only be the property of those creatures that are of divine origin. For as these according to the language of scripture are of divine origin, and therefore rooted in God, or in His almighty creating power, which has no beginning and is everlasting, so their spiritual existence or duration must also be without end in God. *For we are also His offspring Acts 17:28. Then the dust will return to the earth as it was, and the spirit will return to God who gave it. Ecclesiastes 12:7* But whatever has not its eternal root in God, or in His eternal creating power, but is sprung up in the creature in this world, by its voluntary turning away from God and against His Holy will and consequently is an abomination and displeasure to the most high, and is only suffered by Him, such as sin and punishment depending thereon, that these things cannot be of an absolutely endless existence and duration, but must of necessity cease and come to an end.

For as God is a Being to those creatures which He created good and which exist through His will, whereby they may subsist and be preserved without end; so He is on the contrary to iniquity and sin. That sin nature which every man has inherited from the first Adam and which springs up and sticks to every creature, must at last be dealt with by Gods refining fire, whereby all sin and perverseness in the creatures must be at last consumed, annihilated and separated from them in the highest degree, in order to restore them to their primitive purity; in the same manner as fire does not consume gold, but only the dross and that which is impure.

Now all those who pretend that the degeneracy and sin found in fallen Angels and men, together with the punishment following it, are of an absolutely endless existence, and will continue as long as God exists, make sin either a god, or the Creators original intention that all should fall into sin; but how much this resembles the heresy imputed to the Manichees, who are left to their own judgement, as they deny that God is entirely a consuming fire to sin: because according to their own pretence, He either cannot or will not destroy it in most of the creatures; and consequently represent Him either an impotent God, or one who takes delight in sin and the punishment of it. For what God will suffer that continually before His eyes which is loathsome, or an abomination to Him, if He has the power to remove it? Since God therefore has so earnestly declared in word, that all sin is an abomination to Him and that He takes no pleasure in the punishment of it and that His end in sending His Son is to utterly destroy sin and death and essentially to restore an eternal righteousness to all mankind, to all who all sinned and died in Adam. *Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life.* Romans 5:18 It is evident, that all those who by their tenets maintain, that God will suffer sin and the punishment of death in

and upon His creatures to an endless eternity, which by His almighty power He can destroy and has solemnly promised that He will destroy, make the most Holy and True God a liar, a hypocrite and contrary to His own plain words and accuse Him of taking delight and pleasure in sin and the punishment of death depending thereon.

Chapter 5

The diabolical nature, and that which makes fallen Angels to be Demons, must be well distinguished from their angelic nature in which they were created; and the result thereof.

Although Gods original intention for His creatures was they were to be endued with their own free will, because of the sin nature the function of their volition has become entrapped and subservient to the law of sin and death Romans 7:8-20. Therefore we may even call this a kind of perverse free will, further which is tarnished and spoiled by the abuse of their immoral volition, yet no creature of itself can annihilate that faculty or nature which God gave it, or make something different of it, neither can it take away or annihilate its own being and nature. And as it is only the Omnipotence of God which is able to produce conscious intelligent beings, so also nothing else can take away the existence of those creatures which He has made. As long therefore as a creature remains a creature and something remains in that being which God through His Eternal love made, then it can never be distorted, corrupted or annihilated.

Now this is to be considered with respect to fallen Angels; for then we shall be able to discern the deepest ground for the mystery of their restoration and consequently comprehend it more easily. I mean we must distinguish between the angelic nature in which God created them, and the iniquity and sin which through their own fault, has intermixed with such nature, the force where of is their perverse free self-will, that caused them to leave their centre and principle of humility and to withdraw themselves from their disobedience and subjection to God, and to rely on themselves, willing to live independently of God, even indeed to be themselves Gods. For such an independence where one needs to be ruled by the will and command of others, is and always will be the essential property of the Great loving God Creator of all things, and cannot by any means belong to a creature of that Divine Creator, who will not give His Glory to another Isaiah 42:8. Therefore the scripture most emphatically says of the Devil, *that he abode not in truth*. John 8:44 and, *that the angels kept not their first estate, but left their habitation*. Jude 6

Now the perverse free will in the fallen angels, together with the iniquity that is in that nature and produced thereby, is the diabolical nature which makes them devils and enemies of God; and this alone is the thing which is an abomination to the Lord and which He hates. But that angelical nature in which God first created the fallen angels, and to which the iniquity, degeneracy and perverseness so closely cleaves and has indeed penetrated them and intermixed with them was not their original created state, this was not of evil or of a demonic nature, but a good creation of God, a production of His eternal love, which the Creator truly loves, as He loves the being and nature of men even as Himself, and will continue to love them to all endless eternity: and consequently by the virtue of His unchanging, everlasting and almighty love, will of all necessity bring it once into the right order again. For as by Christ He has created all things that are in heaven and that are on earth, visible and invisible Colossians 1:16 in which likewise indisputably belong all fallen angels, even it also has been

the good pleasure of God, *to reconcile all things* (which were created by Christ) *whether things on earth or things in heaven, by the power of His blood.* Colossians 1:20, shed for the sins of all, to make them clean and capable of being restored from their disorder to their first right and true order, though everyone in their own time, so that at last the wrath of God can be turned away from His creation, but also the enmity of the creatures themselves cease, and the sorrow which the good holy creatures of God really feel for the fallen corrupt fellow creatures may be no more; but instead universal joy and everlasting praise to God in redeeming and restoring all creation. The words of God that, *He will make all things new.* Revelation 21:5 will come to pass, whether men believe them or not: their unbelief will not make the promise void. For as everything was good when first created by God, for God saw everything He had made and behold it was good Genesis 1:31, so neither sin, death, or hell, nor sorrow, crying, nor pain, throughout the whole creation, will be wholly delivered from bondage and corruption, into the glorious liberty of the children of God. Romans 8:21

All men who rashly dare exclude one of the fallen creatures, from the endless mercies and all renewing Love of God are not yet grounded in that Love *to all enemies*, which is so highly recommended to us by the Universal Saviour of the world Mathew 5:44-48. Luke 6:27-36 which distinguishes true Christians from unbelievers and is a sure sign of us being children of God. They are not yet grounded in humility, because they have no sense of their own misery and most abominable condition by nature, that they consequently cannot and will not duly pity other corrupt creatures as they should, and not considering them as Gods creation made in His image and likeness. They are respecters of persons, and have not become partakers of His Divine nature, since with God, who is everlasting love towards all His creatures and as a result no respecter of persons Acts 10:34. Romans 11:11. Colossians 3:25. They do not yet know what the scripture means, *for God has committed them all to disobedience, that He might have mercy on all.* Romans 11:32. And indeed God's mercy is not only towards all men, but also according to the testimony of scriptures, *over all His works.* Psalm 145:9 to which indisputably the fallen Angels belong, who in the beginning were some of the most glorious and chief works of God, the Holy Spirit in scripture calling them principalities, powers and rulers. Ephesians 6:12

Those men do not understand how necessarily that this revelation is, when Paul wishes all believers *to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God*" and to see in such a manner that this extends to the whole creation and every individual creature. Ephesians 3:18-19. From hence it seems these men cannot be filled with all the fullness of God, who will not comprehend with all the Saints what *is the breadth, and length, and depth, and height of the Love of God*; and that it is broader, longer, deeper and higher than all sin which is to be found in the corrupted creature. Who are these who will not know or declare that, the Love of God which surpasses all understanding of men and angels, but dare presumptuously to confine it within the narrow limits of their own knowledge, and tenets that have been taught by corrupt human reasoning and traditions of men. In short, these men who murmur against the goodness of the heavenly Father, and no nothing of His everlasting Mercy and Love, may find both their picture drawn and their lessons given them. Mathew 20:10-16 and Luke 15:28-32

Now if that man who regardless of all the remonstrance's, would audaciously but exclude but one creature from the endless mercy of God, then what deserves such a creature? What shall we say of those who with great assurance dare exclude from Gods saving Grace so many thousands and millions of creatures that through the blood of Christ are all made fit for redemption and

reconciliation. Ah! May these poor men be prevailed upon, by the wounds of Jesus Christ, the Universal Saviour of the world and by the everlasting Mercy and Love of God, which will most tenderly embrace them, to pity in this case their own soul and to consider what an abomination it is, to make the Love of God which has no limits, much less than the love of man, who are meant to love their worst enemies, and to recompense all evil with nothing but good; and yet with all their love they are no more to be compared to God and His Love and Mercy, than the least worm that creeps on the ground and is trodden under foot, is to be compared to the highest angel in heaven, or one single drop of water in the vast ocean. Let them consider what a terrible sin and rashness it is not to acknowledge Jesus Christ as the Saviour of the world, by whom all things in heaven and earth were created and are to be reconciled, and to limit His redemption, to about a small percentage of mankind and consequently rob Him of His Glory, by leaving Him left with a very small number of elect, or first fruits of salvation Mathew 22:14. 7::14 and excluding all the rest of the unspeakable multitude of men and creatures, from all eternity the participation of the tender mercies of God, His everlasting love and the redemption of His beloved son, although it evidently appears from scripture to be designed for all mankind. For although it is true that a great part of mankind like Esau, will through their own fault be entirely deprived of and lose the prerogative of their birthright, yet it is utterly false that they will be excluded from all enjoyments of the tender mercies of God and be doomed to endless torments, and never feel the virtue of Christ's redeeming blood. Can this be the perfect, ancient and Everlasting Gospel, which Christ has commanded to be preached to every creature Mark 16:15, or the whole creation? Which His apostles preached to every creature which is under heaven? Colossians 1:23? Was it this which Christ Himself preached to the spirits in prison, when He announced to them the judgment passed upon them, had only been attended for the destruction of that which is carnal, sinful and diabolical in them, but they would be washed and live again according to God in spirit? 1 Peter 3:19-20, compare with chapter 4:6

I can never believe this partial gospel is that which Christ commanded to be preached to every creature; but rather another, quite perverse, corrupted, mutilated and wrongfully-circumscribed gospel, which is contrived and introduced by depraved self willed human reason, in order to obscure and suppress the truth of the Glorious Gospel of our Eternal Redeemer, which alone has the power to make men godly and to be full of joy from the fullness of their hearts, while the other so called gospel only serves to propagate bigotry, slavish fear and hypocrisy. And I am apt to think, if either an angel from heaven was to preach the lesser curtailed gospel to the zealous apostle Paul, who in his writings left us the most excellent testimonies of the impartial Love of God, he would denounce an anathema against him. Galatians 1:8-9

Therefore every denomination, group, or religious party in Christianity, who will not declare the true Gospel of Christ to be preached, according to our Saviours design and plain words, to every creature, but instead with all their might endeavour to suppress it, in order to establish the new invented, partial and mutilated gospel, which hardly extends to a thousand part of God's creatures; all such I say will have great reason to be afraid of the anathema of the apostle Paul. These men are of a terrible envious spirit and express an intolerably diabolical pride, by grudging most of God's creation, the endless mercy of God and endeavouring to totally deprive them of it; but let them take care, that they themselves for a period may be excluded from the enjoyment of God.

For in the same manner as they behave towards their fellow creatures, that are in the estimation of God are just as good as themselves, even so God will behave towards them; and with the same

measure that they meet towards their brethren, it shall be measured unto them, *a good measure pressed down, shaken together and running over, shall be given into their bosom.* Luke 6:38. Let them reflect upon the terrible and just threatening which God has annexed as a conclusion to the book wherein He so plainly declares, that *every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: Blessing and honour and glory and power Be to Him who sits on the throne, and to the Lamb forever and ever.* Revelation 5:13 and He will *make all things new.* Revelation 21:5. He says, *if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book,* Revelation 22:19

Oh how eagerly will all those upon whom this terrible judgment falls, that it may be true what has been testified unto them of the Everlasting riches of God's love, and on the other hand all opposite dogmas and doctrines which convert the Everlasting Love of God into endless fury and wrath, which has been propagated in this world by them will be reconciled! But for their just punishment, they will have no assurance and no comfort of it in their hearts, during that terrible long period when God will hide His face from them. Proverbs 1:24-32

If we ponder well our own natural wretchedness and the condition we are in under the fall. It should methinks bring pretty low, even utterly destroy that pride and envy of ours, which causes us to rashly exclude from the Everlasting Mercy of God so many billions of angelical and human creatures. For without the Mercy of God we are not only as bad as the most wicked wretch on earth, but we are also nothing better than the devil and his fallen angels. One may even say, that man in some measure discovered greater wickedness against Gods most Holy Majesty than the demons themselves. For the evil spirits have never yet opposed God in endeavouring to work out their own salvation, because their economy and proper periods has not yet come, and consequently they have not yet had the opportunity of committing this most heinous of all sins; even though they have been opposing God and still continue to oppose Him in His endeavours to deliver mankind out of their power and translate them into the kingdom of His beloved Son, but this is hardly to be wondered at considering what depraved state they are in. But men vehemently resist the Holy Spirit in the work of their own salvation from their youth, not only in ignorance, but too often knowingly and wilfully. Not to mention things cannot get worse among the demons in their dark infernal regions, than they can go wrong with men of this wicked world. Ah what discord is there among them! How do they plague and torment one another! What contentions, quarrels, seditions and oppression of the poor and needy! What wars and bloodshed do we continually hear of! But this is not the case with the demons (of what men ought to be ashamed) and they do not fall out among themselves, as our Saviour Himself declares in Mathew 12:26 alleging at the time the reason for it, because then their kingdom would not yet stand.

There is another thing wherein men are far more criminal then the demons, and that is in profane language, cursing, blaspheming and execrating themselves: when an evil spirit speaks to Jesus, with how much reverence he addressed Him, *I know thee thou art the Holy one of God.* Mark 1:24. And far from execrating themselves, or wishing for damnation to come upon them, as wicked men frequently do, they earnestly besought the Lord, He would not torment them before their time, nor send them to the abyss Luke 8:28-31

So it clearly appears that in many cases the iniquity of men surpasses that of the devil and his demonic forces. A truly penitent, afflicted and contrite heart would infallibly despair at the sight of human wickedness, when it comes to full view in themselves as well as others, if the Universal and most impartial Mercy of God in Jesus Christ, our Eternal Redeemer, and through all His Divine Love was not its comfort. In such a state men learn to set true value on the precious pearl of this Gospel truth, and begin to conceive that the origin railing and contradiction against the blessed truth of Universal Reconciliation, is either that gross or subtle spirit in mankind that cannot so easily be rooted out, even in the disciples of Christ; and this spirit prevents men from knowing, feeling and acknowledging that more diabolical wickedness which lies in our corrupt nature. Consequently while under the government of such temperament they can neither understand nor truly esteem that adequate and grand remedy designed by God for the total deliverance and taking away of this great evil. So far indeed allow preference to fallen men before apostate angels; that God offers His Mercy first to men, since His justice requires that the *deceived* should be restored before the *deceivers*, but the ground for this preference does not lie in us, but in the endless Mercy and most Holy justice of God. For in our depraved and corrupt state, we need not imagine ourselves to be any better than the fallen angels, or deprive the least preference before them.

That which makes demons an abomination in Gods eyes, namely their perverse self-will, which will not bow under God, but would be entirely independent, not subject to divine law; that same perverse self-will is the thing in us which renders us as abominable in the sight of God as the fallen angels themselves. This perverse self-will is the true evil nature in all sinful fallen creatures. Hence it is that all unconverted men who follow their perverse self will (which may insinuate itself into the most sacred things) and suffer it to reign in themselves and to prevail over them, are called in scripture by the same name given to fallen angels, namely Satan's or adversaries, which means the same Mathew 16:23. 1Timothy 5:14. Yes devils or calumniators John 6:70. 1Timothy 3:6-7

Therefore all fallen men, as far as they are under the dominion of sin and their self-will, are nothing more than incarnate devils. Whosoever will not know or will admit his fallen nature to be as bad as the devil himself, and then such one does not know his sinful state as he ought, he is far from being truly grounded in true humility, and there is as yet a great deal of the abominable seed of spiritual pride in his heart. Let him never think of how much humility and honesty he has, if he has never practiced the earnest command of his Saviour to *hate himself* or his *own life* Luke 14:26 (namely his own corrupt nature, which deserves to be hated as much as the devil himself) and therefore does not know how to esteem sufficiently the everlasting mercy of God and the precious blood of our Universal Redeemer. For if he really knew the horrible wickedness of his own evil nature, and had come to the true comprehension of the endless mercies of God, he would not grudge one of the fallen creatures a part in the boundless Love of God and the Grace of Jesus Christ, who is able to deliver all souls from hell, but would then conclude that all should partake of it freely as scripture abundantly testifies that whoever calls on the Lord will be saved; as we shall hear the vast multitude of voices when the whole creation shall call upon the Lord with one loud proclamation Revelation 5:13

Now our ever loving God who will have mercy on all fallen men, even though their sinful nature is ever so corrupt, has already made a vast number of them holy children of God, even resembling the angels of heaven and will continue to do so; this same ever loving God in His own time and working through the various ages will have mercy upon all mankind, who in this life have forfeited their spiritual birth-right, and not upon them only but even on the fallen angels themselves, but each

one in their own order as they humble themselves truly before God. Then it will be easy for the Lord to make them Holy angels again, as it was to make angels appear like men, and turn mankind's nature from incarnate devils into children of God. This will certainly come to pass in the consummation of the ages and during the periods appointed to it, which we hold the Lord to when we consider the promises of God, that He will make *all things new* Revelation 21:5 and that He has prepared all things that are in heaven and on earth for this plan of reconciliation, *reconciling all things that are in heaven and on earth to Himself through the death of His Son, who has made peace by the blood of the cross.* Romans 5:10. Colossians 1:20

To conclude let us further consider, that it will as easy a matter for the Everlasting Mercy of God to forgive fallen angels their sins, whenever they will begin to humble themselves before Him, as it is for Him to forgive ours. For even though their sins be so great, ever so many, or ever so grievous, yet both have one source, that is as said their perverse self-will and pride. And as the nature of the thing does not have any other source than that of evil; so there is no other God but He who is Mercy and Love.

Chapter 6

Of the everlasting Validity and Efficacy of the merits of Christ and the Eternal Redemption found out by Him; and that the same is infinitely more powerful than all Sin and Corruption springing therefrom.

None it is to be hoped, who claims the name of a *Christian* among all religious parties of Christendom, let them otherwise be never so much divided, will deny Christ our Redeemer to be stronger and far more powerful than the devil, and the Grace of redemption and salvation procured by him through His merits and sufferings, to be infinitely more efficacious than all sin, together with the corruption and misery springing therefrom. For whosoever would deny this, would not only declare himself an infidel but even a blasphemer against Christ. Besides the nature of the thing requires it, that a Saviour or Deliverer be stronger than the Enemy whose prisoners he is to take away by force; and the plain word of God declares Jesus Christ to be such a Saviour and Deliverer Isaiah 49:25-26. Hosea 8: 14 Luke 11:21-22. 1 John 4: 4. Romans 5: 20

But there is a doctrine propagated and believed by many, which is quite inconsistent with what is advanced above; namely, *that although Christ has redeemed all men and through His blood bought and reconciled them unto God, yet none really partake of his redemption but those who in this life believe in him, and by faith endure to the end, and that all the rest of mankind, who do not come to believe in Christ in this life but continue in unbelief to the end of their days, will not only be terribly punished in the age to come, but that they will, moreover, with all evil angels, be separated from God to all endless eternity, even so long as God shall exist, and shall suffer endless torments, and never share in the redemption of Christ.*

How is it possible that according to this doctrine, that Christ should be stronger, than the devil? How can the Grace procured and purchased by His merits, sufferings, and death, be more efficacious than sin and all corruption and misery springing from it? For our Saviour declares in plain terms, and daily experience confirms it, that by far the smallest number of men find in their life time the narrow way

of repentance and faith, and through the straight gate go into eternal life, but that, on the contrary, most of them go the broad way of perdition, and become a prey to the jaws of hell. Mathew 7:13-14. Luke 13:23-24 Mathew 22:14. Ah! If no more men are really partakers of the redemption of Christ, than those, who in this life come to be united to him, He will hardly be a Saviour to the millionth part of mankind, and Satan will, according to his wish and pleasure, keep the greatest number captives in his empire to all endless eternity. And according to this scheme, how can Christ be said to be stronger than his enemy the devil? But you will perhaps reply that the strength of Christ manifests itself, and may be known by His delivering and snatching out of the claws of Satan the few elect. But pray, how is Christ only to be only a Saviour of the elect and not the whole world? Is he not also a propitiation for the sins of the whole world? 1 John 2:2. And has he not bought with His blood those who bring upon themselves swift destruction 2 Peter 2: 1

If a man was to give out of himself against his enemy, who had led a million of his people captive, that he was stronger than such an enemy, and that he would beat and spoil him of all his prisoners, because he heartily pitied the poor souls; and coming thereupon to the battle, was to deliver, of a million of prisoners, only about three, or at the most ten, leaving all the rest in slavery, because the enemy had too well secured them; pray, would you believe such a man to be much stronger than his enemy, since out of a millions of prisoners, he had actually only delivered about three or ten? Would you not be apt to say, that he had boasted much more of himself than he was able to perform, and justly conclude, that he must want either more strength or power to overcome the enemy, or mercy and compassion towards the poor captives? Now, such a unjust, unmerciful, or infirm man do we generally make of Christ, by teaching and acknowledging on the one hand, that he is an universal Redeemer, but on the other hand, perversely pretend, that only the smallest number of men, namely, the few elect (who, compared to the rest of mankind, are hardly as ten to a billion) in reality partake of his redemption, and that all the residue of fallen men and other creatures are to be wholly excluded therefrom to all endless eternity. Certainly if Christ is no other than such a Saviour to us, I say again, the devil, who according to the common opinion, will forever, world without end, and as long as Christ is to be Christ keep in his power and under his dominion by far the greatest part of mankind, of whom we at the same time declare that Christ has an earned desire to redeem them, must be many thousand times mightier than he. Verily if this was the case with our Redeemer, he must either fall short of power to conquer the devil, or want pity and compass on towards those poor souls that are kept prisoners by the devil.

You may make me another objection, and say, That Christ neither wants for to conquer His enemy, nor have mercy towards the captives; but that the reason why so few men are really delivered by Him is, because they resist his Grace, and desire to remain the infernal tyrant's slaves. To this I answer, but what is then such resistance and obstinacy in most men against the Grace of Jesus Christ offered them? What is the blindness and hardness of their hearts, according to which they themselves choose to continue in the service of the devil? Are they not altogether the workings of Satan? Are they not all chains and snares where with he has bound and entangled poor men? Now if Christ, who is to be a Universal Saviour of mankind, will in most men never be an endless eternity, and as long as God is to remain God, destroy such works of the devil; if he will never break and untie the chains and fetters where with Satan has bound the greatest part of mankind; then Christ must be either unmerciful, and not willing to do it, or that he is not able to perform what he would desire. But how absurd, nay, how great a blasphemy is it to make the devil, and that which is evil, stronger than Christ, and that which is evil and sin more powerful than the grace of God?

Thanks be to God, that in Christ we have such a Redeemer, who, although he is a special Saviour of those that believe, 1 Timothy 4:10 and because he will grant them to sit with him upon his throne, Revelation 3:21. and make them partakers of His glories, to which dignity and high degree of salvation, who many of those will ever attain who must be humbled and brought to Christ by the judgment of the next age yet he is nevertheless not a mere titular, but a real Saviour of all the rest of mankind: who also *by the blood of His covenant sets forth His prisoners out of the pit wherein is no water* Zechariah 9: 11. That is out of the state of the damned, where not one drop of comfort is to be found. *He has the keys of hell, and of death* Revelation 1:18. and consequently is able to cast into, and discharge therefrom whomever He pleases; and he will actually ransom them from the power of the grave (or hell) and will redeem them from death, in such a manner, as to be a plague to death and total destruction to the grave (or hell). Hosea 13:14 That is, he will continue so long to redeem from hell, till not one prisoner more shall be left in its jaws and in the power of the devil, and death, and all the power of Satan shall be destroyed and wholly annihilated. Then shall be completely fulfilled what is written, *Death is swallowed up in victory. Oh, death where is thy sting! Oh, grave (or hell) where is thy victory?* The sting of death sin and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ 1 Corinthians 15:54-57

If but one soul was to remain in the power of the devil, death, or hell, to all endless eternity, then the devil, death, and hell, would forever have something to boast of against God, and to upbraid him with not being able really to spoil them of all their prisoners, to the very last, but that He was obliged to leave them something, and consequently give up the conquest to them. And thus death would not be entirely swallowed up in victory to all endless eternity, but would always keep something of his sting ; and hell would not quite lose the field of battle, but would be for evermore able to make a scorn of those who should say, Hell, where is thy victory? For it might at least boast of one soul of which Christ could not deprive it, though he had shed His blood for it. With how much more right now could the devil, death and hell, mock Christ and his believers, if they were to ask them, O death, where is thy sting? O hell where is thy victory? In case their enemies could (according to the common pretence, whereof the Scripture knows nothing) keep at pleasure the greatest part of mankind for their prisoners.

It is plain that by Christ, the universal Saviour, that all captivated men are to be completely snatched out of the power of the devil and his angels, and when this is fully accomplished, it will be an occasion to oblige Satan and his angels to humble themselves entirely before Christ Jesus, which, (except the incarnation of our Saviour, and what He did and suffered on earth to work out the salvation of all His creatures) will be the greatest wonder that ever was wrought in creation. And this the holy scripture clearly foretells, when it says, that all things under the earth, that is, not only damned men, but even the fallen spirits, shall at last bow the knee to the name of Jesus Christ, and contend with their heart as well as tongue that He, and not Satan, is Lord, to the glory of God the Father. Philippians 2:10-11

Then they, together with all the rest of creatures, shall praise God with loud hallelujahs and inexpressible joy. *And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: Blessing and honour and glory and power be to Him who sits on the throne, And to the Lamb, forever and ever!* Revelation 5:13. Psalm 145:9-11. 150:6

For, when the whole amour of this strong man shall be taken from him, and all his spoils divided, that is, all men who were made a prey of by him, restored to God, and brought again to the company of his Saints, and Satan be thus entirely conquered by Christ, and reduced to the condition of a king without subjects or dominions, what then can he do, but after the manner of an utterly routed enemy, be obliged to prostrate himself before his conqueror, and pray for mercy

This total sub doing will make way for the restoration of Lucifer himself and his angels, For, as the most high God could not have mercy upon them, nor could deliver them out of their most wretched condition, as long as through pride they wanted to be like him, or even above him; so may they be helped when all their pride is consumed, and reduced to ashes in the lake of fire and brimstone, and of proud and haughty demons they are to become humbled spirits, that bow down in the dust before God and Christ, praying for mercy : for God resists only the proud, and without the least respect t of persons, gives grace to all humble creatures. 1 Peter 5:5. Isaiah 57:15

Although the offer of God's grace in the said manner will be very acceptable news to Lucifer and his angels, at the time of their deepest abasement and humiliation by Christ; (which doubtless will yet require many thousand years) nevertheless the time of this restoration, and the means for it, are, in his present situation, not at all agreeable to him but the distant prophecies of his subjection are a most dreadful tidings a. For as he is a proud and haughty spirit to the highest degree, who is by no means willing to be subject to God, but would desire to be Gods equal, or rather above him, who with all his might opposes, and if possible, would dethrone the most high, therefore it is intolerable for him to be foretold according this divine truth, that by Christ all his power, his whole empire, and all his subjects (not one excluded) shall be taken from him, and he himself brought down so low as to lie in the dust like a vile worm before Christ, and to worship him; which at present he would reckon his greatest shame, and would much rather that Christ and his followers, together with the rest of mankind, should worship him, or take his will for their law. Therefore is this Gospel a most frightful lecture to him, to hear that once he shall be entirely thrown down from his high places, and brought again into the right order of God's creatures, which is humility and subjection under God and Christ. Ephesians 1:10

That reality that Christ will entirely vanquish the Devil is intolerable to him, as the following parable may illustrate: Suppose a poor, miserable, naked beggar man, was to be presented to a grand, proud, and tyrannical Monarch in the world, who was in possession of a vast empire, having many millions of subjects; and it should be foretold him by divine authority, that this man so worthless and contemptible in his eyes, should one day or another, conquer his whole empire, and strip him of all his subjects, so that at last he would be obliged to fall down naked at his feet, to acknowledge him his Lord, and depend on his mercy :can anyone imagine this would be an agreeable prophecy to the said grand, proud and tyrannical monarch? Would he not rather rant and fume and treat them in the most barbarous manner, as mutineers and rebels, who should foretell such a revolution?

An instance of this we see in Herod, he only supposing in a foolish manner, that Jesus the new-born King of the Jews, might be a rival to him or his throne, what cruel means he made use of to prevent the imaginary mischief! See Mathew chapter 2. Now the scriptural truth of the Restoration of all creatures, is a thousand times more terrible news to the devil; by which it is foretold, that Jesus, was the most despised and rejected one, see Isaiah chapter 53, who when he dwelt on earth, was despised and abhorred, whom Satan, through his instruments did in the most terrible manner revile,

mock, spit upon, persecute and torment; and who still abuses His name, character and followers. Yet at the last trumpet the Lord shall conquer the whole empire of Satan, spoil him of all his subjects and dominions, and oblige him to fall at his feet, and worship the one who was falsely numbered with the transgressors Isaiah 53:12, and worship him in the most humblest manner. In short, this highest Gospel tends utterly to destroy the kingdom of the devil, and all that is diabolical, such as pride, envy, and fury; and therefore the hearing of it, must be the greatest mortification to Satan imaginable.

From what has been said, it may easily be concluded, that it is no wonder Satan is enraged against this Holy gospel, and endeavours with all his power to suppress it, using especially for his instruments the hypocritical Pharisees of this age, false Theologians, and the naturally and legally pious people, and such as are but half converted, whose minds are not yet free from wrath, and who look upon God as an endless furious Being towards all his creatures, because their souls had never yet sensed His infinite love and mercy towards all his works. I am afraid the enemy will raise up many religious well-meaning souls, to fight against this true Gospel, particularly those who hold the traditions of their fathers for indisputably divine truths, which they have been obliged to swear to, and call them the hedge about the Lord's vineyard; for finding some of them diametrically opposite to this blessed Gospel of Universal and impartial love of God, they will perhaps be enticed to declare it to be fanaticism, and a long condemned heresy, which they think themselves obliged to guard against. But if the whole world, and all those that are reckoned the wife and most spiritual, were to rise up against it, this holy truth will, nevertheless, make its way through all opposition, and be applauded by the children of truth.

Ye that stigmatize the propagators of this doctrine in the world do but consider what is presented thereby! It is the most tender and at the same time most just mercy of our God, *whereby the Dayspring from on high has visited us, to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace.* Luke 1:78-79. As Solomon declared: *For love is strong as death. Jealousy is cruel as the grave; its flames are flames of fire, a flame of Jehovah. Many waters cannot quench love, nor will the rivers overflow it. If a man would give all the substance of his house for love, it would be scorned.* Song of Songs 8:6-7

Now as this representation of God's universal and everlasting love, as mentioned above must be hateful to the malevolent devil; so on the contrary the doctrine of eternal torment must please him, which teaches that he will to all eternity have all his subjects and slaves, which is the far greater part of mankind, though purchased by the blood of Jesus our Saviour, which consequently, according to his will and pleasure be burning forever and consequently sets at naught the intent of Christ's redemption, divine love and mercy which has been manifested to all creation, and which teaches that the greatest part of mankind, and all the fallen angels shall always continue rebels in their hearts against God, without ever being brought down to true humility to worship God and Christ in spirit and in truth; for the Father seeks such to worship Him John 4:23

Chapter 7

Of the Word Eternity, and the different Eternities, or Ages, mentioned in the Scriptures.

The words for ever, forever and ever, everlasting and eternal, expressed in the Hebrew language by *ad, olam, olamim*; and in the Greek language by *aion, aionios, eis tous aionas ton aionon* have not always the same, but different significations in the Holy Scriptures, as is well known to the learned.

We may say, that in general these words are used for a long and hidden duration or continuance of things, whether this duration be final and endless ; or of such a nature that as it is not without beginning rooted in the everlasting and incorruptible being of God and His creating power, but has had its beginning from the creature, and so must of necessity cease at last and have an end; or that it is infinite, meaning that it is of such a nature that had no beginning, either in respect to the real existence or being of the thing itself, or in regard to its root and origin, so necessarily has no end, or may at least be without end or cessation.

Therefore, whenever we find the word eternal, or everlasting in the Holy Scripture we must be not immediately to conclude that an absolutely endless duration must be intended; but we ought first of all to look upon the nature and property of the things that are said to be eternal or everlasting, and consider whether their nature or substance are in or from God and will admit an endless, or only of a limited duration, and explain the word everlasting accordingly.

That this is a true and irrefutable rule to be observed, in all explanations and expositions, we are taught, as school-boys, by the canon of logic; saying , *predicata inteligenta sunt secundum substractam* ; saying, predicates are to be understood according to the underlying, or, *Talia sunt predicata qualia permittuntur esse a suis subjectis*; that is, That what is said of a thing must be understood in such a manner as the nature of the thing will allow of it .Such, for instance, is the term power, which is lodged in one person to command, or rule others. For this power is not the same in all persons that have any command or government, it being of one kind in an absolute emperor, monarch, or king, and of another in a prince, and it is still different in an earl, count, baron, or gentleman. Nay, power may be different in a mayor or magistrate of a city, from that in a justice of the peace in the country, and yet there is some kind of power in all these, and so it is with respect to the word for ever or everlasting ; all things which the Holy Spirit in the sacred Scriptures call everlasting, we have to apply the above and ask in a sense are they really so; that is, they have such an existence and duration as is grounded in their nature and especially on the will of God.

For this the word everlasting is of quite a different extent when it is used to express the nature and being of God, and when His life is attributed to those creatures that have their being from God and the good that is derived from Him; and again it is still different when it is applied to sin, and the punishment depending thereon, as coming from the creature alone without God. Now, I say that the word eternal when applied to God in scriptures signifies an absolutely endless existence and duration because, God having no beginning, can have no end: and that when it is used of the creatures that have their being from God, as also of their good and blessed condition which they derive from him, it then signifies such an eternal duration, which as to the real existence of things that had a beginning, but is or maybe without end; because God alone has incorruptible, creating power, and such things are rooted in Him have neither beginning nor end. If any should infer from hence, that the word eternal or everlasting must signify an endless duration when it is used to express the continuance of sin and punishment thereon, it would be most absurd than it would be to imagine the power of magistrate to be the same with that of a monarch or King.

Therefore to form a true and distinct idea of the words forever and ever or everlasting and eternal, wherever they occur in scripture, we have to observe that all eternities or ages mentioned therein are chiefly divided into three sorts, and may be distinguished accordingly; as in some measure appears from the preceding paragraph.

The first sort of eternities mentioned in scripture, may be called: Aternitas absolute infinata aparte ante et post; that is, absolutely endless eternity: or such a duration as has neither a beginning or an end. That is always the meaning of the word eternal or everlasting when it is applied to the divine being and His attributes; since God is Yahweh or that supreme self existent being, which never had a beginning and is everlasting and giving all things their existence, so neither He can or will have no end. Genesis 21:33 And Abraham planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God. Exodus 15:18 The Lord shall reign forever and ever. Psalm 90:2 Before the mountains were brought forth, Or ever You had formed the earth and the world, even from everlasting to everlasting, You are God.

The second sort of ages or eternities that the scriptures speak of, we may call Aternitias infinata parte post, which is such an endless eternity or duration, which although it had a beginning yet will never have an end. This is intended by the word everlasting when applied to the existence of those creatures which God has made, and to the good which comes from God when He first created them. Such is for instance the beatitude and glory of believers in the world to come. For although the good that is to be found in the creatures, together with their existence as distinct beings has not always been, but has had a beginning, nevertheless it absolutely has an eternal root in God and His incorruptible creating power, which has the element and life of God (John 1:4) which He created for His good pleasure, and will preserve in existence to all ages and beyond.

Isaiah 45: 17 But Israel shall be saved by the Lord with an everlasting salvation; You shall not be ashamed or disgraced Forever and ever.

Daniel 12:3 Those who are wise shall shine Like the brightness of the firmament, and those who turn many to righteousness Like the stars forever and ever.

John 3: 15-16 that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life...verse 36 He who believes in the Son has everlasting life.

John 4:14 but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.

John 5:24 Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.

John 6:27 Do not labour for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him, verse 40 And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day, verse 47 Most assuredly, I say to you, he who believes in Me has everlasting life and I will raise him up at the last day. 54 Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. 68 Lord, to whom shall we go? You have the words of eternal life.

John 10:28 And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand.

John 12:25 He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. Verse 50 And I know that His command is everlasting life. All these passages and many more that might be brought intend the second kind of eternities, namely those that have a beginning, but shall never have an end.

The third sort of eternities mentioned in scriptures may be called *Aternitas periodica*, that is of such an age or duration of things which is admitted within a certain period of time, longer or shorter, that had a certain beginning and will have an end; since the things to such are ascribed to an *aion* or age, and do not last an endless duration. In this sense the words everlasting and eternal are frequently misused in the scriptures of both the Old and New Testament.

Here we will allege some of the plainest and chiefest of places. as for instance the scriptures calls a man's life time here on earth an eternity or forever, Exodus 21:6, Deuteronomy 15:17 1 Samuel 1:22 Philemon verse 15.

Secondly, the Levitical priesthood, and divine worship of the old testament, which was instituted by God for only a certain period, namely, until the time of Christ, as the Holy Spirit expresses it to the end of the period of the law. This time again is mistakenly called an eternity or everlasting in the following passages: Exodus 12:14, 17. Ch 27:21. Ch 28:43. Ch 29:28. Ch 30:21. Ch 31:16-17. Ch 40:15 Leviticus 3:17 Ch 6:13, 18, 22. Ch 7:34-35. Ch 10:9, 15. Ch 16:29, 31, 34. Ch 17:7. Ch 23:14, 21, 31, 41. Ch 24:3, 9. Numbers 10:8 Ch 15:15. Ch 18:8, 11, 19, 23 Ch 19:10 Ch 25:13. Deuteronomy 18:5. These are all said to be forever, everlasting or perpetual, and yet were only for a certain period or age.

Thirdly, the time before Christ's incarnation, and the preaching of the Gospel by the Apostles, in the whole world, is called (*Chronois aioniois*) the eternal ages Romans. 16:25 and the apostle says that Christ appeared in the end of (*ton aionon*) the eternity or age Hebrews 9:26

Fourthly, in general, and in a complex sense, the periods of time, or the ages, both of this present and the next world, which in some measure both subsist together, and succeed one another, and being linked like one chain, and reach even unto that eternity, when the Son of God, after the consummation of all his works, shall deliver up the kingdom to his Father, and Himself, though without the least diminution of his glory, be subject unto the Father who put all things under him, that God may be All in All, in that only endless and full eternity of God, into which at last, all limited or periodical eternities shall be changed, or in the sweetest manner return as into the head spring from which it flowed Hebrews 11:3. Ephesians 1:21. Ch 2: 7 Corinthians 15:28. Revelation 11:15

Fifthly, this present wicked world or age is to have an end at the second coming of Christ is called by the word that is rendered elsewhere forever or eternity. Mathew 12:32. Ch 13:22, 39, 40, 49. Ch 24:3. Ch 28:20. Mark 4:19. Luke 1:70. Ch 16:8. Ch 20:34. John 9:32. Romans 12:2. 1 Corinthians 1:20. Ch 2:6-7. Ch 3:18. Ch 10:11. 2 Corinthians 4:4. Galatians 1:4. Ephesians 1:21. Ch 6:12. 2 Timothy 1:9. Ch 4:10. Titus 1:2. Ch 2:12

In all these places of scripture, the English translations has the word world, but the original Greek has the word *aion* or some of its derivatives, which is nothing like world, but properly signifies an age, which must end, though it is called by the same name which is applied to the life to come, and

is rendered, forever, or eternity; but whereby in these places, can and should be understood no more than a duration or continuance of the time of this wicked age of the world, which is only to last until the second coming of Christ.

Chapter 8

To which sort of Eternities the ages of the evil and the punishment depending thereon.

As soon as the evil or sin is severed from the creatures, the punishment therein ceases. As for sin is the sting of death 1 Corinthians 25:56. Now when this sting comes to be destroyed, then the pain and wounding of death discontinues too; as a fire must go out a soon as it meet combustibles.

On the contrary, so long as the evil, or sin, subsists in the creatures, either within or without, or at least within, so long the punishment of sin will continue upon them both in this and the next world, So long will the wrath of God abide on them; for his indignation rests upon sinners, so long as they continue in sin or until the time of their restoration. *He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.* John 3. 18, verse 36. *He that believes not the Son shall not see life, but the wrath of God abides on him. Do not let your mouth cause your flesh to sin, nor say before the messenger of God that it was an error. Why should God be angry at your excuse and destroy the work of your hands?* Ecclesiastes 5:6

Now, since many thousands of millions of fallen creatures do not only go on in wickedness to the end of their days in this world, but will also be wicked in the world to come; so it follows that not only in this world or age, but particularly in that which is to come, as being under the severe judgment of God, they must be punished according to their deeds done in the body. Many and terrible are the plagues and punishment which God often in this world inflicts on wicked creatures; but they are nothing to those punishment and torments that will come upon them hereafter. The scriptures speak of them in the most dreadful terms and phrases, which are enough to make one's hair stand erect. But how horrid and insupportable will they be to endure in reality!

Deuteronomy 32: 34-35, 40-41. Psalm 7:12, 13. Psalm 11:6. Psalm 73: 17-20. Isaiah 30:33. Ch 33:14. Ch 50:11. Ch 65:13-15. Ch 66:24. Ezekiel 22:14. Mathew 3:12. Ch 5:22, 29, 30. Ch 7:19. Ch 13:40-42, 49- 50. Ch 18:8-9, 34. Ch 23:14, 33. Ch 24:51. Ch 25:30, 41, 46. Mark 3:29. Ch 9:42-49. Luke 12:46-48. Ch 13: 25-28. Ch 16:23-26. 2 Thessalonians 1:8, 9. Hebrews 2: 2- 3. Ch 6:8. Ch 10:29-31. 1 Peter 4:17-18. 2 Peter 2:3, 17. Ch 3:7. Jude 13-15. Revelation 14:10, 11. Ch 19:3, 20. Ch 20:10, 14-15. Ch 21:8. Ch 22:15, 18-19

But the punishment of the creatures in the future state will not only be terrible beyond description, but it will be of true aionion duration. Therefore as I do sincerely believe in eternal happiness, so sincerely do I believe in an age of correction, and the future chastisement of the wicked in the world to come, which according to the dialect of the Holy Spirit and the true interpretation of scriptures will be age related or age abiding. Mathew 3:12. Ch 18:8. Ch 25:41, 46. Mark 3:29. Ch 9:43-48. 2 Thessalonians 1:9. Jude 7. Revelation 14:11. Ch 19:3. Ch 20:10

Since the very same Spirit of truth which so solemnly threatens the demons and all hardened sinners with judgment, does also on the other hand in the Holy writings and with great emphasis testify of Gods everlasting and unbounding love towards all His creatures, of the eternal and complete redemption of our Saviour and the final restoration of all corrupt creatures.

Some will say that the protestations that I believe in judgment are nothing more than a mere pretence and play-work, since my maintaining of the restoration of all things, obliges me to believe that such judgment must at least come to an end, and that consequently my pretended aionion of punishments is no eternity at all. To this I will answer, that no man, let him be whosoever he will, must pretend to set up as a reformer of the eternal wisdom of God, which calls, *alamin, anionas* or *eternities*, not only the absolutely endless duration of the Divine being Himself, and of those things which subsist in Him without end, but also such duration of things which are bounded within certain periods of time, as has been fully proved in the proceeding chapter so that the matter is clear as day-light.

Can the Spirit of Truth justly call a man's lifetime on earth, an *aion, age, forever, or eternity*, which very often falls short of seventy years? With how much more justice may he call that period *eternity*, wherein the evil angels and men shall by a just judgment be banished from the presence of God; which doubtless will contain our short lifetime many hundreds of times multiplied? For which reason also, this frightful, long, but just period of the manifested wrath of God, is called in some places in English translations places of Scripture, not merely *aion* or *eternity*; but is expressed by *aionas ton aionon* that is *ages of ages* Revelation 19:3 Ch 20:10. May the Lord God preserve us from all this eternity! It will be too long for those that come into it, and we have no occasion, contrary to truth, to make it longer than the Spirit of Truth has made it.

Some pretend, that the eternity of evil, and their teachings of the eternal damnation, must actually be an absolutely endless eternity, and last as long as the being of God himself, because it is in some places of Scripture, compared with the eternal happiness of the children of God, and its duration is expressed in the same words, so that if the eternity of damnation was to cease, we must conclude that of the eternal glory must cease. As plausible as this objection seems to be it is so empty and has no grounding to be true. First, all such as advance this objection against the eternal and universal redemption, turn their own weapon against themselves, and unknowingly participate of a great error, which they will never admit themselves to be guilty of, for let these people only consider that if we are obliged to conclude, according to their opinion that the eternity of pain and the eternity of glory must be of an exactly equal extent and length, because they are both compared together in the Scriptures and the duration is expressed in the same words; then it must also necessarily follow, that the evil and punishment depending thereon, must have been from all eternity, and either without any beginning at all, or must at least have an endless root in God, and consequently be itself God or part of His original creation. This latter is the case with the eternal glory and happiness, for although the creature's real enjoyment of the eternal happiness and glory begins here in time, yet the eternal happiness and glory, or the glorious kingdom of God itself, is without any beginning, and existed in and with God, ever since God Himself has been, that is, from all inconceivable eternity; and must therefore certainly exist so long as God Himself, who is the only source of all true beatitude and glory. Mathew 25:34 Then the King shall say to those on His right hand, Come, blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. Ephesians 1:4 according as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love.

If the so called eternity of the evil is in every respect the same as the eternity of glory in and with God, then the extension of the eternity of the evil, must be backwards as well as forwards, and consequently has been from all inconceivable eternity, and ever since God himself has existed? The holding of which would referable be the heresy of the ancient *Manichees*. Again, if any one would say, that the equality of these two eternities, of the evil and of the good is not backwards but forwards, that is although the evil to which sin and the punishment depending thereon, was not without beginning, as the eternal happiness considered in itself and according to its nature was; yet that the eternity of the evil is without end; and forwards, of the same extension with the eternity of glory; he must know that if this extension is not to be the same, as well backwards as forwards, as the very meaning and essence of eternity means no beginning or no end, and my adversary is obliged not to fall into heresy of a false eternity; as they are to shorten it one way, why should not I have liberty for good and weighty reasons to cut it short another way?

I answer secondly that it is altogether false that the Scripture always whenever it uses the words *aion*, *aionios* or forever, of two contrary things, thereby necessarily understands an equally long duration of both. I will here only allege three plain passages of Scripture which prove the contrary. Please look into the Greek text of Mathew 12: 32. Luke 20: 34-35 .Ephesians 1 21. In these places *this present world*, and the *future or next world*, are compared together, Mathew 12:32 states it shall not be forgiven him in *this age or the age to come*. It is but the present age, or the *present period of time*, which has begun with the fall of man, and will end with the coming of Christ; and the next age that period of Christ's future reign in the millennium kingdom. But if by the words, *aion*, *aionios*, *eternity*, or *eternal*, we are to understand an equally long duration, even when they are used of contrary things, it must necessarily follow from the above quoted texts of Scripture, that the future world, wherein Christ is to reign in his glory, is to last no longer than this present wicked world, for the periods of both worlds are expressed by the Holy Spirit, according to his usual way of speaking, by one and the same word, namely, *aion or age*, as also the duration of the future chastisement and happiness, Mathew 25: 46. But who of the opposers of the Restoration of all things will allow of this, especially as long as by the future world they understand an endless eternity, according to the common hypothesis.

Lastly if our adversaries will absolutely have it so, that the glorious reign of Christ with his elect, and the damnation and unhappiness of the poor creatures cast into the fiery lake, must be two equally long eternities, and we should even grant them this too, they would gain nothing at all by it, against the blessed truth of the Restoration of all things. That economy of God and the government of Christ and his elect, during which all enemies must be put under Christ's feet, and all rebellious creatures in reality made subject unto God and Christ, after the abolition of death, and in which is the sting of death; the age will certainly have an end; namely at that period when Christ's aim is obtained, and the Son Himself shall be subject to Him that put all things under his feet. Yet the administration and rule of His kingdom will not cease, which, according to the word of God is to have no end. Luke 1:33 But it will rather through the subjection of Christ under God his Father, get an infinitely greater lustre. So that we must well distinguish between the *particular government of Christ and His elect* and *the kingdom of Christ and His believers* as one with the kingdom of his heavenly Father. The first shall certainly cease, and consequently the age appointed for it will end it; but the *latter* is to last for evermore, or to all eternity. Now, as long as the said dispensations or ages of the particular government of Christ are to last and succeed one another, so long as the dispensation of judgement

in the lake of fire or as soon as all enemies are conquered, and every creature is brought to true obedience and subjection under God and Christ, he will deliver up the kingdom to the Father.

Chapter 9

Of the different Sorts or Degrees of punishment, that is the first and the second death: or the prisons of the Sea, Death and Hell and the fiery Lake.

ALL punishing justice, if it be -worthy of the name of justice, requires that the punishment to be in proportion and according to the nature of the sin, and the situation of the sinner. So we find that even in this world a righteous judge inflicts no greater punishment on a malefactor than his crime deserves; nay, his severest punishments are usually mitigated, and mixed with some mercy.

Now, since those men, who in their unaltered sinful condition are carried off into the other world, and after their departure abide under the wrath of God, John 3:36. are not all alike, yet some have sinned a great deal more than others, and consequently, through the growth of their inward iniquity have become more conformable with the devil than others; so it follows of itself, that the punishments which the Divine justice will inflict upon the depraved creatures in the next world, will be unequal, and in proportion to the heinousness and greatness of their crimes; some punishments being very severe and long, and others more tolerable and shorter. This the Holy Scripture plainly evidences in several places. Mathew. 5. 22. 10: 15. 11:22-24. Luke, 10:12-14. 12: 47-48. And that servant who knew his lord's will and did not prepare, nor did according to His will, shall be beaten with many stripes but he not knowing, and doing things worthy of stripes, shall be beaten with few stripes. For to whomever much is given, of him much.

All punishments inflicted on the creatures for their sin, as it were rewarded, both in this, and in the next world, are comprehended in this one word, *Death*, as the Scripture says, *The wages of sin is death*. Romans 7: 23. By this we may see the truth of the divine threatening, and how precisely it was fulfilled, and is daily fulfilled before our eyes, when God threatened our first parents, that in the self-same day, that they shouldn't eat of the forbidden fruit, that they should *surely die* Genesis 2:17, compare with chapter 3:6-10

For from the moment they sinned, they incurred God's wrath and displeasure, lost the Divine image, got an evil conscience, which put them in fear, anxiety and terror; and in short they brought upon themselves all sorts of spiritual and bodily plagues and torments. All this is called in the language of the Holy Spirit (death) and is the wages of sin or that where those soldiers of sin serve and obey it. John 8:34 whosoever commit sin is a servant of sin.

So that if we take the word *death* in its most extensive and complete sense, the beginning of it is not only when we die bodily and our souls are separated from their bodies; but it had its beginning with all men, in the very moment when sin entered into our nature; because *death* is as naturally in sin as pain is in sickness. Rom 5:12 *Therefore, even as through one man sin entered into the world, and death by sin, and so death passed on all men inasmuch as all sinned.*

Wherefore the Holy Scripture speaks most emphatically of such men as are converted to God in this time of Grace that they have *passed from death unto life* John 5:24. Ephesians 2:1 *And you hath he*

quicken, who were dead in trespasses and sins; see also verse 5 and Colossians 2:13.

Consequently they must have been, really in death before their conversion, when they were the servants of sin. *For to be carnally minded is death; but to be spiritually minded is life and peace.*

Romans 8:6

Now as death has begun in man with sin, so the more sin increases in man, the more the power and violence of death increases also; in the same manner as the pain and corruption of the body increases with the sickness. *For when we were in the flesh, the passions of sin worked in our members through the law to bring forth fruit to death* Romans 7:5. If men take sin with them out of this world into the next, they likewise carry death with them. If they come to the highest degree of sin and wickedness, which in the Scripture is called, *the blasphemy against the Holy Spirit and the sin unto death* Mathew 12:31-32. Mark 3:28-29 Luke 12:10. John 5:16 and thereby take upon themselves the perfect resemblance of the devil, who seduced them to sin, then they will be banished with him into the outermost regions of darkness and death, that is, precipitated into the lowest hell, or the lake burning with fire and brimstone . Mathew 8:12. 22:13. 25:30. Deuteronomy 32:22 compare Revelation 20:10 and 21:8

If I was to give a general and scriptural description of death, which is the wages of sin, that is of all which the Holy Spirit means by death both in, this and the other world, it would be as follows, that Death, as the wages of sin is nothing else but the miserable and wretched condition of creatures lying under the dominion of sin, and consequently under the wrath of God, *eating of the fruit of their own* Proverbs 1:31. and *of the flesh to which they sowed reaping corruption*, Galatians 6:8 that is, feeling and experiencing through Gods judgment, both in this world and the next, all sorts of spiritually and bodily plagues flowing quite naturally from their sin and wickedness, and being in proportion and according to the nature thereof. This is in order that they may be convinced how bad and abominable the sin and degradation they have chosen for themselves, against the will of God and so at last to the everlasting praise and Glory of Gods justice and mercy, made by severe means, truly subject to God the Father of all spirits and to His most beloved and begotten son Jesus Christ, whom He has appointed Lord over all things, in both age and the one to come. Corinthians 15:25-28 compared with Psalm 145:8-10. Psalm 150:6. Revelation 5:13. Ephesians 1:20-22. Philippians 2:9-11. Hebrews 2:8

This description takes in all the different kinds of death which generally by bodily and soulish death, since the painful separation of soul and body, with all foregoing bodily afflictions, (which is usually called natural death) then they that have lost the divine image and the grace of God, namely believers being chastised by the Lord called spiritual separation from God usually called the second death, and lastly, the woeful condition of those who are chastised in a temporary hell, either in soul alone, or both in soul and body, who will suffer remedial correction until the time of the restoration of all things Acts 3:21

Concerning the bodily or natural death in particular; whereby the soul and body of man are separated, it may be justly called according to Scripture the first death, with respect to believers, a passage from death into the true eternal life, a putting of all mortality, or a perfect deliverance from the body of death, which in this world they were obliged to bear, and to carry about with them as a heavy burden. And in this view the natural death is so far from being terrible to the righteous, but

actually desirable, see 2 Corinthians 5:1 Philippians 1:23. Revelation 14:13 Isaiah 57:1-2 the book of Wisdom 3:1-4

Secondly, with respect to the wicked and unbelievers, we may rightly call it a passage out of one miserable land of death into another which is much more miserable and terrible. Luke 16: 22-23. But the proper division of death is to distinguish it according to the Scripture by the first and second death. It is true that we do not find the name of first death in Scripture, but the denomination of second death implies it. For if there is a second death, there must necessarily be a first death, which is antecedent to the second, because, without it, the name of second death would be without any meaning. But as the term second death, is mentioned four times in Scripture, see Revelation. 2:11. Ch 20:6, 14. Ch 21:8 it is certainly used with design, and implies a first death.

Knowing from what has been said above, that death inseparably hangs together with sin, and as naturally follows upon it, as the wages follow any service and that sin and death are as much connected as pain and sickness besides, the holy Scriptures having given us a precise definition of the second death, namely that it is a lake burning with fire and brimstone, Revelation 20: 14. 21:8 we may easily comprehend what is meant by the first death. The first death, therefore, is nothing else but that miserable and painful condition both of soul and body, which men are in while they are under the dominion of sin, and at the same time under the wrath of God, which wretched state began the moment they were born into sin, and if they are not redeemed from it in this present time of grace, it will continue after the separation of body and soul, under many dreadful punishments and torments, and will grow worse and worse, till at the last judgment, they are either delivered from it through the endless mercies of God, being sufficiently humbled and so found written in the Book of Life Revelation 20: 12, 15; or if the Divine Justice finds it adequate to their iniquity, they are from the first death committed to the second, to receive the full measure of the wrath of God burning them in the Lake of fire, until they are ready to repent and eventually restored. 1 Peter 4:6 For to this end the gospel was preached also to the dead, that they might be judged according to men in the flesh, but live according to God in the Spirit. 1 Corinthians 5:5 to deliver such a one to Satan for the destruction of the flesh, so that the spirit may be saved in the day of the Lord Jesus.

This first death, if represented by the figure of a tyrant, has, as it were two chief provinces and regions where it bears away, and exercises its power, namely first, the province of this present wicked world, and time before the separation of the soul and body, where men in this world are under the dominion of sin and the power of death. And secondly, the woeful rendezvous, or place of torment of the inure souls of the deceased, and the time after the separation of soul and body, until the great day of judgment, where men going out of this world in an unconverted condition, must remain under the wrath of God, until the finality of Gods plan and the restoration of all things is complete.

That not only the unhappy state of men after their decease, but also their sinful condition, by nature in this world, where they are servants to sin, is a part of death, the scripture tells us in plain words, calling such a state, *darkness and the shadow of death*, Luke 1:79. Yes, representing them as dead who live in sin, Luke 15:24. Ephesians 2:1-5. Colossians 2:13. 1 John 3:14. They therefore who live in sensual pleasure are dead while they still live 1 Timothy 5:6. They are called living, because they enjoy a natural life, common with brutes: but they are dead, because they do not have the Spiritual life. Ephesians 4:18

The continuing doleful regions of the first death, into which unbelievers are banished after their dissolution, have many levels in Holy Scripture. They are for instance called, the lower Parts of the earth Psalm 63:9. The nether parts of the earth, Ezekiel 31:14. The pit where is no water Zechariah 9:11. The grave, or hell and death, Psalm 49:14-15. Hosea 13:14 The sides of the pit Isaiah 14:15, compared with 19. The darkness and deep, Psalm 88:6 compared with Psalm 71:20, where there shall be darkness, weeping and gnashing of teeth, Mathew 8:12. 22:13. 25:20. Darkness and the Shadow of death, where such have rebelled against the words of God and have contempt for the counsel of the most High, sit bound in affliction and iron. Psalm 107:10-11 the prison, I Peter 3:19 and Isaiah 42:7 the prison house, or the place of torment, where the souls of the wicked are tormented as in a flame of fire, without being able to come at the least drop of water to quench their thirst, which place is separated from the delightful mansions of the blessed by a great gulf. Luke 16:23-28 To these names may be added that of the abyss, or bottomless pit, wherein Satan will be kept prisoner during the blessed thousand years of the reign of our Lord and Saviour on the earth, Revelation 20:2, 7. All which different names and segments show plainly enough that the woeful regions of the first death must contain several prisons: and in certain places of Scripture, they are expressly divided into three headquarters, namely, the Sea, Death, (so called in a particular manner) and Revelation 20:13-14

And the difference of these places of confinement designed for the wicked after their departure out of this world, (one being doubtless worse than the other) is grounded on the different degrees of their iniquity, where every convict will be ordered by the righteous Judge of all flesh to a prison of death proportional to his crime. This is exemplified to us in the conduct of worldly magistrates, by their not committing all prisoners to the same place of confinement, but everyone to a gaol, or part thereof suitable to his offence.

The second death, following the first, is that most wretched, most woeful, and most unhappy condition of evil men and angels lying under the dominion of sin and the wrath of God, in the *fiery lake*, whom no foregoing judgments have been able to tame, and who therefore, according to their last doom must receive the full measure of their well deserved punishments, and seem to be absolutely excluded from all the Grace and mercy of God, during that very long and terrible age wherein the anger of the most High is to burn against the sin that is in them Revelation 19:20. 20:10, 14-15. 21:8. 14:10-11. Mathew 3:12. 25:41-46

They shall be as unclean dogs cast out of the palace of the King of Heaven, and forsaken of God, and banished from his presence into the most dreadful pain and punishments. See Revelation 22:15. Mathew 8:12. 25:30. 24:51. Proverbs 1:24-32. Isaiah 65:13-14 2 Thessalonians 1:9

So great will be God's wrath upon those who shall be sentenced to the second death, that even the saints of the Lord will not be permitted to intercede for them, not until they have felt the wrath of God in its highest degree; whereof we have instances in some wicked and obdurate men in this world. See 1 John 5:16 compared with Jeremiah 7:16. 11:14. 14:11

Though not all men, dying in an un sanctified condition of their soul, and who are after their decease sentenced to the prisons of the first death, will become a prey to the second death, but some and without doubt such as are not wicked to the same high degree, nor have had so many means of God's Grace towards their salvation here on earth, as others, will be through the endless mercies of God be preserved from it, as the holy Scripture plainly mews, after having, received a sufficient

number of stripes for their sins, and being under such punishment cleaned by the power of the blood of Jesus Christ, which even penetrates into the pit wherein is no water; yet all those that get into the prisons of the first death, will be greatly tormented through fear of the second death; in the same manner as all confined malefactors who deserve to die, must always be in expectation of the punishment of death though some of them, in consideration of certain circumstances, and through powerful intercession may not suffer death, but be sentenced to a more tolerable punishment.

Some whose names were not written in the book of life at our Lord's second coming, shall yet be preserved from being cast into the lake of fire, or the second death is evident from this, that the book of life shall be opened after the second resurrection, at the general judgment, and many who are found written therein, and shall be saved from the Second death, who were not worthy to take part in the first resurrection, nor of reigning with Christ. See Revelation 20:12 and 15. 1 Corinthians 3:15. Luke 7:47-48

But being entirely free from all tormenting fear of the second death, is a particular privilege of the faithful conquerors, who during their life time here on earth have been united to Christ, and have let the Lord continually destroy in them the dominion of the devil and sin. *He that overcomes shall not be hurt of the second death* Revelation 2:11. *Blessed and holy is the one having part in the first resurrection. The second death has no authority over these, but they will be priests of God and of Christ, and will reign with Him a thousand years.* Revelation 20:6. Such are one with the Lord and are dying to the world daily in the Lord and are thenceforth blessed and will not suffer judgement or come into no judgment, and therefore into no prison of the first death in the next world, and consequently cannot be hurt by the second death; (when even their own thoughts are a torment to the prisoners of the first death) for they are perfectly passed from death unto life see Revelation 14:13. John 5:24 when, in the judgment of men they are said to die, they themselves do not die, but it is death which dies in and on them, namely, the Body of death, to whom it is said they shall not behold death. John 8:51

From this we may see that the unhappy state of men leaving this world in unbelief, which we commonly express by the word judgment or correction implies much: namely as Christ says of his Father's house, the dwelling place of the blessed which is generally called heaven, that therein are many mansions; as it is the same as with the habitation of Satan and all unclean spirits in the other world, or the abode of unhappy deceased men, there is not only one, but several gaols and prisons where every man dying in wickedness will be sent to a prison adapted to his degree of iniquity, there to continue so long, until, according to the true saying of our Saviour, *he has paid all that is due even to the uttermost farthing, or the very last mite* Mathew 18:34. 5:26. Luke 12:59, that is until he has suffered his due punishment, which is to extend itself to every idle word Mathew 12:36. And this is the meaning of the words, *He that believes shall not be damned* Mark 16:16. That is, he shall be condemned by the divine justice of God, which is eternal and everlasting love, to re conform that person to the original Divine image, for this is what true punishment and chastisement is remedial in all its application, and will be adequately applied to the measure of his iniquity, so that the person will be free by Gods Grace.

We may well express the words *Heaven* and *Hell*-if taken in their full latitude; the happy and unhappy state of men deceased, either in faith or unbelief and need not superstitiously interpose a purgatory, since the ultimate end of all punishments, which God, (who is Love and whose anger is

grounded in love) inflicts on the apostate creatures, both in this and the next world, is, to bring them at last to the awesome reality, that by the power of the blood of Jesus Christ, shed for the reconciliation of the whole world, that sin and death may be destroyed, and purged out of them. In which sense all punishments of God, both here and in the other world, may be called *purgatories* and we have no reason to look for purgatory only in the world to come; we may find enough of it in this present world, under all sorts of punishments and afflictions. But if we will not be made good in this gentle purgatory here then God, who has bestowed so much love on His creatures, and therefore cannot let them be irrecoverably or completely lost, but cast them into the lowest darkness until the Lord is able to tame and soften the most wretched, wicked wretches; and if they were even as bad as the devil himself, God will hold out His loving arms towards them, until they ultimately believe and bow the knee.

May the Lord, through his infinite love, preserve all those that will take warning, from such hardness of heart; and grant that we may much rather choose the afflictions of this life, and the reproach of Christ for our purgatory, which are temporal and light, and will procure for us *a far more exceeding and eternal weight of glory*. 2 Corinthians 6:17. From which all others that must be drawn to God by the judgments of this and the next world until, to the praise of God's endless mercy, they will obtain Grace, after they have been lovingly humbled.

Chapter 10

The different Degrees of eternal Glory or of the first Birth, and after Birth to Salvation.

As there are many degrees of chastisement and unhappiness in the other world, so there are also many degrees of happiness and glory 1 Corinthians 15:23-24. Song of Songs 6:8-9

The several degrees of happiness in the other world do not only consist as is most commonly thought, in the difference of the heavenly and divine brightness in which the glorified bodies of the blessed will hereafter shine out, but they go much further as shall be shown.

The difference of glory in the next world consists chiefly in the *First Birth* and the *After Birth* unto salvation. And consequently there are first born and after born in the state of salvation.

The *first-born* unto Salvation, to whom belongs the heavenly birth-right, are no other than such men, among the fallen creatures, who must to be regenerated and created a new, if they would come again to God, who suffer themselves to be regenerated *first* and through faith, to be united with Christ here in this current dispensation of Grace.

These are therefore called in Scripture, *The church the first born who are written in Heaven* Hebrews 12:23. *The first fruit of God's a creature's*, James 1:18. Such as *have the first -fruits of the Spirit* Romans 8:23, Besides many more glorious names which they have their pre-eminence above all the rest of mankind, who will at last be saved too by our Universal Redeemer. They are, for instance, called *The Bride of Christ* Song of Songs 4:8-11 5:1. John 3:29. Revelation 19:7. 21:9 22:17. *The Friends of Christ* John 15:14-15. They are called his *mother and His brothers* Mathew 12:49-50. Mark 3:34-35. Luke 8:21. His brethren Mathew 25:40. 28:10. Romans 8:29. Hebrews 2:11-12 *The spirits of just men made perfect* Hebrews 12:23

But the Scripture speaks also of a difference between these first-born unto salvation, dividing them, especially in Revelation 11:18. Into three classes, namely the *servants of God*, or *the prophets, the saints* and *those that fear the name of the Lord*; and these last are again subdivided into *small and great*. This difference is doubtless grounded, partly on the different degrees of sanctification to which they attain here and partly, on the different measure of the spiritual gifts of Grace wherewith they are adorned and favoured by God, through Jesus Christ, see Romans 12:3-8. 1 Corinthians 12:4-31

These first born and first fruits are represented as being *sealed to the day of redemption; sealed with the Holy Spirit of promise* Ephesians 1:13-14. 4:30. There is a *mark set upon them*, See Ezekiel 9:4

They are sealed with the seal of God on *their foreheads* Revelation 7:2-8. *Having this seal, the Lord knows them that are His* 2 Timothy 2:19

It is to these *first-born* alone, that the promises of the celestial kingdom and priesthood in the future age belong Mathew 25:34. Revelation 5:10. 20:4-6, together with all the unspeakable prerogatives and glories which our Lord and Saviour has promised to those who are converted to Him on earth, love Him with all their hearts, and are constant followers of Him; where especially the book of Revelation is full. Revelation 2:7, 10, 11, 17, 26-28. Ch. 3:5, 12, 20-21. Ch 14:13. Ch 21:7. Ch 22:3-5, 14

This was represented in the Old Testament by the first-born children of the holy Patriarchs, who by virtue of their birth-right were entitled to the sovereignty or dominion, as also to the priesthood over the rest of their brethren, and the whole family: Genesis 49:3 compared with chapter 25: 31-34. 27:19, 28-29, 33-40. In the place of the *first born* God afterwards adopted the Levites among the children of Israel; and the whole tribe of Levi instead of the *first-born* were entrusted with the oracles of God, and entrusted with the sacerdotal office, as the government of state or royalty was transferred to Judah. Genesis 49:8-10. I Chronicles 5:1-2

We find that the high prerogative of the spiritual *birth-right* was even prefigured in the Old Testament in general, by all the *first-born* and *first-fruits* both of clean beasts, and of the fruits of the earth, which God would have sanctified unto him in a special manner, as appears by many places in the *Pentateuch*. Exodus 13:2, 12-16. 12:29-30. 34:19. 20:19-20, 26. Leviticus 27:26. Numbers 3:13. 8:16-17. Luke 2:22-24. Romans 11:16

The *first-born* to Salvation are those few who in their life-time find the narrow way to eternal life, and penetrate through the *straight gate*, whereas such as the broad way of the flesh, leading to perdition, are *many*- yes the greatest number. Mathew 7:13-14. Luke 13:24

The *first-born* are the few elect compared with the *many who are called* but on the account of their unbelief and disobedience are rejected, Mathew 22:14. These, after the sad example of Esau, (*who for one morsel of meats sold his birthright*) are deprived of the enjoyment of the inexpressible privileges and glories of the heavenly birth-right. Hebrews 12:16-17. Genesis 25:33-34. 27:33-38

By the *after-born* to salvation, are chiefly all the rest of mankind, who in their life-time neglect repentance, and the purification of their souls, selling like Esau their birth-right for pot of lentils; that is giving it in exchange for the vanities of this world, and must therefore, after their departure hence remain under God's wrath, and by the long-lasting and terrible judgments of the next world be

humbled and made fit for the participation of some enjoyment of the endless mercies of God, through Christ the universal Saviour and Reconciler of all fallen creatures, and thus, in their way be *regenerated* unto life, *after* the already glorified *first-born* children of God. To the *after-born* belong too, as a supplement the fallen angels, as we have shown above.

Although the phrase, *after-born to salvation* is not to be literally met with in the Bible, yet the thing itself is grounded therein. For if it be true, that at the last judgment many of the dead that are given up by the *sea, death, and hell* prisons of the first death, will be found written in the book of life, Revelation 20:12-15, compare. 1 Peter 3:19-20. 4:6 and shall be delivered from the full power of the second death; between whom the *first-born* that have part in the first resurrection, and are to reign with Christ during the blessed thousand years, or the day of his glorious marriage, the Scripture expressly distinguishes; see Revelation 20:5. compare with verses. 12-15. If it be true, that at last the Universal Restoration of all apostatized creatures through a general subjection, solemnly promised in Scripture; 1 Corinthians 15:24-28. Philippians 2:10-11. Revelation 5:13. then this must be true too, that all these together may be justly called *after-born unto salvation*-because they are not of the number of the *first-born*, but will, a long time *after* the glorification of these, be made truly subject unto God and Christ, and in their way be born again unto life eternal.

Now, of these *after-born to salvation* there are chiefly two sorts. For some are *after-born out of the first death, and others after-born out of the second death*. The *after-born out of the first death* are, as aforesaid, those deceased, who, after the blessed thousand years of Christ's marriage, at the last judgment will be given up by the *sea, death and hell*, and be found written in the book of life. Revelation 20:15. Compare Hosea 13:14 and Zechariah 9:11, and so through the endless mercy of God will be saved from the second death, and from its full power over them though the ideas of it will have been great torment to them in the prisons of the first death.

The forerunners of these *after-born* were the spirits unto whom Christ at his decent into hell preached the Gospel of their Redemption. 1 Peter 3:19-20. 4:6 Psalm 68:18. Ephesians 4:8-10. Colossians 2:15

The *after-born out of the second death* are all the rest of mankind, and the fallen angels, who under all the foregoing dreadful judgments of the first death, will continue in their wickedness and therefore must be humbled in the fiery lake, by the most horrible and consummate judgments of the second death, and be brought at last to bow every one of their knees before Christ, and so have their share too in the *eternal redemption obtained by him for us*. Philippians 2:10-11. Revelation 5:13. Hebrews 9:12. That there may be a difference again between these *after-born out of the second death*, as to the time of their restoration, seems very probable by what is said, Revelation 20:10 compared with ver. 15; as also 21:8. For in the first place it is said of some that are cast into the fiery lake, that with the devil they shall be tormented therein for an age and an age, and suffer until the time of their restoration.

The last of all to be restored are the *blasphemers against the Holy Spirit*, and the seducers of the whole race of men, to which Lucifer with his angels Mathew 12:31-32. Mark 3:28-29. Luke 12:10. These will be obliged to remain prisoners under Divine wrath, with no remission during the age of Christ's reign, and through Gods harsh judgment for an age and age see Revelation 20:10, and shall not be restored until that point in time when the future age or world is to be changed into the still

and silent eternity, wherein God will be all in all, after which Jesus Christ will have restored everything to Himself and brought all into order and harmony. 1 Corinthians 15:28

Although these *after-born* to salvation, who in due season by Christ, will be delivered both from the first and second death, will also after such redemption receive a blessing with Esau, see Hebrews 11:20 compare with Genesis 27:34-40, and will partake of some beatitude, which scripture describes as every knee shall bow and every tongue confess that Jesus Christ is Lord, and all shall be subdued unto Christ Philippians 2:10 and thus become subjects of God 1 Corinthians 15:28 and shall praise God and the Lamb. Revelation 5:13, yet they will be excluded to all endless eternity, from all the before-mentioned glories, kept for the *first-born*, namely from the *reigning with Christ*, and the *celestial priesthood*, both during the aforesaid blessed *thousand years*, and all the succeeding *ages of ages*: and thus, in some measure, they will suffer regret ; that is they will suffer loss of the quite particular prerogative annexed to the *spiritual birth-right*, as *Esau* lost his birth-right, Hebrews 12:16-17. However at last, having sufficiently regretted their irreparable loss, they will be well content with that share of salvation which the infinite Grace of God, for the sake of Jesus Christ, our universal Redeemer will give them: and will rejoice at the *far more exceeding and eternal weight of glory*, which the *first-born shall* receive, and will humble themselves to the utmost before them, and their glorious head Jesus Christ. Revelation 3:9.

Now this entire deprivation of the *birth-right*, together with all the inexpressible pains which they shall have suffered for their sins, both in the *first* and *second death*, will be punishment enough for them: from which damnation our most gracious Saviour will keep them.

Chapter 11

What Scripture means by this present World, the World to come, and the still or silent Eternity.

The Holy Scripture in many places speaks of this or the present world. Mathew 12:32. 13:22, 39-40, 49. 24:3. Mark 4:19. Luke 16:8. 20:34. Romans 12:2. 1 Corinthians 1:20. 2:6-7. 3:18. 2 Corinthians 4:4. Galatians 1:4. Ephesians 1:21. 6:12. 1 Timothy 6:17 4:10. Titus 2:12. In some passages the world to come is mentioned, Mathew 7:32. Mark 10:30. Luke 18:30. 20:35. Ephesians 1:21. Hebrews 6:5.

And at least once, the *still eternity* which God inhabits is named. Thus faith the High and lofty One, that inhabits *eternity*, whose name is Holy, I dwell in the high and holy place, Isaiah 57: 15. And some think there is an intimation of the stillness or quietness of that eternity, in chapter 32:17-18.

By *this world*, the Scriptures in general mean nothing else but this present *aion* or *period of time*, which in so far as it is called the *wicked world*, and had its beginning with the apostasy of the creatures, especially the fall of our first parents, whereby sin and death were introduced into the world; and will last until the coming of Christ, when He will judge the anti-Christian race of men and consume and destroy the Antichrist with the Spirit of His mouth and the brightness with His coming. Daniel 7:26-27. 2 Thessalonians 2:8 compare with Revelation 19:11, 20-21. Mathew 13:39-42 . In this period of time that is evil, has always had the sway over that which is good, and will do so until the coming of Christ Revelation 13:6-8, so that we must not expect continually better times, but rather things will grow worse the nearer the coming of the Lord approaches Mathew 24 37-39. Luke 17:26-

30. 18:8. Thessalonians 5:2-3. 2 Timothy 3:1-5, 13. Revelation 3:10. 6:11.12:12. How be it I will not deny, but that before the end of this wicked world, or age there may be made a good beginning and preparation towards a downright reformation in the Church of God, through the power of the Glorious Gospel of the Kingdom, which will be preached throughout the whole world, (though under many tribulations and persecutions) for which indeed the words of our saviour, Mathew 24:14. Mark 13:10 affords us much hope.

But this is certain, that there will not be a thorough recovery before the coming of the Son of man; and the reason of it is this, because the devil is the prince or god of this world,. John 14:30. Luke 4:6. 2 Corinthians 4:4. Ephesians 6:12, so the wicked being the most numerous in the world, and will be so until the day of the coming of the Lord, but then and not before, the power of the devil, and the anti Christian kingdom, of the beast and the false prophet will have an end, according to the plain testimony of Scripture. 2 Thessalonians 2:8. Revelation 19:20-21

This *aión* or period of time is again subdivided by the Holy Scripture into two special periods, or worlds namely, into the *wicked world before the flood* or into the *old world*, 2 Peter 2:5. 3:6 and into the *present wicked world*) Galatians 1:4, or the age of the world *after the flood* under the four empires, represented by the four beasts in Daniel's prophecy, which began soon after the deluge, and will as aforesaid end at the coming of Christ. See Daniel 2:31-45 and chapter 7.

By the *world to come* the holy Scripture does not mean properly and absolutely an endless eternity; but those *arenas*, or long lasting periods of time, which, although they exit already, with respect to Christ and his Saints, received by him into glory, yet the full manifestation thereof is to succeed the period of this present wicked world, and will only begin with the coming of Christ, and the commencement of his glorious kingdom after the millennium, Revelation 11:15-18. 12:10 compare with Daniel 7:14, 26-27, and will to that point of time when both the *first and second death* will be entirely abolished, and the Son of God after all things have been put in subjection under him, shall deliver up the kingdom, or the whole restored creation, (which shall until then be under His government) to God His Father, and himself subject unto Him *who put all things under him, that God may be all in all*. Hebrews 2:8. 1 Corinthians 15: 24-28

In all these periods of time, Christ with his first born brethren, as kings and priests, will forever and without interruption rule over the bad, as His and their enemies, and effect the entire *restoration of all things*, that is He will subdue and reconcile all things unto Himself and his Heavenly Father, and bring them into that harmony and order, wherein everything was created in the beginning. Revelation 11:15. 5:10. 22:5. Daniel 7:18, 27. 1 Corinthians 15:28. Philippians 2:10-11. Colossians 1:20. Acts 3:21

Now, to those periods of time of the holy and righteous world to come, and its manifestation belong. First, The *thousand years* of Christ's marriage day; the age commonly called, The *Millennium* or *Sabbath of Rest*, when Satan shall be bound and confined in the bottomless pit for a thousand years, the first resurrection shall take place, and the first born Saints shall reign with Christ on the earth *a thousand years*..Revelation 20:1-6. Compare with chapter 5:10 and chapter 2:26-27 chapter 3:21

Secondly, to the *next world*, particularly belong all the other *aionios ton aionon* or *many long lasting periods of time*, which are to succeed the above-mentioned thousands years; during which periods all things will be subdued and restored, and at the close of which, Christ will give up the kingdom to the Father that *God may be all in all*.

By the *still* or absolutely *endless eternity* wherein God dwells, is meant in Holy Scripture, that *eternal and endless duration of the uncreated and Divine Being and the most perfect and invariable beatitude which He purposes*. Which with respect to God, has been without beginning, from all inconceivable eternity, and still is going through all created eternities both of this and the next world, and is their very source and principle; but with respect to the creatures, it will not manifest itself in the most perfect manner until at that point of the created eternities, when Christ after the entire Restoration of all things, will give up the kingdom to his heavenly Father, and be subject, to Him who put all things under him, that God may be ALL IN ALL. In this *still eternity* which will then be manifested to the creatures, and which will as it were swallow up the future world, and wherein God is to reign in that true order as is most agreeable to him, there will be no more sensible knowledge nor hearing of that which is called *Devil, sin, wrath or hell*, than there was when all creatures were yet hid in the eternal created power of God, or when the beginning of creation they were created in His image and very good.

Because everything that is diabolical, namely sin, and the first and second death following it, will in the most consummate manner be destroyed, and swallowed up in victory, and the whole creation shall be most perfectly delivered from all evil; and the kingdom, power, and glory may all be given to Him to whom it belongs forever and ever. Amen. See Isaiah 57:15. 1 Corinthians 15:24-28 and verses 54-56. Romans 8:19-23, compare with Genesis 1:31. Job 37:7. Revelation 21:1-5

The divine subjection of the Son of God, following upon the next world, and belonging to the still eternity, will by no means lessen the glory of Christ and His Saints, but will rather be an occasion of much more excellent and glorious than Christ's former blessed reign, during the thousand years, and in succeeding eternities of eternities. For as long as these ages last, so long will sin, or at least imperfection, be in many creatures; which at this time will not be fit in general to be ruled immediately by God, and therefore must be governed by mediators. But when the Son of God shall deliver up the kingdom to the Father, and Himself be subject to him that put all things under him, then will neither sin nor imperfection any more be found in any of God's creatures; but they will be as immediately governed by God Himself, as the humanity of Jesus Christ is governed by the Godhead, every one according to his nature; and therefore there will be no further need of government by a Mediatorial economy, the design whereof had been merely that *all things might be subdued unto Christ and under Him to God*. 1 Corinthians 15:24-25. Philippians 2:10-11. Now, when the consummation of this plan is completely obtained, then will also cease the means ordered for the obtaining it; namely, the particular government of Christ and his Saints, during the thousand years, and the ages of ages following; but the glory of Christ and of his Saints in the *future universal subjection in the-full eternity* will be without end.

Whosoever rightly looks into and well understands this mystery of the difference between *this world*, the *next world*, and the still or absolutely endless eternity, to him the centre of the Holy Scriptures, and of all the prophecies contained therein are open, because they are partly fulfilled in

this world, partly in the future world, and all the rest will be accomplished in the still eternity, in so far as there is a difference between it and the world to come.

From this principle we may also and very easily with the greatest importance answer the objection that is made against the *general Restoration* from Mathew 12:31-32, It is indeed true that all manner of sin and blasphemy shall be forgiven unto men, except the blasphemy against the Holy Ghost; those who are guilty of that sin shall have no forgiveness neither in this age, nor in the millennium age to come, but are in danger of age lasting punishment, according to Mark 3:29

By the world or age to come in the first mentioned place, without doubt is meant the whole time from the beginning of the Millennium to the last judgment. For within this time not only many millions, will be converted to God, and receive forgiveness of their sins, but also many of those that have been lying in the sea, in death and hell, as miserable prisoners of the *first death*, will at last, at the opening of the books of judgment be found written in the book of life, and thus obtain remission of their sins, and be delivered from the full power of *the second death*. See Revelation 20:12-15, compare with Hosea 13:14. Zechariah 9:11. 1 Corinthians 3:15

But the blasphemers against the Holy Spirit, and all such who have committed the sin unto death, for whom we are commanded not to pray, 1 John 5:16. and such who have sinned wilfully after having received the knowledge of the truth, Hebrews 10:26-29, such who have crucified to themselves the Son of God again and put him to an open shame, Hebrew 6:6. These have become professed enemies of Christ and his believers, who have turned away from the truth, 2 Timothy 4:4 and among those particularly the blaspheming beast, the false prophet and the Devil himself, who once walked with God in the past paradise of Eden *Ezekiel 28:12-19*, who in this world have long and continually been afflicting and persecuting Christ and his followers,, will then, in virtue of God's most Holy justice, be treated in the very same manner as they have treated the servants of Christ : they will be rejected, esteemed accursed, and will be cast into the lake of fire and brimstone, which, is the second death, partly before and partly after the thousand years, without any grace or mercy; and consequently will obtain no forgiveness of their sins until the time of their punishment is complete.

But it does by no means follow from hence, that these sinners can never be cleansed from their sins, and made totally subject unto Christ and God, before or at the expiration of those *ages of ages* which shall succeed the thousand years, or the age to come when such sinners together with all rebellious creatures shall have been sufficiently punished for their wickedness in the burning lake. Then instead of contradicting Christ in a presumptuous manner, as they did not only in this world but even in the Day of Judgment, see Mathew 25:44 and chapter 7:22;, they shall most humbly bow their knees before Him, and become heartily subjected unto him, and through him be reconciled unto God, see Philippians 2:10-11. 1 Corinthians 15:24-28. Colossians 1:20 and Revelation 5:13

Chapter 12

Concerning the clearest Sentences of the Holy Scriptures which treat of the General Restoration of all Men and corrupt Creatures.

At the centre of the whole Bible and all its contents am is this, *That in the beginning God created everything very good and that by Christ who is the wisdom and power of God, by whom all things were made first whatsoever is corrupted through sin, must at last be made good again:* so may any one whose eyes are opened to see clearly into this point, find a great many testimonies of this eternal truth both in the books of the Old and New Testament. But we will for our present purpose only allege some of the plainest sentences.

FIRSTLY

Some very plain texts of Scripture, treating of the final Restoration of all corrupt men.'

Romans 5:18-21

Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life. For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous. Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, so that as sin reigned in death, even so grace might reign through righteousness.

Romans 11:32

For God has shut up all in unbelief, so that He might show mercy to all.

1 Corinthians 15:21-23

For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the first-fruits, afterward those who are Christ's at His coming.

these texts of Scripture most evidently show and foretell us, that as sin and condemnation came upon and entered into all men, even so really and certainly will righteousness and life come again unto all corrupt men by Jesus Christ; even that true life of God, which alone is the real life of men: and that they shall at last altogether actually enjoy the mercy of God as truly and really as they have felt the power of sin, and have been concluded under unbelief. In short, *that as sin has reigned in and unto death even so shall Grace reign through righteousness unto eternal life, by Jesus Christ our Lord.* Now, sin has reigned in such a manner that it has made all men its subjects, and brought death upon them; therefore without contradiction, grace must also reign in such a manner as to bring all men again to its obedience, and consequently restore in them righteousness and eternal life. Indeed, so much the more because it is expressly said, that Grace is not only to abound as much as sin, but even to *abound much more* than sin. But how can Grace be said to abound much more than sin, if, according to the common hypothesis we avow on the one hand, that it is able to justify and save *all* men, but on the other hand deny that it will actually justify and save *all* men? For sin was passed on to every man through Adams offence, and hence sin essentially became the very constitutional make up of every man who has, and indeed will ever live.

1 Timothy 4:10

For to this we both labour and suffer reproach, because we trust in the living God, who is the preserver of all men, especially of those who believe.

As now as all true believers are delivered from sin and death by this universal Saviour: so really and certainly must all the rest of mankind be finally delivered therefrom; since otherwise God would be but a titular and not an actual Saviour or Restorer of all the rest of mankind. For it is not only requisite that a Saviour and Redeemer pay the ransom for the prisoners, but that he also set them actually free from their imprisonment

John 12:31-32

Now is the judgment of this world. Now shall the prince of this world be cast out and I, if I am lifted up from the earth, I will draw all to Me.

Here again it is incontestably shown that a little before our Saviour's passion, it had been firmly decreed in heaven by an irrevocable sentence passed upon this world, that the certain fruits and effects of the sufferings and death of Christ should be, that Satan or the prince of this world, should be entirely defeated and cast out of his pretended ungodly sovereignty over mankind : and that on the contrary Christ lifted up and crucified, should at last actually *draw all men* who before had been subject to the devil *unto himself*, and thus of necessity bring them again into their order and subjection under God.

Luke 23:34

And Jesus said, Father, forgive them, for they do not know what they do.

John 11:41-42

Father, I thank You that You have heard Me, and I know that You hear Me always.

In the first of these sentences Christ prays for the worst of villains under the sun, namely, for his persecutors and those who crucified Him; and consequently for all such too as have crucified Him and his faithful disciples from the beginning of the world, and those who still persecute and crucify him and will continue to do so, to the end of this world or wicked age. Now, His prayer is this that the heavenly Father will readily forgive their sins or, that he will once again bring them into the right order of repentance and faith, wherein their sins may be forgiven them. And that this prayer and intercession of Christ, as well as all others which He ever made and does still, must at last be fully heard and granted, our dear Saviour once and for all assures us in the second sentence of death be finally broken.

Mathew 6:13

Deliver us from the evil. For Yours is the kingdom, and the power, and the glory

Among the most evident proofs of the blessed general restoration of all mankind, we may also with very good reason reckon this mysterious prayer of our Lord, especially the last petition of it. For it is indisputably true that the Lord hath obliged us to pray therein for all men, without any exception. But what is it that we are to desire for them? That His name may be sanctified by them, His kingdom come into them and his will be done by and through them, especially, that he may *deliver* every one of them *from evil*, that is actually free them from sin and the power of the devil, or from all pain and woe following upon sin, both in this and the next world. In short that God may, through Jesus Christ, the universal Saviour, justify, convert, and save them, and indeed all for this reason; as the conclusion shows, because the kingdom, or sovereignty over all mankind, belongs by no means to the devil, but solely to our dear Lord and God. He alone has the power, and is able to deliver mankind from evil. And lastly, because to Him alone, and to no other being belongs, and will be forever attributed, the glory and honour of this great work, for the execution of which all creatures will bless and praise him to all eternity. See Psalm 150:6 and Revelation 5:13

You will say, It is true enough that in the Lord's prayer, we pray that God may convert and save all men without any exception at all, but that does not argue that with respect to all men this will be really done because the greatest part of them frustrate on themselves the effect of this prayer by their own constant impenitence.

But hear ye that make this objection, pray what then is the meaning of the word *Amen* which we are obliged to put as a seal to this most excellent prayer? Is it not as much as to say verily so will it be and therefore, must not all the petitions of the Lord's prayer, but especially the last be certainly granted in favour of every man, as truly and really as the children of God pray for, and desire the good things expressed therein, according to His earnest will, and as surely as they cannot pray in vain? And that we may never doubt of the final accomplishment the united prayers of the Saints, our blessed Saviour has said, and *whatsoever ye ask in my name that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do.* John 14:13-14. Again, *Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.* John 16:23-24 and John also says: *And this is the confidence that we have in him, that, if we ask any thing according to his will, he hears us, and if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him* 1 John 5:14-15

From whence infallibly follows, that although many thousands of men hinder the efficacy of this Prayer on themselves in this world, and become a prey to the jaws of hell, yet they will not be able to hinder it forever and to all endless eternity. That which is good will at last surely conquer that which is evil. God knows how to make those willing that are at present unwilling to be converted unto him; so that such prodigal sons through his grace will be glad to return to their Father's house, after they have long enough felt the torments and miseries of the fiery lake, if it be never so long before it be brought about.

But if it was an unquestionable truth, as our adversaries pretend that most men will remain distant from God, and will frustrate on themselves - the granting of this prayer, to all endless eternity then Christ would have taught us to pray not only wavering or double-minded, but even in unbelief and lying, and consequently such a prayer as the Spirit of Christ absolutely rejects and condemns, James 1:6-8. compare with 1 Timothy 2:8- namely, He would have earnestly command us to pray for all

men without exception, that God might at last convert and save them, and always to add *Amen* to the end that we might by no means doubt but this our prayer of universal love would be heard, which universal love that is to extend itself even to the worst of enemies, and from which this prayer is to flow, our Saviour inculcates a little before he gives the instruction in the duty of prayer, see Mathew 5:44-48

Though nevertheless it was already decreed by God from all eternity, and we were obliged to believe it as a truth, that the greatest part of men, of whom he had foreseen, that during this short lifetime they would remain in unbelief, and hinder on themselves the efficacy of this prayer, and should therefore not only be greatly punished in the next world (which is true) but that they also should forever and without end remain in the power of sin and the devil, and never be converted, which is a lie and not in line with scripture.

But, far be it from all believers to impute such a blasphemy to their Redeemer, to have taught them with a feigned faith to pray for things which they think can never be done, and which at the bottom they do not believe. May the Lord rebuke thee, O Satan, for endeavouring to make God's children believe such a calumny against their gracious God and dear Redeemer. Since, therefore, we are commanded to pray for the salvation of all men, *without wrath or doubting* and to *ask in faith nothing wavering* we may be assured that it is the absolute will of God that all men shall be saved *and come to the knowledge of the truth*. See 1 Timothy 2:1-8

Note well. To the texts of Scripture, which proves the restoration of all fallen men, may very reasonably be reckoned also those that treat God's universal love towards all men; of His *earnest will* to have them saved in general, and without the least exception; as also those that speak of universal Redemption, as for instance Ezekiel 18:23. 33:11. Mathew 18:11, 14. John 1:29. 3:17. 2 Corinthians 5:14-15. 1 Timothy 2:4-6. Hebrews 2:8-9. 2 Peter 2:1 especially 3:9 and 1 John 2:2

From these important articles of faith we may certainly infer the actual reiteration of all men; because it is impossible for God to will anything in vain to all endless eternity; and it is absolutely false, and the utmost derogation of Christ's redemption to pretend that He should have shed his most precious blood in vain, and without the least blessed effect for but one of his creatures. Not to mention also that God has also most plainly foretold, that the condition of salvation, namely righteousness flowing from repentance and faith, unto which salvation is infallibly annexed, shall at last be fulfilled with respect to all men, who by Adam's sin are all unrighteous, as has been shown from Rom. 5:18-21

To the arguments for the restoration of fallen men belong also, with good reason the places of Scripture that treat either of a part or future *deliverance of some souls out of a middle state of pain*, which is owned by many who oppose the entire and general Restoration as 1 Peter 3:19-20. 4:6. Ephesians 4:8-9. Psalm 68:18. 1 Corinthians 3:15. Revelation 20:12-15. Compare with Hosea 13:14. Zechariah 9:11. 1 Samuel 2:6. Revelation 1:18

Those who understand the above cited texts, of a deliverance from a middle state of deliverance and judgement, while at the same time they deny the entire restoration of all men out of the fiery lake, must I say, at least grant us thus much, that from the redemption out of a middle painful state, we may with some probability conclude the redemption of such as are cast into the fiery lake, or lowest

hell where a temporal age of judgement take place until the conclusion of Gods plan, where the reconciliation of all things must come to pass.

But whosoever ponders that with God there is no respect of persons, will easily conceive, that our conclusion is not only probable, but most true and just. For why should God, who is no respecter of persons, neither in the execution of his justice nor the display of his mercy, delivers some from a painful condition by Jesus Christ, and not at last others also? It is enough that he punishes some more severely and longer than others, which must be, on account of his most holy justice; because some have sinned more than others.

SECONDLY

Plain Texts of Scripture treating of the final Restoration of all corrupt Creatures and consequently not only of Men, but likewise of the fallen Angels who in the beginning were of the Number of the principal Creatures of God. Psalm 145:9 *The LORD is good to all: and his tender mercies are over all his works.*

The book of Wisdom 11:23-25. *But you have mercy on all, because you can do all things; and you overlook the sins of men that they may repent, for you love all things that are and loathe nothing that you have made; for what you hated, you would not have fashioned, and how could a thing remain, unless you willed it; or be preserved, had it not been called forth by you? But you spare all things, because they are yours, O LORD and lover of souls.*

Revelation 4:11 *Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.*

In these passages we are plainly told, that the mercy of God, or his tender love, does not only extend itself to men, but universally towards all creatures, that through the will of God have their being, and stand in need of mercy; and consequently also towards the fallen angels, as far as they are creatures of God which tender love of God must necessarily at last effect or bring about the restoration of all corrupt creatures, for it is not a weak or faint, but an almighty love.

Romans 11:36 *For of him, and through him, and to him, are all things: to whom be glory forever. Amen.* Thus this important text may be very well rendered. Now if *all things* (to which indisputably belong as well all fallen angels as corrupt men) that come forth out of GOD, who is love essentially, or out of his everlasting creating power and are upheld by him, shall return into the same God of love, or be pervaded and quite swallowed up by his loving Spirit, what then, will become of sin which separates God and the creature and the unhappiness hanging together with it? Will it not be necessarily, by this returning or reflux of the creatures into God (however without destroying the true difference between the being of the Creator and that of the creatures) be lost and entirely abolished.

Colossians 1:16-20 *For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him, and He is before all things, and in Him all things consist, and He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may*

have the pre-eminence, for it pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

This passage teaches us the extent of the reconciliation made by Christ, namely that it extends itself over the whole creation. Therefore the fallen angels must also necessarily have their share in it, for they do incontestably belong to the *invisible things* created by Christ and consequently to *all things*, or the things in heaven reconciled by him. And though it is true that this reconciliation chiefly concerns corrupt men and angels, that through sin are separated from GOD, nevertheless, all the rest of the creatures partake of and are benefited by it. It affords, for instance, matter of much joy to the holy angels, when by virtue of this reconciliation, the apostatized creatures are converted to God, and thereby received anew into the communion and friendship of these holy spirits, see Luke 15:10. 1 Peter 1:12. Hebrew 12:22. It will also be by the energy of this reconciliation, that in time to come the curse which through sin was brought upon the creation, and has mixed itself with it, Genesis 3:17 Romans 8:20-22 will be entirely removed from all the rest of the creatures.

Ephesians 1:8-10 *He made to abound toward us in all wisdom and prudence, having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth in Him.* This is another testimony of blessed restoration of all rebellious creatures (that were corrupted through sin) yet under Christ, their true and lawful head and by the *things in heaven*, which are to be gathered together in Christ, or subdued again under him, as their chief no other creatures than the fallen angels can be meant, who also in several other places in the holy Scriptures are expressly reckoned amongst the *things in the heavens*, see Revelation 12:7-9 compared with Ephesians 2:2

Hebrews 2:8 *You subjected all things under his feet. For in subjecting all things to Him, He did not leave anything not subjected to Him. But now we do not see all things having been subjected to him.*

1 Corinthians 15:24-28 *Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power, for He must reign till He has put all enemies under His feet. The last enemy that will be destroyed is death. For He has put all things under His feet But when He says all things are put under Him, it is evident that He who put all things under Him is excepted, now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him that God may be all in all.*

Here we have two more unexceptionable evidences, that *all things* that were created by Christ shall be made subject unto him, and indeed so subject, that all things will be put under him in that true order in which God in the beginning created them: for this is the import of the original word *upetaxen*. But that is by no means the true order of the creatures to live in sin, which is altogether *ataxia* or disorder, and consequently to lie under the wrath of God, and in the fiery lake, or second death. In short, it is to be a rich subjection, wherewith *death* (as is expressly added) that is, all that may be called by that name, and therefore not only the *first* but in particular the *second death* or *fiery lake*, and consequently sin as the sting of death, 1 Corinthians 15:54-56 will be entirely abolished, destroyed, and swallowed up in victory; such a subjection as will be that of Christ's humanity, with his Saints under God, yea, such a subjection, according to which, God who is to be *all in all*, and *all things* may be *all* too in these creatures that before had been enemies of Christ, and

had been lying in the fiery lake; because the expression of *God's being all in all in the creatures*, necessarily implies a state of perfect happiness, and shows that the whole mass of the creatures being made subject unto God and Christ, will be thus pervaded by God's Spirit, and as one might say in a short *deified* (or made partakers of the divine nature.) God with them, and they with God, in a manner that will be but *one Spirit* as the Holy Scripture expressly says such as *are joined unto the Lord*, or are subject unto him in truth, 1 Corinthians 6:17 compared with John 17:21-23 and 1 John 4:16. But this is impossible to be so as long as the creatures remain in sin and death, for then they are forsaken of God, and separated from Him, for a time which will be the highest degree of punishment in the fiery lake. Now if it is true that all creatures, and consequently also the enemies of Christ that are cast into the fiery lake, will be brought into that state of subjection just now described, wherein God will be *all in all*, then it must also be true that sin and all pain following it, which is found in the creatures, and of course the fiery lake too, must at last be altogether and annihilated, because without such an annihilation God cannot be all in all.

If anyone would object here, that the present enforcement of the devils under Christ and his people, mentioned in Luke 10: 17-20, is likewise expressed by the word *upotasseta*, or to be subordinate; and that from hence appears, that according to the Holy Spirit's judgment, this is the right subjection of evil spirits and damned men, and that consequently there is no occasion to interpret the places mentioned Hebrews 2:8 and 1 Corinthians 15:24-28 of a different sort of subjection of the damned: to this I answer, that we must make a distinction between the *commenced* and the *accomplished* or perfect subjection of the apostatized creatures. It is indeed in some measure already the right subjection or subordinations of evil spirits and men, when they are in such a manner overcome by the power of the Spirit of Christ and his believers, that they are obliged to begin outwardly to bow under them, and to show them no forced obedience. But it is false that this should be that *perfect* subjection which God requires of his creatures, (among which even the fallen angels are indisputably to be reckoned) since it is only a *commenced* subjection, and will make way for that finally perfect and accomplished subordinations, which according to our Saviour's own words, is when the creatures *worship God in Spirit and in truth*, and so are not subject unto him in a forced and affected manner, but willingly and gladly: For such and no other worshippers and subjects God seeks John 4:23-24, compare with Mathew 4:10. It is evident that Luke: 10: 17-20. speaks only of a commenced subjection, which makes that which is evil begin to bow a little under that which is good, though at the same time the evil in itself continues to be evil; whereas, Hebrews 2:8 and particularly 1 Corinthians 15:24-28 speaks not only of a merely begun, but *consummate* subjection or *subordination* of all creatures, and therefore also of the fallen and damned men and fallen angels, as I have shown above from the import of the phrase of *God being all in all* in the creatures.

Philippians 2:9-11 *Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* Revelation 5:13 *And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: "Blessing and honour and glory and power Be to Him who sits on the throne, And to the Lamb, forever and ever.* Psalm 145:10 *All Your works shall praise You, O LORD, and Your saints shall bless You.* Psalm 150:6 *Let everything that has breath praise the LORD! Praise the LORD!* These sentences again afford us a fine explanation of the before described general subjection of all creatures, according to which every

creature, or work of God: and consequently also Lucifer with his angels, shall all acknowledge Christ as their Lord, and bless God, and praise him, which cannot happen as long as the creatures are in a state of condemnation, wicked, and enemies of God.

1 John 3:8 *For this purpose the Son of God was manifested, that he might destroy the works of the devil.* Whatsoever therefore is a work of the devil, and belongs to the serpent's head, or to that government established by him through self-will, in opposition to the kingdom of God, must be destroyed by the Son of God: for that is his office. Now in all creatures, as well in Lucifer himself and his angels, as in man seduced by him it is not a work of God, but of the devil, (and belongs to the hellish serpent's head) which Lucifer by the turning away of his will from God, and thus becoming the devil, has first brought into himself and the rest of the rebellious angels, and afterwards also into man; therefore Christ must at last annihilate and utterly destroy sin, together with death, and all unhappiness as its reward in all creatures, as well apostate angels and fallen men. For if He was not to do this in *all* fallen creatures, He would not destroy *all* the works of the devil, but leave many satanical works undestroyed, and consequently He would not completely execute his office; but be it far from us to think thus of Him. For Christ must as was said before, *bruise the serpents head.* Genesis 3:15 and in an unlimited manner *abolish* and undo sin, for which purpose he made a sacrifice of Himself, according to Hebrews 9:26. After which bruising of the serpent's head, and abolishing of sin, no other but altogether holy angels and righteous men will remain, in whom *God may be all in all.*

Revelation 21:5 *Then He who sat on the throne said, "Behold, I make all things new." And He said to me Write, for these words are true and faithful.*

This promise is adapted to what we read. Genesis 1:31, and shows again that we have no right to exclude one individual creature of all those that are fallen into sin and lie under the curse in this age or any other, from the renovation and final restoration, because the promise absolutely declares that *all things Shall be made new.* Mark 16:15 and he (Jesus) said unto them, (His Disciples) *Go ye into the world, and preach the Gospel to every creature;* that is go ye forth into all the world, and proclaim, wherever ye go the glad tidings that such a Saviour has come, who both can and really will, in that order of repentance and faith appointed by God for that purpose, take away all sin and all wretchedness hanging together with it, from all creatures labouring under the same. And that the Apostles -preached no other Gospel but this, which concerns all creatures, Paul declares in plain terms, Colossians 1:23. If ye continue in the faith, grounded, settled and not be moved away from the hope of the Gospel, which ye have heard; and which was preached (or is preaching) to every creature under heaven.

Now by what has been said, let all pious Christians, nay all reasonable men in the world, judge who they are that in the plainest and simplest manner, without false glories of blind and carnal reasoning, understand the above cited clear testimonies; whether those who hope from them for a General Restoration of all things; or those who in a rash manner exclude from the pitying love of God, the universal reconciliation of Christ, and the final renovation, (which in the said texts are extended in an unlimited manner, over God's whole creation,) many thousands of millions of rational creatures.

Of all the places brought from the holy Scriptures against the restoration of fallen angels, that which we find in Hebrews 2:16 is reckoned none of the least considerable, which in the common English translation runs thus, *For verily For truly He did not take the nature of angels, but He took*

hold of the seed of Abraham. From which words the inference is drawn, that since Christ has not taken on him the nature of angels, he consequently cannot have redeemed and reconciled those of them that did not keep their principalities, but rebelled against their maker, incurring thereby His indignation and that therefore, they being not redeemed nor reconciled by Christ, can never be restored by him. But let me have never so much regard for the translators of the Bible, yet I must own that the rendering of these words in the aforesaid-manner, does not at all express the meaning of the original; which better agrees with the following: *For verily He (Christ) take not hold of angels, but of the seed of Abraham He takes hold.*

Now, Christ's not taking hold of angels, does no more signify His not taking the nature of angels on Him than His taking hold of the seed of Abraham signifies His taking human nature upon him. But when it is said of Christ in this place, that he takes hold of the seed of Abraham, it naturally means, that He chooses to , appropriate unto Himself, and regard as his own and his peculiar people, the spiritual seed of Abraham, (Galatians 3:29) that is all believers from among the Jews and Gentiles, and that He takes hold of them as something extraordinary and very precious; that he does not only hold them fast unto Himself, but has also recommended them into the particular care of His heavenly Father, out of whose hands none is able to pluck them, John 10:29. Yes, that He takes hold of them by receiving them into his most intimate communion and fellowship, even His spiritual sanguinity, and taking them for His brethren, making them joint heirs with him, partakers of His glory, kings and priests in the world or age to come, which God has not put in subjection unto angels. *Because Christ being the firstborn among many brethren, who are also called God's elect and the bride of Christ.* In short, Christ taking hold of the seed of Abraham proves the prerogative of the faithful above all creatures both in heaven and in earth.

And what is further the purport of the words. He takes hold not of angels? This we may easily conceive from what has been said. It is not as I have already observed, that Christ did not take upon him an angelical nature but it means briefly, that Christ has not chosen the angels for such high degrees of glory as those who among men believe in Him, that they are not of Christ's brethren, nor, are to have a share in the government and priesthood of the world to come, being only ministers for the heirs of salvation.

Another very strong argument, that this is the most natural and unconstrained sense of the above cited text of Scripture, is because we do not find so much as one place in the whole Bible, where by the *seed of Abraham* is understood the *human nature* or *the whole race of men* in general: And why should *angels* here intend *the nature of the Angels* considered in itself? What has been told, I think, is sufficient to show evidently, that it is not possible that from the text in question, there can be the least objection raised against the fallen angels being at last restored by Christ; and I am of opinion that on the contrary, there is rather hid in its proof for their final restoration. For that exceedingly great Glory of Christ's elect in the next world or age, belongs indisputably too that *they shall judge angels* 1 Corinthians 6:3. . Which words commonly understand of the judgments and punishments unto which the elect will help to condemn the evil spirits, and which the true sense of that place is, but whether it be the entire sense of it is another question. Now the aim of all punishments in the world or age to come, unto which Christ and His bride will sentence all creatures that have rebelled against Him, is this, that they may humble themselves before him, and thus be put on a condition, that at last through the power of His blood, shed for the whole cosmos, and consequently for all creatures in which sin is found, they may be cleansed therefrom, and the diabolical image destroyed

and so maybe made subject unto God in truth. Yea, as sure as God is GOD, that is essentially and invariably *Love* towards all His creatures, and is to be such to all endless eternity so sure it is, that all His judgments can have no other aim but that which was just now mentioned, and are corrective and remedial in nature.

And when this scope of the divine judgment upon the fallen angels (after the example of the proud, but afterwards humbled king of Babylon, Daniel 4:31-34, compared with Isaiah 14:12) shall be obtained, as certainly one day or the other it must, according to the plain testimony of the word of God, which says Philippians 2:10-11 *that at even all things under the earth, namely, damned angels and every creature shall bow their knees before Jesus Christ, and confess that he is Lord, to the glory of God the Father.* When, I say, this shall be accomplished, then the fallen angels will no longer be proud devils but humbled spirits, and truly in such a condition, that God by the Son of His eternal love (by whom both the *visible* and *invisible things were created* (Colossians 1:16)) can save them from perdition. For God's maxim, which necessarily flows from His being is once for all, that God *resists the proud creatures, and gives grace to the humble* 1 Peter 5:5 and indeed without respect of persons Romans 2:11. Colossians 3:25, be they know called men or angels.

He loves one creature as well as another; although he make's of the one a more glorious vessel than of the other. In this He cannot be hindered neither by the multitude nor heinousness of the sins before committed by the creatures. For, *where sin abounds grace and love shall much more abound, namely* when the creature acknowledges its sin, and by the powerful Grace of God stops sinning. In that thine will be done, then that which is spoken in Revelation 21:5. God will *make all things that are old and spoiled, new again. These words are true and faithful Amen.*

Chapter 13

Whether this sacred truth may make men careless? The excellence of it: And what is to be thought of the contrary Doctrine.

The right comprehension of this holy truth of the Restoration of all things cannot make one single man careless, or give him the least occasion or license to sin. For how can such a most wonderful truth make one careless, which teaches that the wrath of God abides on a man as long as he continue in sin; and that in proportion to the growth and increase of sin in man, so for his torment, the anger of God increases more and more incessantly; insomuch that this tormenting fire cannot be quenched before its combustible, namely sin, is destroyed? Which point is the very heart and marrow of this truth if one was to teach that God would not punish men for their sins in the next world, such doctrine would tend to make them careless. But that cannot be said of us, who believe and maintain the blessed doctrine of the Restoration of all things in a scriptural manner, and teach with our beloved Lord Jesus, the universal Saviour and Reconciler of the world, that a man must give an account for every idle word in the Day of Judgment, unless he repents of it in this life; and consequently much more for all other and greater sins, and shall not only suffer a certain and most painful punishment for them all in the next world, but also, by the neglecting of this present time of Grace, he will deprive himself of the enjoyment of an unspeakable glory namely of the heavenly birth-right, or the joint-government with Christ in the world to come, and the celestial priesthood, so that he will never be able to obtain it

again, even if he was to seek carefully with the bitterest tears of repentance to recover it. Hebrews 12:16-17 compare with Genesis 27: 34-38. Proverbs 1:24-31. Like 14:24. Yea, if all the holy angels and elect of God were to make intercession for him in this respect it would be to no purpose. 1 John 5:16

But by believing and teaching that all corrupt creatures shall be made good again, and all that is called Sin, Death, Evil, and Hell, shall be annihilated, or entirely destroyed, will no more make men careless, than Christ and His Apostles made them careless, who taught and commanded to teach the same Mark 16:15 compare with Colossians 1:23. Galations 1:8-9 as has been shown sufficiently in the preceding chapter from many plain testimonies of God's word.

If the terrible judgments of the next world where with God threatens all obdurate sinners, were only to last as long as this life-time, it would be a motive more than sufficient to keep all discreet and prudent people from all carnal security. For what discreet person, who has but a little honesty left, would choose to commit for twenty, thirty, forty, or fifty years all imaginable wickedness, if he certainly knew that he was at last to die an ignominious death for it, that he was to be hanged, broke on the wheel, or burnt alive? Now, can the fear of such a short punishment the lasting whereof is altogether disproportionate to the lasting of the sin, in a person overcome or entirely check the inclination to sin? How much more then ought this to refrain a man from sin, when we teach according to truth, that if he does not repent from his heart of all his transgressions at this present time and earnestly follow Christ in self denial and regeneration, he will in the world to come, not only be excluded to all endless eternity from all the expressible glories annexed to the spiritual Birthright, but that moreover he will be obliged to remain during a terrible long period, or perhaps during all those ages of the next world, that is many thousands of years in the most horrid and intolerable pain; though at last being humbled in a dreadful manner, he may and will, through the endless mercy of God obtain some portion of grace after all.

But whose hearts can endure or whose hands can be strong, in the time that God shall deal thus with them for their sins? Who can bear the thought of enduring such a long and dreadful punishment, for a short life of sins?

The sinners of the old world that perished by the deluge, afford us an undeniable instance of the amazing length of future misery, they were shut up in the woeful prison of the *first death*, almost two thousand and four hundred years, in darkness, misery, and despair before the gospel of the Grace of God was preached to them by Christ 1 Peter 3:19. 4:6. Ah! I do but think what they must have suffered during all that terrible long period! I dare say that it made them lose all their appetite for sin. Now, since the pains of the *first death* are so terrible and lasting, how dreadful beyond conception and of what long continuance must the intolerable pains of the *second death* be! That lake of fire and brimstone! O how it will torment such who turn the grace of God into lasciviousness, and make the clear light of the Gospel (which did not shine so bright to sinners of old as it does to us) subservient to their carnal carelessness and to fortify themselves thereby in their works of darkness, and in all manner of iniquity Hebrews 10:26-31. Jude verse 4. 2 Peter 2:1-3. Revelation 21:8

But whosoever is of an opinion, that in order to preserve people from all carelessness, it is necessary to threaten them with such painful punishments as are *absolutely endless* and to last as long as God

exits, such a one thinks wrong: For that would not be the truth, and the untruth is not a proper means for the conversion and salvation of men. *God sanctifies us only through His truth* John 17:17

If absolutely endless punishments had been true, Christ would certainly have held them forth plainly to impenitent sinners: but we do not find that He has done so. With *aionion* punishments indeed he has threatened them; but what is to be understood by that word been mentioned before, and is best explained by Himself, saying, " Verily, I say " *unto thee, thou shall by no means come out* " thence, (namely, out of the prison) *until thou has " paid the uttermost farthing.*" Mathew 5:26. Luke 12:58-59. *And that servant, who knew his Lord's will, and prepared not himself, nor do according to his will, shall be beaten with many stripes., but he that knew not and did commit things worthy of stripes, shall be beaten with few stripes,* Luke 12:47-48. Now, this cannot mean for ever and for eternity, but shows incontestably a certain term or end of the confinement in the infernal prison, which end will be upon the complete suffering of every deserved punishments for every sin, of which men do not repent in this present time of grace, even idle words and bad thoughts are not excepted Mathew 13:36. 15:19. 1 Corinthians 4:5. Hebrews 4:12. Therefore it remains true that this holy teaching of the *final Reparation of all things* is rather the most effectual remedy against all carelessness, and whosoever looks rightly into this truth, will be most powerfully incited thereby to repentance and sanctification, for in the *first* place, it demonstrates the absolute necessity of sanctification with the greatest emphasis.

Secondly, It shows the unutterably great pre-eminence in Glory, which those who suffer themselves to be Sanctified and cleaned From all sin in their life-time here, will enjoy in the next state above all the rest, who in this time have neglected their sanctificator.

Thirdly, It opens most perfectly the sole source and spring of all power to attain unto true sanctification by reprehending according to its *breadth, length, depth, and height*, the boundless love of God in Christ Jesus; and declares the everlasting, universal, and eternally efficacious victory of our Saviour, and his immense fullness from which we derive all power for the mortifying of our sins, and becoming truly participants of the Divine nature, and consequently this enlivening knowledge of the infinite love of Christ tends to fill us *with all the fullness of God* Ephesians 3:18-19

Fourthly, it banishes from the heart all servile or painful fear, which very much hinders a man's progress in his Christian walk Romans 8:15. 2 Timothy 1:7. 1 John 4:18, and instead brings a filial fear and love into the soul. For who would not love and adore such a God, whose love towards all his creatures is so immensely great, that he cannot rest, as one may say until He has recovered all that was lost, and drawn it into the communion of his beatitude ? And who would not at the same time in a child-like manner fear that God, who indeed on the one hand, is gracious to such as love him, but also on the other hand punishes without respect of persons, all such as sin, and continues his judgments so long as the proud and obstinate creature humbles itself before him, approving of the punishment of its transgression, and suffering the most holy justice of God, as-a sharp two-edged sword, to cut off from it the very being and root of sin, in a severe but necessary process ? Now, I cannot conceive how on the contrary, that this glorious truth can only bring forth good fruits, according to which we represent to ourselves God (who is universal and eternal Love) as merely endless fury towards most of his creatures, that is, as no God at all.

Fifthly, it shows us the exceeding great and almighty power of our Saviour Jesus Christ, and thereby exceedingly encourages us in our combat against sin. For if Christ be really such a Saviour, who both

can and will actually at last eradicate sin and death out of all creatures; why should not this almighty Saviour be also able to deliver us now from all unrighteousness.

In the mean time while we may allow, that as everything which is good, even so this Holy truth may be abused and misapplied by the wicked to their own ruin and destruction, 2 Corinthians 2:15-16. Jude verse 4. Romans 2:4-6. 3:5-8. Titus 1:15-16

But this cannot prejudice the truth itself, nor make that to be false which is true. Nay, it will rather serve to make the wicked stand the more inexcusable in the Day of Judgment, and vindicate the divine justice in condemning them for not repenting, though the whole counsel of God was revealed to them. Do not most of those that are called *Protestant Christians* to this day make a wrong use of the sacred gospel doctrines, and of the faith set forth thereby? But what *protestant minister* will allow that the doctrine of the Protestants to be hurtful, because it is misapplied?

This holy truth of the Restoration of all things delivers all who receive it in the love of it, from all their hard thoughts of God, and from all their anxious scruples about the *universal love, mercy, holiness, justice, wisdom, omnipotence, and truth of God*, because it represents all the divine attributes in the finest harmony. For, according to this wonderful truth, how can any person have the least doubt of God's earnest *love and mercy* towards all men, yes, towards all his creatures in general, that want to be pitied by him, when he hears, that God is not only willing to deliver all from their misery but that at last He will also deliver every one without exception, and grant them all to enjoy his tender mercies? Do you not think that there is a sufficient inference to be drawn from this truth, that what a Holy Being God must be who can have no communication with anything that is unholy, and cannot suffer the corrupt creatures to come before His face, until they are most perfectly cleansed from all their sins, so that neither spot nor wrinkle thereof can be any more discerned upon them? Ah! how ought men to use all earned endeavours to be sanctified, in order to be soon received into the communion of this Holy God, and not to be so long banished from him! And whosoever further considers, with what unspeakably great glory this God rewards all such as who make good use of this present time of Grace, and how severely he punishes all impenitent sinners and hypocrites for all their sins, not the least excepted, both by the *first and second death*, and indeed in such a manner, that is in proportion to, and according to the nature of the sin, both the severity and duration of the punishment are exactly ordered, as Christ teaches us in Luke 12: 47-48. Mathew 11:22-24. Luke 10:12-14, and at last will serve to humble the wicked creatures to the utmost before their Creator, and to dispose them to suffer sin to be entirely separated from them: Whosoever I say considers this will concur with me, that this God is a most Holy just Being, who loves righteousness and must He not be infinitely wise who knows how to bring all his divine counsels to pass without suffering any part of His plan to fail? And must not this God also be Almighty who can in such a manner cast down to the ground all creatures that oppose Him, let them be never so strong and numerous, so that at last they must give up the victory, and with all their heart become subject to Him? lastly, if you will also be certain how true the holy Scriptures are, which contain the uttered and written words of God, and how all things therein foretold shall be entirely accomplished, please consider the holy truth of the Restoration of all things and you will see how it is nothing else but a most exact and perfect fulfilling of the Scriptures, and of everything that God has manifested therein, concerning his love, Mercy, Holiness, Justice, Wisdom and Power.

By means of this Holy truth likewise many points in controversy among the different sects in Christianity may be determined and decided, and consequently a good foundation laid for the uniting of the Christian world, which at present is divided into so many parties. For instance, this Holy truth most plainly shows what God's punishing justice is, namely not a tyrannical revengefulness, having for its aim nothing else but the pain and misery of the creatures; but such Holy attributes of the supreme God, which is grounded in His eternal love, and by virtue whereof He must indeed at last let the disobedient creatures, that will not be ruled by his Spirit, forcibly feel what they choose, or punish them both in this and the next world, according to equity as long as they continue in their wickedness : However not the pain itself, which the creatures feel through their own faulty nature, and not an endless duration of such pain, but an eternal destruction of sin, and the entire separation of it from the creatures, is the ultimate end of their correction, which also at last must be actually obtained.

O how venerable does this right idea of God's corrective punishment sound to an enlightened soul! How gladly does the soul bow under it in this time of Grace, suffering this Holy justice to mortify all that is evil, and to sever it from the soul, though the operation be so painful, that it may not experience the severity of this Holy justice until the next world, when the fire of the divine wrath will be all in a blaze.

This holy truth likewise shows the right foundation of *divine election* and *eternal reprobation* and demonstrates both to Calvinists and Arminians - as well wherein each party is right, as what they want of the full understanding of this most important truth, which is the very essence of the Gospel. The doctrine of the Arminians is considered orthodox, which teaches that God with great earnestness desires all men to be saved, and that he also really saves those who during this time of grace, those that come to believe in Christ, and persevere in faith and that from eternity he has predestined them for eternal life, but it is without foundation that therefore they want to exclude to all endless eternity, from all participation of the divine mercy the rest in general that do not believe to this cleft: and this is owing to their not discerning the great difference between *the prerogative of the heavenly birth-right*, to which is annexed an exceeding great glory, and the *common portion* in the kingdom of God. So also what the Calvinists teach, that those who shall be actually saved -whom God will have said will be saved, is indeed a scriptural truth, but the additional conclusion is good for nothing; that since but a few men *are* saved, consequently God will have but the least number saved. Or, although he does in some sort desire the salvation of all men yet, they say, he will not really give faith to all men, which in reality is the same with the former. But the Holy truth of the *Restoration of all things* plainly shows them, that at last all men will actually be made subject unto God, and consequently everyone in his degree be made whole, yet each one in his own order 1 Corinthians 15:22-23. Therefore they must indeed in good earnest hold fast the before-mentioned truth, but amend the rest of their doctrines in the following manner, and make this conclusion. Those whom God will have to be saved and sanctified in this age, are the true believers who declare the reconciliation achieved through the victory of Christ, and indeed is the true ministry of the Gospel, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and putting the word of reconciliation in us, 2 Corinthians 5:19. Now God plainly declares in his word, that he *will have all men to be saved*; therefore all men will be really restored at last; though indeed in such a manner, that only the *elect* or *first-born* will enjoy the prerogative of the *birthright* or the joint government with Christ in the age to come, and the rest of men be forced to undergo the judgment of the first death and perhaps *the second death* also, and at last, when they

are purged from their sins, be obliged to take up with God their ordained place in the restoration of all things.

This sacred highest truth is further capable to decide the dispute between us and the *Roman Catholics* about *purgatory*: For it shows the truth of the *purification of souls* after their departure out of this world, without the least prejudice to the doctrine of Christ's merits or any other important article of faith. The truth of the purification of souls in the next world, as far as it is grounded in the Holy Scripture, we must necessarily grant to the *Roman Catholics* if we would convince them of the rest of their errors respecting *purgatory*, for this we shall never be able to do as long as we deny what the Scriptures affirms concerning it.

The contrary doctrine, which is diametrically opposite to the blessed Restoration of all things, teaches that but the smallest number and perhaps not a thousandth part of the fallen creatures will be really brought again to God by the universal redemption of Christ, and that the greatest part by far must remain in everlasting misery for all eternity. But far be it from me to impute this doctrine to all protestants in general, for I am persuaded, that on the contrary there are many among them, who either entirely approve of the blessed truth of the Restoration, or if for the present they have not a perfect knowledge of it, yet understand some truths leading to it, and do not dispute the glorious kingdom of Christ in such a manner as is done by the teaching just now mentioned. But however, the number of those being but great, who with all the faculties of their souls choose to dispute the glorious truth regarding the Restoration of all as a dangerous heresy, even though it is a clear biblical truth, manifestly exalts the majesty of God, and aims at the entire destruction of the empire of sin. I cannot help, before I come to a conclusion admonishing and speaking to them in a few words, to take care that their own doctrine be such as they undeservedly describe ours to be, and not to be too rash in judging and condemning other servants of Christ with their false doctrines, which they neither really understand nor comprehend, and which is so far from teaching the truth, and speaks of nothing but what is good. I ask them upon their conscience, whether their above mentioned doctrine, according to which God and Christ are to have but the smallest number of souls for their share, and the most part of humanity who ever lived to remain for all eternity in the empire and power of the Devil. I ask them does not their doctrine of eternal punishment make sin and darkness stronger and more powerful than God and the Redemption of Christ, I dare say they will not admit it, but it is so in their reality. They think men can be most effectually roused from the slumber of their carnal security, and indeed enticed to repentance, by confining the real extent of God's mercy only to this short life time and making it of none effect, and depriving all corrupt creatures of it after their decease to all endless eternity. But they only imagine and think so, and the effects of their good intention are but indifferent. For as their false teaching gives people a notion that immediately after death they either enter into a full endless damnation where they will be burning forever or the perfect joys of heaven are to begin. Their teachings also makes them lethargic as they think that if they do find some good notions within themselves, they must have sufficiently been converted, so that it would be impossible for God in the condition they are in to let them be damned forever, or that immediately after their decease God must necessarily receive them into heaven, without any chastisement or correction. Therefore they remain indolent in the exercise of their Christian duties, and their highest degree of perfection is but a Pharisaic honesty; but they know nothing of an earned diligence in sanctification, or a cleansing of themselves from all filthiness of flesh and spirit. And all this is generally occasioned by such teachers who are mortal enemies of the blessed Restoration, and who at the same time condemn and persecute true Christians.

Now, as the doctrine of endless damnation and torment, is no true motive for sanctification, so it is likewise void of all comfort: for if a man's conscience begins to waken, especially at the end of his life, when the devil uses all his power to bring a soul to the utmost despair, and it begins to see that he is not only as bad as the most wicked of men, but even as the devil himself, even worse on account of his having so long resisted God in his working out of its salvation, and that therefore he cannot be saved, except the devil himself was to be saved, and that really there is in some measure a more than diabolical iniquity in man, that has been shown in another place of this book, for which reason also some men, namely the Beast and False Prophet, will be cast into the fiery lake for a thousand years sooner than the devil himself, according to Revelation 19:20 compared with chapter 20:10. What can the enemies of the Restoration with their doctrine be able to save that person from despair? I say it is the blessed truth of the Restoration which alone is able to comfort the poor creature, by representing the everlasting Mercy of God's love; and praising most Gloriously the infinite power of the merits of Christ, as far surpassing all the might of sin: showing plainly at the same time the proper end of all God's judgments both in this and the next world, to be no other than the destruction of sin and the final and general well-being of all creatures, and by declaring most comfortably, what a great advantage it will be to the souls to subject here in this time under God's holy justice, and to suffer themselves here to be corrected and judged according to their defects, but then at once to lovingly embrace the everlasting mercies of God and the efficacious mercies of Christ? All which is impossible to be effected by the false doctrine of the partial mercy of God and a limited atonement, which is not only unscriptural, but does not represent and herald the completed work of Christ.

Lastly, let me ask whether the doctrine opposite to that of the blessed Restoration, does not give occasion to atheistic minds to make that cursed mockery which they do of the Scriptures, even to the denying of the Being of God? Since indeed, on the one hand this highest biblical truth regarding the restoration of all speaks of a great many glorious things in God; namely His Love, Mercy, Grace, Omnipotence and Truth, yet the teaching of eternal torment on the other hand, mixes such dogmas therewith, in which a great measure contradict all the former good and glorious things that were spoken in praise of the Godhead, and represent God under such a character as it is impossible that any reasonable man should conceive coming to his creator, and which may easily make men fall entirely into atheism and turn away from the everlasting Mercy of God.

Firstly, That God has made many glorious promises in His word, and that He is to perform great matters, for example, That He will *make all things new* again, that have been spoiled; that He is *willing to convert all men to Himself, and to save them*, as also, that he will *destroy the whole kingdom of the devil*, But all the great things that God is to do, mean nothing else, according to this doctrine, than that God indeed has promised to do all this, but that in reality only the least part of His promised is fulfilled and accomplished.

Secondly, The doctrine of endless damnation makes also many fine words of God's compassionate heart and of his universal love and mercy a *lie and an untruth*, but if one comes to examine the affair closely, it amounts to this, that in reality God is not as merciful and compassionate as sinful man. For instance, David, who was a man as we are, had so much compassion for his son Absalom, that he wished to have died for him, because Absalom died in his sins and did not go to a very good place; 2 Samuel 18:33. 19:4, but our God, whose essence is love and mercy, will have us know that upon the hour of man's death, Gods Love and Mercy does not cease to exist. For this reason Jesus

Christ Himself, has taught us to make this contemplation of Gods eternal love, Mathew 7:11 *if you then, being evil, know how to give good gifts to your children, how much more shall your Father in Heaven give good things to those who ask Him?* Which also follows from what the Great God also says of Himself to Jonah 4:10-11

Thirdly, The truth of the reconciliation of all God's creatures likewise speaks in praise of God, that indeed He hates nothing in his creatures but, only what is evil, namely sin for which we know they themselves are not responsible for, *as it was by Adams offence*, Romans 5:12, and that the Father loves the creature itself of that which is good. Wherefore it is said, that the devil himself according to his original being, is good, and so as far as he is the creature of God is not excluded from His love. But then, if it is true what this truth adds, that God by punishing His wicked creatures has for His ultimate end and aim the recovery and restoration all; yet if the false teaching of the endless torment of that creature was true, then no natural man who is acute, can possibly make any other conclusion, that God does not only abhor the evil, but even that which is good, namely the creature or the works of His hands. And is it not an easy matter for such a man, when he hears so many contradictory teachings, which are altogether given out for true and salutary words of God, to fall away so far as to believe nothing at all for the future of the truth of Scripture ? But eternal Glory be to the most High, for having given us to know and to taste with great certainty, from his word by the revelation of His good Spirit, His majestic, most holy, and alone adorable *Being of Love*; out of whom, through whom, and unto whom are all things by this knowledge, that we may be most powerfully preserved from all wickedness and false teachings of these latter abominable times. Yes, honour, glory and praise be to Him forever and ever. *Amen Halleluiah!*