

Quotes on Justice of God

by

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The avenging justice of God is one of the perfections of his nature, and he will glorify all his perfections. God is unalterable in this as well as his other perfections. His justice shall and must be satisfied...They that have guilt lying upon them, he will surely judge according to their guilt. The debt they owe to justice must be paid to the uttermost farthing. It is impossible that anyone, who dies in his sins, should escape everlasting condemnation and punishment before such a Judge. He will render to every man according to his deeds.

You have also slighted the kindness of God to you, and that the greatest love and kindness of which you can conceive. You have been supremely ungrateful, and have only abused that kindness. Nothing provokes men more than to have their kindness slighted and abused; how much more may God be provoked when men requite his infinite mercy only with disobedience and ingratitude! If therefore you go on to provoke God, and to stir up his wrath, how can you expect any other than to suffer his wrath? If then you should indeed suffer the wrath of an offended God, remember it is what you have procured for yourself, it is a fire of your own kindling.

Men who bring forth no fruit to God, yet in suffering destruction may be useful. Although they be not useful actively, or by anything which they do; yet they may be useful in what they may suffer; just as a barren tree, which is no way useful standing in the vineyard, yet may be good fuel, and be very useful in the fire...Unfruitful persons are of use in their destruction for the glory of God's justice. It was the will of God to glorify his justice, as well as his mercy, on his creatures. The vindictive justice of God is a glorious attribute, as well as his mercy; and the glory of this attribute appears in the everlasting destruction and ruin of the barren and unfruitful. The glory of divine justice in the perdition of ungodly men appears wonderful and glorious in the eyes of the saints and angels in heaven.

The wicked will be punished in such a manner, that they shall be sensible of the punishment they are under; that they should be sensible that now God has executed and fulfilled what he threatened, what they disregarded, and would not believe. They should know themselves that justice takes place upon them; that God vindicates that majesty which they despised; that God is not so despicable a being as they thought him to be. They should be sensible for what they are punished, while they are under the threatened punishment. It is reasonable that they should be sensible of their own guilt, and should remember their former opportunities and obligations, and should see their own folly and God's justice.

God continues commanding, and they continue rebelling. They make nothing of God's authority. God threatens, but they despise his threatening they make nothing of dishonouring God; they care not how much their behaviour is to the dishonour of God. He offers them mercy, if they will repent and return; but they despise his mercy as well as his wrath. God calleth, but they refuse. Thus they are continually plunging themselves deeper and deeper in debt, and at the same time imagine they shall escape the payment of the debt, and design entirely to rob God of his due. But God hath undertaken to right himself. He will reckon with them; he hath undertaken to see that the debts due to him are paid. All their sins are written in his book; not one of them is forgotten, and every one must be paid. If God be wise enough, and strong enough, he will have full satisfaction: he will exact the very uttermost farthing. He undertakes it as his part, as what belongs to him, to see himself righted, wherein he hath been wronged Deut. xxii. 35. "To me belongeth vengeance."

It would be just and righteous with God eternally to reject and destroy you. This is what you are in danger of. You who are a Christless sinner are a poor condemned creature: God's wrath still abides upon you; and the sentence of condemnation lies upon you,....you have reason to tremble every moment. But be you never so much afraid of it, let eternal damnation be never so dreadful, yet it is just. God may nevertheless do it, and be righteous, and holy, and glorious. Though eternal damnation be what you cannot bear, and how much so ever your heart shrinks at the thought of it, yet God's justice may be glorious in it. The dreadfulness of the thing on your part, and the greatness of your dread of it, do not render it the less righteous on God's part. If you think otherwise, it is a sign that you do not see yourself, that you are not sensible what sin is, nor how much of it you have been guilty

of...look over your past life: inquire at the mouth of conscience, and hear what that has to testify concerning it. Consider what you are, what light you have had, and what means you have lived under: and yet how you have behaved yourself! What have those many days and nights you have lived been filled up with? How have those years that have rolled over your heads, one after another, been spent? What has the sun shone upon you for, from day to day, while you have improved his light to serve Satan by it? What has God kept your breath in your nostrils for, and given you meat and drink, that you have spent your life and strength, supported by them, in opposing God, and rebellion against him? How many sorts of wickedness have you not been guilty of!

Never did God so manifest his hatred of sin as in the death and sufferings of his only-begotten Son. Hereby he showed himself unappeasable to sin, and that it was impossible for him to be at peace with it.

The revenging justice of God is a great deal more *manifested* in the death of Christ, than it would have been if all mankind had been sufferers to all eternity. If man had remained under the guilt and imputation of sin, the justice of God would not have had such a *trial*, as it had, when his own Son was under the imputation of sin. If all mankind had stood guilty, and justice had called for vengeance upon them, that would not have been such a trial of the inflexibleness and unchangeableness of the justice of God, as when his own Son, who was the object of his infinite love, and in whom he infinitely delighted, stood with the imputation of guilt upon him.

There will be a time before the dissolution of the world, when the inhabitants of it shall stand before God, and give an account of their conduct; and that God will in a public manner, by a general and just judgment, set all things to rights respecting their moral behaviour...Such a judgment will be a more glorious display of God's majesty and dominion; it will be more glorious, because it will be more open, public, and solemn. Although God now actually exercises the most sovereign dominion over the earth; although he reigns and doth all things according to his own will, ordering all events as seemeth to himself good; and although he is actually judge in the earth, continually disposing of men's souls according to their works; yet he rules after a more hidden and secret manner, insomuch that it is

common among the proud sons of men to refuse acknowledging his dominion...Now, how agreeable to reason is it, that God, in the winding up of things, when the present state of mankind shall come to a conclusion, should in the most open and public manner, manifest his dominion over the inhabitants of the earth, by bringing them all, high and low, rich and poor, kings and subjects, together before him to be judged with respect to all that they ever did in the world! that he should thus openly discover his dominion in this world, where his authority hath been so much questioned, denied, and proudly opposed!

God made all men that they might be useful; and if they will not be useful in their conduct and actions, how just is it that God should make them useful in their sufferings! God made all men for his own glory; and if they, contrary to the revealed will of God, refuse to glorify him actively and willingly, how just is it that God should glorify himself upon them in what he doth with them! It hath been shown, that there is no other way wherein this can be done, but by their destruction. Surely, therefore, it must be just and righteous that God should destroy them.

This was the greatest trial that could be, to manifest whether God's justice was perfect and unchangeable, or not; whether God was so just that he would not upon any account abate of what justice required; and whether God would have any respect to persons in judgment.

It is a most unreasonable thing to suppose that there should be no future punishment, to suppose that God, who had made man a rational creature, able to know his duty, and sensible that he is deserving punishment when he does it not; should let man alone, and let him live as he will, and never punish him for his sins, and never make any difference between the good and the bad; that he should make the world of mankind and then let it alone, and let men live all their days in wickedness, in adultery, murder, robbery, and persecution, and the like, and suffer them to live in prosperity, and never punish them; that he should suffer them to prosper in the world far beyond many good men, and never punish them hereafter. How unreasonable is it to suppose that he who made the world, should leave things in such confusion, and never take any care of the government of his creatures, and that he should never judge his reasonable creatures!

God suffers the wicked to live and prosper in the world. The infinitely holy and wise Creator and Governor of the world must necessarily hate wickedness; yet we see many wicked men spreading themselves as a green bay-tree; they live with impunity; things seem to go well with them, and the world smiles upon them. Many who have not been fit to live, who have held God and religion in the greatest contempt, who have been open enemies to all that is good, who by their wickedness have been the pests of mankind; many cruel tyrants, whose barbarities have been such as would even fill one with horror to hear or read of them; yet have lived in great wealth and outward glory, have reigned over great and mighty kingdoms and empires, and have been honoured as a sort of earthly gods. Now, it is very mysterious, that the holy and righteous Governor of the world, whose eye beholds all the children of men, should suffer it so to be, unless we look forward to the day of judgment; and then the mystery is unravelled. For although God for the present keeps silence, and seems to let them alone; yet then he will give suitable manifestations of his displeasure against their wickedness; they shall then receive condign punishment.

Every one of mankind must have the portion that belongs to him. God allots to each one his portion; and the portion of the wicked is nothing but wrath, and distress, and anguish of soul. Though they may enjoy a few empty and vain pleasures and delights, for a few days while they stay in this world, yet that which is allotted to them by the Possessor and Governor of all things to be their portion, is only indignation and wrath, tribulation and anguish. This is not the portion that wicked men choose; the portion that they choose is worldly happiness, yet it is the portion that God carves out for them; it is the portion that they in effect choose for themselves. For they choose those things that naturally and necessarily lead to it, and those that they are plainly told, times without number, will issue in it. Prov. viii. 36. "But he that sinneth against me, wrongeth his own soul; all they that hate me love death." But whether they choose it or not, this will and must be the portion to all eternity of all who live and die wicked men. Indignation and wrath shall pursue them as long as they live in this world, shall drive them out of the world, and shall follow them into another world; and their wrath and misery shall abide upon them throughout eternity.

It is not fit that an unprofitable, unfruitful creature, who will not glorify his Creator, should always live here to devour the fruits of the earth, and consume the fruits of divine bounty;

to have the good things of this life....If such men should be suffered to live always in such a state as this, it would be so far from being to the glory of God, that it would be to the disparagement of the wisdom of God, to continue them in a state so unsuitable for them, forever spending the fruits of his bounty in vain upon them. It would also be a disparagement to his justice; for this is a world where, "all things come alike to all, and there is one event to the righteous and to the wicked." If there were no other state but this for wicked men to be in, justice could not possibly take place. It would also reflect upon the holiness of God.