

OF THE GENERAL RESURRECTION, THE LAST JUDGEMENT, AND
EVERLASTING MISERY OF THE WICKED, AND HAPPINESS OF THE GODLY

OF GLORIFICATION

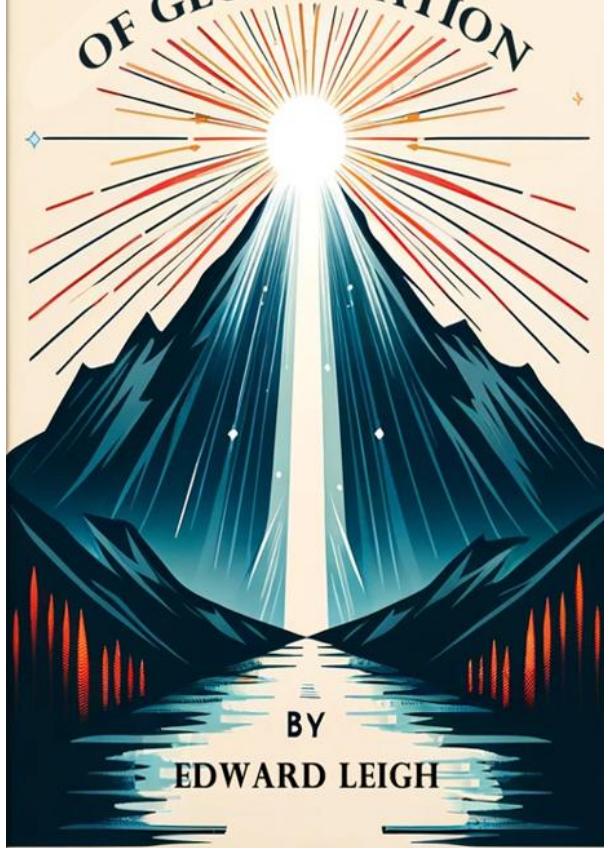


BY

EDWARD LEIGH

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**Of the General Resurrection, the Last Judgement, and
Everlasting Misery of the Wicked, and Happiness of the
Godly**

From A System or Body of Divinity: Consisting of Ten Books

Wherein the FUNDAMENTALS and main Grounds of RELIGION are
OPENED: The Contrary ERRORS REFUTED: Most of the
CONTROVERSIES Between US, the PAPISTS, ARMINIANS, and
SOCINIANS Discussed and handled.

SEVERAL SCRIPTURES Explained and vindicated from corrupt
Glosses.

A Work seasonable for these times, wherein so many Articles of our
Faith are questioned, and so many gross Errors daily published.

By EDWARD LEIGH

Esquire, and Master of Arts of Magdalene Hall in OXFORD.

*Quisquis bonus verusque Christianus est, Domini sui esse intelligat,
ubicunque invenerit Veritatem.*

August. de Doctrina Christiana l. 2.

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Chapter I: Of the General Resurrection

Resurrection from the dead and eternal judgment are two of the principles of the Apostles' Catechism, Hebrews 6:1.

There shall be a resurrection of the body. In the New Testament, the matter is so clear and evident that it would be too lengthy to cite all the relevant passages: Matthew 22:32; John 5:28, 29; Acts 17:31; 24:16; Revelation 20:12, 13. Paul proves it with various arguments in 1 Corinthians 15.

Tertullian has written a famous book on this subject, beginning his book thus: "Fiducia Christianorum resurrectio mortuorum." The confidence of Christians is the resurrection of the dead.

Of the same body, the Apostle, in 1 Corinthians 15:53, speaks by way of demonstration and as if pointing at his own body, "This corruptible must put on incorruption."

"Credo resurrectionem hujus carnis," said the early Christians, Job 19:25. "Non enim resurrectio dici potest, nisi anima ad idem corpus redeat, quia resurrectio est iterata surrectio: ejusdem autem est surgere et cadere," says Aquinas in Supplement 3, part, Question 78, Article 1.

It shall be general, of the good and bad, Matthew 22:31, 33; Daniel 12:2; John 5:28, 29. The wicked rise "in virtute Christi Iudicis," the godly "in virtute Christi capitis." The wicked shall arise to death and shame; the resurrection of the Saints shall be glorious. They shall rise first, 1 Corinthians 15:2. Each of them shall have a perfect body without defect or deformity; they shall arise in perfect beauty. Their bodies shall be immortal, spiritual, and glorious, like Christ's body, Philippians 4:21.

Aquinas shows that "Subtilitas est proprietas corporis gloriosi," Supplement 3, part, Question 83, Article 1, and that it is "ratione subtilitatis impalpabile," Article 6. See also Question 84, Article 1, and Question 85, Articles 1, 2.

The Resurrection may be proved by reason:

1. From the power of God: He made us from nothing; therefore, He can raise us from the dust. "Facilius est restituere quam constituere. Qui potest facere potest reficere," says Tertullian, Matthew 22:29; Philippians 3:21.
2. His justice: the body is a partner with the soul in sin or holiness.
3. Christ rose again, and He rose as the public head of the Church, Luke 24:46, 47. He rose as the firstfruits, 1 Corinthians 15:21. He

bought soul and body, 1 Corinthians 6:20. He is united to the whole believer, John 6:40.

4. That the glory of God, and Christ, and the Saints may be manifested.

The world derides the resurrection of the body; the philosophers could not attain to it, but it is the Christian's chief consolation, Job 19:27. Hope and resurrection of the dead are joined together, Acts 23:6; 24:14.

There are as great things past as to come; our bodies may as well be in heaven, as Christ's body be in the grave, Romans 8:32.

Although the Resurrection shall be by the power of the whole Trinity, yet it shall be peculiarly by the voice of Christ. The dead shall hear the voice of God and live, by an archangel ministerially.

The end why Christ shall raise them all is to bring them to judgment.

The Schoolmen say, "Omnes resurgent in eadem aetate," and urge Ephesians 4:13. But Christ rose (say they) in His youthful age, about thirty-three years; but the Fathers interpret that place otherwise.

The godly then need not fear persecution; it touches but the body, Matthew 10:28, nor death itself: it is but a sleep, Acts 7:60; 2 Thessalonians 4:13, the grave a bed of rest, Isaiah 57:2. Those that sleep shall rise; so shall thy body be raised up at the last day.

Chapter II:

Of the Last Judgment

Bernard distinguishes a three-fold coming of Christ:

1. **Ad Homines** - John 1:11.
2. **In Homines** - Matthew 28:20.
3. **Contra Homines** - Revelation 1:7.

The usual distinction is of His first coming in great humility when He was incarnate, and His second coming in Majesty, when He shall openly manifest and declare His excellent glory in the sight of all His reasonable creatures, angels and men, good and bad.

The knowledge of the time is reserved to God alone, Acts 1:7. The day is appointed by God the Father and not revealed to any creature, except the humanity of Christ, and it seems it was not revealed to Him while He lived on earth in humility. Christ shall suddenly descend from heaven with the voice of an archangel, with a mighty shout, and with the trump of God. Then shall He cause all the saints to rise, and with the living saints shall cause them to meet Him in the clouds. Afterward, He shall cause all the sinners to arise also, and there publicly adjudge all His saints to His heavenly kingdom, making known and rewarding all their good deeds. He shall adjudge all the wicked to eternal damnation, making known to all the world all their wicked and ungodly deeds, words, and thoughts, even those which were most secret. Having done this, He shall then yield up the kingdom to God His Father, not ceasing to be less glorious Himself because He has shown the infinite glory of God, to which all things are to be referred as their proper end. He will perpetually enjoy glory and bliss with Him in another manner and in no less full measure. Just as a mighty man under a great prince, having conquered a kingdom against which his prince sent him, resigns the office of Lord

General because there is no further use of it, but yet lives in as much honor in the king's court as that military title and function would afford him. So our Lord and all His members with Him after the last day shall remain for all eternity unspeakably glorious, though the manner of administration of things which is now in use by God's appointment shall be finished and determined, that God may be all in all.

Two things are to be considered:

1. That all universally are to be judged.
2. That Christ shall be Judge of all.

For the former, there is a twofold judgment:

1. **Particular and private**, which is given concerning everyone immediately after death.
2. **Universal and public**, when all men shall be judged together, called the day of Revelation, Romans 2:5. This judgment is referred to in the Creed when it says, "From thence He shall come to judge the quick and dead": from thence, i.e., heaven. He, that is, Christ Jesus, the second person in the Trinity, shall come to judge the quick and dead, that is, all men that ever were or shall be.

That in the end of the world there shall be a day of judgment, and that all men shall then be judged, appears:

Firstly, from Scripture: Ecclesiastes 12:14; Matthew 10:15; 12:36; 25:32; Acts 17:30, 31; Revelation 20:12. Isaiah and Daniel write of it; Christ in His sermons speaks of it. See Matthew 11:21, 22; 12:41, 42; 13 (the Parable of the Tares); 19:28. He calls it regeneration, not because men shall be converted then, but because all things shall

appear new. Enoch taught this doctrine before the flood, Jude 14. It is called "that day," 2 Corinthians 3:4; Romans 2:4, 5. Paul says of Onesiphorus, "God grant him mercy on that day," God's day, 2 Peter 3:12, "the day of the Lord," verse 15, "the day of Christ," Philippians 1:6, 10. It is called absolutely and simply "Judgment" (κρίσις), because it is that universal, final, and ultimate judgment, which God shall exercise at the end of the world, whose object shall be not some men only, but all men altogether, Psalm 9:8; Ecclesiastes 12:14; 2 Peter 2:9. With an addition, it is called the last judgment, because it shall be that last and immutable judgment of God, in which those who are acquitted shall be forever acquitted, and those who are condemned shall be forever condemned. It is called the last judgment also because it shall be exercised on the last day.

Secondly, the very conscience of man, which reproves the evildoer, proves a judgment, Romans 2:15. Neither are those infernal furies celebrated by the poets any other thing than the terrors of conscience. Some deny the general judgment and say there is no other judgment but what passes in our own consciences.

A third reason is taken from God, the saints, and the wicked.

Firstly, from God:

1. That His decree may be fulfilled, Acts 17:31.
2. That His honour may be vindicated, Ecclesiastes 3:16.
3. That His justice be cleared, Romans 2:15; Isaiah 30:33; 2 Timothy 4:8; Ecclesiastes 9:1, 2. Therefore God takes such exact notice of all the ways of men, Job 31:11; Deuteronomy 32:34, because He will call them to account for all.

Secondly, in respect of the saints:

1. That their innocence, here traduced, may be made manifest.
2. That their works may be rewarded. Therefore it is called a day of restoring all things; all things shall then be set straight.

Thirdly, in respect of the wicked:

1. That their unrighteousness may be fully punished, 1 Corinthians 4:9, 13.
2. That as the body did partake with the soul in sinning, so it may also share with it in punishment, 2 Corinthians 5:10. Nature had some blind knowledge of a day of recompense; the course of providence shows it. Virtue has not yet received a full reward, nor vice a full punishment. Sin is sometimes punished to show that there is a providence, and sometimes left alone to show that there is a judgment to come. The course of God's justice and the wisdom of His counsels must be solidly applauded. The judgment to come will work on shame; hell on fear.

The day of judgment will be terrible to the wicked; it is called the terror of the Lord, 2 Corinthians 5:11, and by the ancient Fathers, "tremendum judicium Dei."

1. In respect of the manner of the Judge's coming, with many thousands of angels, Matthew 16:27; 25:31; Jude 14.
2. In respect of the Judge Himself, who has infinite anger.
3. Both in the intention, extension, and protention of the punishment:
 1. In the intention of it, it is without any stop or measure.
 2. In the extension of it, to all the soul and body.
 3. In the protention of it, to all eternity.

The suddenness of it also strikes greater fear and terror into ungodly men. It is compared to three things: the first deluge, a thief, and a

snare laid by the fowler, all of which come unexpectedly, and when there is the greatest indisposition and security. It is comforting to the godly. The Scripture seldom speaks of the day of Judgment without calling on them to rejoice: "Lift up your heads," Luke 21:28. This phrase implies the comfort, hope, and boldness that the people of God have, or ought to have: "Comfort yourselves with these words." It is compared to a day of refreshing, to the meeting of the Bridegroom, all of which imply that this time is a matter of joy and consolation to the godly; it is their marriage and coronation day.

All reasonable creatures shall then be judged, angels and men: "Do not you know that we shall judge the angels?" We must all appear before the judgment seat of Christ.

The things for which they are to be judged include all actions any way liable to a law, all moral actions, for whatever they have done in the flesh, whether it was good or evil, every secret thing.

Cunctaque cunctorum cunctis arcana patebunt. (And all secrets of all people shall be revealed.)

No man knows the precise time of the day of Judgment, Matthew 24:36; Mark 10:32. Yet God has appointed the set time, Acts 17:30.

Concerning the place, most say it will be in the air. The Rabbis generally say it will be in the Valley of Jehoshaphat. Aquinas seems to hold this view, though there is little ground for it. Joel 2:12 is urged, and because Christ ascended from Mount Olivet, Acts 1. Christ's great throne shall be fixed in the clouds, and the judgment shall be in the air.

Some speak of fifteen signs before the day of Judgment.

Others say these great things are to be accomplished before the day of Judgment:

1. The Gospel is to be preached more generally to all the world, not only as the world is taken in opposition to the Jewish nation but as it signifies the several nations. The utmost parts of the earth must be given to Christ.
2. A national conversion of the Jews, Romans 11:25, 26; 2 Corinthians 3:15, 16. Some say they shall be called by vision and voice from heaven, as Paul was, and that those places, Zechariah 12:10; Matthew 23:39, seem to imply it. See Daniel 7:13, 14.
3. The fall of Antichrist. The ten kings that gave their power to him shall withdraw it from him, Revelation 17:11; 14:16; 18:20. See Romans 9:13 and 16:12.
4. More pure and glorious times in the Church, Isaiah 30:26; Revelation 11:15, when the Jews and Gentiles shall be one flock, and more outward peace, Isaiah 11:6; 32:18; 33:20, 28; Ezekiel 12:14.

Some distinguish two sorts of signs before Christ's coming:

1. Some are more remote and transient. The man of sin is to be revealed, that is past. False prophets shall arise and say, "I am Christ"; wars and rumours of wars, Matthew 24:5, 6, 7, 24; great divisions in matters of religion; men shall say, "Lo, here is Christ," and "Lo, there is Christ," Matthew 24:12.
2. Some are more immediate and near at hand: the general resurrection, the conflagration of the whole frame of nature.

Some say God has promised to accomplish six things in the latter end of the world:

1. He is pouring out His vials upon the sun, Revelation 16:1.
2. He is breaking the horn that pushed Jerusalem, Zechariah 1:21.
3. He is taking away the images of jealousy, Ezekiel 8. That is, some abuse in the public worship of God.
4. He will build Ezekiel's temple, a glorious temple in the latter end of Ezekiel, never yet seen in the world. It is spiritually to be understood; it shall be said, "The tabernacle of the Lord is with men."
5. God is reforming the government all over the world, Ezekiel 46:18. The princes shall oppress the people no more.
6. The Lord is making way for that glorious promise, Daniel 7:18.

The solemn preparation for this judgment stands in:

1. **The Solemn Coming of the Judge to the Assizes:** Immediately before His coming, there shall be the sign of the Son of Man, which is uncertain; whether some mighty brightness to illuminate all the world, or something else, is a great controversy.
2. **Christ's Glorious Appearance:** Christ shall come clothed with all the glory and majesty of Jehovah, Matthew 16:27. Besides the glory of His person, He shall come accompanied by a most glorious train of millions of angels, who shall come visibly, and all the departed saints. All the rest alive shall likewise be caught up to come along with Him; then He shall pitch His throne in the clouds. Daniel says a fiery stream issued from it, Daniel 7:10. See Revelation 20:11.

The only judge at the great day is Jesus Christ, the second person in the sacred Trinity, made man, the head and spouse of the Church. Daniel says, the Son of Man, the Ancient of Days. Christ often says He shall come to judge the quick and the dead, Matthew 25; Acts 17:31; 10:42. It is called the judgment seat of Christ, 2 Corinthians 5:10.

It is part of His kingly office as He is the Father's Prorex and rules for Him. He who has performed all the acts of ministry will not be wanting in that of majesty.

2. It is an Honour Fit for None Else: To be judge of the whole world; as He is the King and Lawgiver, so judgment belongs to Him.

3. The Lord Has Great Ends in It:

1. That He may honour the Son, John 5:23. He was abased and judged in the world; God will justify Him before all His enemies.
2. That God's justice may be made glorious, John 5:27, and the judicial process might appear in its visible form, Revelation 1:7.
3. That destruction may be more terrible to the wicked, who have abused Christ's patience and despised His mercies, Luke 19:27.
4. For the greater comfort and honour of the saints, their Husband is their Judge. Christ, upon this ground, presses men to the greatest services, Matthew 19:28; 24:22; 25:31; 2 Corinthians 5:11.

There are four things to be considered in judgment:

1. Judiciary power.
2. The internal approbation of good and detestation of evil.
3. The retribution of reward, all these agree to all and every person in the Trinity.
4. External sitting upon the tribunal, and publishing of sentence; in this respect, the Father judges no man, but commits all judgment to the Son, John 5:23.

Christ shall judge the world as God-man:

1. **As God:** Otherwise, He could not know the decrees of God, Revelation 20:12, nor the secrets of men, Romans 2:16.
2. **As Man:** John 5:27.

God, Christ, and the saints, are said to judge the world. God judges in respect of the authority of jurisdiction, Christ in respect of the promulgation of the sentence, saints in respect of approbation. The authority is God's, the execution is Christ's, the approbation is the saints'.

The Manner of Judgment

One may judge comparatively (see Matthew 12:41). In this manner, even the wicked shall be able to judge others worse than themselves (v. 27). Secondly, interpretatively or by approbation. Thirdly, as assessors (see Matthew 19:28). Fourthly, authoritatively—so Christ alone shall judge.

The manner in which this great judgment shall be carried out is as follows:

1. **The Saints Are to Be Judged First:** As they shall arise first, so they shall be judged first. The good and bad shall be gathered

and brought into one place but separated before the judgment begins. The godly shall be set together, and the wicked together.

The judgment of the godly shall be an acknowledgment and rewarding of all the good that God has wrought by them. Every prayer and endeavor shall be discovered, acknowledged, justified, and rewarded (Matthew 25:34-37). Then, being acquitted, they shall sit down with Christ and, as assessors, own and approve of His righteous judgment.

All the sins which the wicked are guilty of, all the sins they ever committed with their aggravations, shall be brought to light (Ecclesiastes 11:9; Jude 15). God will have all witnesses heard against any wicked man, and they shall receive just punishment according to the various degrees of their sins (Matthew 25:41-43).

There are two books wherein all is recorded:

1. Every man's conscience, which records all the actions they ever did.
2. God's omniscience: "These things thou hast done."

It is a significant question whether the sins of God's people shall be manifested on the day of Judgment. Some think that all their secret sins shall then be opened and brought to light, yet without the least reproach, because the Scripture speaks of all giving an account and for every secret thing (Ecclesiastes 12:14; 2 Corinthians 5:10).

Things shall not happen suddenly, as carnal thoughts imagine. First, Christ shall raise the dead, then the separation shall be made, and then the sentence passed. It must take up some considerable amount of time so that all in the world may see the secret sins of wicked men. The kingly office of Christ in judging the world may probably last

longer than His private administration now in governing the world (Mr. Stephen, Sinc. Convert. c. 3).

When the judgment is past, the godly shall go with Christ to heaven, and the wicked shall be thrust from Him to hell. Never till then shall that text, Philippians 2:9-10, be fulfilled.

Corollaries from the Last Judgment

We should not only habitually yield to the truth of this opinion (that there is such a dreadful day of judgment) but believe it so as to carry the thought of it in our minds and walk as those that do believe and expect a judgment to come.

Tertullian (one of the ancient Fathers) observed that of all those who professed Christianity in his time, none lived loosely except those who either did not firmly believe in the day of judgment or put the thought of it out of their minds.

It is reported of a certain king of Hungary who had a brother that was a gallant. The king, being careful about his soul and saddened when he thought of the day of judgment, was told by his brother that these were but melancholy thoughts and that he should be merry. The custom in that country was that when the king sent his trumpeter to sound at another's door, the person was to be led to execution. That night, the king caused his trumpeter to sound at his brother's door, whereat he was exceedingly astonished and immediately went to the king. Casting himself at the king's feet, he asked what offense he had committed to be treated so and humbly beseeched him to spare him. The king told him he had committed no offense against him and had always carried himself as a kind brother,

but if he was so afraid of his trumpet, why should he not much more fear when he thought of the day of God's judgment?

Secondly, we should judge ourselves, our estates, and our ways (1 Corinthians 11:31).

Thirdly, strive to secure an interest in the Judge and to make that interest evident to ourselves.

Fourthly, lay up prayers for that day, that we may find mercy by Christ's means (2 Timothy 1:18).

Fifthly, we should be industrious by employing the talents the Lord has given us (Matthew 25).

Sixthly, we should look for, wait, and long for that day (Philippians 3:20; Revelation 22:20; 2 Timothy 4:8; Titus 2:13). "Thy kingdom come."

Chapter III:

Of Hell or Damnation

1. There is a Hell or State of Misery to Come After This Life

This is proved:

1. **By Scripture:** Our Saviour teaches it in the Parable of Dives and Lazarus and in that of the Last Judgment (Matthew 13:30) and often in Revelations.
2. **By Conscience:** Wicked men find in themselves an apprehension of immortality and a fear of some punishment after death.
3. **By the Heathens:** Though they have corrupted this truth with innumerable follies, they held that there was a hell, a being and place of misery for wicked men after this present life.
4. **By Clear Reason:** Since God is just, many abominable sinners enjoying more prosperity in this life than those who live far more innocently must be punished hereafter according to the multitude and heinousness of their sins (Psalms 73:17).
5. **The Nature of the Misery There Suffered in Regard to the Matter or Parts, Properties, and Circumstances**

The parts are two: privative and positive.

1. **Privative** (Matthew 25:41): Poena damni, the absence of all manner of comfort. Here they drink the pure and unmixed cup of vengeance. It is a darkness without any light, called outer darkness. Not a drop of cold water there to cool Dives' tongue. Divines unanimously concur that this is the worse part of hell, to be forever totally separated from all gracious communion with God (2 Thessalonians 1). Their being is upheld by God's power; His wrath and vindictive justice are present with them, but they have no comfortable communion with Him. From this follows:

1. An everlasting hardening in sin, because they are separated from Him who should soften them.
 2. Everlasting despair. They shall have an apprehension of their loss, which shall be more than the sense of pain.
2. **Positive:** The presence of all manner of torments, which may be referred to two heads: the sense of God's anger and the miserable effects thereof (Isaiah 30:33). For these things' sake, the wrath of God comes upon the children of disobedience. Tribulation and wrath, indignation and anguish shall be upon the soul of man that does evil. Three drops of brimstone, if they light upon any part of the flesh, will cause so much torment that one cannot forbear roaring out in pain. How extremely troublesome will it be, then, when the whole man is drowned in a lake or river of brimstone? The wrath of God is insupportable and is therefore compared to fire, which is more difficult to bear than any rack.

The Effects of God's Anger

The effects of this anger on the soul and body of the sinner are severe. The soul is afflicted with the horror of its own conscience, which takes God's part against the sinner and in a most rageful manner accuses him. The worm of conscience in hell is the furious reflection of the soul upon itself for its former errors, mis-spent time, past joys, and now miserable, hopeless condition.

From the sense of God's anger and this rage of conscience follow extremity of grief, fear, and despair, which are the greatest tormentors the soul can encounter. The spirits grieve with the anguish of what they feel, and fear and tremble at the apprehension of what they shall feel. They are in utter despair of escaping or

bearing it well. They cannot be hard-hearted there, even if they wanted to be.

But when the soul and body are joined, then the body will also share in the torment, which flows from the sense of God's anger. It will feel as much pain as any rack or fire could inflict. Both soul and body will be covered with horrible shame and confusion, as it will be made manifest to all creatures how wicked they have been and for what sins the Lord doth so avenge Himself upon them.

The Properties of This Misery

The properties of this misery are chiefly two: extremity and eternity.

1. **Extremity:** The torments are great, as they fall upon the whole soul and body without any mitigation or comfort. The length of time does not make these pains seem less, but they continue as extreme as at the first to the sense of the sufferer because they so far exceed his strength. The power of God's anger continually renews itself against them.
2. **Eternity:** This misery continues forever in all extremity. The things that are not seen are eternal; these shall go into everlasting punishment. Their fire never goes out; their worm never dies. This is the hell of hell: endless misery must be hopeless and so comfortless. It is just that he should suffer forever, who would have sinned forever if he had not been cut off by punishment (Jeremiah 15:1). They willfully refused happiness; if heathens, they have willfully transgressed the light of nature; if Christians, they have carelessly neglected the offers of grace (Jeremiah 3:5). Their desires are infinite.

Socinians say there will come a time when angels and the wickedest men shall be freed. Augustine speaks of some such merciful men in his time. God's intention from everlasting was to glorify His justice as well as His mercy (Romans 9:22-23). The covenant under which unregenerate men stand and by which they are bound over to this wrath is everlasting. All a man's sufferings are but against the good of the creature; every sin is against the glory of the Creator. They will never repent of what they have done. *Voluntas morientis confirmatur in eo statu in quo moritur.*

The Circumstances of These Torments

The circumstances of these torments include a miserable place and miserable company: a pit, a dungeon, a lake, a pit of darkness with no light, which is as far removed from God and good men as can be. The Scripture speaks of hell as a low place (2 Peter 2:4), most remote from Heaven.

1. **The Company:** Not one person there is free from the same torment. All wail, weep, and gnash their teeth. They curse and accuse one another, and this company adds to their misery.

Of Purgatory, Limbus Infantium, and Limbus Patrum

Because the Papists divide hell into four regions:

1. The hell of the damned, the place of eternal torment.
2. Purgatory, where (they say) the souls of those who were not sufficiently purged from their sins while they were on earth are there in torment, equal for the time to that of the damned.
3. Limbus Infantium, where they place such infants as die without baptism, who they believe suffer the loss of heaven and heavenly

happiness, but no pain or torment.

4. Limbus Patrum, where in like manner, the Fathers before Christ (as they hold) were, suffering no pain, but only lacking the joys of heaven.

Since I have not yet spoken of these, I shall handle them here, being willing to discuss most of the main controversies between us and the Papists.

Of Purgatory

Bellarmino states that there are three things to which the purging of sins is attributed, and which may therefore be called Purgatories:

1. Christ himself (Hebrews 1:3).
2. The tribulations of this life (Malachi 3:3; John 15:2).
3. A certain place, in which, as in a prison, souls are purged after this life if they were not fully purged in this life. This cleansing allows them to enter heaven, into which no unclean thing shall enter. This, he says, is the main controversy.

Therefore, while we distinguish the Church into militant here on earth and triumphant in heaven, he adds, and laboring in Purgatory.

We believe in no other purgation for sin but only by the blood of Jesus Christ (1 John 1:7), through the sanctification of the Holy Ghost (Titus 3:5).

The Papists charged Luther with speaking of Purgatory. He said there is such a Purgatory, meaning temptation: *Hoc Purgatorium non est fictum.*

If there be a Purgatory, it should be for the body as well as the soul, because it has been a partaker of those pleasures and delights for which the soul pays dearly in Purgatory fire. But they deny any Purgatory for the body. Epiphanius said, "Thus shall the judgment of God be just, while both participate either punishment for sin or reward for virtue."

Except for Origen, all the expressions of the Fathers in this way appear clearly to have been understood, not of a Purgatory, but only of a Probatory fire, whether they meant that of affliction or of the day of judgment. My Lord Digby, in his answer to Sir Kenelm Digby.

We say with Augustine, "We believe according to the authority of God, that the kingdom of heaven is in the first place appointed for God's elect, and that hell is the second place where all the reprobate shall suffer eternal punishment. *Tertium locum penitus ignoramus, imo nec esse in Scripturis sanctis invenimus.*" ("The third place we are utterly ignorant of, and we find no mention of it in the Holy Scriptures.")

It is not yet agreed among the Papists, either for the fire, the place, or the time of it. Only thus far do they seem at length to concur: that souls do therein satisfy both for venial sins and for the guilt of punishment due unto mortal sins, when the guilt of the sin itself is forgiven. Dr. Chaloner on Matthew 13:27. See Dr. Prideaux's Sermon 2 on Matthew 5:25, p. 58 to the end. Mr. Cartwright's Rejoined, p. 34, etc.

Ezekiel 18:22; Micah 7:18; 1 John 1:2; Romans 8:1. If our sins shall not be so much as mentioned, surely they shall not be sentenced to be punished with fire (Jeremiah 50:20). From this text, we argue thus: All their sins whom God pardons shall be found no more, hence they are to be purged no more, especially after this life.

The learned Romanists generally agree that Purgatory fire differs little from hell but in time, that the one is eternal, the other temporal. They believe it to equal or even exceed any fiery torment on earth.

The Apostle calls the Church the whole family in heaven and earth, whence we reason thus: All the family of which Christ is head is either in heaven or upon earth. Now Purgatory is neither in heaven nor upon the earth but in hell. Therefore, no part of the family of Christ is there.

Papists will not grant that God imputes to us the merits and sufferings of His Son, although Scripture is explicit on this. Yet they teach that merits and satisfaction by the Pope may be applied to us, and that they satisfy for our temporal punishments.

Purgatory is described by Gregory de Valentia and Bellarmine (L. 2. de Purgat. cap. 10, 11, & 14) to be a fire of hell adjoining to the place of the damned, wherein the souls of the faithful departing in the guilt of venial sins (or for the fuller satisfaction of mortal sins which have been remitted) are tormented. This torment differs nothing from the punishment of the damned in respect of the extremity of pain but only in respect of the continuance of time, which may be ten or a hundred, or three hundred years, or longer, except they be delivered by the prayers, sacrifices, or alms of the living. The confession of this Purgatory (says Bellarmine, L. 1. de Purgat. cap. 11) is a part of the Catholic Faith.

The principal places of Canonical Scripture which they urge for it are these: In the Old Testament, Psalms 66:12, Isaiah 9:18, Micah 7:8, Zechariah 9:11, Malachi 3:2. In the New, Matthew 5:25, 26, Luke 16:6, Acts 2:24, 1 Corinthians 3:11-13, 1 Corinthians 15:29, 1 Peter 3:19.

All these places have been addressed by learned Papists and also by Calvin in his Institutes (L. 3. cap. 5) and Chemnitz in his Examination of the Council of Trent, and others.

If the Scriptures previously urged had been so evident for Purgatory, Father Cotton the Jesuit would not have needed to inquire of the devil for a plain place to prove Purgatory, as some of the learned Protestant divines in France affirm.

I shall conclude, therefore, with the saying of Bishop Jewel in his *Defense of the Apology of the Church of England* (part 2, cap. 16): "The fantasy of Purgatory sprang first from the Heathens and was received amongst them in that time of darkness, long before the coming of Christ, as it may plainly appear by Plato and Virgil, in whom you shall find described at large the whole Commonwealth, and all the orders and degrees of Purgatory."

Of Limbus Infantium and Patrum

Limbus signifies a border or edge and is not used in the Scripture, nor any approved author in their sense.

Limbus Infantium is a peaceable receptacle for all infants dying before baptism. This is such a groundless conceit that the very rehearsal of it is a sufficient refutation.

Limbus Patrum is a place where the Papists say the souls of the godly who died before Christ were. But in Colossians 1:20, God could reconcile none to Himself in heaven but the faithful who died before Christ's ascension. Revelation 14:13 says, "Blessed are the dead which die in the Lord from henceforth," immediately from the time of death.

1. Christ's death was efficacious to believers before His coming as well as since (Hebrews 13:8).
2. The faithful before Christ expected heaven when this life was ended (Hebrews 11:11, 14, 15, 16).
3. The believing thief was with Christ in Paradise that day (Luke 23:43), which Bellarmine (*De Beatitudine Sanctorum*, L. 1. c. 3) interprets to be heaven. This was before Christ's ascension (Luke 16:23, 26). Abraham's bosom is a place of comfort, for Abraham was there comforted.
4. There is a great chaos, which signifies an infinite distance between Abraham and the rich glutton, which utterly overthrows the dream of Limbus, which signifies a border or edge and supposes that place to be hard adjoining to that of torment.

Chapter IV:

Of Everlasting Life

The last prerogative of the Church is Everlasting Life, which, being the sum of all desires, is fittingly placed last.

Here are two aspects to consider:

1. **Life itself.**

2. **The continuance of life**, noted in the word "Everlasting" (see Acts 13:48).

Eternal life is promised in three ways:

1. **As the free gift of God**, without any respect for our worthiness (Romans 6:23; James 1:12).
2. **As our inheritance purchased by Christ** (Ephesians 1:14).
3. **As a free reward promised and given to obedience** (Romans 6:22).

In the first respect, our salvation and all its degrees are wholly to be ascribed to the gracious favour of God in Christ. In the second, to the mercy of God and merit of Christ. In the third, to the mercies of God redoubled and multiplied upon us, and not to any merit of ours (B. Downham, *Of Justification*, L. 2. c. 4).

Life is that whereby anything acts, lives, and moves. It is either natural or spiritual, and the latter has two degrees: the life of grace and the life of glory.

First, that there is everlasting life is proved:

1. From the love of God to His servants, which is everlasting.
2. Because God will be eternally glorified.
3. It is the aim of the Saints (1 Corinthians 1:18; 1 Peter 1:9).

Everlasting life is:

1. **A transcendent or surpassing life**: It exceeds natural and spiritual life.
2. **A satisfying life**: (Psalms 17:15) There shall be all good, and perfect good, perfectly enjoyed. God shall be all in all; He is a satisfaction to Himself, much more to us.

3. **A glorious life:** There is a glorious God, a glorious Christ, and glorified Saints and Angels.
4. **A most joyful life:** "Enter thou into thy master's joy"; we shall delight in God, and He in us.
5. **Eternal life:** Eternity heightens either happiness or misery.

Eternal Life

It is called eternal life not properly but by a catachresis, it has a beginning but no end. It is not temporary, defined by any certain term, nor subject to any change; it shall continue forever without end.

Some question whether one may propose eternal life as an end to aim at. It is lawful for Christians (who most deny themselves) to make eternal life the great scope they aim at; indeed, it is necessary for them to do so.

1. **From the Glorious Precepts of God:** These precepts oblige the soul to propose such an end (1 Timothy 6:12, 19; Philippians 2:12; 2 Peter 1:10; 1 Corinthians 9:24).
2. **The Promises of God:** These promises encourage us (Matthew 5:11, 12; 1 Timothy 4:8; Matthew 19:28).
3. **The Examples of Believers:** These believers denied themselves in this world (Hebrews 11:24-26, 35-36; Jude 21).
4. **God's End:** Eternal life was God's end (Hebrews 2:10; 1 Peter 3:8). It was the end of Christ's incarnation, suffering, ascension, and intercession (John 10:10; 17:24). We should aim at God's end.
5. **God's Design:** From all eternity, God's design was to bring men to eternal life (1 Corinthians 2:7).

6. **The Great Condition:** The great condition on which God promises eternal life is that we might seek and endeavour after it (Romans 2:7).
7. **Our Concern:** We are greatly concerned with it. What proportion is there between time and eternity?

How to Know Whether We Make Eternal Life the End of This Life

1. **High Thoughts of Eternity:** We will have high thoughts of eternity. The comforts that are eternal are worth regarding, and the miseries that are eternal should chiefly be avoided.
2. **Inquiry After the Way to Heaven:** We will seriously inquire after the way to heaven (Jeremiah 50:5; Psalm 16:11). David often begs of God to teach him His ways.
3. **Making It Our Main Work:** We will make it our main work to come to heaven (Philippians 3:11, 13-14). One thing is necessary.
4. **Content with No Reward This Side of Eternal Life:** We will be content with no reward on this side of eternal life (Psalms 17:15; 41:4).
5. **Rejoicing in the Hope of God's Glory:** We will rejoice in the hope of the glory of God (2 Timothy 4:8; Titus 2:13; Jude 21).
6. **Overcoming the Fear of Death:** It will be our aim then to overcome the fear of death.
7. **Reviewing Our Evidence for Heaven:** We will often review our evidence for heaven (Hebrews 2:11) and desire God to search and try us (Psalms 139:23-24).

Question: Do the Saints Enjoy Beatitude Before the Last Judgment?

It was a common opinion among most of the Fathers, if not all, that the souls of men after their death do not go immediately to heaven, but are in a receptacle or mansion-place until the day of judgment. Some of late, especially the Anabaptists, have followed this belief.

The souls immediately departed do not have the complete fullness of the happiness they shall have, yet they are not excluded from enjoying God (Luke 23:43; 2 Corinthians 5:1; Philippians 1:23).

Some say there is a difference for those who are raised again, such as Lazarus and some others; for it is likely (they say) that their souls did not go into heaven but were detained by God, who would unite them again to show forth His glory.

The accidental joy of the Saints (say the Schoolmen) shall be greater, both extensively, because it shall be in soul and body, and intensively, because the soul shall rejoice to see the body glorified.

The Essential Glory

The essential glory shall increase extensively, because it shall redound unto the body. The souls of the godly, immediately after their departure from the body, are said to be in rest (Hebrews 4:11), in consolation (Luke 16:25), and in security (John 11:15, 18). Therefore, they presently go to heaven, to God and Christ.

Consider the names given to the state of glory: it is called Life, Rest, Home, our Father's house, a purchased and glorious inheritance, a Kingdom, the Kingdom of Heaven, Joy, our Master's joy, everlasting joy, Glory, weight of glory, eternal weight of glory, and the City of our God.

The Scripture calls it Paradise, a place of all delight and pleasure, alluding to the Paradise planted by God's own hand, to make it a delight for the innocent state of man, and Abraham's bosom, wherein the Saints receive refreshing. This is a borrowed speech taken from fathers carrying and cherishing their little ones in their bosom, so the elect are cherished in the bosom of the Father of all the faithful.

There is perfection, perpetuity, immutability. As Bernard says, there is *Felix securitas, segura foelicitas*.

Blessedness is the fruition of the essential, absolutely chief, first, eternal, independent, perfect, only sufficient good, and chiefly to be desired. The object of this blessedness is God himself (Psalms 50:23; 33:1; 1 John 2:3). For all these properties agree to Him and none other (Genesis 15:1; Psalms 16:5). He, being the first cause of all things, must needs be the chief good and last end.

Twofold Blessedness

1. **Incomplete** (*Beatitudo viae*): As in James 1:12.
2. **Perfect** (*Beatitudo Patriae*, as the Schools call it): Which consists in the enjoyment of a good commensurate to all our desires.

Nothing but the Divine Essence can make us happy in the life to come:

1. Not the glorious place of heaven. Paul was taken up thither, yet afterward had a messenger of Satan to buffet him.
2. Not the company of Saints and Angels.
3. Not the perfection of grace (1 Corinthians 13:12). Perfection of grace is rather a consequence of felicity (2 Corinthians 5:17).

4. Not a perfect enjoying of Christ the Mediator, because He, as Mediator, has His happiness in another (Psalms 16:11). The highest object of faith must be to the soul the highest ground of joy. The essence of God is the ultimate object of faith (1 Peter 1:21). This only perfects the graces (1 John 3:3; Matthew 18:10). It gives rest and satisfaction to the soul (Psalms 17:15).

Aquinas says, *In beatitudine complebitur omne desiderium beatorum.*

The essence of God cannot be seen by creatures glorified with bodily eyes (1 Timothy 6:16). Though the body then be spiritual, it shall not lose its essential properties. We shall see Christ then (Job 19:26). It is an intellectual vision, yet this is *Cognitio apprehensiva* not *comprehensiva*, as the Schoolmen speak (Job 11:7). There shall be fullness of fruition: *Frui est cum gaudio uti*, to rest with delight in the thing obtained. Therefore, we use means, but enjoy the end (Psalms 16:11).

But though their solemn and substantial happiness lies in God (Psalms 17:15; 73:25-26; 1 Corinthians 15:28), yet it is an additional comfort to enjoy the company of the Saints, all the Patriarchs, Prophets, Apostles, and Martyrs (Matthew 8:11; Hebrews 12:22). We love to be in the assemblies of the Saints on earth, to pray, fast, and receive with them. Then we shall more delight in them when we shall converse with none but real Saints (here the sheep and goats are mingled together), and they perfect. We shall all agree in the same work and aim; communion with them will be constant.

The communion between the blessed spirits will not be mental only but vocal (2 Corinthians 12:3). Paul speaks not so much of what he saw as what he heard. Whether every man shall be understood by

others in his own tongue, or whether they shall speak Hebrew, as in Acts 26:14, is uncertain.

The place of this happiness is the highest heavens, far above all heavens, a place that no philosopher ever wrote of, a place which God from all eternity appointed to be His throne, where He would show all His glory, and for a receptacle of His Saints. The society the Saints shall there have includes an innumerable multitude of elect angels and all the glorified Saints whom God has called out of the world. All their knowledge shall be by vision, by sight, not by faith or discourse. The will shall be perfectly conformable to God. The affections which have any perturbation shall cease, such as hope, desire, care, and grief. Love and joy shall continue. The whole Church shall then see and enjoy God immediately, and this vision and fruition of God is properly heaven.

Vision and Fruition in Heaven

First, **Vision**: They shall see His face (Matthew 5:8).

The happiness of heaven is often expressed by knowledge. They shall see God; it is called the beatific vision.

1. All the faculties shall be glorified. The mind is the most noble faculty, and the soul enjoys pure content in the contemplation of any truth (Psalms 19:10).
2. Our fruition increases by light. As our light is, so is our love (John 4:10). God presents Himself immediately to the understanding (1 Corinthians 13:9; 1 John 3:2).

Secondly, **Fruition**: They shall enjoy God, possess Him; He shall be all in all. They shall not see Him with bodily eyes (as the Deity cannot be seen), but with the soul. So far as the understanding can be

enlarged, it does *simul et semel* behold all the glorious perfections of God, Christ, and the Trinity, knowing Him as He knows us in kind (1 Corinthians 13:12).

Disposition Toward Heaven

The true Christian is thus disposed toward heaven:

1. He prizes it above all things; it is his inheritance, his portion. He conceives of it as a place where God gives Himself fully to him.
2. He would willingly be there. It is the end of his race and hope (2 Corinthians 5:1). If he might enjoy all the benefits of this world forever according to his desire, he would willingly leave all to be with Christ.
3. He has his conversation in heaven, travels the way that leads to it.

The Way to Obtain Eternal Life

1. **Seek it of God in an earnest and serious way:** (Matthew 11:12; Luke 16:16; 2 Peter 1:10). It is called striving (1 Corinthians 9:24-25). "We strive for an incorruptible crown," says Paul. See Philippians 2.
2. **Take great care lest we come short:** (1 Corinthians 9:27).
3. **Avoid our darling sin:** (1 Corinthians 9:26-27).
4. **Be guided in this life by the counsel of God:** (Psalms 73:24).
5. **Have our conversation in heaven beforehand.**
6. **Keep our spirits in continual readiness:** (Luke 12:36-37; Colossians 1:12).

Degrees of Happiness in Heaven

Because all who handle the topic of the glory of heaven address the question of whether the Saints there shall have the same degree of happiness, I shall speak to it.

The majority of the Fathers, Schoolmen, and modern Divines, are for diversity of degrees. The Papists lay the degrees of glory on the several merits of men and tell us of seven Crowns.

This preeminence of glory the Schoolmen term *Aureola*, that is, an additional felicity to that essential glory in the vision of God, which they term *Aurea*. This *Aureola* or coronet to be added to the Crown of Glory, they ascribe to three sorts of persons: Virgins, Martyrs, and Doctors or Prophets. See Aquinas, *Summa Theologica*, Supplement 3, Part, Question 96, Articles 1, 2, 5-13.

God rewards a man not *propter*, but *secundum* opera: according to the matter of his work, so shall be the substance of his reward; according to the manner of his work, the kind of his reward; and according to the measure of his work, the degree of his reward. As a man sows, so shall he reap—that's for the kind; and he that sows sparingly shall reap sparingly, and he that sows bountifully shall reap bountifully—that's for the degree (Doctor Hackwell on Daniel 12:3).

Degrees of Glory in Heaven

Those arguments that are usually brought out of Scripture do not necessarily infer different degrees of glory. The places brought to prove it are Daniel 12:2, 1 Corinthians 15:42, Matthew 19:28, and John 15:3. Some think that no place carries it more fully than 2 Corinthians 9:6, where they interpret that every man shall receive a reward not only according to the quality of his works but according to the measure and degree of them. This place seems to intimate that

there shall be different degrees of glory according to their different degrees of grace.

Peter Martyr, on 1 Corinthians 15:41, argues against it, and a worthy Divine of our own follows him. Cameron disputes this question at length in his second tome, *Praelectiones in Matthaeum* 18:2, and holds that there shall not be different degrees of glory. Spanheim, in *Dubia Evangelica* Part 3, Dub. 135, handles the question learnedly and extensively, and supports the negative.

Altingius, in his second tome, Part 1, Probl. 64, disputes this question and holds the affirmative. Davenant, Rivet, B. Hall, D. Hackwell, and several others support the affirmative. As in heaven there is a degree of happiness, so there is a degree of knowledge, according to Pareus.

It is such a controversy (as Rivet well observes) in which men may hold either way *salvo fidei fundamento*, because both sides allege probable reasons.

Henry VII (as Sir Francis Bacon shows) had a threefold right to his crown: by birth, victory, and marriage. A Christian has a fourfold right to eternal life: by gift, by birth, by marriage, and by victory.

Aquinas poses the question, *Utrum beati qui erunt in Patria, videbunt poenas damnatorum?* and resolves that they shall, because it contributes to the perfection of their blessedness. *Opposita juxta se posita magis elucescunt*. They shall perfectly see the punishment of the wicked so that their blessedness may more content them, and they may give more abundant thanks to God.

The Schoolmen say that at the day of judgment, the damned shall see the glory of the Saints partly *propter invidiam* (because they shall envy their prosperity) and partly *propter privationem*.

It is usually said that grace and glory differ not specifically but gradually, that grace is glory begun and glory is grace perfected. Therefore, grace is called glory (2 Corinthians 3:18). But some argue there was perfect grace in Adam and Christ, though they were not received into glory, and that perfect grace is not glory, though it can be in none but those who are glorified. Christ, in respect of His soul, was *Comprehensor*, though *Viator* in respect of His body. See Aquinas, *Summa Theologica*, Part 3, Qu. 19, Art. 10. Adam's grace was perfect *in suo genere* but not *simpliciter*. The same also may be said of that grace in which the apostate angels were created.

Whether the blessed Saints, after the end of this world, shall inhabit this earth, or at least often visit it, is *curiose quaeritur et docte ignoratur* (curiously questioned and wisely not known). Voetius, *Bibliotheca Studiosi Theologiae*, Book 1, Chapter 9.

Dr. Willet, upon the Romans, holds the affirmative (as I remember) and grounds it on that place of Matthew 5:5. Some urge that place in Peter, "A new heaven and earth wherein dwelleth righteousness," meaning righteous persons.

FINIS.

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