

**JUST
DAMNATION**

JONATHAN EDWARDS

JUST DAMNATION

Rom. 3: 19. "That every mouth may be stopped."

IT IS JUST WITH GOD eternally to cast off and destroy sinners. For this is the punishment the law condemns to. The truth of this doctrine may appear from consideration of two things, viz. Man's sinfulness, and God's sovereignty.

Man's sinfulness. If we consider the infinite evil and heinousness of sin in general, it is not unjust in God to inflict what punishment is deserved; because the very notion of deserving any punishment is that it may be **justly** inflicted.

Every crime or fault deserves a greater or less punishment in proportion as the crime is greater or less. If there be any such thing as a fault **infinitely** heinous, it will follow that it is **just** to inflict a punishment that is infinitely dreadful. The faultiness of one being despising another is in proportion to his obligation to love him and honour him. The fault of disobeying another is greater or less as one is under greater or less obligations to obey him.



God is a being infinitely lovely, a being of infinite greatness, majesty and glory, infinitely above the greatest potentates of earth. His authority over us is infinite.

So that sin **against God**, being a violation of infinite obligations, must be a crime infinitely heinous, and so deserving infinite punishment. This was what made Joseph afraid of sin, in Gen. 39: 9, "How shall I commit this great wickedness and sin against **GOD?**" And David said, "Against Thee, Thee only have I sinned." Psalm 51: 4. The **eternity** of the punishment renders it infinite, and no more than infinite, therefore no more than proportionate to the heinousness of what they are guilty of.

If there is **any** evil or faultiness in sin against God, it is infinite evil, because it is against an infinite Object.

It is just with God to eternally cast off wicked men, if we consider **how much** sin they are guilty of. If they are sinners, that is enough. But they are full of sin, principles and acts of sin, guilt piled like a great mountain, till the pile is grown to Heaven.

There is hard-heartedness, greater than that of a rock; there is obstinacy that will not be overcome by threats or promises, by that which is terrifying or that which is winning. The very blood of God our Saviour will not win the heart of a wicked man.

There are breaches of every command, in thought, word, or deed. If **one** sinful word or thought has so much evil in it as to deserve eternal destruction, how do they deserve to be eternally cast off, who are guilty of **so much** sin?

God's sovereignty. He was under no **obligation** to keep men from sinning; but may in His providence leave them to sin, for why should He make a reasonable creature capable of knowing His will, and receiving a law from Him, and at the same time make it **impossible** for him to sin?

Once men are fallen and become sinful, God has by His sovereignty a right to determine whether He will redeem any, or none. He might, if He had pleased, have left all to perish. He may redeem some and leave others. Can you think that God is **obliged** to show you mercy? And if God should eternally reject and destroy you,

what an answerableness there would be between God so dealing with you and your spirit and behaviour:

It would be just of God to cast you off for ever without making you an offer of a Saviour. But God has not done this. He has provided a Saviour for sinners, and offers Him to you, even His own Son Jesus Christ, the Saviour of men. And if God offers you a Saviour from deserved punishment, and you will not receive Him, then surely it is just that you should go without a Saviour.

Here is the sin of unbelief. If you should now perish for ever, what can you have to say? Justice in damnation appears more clear and bright after refused mercy. If an offended prince freely offered pardon to a condemned criminal, and he refuses to accept it, will anyone say that his execution is unjust?

You cannot bring God under any obligation to you. Do what you will, He will not look on Himself as obliged. If it be His pleasure, he can show mercy through Christ to any sinner of you all.

And if He **has** done this for you: You had a wicked heart, and it would have

been just with God to ever cast you off, but He has had mercy on you! You chose Satan, and God has made you a joint-heir with Christ! You refused to hear when God called, and He heard you when you called! You rejected Christ, and yet He is become your Saviour! You neglected your salvation, but God did not! You destroyed yourself, but God manifested His free grace toward you!

You shall never open your mouth in boasting, but lie the lower before God for His mercy toward you. You have reason to open your mouth in God's praises, both here and to all eternity, for His rich, unspeakable, sovereign mercy to you, whereby He, and He alone, made you to differ from another.

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