

REASONS FROM THE BIBLE,  
FOR BELIEVING THAT THE  
FUTURE PUNISHMENT  
OF THE WICKED WILL BE ENDLESS.

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BY REV. ANDREW FULLER.

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"To the law and to the testimony: If they speak not according to this word, it is because there is no light in them."—Isa. viii. 20.

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REASONS FROM THE BIBLE,

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OF THE WICKED WILL BE ENDLESS.

BY REV. ANDREW FULLER.

MR. FULLER was requested by a Universalist to give him the reasons why he believed that the future punishment of the wicked will be endless : and he gave him the four following, viz.

I. *All those passages of Scripture which describe the future states of men in contrast :*

"Men of the world, who have their portion in this life : I shall be satisfied when I awake in thy likeness.—The hope of the righteous shall be gladness : but the expectation of the wicked shall perish.—The wicked is driven away in his wickedness : but the righteous hath hope in his death.—And many of them that sleep in the dust of the earth shall awake ; some to everlasting life, and some to shame and everlasting contempt.—He will gather his wheat into the garner ; and will burn up the chaff with unquenchable fire.—Wide is the gate, and broad is the way that leadeth to destruction, and many there be who go in thereat ; because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it.—Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father who is in heaven.—Many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven ; but the children of the kingdom shall be cast into outer darkness : there shall be weeping and gnashing of teeth.—Gather ye first the tares, and bind them in bundles, to burn them ; but gather the wheat into my barn.—The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire ; there shall be wailing

gnashing of teeth: then shall the righteous shine forth as the sun in the kingdom of their Father.—Well done, good and faithful servant; enter thou into the joy of thy Lord. But cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.—Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Then shall he also say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—And these shall go away into everlasting punishment; but the righteous into life eternal.—He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Blessed are ye when men shall hate you for the Son of Man's sake. Rejoice ye in that day, and leap for joy; for behold, your reward is great in heaven. But wo unto you that are rich! for ye have received your consolation.—God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him, should not perish, but have everlasting life.—All that are in their graves shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.—Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to show his wrath and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.—The Lord knoweth them that are his.—But in a great house there are vessels to honour, and vessels to dishonour.—Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.—That which beareth thorns and briars is rejected, and is nigh unto cursing, whose end is to be burned. But, beloved, we are persuaded better things of you, and things which accompany salvation.<sup>77</sup>

\* Psalms xvii. 14, 15. Prov. x. 28. xiv. 32. Dan. xii. 2. Matt. iii. 12. xli. 13, 14, 21. viii. 11, 12. xiii. 30, 40—43. xxv. 23, 30, 34, 41, 46. Mark, xvi. 16. Luke, vi. 23, 24. John, iii. 10, v. 29. Rom. xi. 21—23.

I consider these passages as designed to express the FINAL STATES OF MEN, which, if they be, it is the same thing in effect as their being designed to express the doctrine of endless punishment; for if the descriptions here given of the portion of the wicked denote their *final* state, there is no possibility of another state succeeding it.

That the above passages do express the *final* states of men, may appear from the following considerations:

1. The state of the righteous, which is all along opposed to that of the wicked, is allowed to be final: and if the other were not the same, it would not have been in such a variety of forms contrasted with it; for it would not be a contrast.

2. All these passages are totally silent, as to any other state following that of destruction, damnation, &c. If the punishment threatened to ungodly men had been only a purgation, or temporary correction, we might have expected that something like this would have been intimated when their future state is described; but nothing like it occurs in any of the foregoing passages, nor in any other.

3. The phraseology of the greater part of them is inconsistent with any other state following that which they describe. On the supposition of salvation being appointed as the ultimate portion of those who die in their sins, they have not *their portion in this life*; but will, equally with those who die in the Lord, *behold his face in righteousness, and be satisfied with his likeness*. Their expectation shall not *perish*; but shall issue, as well as that of the righteous, in *gladness*: and though *driven away in their wickedness*, yet they have *hope in their death*; and that hope shall be realized. The broad way doth not lead to destruction, but merely to a temporary correction, the end of which is everlasting life. The chaff will not be burned, but turned into wheat, and gathered into the garner. The cursed as well as the blessed, shall inherit the kingdom of God; which also was prepared for them from the foundation of the world. There may be a war against the wicked, that they shall be kept from their consolation for a long time, but not that they *have received it*. Those who in the present life believe not in Christ shall not *perish*,

2 Tim. ii. 19, 20. Gal. vi. 7, 8. Heb. vi. 8, 9. See also Matt. xxiii. 47—50. xxiv. 46—51. Luke, vi. 47, 49.

but have everlasting life. This life also is improperly represented as the seed-time, and the life to come as the harvest, inasmuch as the seeds of heavenly bliss may be sown in hell! and though the sinner may reap corruption, as the fruit of all his present doings, yet that corruption will not be the opposite of *everlasting* life, seeing it will issue in it. Finally: though they *bear briars and thorns*, yet their *END* is not to be *burned*, but to obtain salvation. To the foregoing Scripture testimonies may be added,

11. *All those passages which speak of the duration of future punishment by the terms "everlasting, eternal, for ever, and for ever and ever:"*<sup>1</sup>

"Some shall awake to everlasting life, and some to shame and *everlasting* contempt.—It is better for thee to enter into life halt or maimed, than having two hands, or two feet, to be cast into *everlasting* fire.—Depart, ye cursed, into *everlasting* fire.—And these shall go away into *everlasting* punishment.—They shall be punished with *everlasting* destruction from the presence of the Lord, and from the glory of his power.—He that shall blaspheme against the Holy Ghost is in danger of (or subject to) *eternal* damnation.—The inhabitants of Sodom and Gomorrah are set forth for an example, suffering the vengeance of *eternal* fire.—These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved *for ever*.—Wandering stars, to whom is reserved the blackness of darkness *for ever*.—If any man worship the beast, or his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up *for ever and ever*: and they have no rest day nor night.—And they said, Alleluia! And her smoke rose up *for ever and ever*.—And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are; and shall be tormented day and night *for ever and ever*."<sup>2</sup>

As to the meaning of the terms *everlasting, eternal, for*

<sup>1</sup> Dan. xii. 2. Matt. xviii. 8. xxi. 41—46. 2 Thess. i. 9. Mark, iii. 29. Jude, 7. 2 Pet. ii. 17. Jude, 13. Rev. xiv. 10, ii. xix. 2. x. 10.

*ever, for ever and ever*, I have this simple rule of interpretation, that *every* term be taken in its *PROPER* sense, except there be something in the *subject* or *connexion* which requires it to be taken otherwise: and as I see nothing of this kind in relation to the passages cited, I take them in their plain, obvious, and proper acceptation.

To the above may be added,

III. *All those passages which express the duration of future punishment by implication, or by forms of speech which imply the doctrine in question:*

"I pray for them: I pray not for the world.—The blasphemy against the Holy Ghost shall not be forgiven unto men, neither in this world, neither in the world to come.—He hath *never* forgiveness; but is in danger of eternal damnation.—There is a sin unto death: I do not say that ye shall pray for it.—It is impossible to renew them again unto repentance.—If we sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a fearful looking for of judgment, which shall devour the adversaries.—What is a man profited, if he shall gain the whole world, and lose himself, or be cast away?—Wo unto that man by whom the Son of Man is betrayed; it had been good for that man if he had not been born.—Their worm dieth not, and the fire is not quenched.\*—Between us and you, there is a great gulf fixed; so that they who would pass from hence to you cannot, neither can they pass to us, who would come from thence.—He that believeth not the Son shall *not see life*; but the wrath of God abideth on him.—I go my way, and ye shall seek me, and shall die in your sins; whither I go ye cannot come.—Whose end is destruction.—He that sheweth no mercy shall have judgment *without mercy*."<sup>3</sup>

If there be some for whom Jesus did not pray, there are some who will have no share in the benefits of his mediation, without which they cannot be saved. If there be some that never will be forgiven, there are some, that never will be saved; for forgiveness is an essential branch

\* Several times repeated in a few verses.

<sup>1</sup> John, xvi. 9. Matt. xii. 31, 32. Mark, iii. 29. 1 John, v. 16. Heb. vi. 6, x. 26, 27. Luke, ix. 25. Matt. xxvi. 24. Mark, ix. 43—45. Luke, xvi. 26. John, iii. 36. viii. 21. Phil. iii. 19. James, ii. 13.

of salvation. Let there be what uncertainty there may in the word *eternal*, in this instance, still the meaning of it is fixed by the other branch of the sentence, *they shall never be forgiven*. It is equal to John, x. 28, *I give unto them eternal life, and they shall never perish*. If there were any uncertainty as to the meaning of the word *eternal* in this latter passage, yet the other branch of the sentence would settle it; for that must be endless life, which is opposed to their *ever perishing*; and by the same rule, that must be endless damnation which is opposed to their *ever being forgiven*. If there be a sin, for the pardon of which christians are forbidden to pray, it must be on account of its being the revealed will of God, that it never should be pardoned. If repentance be absolutely necessary to forgiveness, and there be some whom it is impossible should be renewed again unto repentance, there are some whose salvation is impossible. If there be no more sacrifice for sin; but a fearful looking for of judgment; this is the same thing as the sacrifice already offered being of no saving effect: for if it were otherwise, the language would not contain any peculiar threatening against the wilful sinner, as it would be no more than might be said to any sinner; nor would a fearful looking for of judgment be his certain doom. If the souls of some men will be lost or cast away, they cannot all be saved; seeing these things are opposites. A man may be lost in a desert, and yet saved in fact; or he may suffer loss, and yet himself be saved: but he cannot be lost, so as to be cast away, and yet finally saved; for these are perfect contraries. Whatever may be the precise idea of the fire, and the worm, there can be no doubt of their expressing the punishment of the wicked; and its being declared of the one that it *dieth not*, and of the other that it is *not quenched*, is the same thing as their being declared to be endless. It can be said of no man on the principle of universal salvation, that it were good for him not to have been born; as whatever he may endure for a season, an eternal weight of glory will infinitely outweigh it. An impassable gulf between the blessed and the accursed, equally militates against the recovery of the one, and the relapse of the other. If some shall not see life, but the wrath of God abideth on them; if those who die in their sins shall not come where Jesus is; if their end be

destruction, and their portion be judgment without mercy; there must be some who will not be finally saved.

To these may be added,

IV. *All those passages which imply that a change of heart, and a preparation for heaven, are confined to the present life:*

"Seek ye the Lord while he may be found; call ye upon him while he is near; let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.—Because I have called and ye refused, I have stretched out my hand, and no man regarded.—I also will laugh at your calamity, and mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish come upon you; then shall they call upon me, but I will not answer; they shall seek me early but shall not find me.—Then said one unto him, Lord, are there few that shall be saved? And he said unto him, Strive to enter in at the strait gate: for many, I say unto you, shall seek to enter in and shall not be able.—When once the master of the house hath risen up, and shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; he shall answer and say unto you, I know you not whence you are. Depart from me, ye workers of iniquity. There shall be weeping and gnashing of teeth.—While ye have the light, believe in the light, that ye may be the children of light.—While they (the foolish virgins) went to buy, the bridegroom came: and they that were ready went in with him to the marriage, and the door was shut. We beseech you, that ye receive not the grace of God in vain. Behold now is the accepted time, now is the day of salvation.—To day, if ye will hear his voice, harden not your hearts.—Looking diligently lest any man fail of the grace of God.—Lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.—He that is unjust, let him be unjust still; and he that is filthy, let him be filthy

still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.”\*

According to these Scriptures there will be no successful calling upon the Lord after a certain period; and consequently, no salvation. Whether there be few that shall ultimately be saved, our Lord does not inform us; but he assures us that there will be many who will *not* be saved; or, which is the same thing, who will not be able to enter in at the strait gate. None, it is plainly intimated, will be able to enter there, who have not agonized here. There will be no believing unto salvation, but *while we have the light*; nor any admission into the kingdom, unless we be *ready, at the coming of the Lord*. The present is the *accepted time, the day of salvation*, or the season for sinners to be saved. If we continue to harden our hearts through life, he will swear in his wrath, that we shall not enter his rest. If we *turn away from him who speaketh from heaven*, it will be equally impossible for us to obtain the blessing, as it was for Esau, after he had despised his birth-right. Finally: beyond a certain period there shall be no more change of character; but *every one* will have received that impression which shall remain for ever, whether he be just or unjust, filthy or holy.

These are the reasons for believing that the future punishment of the wicked will be endless. They are taken from the word of God, who knows the truth, and whose word will all be accomplished.

\* Isa. lv. 6, 7. Prov. i. 24—28. Luke, xlii. 24—29. John, xii. 36. Matt. xxv. 6—13. 2 Cor. vi. 1, 2. Heb. iii. 7, 11. xii. 15—17. Rev. xii. 11.

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FUTURE PUNISHMENT ENDLESS.

*The New Birth.*

Awaked by Sinai's awful sound,  
My soul in guilt and thrall I found,  
Exposed to endless woe;  
Eternal truth did loud proclaim,  
The sinner must be born again,  
Or else to ruin go.

Amazed I stood, but could not tell  
Which way to shun the gates of hell,  
For death and hell drew near;  
I strove indeed, but strove in vain,  
"The sinner must be born again!"  
Still sounded in my ear.

When to the law I trembling fled,  
It poured its curses on my head;  
I no relief could find.  
This fearful truth renewed my pain,  
"The sinner must be born again!"  
And whelmed my tortured mind.

Again did Sinai's thunders roll,  
And guilt lay heavy on my soul,  
A vast oppressive load:  
Alas! I read and saw it plain,  
The sinner must be born again,  
Or feel the wrath of God.

The saints I heard with rapture tell  
How Jesus conquered death and hell,  
And broke the fowler's snare;  
Yet when I found this truth remain,  
The sinner must be born again,  
I sunk in deep despair.

But while I thus in anguish lay,  
The gracious Saviour pass'd this way,  
And felt his pity move:  
The sinner, by his justice slain,  
Now by his grace is born again,  
And sings Redeeming love.