expressed in many ancient Creeds in one way by addition, and in 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.

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


As Pitra Chrysologus expressly says: 'Credimus vitam aeternam; quia post resurrectionem nec bonorum nec malorum. Signum facit.' [Sermo. 60. p. 706 A.] And again: 'Bene addidit, vitam aeternam, ut se resurrectionem crederet, qui resurgeret per ipsum, qui cum Dno Patre et Spiritu Sancto vivit et regnat.' Serm. 61. p. 708 B.] So Ethem. Ursanensis, and Eusebius Gallus, in the same sense set forth the resurrection of the just and the unjust.

'Post istam abrenunciacionem nos intragaverit a sacerdote, Credas in Deum Patrem omnipotentem, Creatorem coelorum et terrae! uniusque respondit, Credas, Credas et in Dominum Christum, Filium ejus unicum, Dominum natum ex Maria virginum passuum et sepulchrum et respondit, Credos. Tertia interrogatio, Credas et Spiritum Sanctum, sanctum Ecclesiam catholicam, Sanctorum communem, Bennisonem, Credas et in resurrectionem et Vitam aeternam et respondit uniusque nostrum, Credos.'

As appeared by those words of Chrysologus: 'Credimus vitam aeternam, quia post resurrectionem nec bonorum nec malorum facit.' [Sermo. 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 in 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; which 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 eternally unhappy; so the life everlasting, 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, 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 revisiveness in 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, 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 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.
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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. If this place speak, as those men would have it, of perdition only, not of crucification, then will it follow that God is not able to crucify and torment a man in hell; for there can be no other reason why it must be spoken of perdition only, excluding crucifixion, but because he is able to annihilate, not to crucify. 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 live 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; and lest any should imagine that the fire shall be eternal, but the torments not, it followed, 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 eternally 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 end, as the everlasting punishment, because they are both delivered in the same expression.

And the life everlasting.

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, and that which cannot be extinguished can never end: but such is the fire which shall torment the reprobate; for he, whose feet 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 half or much, than 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 torment, where the worm dieth not, and the fire is not quenched.

And that we may be yet further assured that this fire shall be


68 Quid illum theosurum ignis aeterni estiam nomen, quam fumariolum quodam ejus tales flammaeum ictus suscitant, ut proxime urbes aut jam nullae extent, aut idem stibi de die spondit? Dissiunt superfusorii montes ignis intrinsecus fue; et, quod nos individuus perpetuatem probat, cern dissiliant, cern devorentur, nunquam tamen finiuntur.' Tertull. de Punit. cap. 12. [p. 128 C.]
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; 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 pernicious in torment, as before is proved, then to say that the wicked shall die the second death is not a consummation 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 pernissiveness, and duration in misery. For when Christ shall come to take vengeance on them that know not, 2 Thess. ii. 8, 9. 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,
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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.

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 those flames, no purgation of his sin, no sanctification of his nature, no justification of his person, and therefore no salvation.

AND THE LIFE EVERLASTING.

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

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.

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, 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, Matt. xxv. 34.

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 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, 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; 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, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. This perfect 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.
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 adhesion of 
eternity. Now that this life shall be eternal, we are assured 
who have not yet obtained it, and they much more who do 
not enjoy it. He which hath purchased it for us, and promised it 
unto us, often calleth it eternal life; it is described as a con-
tinuing 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, Who- 
soever liveth and believeth in me shall not die. When God shall 
5 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, call-
ing 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, but sin 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; but 

20 Tertullian recounting the advantages of the Christians towards innocence and holiness of life, which the heathens had not; 'Recogitate etiam 
pro brevitate supplessi exquisilbem, non 
tamen ulterius remansurum. Sic et 
Epicurus omnem crassitatem dilacerant 
depredativ, modicum quidem contemptib 
ilem pronunciando, magnus vero non 

1 * 1 Cor. xiii. 
2 Luke xvi. 
3 Heb. xii. 
4 1 Pet. v. 10. 
5 Heb. v. 9. 
6 1 Pet. i. 4. 
7 1 Pet. i. 11. 
8 John viii. 
9 John viii. 
10 Rev. xxii. 4.

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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 undervalue out of a belief of eternal torments.

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.

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 Exod. iii. 13, which such a life is promised. I will now turn aside and see this great sight, said Moses, when he saw the burning bush: Ps. cxxix. 7.

27 So Polybius the Martyr answered the Proconsul threatening to consume him with fire: Αγνοεῖς γὰρ τὸ πέπλασμα ζωής τὸν οὐκ ἔχεις καλόν τοῦ εἰς τὸ κακόν παράσκευεν; Epiat. Smyrn. Eccles. cap. 11. [p. 199.]


79 Nemo vita aeterna, incorruptibilem, immortalitatem desideret, nisi eum vives tempora tempora, corruptionis mortalitatem pesitans.' S. Augustin. Homil. 50. [Scrut. concil. 3. vol. v. p. 1352 D.]

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, 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.

398 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: to set our affections on things above, Col. iii. 2, 3, 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 price of the high calling of God in Christ Jesus.

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 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 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.
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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.