

Having thus discovered the truth of this Article, we may easily perceive what every man is obliged to believe, and understood to profess, when he confesseth a belief of *the resurrection of the body*; for thereby he is conceived to declare thus much: I am fully persuaded of this as of a most necessary and infallible truth, that as it is appointed for all men once to die, so it is also determined that all men shall rise from death, that the souls separated from our bodies are in the hand of God and live, that the bodies dissolved into dust, or scattered into ashes, shall be recollected in themselves, and reunited to their souls, that the same flesh which lived before shall be revived, that the same numerical bodies which did fall shall rise, that this resuscitation shall be universal, no man excepted, no flesh left in the grave, that all the just shall be raised to a resurrection of life, and all the unjust to a resurrection of damnation; that this shall be performed at the last day when the trump shall sound; and thus *I believe the resurrection of the body.*

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## ARTICLE XII.

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*And the Life everlasting.*

THIS last Article, though not to be found in all<sup>59</sup>, yet was

<sup>59</sup> Not in all; for divers ended with that of the resurrection, as appeareth by Ruffinus; who not only expounded the Aquileian Creed, but collated it with the Greek and Roman, and yet makes no mention of this Article, but concludes with that of the resurrection. 'Sed et ultimus iste sermo qui resurrectionem carnis pronunciat, summam totius perfectionis succincta brevitate concludit.' *Expos. in Symb.* [§. 41. p. cccxxvii.] And whereas he shews the custom of the Aquileian Church to make a cross upon their forehead at the naming of *hujus carnis*, he tells us elsewhere in his Apology against St. Jerom, that it was to conclude the Creed. 'Quo scilicet frontem, ut mos est, in fine symboli signaculo contingentes, et ore carnis hujus videlicet quam contingimus resurrectionem fatentes, omnem vene-

nate adversum nos lingue calumniandi aditum perstruamus.' [In *S. Jerome*, vol. ii. p. 587 E.] In the same manner St. Jerom his contemporary; 'In symbolo fidei et spei nostræ, quod ab Apostolis traditum, non scribitur in charta et atramento, sed in tabulis cordis carnalibus, post confessionem Trinitatis et unitatem Ecclesiæ, omne Christiani dogmatis sacramentum carnis resurrectione concluditur.' *Epist.* 61. [Lib. cont. Joan. Hieros. §. 28. vol. ii. p. 435 E.] So St. Chrysostom; *Μετὰ τὴν ἀπαγγελίαν τῶν μυστικῶν ῥημάτων ἐκέλευον καὶ φοβερῶν, καὶ τοὺς φρικτοὺς κανόνας τῶν ἐκ τοῦ οὐρανοῦ κατενεχθέντων δογμάτων, καὶ τοῦτο πρὸς τῷ τέλει προστίθεμεν, ὅταν μέλλωμεν βαπτίζειν, κελεύοντες λέγειν ὅτι πιστεύω εἰς νεκρῶν ἀνάστασιν, καὶ ἐπὶ τῇ πίστει ταύτῃ βαπτίζόμεθα· μετὰ γὰρ τὸ ὁμολογῆσαι τοῦτο*

expressed in many ancient Creeds<sup>60</sup>: in some by way of addition, *and the life everlasting*; in others by way of conjunction with the former, *the resurrection of the body unto everlasting life*. Upon this connexion with the former will follow the true interpretation of this concluding Article; for thereby we are persuaded to look upon it as containing the state of man after the resurrection in the world to come.

As therefore St. Paul hath taught us to express our belief of *a resurrection both of the just and the unjust*, so after the resurrection we are to consider the condition of them both; of the one as risen to everlasting life, of the other as risen to everlasting punishment and contempt; and so those who first acknowledged this Article did interpret it<sup>61</sup>. Although therefore *life everlasting*, as it is used in the Scriptures, belongeth to the just alone, and is never mentioned otherwise than as a reward

*μετὰ τῶν ἄλλων, τότε καθιέμεθα εἰς τὴν πηγὴν τῶν ἱερῶν ναμάτων ἐκέλευον. Homil. 40. in 1 ad Corinth. [§. 1. vol. x. p. 379 B.]* So Maximus Taurinensis after those words, 'Carnis resurrectionem,' adds, 'Hic religionis nostræ finis, hæc summa credendi est.' [p. 40 F.] And Venantius Fortunatus after the same words, 'Summa perfectionis concluditur.' [lib. xi. 1. p. 482 F.] And in the MS. set forth by the bishop of Armagh, *Σαρκὸς ἀνάστασιν* and 'Carnis resurrectione' are the last words.

<sup>60</sup> As Petrus Chrysologus expressly; 'Credimus vitam æternam; quia post resurrectionem nec bonorum finis est, nec malorum. Signate vos.' *Serm.* 60. [p. 706 A.] And again; 'Bene addidit, vitam æternam, ut se resurrecturum crederet, qui resurget per ipsum, qui cum Deo Patre et Spiritu Sancto vivit et regnat.' *Serm.* 62. [p. 708 B.] So Ethe-rius Uxamensis, and Eusebius Gallicanus. So we find *Serm. de Temp.* 131. [al. cccxlii.] and *De Symb. ad Catechum. lib. i. cap. 9.* [S. Aug. vol. vi. p. 556 B.] 'Quomodo Carnis resurrectionem? Ne forte putet aliquis quomodo Lazari, ut scias non sic esse, additum est, *in vitam æternam.*' And, *lib. ii. cap. 12.* [p. 567 E.] 'Hoc sequitur etiam in isto sancto symbolo, quod post *Resurrectionem carnis* credamus et *in vitam æternam.*' *Lib. iii. cap. 12.* [p. 574 G.] *In vita æterna;* and *lib. iv. cap. 12.* [p. 582 A.] 'Hoc

sequitur in sancto symbolo, quod omnia quæ credimus et speramus *in vita æterna* percipiamus.' And Carolus Magnus in his reprehension of Basiliius bishop of Ancyra; 'Non eo modo præjudicat prætermissio imaginum adorationis sacre fidei puritati, quæ interdicta potius quam instituta est; sicut præjudicant Remissio peccatorum, Carnis resurrectio, et Vita futuri sæculi, si in confessione prætermittantur; quæ utique et in omni Scripturarum serie prædicantur, et ab Apostolis in symbolo laudabili brevitate connexæ tenentur.' *Capitul. lib. iii. cap. 6. Anonymus in Homilia sacra* set forth by Elmenhorstius with Gennadius [p. 47. ed. Hamb. 1614.]; 'Post istam abrenunciationem nos interrogati a sacerdote, Credis in Deum Patrem omnipotentem, Creatorem cæli et terræ? unusquisque respondit, Credo. Credis et in Dominum Christum, Filium ejus unicum, Dominum natum ex Maria virgine passum et sepultum? et respondit, Credo. Tertia interrogatio, Credis et Spiritum Sanctum, sanctam Ecclesiam catholicam, Sanctorum communionem, Remissionem peccatorum, Carnis resurrectionem, et Vitam æternam? et respondit unusquisque nostrum, Credo.'

<sup>61</sup> As appeareth by those words of Chrysologus; 'Credimus vitam æternam, quia post resurrectionem nec bonorum finis est, nec malorum.' *Serm.* 60. [p. 706 A.]

promised and given to them who fear and serve the Lord; yet the same words may be used to express the duration of any persons which live never to die again, whatsoever their state and condition in itself shall be. For as *the resurrection of the dead* is taken in the Scriptures for the happy and eternal condition Phil. iii. 11. which followeth after it, as when the Apostle saith, *If by any means I might attain unto the resurrection of the dead*<sup>62</sup>; which 390 he must needs be most certain to attain unto, who believed the resurrection of the just and unjust, and therefore if he had spoken of the resurrection in general, as it belongeth unto all, he needed not that expression, *If by any means*, nor that which went before, *the fellowship of Christ's sufferings*, for without them he should certainly rise from the dead; but he meant that resurrection which followeth upon the being *made conformable unto his death*, which is a resurrection in conformity to the resurrection of Christ. As, I say, *the resurrection of the dead* is taken in the Scripture for everlasting happiness, and yet the same language is and may be used for the general resurrection of all men, even of such as shall be everlastingly unhappy; so *the life everlasting*<sup>63</sup>, though used for a reward given only unto the elect, may yet be taken as comprehending the condition of the reprobate also, understood barely for the duration of persons living.

All those then who shall rise from the dead shall rise to life,

<sup>62</sup> Phil. iii. 11. Though in this place it is not barely *ἀνάστασις*, but *ἐξανάστασις*, *Eis tēn ἐξανάστασιν τῶν νεκρῶν*, and in the Alexandrian MS. *Eis tēn ἐξανάστασιν τὴν ἐκ νεκρῶν*, which is the most ancient reading, as appeareth by the vulgar translation, *Si quo modo occurrām ad resurrectionem, quæ est ex mortuis*; and the reading of Tertullian, *Si qua concurrām in resurrectionem quæ est a mortuis*: *De Resur. Carn. cap. 23. [p. 339 A.]* and the Syriac translation, *ܕܡܪ ܕܡܝܬܝܢ*, yet the *ἐξανάστασις* of itself was taken for no more than *ἀνάστασις* by any of the translators. And St. Chrysostom did so understand it, as appeareth by these words on the place, [*Hom. xi. §. 3. vol. xi. p. 287 A.*] *Εἰ πως κατατήσω, φησὶν, εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν* (which is the reading of the Alexandrian MS.) *τί λέγεις; καὶ μὴν πάντες αὐτῆς τυγχάνουσι, πάντες μὲν γὰρ οὐ κοιμηθῶμεθα, φησὶ, πάντες δὲ ἀλλαγθῶμεθα, καὶ οὐκ ἀνωστά-*

*σεως μόνης, ἀλλὰ καὶ ἀφθαρσίας πάντες, οἱ μὲν εἰς τιμὴν, οἱ δὲ εἰς ἐφόδιον κολάσεως. Εἰ τοίνυν πάντες τῆς ἀναστάσεως τυγχάνουσι, καὶ οὐ τῆς ἀναστάσεως μόνης, ἀλλὰ καὶ ἀφθαρσίας, πῶς ὡς μέλλον ἐξαιρέτου τινὸς τυγχάνειν ἔλεγε, Εἰ πως κατατήσω;* By which it appeareth that St. Chrysostom took no notice of the word *ἐξανάστασις*, or of the phrase *ἡ ἐκ τῶν νεκρῶν*, but as the interpretation of the Apostle's intention addeth, *Ποῶν ἐνταῦθα ἀνάστασιν φησὶ; τὴν πρὸς αὐτὸν ἔγρουσαν τὸν Χριστόν.* So also Theodoret's paraphrase; *Ἵνα μετὰ σῶ καὶ τῆς ἀναστάσεως.* It is therefore, I conceive, a notion peculiar to Theophylact among the Greeks, *Πάντες μὲν ἀνίστανται, οὐ πάντες δὲ καὶ ἐξανίστανται. Ad locum.* [p. 608.]

<sup>63</sup> Sed sciendum est quia omnes et boni et mali resurgere habent ad vitam, sed non omnes resurgent ad gloriam. *Ruffin. Com. in Psal. i. [p. 5.]*

and after the resurrection live by a true vital union of their souls unto their bodies: and because that union shall never cease, because the parts united shall never be dissolved, because *it is appointed for men once to die*, and after their reviviscency Heb. ix. 27. never to die again, it followeth that the life which they shall live must be an *everlasting life*.

To begin then with the resurrection to condemnation; the truth included in this Article, in reference unto that, is to this effect, that those who die in their sins, and shall be raised to life, that they may appear before the judgment-seat of Christ, and shall there receive the sentence of condemnation, shall be continued in that life for ever to undergo the punishment due unto their sins; in which two particulars are contained, the duration of their persons, and of their pains. For two ways this eternity may be denied; one, by a destruction or annihilation of their persons, with which the torments must likewise cease; the other, by a suspension or relaxation of the punishment, and a preservation of the persons, never to suffer the same pains again. Both of which are repugnant to the clear revelations of the justice of God against the disobedience of man.

Our first assertion therefore is, that the wicked after the day of judgment shall not be consumed or annihilated, but shall remain alive in soul and body to endure the torments to be inflicted upon them by the justice of God, for all the sins committed by them while they were in the body. They who of late oppose the eternal subsistence and misery of the wicked, strangely maintain their opinion, not as a position to be proved by reason, as some of the heathens did<sup>64</sup>, but as a truth delivered in the Scriptures; as if the word itself taught nothing but an annihilation of the enemies of God, and no lasting torment: as if all the threats and menaces of the justice and wrath of God were nothing else but what the scoffing atheist expects, that is, after death never to be again; or if they be, as it were in a moment to lose that being for ever. Because the Scripture 391 speaks of them as of such as shall be destroyed, and perish, and die; therefore they will give that comfort to them here, that though their life in which they sin be short, yet the time in which they are to be tormented for their sins shall be shorter

<sup>64</sup> Μάχεται ἀθάνατος φύσις ἀληθῶσι τὸν ἔστιν. *Sext. Empir. adv. Mathemat. καὶ βασάνοις, ἐπεὶ περ πάν τὸ ἀλγοῦν θνη-* p. 321 D.

far. They tell us where the Scripture mentioneth destruction in hell, it speaks of perdition, but no torment there. In this sense will they understand those words of Christ, (so full of terror in the true, so full of comfort to the wicked in their exposition,) *Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell*<sup>65</sup>. If this place speak, as those men would have it, of perdition only, not of cruciation, then will it follow that God is not able to cruciate and torment a man in hell; for there can be no other reason why it must be spoken of perdition only, excluding cruciation, but because he is able to annihilate, not to cruciate. No, certainly a man may be said to be destroyed, and perish, to be lost and dead, who is rejected, separated and disjoined from God the better and the nobler life of man; and that person so denominated may still subsist, and be what in his own nature he was before, and livè the life which doth consist in the vital union of his soul and body, and so subsisting undergo the wrath of God for ever. Nor shall any language, phrases, or expressions give any comfort to the wicked or strength to this opinion, if the same Scriptures, which say the wicked shall be destroyed, and perish, and die, say also that they shall be tormented with never-dying pains, as they plainly and frequently do.

Matt. xxv. 41. *Depart from me, ye cursed,* shall the Judge eternal say to all the reprobate, *into everlasting fire*<sup>66</sup>; and lest any should imagine that the fire shall be eternal, but the torments not, it followeth, *and these shall go away into everlasting punishment, but the righteous into life eternal*. Now, if the fire be everlasting by which God punisheth the reprobates, if the punishment inflicted be also everlasting, then must the reprobates everlastingly subsist to endure that punishment, otherwise there would be a punishment inflicted and none endured, which is a contradiction. Now the *life eternal* may as well be affirmed to have an

<sup>65</sup> 'Locus Matthæi x. 28. perditionem tantum animæ in gehenna, non cruciationem denunciat.' *Smalcivus cont. Meisner*. 'Igni æterno illi Christi hostes—qui quidem sunt Diabolus et angeli ipsius, vel saltem quorum nomine isti quoque continentur, cruciabuntur, et ita delebuntur.' *Orell. Com. in 1 Cor. xv. 24.* [vol. i. p. 335.]

<sup>66</sup> 'Quibuscumque enim dixerit Dominus, *Discedite a me maledicti in ignem perpetuum*, isti erunt semper damnati: et quibuscumque dixerit, *Venite benedicti Patris mei, percipite hæreditatem regni quod præparatum est vobis in sempiternum*, hi semper percipient regnum, et proficiunt.' *Iren. adv. Hæres. lib. iv. cap. 47.* [c. 28. §. 3. p. 266.]

end, as the *everlasting punishment*, because they are both delivered in the same expression<sup>67</sup>.

Indeed the eternity of that fire prepared for the devil and his angels is a sufficient demonstration of the eternity of such as suffer in it, and the question only can be what that eternity doth signify. For, because some things are called in the Scriptures eternal which have but a limited or determined duration, therefore some may imagine the fire of hell to be in that sense eternal, as lasting to the time appointed by God for the duration of it. But as the fire is termed eternal, so that eternity is described as absolute, excluding all limits, prescinding from all determinations. The end of the burning of fire is by extinguishing, 392 and that which cannot be extinguished can never end: but such is the fire which shall torment the reprobate; for he, *whose fan is in his hand, shall burn up the chaff with unquenchable fire*; and hath taught us before, that *it is better to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire, to go into hell, into the fire that never shall be quenched*; and hath farther yet explained himself by that unquestionable addition, and undeniable description of the place of torments, *where the worm dieth not, and the fire is not quenched*<sup>68</sup>. And that we may be yet further assured that this fire shall be

<sup>67</sup> Καὶ ἀπελεύσονται οἱ εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον. Matt. xxv. 46. 'Antiquus iste persuasor in membris suis, id est, in mentibus iniquorum, futuras pœnas levigat, quas quasi certo fine determinat, ut eorum culpas sine termino correptionis extendat; et eo magis hic peccata non finiant, quo istic æstimant peccatorum supplicia finienda. Sunt enim nunc etiam, qui idcirco peccatis suis ponere finem negligunt, quia habere quandoque finem futura super se judicia suspiciantur. Quibus breviter respondemus; si quandoque finienda sunt supplicia reprobatorum, quandoque finienda sunt ergo et gaudia beatorum: per semetipsam namque veritas dicit; *Ibunt hi in supplicium æternum, justi autem in vitam æternam*. Si igitur hoc verum non est quod minatus est, neque verum est illud quod promisit.' *S. Gregor. Magn. Moral. lib. xxxiv. cap. 19.* [vol. i. p. 1132 B.] 'Affirmamus te [anima] manere post vitæ disjunctionem, et expectare diem judi-

cii, proque meritis aut cruciatui destinari, aut refrigerio, utroque sempiterno.' *Tertull. de Testim. Animæ, cap. 4.* [p. 66 B.] 'Deus itaque judicabit plenius, quia extremius, per sententiam æternam tam supplicii quam refrigerii.' *Tertull. de Anima, cap. 33.* [p. 290 A.] 'Qui producto ævo isto judicaturus sit suos cultores in vitæ æternæ retributionem; profanos in ignem æque perpetem et jugem; suscitatis omnibus ab initio defunctis, et reformatis, et recentis ad utriusque meriti disjunctionem.' *Apolog. cap. 18.* [p. 17 B.]

<sup>68</sup> 'Quid illum thesaurum ignis æterni æstimamus, quum fumariola quædam ejus tales flammæ ictus suscitent, ut proximæ urbes aut jam nullæ extant, aut idem sibi de die sperent? Dissiliunt superbissimi montes ignis intrinsecus fœtu; et, quod nobis judicii perpetuitatem probat, cum dissiliant, cum devorentur, nunquam tamen finiuntur.' *Tertull. de Pœnitent. cap. 12.* [p. 128 C.]

Matt. iii. 12.  
Luke iii. 17.  
Matt. xviii. 8.  
Mark ix. 43, 44, 45, 46.

Rev. xiv. 11; xx. 10. never extinguished, we read that *the smoke of their torment ascendeth up for ever and ever*, and that those which are cast into the lake of fire and brimstone, shall be tormented day and night, for ever and ever<sup>69</sup>; which expression of *day and night* is the same with that which declareth the eternal happiness in the heavens, where they rest not day and night, saying, *Holy, holy, holy*: where they are before the throne of God, and serve him day and night in his temple. If then the fire, in which the reprobates are to be tormented, be everlasting, if so absolutely everlasting that it shall never be quenched, if so certainly never to be quenched that the smoke thereof shall ascend for ever and ever, if those which are cast into it shall be tormented for ever and ever, (all which the Scriptures expressly teach,) then shall the wicked never be so consumed as to be annihilated, but shall subsist for ever, and be coeternal to the tormenting flames. And so this language of the Scriptures proves not only an effect eternal, as annihilation may be conceived, but an eternal efficient never ceasing to produce the same effect, which cannot be annihilation, but cruciation only. And therefore the fire which consumed Sodom and Gomorrha bears no proportion with the flames of hell: because all men know that fire is extinguished, nor doth the smoke thereof ascend for ever and ever.

Neither doth this only prove the eternity of infernal pains, but clearly refute the only material argument brought against it, which is laid upon this ground, that the wicked after the resurrection shall be punished with death, and that a second death; and so they shall be no more, nor can in any sense be said to live or subsist. For the enduring of this fire is that very death, and they are therefore said to die the second death, because they endure eternal torments. *He that overcometh shall not be hurt by the second death*; it seems that they which shall die that death shall be hurt by it: whereas if it were annihilation, and so a conclusion of their torments, it would be no way hurtful or injurious, but highly beneficial to them. But the living torments are the second death. For *Death and hell were cast into the lake of fire, this is the second death*. Whosoever was not found written in the book of life was cast into the lake of fire, this is the second death. The Jews before our Saviour's time

Rev. ii. 11. *He that overcometh shall not be hurt by the second death*; it seems that they which shall die that death shall be hurt by it: whereas if it were annihilation, and so a conclusion of their torments, it would be no way hurtful or injurious, but highly beneficial to them. But the living torments are the second death. For *Death and hell were cast into the lake of fire, this is the second death*. Whosoever was not found written in the book of life was cast into the lake of fire, this is the second death. The Jews before our Saviour's time

Rev. xx. 14, 15.

69 Εἰς αἰῶνα δὲ αἰῶνων αὐτὸν ἀναβαίνειν τὴν τῶν δικαίων τρυφήν αἰῶνιον. Andreas λέγεται, ἵνα μάθωμεν ἀτελεύτητον εἶναι Cæsar. ad locum. τὴν κόλασιν τῶν ἁμαρτωλῶν, ὥσπερ καὶ

believed there was a second death; and though it were not expressed in the oracles themselves which were committed to them, yet in the received exposition of them it was often mentioned, and that as the punishment of the wicked in the life to come<sup>70</sup>; and what this punishment shall be, was in these words revealed to St. John; *But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death*. Now if the part in the lake be the second death, if that part be a perpetual permansion in torment, as before is proved, then to say that the wicked shall die the second death is not a confutation of their eternal being in misery, but an assertion of it, because it is the same thing with everlasting torments, but delivered in other terms.

And if the pretence of death will not prove an annihilation, or infer a conclusion of torment, much less will the bare phrases of *perdition* and *destruction*; for we may as well conclude that whosoever says he is *undone*, intends thereby that he shall be no more. Beside, the eternity of destruction in the language of the Scripture signifies a perpetual perpression, and duration in misery. For when Christ shall come to *take vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, they shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power*. Wherefore I conclude,

70 The Chaldee Paraphrase maketh often mention of it; as Deut. xxxiii. 6. *Let Reuben live and not die*, he expoundeth thus: יהי ראובן בחייהם ולא ימותו Let Reuben live in life of the world, and not die the second death. So the Targum of Onkelos. The Jerusalem Targum more expressly; יהי ראובן בעלמא דהין ולא ימות במותא דהינא דבה מיתין רשעיא Let Reuben live in this world, and let him not die the second death, which the wicked die in the world to come. So [the Targum of Jonathan on] Isa. xxii. 14. *Surely this iniquity shall not be purged from you till ye die*, כון ער, יהשבק חובא דהין לכון ער, אדם ישחבק חובא מותא דהינא; די המותין מותא דהינא; I will not keep silence, but will recompense, even recompense into their bosom; לא אתן להון ארכא בהייה אלהן אשלם להון פורענות חוביהון ואמסור למותא I will not give them an end in (this) life, but will recompense them with vengeance for their sins, and deliver their bodies to the second death. From these and the like places it appeareth, that the Jews believed that the wicked after death should be delivered to a second death; that this death should be in the world to come; that they should by this death be punished for their sins. And St. John revealed that this punishment shall be by everlasting burnings: Καὶ θάνατοι δὲ ὡσαύτως δύο· ὁ μὲν τῆς σαρκὸς πρόσκαιρος· ὁ δὲ δι' ἁμαρτημάτων ἔκτισιν ἐπαγόμενος ἐν τῷ μέλλοντι αἰώνιος, ὅσπερ ἔστιν ἡ τοῦ πυρὸς γέεννα. Andreas Cæsar. in Apocal.

that the wicked shall rise to everlasting punishment, continuing both in soul and body under the wrath of God and the torments proceeding from it, never to be quitted of them by annihilation; which is our first assertion, against the covert doctrine of the Socinian<sup>71</sup>.

The second assertion teacheth us, that as the reprobates shall never fail to endure the torments due unto their sins, so the justice of God will never fail to inflict those torments for their sins. They shall never live to pay the uttermost farthing, they shall never come to the days of refreshment who are cast into perpetual burnings. One part of their misery is the horror of despair; and it were not perfect hell, if any hope could lodge in it. The favour of God is not to be obtained where there is no means left to obtain it; but in the world to come there is no place for faith, nor virtue in repentance. If there be now such a vast distance between the tormenting flames and Abraham's bosom, that none could pass from one to other, what impossibility must there be when the final sentence is passed upon all! As certainly as no person once received into the heavenly mansions shall ever be cast into outer darkness, so certainly none which is once cast into the fire prepared for the devil and his angels, shall ever enter their Master's joy. As the tree falleth, so it lieth: there is no change to be wrought in man within 394 those flames, no purgation of his sin, no sanctification of his nature, no justification of his person, and therefore no salvation

<sup>71</sup> I call it covert, because it was at first closely delivered by Socinus, and some of his brethren did profess themselves to be scandalized at it, though he thought he had so delivered it that it should sooner be believed by his writings than perceived in them, as appeareth out of his sixth Epistle to Volkelius, who was offended at this doctrine, and seems never to have assented to it. 'Quod ais ea [in disputatione mea cum Puccio], tum de Christianorum resurrectione, tum de morte impiorum passim contineri, quæ a multis sine magna offensione, tum nostris, tum alienis, legi non possint; scio equidem ista ibi contineri, sed, meo iudicio, nec passim, nec ita aperte (cavi enim inest quantum potui) ut quisquam vir pius facile offendi possit; adeo ut, quod nominatim atinet ad impiorum mortem, in quo dogmate

majus est multo offensionis periculum, ea potius ex iis colligi possit, quæ ibi disputantur, quam expresse literis consignata extet; adeo ut lector, qui alioqui sententiam meam adversus Puccium de mortalitate primi hominis, quæ toto libro agitur, quæque ob non paucos quos habet fautores, parum aut nihil offensionis parere potest, probandum censeat, prius censeat doctrinam istam sibi jam persuasam esse, quam suaderi animadvertat.' [vol. i. p. 455.] Against this, Germanus Patriarch of Constantinople in his defence of Gregory Nyssen, shewed from the words of Christ, the Apostles, Prophets, and the Fathers, ὡς περ αἰώνιον τὴν τῶν δικαίων ἀνεκκάλητον ἀπόλαυσιν, οὕτω καὶ τὴν τῶν ἁμαρτωλῶν ἀτελεύτητον τε καὶ ἀνυπόστατον κέλασιν. Phot. Bibl. Cod. 233. [p. 292 B.]

of him. Without the mediation of Christ no man shall ever enter into heaven, and when he hath *delivered up the kingdom to God, even the Father*, then shall the office of the Mediator cease. <sup>1 Cor. xv. 24.</sup>

So groundless was the opinion of Origen, who conceived that after some number of years the damned should be released from their torments, and made partakers of the joys of heaven, or at least try their fortunes in such regions of the world as he conceived should be reserved for their habitation. For he may as well imagine that Christ shall be born and die again, (who being risen, *dieth no more*,) as that any person being condemned to the flames for contemning of his death, should ever come to live again, and by believing in the death of Christ to be after saved. For certainly their condition is unalterable, their condemnation is irreversible, their torments inevitable, their miseries eternal. As they shall not be taken from their punishment by annihilation of themselves, which is our first; so the punishment shall not be taken off them by any compassion upon them, which is our second assertion. <sup>Rom. vi. 9.</sup>

To conclude this branch of the Article, I conceive these certain and infallible doctrines in Christianity: That the wicked after this life shall be punished for their sins, so that in their punishment there shall be a demonstration of the justice of God revealed against all unrighteousness of men. That to this end they shall be raised again to life, and shall be judged and condemned by Christ, and delivered up under the curse, to be tormented with the devil and his angels. That the punishment which shall be inflicted on them shall be proportionate to their sins, as a recompense of their demerits, so that no man shall suffer more than he hath deserved. That they shall be tormented with a pain of loss, the loss from God, from whose presence they are cast out, the pain from themselves, in a despair of enjoying him, and regret for losing him. That they farther shall be tormented with the pain of sense inflicted on them by the wrath of God which abideth upon them, represented unto us by a lake of fire. That their persons shall continue for ever in this remediless condition, under an everlasting pain of loss, because there is no hope of heaven, under an eternal pain of sense, because there is no means to appease the wrath of God which abideth on them. Thus the Athanasian Creed, *They that have done good shall go into life everlasting, and they that have done evil into everlasting fire.*

The next relation of this Article to the former is in reference to the resurrection of the just; and then *the life everlasting* is not to be taken in a vulgar and ordinary sense<sup>72</sup>, but raised to the constant language of the Scriptures, in which it signifieth all which God hath promised, which Christ hath purchased, and with which man shall be rewarded in the world to come.

Now this life eternal may be looked upon under three considerations; as initial, as partial, and as perfectional. I call that eternal life *initial*, which is obtained in this life, and is as it were an earnest of that which is to follow: of which our Saviour spake, *He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.* I call that *partial*, which belongeth, though to the nobler, yet but a part of man, that is, the soul of the just separated from the body. I dispute not whether the joys be partial as to the soul, I am sure they are but partial as to the man. For that life consisteth in the happiness which is conferred on the soul departed in the fear, and admitted to the presence of God. St. Paul had a desire to depart and to be with Christ; he was willing rather to travel and be absent from the body, and to be present and at home with the Lord. And certainly where St. Paul desired to be when he departed, there he then was, and there now is, and that not alone, but with all them which ever departed in the same faith with him, and that is with Christ who sitteth at the right hand of God. This happiness which the saints enjoy between the hour of their death and the last day, is the *partial* life eternal. Thirdly, I call that *perfectional*, which shall be conferred upon the elect immediately after the blessing pronounced by Christ, *Come, ye blessed children of my Father, receive the kingdom prepared for you from the foundation of the world.*

This *eternal life* is to be considered in the possession, and in

72 'Eam quippe vitam æternam dicimus, ubi est sine fine felicitas. Nam si anima in pœnis vivit æternis, quibus et ipsi spiritus cruciabantur immundi, mors est illa potius æterna quam vita. Nulla quippe major et pejor est mors, quam ubi non moritur mors.' *S. August. de Civit. Dei, lib. vi. cap. 12.* [vol. vii. p. 162 A.] 'Quia vita æterna ab his qui familiaritatem non habent cum Scripturis sanctis, potest accipi etiam malorum

vita; vel secundum quosdam etiam philosophos, propter animæ immortalitatem; vel etiam secundum fidem nostram, propter pœnas interminabiles impiorum, qui utique in æternum cruciari non poterunt, nisi etiam vixerint in æternum; profecto finis civitatis hujus, in quo summum habebit bonum, vel pax in vita æterna, vel vita æterna in pace dicendus est, ut facilius ab omnibus possit intelligi.' *Ibid. lib. xix. c. 11.* [p. 554 B.]

the duration; in the first, as it is *life*, in the second, as it is *eternal*. Now this life is not only natural, that is, the union of the soul to the body, which is the life of the reprobate; but spiritual, which consisteth in the union of the soul to God<sup>73</sup>, as our Saviour speaks, *He that hath the Son hath life; and he that hath not the Son hath not life.* And it is called after an especial manner *life*, because of the happiness which attendeth it<sup>74</sup>; and therefore to understand that life is to know, so far as it is revealed, in what that happiness doth consist.

To begin with that which is most intelligible; the bodies of the saints after the resurrection shall be transformed into spiritual and incorruptible bodies. The flesh is sown in corruption, raised in incorruption; sown in dishonour, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spiritual body. This perfective alteration shall be made by the Son of God, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is

73 'Duæ vitæ sunt, una corporis, altera animæ: sicut vita corporis anima, sic vita animæ Deus: quo modo si anima deserat, moritur corpus; sic anima moritur, si deserat Deus.' *S. Aug. Enar. in Psal. lxx. Serm. 2.* [§. 3. vol. iv. p. 736 A.]

74 For *Life* is taken for happiness, and to live for being happy. As among the Greeks and Latins ζῆν and vivere were taken for living a cheerful and merry life; as,

*Vivamus, mea Lesbia,*——  
in Catullus, *Carm. v. ver. 1.*; and in Martial,

*Sera nimis vita est crastina; vive hodie.* Lib. i. Epigr. 16.

And as it is an old inscription, AMICUM VIVIMUS VIVAMUS, and in the convivial wish, Ζῆσεις, mentioned by Dio in the life of Commodus: so in the language of the Scriptures, and a religious notion, they signify an happy and a blessed life: as 1 Sam. x. 24. יהי המלך לך Let the King live, is translated by the Chaldee Paraphrast, יצלה מלכא Let the King prosper. And when David sent unto Nabal, he said, *Thus shall ye say to him that liveth in prosperity*, which is in the original nothing but יהי; 1 Sam. xxv. 6. So the Psalmist is to be understood, *Psal. lxxix. 32. The humble*

shall see this and be glad, and your heart shall live that seek God. And St. Paul, 1 Thess. iii. 8. Ὅτι νόν ζῶμεν, ἐν ὑεῖς στήκῃτε ἐν Κυρίῳ. Thus *life* of itself is often taken in the Scriptures for a happy and glorious life, even that which is eternal, as St. Austin observeth upon these words of the 119th Psalm, ver. 77. [vol. iv. p. 1327 A.] 'Veniant mihi miserationes tuæ et vivam: Tunc enim vere vivam, quando nihil potero timere ne moriar. Ipsa enim et sine ullo addamento dicitur vita, nec intelligitur nisi æterna et beata, tanquam sola dicenda sit vita, in cujus comparatione ista quam ducimus mors potius sit appellanda quam vita; quale illud est in Evangelio, Si vis venire ad vitam, serva mandata. Nunquid addidit, æternam vel beatam? Item de resurrectione carnis cum loqueretur, Qui bene fecerunt, inquit, in resurrectionem vitæ; neque hic ait, æternæ seu beatæ. Sic et hic, Veniant, inquit, mihi miserationes tuas, et vivam; neque hic ait, in æternam vivam, vel, beate vivam; quasi aliud non sit vivere, quam sine ullo fine, et sine ulla miseria vivere.' Thus St. Austin. And again; 'Non est vera vita, nisi ubi feliciter vivitur; nec vera incorruptio, nisi ubi salus nullo dolore corrumpitur.' *Enchir. de Fide, &c. cap. 92.* [vol. vi. p. 230 F.]

able even to subdue all things unto himself. Thus when we come into that other world, the world of spirits, even our bodies shall be spiritual.

As for the better part of man, the soul, it shall be highly exalted to the utmost perfection in all the parts or faculties thereof. The understanding shall be raised to the utmost capacity, and that capacity completely filled. *Now we see through a glass darkly, but then face to face; now we know but in part, but then shall we know even as also we are known.* And this even now we know, that when God shall appear, we shall be like him, for we shall see him as he is. Our first temptation was, that we should be like unto God in knowledge, and by that we fell; but being raised by Christ, we come to be truly like him, by knowing him as we are known, and by seeing him as he is. Our wills shall be perfected with absolute and ineffective holiness, with exact conformity to the will of God, and perfect liberty from all servitude of sin: they shall be troubled with no doubtful choice, but with their radical and fundamental freedom shall fully embrace the greatest good<sup>75</sup>. Our affections shall be all set right by an unalterable regulation, and in that regularity shall receive absolute satisfaction: and all this shall be effected, that we may be thereby made capable, and then happy by a full fruition.

To this internal perfection is added a proportionately happy condition, consisting in an absolute freedom from all pain, misery, labour, and want; an impossibility of sinning and offending God; an hereditary possession of all good, with an unspeakable complacency and joy flowing from it, and all this redounding from the vision and fruition of God: this is the *life*.

And now the *duration* of this life is as necessary as the life itself, because to make all already mentioned amount unto a

<sup>75</sup> 'Sicut prima immortalitas fuit, quam peccando Adam perdidit, posse non mori, novissima erit non posse mori; ita primum liberum arbitrium posse non peccare, novissimum non posse peccare. Sic enim erit inamissibilis voluntas pietatis et æquitatis, quomodo est felicitatis. Nam utique peccando nec pietatem nec felicitatem tenuimus, voluntatem vero felicitatis nec perditam felicitatem perdidimus. Certe Deus ipse nunquid quoniam peccare non potest, ideo liberum arbitrium ha-

bere negandus est? Erit ergo illius civitatis et una in omnibus, et inseparabilis in singulis voluntas libera, ab omni malo liberata, et impleta omni bono, fræns indeficienter æternorum iucunditate gaudiorum, oblita culparum, oblita pœnarum, nec tamen ideo suæ liberationis oblita, ut liberatori suo non sit grata.' *S. August. de Civit. Dei, lib. xxii. cap. 30.* [vol. vii. p. 701 A.] Vide eundem, *Tractatu de Epicuris et Stoicis*, [al. Serm. cl.] prope finem.

true felicity, there must be added an absolute security of the enjoyment, void of all fear of losing it, or being deprived of it. And this is added to complete our happiness, by the adjection of eternity. Now that this life shall be eternal, we are assured who have not yet obtained it, and they much more who do enjoy it. He which hath purchased it for us, and promised it unto us, often calleth it *eternal life*; it is described as a *continuing city*, as *everlasting habitations*, as an *house eternal in the heavens*; it is expressed by *eternal glory*, *eternal salvation*, by an *eternal inheritance*, *incorruptible*, *undefiled*, and that *fadeth not away*; by the *everlasting kingdom of our Lord and Saviour Jesus Christ*. And lest we should be discouraged by any short or lame interpretation of eternity, it is further explained in such terms as are liable to no mistake. For our Saviour hath said, *If any man keep my saying, he shall never see death: and, Whosoever liveth and believeth in me shall not die. When God shall wipe away all tears from our eyes, there shall be no more death; and where there is life and no death, there must be everlasting life: which is expressed by St. Paul by way of opposition, calling it life and immortality, and that together with the abolition of death, saying that our Saviour Jesus Christ hath abolished death, and hath brought life and immortality to light through the Gospel.*

The belief of this Article is necessary, (as to the eternity of torment,) to deter us from committing sin, and to quicken us to holiness of life, and a speedy repentance for sin committed. For, *the wages of sin is death*; nothing can bring us to those everlasting flames but sin, no sin but that which is unrepented of; nothing can save that man from the never-dying worm, who dieth in his sins; and no other reason can bring him thither, but because he sinned and repented not. They which imagine the pains inflicted for sin to be either small or short, have but a slender motive to innocence or repentance<sup>76</sup>; but

<sup>76</sup> Tertullian recounting the advantages of the Christians towards innocence and holiness of life, which the heathens had not; 'Recogitate etiam pro brevitate supplicii cujuslibet, non tamen ultra mortem remansuri. Sic et Epicurus omnem cruciatum doloremque depretiat, modicum quidem contemptibilem pronuntiando, magnum vero non diuturnum. Enimvero nos qui sub Deo

omnium speculatore dispungimur, quique æternam ab eo penam providemus, merito soli innocentie occurrimus, et pro scientie plenitudine, et pro laborum difficultate, et pro magnitudine cruciatu, non diuturni, verum sempiterni, eum timentes, quem timere debet et ipse qui timentes iudicat, Deum, non Proconsulem, timentes.' *Apolog. cap. 45.* [p. 35 B.]

1 Cor. xiii.  
12.

1 John  
iii. 2.

Heb. xiii.

14.

Lukexvi. 9.

2 Cor. v. 1.

1 Pet. v. 10.

Heb. v. 9;

ix. 15.

1 Pet. i. 4.

2 Pet. i. 11.

John viii.

51; xl. 26.

Rev. xxi. 4.

2 Tim. i. 10.

Rom. vi. 23.

such as firmly believe them sharp and endless, have by virtue of that faith within themselves a proper and natural spur and incitement to avoid them: for *who can dwell in everlasting burnings?*

Isa. xxxiii.  
14.

Secondly, The belief of eternal pains after death is necessary to breed in us a fear and awe of the great God, a jealous God, a consuming fire, a God that will not be mocked; and to teach us to tremble at his word, to consider the infinity of his justice, and the fierceness of his wrath, to meditate on the power of his menaces, the validity of his threats, to follow that direction, to embrace that reduplicated advice of our Saviour, *I will forewarn you whom ye shall fear: Fear him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.* And that exclusively of such fear as concerns the greatest pains of this life, which the martyrs undervalued out of a belief of eternal torments<sup>77</sup>.

Luke xii. 5.

Thirdly, This belief is necessary to teach us to make a fit estimate of the price of Christ's blood, to value sufficiently the work of our redemption, to acknowledge and admire the love of God to us in Christ. For he which believeth not the eternity of torments to come, can never sufficiently value that ransom by which we were redeemed from them, or be proportionately thankful to his Redeemer, by whose intervention we have escaped them. Whereas he who is sensible of the loss of heaven, and the everlasting privation of the presence of God, of the torments of fire, the company of the Devil and his angels, the vials of the wrath of an angry and never to be appeased God, and hopeth to escape all these by virtue of the death of his Redeemer, cannot but highly value the price of that blood, and be proportionately thankful for so *plenteous* a redemption.

Ps. cxxx. 7.

Again, As this Article followeth upon the resurrection of the just, and containeth in it an eternal duration of infinite felicity belonging to them, it is necessary to stir us up to an earnest desire of the kingdom of heaven, and that righteousness to which such a life is promised. *I will now turn aside and see this great sight,* said Moses, when he saw the burning bush:

Exod. iii. 3.

<sup>77</sup> So Polycarpus the Martyr answered the Proconsul threatening to consume him with fire; Πῦρ ἀπειλείς τὸ πρὸς ἔωρον καϊόμενον, καὶ μετ' ὀλίγον σβεβνύμενον.

Ἄγροεῖς γὰρ τὸ τῆς μελλούσης κρίσεως καὶ αἰωνίου κολάσεως τοῖς ἀσεβέσι τηρούμενον πῦρ. *Erist. Smyrn. Eccles. cap. 11.* [p. 199.]

*It is good for us to be here,* said St. Peter, when he saw our Saviour transfigured in the mount; how much more ought we to be inflamed with a desire of the joys of heaven, and that length of days which only satisfieth by its eternity<sup>78</sup>, to a careful and constant performance of those commands to which such a reward is so graciously promised! For as all our happiness proceedeth from the vision of God, so we are certain that without holiness no man shall see him.

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Secondly, This belief is necessary to take off our inclinations and desires from the pleasures and profits of this life; to breed in us a contempt of the world, and to teach us to despise all things on this side heaven<sup>79</sup>: *to set our affections on things above, not on things on the earth, considering we are dead, and our life is hid with Christ in God.* For *where our treasure is, there will our hearts be also.* Therefore we must *forget those things which are behind, and reaching forth unto those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus.*

Matt. vi. 21.

Phil. iii. 13.

<sup>14</sup>

Thirdly, An assent unto this truth is necessary to encourage us to take up the cross of Christ, and to support us under it, willingly and cheerfully to undergo the afflictions and tribulations of this life, *reckoning with the Apostle, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us;* and knowing that *our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.* And this knowledge is not to be obtained, this comfort is not to be expected, except we *look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.*

Rom. viii.

<sup>18</sup>

2 Cor. iv.

<sup>17, 18</sup>

<sup>78</sup> So St. Austin upon those words, *Longitudine dierum replebo eum,* in the 90th Psalm; 'Quæ est longitudo dierum? Vita æterna. Fratres, nolite putare longitudinem dierum dici, sicut sunt hyeme dies minores, æstate dies majores. Tales dies nobis habet dare? Longitudo illa est quæ non habet finem, æterna vita quæ nobis promittitur in diebus longis. Et vere, quia sufficit, non sine causa dixit, *replebo eum.* Non nobis sufficit quidquid longum est in tempore, si habet finem; et ideo nec longum dicendum est. Et si avari sumus, vitæ

æternæ debemus esse avari: talem vitam desiderate, quæ non habet finem. Ecce ubi extendatur avaritia nostra. Argentum vis sine fine? Vitam æternam desidera sine fine. Non vis ut habeat finem possessio tua? Vitam æternam quære.' [§. 12. vol. iv. p. 979 F.]

<sup>79</sup> 'Nemo vitam æternam, incorruptibilem, immortalemque desiderat, nisi eum vitæ hujus temporalis, corruptibilis mortalisque pœniteat.' *S. August. Homil. 50.* [Serm. cccli. 3. vol. v. p. 1352 D.]



And now having thus shewed the propriety, proved the verity, and declared the necessity of this Article, we may fully instruct every Christian how to express his belief in the last object of his faith, which he may most fitly thus pronounce: I do fully and freely assent unto this, as unto a most necessary and infallible truth, that the unjust after their resurrection and condemnation shall be tormented for their sins in hell, and shall so be continued in torments for ever, so as neither the justice of God shall ever cease to inflict them, nor the persons of the wicked cease to subsist and suffer them: and that the just after their resurrection and absolution shall as the blessed of the Father obtain the inheritance, and as the servants of God enter into their Master's joy, freed from all possibility of death, sin, and sorrow, filled with all conceivable and inconceivable fulness of happiness, confirmed in an absolute security of an eternal enjoyment, and so they shall continue with God and with the Lamb for evermore. And thus I believe *the life everlasting*.

THE END.