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*Primitive Doctrines Reviu'd: Or*

THE

INTERMEDIATE OF MIDDLE

**S T A T E**

Of Departed **SOULS**

(As to Happiness or Misery)

Before the

**DAY of JUDGMENT.**

Plainly prov'd from the

**Holy Scriptures**

AND

**CONCURRENT TESTIMONY**

OF THE

**FATHERS of the CHURCH.**

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To which is prefix'd the Judgment of the Reverend  
Dr. *George Hickes* concerning this Book, and the  
Subject thereof

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Church in *Fleetstreet*. 1713.



# The Judgment of the Reverend Dr. GEORGE HICKES concern- ing this Book, and the Sub- ject thereof.

**T**HE Doctrines asserted and defended in this Treatise, written by a Person of great Worth, but who hath chosen modestly to conceal his Name from the World in this, as in some other Specimens of a truly Noble and Catholick Spirit, for the Recovery of the Good Old Principles I take to be such, after all that hath been said or written on both sides, as are plainly enough grounded on the Holy Scriptures, as understood by the General Consent of all the Primitive and Catholick Doctors of the Church, before the gross Superstitions of Popery, by which, as we justly complain they were corrupted in the Western Church: and for certain they are so far from being Popish that it was impossible for Popery, justly and properly so called, ever to have gotten admittance among Christians, had the Antient Doctrine of the Intermediate State of Souls between Death and Judgment with the others here mentioned, which flow from it, been kept pure. Neither can there in two Opinions be a more effectual Defensative against the Roman Heresy, particularly in the most advantageous Articles of it, where by it hath been (and is) mainly supported in worldly Pomp and Grandeur; than a free and impartial Revival of Primitive Principles, as we find them to have been at first delivered by our Blessed Lord and his Apostles to the Church, and to have been faithfully and religiously kept by the same for more than four Hundred

Years

Years, as I think this Author hath plainly shew'd in the second Part of this Treatise. To restore these, and consequently to foreclose the way among us against all P. pal Innovations and Corruptions, is evidently the Design of this Book: And when the Reader shall have read it through, and duly weigh'd and compar'd it all together, as the Importance of the Subject doth require, I will then leave him to judge whether or no the Author hath proved his Point, and to consider whether any thing more proper can be done for resettling the Reformation throughout the World upon its original Foundation, and for recovering what hath been lost by the Negligence of some, by the Cowardise of others, and the too violent and indifferent Zeal of many more. But whatever some Readers may think, the Doctrines here Restored are no other, than have been already maintained by the most Eminent Men of this Church both for Learning and Piety, ever since the Reformation of it was begun amongst us: several of whom are in the last Part brought in as Vouchers, and it would be easy to add a List of as many more, such as Bishop Andrews, Bishop Montague, Bishop Cosen, Doctor Towerson &c. But because most of them have written only occasionally on these Points, and some, that have handled the matter a little more fully, have chosen yet to do it in the Latin Tongue, for the sake of the Learned; it cannot be improper for the sake as well of the Unlearned as the Learned, that a Discourse of this Nature should be sent abroad in the English Tongue, which may be useful on many Accounts, and on more than will be at first easily believed. For many Errors and Heresies have sprung up of very different Kinds, and even Sadancism and Infidelity, it is much to be feared, have taken no small rooting from the vulgar Notions both of Papists and Protestants, concerning the State of Departed Souls before the Day of Judgment: and how miserably the Scriptures have been

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perverted upon this Head by the Innovators, contrary to the plain Doctrine of those Divine Records, and to the very Design of the Christian Dispensation, as it is built upon the Resurrection of Christ and his Right to return that he may Judge the Quick and the Dead; is certainly very lamentable to consider. There will be found very many Places in the New Testament, which are here rescued from the Mistakes and Misrepresentations of some Moderns, that have ignorantly taken up an old Condemned Notion of the Gnosticks, and from their strained Accommodations to certain Vulgar Prejudices, which began to spread themselves and grow up amongst us soon after the Reformation from causes in which the History of those Times will inform us; besides there are some Passages in the Old Testament, which perhaps we cannot better Interpret, than from some of the Apocryphal Books of the Hellenist Jews, which do certainly contain the Opinions and Practices of that People before our Saviour's Time, and speak more explicitly of the future State after Death, than any of the Canonical Books of the Old Testament; for which this Reason is generally given, that the Wisdom of God saw it fit gradually to prepare them for that greater Light of Immortality, which was afterward to be brought to Light by the Messiah, as the true Light and Life of the World, and to the Reception of which they might be the better disposed by their Captivity in Babylon, their Persecutions under Antiochus, and other great Calamities, which they suffered from the Greeks, the Syrians, and the Romans. Although it must not be thought, that the more Ancient Jews were therefore perfectly Ignorant of the Doctrines of Immortality and the Resurrection; seeing that these Truths were discernable by the Light of Nature duly attended to, and certainly known and believed by the Worthies of Faith under the Old Testament, as from the 11th Chapter of the Epistle to the Hebrews may invincibly be proved.

And Origen in his Answer to Celsus hath given us to understand, how they came by this Knowledge; and that they did not receive it (or any part thereof) from the Heathens; but had it conveyed down by a constant Tradition from Father to Son, to which an early Information contributed not a little; he telling us, that it was customary for them to † instruct their Children from their very Cradle, in the Certainty of the Intermediate State of Souls, of a Judgment, and of Rewards for them that live well here. From whom, and from Josephus, as also other Anciente Jewish Writers, and their Received Interpretations of Scripture (part whereof are still preserved in their oldest Targums, such as those of Onkelos and Jonathan) we learn that they commonly believed the Region for the Souls of the Righteous, during the State, or Interval after Death, was not in Heaven, but under it; yea that some seemed to be of Opinion, that it might be not only under Heaven, but even under the Earth too, for which Dr. Windet in his very Learned Treatise on this Subject, and some others of great Learning and Judgment have given Reasons. So far were they, and so far also were the most Ancient Christians from the Modern Notions of a Souls immediate Admission after Death into the Presence of God in the Heavens, and of a Judgment before the Resurrection. The Valentinians and the Marcionites are some of the first, that are taken notice of to have perverted the Ancient Christian Doctrine concerning the future State of Souls, by accomodating it more to certain Philosophical and Cabalistical Notions, than to the common Baptismal Creed; and thereby in effect making void the Faith of the Resurrection of the Body, while they advanced

† γενεαι αμα γενεαι ε καταπασαι τα υγια διδασκεται αυτους εν ταις οικοις αβατατων, ε πα υπερ υβου διδασματα, ε ταις μυαις του κελου θεσιονοταυ. Ori. en. cont. Cels. Lib. 5. p. 260, l. 10. Edit. p. 177.

vanced the State of separate Souls much beyond what Christ and his Apostles had ever done; and did not observe enough the Distinction betwixt the Christian, and the Philosophical Doctrine of future Rewards and Punishments; this being presently after Death, but that not till Christ's Coming at the Last Day; this being of the Soul alone, but that of the Soul and Body united. Yet these were not the first who lost this Distinction, and receded both from the Jewish and Christian Tradition, generally received: but there were some other Ancient Hereticks, with whom the most Antient Christian Apologist extant was so offended for departing from the Common Doctrine, according as it had been revealed, that he did not think they ought to be accounted Christians, or even so much as Jews.

And it appears from St. Irenæus to have been undoubtedly an Opinion of several of the Simonian or Gnostick Hereticks, that their Souls went immediately after Death to Heaven, and ascended directly to the Father; in their Ascension leaving behind them the visibly Created Heavens, and the Demiurgick Spirit of this World, and passing to the Mother of them all, as they supposed, or to their Heavenly City and Country. Now from this one Error, which was grounded upon their Contempt of the Body, and the fond Reasonings of vain Philosophy, there sprung up this other that there was to be no general Resurrection of the Body, for as much as the Glory of the Souls of the Righteous translated above the Heavens into  
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(\*) Οἱ δὲ λέγουσι μὴ εἶναι νεκρῶν ἀνάστασιν, ἀλλὰ ἀπὸ τῶ ἀποθανόντων, τὰς ψυχὰς αὐτῶν ἀναβαίνειν εἰς τὸ θεοῦ. καὶ ὑπολαμβάνει αὐτοὺς Χριστιανούς. ὡς αὐτὸς εἶπε ἰσχυρῶς. Just. Martyr Dialog. cum Tryph. p. 307. Ed. Paris 1615.

(b) Heretici despicientes plasmationem Dei, & non seipientes salutem carnis suæ, contemnentes autem & reprehensionem Dei, & totum supergredientes Deum sensu, simul equè mortal fuerint, dicunt se supergredi caelos & Demiurgum, et ire ad Matrem, vel ad eum (scil. Deum) qui ab ipsis attingitur Patrem. In n. Lib. 5. c. 31. See Dr. Græve's Notes upon the Place.



the Bosom of the Father, and consequently fully already happy, could not but be sufficient. That this Heresy was as Ancient as the very Days of the Apostles is certain from the set Discourse of St. Paul in the Famous xvth Chapter of his first Epistle to the Corinthians, which is plainly written in opposition to these Hereticks; where we may observe, that the Apostle disputeth not against such as did wholly deny all manner of Resurrection from the Dead, as the Sadducees did, since if they were Christians whom he argueth against (as undeniably they were) they must of necessity own, that Christ died and rose again from the Dead, as also that he raised several others from Death to Life, even as Elijah and Elisha had likewise done before: and therefore the Stress of his whole Argument lieth against those, who did deny the General Resurrection of the Dead, or at least a Resurrection of all the Righteous, as imagining that the Reunion of the Body to a Soul already Glorified in Heaven, and there possessed of full Happiness, could add but little or nothing to that Happy Soul; yea that rather it might be an Impediment than otherwise, from the Grossness and Terrestricity of its matter; and that therefore the Resurrection was to be wholly Spiritual and Internal, as some Modern Enthusiasts after them have asserted. But it is plain from the Apostle's Answer, that they were mistaken both in their Principles and in their Deductions from them; and if so, then there can be no immediate Entrance of a Soul into Glory upon its Separation from the Body, according to the Principles of the Apostolick Age; but there must be a patient waiting in Hope, and in the Peace of God, till that Glory shall be revealed, wherewith Christ will Glorify all that are His at his Second Coming, as the Author of this very useful Treatise hath with great plainness shewed.

He hath undertaken by a multitude of Testimonies out of the Holy Scriptures, and Ancient Fathers of  
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the Church, to prove that the Souls of the Dead do remain in an Intermediate State betwixt Death and the Resurrection, without going directly either to Heaven or Hell vulgarly so understood; That the proper Region for the Mansion of the Souls of the Righteous during this Intermediate State, is called Paradise, or Abraham's Bosom, or Bay; That the Souls of the Wicked during this Time of Separation are confined to certain Prisons, which are under the Power of Evil Angels, where they are reserved against the Day of Judgment, not without dismal Apprehensions of that Day; that there is no Immediate Judgment after Death, and that neither the Righteous nor the Wicked have any Judicial Sentence pronounced for or against them by Christ <sup>d</sup> before his Second Coming; That none of the Patriarchs, Prophets, Apostles, or Martyrs, no not even the Blessed Mother of our Lord are exempted from abiding till the Resurrection in this Intermediate State, or are admitted into the Beatifick Vision, notwithstanding that they may enjoy in this Interim frequent Visitations from the Glorified Humanity of CHRIST, as some of the Ancients thought, according as they are more or less disposed and capacitated to receive them; that it is hence a most absurd Superstition to give any Degree of Religious Worship to the Blessed Virgin and other Saints, or address them for obtaining either Spiritual or Temporal Benefits, upon a fond Supposition, that they must needs be acquainted with what we pray for by Virtue of  
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(c) Πλάτων δὲ ἐρύθιας ἔστιν Ἰάδουα θυὸν ἔ Νίκα κολάει τὰς ἀδίκας πρὸ αὐτοῦ ἐλθόντας. ἡμεῖς δὲ τὸ αὐτὸ πρᾶγμα φαμὲν γειήσεσθαι, ἀλλ' ὑπὸ τῷ χριστῷ, καὶ τοῖς αὐτοῖς πομασι μετὰ τῶν φυγῶν γινομένων, καὶ αἰώνια κόλασι κολαθῆσθαι ἐν. Just. Martyr. d. 2. p. 57. l. 14. Ed. Par.

(d) Τὰς μὲν πῶν ἀσεβῶν, ἐν κρείττονί ποι γάρ μὲ ἐν, τὰς δὲ ἀδίκας ἔ πομας ἐν χριστῷ. τὸν τῆς κείσεως ἐκδερῶστας χεῖρον πῆ, ἕως αἰ ἐν. ἀπὸ τῷ Θεῷ φα ἔσαι, ἐκ ἀποδείσεσθαι ἐν. αἰ δὲ κολάσονται. Dial. cum. 117. p. 223.

the Beatifick Vision, and by beholding all things in the Mirror (as it is fancied) of the Trinity; that all the Righteous in this Interval are capable of further improving themselves, and of making continual Advances in Perfection, though they can never arrive before the Resurrection to that Happiness which is absolutely perfect; that the Doctrine of a Popish Purgatory, of the Deliverance of Souls thence, and Translation of them into the Beatifick Vision, and of Penances by way of Satisfaction for Persons Deceased, and of Commutation of those Penances, with the most scandalous Abuse of Indulgences, are all utterly inconsistent with the Scripture Notion of the Intermediate State of the Souls of the Faithful, which is to them of every Degree an Entrance into a happy Rest from the Labours and Afflictions of this Life; that nothing can therefore be more ridiculous, as nothing is more plainly contradicted by the Reasonings of Christ and his Apostles, than to fancy that the Pains of Purgatory during the supposed Continuance of them, may be as great as those of Hell, or of the same Nature with them, whereas even the Wicked themselves will not so far as we find, endure any such Pains, till after the Sentence be pronounced against them by CHRIST at his coming to Judgment; And that the most Antient Practice of Prayer for all Souls departed with the Sign of Faith, and in the Peace and Fellowship of the Church, as founded upon the Primitive Doctrine of the State of Souls betwixt Death and Judgment here explained, doth no wise favour, but on the contrary effectually destroy the Roman Purgatory, together with all that Superstructure, which is absurdly built upon it, and supported by worldly Interest.

And that the Author hath done all this to good Satisfaction, and hath rightly enough distinguished betwixt the Primitive Doctrines themselves, which are here endeavoured to be restored, and the Corruptions and Abuses of them, which have since been superadded in the latter  
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*Agess of the Church, when there was so general Devotion of the Governours of it, from that Faith and Love of God, which were in the Beginning; I make no doubt but many of his Readers, who shall come without Prejudice, will be sufficiently convinced, though perhaps they may not so readily assent to every thing, that is Occasionally Advanced in this Book. There are some few things whereint I my self cannot perfectly subscribe to the Authors Opinion, but they do not touch the main of the Argument, or any of the Principal Doctrines, or Practices here vindicated: And I dare say for him, that he leaves the Reader at liberty to lay them aside, as he shall see reason, or to bring them to a further Examination. And particularly I cannot be satisfied with his Assertion concerning the second or fourth Book of Esdras, as if it had a much better Claim to be reckoned amongst the Canonical Books of the Old Testament, than has any other of the Controverted Books which are called Apocryphal p. 11. or as if the true Reason why the Council of Trent disparaged it, and decreed it not Sacred, (though their Church had for a long time before Publickly received it as such, and consequently Printed it in all their Bibles as Sacred Text untill that Council) was because there are some Prophecies in it, which seem to sit hard upon the present Corrupted Church of Rome. For though it must be confessed indeed, that some of the very Early Fathers, both of the Greek and Latin Church, have cited this Book with great Esteem; and that the Latin Translation of it is certainly very Ancient, having been quoted by St. Ambrose under the Name of Scriptura Esdræ; as also that there are a great many Passages in the New Testament, and some of the Words of our Blessed Lord himself, which agree pretty well with some Sayings in this Book, and are not to be found in any of the Hebrew sacred Writers besides; yet all this might very well be, I suppose, should this Apocryphal Book have been writ-*

*ven some time after the Planting of the Gospel by the Apostles, without there be stronger Arguments produced than hitherto have appeared, to prove that this was written by some Jew, as truly as the Books of Wisdom and Ecclesiasticus were, before the Establishment of Christianity in the World. However the use that is here made of this Ancient Book is only Collateral, and as it serveth to explain a very noble Passage in the Prophet Isaiah: So that whether it be a Jewish Hellenistical, or a Christian Book there will be no great difference in the Force of the Argument, or the Application of the Mind of Isaiah concerning Middle States, and the Repositories of the Jewish Souls after this Life till the Resurrection. For since it is generally granted, that this Book must have been written about the End of the first Century at farthest, as our Dr. Reynolds in a Learned Lecture made against it hath endeavoured to fix the Date of it, it will be much at one whether the Jewish or the Christian Doctrine concerning these Promptuaria Animarum be therein declared. So also whereas p. 147. the Pseudo Dionysius is cited by our Author under his assumed Name of Dionysius the Areopagite, this cannot make any the least Alteration as to his Testimony; seeing that he is not there vouched as a Witness of the First Century, wherein the True Dionysius flourished, but as a Writer only falsely so called, and not known till after the middle of the Fourth. For if the Former may be but allowed to be an Evidence of the Doctrine of the Church in the First, and the Latter of the Practice of the Church in the Fourth Age, this will sufficiently answer the Design for which they are brought.*

*As the Scripture Part of this Treatise cost the Author a great deal of Pains, as he tells us, by having never met with any thing to give him the Hint, much less to direct and assist him in the Prosecution of such a Design; it is to be hoped that the Pains he hath taken will not be lost upon those who, though they have but small*

*Generacion*

Veneration for the Early and Approved Writers of the Catholick Church, yet profess themselves most ready to be determined by the Authority of the Holy Scriptures. And since there is such a Cloud of Witnesses here brought, both out of the Old and New Testament, for asserting and vindicating the Doctrines in this Book maintained, and the Primitive Practices which are built upon them; I am encouraged to expect that both the Antient and the Modern Doctors cited afterward, who bear Witness both to the one and the other, may for their sake meet with a more kind Treatment, than otherwise could have been hoped for. As the Author hath taken the Texts in the same Order, wherein they stand in our Bibles, and as some of them may be capable of more Interpretations than one, the Reader must not think to have the full Evidence for what they are brought to prove at first discovered; but is desired to wait, till he shall have read over the whole, and have compared them all well together, before he pass his Censure upon the Evidence given. And the same thing is desired also as to the other Testimonies, Antient and Modern, in the two following Parts. I know there is an Exception against these which is thought to be of some force: and it is this, That there are some others of the same Class and Order, who do expressly deny any Third State after this Life, besides Heaven and Hell. But as there are very few of the Antient Christian Writers who express themselves to that purpose: so they that do, plainly mean no more by it than this, that there is no such Middle Place betwixt Heaven and Hell for Souls out of the Body which can be said not to belong to the one or the other of them, or where we may affirm of the Inhabitants, that they are neither Happy nor Miserable. For some there were, it seems, who said they did not at all matter whether they ever entered Heaven, so they could but escape Hell; pretending they should be well enough contented to continue in a Middle Place betwixt these two. No wonder if such foolish Reasoners as they, were smartly told that they were absurd in their Wishes; and that to escape Hell was all one as to gain Heaven, and to lose Heaven all one as to go to Hell. Thus St. Ephraim Syrus did roundly Answer those who made this mad Excuse for themselves; giving them to understand withall that the Scriptures knew nothing of more than

two Eternal Regions, the one of Happiness, the other of Misery. And herein he hath spoken truly the Sense of as many as speak in the same manner against a Third State after this Life; but which doth not at least contradict what is advanced in this Treatise; but is very conformable to the Principles here laid down. For all the Passages both in the Scriptures and in the Ancient Church Writers, which mention no more but these Two Mansions in the next World for Two Orders of Men, Good and Bad, as well as for two Orders of Spirits, must necessarily be understood of Two only that are Eternal; and as denying any Third State or Mansion, either of Men or Angels, which is not dependent on those mentioned, or is of perpetual Duration.

But after all, if any through being accustomed to the ordinary Appellations of Heaven and Hell, taken for the different State of Souls after this present Life, do not like the Expression of a Third or Middle State, howsoever that be limited; so that they agree but to the Substance of what is here delivered according to Scripture and to the Consonant Testimony and Interpretation of the Catholick Church, they may, if they please, continue the use of the received Terms amongst us. Since no other Middle State is by our Author defended, but such as the one or the other of those common Names may be applied to in a large Sense: his Middle State for the Righteous being but as the Borders and Suburbs of Heaven, or as the Bay and Entrance into that Blessed Kingdom, wherein they are very Happy, but cannot yet attain their Full Happiness in the Presence or the Beatifick Vision of God, for which they are commanded to wait yet in Hope, till all their Brethren can be perfected with them, and they can all receive together their Crowns of Glory from the Hands of the LORD in That Day; and his Middle State for the Wicked, being but as the Borders and Suburbs of Hell, or as an Out Court and Passage into that Accursed Region, wherein they are very miserable, but receive not yet their merited Doom, under the Dreadful apprehension whereof they must needs be grievously tormented, during the whole time of their Confinement in those doleful Prisons till the Day of Judgment. So that the Intermediate State of Souls here contended for, together with the most Primitive and Catholick Practice of Suffrages for all Righteous Souls

*Seals which thereupon is founded, being granted, according as both the one and the other are fully explained by our Author in Opposition to the Popish Corruptions of them; we may nevertheless as truly say, as otherwise we could, \* Extra duos hoice Ordines alius non est ordo medius, according to an old Maxim; and may wish an † Apostolical Writer still assert the Two Ways and Mansions of Light and Darknes, and that besides these there is no Third. Whereas all such Passages do directly make against such Middle Places, as a Purgatory in the Confinnes of Hell, where the Souls of the Faithful are tormented with Fire, and those are only there detained that are never to enter into Hell, but are to be transported thence into Heaven; or as a Limbus Infantum, wherein a certain Order of Souls are fancied to have their Confinement without the Punishment of Sense, but not without that of Loss, as the Schools distinguish; that is, without any Sensation at all either of Good or Evil, of Pain or of Joy, of pleasant or of unpleasant: But such Passages do make nothing, were they far more numerous than they can be pretended to be, against the Intermediate State of separate Souls, as they properly appertain to one of the Eternal Mansions of Happiness or Misery, and are either Happy or Miserable till the Day of Judgment, according as they have ground either of Hope or Fear. What Blondell and Daille have objected against these common Sentiments of the Primitive Christians, and against their Universal Agreement in Practice pursuant hereto, as early as the second Century even by their own Acknowledgment, is sufficiently obviated by the Collection of Scripture Testimonies in the first Part. And sure nothing can be more Precarious and Extravagant than that Hypothesis of the First, which supposeth the Catholick Practice of Prayers for the Dead after the Old Manner, to have been first taken up among Christians from the Author of the pretended Sybilline Oracles about the middle of the second Century, or somewhat sooner; when it is acknowledged by himself to have been a received Custom, and part of the Publick Service of the Church, before the End of that Century. And if so, it must undoubtedly have been a Practice of the Apostolical Age, whatever he pretends to the contrary, as it had been a Practice also of the Jewish Church for some time before, and without any known beginning:*

\* Epher. Syr. Tra&. de Mansionibus aeternis. † Barnabas.



*and it were much to be wished, that in those Churches (both of the East and West) where it is still kept up, it were perfectly Reformed according to the true Primitive Model, from all Superstitions and Abuses of every kind; and that in those where for the sake of these it hath been remov'd out of the Publick Service, it might be Restored again in its first Integrity, according to the Best and most Antient Forms which we have extant. This however though it be a Real, yet I can by no means look upon as an Essential Defect in a Church; and especially where the same is barely omitted, not positively Condemned or Anathematized: And therefore I cannot but esteem it very unwarrantable and absurd for any one to leave a Communion on that Account, and go over to another where the same is retained, but not without most gross Superstition; were there even nothing else to be considered in the Change of Communions. So far is the Primitive Practice of Prayers and Oblations for the Souls of the Faithful Departed from either inferring the Purgatory of the Modern Church of Rome, or from disposing any one to seek for Refuge in a Church so greatly departed from her first Faith and Practice.*

*But having had occasion to declare my Mind elsewhere with great freedom concerning other ancient Doctrines and Practices of the purest Ages of the Catholick Church, I shall only tell the Reader, that I fear no Censure for having here published my Sentiments concerning the Doctrines of this Book, from reading and examining of which I shall detain him no longer, nor from giving his Judgment according to the Weight and Validity of the Testimonies he will find in it.*

G. HICKES.

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# P R E F A C E.

**I**T is an old Saying and a true, That Custom is a second or another Nature, for things which at first appear very strange, and very disagreeable to us, by Custom become familiar, And 'tis by experience found a very difficult Task to change or alter Riveted Customs. Nor could some Men live without several things unto which they have used themselves, and which only Custom has made necessary to them. But the Divine Christian Law teaches us better things: We must, if we Obey it, break our selves of many of our Customs, and of all our evil Habits; however deeply we are engaged, however fond we are of them, and however long we have additted our selves to them. What I am now about is therefore a hard Task; 'tis to break us, if I can, of a Custom of believing wrong about a thing which seems very plain to me from the Holy Scriptures, and which yet has been much perverted, and by many totally laid aside: As have several other very good things, very good Principles, and Primitive Usages. Yet it appears very strange that Scripture Truths, which have been universally Believed, and Received from the Beginning, and which were Carefully and Faithfully handed down and conveyed unaltered, through several Ages of the Church, for several Centuries, should yet after all become so unmodish, so out of fashion, so much neglected, so forgotten, and at last so intirely dis-

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believed, that 'tis looked upon by some as *Madness* to talk of them; by others as *beginning a new Sect*, and *founding a new Heresie* to Revive them. And the most modest Censure some can afford the Revival of them is, its being a *Design of Re-introducing Popery*; (which is far from my purpose, as will appear by what follows) and which alone is enough to make them at least not popular, if not totally to suppress them, however well they be founded in *Scripture, Reason, or Antiquity*. So that a Man may probably foresee that he shall have a popular Cry against him, who pretends to declare against any received Custom or Practice, be it never so Defective, Corrupt or Contrary to Truth.

This I take to be the Case of what I am now about in the following Sheets, where I endeavour to prove from *Holy Writ, from the Fathers of the first four Centuries, and from several Learned, Pious, and Great Men of our own since the Reformation, That there is AN INTERMEDIATE OR MIDDLE STATE FOR DEPARTED SOULS TO ABIDE IN, BETWIXT DEATH AND THE RESURRECTION FAR DIFFERENT FROM WHAT THEY ARE AFTERWARD TO BE IN, WHEN OUR BLESSED LORD JESUS CHRIST SHALL APPEAR AT HIS SECOND COMING. THAT THERE IS NO IMMEDIATE JUDGMENT AFTER DEATH. And as a Consequence of these, That Prayer for the Dead is Lawful and Useful. And if I have not misunderstood the Texts of Holy Scripture, which I have laid for my Foundation, or misapplied them, which I hope I have not, I humbly think I have proved these Particulars.*

And I think I may pretty confidently say, Thus the *Early Fathers of the Christian Church did firmly, and unanimously Believe, and Teach, And they Governed their Practice consequentially to this their Belief. I am the bolder in thus positively claiming the Fathers, that I have never hitherto met with one who does so much as pretend*

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*pretend to say, when these things were not at all believed in the Church: And so to fix the time when the belief of them was first Introduced. I therefore must believe they were from the beginning. And had I only what the Early Fathers have written about them to support me, thus I should believe. But our infallible Rule, the Holy Scriptures of Truth do hold them forth unto us, And, to my thinking, Plainly, Evidently, and Positively.*

*So that now the Question is, How came we then to lose the Knowledge and Belief of these Truths? How was it possible to stifle and suppress such Sacred and Ancient Credentials and Evidences for these? Especially since the Holy Scriptures, which were Unlocked by the Reformation, and the perusal of them forbidden to none that I know of, in any Protestant Country, do contain them. And that the Early Fathers, which are in the Hands of the Learned amongst us, who are presumed to know best how to make use of them, did all unanimously believe them. This is the Difficulty to be accounted for, and which I shall endeavour to remove.*

*That which appears to me to be the Reason of this Change of Principle, of which I am now Complaining is, That about the latter end of the sixth, and the beginning of the seventh Century, some Corruptions of these Scriptural and Primitive Doctrines began to creep into the Church by Degrees: And in a few Years the Doctrine of Purgatory, and of the Invocation of the Saints departed, grew out of them; As many Errours have, out of Primitive and Solid Truths, and these Corruptions of Primitive Truths were the more relishing, that they fell in with three great Sins which are too agreeable to Nature, Pride, Covetousness, and Ambition; which being hatched by Luxury, and proving Supporters to it (for it cannot subsist without Plenty) and by this time, Primitive Discipline being much Altered and Relaxed, and the Ancient Laudable Austerities, so far as they were Regular, very near Extinguished in the Gulf*

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of sensual Pleasures and worldly Vanities, and Follies, The Generality of the Western Church became so Debauched from its Primitive Purity, that there never could be found a Majority in it, from that time to this day, to put a stop to these dangerous Innovations, far less to dig them up by the Root.

And then upon the Reformation, while the first heat of it continued, many who became sensible of these, and the other Errours and Deformitys of the Church of Rome, and her Popery, thought them so Prodigious, that they concluded they could not run too far away from her and them. And so it came to pass, that whatever good Primitive Principles, Doctrines, Ceremonies, or Usages the Papists had Retained or Perverted (it was all one to them) must be intirely laid aside, rather than continued, tho' Purged, or Reformed, for fear of a Return of the Corruption in the Superstructure, if the very Foundation were not utterly Destroyed. This was certainly Rash and Hasty Zeal in some, as it was Blind Zeal in others, to be delivered from the Yoak of Papal Usurpations, and which ought to be done another way, and therefore was not always according to Knowledge, and it succeeded accordingly. For thus it was, I presume, that these Zealots, from their Aversion to Popery, and Hatred to the whole Constitution of the Western Church, with which they were best acquainted, threw away Episcopacy, and all Superiority of Church Officers over Presbyters, as Popish. Thus came the Real Presence in the Holy Eucharist, and its being a Sacrifice or Oblation, to be disputed, and at last denied. Thus were the Ancient Primitive Usages overthrown, and the Remains of the Ancient Discipline together with the Primitive Worship, Rejected and almost Lost. And thus also were these Principles which I am now endeavouring to Revive, first discredited, then almost forgotten, and at last stamp't with a Mark of Heresie by those Men, who as a principle Article of their Creed, valued

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valued themselves upon their not being Papists, and who could not bear the Name of CATHOLICK, indeed scarce of CHRISTIAN, because the Papists were called by it.

But how great and how fatal a Mistake, and how sad and dismal a Misfortune the Prosecution of this ill grounded Notion of theirs was, the many wild and mad Sects the subsequent Years produced, has sufficiently proved. For by the same Rule, that Presbytery is a Reform upon Episcopacy, Independency is upon Presbytery, and Modern Anabaptism again upon that, and Quakerism upon all these, and French Hugonote Prophecy upon it. So that now no Body can tell where this Over Reforming Humour will stop, having for want of due regard for ANTIQUITY, UNIVERSALITY and CONSENT (the true Standard of Reformation) already run many, in part or in whole, out of Christianity. For we are come to that pass, That several Sects amongst us who are called Christians, have taken upon them either to alter, or throw away the Creed, and others, who say they believe it, do yet think it sinful to repeat it in a Church, or that it should be made a part of the Worship of GOD, to profess our Relief of the twelve Articles contained in it, in that Form of Words. Are not such People then like to remember it, and govern their Belief and Practice according to it, who thus despise it?

Others again we have, who think Baptism as valid, if performed by a Footman as by a Priest. And I saw a Sermon of no very old Date, which pretends, That whoever believes in the Trinity, may Bapsize; and that such Baptism is Valid. Tho' I can much sooner believe such as assert that, to be but indifferent Believers themselves, than, because of their saying so, to think the Commission Jesus Christ gave to his Apostles, and in them to their Lawful Successors, and which was by him confined to them; by his not giving any such Commission to any other besides them, was not really meant by our Blessed Lord, as the words

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words in which he gave it plainly and naturally bear : Or that it is Lawful to extend a Commission given by the Son of GOD, and who is GOD himself, further than he has given Authority to do, which is in Effect to Forge a new Commission. and not to be Governed and Directed by the old One, and is a pretending to be wiser than GOD and to alter the Terms and Conditions he has graciously been pleased to appoint for Mans Salvation, and which no Man is allowed to do in Cases of far less Consequence and Importance.

Others again we have amongst us, who deny Baptism altogether, and some who allow it not to Infants.

Here I beg leave to give in my Complaint, because of a Practice now too much encouraged, or at least which is too much given way to, I mean that of going to Peoples Houses to Baptise their Children, tho' they look as well, and are as like to live as any Children can be. This is now thought so much the due of every Parent, that the Minister of the Parish is reputed uncivil if he refuse it, and too many of the Clergy practise it. And even the meanest House-keeper thinks himself affronted and disparaged, if it is proposed to him to have his Child carryed to Church to be Baptized. Yet I cannot perswade myself but this Irregularity might be easily cured, if the Bishops and their Clergy would exert themselves enough in the Defence of the Church against this Corrupt Practice, and if they would let the People know their Duty, and not give way to such things as too many do.

Some again we have amongst us, who hold the Consecrated Elements of the Lord's Supper to be only Plain, Common, (and I fear Insignificant) Bread and Wine : And think any Body fit to give them, who pleases to say he is fit, or who will take it upon himself to Administer the Holy Sacraments. And in short, none are, in their Opinion, so improper for that Service, as are the Priests of the most High, who only have Power, by Commission  
from

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from GOD to make them Sacraments or Significant and to Administer them.

Many have laid aside all set Prayers, or Lyrurgys as Popish and Sinful, and think the Irregular disjointed Whimsys of their own heated Imaginations ought to be received, believed, and joyned in, as the Inspiration of the Holy Ghost. And even our Blessed Saviour's own Heavenly Prayer is by them despised, and of no Esteem in comparison of their own exalted Thoughts.

And which is still worse, The Divinity of the Blessed Jesus is denied by too many, and the History of his Incarnation in the Womb of the Blessed Virgin, is Disbelieved and Ridiculed, and so consequently, his Merits, Satisfaction and Intercession is, as far as they are able, Destroyed, and he himself by them endeavoured to be deposed from his Priestly and Kingly Offices.

All these and several other things are out of Order amongst us, because some People run Counter to Popery in a precipitant Manner, without Judgment, by not distinguishing what is Primitive, and what is truly Popish, in the Church of Rome. As if the only way to get to Heaven, were by not being a Papist, without any regard at all had, to any positive Belief or Practice, as if all Religion consisted in that single Negative of not being a Papist.

Thus, I say, we have seen and felt, the fatal and dire Effects of this Negative Rule or Confession. Whereas the Church of England, at the Reformation fixed a Noble Standard for her self to go by. The Holy Scriptures in the first Place, as the only Foundation of Faith. And the Agreeing Sense of the Early Fathers, for the meaning of them. And she Regulated her Devotions, according to the Pattern of Primitive Worship, and set the Discipline and Practice of the Catholick Church, for the Rule whereby to Govern her Subjects. From which it was that she retained Bishops, as the Genuin Successors to the Holy Apostles in the Government of the Church,

and



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and the Visible Representatives of the INVISIBLE BISHOP, Jesus Christ, in Heaven, and under him as Principles of Union to their Flocks.

From which also it was, That she Composed a Noble Liturgy, so early as the beginning of King Edward VI's Reign, wherein she retained all that was Valuable and Primitive in the Romish Liturgy, and threw away only the Dross and Refuse, which they had superadded. And to make it Compleat, she took out of some other Ancient Liturgys, what was necessary and Convenient to make it perfect, which it was, as much as ever any was. And in the Act of Parliament Anno secundo et Tertio Edward VI. Confirming the Use of it, it is acknowledged to have been Compiled by the Aid of the Holy Ghost. The Words are these — But also to the Intent a Uniform, Quiet and Godly Order should be had concerning the Premises, hath appointed the Arch-Bishop of Canterbury and certain of the most Learned and Discreet Bishops, and other Learned Men of this Realm, to consider and ponder the Premises, and thereupon having as well Eye and Respect to the most sincere and pious Christian Religion taught by the Scriptures, as to the Usages of the Primitive Church, should draw and make one Convenient and meet Order, Rite and Fashion, of Common and Open Prayer and Administration of Sacraments to be had and used in his Majesty's Realm of England and in Wales, the which at this time, BY THE AID OF THE HOLY GHOST with one Uniform Agreement, is of them concluded, set forth and delivered to his Highness to his great Comfort and Quietness of Mind in a Book entituled, a Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church after the Use of the Church of England; Wherefore, &c. — So that it was the Opinion of that Protestant Parliament that the Holy Ghost assisted the Bishops and other Divines who Composed it, and I do truly think

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*think they Judged right, but I do not know that Bucer himself or Arch-Bishop Cranmer, who employed him, tho' a Foreigner, did pretend to any Assistance of the Holy Ghost in the alterations they afterward made.*

*From these Rules also it was that she Restored the Cup to the People of which the Church of Rome had Robbed them, with a non Obstante the Institution of our Lord. And that she Prays in a known Tongue. That she believes the Real Presence in the Holy Eucharist, without pretending to define how it is brought to pass. And from these her Rules it also is, that she Rejects the New Doctrine of Transubstantiation, which was not Invented till about 1200 Years after Christ. And that of Purgatory, which was not Hatched till about 600 Years after Christ. And the Invocation of the Saints departed, which was Introduced as a Consequence of Purgatory. That she disclaims Merit and denys the Pope's Supremacy, and Infallibility: Looking upon her self as a Church, as much Independent of any other Church, as any other Church is of her. Because she is endowed with the Power of the Keys, as Independently of Rome, or of any other National Church, as they are of her: And that she is as much a Member of the Catholick Church, under Christ the Head, as any other Church can be. And thus she thinks her self entitled to Reform her self, and her Members, when there is Occasion for it, without Begging a Warrant or Leave from Rome or from any other National Church so to do, for while she keeps by her Rules and Standard, above mentioned, she is safe.*

*But by the Malice of the Enemy, there have been many Tares sown in her, which have grown up, and become so many Sects and Factions, since the Reformation, and particularly in the time of the great Rebellion, that she has not been able, hitherto, to Root them out, least she should endanger the Wheat also. Nor can she do all she would do, to Heal her Breaches, for FALSE*

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BRETHREN which have got too great Power and Influence in and amongst her Clergy and Members; for which Reason, she has not kept all the Ground she once stood upon; for these Men (if I may presume to say it) have Overacted MODERATION so much, that with their Lenity, they have in a manner taught her Children to Rebel: And indeed to think, she ought to destroy her self, to satisfy their Caprice, which notwithstanding, is simply Impossible to be done; for these her Rebellious Sons, have never yet been agreed, wherein she is Deficient, and far less could they agree, were she Destroyed; what to set up in her stead. Thus it was when she was pulled down by the Republicans, and thus it would be if she were she in these Circumstances again, which several are <sup>16. 18.</sup> longing for and endeavouring after.

'Tis her own Genuine and Dutiful Children, who know best wherein she is Faulty, and who do most Lament her not being in Circumstances at present to come up to her own Rules of Reformation. And her having lost any Ground she was ever possessed of; and who bestow most Pains to put her in her own Road again, against the Torrent of Opposition which they meet with, from all sorts of Enemys from within and from without. Witness the many Excellent Books, which have been Written from time to time, by her Fathers and Doctors, complaining of such Abuses as have Crept into her Doctrine, Discipline, or Worship, by the Iniquity of the Times. Or indeed, rather of the wrong Notions or Practices, which have been Advanced and Maintained, or Practiced by any of her Governors, or Members. For it is certain she cannot be undone by her open Enemys so easily, as by her own Priests and People, or such as profess themselves of her Communion, or comply with it.

And now as to the Subject I am upon, the few Authors I have subjoined to the Ancient Fathers, who were either Bishops, or well deserved to be such, in our

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our Church, do shew, That every Age has produced some good and Great Men of eminent Learning, and great Worth, who have declared their Agreement with the Ancient Fathers, who Lived in the early Days, and purer Times of Christianity, in all the particular Heads I treat of in the following Sheets. And did Heartily Endeavour the Restoration of all Primitive, Pure, Catholick Principles. Shewing the Danger of Error and of Corruption in the Church, and of deserting the Fathers and their Primitive Usages when Founded upon Holy Writ, or bright Apostolical Tradition, for even the Fathers had their Mistakes as well as others have had of later Years, such as their Communicating of Infants, &c. which was upon due Examination Discussed, as not being the Practice of the Church from the Beginning, tho' it was the Practice of the African Church in St. Cyprian's Time. And now, by the way, when this Custom was in use, the Receiving the Holy Eucharist was then thought as absolutely Necessary to Salvation as the Advocates for Lay-Baptism think that Sacrament now to be: And the former Grounded their Opinion upon that in St. John. vi. 53. Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you, as the latter do theirs upon that in St. John. iii. 5. Except a Man be Born of Water and of the Spirit, he cannot enter into the Kingdom of God.

But I cannot help believing, First, That the Administration of Baptism is as much confin'd to the Priesthood by Christ's Commission as is that of the Lord's Supper, and therefore, Secondly, That where God by His Providence debars any one from an Opportunity of Receiving Baptism from such as have Power to give it Lawfully, In that Case, it is better to be without it then to break through Divine Rules. to receive it Unlawfully, or from such as are not included in the Commission Christ gave to his Apostles, for Right Baptism

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is the Laver of Regeneration, but Usurpers of the Priesthood can neither give Remission of Sins nor convey the Holy Spirit by their Baptism, and so it becomes a meer Outward Popish, OPUS OPERATUM, without significance to the Receivers if this is not so, then it must follow, That it is acceptable to God to do Evil that Good may come of it, to assert which is Wicked. Yet how far the Mind of the Church professedly approving of Lay-Baptism, nay, and in some Cases injoyning it will make it useful to the Bona fide recipientes, especially before there are Scruples raised and Arguments tossed, hinc inde, about it, I shall not now pretend to determine, yet I think this is the best Plea the Romanist have for it of late Years, but this cannot be so well our Plea since the Reformation, where it was never enjoyn'd nor will it justify the Church for allowing of it, for I think the Governour of a Ship may make a much better Apology for himself, who in a strange Sea, in a dark Night runs his Ship against a Rock, than if after he has seen the Rock and can easily sail wide of it without any Danger, yet after all will chuse to run his Ship against it.

I must however observe, That all the Learned Asserters of the Validity of Lay-Baptism which have Written of late, that I have met with, have carefully avoided entering upon the Merits of the Cause, as fond as some of them seem to be of having the Lay-Baptisms of Men or Women thought Valid, which shews rather how glad some of them would be that the sprinkling of a Christian Tinker, or of a Mahumitan or Heathen, tho' in Jest, or of a Jew tho' in Contempt, were Valid, than prove that it is so. Which discovers an Inveteracy, and Malignity in a Christian Priest, of very dangerous Consequence to the Church, and which I have not a Name for, and want Words to express.

But to return, I know not that there is one thing in the Doctrine, Discipline or Worship of our Church, which

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is capable of any Censure, or Amendment which has not been enquired into, and stated, and the Amendment proposed according to the Rule of the Holy Scriptures and the Concurring Sentiments of the Early Fathers, by some one or other of the Genuine Orthodox, Learned and Worthy Members of our Church, who have made it their Business, with great Pains and much Labour, and often with much Danger also. to shew us, what should be done, and what is necessary, in order to bring her up to her own Rules.

And besides those who are now at Rest and Happy in the Bosom of Abraham, we have several still Living, whose Labours and Works have been Eminent in this way. Witness the many solid Answers which have been lately Published, to that Wicked Book of the Rights, &c. (of which a Doctor of Laws who join'd with Popery and never yet Renounced it, is said to be the Author) particularly that of Doctor Hickes, wherein he has supported the Christian Priesthood, and the Dignity of the Episcopal Order, by solid Arguments, and Noble Credentials, and Vouchers of great Authority, against the Sophistical Reasonings, of that Impious Author, and aud his Dissolute, Atheistical Associates. And that of Doctor Potter, wherein he has so Learnedly, Handsomly, Plainly, and Perspicuously Vindicated the Primitive Government of our Church against the Author of the Rights, &c. What other things the Learned Doctor treats of in that Book I am not now to meddle with: But sure I am, he has set the Rules of the Church in a true Light.

And the Author of Lay-Baptism Invalid (to which an excellent Preface is prefixed by Doctor Hickes) wherein he has effectually proved, That such Baptism is Null and Void, when Administred in Opposition to the Divine Rights of the Apostolical Succession. And this he has done, tho' a Lay-Man, (I should be ashamed to

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*name it were it not so Notorious) against some Men of Great Character and Figure in the Church; who are endeavouring with all their Might, and all the Art they are Masters of to Level themselves, and their Divine Administrations, with the Persons and Performances, of the Lowest and Vilest Dregs of the People: Who have no other Title to their pretended Priesthood, nor other Authority or Commission for their Sinful, Perverse and Hypocritical Administrations, than Rebelious, Schismatical Usurpations, or than Jeroboam's Priests of his Dumb Idol Calfs which were an Abomination to the GOD they pretended to Worship. And the encouraging of which, and their Idolatrous Whoreish Worship, cost the Ten Tribes the Forfeiture of their Inheritance, and brought Wars, and at last Captivity, Desolation, and Destruction upon, them, their Kings, and their Princes, Advertat Deus.*

*Yet I thank God, we have many Champions for Christianity amongst us, whom it were too tedious to name, and who are Indefatigable in opposing the great Inundation of ATHEISM, ARIANISM, SOCINIANISM, IMMORALITY, LEWDNESS, and PROPHANESS, which has overflowed, and almost drowned us of late, and which, I am sorry for it, has hitherto been opposed, only by particular single Members of our Church, and not yet, by the Church Synodically met. I wish I could give a good Reason why the Application of the Censures of the Church has been so long delayed, when the Number of those encreases Daily, who persist in Heresies, which have been again and again most solemnly and demonstratively Confuted, and judiciously Condemned many Hundred of Years ago. Are Heresies less Damnable, or less Dangerous now than they were of Old? Has not the Church Power to rid her self of such Rotten Corrupt Members now as well as she had of Old? Has the Christian Society less Power over its Members than hath a Corporation*

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*Corporation of the meanest Mechanicks who admit and turn out Members daily? Or are we become less Zealous for GOD and his Religion and Truth and more disposed to do and suffer evil to reign amongst us Uncensured and Unpunished? Are we become more Lukewarm and Latitudinarian than were our Fathers? Or is it owing to False Brethren of the MODERATION Class, who have crept in amongst us? Is it right to lye still and be silent, when the wicked are building up their Babel, and attempting to Dethrone the KING of Kings? Will not such things bring a Scandal upon Reformation, and give too Just an occasion for Reproach to the Romanists, and the other Enemyes of our Church who thereby get many Profelites? I pray GOD prevent the evil Consequences of such Neglect.*

*But now after all, it may be ask'd me, why do I take pains to describe the State and Circumstances of departed Souls? Of what use is it? What good will it do? Will it make People live better Lives, or more earnestly endeavour after new Obedience, to believe that there is an Intermediate or Middle State, betwixt Death and the Resurrection, far different from what they are to be in after they are risen again, &c. Than when they believe, that immediately upon Death, they are to be Judged and sent strait to Heaven or Hell, to the Perfection of Blis in the full Enjoyment of GOD in the Highest Heavens, or to exquisite Torments in the lowest Hell, according to what they have done in the Flesh, according as they are Just or Unjust, Righteous or Wicked.*

*To which I answer First, The Holy Ghost has thought fit to shew us by the Inspired Writers of the Holy Scriptures these things which I do now endeavour to revive, and I think and I hope I have plainly and fully proved in the subsequent Treatise, that they are Scripture Truths. And if so who art Thou who dares to say, it is useless to know such Truths as the Holy Spirit of GOD has been pleas'd to Reveal? Or if at any time such Truths happen to be forgotten, lost,*

*or*



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or out of fashion, who is he who dares to say it is amiss, or wrong to bring them again into Remembrance, to retrieve them, or, if they are Perverted, to Reform them to their Original Beauty and Lustre, and to bring them again into Reputation, if possible?

Secondly, I answer it has happened to these Primitive Truths, as it generally happens to all perverted Truths, when Errors are built upon them, and screwed out of them, one Evil seldom comes alone. He knows not how far he is to go out of the right Road who has lost his way. 'Tis by Degrees People become either very good or very bad. It took some time to overturn these Truths intirely, and many very unexpected Circumstances concurred towards it. But as the Corruption of these Primitive Principles has produced the Popish Purgatory, and, that the Invocation of Saints and others departed, so the Restoring of them again to what they were at the beginning, does in my Opinion, effectually overthrow that Imaginary, Chimerical, but Lucrative Purgatory, which by Corruption grew out of them, and this Undue, Uncommanded, Sacrilegious Will-Worship, and is not the Re-establishing these Ancient Truths then of Great Use which have been thus perverted by the Church of Rome? I say by the Church of Rome, for the Greek Church has never yet adopted the Doctrine of Purgatory, nor believed or maintained that departed Souls are immediately brought to Judgment after Death, but still maintain that their Condition and Circumstances are very different before the Day of Judgment, from what they are to be in after the Resurrection. The Reverend and Learned Doctor Smith gives this Account of the Greek Church in his Book Entitled, *De Græcæ Ecclesiæ hodierno statu Epistola Editio nova Auctior et Emendatior Trajecti ad Rhenum 1698 page 115 and 138. &c.*

I may by some, also be blamed for what I have said in favour of Prayer for the Dead, that is, for the Righteous who are departed with the Sign of Faith, in the Communi-

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on of the Church, but if it is as Primitive, and was as Universal, and is really as Useful and Beneficial to them, and as Charitable, and Consequently as Useful to us, as I take it to be, I must think it our Duty still to do it; And the rather, because I think it will be hard to prove when it began, and therefore it was from the beginning: And although there be but few Accounts remaining of the first and earliest Ages of Christianity, yet we find these Prayers recorded long before the publickly visible Charisma ceased and before the Empire became Christian.

But farther, if we consider, That the Holy Angels, and the Spirits of good and holy Men departed, and all the Just and Righteous who live upon Earth, do all make up but one Body, one Family, under Christ our Head. As it is in Eph. 3. 14. of whom the whole Family in Heaven and Earth is named. That we are all one Society, one Corporation, we ought therefore to have a fellow feeling one with another. And as it is not to be doubted, but that we who are that part of Christ's Body and Family, which resides upon Earth, under Mortality, do receive many Advantages, and reap much Benefit from the Prayers of the Righteous departed, who are in the Bosom of Abraham, and who long and pray for the fulfilling of the Number of GOD's Elect, and the Coming of Christ's Kingdom, and the hastning of the Resurrection, &c. So it appears to be very suitable, that we should not be indifferent about those who have gone before us in the Faith, but that we should likewise be mindful of them, and do them all the Services we are able, and tho' we cannot hear them, nor they us which makes it absurd to pray to them, yet GOD can, and does hear us, and I doubt not, will have regard to the effectual fervent Prayers of the Righteous, whether in the Body or out of the Body, when they pray for the fulfilling of his Will, and for any part of the Family and Body of Christ, whether alive or departed. And GOD has told us, he will be Addressed, for  
even

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*even such things, as he tells us, he is certainly to do, and which must come to pass, as in Ezek. 36, 37. Yet for this will I be enquired of by the House of Israel to do it for them. Altho' in the 36th Verse he had said, I the Lord have spoken it and I will do it. And if it were not so we need not say the Lord's Prayer, for GOD's Name is to be hallowed whether we pray that it be so, or not, and his Will is to be done, &c. nor wou'd Christ when on Earth have prayed for his Disciples, several Prayers which he prayed for them, unless with this View, for he very certainly knew what he himself designed to do for them, as Man, and the Mediator between GOD and Man, and he as certainly knew, what, as GOD, he was to do for them, so that tho' he knew they were assuredly to have all these things he prayed for, yet he notwithstanding prayed for them, and he is our Example, and therefore so should we do. And since there are many Degrees of Bliss, many Mansions, in each State of Happiness, and that there is a Progress to be made in the Love of GOD, and in the Purity of Holiness. and that the Saints departed are not Asleep in Insensibility, but Active, it follows that they must be making daily Progress in Pure Love, and all Holyness, in that happy Intermediate State, in to which they are carryed, by the Holy Angels, immediately upon their flight from the Body. And therefore it seems very agreeable to their Circumstances, who have not yet got entrance into the Holy of Holys, and to our Relation to them, as a part of Christ's Body, that we earnestly beg for them of GOD, Light, Rest, and Refreshment, and all the other things which the best and Purest Christians of the First and Purest Ages of the Church, Offered and Prayed for, on their behalf, with one Consent.*

*And now as to the Performance it self, I am so far from thinking Highly of it, that I do not so much as pretend, that it is either perfect or fine, All I shall plead for it is, that, if my Heart deceive me not, I mean it well, and sincerely*

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*erly, for the Advancement of GOD's Glory, in the Re-  
stablishing of Scripture and Primitive Truths, and for  
the Benefit of my fellow Christians. And I have no bye  
end in it, no Politick nor Worldly Interest to serve by it,  
and therefore I conceal my Name.*

*As to the Scripture part of it, this I am sure of; it  
has cost me a good deal of Pains, having never met with  
any thing to give me the hint, to Govern my self by in  
the management of it, in this Method, or to borrow from,  
for tho' the Principles I treat of be Primitive, and that  
abundance of Fathers and Moderns also have treated fully  
of them, and have founded upon several Texts of holy Scrip-  
ture which I have here in this Collection, yet I never have  
met with any one who made it his Business to Collect all, or  
so many Texts together, upon these Heads, or in this Me-  
thod that I have taken, the reason of which I take to be  
this, That in the Early Ages these Principles were so well  
known, and so universally believed, and received, that no  
Body doubted of them, and therefore it was sufficient to  
treat of them as such, from any one Text of many that  
do prove them. And of late Years they have been so dis-  
credited, that only some few of our great Men have ad-  
ventured to treat of them; and they have each of them  
produced a great many Fathers, all agreeing in them, and  
generally make mention of no other Texts of Holy Writ  
for Proof of them, than such as these Fathers which they  
Cite, do build upon, which were but a few, tho' strong, for  
the reason already given. And that which made me be at  
so much pains, to Collect such a Number of Texts for Proof  
of them is, because that by experience now I have seen,  
how little the Authority of even those early Fathers have  
weigh'd with many of us, and therefore I have a mind to  
try, whether the shewing that the Holy Scriptures do so fully  
contain them, will mend the matter, and help to bring us  
nearer to Primitive Christianity, And therefore I beg of  
the Candid Reader to accept of my weak, but honest En-*

*deavours*

## P R E F A C E.

deavours, of doing what Justice I can to Ancient almost forgotten and injured Truths, And of my Mite, towards the Revival of Primitive Principles and Usages, which are most certainly the best, and our greatest Security, under GOD, against Corruptions of all sorts, especially against those of the Church of Rome, and in the honest, sincere, and hearty Practice of which, we are most secure of Living so holily here, as to Live happily for ever hereafter.

The easiest part of my Task has been, to find out such of the Fathers as I have brought to vouch for me, because many of our Modern Authors who have written upon these Subjects, have been pretty full in their Catalogues of the Fathers, who have treated of them. So my part has been to Consult the Originals, and to Translate some Passages from them, relating to my Subject, and to Rank them in the Order in which you find them, all which I did after I had finished the Scripture part of this Treatise.

I shall add but one thing more, which is, That since the Method I have put these few Sheets into, is this. To take the Texts of Holy Writ, as they stand in Order in our Bibles, and that consequently this does not allow me to bring my strongest Scripture Proofs first, to settle the matter, and to establish the Doctrines at once, I therefore beg the whole may first be read over, before I be Condemned as Asserting what I have not proved. And if then it be found, that I have perverted the Sense of the Holy Scriptures, and that this be shewed me, in the Spirit of Meekness, I shall be so far from Stubbornness, that I shall as publicly recant, what I shall thus be Convinced is an Error as I do now boldly assert the Truth of what I have written upon these Heads, because I think it such.

### E R R A T A.

**I**N the Preface, Page 6 line 29. r. amongst. p. 11 l. 14 r. diffus'd. p. 13 l. 31 r. Judicially. p. 14. l. 17. r. Avenat. In the Book, p. 12 in the marg. r. Mat. xxiii. p. 13 l. ult. r. yet. p. 14 l. 15 r. Græcum. ib. l. 21. r. Clarior. ib. l. 24. r. autor. p. 26 between l. 17 and 18 add, And it is then also, that he says to the Goats on the Left hand, ver. 41. Depart from me, ye Curfed into Everlasting Fire, prepared for the Devil and his Angels. This is their Dismal sentence, and then first given, I say then first given. p. 31 l. 9. after forerunners. add And He also Denounceth Judgments upon such as reject His Messengers. p. 36. l. 30. dele to p. 41 l. 32. r. wou'd p. 48 l. 21. r. Consummation. p. 79 l. 27. r. not carry p. 111 l. 30 r. adæquet p. 127. l. 27. r. he being his p. 147. l. 3. r. Dionysius falsely calld. p. 159. l. 4. r. Eastmannia.

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*The Doctrine of the Middle  
or Intermediate State of  
Departed Souls, betwixt  
Death and the Resurrecti-  
on, plainly shewed from  
the Holy Scriptures, from  
the Fathers of the first  
four Centuries, and ac-  
knowledged by several  
Learned Fathers and  
Great Doctors of the  
Church of England, since  
the Reformation.*

**T**HE Method I propose obliges  
me to begin with the Old Te-  
stament, tho' the Proofs in it,  
are neither so many, nor so  
strong as in the New Testament.

B

Job

Job iii. 13, 10 20. *Job iii* from the 13th to the 20th verse.  
 For now should I have lien still, and been quiet,  
 I should have slept, then had I been at rest;  
 14. With Kings and Councillors of the Earth  
 which built desolate Places for themselves:  
 15. Or with Princes that had Gold, who filled  
 their Houses with Silver: 16. Or as an hid-  
 den untimely Birth I had not been; as Infants  
 which never saw light. 17. There the wicked  
 cease from troubling: and there the weary,  
 [or wearied in strength] be at rest. 18. There  
 the Prisoners rest together, they hear not the  
 voice of the Oppressour. 19. The small and  
 great are there, and the Servant is free from  
 his Master.

From these seven Verses, we may learn  
 the freedom Death gives from the Troubles  
 of this World: And here *Job* maintains  
 also the Rest of the Dead: But he says not  
 one word of the Joys of Heaven, that is,  
 of the Fullness of Joy into which the Blessed  
 are admitted, after the Resurrection; And  
 yet it is plain, that if *Job*, in this place,  
 were not speaking of such as are not to be  
 miserable after Death, he could not have  
 thus preferred their Circumstances, or the  
 Condition they are in after Death, to such  
 as they were in, while alive, however mi-  
 serable upon Earth. Because there can be  
 no Comparison betwixt any Degree, or  
 Place of Torment in Hell, even the least  
 and best that is to be found there, and the  
 worst Condition a mortal Man can be in,  
 while alive upon Earth.

But

But tho' this be the first Text I bring, because of its Situation in our Bibles, according to my propos'd Method, yet I own, it is not full enough, of it self alone, to prove an *Intermediate* or *middle State* betwixt Death and the Resurrection, at Christs second coming, different from what is to be after the Resurrection, yet even these seven Versés, if duly compared with the following Texts, will become Collateral Proofs of it.

*Job x. 21, 22. Before I goe whence I shall* *Job x.*  
*not return, even to the Land of Darknes and* *21, 22.*  
*the shadow of Death; 22. A Land of Dark-*  
*ness it self, and of the shadow of Death,*  
*without any order and where the Light is as*  
*Darknes.*

Here 'tis impossible *Job* can mean the *Darkness* of *Hell*, as a place of *Torment*, and therefore it seems most natural to construe it comparatively, thus: That tho' in this State of separation from the Body, which he is here describing, there is *Light*, yet even this *Light* is as *Darkness*, if compared with that *Light* which is to be *Revealed*, after the Re-Union of Soul and Body at the Resurrection, for he cannot be thought here to mean the *Grave*, because in it there can be no *Light* at all.

*Job xvii. 16. They shall go down to the* *Job xvii.*  
*bars of the Pit, when our Rest together is in* *16.*  
*the Dust.*

Here also *Job* speaks of such a *Rest* of the Dead as cannot be applyed to the Dead who died in their Sins, or were wicked at



their Death. And hitherto he goes no farther than this *Rest*. But he instructs us more clearly and fully when he says.

*Job* xix. *Job* xix. 25, 26, 27. For I know that my 25, 26, 27 Redeemer liveth, and that he shall stand at the latter Day upon the Earth. 26. And though after my Skin, Worms destroy this Body, yet in my Flesh shall I see God. 27. Whom I shall see for my self, and mine Eyes shall behold, and not another; [or a stranger] though my Reins be consumed within me.

Here, I say, *Job* goes on to instruct his Friends farther, and very plainly tells them, that he did believe the Resurrection of his numerical Body; and yet that till then he could not see God, or, which is all one, could not get admittance into the *third Heavens*. This makes the foregoing Texts clear, and shews the meaning of them to be; That there is a State of *Rest*, into which the Righteous are to enter at their Death, and in which there is *Light*, but such *Light*, tho' very well deserving that Name, yet is it but *Darkness* when compared with the *Glorious Light*, which is to be *Revealed*, when Christ comes again: When after the Resurrection, and Re-Union of our Souls and Bodies, we are to see him in our *Flesh*, with our own Eyes, not by Proxy, as he is. And the 25th verse tells us when and where. For 'tis at the *Latter Day*, and upon the Earth, that we are first to begin to see Him as he is. It is then and there the *Beatifick Vision* begins. 'Tis not enjoy'd by any one before that time.

time, and then it is first to be seen in the Person of Christ our Glorious Redeemer, who is the Manifestation of God, and God Himself Blessed forever.

*Psalms* xvi. 10, 11. For thou wilt not leave my Soul in Hell, neither suffer thy holy one to see Corruption. 11. Thou wilt shew me the path of Life: In thy presence is fulness of Joy, at thy right hand there are pleasures for ever more.

Pf. xvi.  
10, 11.

Here we have a Prophecie of Christ, which St. Peter applys to Him, *Acts* ii. 27, 31. and without doubt very truly. Yet I would have it observ'd from the words, that, as in the 11th verse, there is an Account of the fulness of Joy, which is at the Right Hand of God, so in the next Psalm the Prophet David tells us, when he did expect to be admitted into it, and partake of it.

Acts ii.  
27, 31.

*Psalms* xvii. 15. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy Likeness.

Pf. xvii.  
15.

So untill he awake; or untill the Resurrection, Holy David did not expect to enter into, or partake of that fulness of Joy, which he tells us in the foregoing Psalm, Christ was to enter into, and be possess'd of, as Man, immediately upon his Ascension. And since David, who was a Man according to Gods own Heart, and who was a Type of Christ, did not pretend to enter into this fulness of Joy, untill he awaked at the Resurrection, who else can?

Now, I take it for granted that this awaking is the awaking from Death at the Resurrection, for if it were the awaking from Sleep before Death, it would follow, that even before Death we can see God, and be satisfied. For what else can Beholding the Face of God in Righteousness, and being satisfied with his Likeness, import? Or in what higher or stronger Terms, can the Beatifick Vision be express'd by us, while we are clogg'd with these Tabernacles of Clay, than these? And it is certain that before Death no meer Man can see God. For when Moses, who was highly favoured of God, and whom God knew by name, had presumed to beg that he might see God's Way, and his Glory, and that God had graciously condescended to make great Discoveries of himself unto him, yet at the same time he told him *Exod. xxxiii. 20. Thou canst not see my Face: For there shall no Man see me, and live.* So God allowed him to see only his Back-parts, so St. John 1 Epistle iv. 12. *No Man hath seen God at any time.* For his Face is not to be seen till after the Resurrection. Therefore I conclude David meant his awaking from Death, at the Resurrection in this Psalm.

*Exod.*  
xxiii. 20.

1 Epif.  
St. John  
iv. 12.

*Prov. iv.*  
18.

*Prov. iv. 18. But the path of the Just is as the shining Light, that shineth more and more unto the perfect Day.*

This *Perfect-day* here mentioned, I take to be that *Emphatical-day*, when after the Resurrection, at Christ's second coming, the Just do first enter into Possession of the *fullness*

*fullness of Joy.* For it is called *the Day*, and the *Perfect-day*, or the first Day of *Perfection* attained. And it is recorded to be *the Day*, untill which there is still to be an *increase of Shining*: But when once that Day is come, the Just do then arrive at *Perfection* in the full, *Perfect Fruition* of the *Light* which enlightened the World. And then they shall see our Blessed Lord and Saviour Jesus Christ, *GOD-MAN*, in his *full Glory*, with all his Innumerable and Glorious Attendants, Acting upon his Government as an Absolute King, having destroy'd his Enemies, and by his Omnipotent Power raised, his Followers, the Just, from their Prison, the Grave, to the Participation of the Glory, he was possessed of from the beginning, which he purchased for them by his Humiliation, and which they are now entitled to, and begin to enjoy, through his Merits and Intercession, as a free Reward of their constant Faith in him, and Love of him till Death.

Isa. lvii. 1, 2. *The Righteous perisheth, and no Man layeth it to Heart, and merciful Men*, 1, 2. [or Men of Kindness or Godliness] are taken away, from the Evil to come. 2. *He shall enter into Peace: They shall rest in their Beds, each one walking in his Uprightness.*

This Evangelical Prophet, in these two Verses, shews us many things which are all very material in themselves. *First*, He shews us Death is to be a Blessing to the Righteous, because it takes them away from the Evil to come. *Secondly*, He shews

us the Condition of the Righteous in a threefold Circumstance. 1<sup>st</sup>. He enters into Peace. 2<sup>dly</sup>. He Rests in his Bed or Grave. And 3<sup>dly</sup>. He Walketh in his Uprightness. From all which I observe

First, This holy Prophet makes no mention here at all of any Degree of *Torment* into which the Righteous, the Just, or the Upright are to enter at their Death, no *Purgatory*, no Cleansing by Fire at Death, nor indeed any removing from the State they enter into immediately upon Death untill the Resurrection. No, That Popish Doctrine is not so old by many hundreds of Years. Where the Souls of the Righteous are carried, by the Ministry of the holy Angels, immediately upon Death, there they remain till the Resurrection. They remain in their *Chambers*, as 'tis in

Isa. xxvi. 20. by which the Ancient Jews understood the State, or the place of the abode of the Souls of the Just, from their Death untill the Resurrection. This you will find was their Notion if you will read

2 *Esdras* iv. 35, 36. the iv Chapter of the second Book of *Esdras* (as we number them) at the 35 and 36 Verses. *Did not the Souls of the Righteous ask question of these things in their CHAMBERS saying, how long shall I hope on this fashion? when cometh the fruit of the floor of our reward.* 36. *And unto these things Uriel the Archangel gave them answer, and said, even when the number of seeds is filled in you: for he hath weighed the World in the ballance.*

2. *Esdras.*

2. *Esdras* viii. from verse 50 to 60. For many great miseries shall be done to them that in the latter time shall dwell in the World, because they have walked in great Pride. 51. But understand thou for thy self, and seek out the glory for such as be like thee. 52. For unto you is Paradise opened, the tree of Life is planted, the time to come is prepared, plenteousness is made ready, a City is builded, and Rest is allowed, yea perfect Goodness and Wisdom. 53. The root of evil is sealed up from you, weakness and the moth is hid from you, and Corruption is fled into Hell to be forgotten. 54. Sorrows are pass'd, and in the end is shewed the treasure of Immortality. 55. And therefore ask thou no more questions, concerning the multitude of them that perish. 56. For when they had taken Liberty, they despis'd the most High, thought scorn of his Law, and forsok his ways. 57. Moreover they have trodden down his righteous. 58. And said in their heart, that there is no God; yea, and that knowing they must die. 59. For as the things aforesaid shall receive you, so thirst and pain are prepared for them: for it was not his will that men should come to nought.

2. *Esdras*  
viii. from  
50 to 60.

I think these two Passages do prove the two States of the Dead very plainly. In the first of them the Mansions of the middle State are called *Chambers*, and are compared to the *Womb* of a *Woman* with *Child*, which halteneth to be delivered of its Birth in due time, when it is ripe, and it has its appointed time, beyond which it cannot carry its Fruit, but must then be delivered of

of it. Just so are the *Mansions* of the *Middle State* in hast to deliver those things that are committed to them, when Christ comes again.

What is translated *Chambers* Cap. iv. 35. 41. is in the Latine *Proniptuaria*, which signifies Store-houses, or Places where things are laid up to be afterwards brought out.

In the second of these Passages *Paradise* is plainly described, as well as named, and the Description is twofold. First, *Positive*, in the 52 verse, and perhaps that City there mentioned is the City, and this the *Heb. xi.* place St. Paul alludes to *Heb. xi. 10.* Secondly  
10. here is also a *Negative* Description of Paradise, shewing what the happy Inhabitants of these *Heavenly Mansions* are freed from; this we have in the 53d and 54th verses. And the word which is translated *Holl*, Chap. iv. 41, and in the 53d verse of this viii Chap. are in the Latine *Infernum*, which answers to the word *Ἅδης*, *Hades* in the Greek, by the latter part of the 54th verse it appears plainly, that the foregoing Description is applicable to the *Middle State* only, because there it is said that the *Treasure of Immortality* is not to be shewed until the *End*, that is, until the second Coming of Christ, so that for as happy a State as the *Middle State* by this Description, is, yet it is far short of what is to be shewed at the *End*. And the 59th verse shews what is prepared for the Wicked.

There are several other Passages in this second or fourth Book of *Esdras*. very Material

Material to my purpose, with which I shall not trouble the Reader now, because I have so many Texts out of the Uncontraverted Books which prove the thing so fully. However I cannot help having a very great regard for this Book; and indeed I esteem it as much as any of the Apocriphal Books, notwithstanding the Papists in their Council of *Trent* have turned it out of their Canon. And I must say this Book has a much better Claim to be reckoned amongst the Canonical Books of the Old Testament, than has any other of the Contraverted Books which are called Apocriphal for these Reasons.

*First*, There is nothing that I can perceive in it, which is unsound, or contrary to the Analogy of Faith, nothing that shocks our Belief, nothing Romantick neither in Substance nor Stile, nothing but what is Orthodox and Pious, and worthy of a Noble and Holy Penman. Indeed there are some Prophecys in it which seem to sit hard upon the present corrupted Church of *Rome*, which I doubt not was the Reason why their Council of *Trent* disparaged it, and decreed it not Sacred, tho' their Church had received it, and acknowledged it for very many Years before and had, to shew a Demonstration of their Infallibility, Printed it in all their Bibles as Sacred Text untill that Council.

*Secondly*, This Book has been Cited by some very early Fathers with the Prophets of the Canonical Scripture.

*Thirdly*,



*Thirdly*, If the Latin Copy we have of it be a right Translation of the Original, this Book is often Quoted in the New Testament.

But *Lastly*, my strongest Reason is this, That our blessed Saviour himself not only Quotes a Passage out of this Book, but also He introduceth his Quotation with a *Therefore also said the Wisdom of God* as you may find it in St. Luke xi. 49. Then follows a full Sentence out of this Book Chap. 1. 32. *I will send them Prophets and Apostles, and some of them they shall slay and persecute, &c.* Now I can find no such saying in the Uncontraverted Books of the Old Testament, but in this Book it is very plainly thus, *I sent unto you my Servants the Prophets, whom ye have taken and slain, &c.* And I must needs say this weighs very much with me, that our Blessed Lord Himself did cite this Passage as spoken by the *Wisdom of GOD*: Now what can this mean less than that the Author was Inspired by the Holy Ghost, in the writing of it.

Were it not for this single Passage, I had been apt enough to have concluded that all the Passages which I now must think the Holy Penmen of the New Testament have referred to, and Quoted out of this Book, had been taken or stolen out of the New Testament, and put into this Book by the Author, or some latter Transcriber of it. Such as St. Math. xxiii. 37. *I have gathered thy Children together, even as a Hen gathereth her Chickens under her wings.* which is taken

out

out of the first Chapter of this Book verse 30. but since our Blessed Saviour seems to Ascribe the Book to the *Wisdom of GOD*, I think the least thing that can follow upon that is, That we ought to be at very much pains to recover and retrieve a right Copy of it, if possible.

I will not say there are no Interpolations in the Latin Copy which we have and while there are, Or that it is probable there are, from several Passages which I might easily mention, I will not say that it is reasonable to receive it as pure, without a full Impartial Tryal, but I think it imports us to make that Tryal, and to give it a fair hearing.

Neither *Grotius* nor Doctor *Hammond* have taken any Notice of this place I insist so much upon, which I much wouder at. And Doctor *Cosen Bishop of Durham* in his *Scholastical History of the Canon of the Holy Scripture*, tho' he was not obliged to say any thing of these two last Books of *Esdra*s since the Papists, against whom he wrote, has disclaimed them at last, yet in his third Chapter xxxix after Quoting a Passage in 2. *Cor.* xiii. 8. which coincides with 3. *Esd.* iii. 12. he says, " as in the fourth Book " of *Esdra*s there be many more of the " like Nature, and some of them more " plain than any other that can be brought " out of all the Contraverted Books besides. And on the Margent he refers to 4. *Esdra*s i. 30. and viii. 3. which answers to St. *Math.* xx. 16. yea he takes no notice of that Passage

Passage of *St. Luke* which I insist upon. But I find *Castellio* had a good Opinion of this Book, for tho' he places it after *Malachi*, who was undoubtedly the last inspired Prophet of the Old Testament, unless this *Esdra* was the same who wrote the first Book of *Esdra*, and that this Book can be proved written also by the same Spirit with which the first was written, in which Case his mentioning *Malachi* in the 1. Chap. verse 40. tho' he was his cotemporary seems to have some difficulty in it, or is an interpolation, yet his Preface to it is this. "Hic  
 " Liber Latine tantum extat sed ea dictione,  
 " ut suspicer primum ex Hebræo Græcum de-  
 " inde ex Græco Latinum esse factum, aut certe  
 " Græce primum, sed ab Hebraizante scrip-  
 " tum, ut videmus in novo Testamento fieri.  
 " Eum nos ex parum Latino Latiniorem (ne  
 " quem hic sermonis dissimilitudo offenderet,  
 " et simul ut alicubi esset clævior) fecimus,  
 " et cum cæteris Vatibus, quippe Vatem,  
 " conjunzimus, ut omnes in uno corpore  
 " habeantur. Vocat autem auter ipse hunc  
 " Librum secundum, sed ne quid sit in eo  
 " citando molestia, quoniam quartus dici  
 " solet, quartus sane vocetur. Thus *Ca-  
 stellio*. See also 2 *Esdra* vii. 32, 33, 34, 35.  
 and xiv. 9. 35.

But to return, *Secondly*, I observe, that as the holy Prophet *Isaiab* says nothing here of a *Purgatorial Cleansing* by Fire; so neither does he say any thing, no not one word of *Glory*. For this *Intermediate*, or *Middle State*, or *Paradise*, is not the Place appointed

appointed for it. Nor is it to be imagined, that if Glory were by any means proper for this State, or were to be entered into, by any meer Man immediatly upon Death, or indeed untill the Resurrection, that the holy Prophet would have left it out, in this place, where he gives us so full a detaile of the Circumstances of the Righteous after Death.

Thirdly, I observe, (and I hope without Offence) How agreable the Primitive Prayer for the Dead was, to this Text of *Isaiab*, when they prayed thus. *Oranibus cum signo fidei defunctis, Da Lucem, Requiem, et Refrigerium.* Give LIGHT, REST, and REFRESHMENT to all those who have died with the SIGN of FAITH, which is *Baptism* in the Language of that time.

Mal. iii. 17. *And they shall be mine, saith the Lord of Hosts, in that Day when I make up my Jewells.* [or special Treasure] Mal. iii. 17.

In the foregoing verse there is an Account given of a *Book of Remembrance*, which was written before the Lord, for them that feared Him; and in this verse we are told, when that Book is to be made use of, even when He, the Lord, makes up his Jewells, or special or peculiar Treasure. And to know when that is, Read *Dan. vii. 10.* at the latter end of the verse. *The Judgment was set, and the Books were opened.* Dan. vii. 10. And *Rev. xx. 12.* *And the Books were opened, when the Dead small and great, stand before God, and are to be Judged out of these Books.* Rev. xx. 12.

By

By all which it appears, that the time in which the Lord is to make up his Jewells is after the Resurrection, and therefore till then, the Knowledge God has of what He is then to Judge us for, is called His *Book of Remembrance*; which there would be little or no occasion for, if there were an Immediate Judicial Sentence, or Judgment to be pronounced upon Death. For it is at that *Day of Judgment*, after the Resurrection that every one is to be Judged according to his Works. And therefore till then, there is no Judgment to be passed, no Sentence pronounced Judicially; which shews there must be some *Intermediate Receptacle* for departed Souls to remain in, from Death untill the second Coming of Christ and the Resurrection, which Receptacle is commonly called the *Middle State*.

St. Math. vii. 22, 23. *Many will say unto me in that Day, Lord, Lord, have we not professed in thy name? 23. And then will I profess unto them, I never knew you: depart from me ye that work Iniquity.*

What other Day can this be of which our Blessed Saviour is here speaking, if it is not the Day of Judgment, when these wicked are upon their *Trial* before him, their Righteous Judge? And how can this be applied to an *Immediate Judgment* after Death, for here are many before him at once, who are guilty of the same Crimes, and are receiving the same Sentence. Now if this is not to be understood of an immediate Judgment after Death, as I think it cannot, then

then it must mean not only that this is the Day of Judging the Wicked after the Resurrection, but also, that till *then*, these wicked did think the Apology they here bring for themselves might be of use to them; and might help to procure an easier and lighter Sentence than was pronounced against them, which 'tis hard to think they could have imagined or hoped for, if already, in the immediate Judgment passed upon them at Death, they had produced the same Defence to as little purpose.

Therefore, I think, this Text does prove, That there is no *Immediate Judgment* after Death, nor before the Resurrection, at Christ's second Coming, when the Souls of all the Children of the Resurrection are Re-united to their Bodies. And therefore also, there must be a *Particular, Intermediate State* for the Souls of the Dead to remain in, untill the Resurrection. And such a State where the Deceased have an expectation of a *Judgment to come*, and of farther Joy or Sorrow, *Happiness* or *Misery*, to be revealed after the Resurrection; according to what their own Consciences inform them their behaviour in the Flesh did call for; and according to the Circumstances of the Place they are carried to, and abide in, and the Company they converse with, and live amongst, immediately after Death. Whether it be into the Society of those, who have a well grounded Assurance, of a *full Fruition* of God in due time, and who in the mean time are very *Happy*; nay far

C

more

more Happy than we can conceive, without immediate Revelation, or of those miserable Wretches, who do with great Terrour expect the dismal Sentence of perpetual Banishment from the Presence of God; and who in the mean time, are in the dark and dismal Mansions of the fallen Angels, and in the Company of such impure Spirits as themselves, which is the miserable Condition of the Wicked.

St. Math. viii. 29. *And behold, they cryed out saying, What have we to do with thee, Jesus thou Son of God? Art thou come hither to torment us before the time?*

By this Text we may see clearly, that even the Devils themselves are not in that State of Torment, they deserve by their Fall, and in which they are, some time or other, most certainly to be. Now if it be enquired, when are the Devils by a final Sentence to be sent to Hell, to be Tormented?

I answer, at the Day of Judgment, for so says St. Peter in his second Epistle Chap. ii. verse 4. *For if God spared not the Angels that sinned, but cast them down to Hell, and delivered them into Chains of Darkness, to be reserved unto Judgment.*

That which our Translators in this Place render *Hell*, is in the Greek *ταραρα*. Grotius, upon this place, takes it to be some where in the Air, which makes the Devil, who is their Prince, be termed *the Prince of the Power of the Air*. Eph. ii. 2. he has these words. *“ Nam tartara dicitur, quod in quaque*

*“ re infimum est, sive in terra, sive in aqua, sive, ut*

“ *ut huic, in aere.* I am not concerned where the place is, But that which I do assert is, that there is *a certain place*, for them to abide or remain in, by order from above, and that this place is not the same with that unto which they are to be confined, after their final Judgment is past. Or at least, be the place where it will, they are not to be Tormented, as they are, most certainly, to be afterward. So now by *Hell*, is not always meant what we commonly call by that Name, nor indeed is it so meant here by *St. Peter*, nor is it the place the Devils are to be Condemned to, or to abide in after Judgment. For they are not to be sent thither, till Christ's second coming, when the Saints shall Judge the World under Him, and shall Judge even these wicked Angels as you may read *1 Cor. vi. 2, 3.* *1 Cor. vi.* So this makes it reasonable to Conclude, *2, 3.* That since even the Devils who fell from the utmost Purity to the lowest Abyss of Depravity, are not now, and are not to be in *Hell*, in the strict Sense of that Word, till Christ's second Coming, and the Day of their Doom: So the wicked are not to be in the *full* of their Misery till after they receive their final Sentence at the Day of their Judgment. And by a parity of reason, the Righteous are not to be admitted into the *third Heavens* or the *Beatifick Vision* untill the Resurrection. And therefore there is an *Intermediate State*, for the Righteous, and for the Wicked, wherein they are to remain untill the Re-union of their



Souls and Bodies at their Resurrection. St.

St. Jude Jude verse 6th is a paralell place to this  
6th. of St. Peter.

St. Math. St. Math. xiii. from the 24 verse to the  
xiii. from 31. Another Parable put he forth unto them,  
24. to 31. saying, *The Kingdom of Heaven is Likened un-  
to a Man which soweth good seed in his field.  
25. But while men slept his Enemy came and  
sowed tares among the wheat, and went his way.  
26. But when the blade was sprung up, and  
brought forth fruit, then appeared the tares al-  
so. So the servants of the householder came and  
said unto him, Sir, didst not thou sow good  
seed in thy field? From whence then hath it  
tares? 28. He said unto them, an Enemy hath  
done this. The Servants said unto him, Wilt  
thou then that we go and gather them up?  
29. But he said, nay; lest while ye gather up  
the tares, ye root up also the wheat with them.  
33. Let both grow together untill the harvest:  
and in the time of harvest, I will say to the  
reapers, Gather ye together first the tares, and  
bind them in bundles to burn them: but gather  
the wheat into my barn.*

These seven Verses contain the Parable  
of the Tares, which were allowed to grow  
amongst the Wheat, untill the Harvest. So  
it is in the time of the *Harvest* that the  
*final decisive Sentence* is given by our Blessed  
Lord; and put in Execution by His Reapers  
the Holy Angels. And that the Harvest is  
the End of the World, and the Holy An-  
gels to be the Reapers appears from the 49,  
and 50th verses of this Chapter: Where  
our Blessed Lord, explaining the Parable of

the

the Net that was cast into the Sea, &c. A Parable of the same import with this of the Tares, does say. *So shall it be at the end of the World: The Angels shall come forth and sever the Wicked from among the Just.* <sup>vers. 49.</sup> 50. *And shall cast them into the Furnace of Fire.* &c. Therefore, there is an *Intermediate* or *Middle State* where all those, who, *then only* at the second coming of Christ, in the *Harvest*, at the *End* of the *World*, are to be *Judged*, do remain from Death untill the Resurrection. And it is plain from this Chapter, that it is after the Resurrection that the *severing Judgment*, and *final Sentence*, is to be pronounced by our Judge. And here is no mention at all made of an *Immediate Judgment* after Death, nor any one Expression from which it can be forc'd.

St. Math. xix. 28. *And Jesus said unto them, verily, I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit on the Throne of his Glory, ye shall sit upon twelve Thrones, Judging the twelve Tribes of Israel.* <sup>St. Math. xix. 28.</sup>

I place the Comma after, *followed me*, and not after *the regeneration*, which I take to be the right Reading.

Compare this Text with St. Luke xxii. 29, <sup>St. Luke xxii. 29,</sup> 30.

Our Blessed Lord, in this verse, is shewing His Apostles, a particular Honour He designs for them: As in the next verse, he shews more generally, what is laid up in store by him, for all who lose any thing in this World upon his Account. All such are

to receive an hundred Fold, and to Inherit Everlasting Life: But the Holy Apostles are, besides to sit on twelve Thrones, and to Judge the twelve Tribes of *Israel*. But when is this to be? Even when the Son of Man, our Blessed Lord, shall sit on the Throne of His Glory. And when is that to be? At his second Coming.

From all which I observe, *First*, That the time fixed for the Reward of the holy Apostles, is *after* the Resurrection, or in the Regeneration (for so I understand it) And thus, *Regeneration, Adoption, Redemption, and Resurrection* have all four pretty near the same Signification: At least they do all of them point to the same time, which is that of Christ's second Coming. This you may perceive if you compare St. *Luke* xxi. 28. *Eph. i. 14.* and *Rom. viii. 23.* with this *Rom. viii.* Text of St. *Mathew*. And this will be still the plainer, if you consider St. *Luke* xx. 36. Where the Righteous are called *the Children of God*, for being *the Children of the Resurrection*, when our Lord is to sit on the Throne of his Glory. And therefore, untill the Resurrection, the Regeneration, the Adoption and the Redemption, even the holy Apostles are to *wait in Hope*, for their Crown. And consequently till *then*, are not admitted into the *Holy of Holys*, the *Third Heavens*, or the *full Fruition* of God; as then they are most plainly to be.

*Secondly*, The time being thus fixed to the Resurrection, or Regeneration, that the Holy Apostles are to receive their Reward

St. Luke

xxi. 28.

Eph. i. 14.

Rom. viii.

23.

St. Luke

xx. 36.

in *full*, does shew us, when those, our Blessed Lord speaks of in the next verse, are to receive their Inheritance, and to enter into the Possession of Everlasting Life, by a Sentence pronounced upon Judgment, which must be *then* also, after the Resurrection. For no Body can imagine, that any Christian can be Rewarded, Crowned, or Admitted into the full Fruition of God in the Third Heavens, before the Holy Apostles of our Blessed Lord. And since they must wait for their Reward, and that the Consummation of their Happiness is delayed, till after the Resurrection or Regeneration, It is very natural to conclude, that no other Christian can expect to be Rewarded *in full* till then. Therefore there must be an *Intermediate* or *Middle State* for the Righteous, the Just, the Upright, even Patriarchs, Prophets and Apostles, in which they are to remain, till Christ's second Coming and the Regeneration or Resurrection.

And now tho' that part of this Text of the twelve Thrones does principally and primarily mean what I have gathered from it, yet, by the way, it may be also understood, without abating any of the force of what I have said from it, with regard to the Apostolical Power of Censure, here in this Life, signified by sitting on Thrones and Judging. Which Power is by our Great Redeemer and Founder Lodged in the Church, in the Persons of the Lawful, Regular and Orthodox Suc-

cessors of the Holy Apostles, the Bishops, with whom Christ has promised to be *always, even to the End of the World*. Many Texts in Holy Writ carry double, and this I think does reconcile these two great Men *Grotius* and *Dr. Hammond*.

St Math.  
xx. the  
first 16  
Verses.

St. Math. xx. from the beginning to the 17 verse. In these sixteen Verses we have the Parable of the Labourers in the Vineyard. And by the 8th verse we find these Labourers had not their Wages, untill the *Evening* of the *Day* was come, when all Labour was over. It was *then* the Lord of the Vineyard said unto His Steward, *Call the Labourers, and give them their hire, beginning from the last unto the first*. Now this *Evening* I take to be the *Resurrection*, the *Wages* or *Hire* their *Sentence* and *Reward*. And farther, it is to be noted, that all the Labourers get their Wages or Hire *together*. No separate Payment or Sentence is here given, and the *Day*, or *Season* of working, is first over, before it be given: Which it cannot justly be said to be, while there is Work to be done in the Vineyard: And which there always will be, untill Christ's second Coming. Therefore there is no *Immediate Judgment* after *Death*, nor *General Judgment*, till after the *Resurrection*: At which time all they whose Souls and Bodies are then Reunited, must receive their final Sentence, according to what they have done in the *Flesh*. But the following Text is still more decisive.

St.

St. Math. xxv. from the 14th verse to the end. In this Chapter we have the Parable of the Talents, beginning at the 14th verse, and ending at the 31. In the 19th verse 'tis said; *After a long time, the Lord of those Servants cometh, and reckoneth with them,* from thence to the 26th verse, we have the particular Account which every one gives the Lord of the Talents he had received. In the 26 and 27th verses we have the Lords Censure of him that hid his Talent in the Earth. In the 28th verse we have a part of the Lords Sentence which he pronounced against him. In the 29th verse we have the reason of the Sentence. And in the 30th verse the rest of the Sentence.

St. Math.  
xxv. from  
the 14 to  
the end.

From all which it appears. *First,* That they who were entrusted with the Talents, had not their Accompts taken in, nor examined by our Lord, for a long time after they had received them.

*Secondly,* It appears that it was at our Blessed Lords *second Coming,* that He *Reckoned* with those to whom He had given the Talents. Both these are apparent from the 19th verse. Therefore the time of *Reckoning,* or of *Accounting,* or of *Judgment,* is not to be untill Christ's second Coming, when he returns to Visit the Earth, to destroy his impenitent *Enemys,* and to Reward his Friends the Righteous, the Just and the Meek, who have a Promise that they shall inherit the Earth. *Psalms xxxvii.*

Psal.  
xxxvii. 11  
St. Math.

But v. 5.

11. and St. Math. v. 5.

But the rest of this same Chapter makes this Matter still clearer, for in 31 verse we have Christ plainly telling us, That it is, *When the Son of Man shall come in his Glory,* (at his second Coming,) attended *with all the Holy Angels,* (His Reapers) That then *He shall sit upon the Throne of his Glory.* 32. *And before him shall be gathered all Nations;* and he shall separate them one from another, as a Shepherd divideth his Sheep from the Goats. 33. *And he shall set the Sheep on his right hand, but the Goats on the left.* 34. *Then shall the King say unto them, (the Sheep) on his right hand, Come ye Blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World.* This is their comfortable and joyful Sentence then first given, to both the Sheep and the Goats, because we no where find this Judgment passed, or this Sentence pronounced, upon either the Sheep or the Goats, before this time, which is at Christ's second Coming. And then it is, that the Resurrection of the Just does begin.

Consider further, We find here Christ the King, sitting in Judgment, and not Ratifying, or Confirming a former Sentence: But now first pronouncing a Sentence.

Again Consider, We find the Righteous here surprised with their Sentence of Reward, for Actions done by them, while in the Body, which themselves were not conscious of. For they could not imagine, or conceive, how they ever had seen Him, as in the 35 and 36 verses it is said, *an hungred*

gred and gave him meat, thirsty, and gave him drink: A stranger, and took him in: Naked and cloathed him: Sick, and visited him: In Prison, and came unto him. Yet all these good Offices, He owns, in the 40th verse, they had done unto him, in that they had done them unto any of the least of his Brethren, *the Righteous*. And in the 44th verse, We find the Wicked as much surprized, with their Accusation and Sentence, and as little Conscious to themselves, of having used Him ill: And wondred to find themselves Condemned for Inhumanities, of which they could not accuse themselves. Now how can this mighty *Surprize* on either side, be accounted for, if the Righteous were Judged, and Rewarded to the full before this. And the Wicked Accused, Tryed, Condemned and Punished to the full before. Therefore I conclude, That there is no *Immediate Judgment* after Death; but that all Judgment is *deferred*, till after the Resurrection, at Christ's Coming, that the Dead are by his infinite Power Raised, and brought to Life again, and the Soul of every individual Child of *Adam*, Re-united to its own Numerical Body again. It also follows naturally from what has been made appear from this Chapter, that there is an *Intermediate* or *Middle State*; appointed for the Abode of the Souls of the Dead, from the laying down of their Bodies, untill the Resurrection. And I humbly think this one Chapter does fully  
prove



prove these two Points, were there no other Proof, but there are many more.

St. Mark viii. 38. *Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful Generation, of him also shall the Son of Man be ashamed, when he cometh in the Glory of his Father, with the holy Angels.*

Our Blessed Lord says much the same thing in St. Math. x. 33. only there St. Mathew does not tell the time, which St. Mark does here, fixing it at the second coming of Christ. What becomes then of all those our Blessed Lord is thus to be ashamed of, and whom He will deny, when he comes again. I say what becomes of them in the mean time? Where are they to remain after Death untill that great Day? unless there be an *Intermediate* or *Middle State* assigned them to abide in, betwixt their Death and Resurrection, for this Text is very plain that this terrible Punishment of being deny'd by Christ, is not to be inflicted, untill Christ's second coming in the Glory of his Father with the Holy Angels. I therefore do conclude, there is a *Middle State* allotted them for that time, that their Bodies lie in the Grave, a *proper Place* of Abode, which is called their *own place*, as it is said of Judas,

Acts i. 25. *who fell from his Ministry, and Apostleship by transgression, that he might go to his own place, & τὸν ἴδιον, his Prison*

1 St. Pet. I Epistle of St. Peter iii. 19, 20. *By which also he went and Preached to the Spirits in Prison,*

*Prison, which were disobedient when the long suffering of God waited in the Days of Noah.* This Text of *St. Peters* does prove, That the Souls of those, who's Bodies were drowned in the Flood, were, when *St. Peter* wrote this Epistle, in a *Prison*, and there no doubt they are now, and there they are to remain, and be kept untill *Christ's* second Coming, that they are, after their Resurrection, to be Tryed, Judged, and Condemned to Hell Fire.

I know *Dr. Hammond*, in his Paraphrase, thinks these words which are at the latter End of the 25th verse of the first Chapter of the *Acts*, ought to be applyed to *St. Mathias*, who came into the Place and Apostleship, Province or Bishoprick of *Judas*. But, if I may presume to differ from so Great and Learned a Divine, I humbly think, it is more properly applyed to *Judas*, for he is the last spoken of before in those words which go immediately before these. And therefore it seems most natural and least forced, to apply them to *Judas*. And besides, What *Own Place*, what *Particular Appropriated Place*, had any Apostle then? For all the Apostles did belong to one College, *Judas* had been a Member of it but fell, and *St. Mathias* was then chosen and admitted a Member of the Sacred Colledge. But the Apostles had not they divided the World amongst them, as *Eusebius* gives us an Account they did afterward, and of which we have some Hints also in Holy Writ. Such as  
St.

St. *Peters* having the *Jews* assigned him for his Province, so that he became the Apostle of the Circumcision, and St. *Paul* was the Apostle of the *Gentils*, &c. If then the Apostles had not at that time, each a particular Province or Place. I think it is most natural to apply it to *Judas*. And farther, as I take it, this very Expression was frequently made use of by the early Fathers of the Christian Church, to signify the *State of Separation* betwixt Death and the Resurrection, that is to say the *Intermediate* or *Middle State*.

So now I conclude, That there is a *Proper Place*, an *Intermediate* or *Middle State* for the Wicked to *Remain in*, where they have a Melancholly, Comfortless, and Fearful Expectation of a Just Deserved Sentence to be pronounced against them, by the Righteous Judge. And yet which is not actually to be Pronounced or Inflicted, untill Christ's second Coming.

St. *Luke* In St. *Luke* ix. 26, you have the same words that are here in St. *Mark* viii. 38. only that St. *Luke* calls the Glory our Blessed Saviour is to come in, his own and his Fathers, whereas St. *Mark* calls it that of the Father only.

St. *Luke* St. *Luke* x. 12, 14. *But I say unto you,* x. 12, 14. *that it shall be more tolerable in that Day for Sodom, then for that City. 14. But it shall be more tolerable for Tyre and Sidon at the Day of Judgement, then for you.* Com-  
St. *Math.* pare this with St. *Math.* xi. 22, 24. and xi. 22, 24. you shall find the same words.

In

In the foregoing eleven Verses of this tenth Chapter of St. *Luke*, our Blessed Lord is appointing seventy other Disciples, besides his twelve Apostles, to go by two and two before him, to the Cities and other Places, he designed to go to. And he gives them their Instructions, what to do, and how to behave, themselves as his forerunners. And at last he tells his Disciples, that it would fare worse with those who shou'd despise them, than even with *Sodom*. But when? In *that Day*. Now to know what Day is meant by *that Day*, read the 14th verse, and you shall find it is the Day of Judgment.

In the 13th verse, he is upbrading *Chorazin*, and *Bethsaida* for not Repenting, when He had done such mighty Works in each of them. And in the 14th verse, He shews what an ill Condition they were to be in, for their Infidelity. Yet still the time He fixes for this, is at the Day of Judgment. So that untill Christ's second Coming and the Resurrection, or the Reunion of Soul and Body, the Wicked are not Condemned to their Everlasting Torments. Nor consequently are the Righteous and Just, admitted into the *fulness* of Joy and Bliss, by any Sentence Pronounced. And yet Sentence must first be passed, before Judgment can be Awarded.

Consider farther, if all this were done to every Individual of the Children of *Adam*, immediately upon Death, how comes it to be done again a second time. Must the

the Righteous be call'd away from the Glories of the Third Heavens, from the Beatifick Vision, to stand *again* at the *Bar*, and to be Tryed *a new*, and all this only to receive the *same* Sentence of Bliss, which they had long before received, and of which they were in *full Possession*. How inconsistent does this appear to be with that Happy State? And must the Wicked be again released from their Everlasting Torments, to stand *a new Tryal*, and to be again Condemn'd to the same Hell, they are just come out of; and all this *only* to be returned to it again? No neither the Just; nor the Unjust do receive their *final Sentence*, untill *that Day*, the Day of Judgment, after Christ's second Coming and the Resurrection. For untill then, after Death, the Righteous are in their *Proper Place*, of *Light*, *Rest* and *Refreshment*. And the Wicked are in their *Proper Place* of *Dismal Expectation*, without *Light*, without *Rest*, and where they have no *Refreshment*, nothing to relieve them, nor no *hopes* of it, and yet where they are not in near so bad Circumstances; as they are certainly to be in afterwards at *that Day*, or the Day of Judgment. By this Text it appears also, there are to be Degrees of Torment in Hell.

St. Luke    St. Luke xiv. 13, 14. *But when thou makest  
xiv. 13, a Feast, call the poor, the maimed, the lame,  
14. the blind: 14. And thou shalt be blessed; for  
they cannot recompence thee: for thou shalt be  
recompensed at the Resurrection of the Just.*

In

In the 12th verse, our Blessed Lord tells us whom we should not call, or invite to a Dinner or Supper, and why. And here, He teacheth us, whom we should call, or entertain, and why. *First*, Because they cannot Recompence us. *Secondly*, Because we shall be Recompenced by God. And *Thirdly*, He instructs us in the time, when we are to be Recompenced, which is, at the Resurrection of the Just. From which it appears plainly, That the Resurrection of the Just is the time of *Recompence in full*: When the Reward does infinitely exceed whatever we can now conceive, or think: *Such as Eye hath not seen, nor Ear heard.*

It is also to be noted, by the way, that by this 14th verse, there are to be *Two* Resurrections, and there are other places of Holy Writ which inform us of the same. as *Rev. xx. 5.* and *1 Theff. iv. 16.* *The Dead* Rev. xx.  
*in Christ shall rise first.* Whatever be the *5.*  
time of the second Resurrection, I shall not 1 Theff.  
now stay to enquire, because it is foreign to iv. 16.  
my present Subject. Yet I think it is very plain, that the first Resurrection is to begin, exactly at Christ's second Coming. That the Righteous may immediately, upon the Re-union of their Souls and Bodies, then to be raised, enter into the Possession of the Joys of our Lord and of the Kingdom purchased by the Blood of the Lamb of God, which taketh away the Sins of the World.

St. Luke xvi. 19. to the End. *There was* St. Luk  
*a certain rich Man, which was clothed in Pur-* xvi. 19.  
*ple and fine Linnen, and fared sumptuously every*  
D Day

*Day. 20. And there was a certain Beggar named Lazarus, which was laid at his Gate, full of Sores. 22. And it came to pass that the Beggar died and was carryed by the Angels into Abraham's bosom, the rich Man also died and was buried, &c.*

Before I make any application of this Parable, to my present purpose it seems necessary, previously to consider two things. *First*, what is meant by *Abraham's Bosom*, in the 22d verse, where *Lazarus* was, and *Secondly*, what is meant by *Hell*, in the 23d verse, where it is said, *And in Hell he* (the rich Man) *lift up his Eyes being in Torments, and seeth Abraham afar off, and Lazarus in his bosom.*

As to the first, *Abraham's Bosom*, I take it to be the same with Paradise, even that same Paradise, into which the Penitent Thief was admitted immediately upon his giving up the Ghost. Or that place which by the Ancient Jews was called the *Garden of Eden*: thereby signifying a Place of Pleasure and Delight. I shall not Criticise upon the word *Bosom*, nor whence it is taken to signify the State of Separation betwixt Death and the Resurrection, whether it be from the Eastern Custom of Leaning or Lying along at their Meals, which made the Head of one Man be near the Bosom of him that is next above him, or whether it be taken from a Bay of the Sea, where there is generally Calmness to be met with, which is very acceptable to the weary Seafaring People, who have just come from the

the Main, and can there safely drop their Anchors. These Criticisms are not material to my purpose. It is enough for me that this Bosom of *Abraham* has ever been understood as the State of Separation and the place where the Righteous have *Light*, *Rest* and *Refreshment*, and in which they are to remain untill the Resurrection. And that it is the same with *Paradise*. Thus the Ancients understood it, as will appear from the Citations out of them, which I have subjoyn'd to this Scripture account of the *Middle State*, and several of the Greatest and most Learned Divines since the Reformation do likewise so understand it. Particularly the Learned *Grotius* is on my side.

As for the second, that of *Hell*, ἐν τῷ ᾄδῳ, in Inferno, in Hades, the same *Grotius* says of it. “ Hic unicus, ni fallor, in sacris Literis Locus est quo moti plerique ἡ τόπον ἡ βασανῶ [Locum tormenti] propriæ ᾄδῳ [infernum] dici putarunt at verissimum est ᾄδῳ [infernum] esse Locum visibus nostris subtractum, et de corpore quidem cum accipitur, sepulchrum, in quo est corpus sine animo; de animo vero, totam illam regionem sive statum in quo est animus sine corpore. So by Hades *Grotius* understood the State of the Dead. And that this is agreeable to the Notion the old *Jews* had of the State of the Dead, is evident from hence, that *Josephus* says *Samuel* was called back ἐξ ᾄδῳ [ab inferis] so that they understood no more by the



word which we translate *Hell*, but the State of the Dead untill the Resurrection. *i. e.* the State of *Separation*.

To this Sense of the Word *Hades* Dr. *Hammond* agrees in his *Practical Catechism*, p. 104, 105. of the Folio Edition of his Works Vol. first, what other Inferences the Learned Doctor makes from this signification of that word, I am not at present to Consider, tho' I think it is apparent enough that as Christ, who as Man, fulfilled all Righteousness, went to *Hades* to the State of the Dead, so by being in that State, he must have been in it as other good Men are and were, and as the Penitent Thief was, which was in *Paradise*, and since his Body was visibly laid into the Grave, it must be his Soul as Man, which went thither and just as the Souls of the Righteous do go thither, only with this difference that his Soul was there only for a short time, and there their Souls remain for a great while, yet both his and theirs untill the Resurrection.

These things being premised, 'tis easy to observe from this Parable. *First*, That there is an *Intermediate* or *Middle State*, for the Righteous to Remain in, from their Death, untill the Re-union of their Souls and Bodies to at the Resurrection; In which State *Abraham* is now, as are all the faithful departed, from the beginning of the World to this Day: And which yet is not the *Third Heavens*, where God is only to be *seen*, and *fully enjoy'd*, as he is to be by all the  
the

the Righteous, after Christ's second Coming.

If this Place of their Abode, were truly the Third Heavens, it would seem more natural it should have its Denomination from the Supereminent Inhabitation of the Great JEHOVA, than from the Name of Abraham's Bosome; for by this Name, *Abraham* seems to be one of the *chief* Inhabitants of it, for which reason it carries his Name. And which it could not so well nor so properly do, were it the *Third Heavens*; where the Ancients did believe the Throne of GOD is seated; and where his Court, with great Submission be it said, appears in its greatest Splendour. And which no Man but the Son of GOD, who is GOD himself, can approach unto, untill he be carryed thither, led in and introduced by him, who is the Captain of our Salvation. And which he has no where, that I know of, promised to do, untill he first appear in his own and his Fathers Glory, at his second Coming, when he is to Act as he truly is, as a magnificent KING of Kings, and the Universal, Absolute Monarch of the whole World. May His Kingdom come.

*Secondly*, From this Parable it is evident, That there is a Place of *Separation*, Dark, Frightful, and Uncomfortable, wherein the wicked are *Reserved*, as in their *Proper Place*, their dismal Prison, for the dreadful and final Judgment. And which yet is not *Hell*, in the common Acceptation of that word,

word, but is properly *Hades*, their wretched *Middle State*, which tho' here *alone*, it be call'd a place of *Torment*, and is such no doubt of it, if compared with the very worst Circumstances, Torments, or Afflictions which the very worst of Men can be affected or afflicted with, while in the Body, here on Earth, before Death: Yet if even that horrid Condition be compared, with what they are to suffer after the Resurrection, after Judgment is awarded, upon a solemn Sentence pronounced by Christ from the Throne of his Glory, it cannot so properly be called *Hell* or a Place of *Torment*, as an *Intermediate* or *Middle State*.

*Thirdly*, By the 22d verse, we may Learn how the Righteous are *Conveyed* to their delightful *Paradise*, to their *Intermediate Place of Abode*, tho' there has been no Tryal of them nor final Sentence pronounced upon them, it is by the Holy Angels that they are conducted thither, and these blessed Ministring Spirits have their Orders from Almighty God to carry the Souls of the Righteous at their Death through the Air, the Territories of the Infernal Prince, safely into *Abraham's Bosom*, to *Paradise*, to the happy Mansions of Bliss which are allotted for them to abide in untill the Resurrection. And by Consequence the evil Angels, the Devils do snatch and carry away with them the miserable Souls of the Wicked, who have neglected and despised the Grace of God, and who have no good Angels to Protect or Guard them, carrying them

them head-long to their *Prison*, to their *Proper* but Dark Abode, there with Horror, and without Hope to wait their Trial and Condemnation at the Day of Judgment.

St. Luke xx. 35, 36. *But they which shall be accounted worthy to obtain that World, and the Resurrection from the Dead, neither marry nor are given in marriage. 36. Neither can they die any more; for they are equal unto the Angels, and are the Children of God, being the Children of the Resurrection.* St. Math. St. Math. has it xxii. 30. *But are as the Angels of God in Heaven.*

Here we are taught how material an Article of our Faith the Belief of a *Resurrection* is; and what a Happiness it is to obtain a *Joyful* one, for then it is that the Righteous are made *ισάγγελος* [*Pares Angelis*] equal unto the Angels, or as St. *Mathew* has it, as the Angels. Compare this with 1 Cor. xv. 42, 43, 44, 45, and 49 verses. 'Tis then that our vile Bodies are to be *changed* and *fashioned*, like unto his *Glorious Body*. Phil. iii. 21. and not till then. All which shews, that till then the Righteous are in a place of *Hope* and firm *Expectation* of a sure Reward, and of Great *Glory*. But not in *Possession* till then. This Place is *Paradise* or *Abraham's Bosom*; and this State is what I call the *Intermediate* or *Middle State*.

This Text also seems to countenance two Resurrections, of the first of which some are to be accounted worthy, and likewise some not worthy, who must wait for an-

other Resurrection not so comfortable. See

1. Esdras for two Resurrections 2 Esdras ii. 23.  
 ii. 23. St. Luke xxi. 28. *And when these things  
 St. Luke begin to come to pass, then look up, and lift  
 xxi. 28. up your heads; for your Redemption draweth  
 nigh.*

Our blessed Lord in the 27th verse fixeth  
 the time when this *Redemption*, he here  
 bids the Righteous expect is to come. It is  
*when the Son of Man cometh in a Cloud with  
 Power and great Glory.* that is, at his second  
 Coming. Agreeable to this is what St. Paul

Ep. i. 14. says, Eph. i. 14. *Untill the Redemption of  
 Rom. viii. the purchased Possession.* And Rom. viii. 23.  
 23. *Waiting for the Adoption, to wit, the Redemp-  
 Eph. iv. tion of our Body.* And Eph. iv. 30. *Grieve  
 30. not the holy Spirit of God, whereby ye are  
 sealed unto the Day of Redemption.* That is  
 the Day of the Resurrection.

All which shew, That tho' our Redemp-  
 tion was Purchased by Jesus Christ, when  
 he died upon the Cross, in our Nature,  
 and for us, yet it is not *Completed* in us,  
 untill by his Almighty Power he do raise  
 us up at the Resurrection. Which raising  
 of us, makes us the Children of God. For

St. Math. *ἐν τῇ παλιγγενεσία* St. Math. xix. 28. appears  
 xix. 28. to signify rather, the bringing us to Life  
 again at the Resurrection, than either the  
 Regeneration of Baptism, or of the Spirit.  
 And so we become the Children of God  
 from this new Birth, from the Grave, be-  
 ing then to be raised to a Blessed Immor-  
 tality. And thus St. Paul understood it,  
 when he applys. *Thou art my Son this Day  
 have*

*have I begotten thee.* Psa. ii. 7. to Christ's Pf. ii. 7.  
Resurrection, in *Acts* xiii. 32, 33. *The Pro-* Acts xiii.  
*mise which was made unto the Fathers,* says 32, 33.  
he, *God hath fulfilled the same to us their*  
*Children, in that he hath raised up Jesus a-*  
*gain, as it is also written in the second Psalm.*  
&c.

This Text also shews us, that till our *Redemption* be *Completed* in us, we cannot reasonably expect, to enter into the *Third Heavens*, no more than Christ himself who did not ascend thither, untill he had risen from the *Dead*: And therefore as his *Soul* was in *Paradise*, when his *Body* lay in the *Grave*, so shall the *Souls* of the *Righteous* remain *there* also, in that *Happy Middle State*, untill the *Resurrection*.

*St. Luke* xxiii. 43. *And Jesus said unto* St. Luke  
*him [the Penitent Thief] verily I say unto* xxiii. 43.  
*thee, to day shalt thou be with me in Paradise.*

This *Paradise*, I take to be a lower Apartment of *Heaven*, a *Heavenly Abode*, in which the departed *Souls* of the *Righteous* are *Happy*, but yet I think it cannot be the same with the *Third Heavens*, for, to me, it seems inconsistent with the *State of Humiliation*, our *Blessed Saviour* was then in, for our sakes, and in which he was to continue, untill his *Resurrection*, else it must be allow'd his *Soul* ascended into the *Third Heavens*, while his *Body* lay in the *Grave*; which won'd be a very odd Assertion, and without any *Foundation*, that I know of, and contrary to the received *CreeDs* and constant *Doctrines* of *Christianity*.

Christianity. And whatever some Hereticks, old or new, have dream'd I know no Authority from Holy Writ, or from Primitive Antiquity for his Ascending thither till Ascension Day, *{Holy Thursday,* that He Ascended Soul and Body together.

Far less could this *Paradise*, the Penitent Thief was, that day, to be in with Christ be *Hell*, as a Place of Torment, for the being there could be no reward for his Repentance, and believing in Christ, especially upon so extraordinary an Occasion, when there was so very little outward appearance, to force, or indeed to induce any one to believe him to be what he really was and is, our Lord God, when he was nailed to the Cross as a Malefactor. Therefore this *Paradise* must be some other place than the *Third Heavens*, even the *Intermediate Place* of Abode, appointed for the Souls of the Righteous to remain in, from their Death, untill the second Coming of Christ.

This Text seems also, to discover to us, That Christ of his infinite Mercy will appear some times to those happy Souls, who do Inhabite those Mansions of Bliss. And will refresh them, with the sweetest Influences of his Holy Spirit. And it must needs be a wonderful Satisfaction to them, and bring them much Comfort, to see their Redeemer, tho' not in his full Glory. And to have a firm and sure Hope of being carried by him, into the highest Heavens,  
isto

into the Presence of God, in due time, and there to remain with him to all Eternity.

St. John xii. 48. *He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall Judge him in the Last Day.* St. John xii. 48.

Here we find, That there is no Judgment to be, till the last Day, if there were to be any Judgment sooner, here we might reasonably expect to have been told it, when our blessed Lord is giving an Account of himself, and of his Errand into the World, as Man, which he doth in the 46th verse, and then forewarneth us of the Consequences of not believing in him, and of not giving Ear to his words, as in the 47 and 48 verses. There is no avoiding of the being Judged, but the time he has set for Judgment, is the *Last Day*. At his first coming he did not come to Judge, but to save the World, but at his second coming, he is to Judge the World in Righteousness. The Books of Remembrance are not opened till then, so that although the holy Apostles be ordered to carry the Souls of the Righteous to Paradise, and that the Devils have leave, or are ordered to carry the Souls of the Wicked to their dark Abode. Yet this cannot properly be called a Judgment, seeing there is no Trial first, as at the *Last Day* there is to be. So that till then the Sheep and the Goats are only kept each in their *Proper Place*, to wait the Judgment of the Great Day.

St.



St. John xiv. 2, 3, 19, 20. *In my Fathers house are many mansions; if it were not so, I would have told you: I go to prepare a place for you. 3. And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also. 19. Yet a little while and the World seeth me no more: but ye see me: because I live, ye shall live also. 20. At that Day ye shall know, that I am in my Father, and you in me, and I in you.*

Here our Bleſſed Saviour fixeth the time when his Apostles are to be where he is, which is, when he comes again. And by the 20th verse. It is at *that Day*, when he is to come again, at his second Coming, that the *full* Manifestation of him is to be Revealed to them. It is at *that Day* of Judgment, after the Resurrection, that even the Apostles are *fully* to know, that he is in the Father, and they in him, and he in them. Now if the holy Apostles, his Companions upon Earth, whom he Constituted the Representatives of himself, the *LOGOS*, must not be admitted to the full Knowledge of these things, untill Christ's second Coming, tho' they did firmly believe in him, and hoped for them, e're he left them: Who else can pretend to be admitted to the *full* Knowledge of God, or to the Enjoyment of him, untill then? And although by the holy Sacrament of Baptism we are washed in the Laver of Regeneration, and are admitted Members of Christ's Body the Church. And that by the holy  
Sacra-

Sacrament of Christ's Body and Blood, we are one with Christ, and Christ with us. Yet we cannot know that we are in him and he in us, untill *that Day*, we ought to believe it now, and after Death, I doubt not, we shall have dayly more and more ground to believe it, but he has said it, and therefore it is most certainly true, that untill *that Day*, we cannot know it, as then we undoubtedly shall.

Therefore I conclude, that even the holy Apostles must wait, as must all the rest of the Elect, for Christ's second Coming, before they can be admitted into the *Third Heavens*, into the *fullness of Joy*, by an irreverfible and comfortable Judgment. And tho' some of the holy Apostles, while Christ was upon Earth, were admitted to be *Eye witnesses of his Majesty*, and saw the *Excellent Glory*, from which the Voice came, which testified of him, *This is my beloved Son in whom I am well pleased*, 2 St. Peter i. 16, 17. And that most of them were Martyrs, and that St. Paul in particular was Honoured with wonderful Discoveries of the Glories which are above, yet all this notwithstanding even they must wait till the Resurrection for *fullness* of Knowledge and *fullness* of Joy. And consequently, betwixt Death and the Resurrection are in an *Intermediate* or *Middle State* of far greater Happiness, than we can conceive, and yet very much short of the Glory to be Revealed, and of the Privileges to be enjoyed at the second Coming of Christ.

By

By this Text also it appears, That there are to be different Degrees of Bliss and Glory in the *Third Heavens*.

St. John xvi. 22, 23, 26. *And ye now therefore have sorrow: but I will see you again, and your heart shall rejoyce, and your joy no man taketh from you.* 23. *And in that day you shall ask me nothing, &c.* 26. *At that day ye shall ask in my name, &c.*

This place is generally understood, and I think very justly, to refer principally to the Sorrow the Disciples were in, when they found they must no longer expect the personal Bodily Residence of the Lord amongst them. And the Confusion his Death was to put them in, and the Joy and Pleasure they were very soon after to have, upon his Resurrection. And the still greater Joy upon the Descent of the *Holy Ghost*, who was to lead them in all Truth. But tho' this be, doubtless, the primary meaning of these Texts, which was accordingly fulfilled, yet I think without straining, they have an Eye to Christ's *second Coming*, when his Peoples Hearts shall rejoyce with exceeding great Joy, such as they never felt, and shall be made Partakers of such *Great Glory*, as they never saw before. And in *that Day*, it will also be most certainly true, that they shall not need to ask any thing: For they shall have much more than they can either think or ask.

St. John xvii. from verse 20 to the end. *Neither pray I for these alone, but for them also which shall believe on me through their word.*

word. 21. That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me. 22. And the Glory which thou gavest me, I have given them: that they may be one, even as we are one. 23. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 24. Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my Glory which thou hast given me: for thou lovedst me before the foundation of the world. 25. O Righteous Father, the world hath not known thee; but I have known thee, and those have known that thou hast sent me. 26. And I have declared unto them thy name, and will declare it: that the Love wherewith thou hast Loved me, may be in them, and I in them.

In these six Verses we have the latter part of our blessed Lord's most admirable and most comprehensive Prayer to the Father for all that then were, or afterward were to be his Disciples. That they should be *One*, that they should be *Glorified*, that they should be *with him*, &c. Now in this Place, 'tis true, the time is not mentioned, when Believers are to be *Possessed* of all these rich Blessings. But the abovementioned xiv Chapter of *St. John*, does make this plain, for verse third 'tis said to be, when *Christ comes again*, that is at his *second Coming*, that they are then by him to be *Admitted* into those *Mansions of Bliss* where  
 he

St. John  
 xvi. 3.

he is. And here in this xvii Chapter, one of the things Christ prays the Father for, is, That they whom the Father has given him, be with him, where he is, as it is verse 20. which being compared with the former, makes it plain when this Heavenly Prayer of our Lord's is to be fully answered, even at his *second Coming*.

Acts iii. 19, 20, 21. *Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the Presence of the Lord. 20. And he shall send Jesus Christ, which before was preached unto you: 21. Whom the Heaven must receive untill the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets, since the world began.*

Here St. Peter plainly tells us, that the times of *Refreshing* which shall come from the Presence of the Lord; and the times of *Restitution of all things* (perhaps to the Rule of the first Creation) which have been Prophesied of, by all the Prophets that ever were in the World, from the beginning of it, to that time, are not to come, till the second Coming of Jesus Christ, whom the Heavens must receive till then.

This I take to be a plain Proof of what I hold, That there is to be no *Immediate Judgment* after Death, nor indeed any Sentence pass'd in Judgment untill Christ's second Coming. 'Tis *then* that the Righteous are to be *fully Refreshed*, and not till then. 'Tis *then* they shall have a decisive Sentence pass'd, for blotting out all their Sins



who maintain'd it. The *Papists* have been much assisted by it, in forging of *Purgatory*, from which they send the Souls whom they do there Purify by *Fire* and *Hellish Torments*, strait into the *Third Heavens*. Several of the *Dissenters* have Jump'd at it, for fear of *Purgatory*, which they very reasonably dislike, and thus the Notion is become too Universal amongst us, for want of a due Enquiry into the old Ways and the ancient Paths. Whereas if the Soul be fully happy without the Body, the Resurrection of the Body is not of such Consequence to us, as *St. Paul* would have us think it is, as I hope I shall make it appear that he does when I come to his Writings, and indeed as all the whole Christian World have ever thought it to be, who have still believ'd (some few Hcreticks who called themselves Christians excepted) that of the Resurrection of the Body, to be a very *material* Article of our Creed. But if by the Re-union of our Bodies to our Souls, we can have no farther Advantage, being already *perfectly Happy* in the *full Enjoyment* of God; then I humbly think, we do what in us lies, to make the Resurrection of no *Real* availe to us. But I am confident many are not aware of this, who hold the Doctrine of which this is a natural, if not a necessary Consequence. If they were aware of it, I make no doubt, they would quickly alter their Sentiments about it. But the following Texts will make this matter still clearer, and shew it more fully.

Rom.

Rom. ii. 5, 6, 16. *But after thy hardness Rom. iii. and impenitent heart, treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous Judgment of God. 6. who will render to every Man according to his deeds, &c. 16. In the Day when God shall Judge the secrets of Men by Jesus Christ, according to my Gospel.* 616.

In this Chapter St. Paul is shewing the folly of condemning Sin in others, while we continue in Sin our selves, because we must all give an Account one Day and be Judged for all our Actions whether they be good or evil. He also shews what an impartial Sentence will be pronounced by God who is no Respector of Persons, what a comfortable Sentence the Righteous shall have passed in their favour, and what a deplorable Sentence the Wicked shall have passed against them, but when? Not at their Death, but at the *Revelation of the Righteous Judgment of God*, that is, *In the Day when God shall Judge the secrets of Men by Jesus Christ*. which is when he comes again, at his second Coming, as appears evidently by several of the following Texts, particularly 1 Cor. iv. 5. *Judge nothing before the time untill the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the councils of the heart.* by which two Texts duly compared, it appears that the Wickedness of the Wicked is going still on to accompt untill their Resurrection, and that the Righteous are not rewarded in full untill their Resurrection at



Christ's *second Coming*, for then it is that all things are to be made manifest, which till then are kept as secrets, 'tis then that *God will render to every man according to his deeds*. Therefore there is no *Immediate Judgment* after Death, nor until the Resurrection at Christ's appearance, and consequently there is an *Intermediate or Middle State* appointed for the Abode of departed Souls from Death until their Resurrection different from what they are to be in after Judgment.

Rom. viii. 18, 19, 21, 23. *For I reckon, 18, 19, 21 that the sufferings of this present time, are not 29. worthy to be compared with the Glory which shall be revealed in us. 19. For the earnest expectation of the creature waiteth for the manifestation of the Sons of God. 21. Because the creature it self, also shall be delivered from the bondage of Corruption, into the glorious Liberty of the Children of God.*

The *Revealing this Glory* in us, and the *Manifestation* of the Sons of God, as also the *Glorious Liberty* of the Children of God, is not to be before Christ's second Coming, at least, I know no place in holy Writ which gives us any Reason to expect it sooner, than the time when the Resurrection of the Just does begin.

But the 23d verse, in my Opinion, puts it out of all dispute, where St. Paul says. *And not only they [every Creature] but our selves also, which have the first Fruits of the Spirit, even we our selves, groan within our selves,*

*selves, waiting for the Adoption, 'to wit, the Redemption of our Body.*

So that here the *Redemption of our Body* at the *Resurrection*, is plainly called, by St. Paul, our *Adoption*: Which, tho' it was purchased by our ever blessed Saviour, a great while agoe, yet is it not *compleat*, nor *full*, untill the *Resurrection*, at his second Coming. And farther the very *Charismata* did not entitle those who were blessed with it to enter into any other State of Happiness than what the other Righteous are to enjoy untill the Resurrection.

1 Cor. i. 7, 8. *So that ye come behind in no gift; waiting for the coming [or revelation] of our Lord Jesus Christ. 8. Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. [or the Day of Judgment]*

From hence it is clear, That however *Blameless*, by the Mercy of GOD, and through the Merits of Christ, we may be before that Day of Judgment, in the Eyes of GOD, yet *that Day* is the Day appointed by GOD for the *Discovery* and *Determination* of it, and for giving *Reward* for it. And, no doubt, they must be *Blameless* in the Eye of GOD, before that Day, who on that Day, are by Christ found *Blameless*, and who are then to be admitted into those *Joy*s, those *Glories* which Eye hath not seen, nor Ear heard, neither have entred into the the heart of man to conceive the things which God hath prepared for them that love him. which St. Paul 1 Cor. ii. 9 takes out of Isa. lxiv. 4. And which as unconceivable

bly great and unexpressible as they are, yet can I no where find they are promis'd to be given, untill *that day*, that *Emphatical Day*, after Christ's second Coming, when the Resurrection of the Just does begin.

1 Cor. iv. 5. Judge nothing before the time, untill the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the Councils of the hearts: and then shall every man have praise of God.

In this Text St. Paul forbids us to Judge before the Lord come, for if we do, it is Judging before the time, for all Judgment ought to be deferred till then, because till *then* nothing is so fully to be made manifest as *then* it is to be. 'Tis *then* that the Books of Remembrance, which are shut till then, are to be opened, 'tis then that Christ will bring all things to light. Even the very secret Councils of the Heart shall *then* be made known. And, as it is in the preceding Chapter verse 8, *then shall every Man receive his own Reward, according to his own Labour*. For, as it is in the 13th verse of that Chapter. *Every mans work shall be made manifest*.

From all which it is plain the holy Apostle St. Paul in this place, and indeed throughout all his Epistles, shews us, that there is to be no *Immediate Judgment* after Death, all Judgment being deferred to the second Coming of the Lord, because till then not only the Souls of the Righteous are hid with Christ in God, but also till then, many Works, many Councils are likewise

likewise hid for it is only *then at that day*, that all things are to be made manifest.

By this Text also we may see that the giving of Reward in *full* is deferred till *that day* come, when after a full discovery of all things, and of all works, then Judgment is to pass, and the final *Sentence* to be pronounced. Then follows the giving of Reward in *full*, to every one according to their own Labour. And then it is that the Righteous shall have Praise of GOD.

1 Cor. v. 4. 5. *In the name of our Lord* 1 Cor. v.  
*Jesus Christ, when ye are gathered together,* 4. 5.  
*and my Spirit, with the power of our Lord*  
*Jesus Christ. 5. To deliver such an one unto*  
*Satan for the destruction of the flesh, that the*  
*spirit may be saved in the day of the Lord*  
*Jesus.*

In the foregoing part of this Chapter St. Paul is angry at the *Corinthians*, for their sinful Connivance at the incestuous Person: And gives them Power, and Commands them to Excommunicate him. But still with an Eye to his Salvation, which he expresseth in the latter part of the 5th verse. Now if St. Paul had believ'd an Immediate Judgment upon Death, he would have said. That he might be saved when he dyed, or at least in this place, and upon this occasion, 'tis probable St. Paul would have said something from which we might have gathered that he believ'd, That the Souls of the Righteous are to be perfectly happy in the full Enjoyment of GOD, when ever they have made their escape out of their Bodies.

E 4

But

But so far was St. Paul from giving us any such hint, that from his words the contrary is fairly deduceable, when he says, *That he may be saved in the day of the Lord Jesus.* That is, at the Day of Judgment, after Christ's second Coming. So in St. Paul's Opinion, and he was inspired by the *Holy Ghost*, the Day of Judgment, *the Day of the Lord Jesus*, is the Day, which must finally determine the Matter. And if St. Paul had thought Salvation was finally to be determined sooner, by any definitive Sentence, I make no doubt he would have told us so, but no where of his Writings can I find any such thing.

Therefore I conclude, That there is no *immediate Judgment* after Death, and consequently there is an *Intermediate* or *Middle State*, betwixt Death and the Resurrection, vastly differing from that which is to be after the Resurrection and Judgment.

1 Cor. xv. throughout. In this Chapter  
 1 Cor. xv. St. Paul first proves the Resurrection of  
 through. Jesus Christ, and from thence our Resur-  
 out. rection. And he makes all our Hopes in the  
 other World to depend upon the certainty  
 of a Resurrection, so that if there is to be  
 no Resurrection, then must we be defeated  
 of all our Hopes and Expectation in the  
 other World. This is evident from all his  
 Reasoning throughout this whole Chapter,  
 and particularly from the 17th verse, where  
 he says, *And if Christ be not raised, your  
 faith is vain; ye are yet in your sins.* And  
 in the 18th verse he says. *Then they also*  
 which

which are fallen asleep in Christ, are perished. And why so? Because, if they are not to rise again, they are *Lost*, and they are disappointed of their *Expectation*, for it is after their Resurrection that they expect to be made *Perfectly Happy*.

But farther, by St. Paul's Reasoning in the 42d, 43d, and 44th Verses, it appears that as our Bodies are sown in Dishonour, in Weakness, and natural Bodies, so it is at the Resurrection, that they are to be raised in *Power*, and are to become *Spiritual Bodies*, and to be *Glorified*. Now if our Souls are to be Glorified before the Resurrection, it is much St. Paul says nothing of it in this place, where he is so expressly teaching us what we ought to believe about this Matter. And why did he take so much pains to shew us our Condition after the Resurrection, if we are to be as Happy before it, as we can be after it?

Indeed the Addition of our Bodies to our Happy Souls, already possessed of fullness of Joy, would thus be but of small Consequence to us, and the Addition would be more in *Bulk of Matter*, than in *Pleasure or Enjoyment*.

So now I Conclude from St. Paul's Reasoning, that untill the Resurrection, and the Re-union of Soul and Body, the departed Soul has *not Admittance* into the *Third Heavens*, and does not enjoy what is commonly called, the *Beatifick Vision*, or the *full Enjoyment* of God, which afterwards it is to have.

It

It is observable that *St. Paul* in this Chapter does not go about to prove, that our Souls do subsist after the Death of our Bodies, he takes that for granted, and well he may, for the very Heathens believed it, nor do I know of any Nation under the Sun, who do nationally deny it, tho' a set of wicked Men amongst us there have been, and I wish I could not say, still are, who do what they can to make us believe they give no Credit to it. But *St. Paul* proves that the *whole Hopes* we have of the *full Enjoyment* of future *Bliss* in the other World, do depend upon the *Resurrection*, and therefore, it is not to be enjoyed before it. And Consequently there must be a *Middle State* for departed Souls to *rest* in untill the *Resurrection*.

2 Cor. i. 14. — *Even as ye also are ours in the day of the Lord Jesus.*

Here *St. Paul* makes the *Consumation* of Joy and Enjoyment to be in the Day of the Lord *Jesus*, or at the Day of Judgment. So that all the Joy and Satisfaction we are to have before that Day, be it never so great, is yet not *perfect* untill that Day. Till then there is *Hope* and *Expectation* of some *further* Glory, Joy, nay and Knowledge too, to be Revealed. But then all our Wishes, Desires, Prayers and Expectation, and all our Hopes are Answered and satisfied to the *full*. Then are our Understandings to be *fully* enlightened, by God Himself, who is Light, and in whom there is no Darkness at all.

2. Cor.

2. Cor. v. 10. *For we must all appear before the Judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad:* Compare this with Rom. xiv. Rom. xiv. 10, 11, 12. *For we shall all stand before the Judgment seat of Christ, &c.*

The holy Apostle here shews us, That we are to receive the Reward of our Decds done in the Body, when we appear before the Judgment seat of Christ, which must be after his second Coming, for in no place of Holy Writ, that I know of, is Christ said to be sitting in Judgment before his second Coming and the solemn Day of Judgment. Sure I am, he declined being a Judge when he was upon Earth, as you will find in St. Luke xii. 14. *Man, who made me a Judge, or a Divider over you?* Here he was pleas'd to decline being a Judge betwixt Man and Man. But he likewise said, *He came not to Judge the World, but to save the World.* St. John xii. 47. And again, in St. John iii 17. It is said, *God sent not his Son into the World to condemn the World; but that the World through him might be saved.* These Texts make it evident that while our Blessed Lord was upon Earth he did not think fit to Act as a Judge, and I know no place in Holy Writ, where he is said to Judge any untill his second Coming at the Great Day of Judgment.

Besides, St. Paul here instructs us, upon what this Judgment is to be founded, even *the things done in the Body, whether they be good*

St. Luke  
xii. 14.

St. John  
xii. 47.  
St. John  
iii. 17.



*good or bad.* And would it not be strange, if the Soul alone, without the Body, were to be Tryed, and Judged for Deeds done in the Body. If thus it were as I said before, what reason can be given for the raising the Body at all from Death.

Farther, tho' St. Paul in this place makes no mention of the time of this *Appearance* and *Judgment*, yet he has fix'd the time in so many other places of his Writings that it is apparent he meant the second Coming of Christ to be the time.

Therefore there is no *Immediate Judgment* after Death, nor untill the Resurrection.

Eph. i. 14. Eph. i. 14. *Which is the earnest of our Inheritance, untill the Redemption of the purchased Possession, unto the Praise of his Glory.*

Rom. viii. 23. Compare this with Rom. viii. 23. already mention'd. *And not only they, but our selves also, which have the first fruits of the Spirit, even we our selves groan within our selves waiting for the Adoption, to wit, the Redemption of our Body.*

By these Texts, thus compared, it is obvious, That the holy Apostle points at the Resurrection of our Bodies, for the time of entering into the *full Possession* of the purchased Inheritance. And which is more, he here again shews us that he looks upon the very *Charismata*, the miraculous Effusion, Inspiration, and Operations of the *Holy Ghost*, by which the Promises of the Gospel, in which they had believed, were sealed unto them, I say he looks upon these only as the *Earnest* of the Inheritance, of which

which after the Resurrection the Righteous are to be possessed. Which shews St. Paul did not think of being admitted unto it, before the Resurrection. And thus I likewise understand what he says Eph. iv. 30. *Grieve not the holy Spirit of God, whereby ye are sealed unto the Day of Redemption, which is the Resurrection.* So also St. Luke xxi. 28. *for your Redemption draweth near.*

Eph. iv.  
30.St. Luke  
xxi. 28.

Phil. ii. 16. *That I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.*

Phil. ii.  
16.

No Body can doubt but this holy Apostle had a great deal of Spiritual Joy, even in this World, in the Testimony of a good Conscience towards God and towards Man, and he had I question not, a suitable Assurance of his not having run, nor laboured in vain, for he was sensible of his own great Labours, and the plentiful Fruits of them, in Converting such numbers of *Gentils* from the Power of Satan unto God. And he had no reason to doubt of his Reward in the other World; nor do we find that he did doubt of it. And yet all this notwithstanding, he expected the *fullness* of Joy, and the *Confirmation* of his *Hopes*, which were so well founded on so solid a Bottom, in *the day* of Christ, and it seems not so *fully*, nor so *Perfectly*, till then.

From which I conclude, that *the day* of Christ, that is the Day of the Resurrection, is the time appointed for the *fullness* of St. Paul's Joy, and consequently of the Joy of all the other Righteous, and therefore there must

must be an *Intermediate State*, and a *Proper Appointed Place* for the *Abode* of the *Righteous*, from the Day of their Death, untill the Day of their *Resurrection*, a *lower Apartment* of *Heaven*, than, what at *that day*, they are to be admitted into. And where, tho' their Joy and Pleasure is greater far than what it can be on Earth, yet is it *far* short of what it is to be at the *Resurrection*.

Col. iii. 3. 4. *For ye are dead, and your Life is hid with Christ in God. 4. When Christ who is our Life shall appear, then shall ye also appear with him in Glory.*

This Text is, I think, a very plain Proof of what I have advanced, that no Man, how Just, Righteous and Upright soever he truly be, in the sight of GOD, is to be admitted into *Glory*, untill Christ *appear* at his second Coming. For till then, the deceased Soul, does not sleep in *Infer-sibility*, nor is it *Dead*, as some Ancient and Modern Hereticks have fancied, but it is *Hid* with Christ in GOD. It *subsists* tho' *Hid*, and is *Hid* tho' *subsisting*; which it could not be said to be, were not these two things true of it.

*First*, That it is *not Dead*, because that were more than *Hid*, nor could it be said to be *Hid in GOD*, unless it *subsisted* and were *alive*, for he is Life, and nothing that is Dead can properly be said to be in Him.

*Secondly*,

Secondly, The Soul is not in the *Third Heavens*, nor is it *Possessed* of that *fullness* of Joy, with which it is to be Blessed after the Resurrection, else it could not be said to be *Hid*, for how can that be said to be *Hid*, which is in the *Perfection of Light*, which is GOD.

And this Scripture does farther prove, that the departed Soul of a Righteous Person, is not only under the *Tuition* of GOD, but also that it is *Happy*. For can any thing be *Unhappy*, which is with Christ in GOD, and in a place of *Light, Rest, and Refreshment*, purchased by the Blood of Christ, and in the proper Place appointed for the Residence of the Blessed Elect, by GOD Himself. And I make no doubt, but that a well grounded *Hope*, nay an *Assurance*, of being still *Happier*, at the Resurrection of the Just, is one considerable Branch of the Happiness of this *Middle State*. Yet this Happiness, great as it is, must needs be *far short* of what the Soul is to attain to after the Resurrection, when it is to be no longer *Hid*, and when it is to *enter* into the *Possession* of the *Inheritance* purchased by Christ, after a *solemn Tryal* and *final Sentence*, Pronounced from his Judgment Seat, the magnificent Throne of his Glory.

1 Thes. ii. 19, 20. For what is our Hope or Joy, or Crown of rejoicing? [or glorying] are not even ye in the presence of our Lord Jesus Christ at his coming? 20. For ye are our glory and joy. 1 Thes. ii. 19, 20.

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By these two Verses the Holy Apostle shews us what Pleasure he had in having converted the *Thessalonians* to Christianity, and in their continuing stedfast in the Faith. And that nothing he ever did in his Life, gave him that Pleasure, the being the happy Instrument of adding Members to the Body of Christ, afforded him. This he says is the Foundation of his Joy, and Rejoycing, or Glorying, and of his Hope which maketh not ashamed, and for which he expects the *Reward* of a *Crown*. But if you ask when? To this he answers, at the coming of our Lord *Jesus Christ*. Then it is that he expects to be brought into the Presence of Christ, with all his blessed happy Converts about him: Which is his Glory and Honour, and shews that he had to good purpose and effectually Laboured, according to his extraordinary Commission, given him by *Jesus Christ* himself, in Planting the Gospel to his Honour. And it is *then* also that he is to receive his *Crown* of *Reward*, and not till *then*.

From all which I Conclude, that till *then*, after his Death, he was to be, and still is in an *Intermediate* or *Middle State*, a happy State of Expectation and certain Hope of *future Reward*, which he is well assured he shall *then* receive. And this *State* is what is called *Paradise* or *Abraham's Bosom*, but not the *Third Heavens*, in which, to be sure is *fullness* of Joy. And now if these be *St. Paul's* Circumstances, they must also be the Circumstances, the Condition or State of all other

other Righteous People, even *Martyrs*, untill the second Coming of Christ.

1 Thes. iii. 13. *To the end he may establish your hearts unblameable in holiness before God even our Father, at the Coming of our Lord Jesus Christ with all his Saints.* 1 Thess. iii. 13.

Here again St. Paul tells us, That the time when our Holiness will be available to us before God, is to be at the second and glorious Coming of our Lord Jesus Christ, when he is to be attended with all his Saints and holy Angels. Which shews there is to be no *Judicial* Sentence pass'd before that time, else he had naturally mention'd it in this place, and not deferred the time of *Reward* so long, if he had understood it was to be given sooner. If there were a *Decisive* Sentence pronounced upon *Judgment*, immediately after Death, and if that Sentence were then immediately to be put in *Execution*, in that Case, I presume St. Paul would have altered the date of his Prayer from the second Coming of our Lord, to that of the Day of Death.

1 Thes. v. 23. *And the very God of peace sanctifie you wholly: and I pray God, your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.* 1 Thess. v. 23.

And why preserved Blameless unto that Day? If long before that Day, as the common Opinion is, even immediately upon Death, they were to be Tryed, Judged, and found Blameless, through the Merits and Mediation of Christ, and so admitted

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forthwith into the full fruition of Perfect Blifs. After which, to be sure there can be no need of Prayers for Preservation, for Light, for Refreshment, all these being *thus* already attained to the full. For it is certain from Holy Writ, which is the best Authority, that so soon as the final Sentence is Pronounced, they that receive it, go immediately either to Everlasting Blifs and Glory, or to Everlasting Misery and Torment.

This also shews, That until this final Sentence be Pronounced, Prayers are of Use to those Righteous departed Souls they are offered for. And although St. Paul in these two last mentioned Texts, be praying for People, who, I presume, were then living upon Earth: Yet the *Import* of both these his Prayers, follows them *after* their Death, even untill the second Coming of Christ. So that, if I may so say, he prayed for them after they were Dead, by *Anticipation*, and therefore I cannot see the danger, as some would have it to be, of offering up to GOD, these very Prayers of St. Paul, for those whom we know to be Dead, any more than if they were Alive, since which ever way they be taken, the *Effects* of them reacheth far beyond Death even to the second Coming of our Lord *Jesus*.

Farther, I think from this very Prayer in this Chap. vth vers. 23d. It appears, That St. Paul, by preserving the Body, means, That God would grant those he prayed for a happy Resurrection, or Re-union of  
their

their Souls and Bodys at the Day of our Lord Jesus, else why is the Body mention'd at all. Therefore the Extent of his Prayer as to time, is unto the *Resurrection*, which is long after their Death. And consequently, the effectual fervent Prayers of the Righteous upon Earth are useles to the Faithful departed, and avail much.

This kind of Prayer is very Ancient, and we have clear Accounts of this Practice from *Tertullian* before he became *Montanist*, and consequently before the outward visible Effects of Inspiration ceased in the Church, and if *Tertullian* had been *Montanist* then, yet his Testimony and Evidence is good; for, as far as I can understand, he did not differ from the Catholicks about Doctrine, but about Discipline, for these *Montanists* were at first only a kind of *Puritans* who set up to be stricter than others, tho' they afterwards dwindled into Heresy also, as is usual in such Cases.

As this kind of Prayer I am pleading for is Primitive, so it differs very much from the Popish Notions about Prayer for the Dead, for their Chimerical *Purgatory*, has confounded the Application of even the Primitive Prayers for the Dead, which they have retain'd, and which are still in use amongst them, by applying them to a quite different Purpose from that, for which they were at first designed. And they have made such terrible *Additions* to them, that they have now intirely *Perverted* them, so that now it is not without difficulty that



the good old Petitions and Prayers for the Dead can be pick'd out, seperated, and rescued from the *Chaff* and *Refuse*, with which they have Blended them in their Offices. And the Terrour of falling in with any thing of *Popery*, has, I doubt not, been what has lost us so *Charitable* and so *Primitive* a Practice; so usefull to the Souls of the Righteous departed, and so acceptable to God.

Nor did our first Reformers from Popery, think praying for the Dead a Popish Doctrine, for in the first Liturgy of King *Edward* the sixth, in the Office for the Burial of the Dead, there is this Prayer.

**O** Lord with whome do live the Spirites of them that be dead: and in whome the Soules of them that be elected, after they be deliuered from the burden of the sinne, be in joy and felicitie: Graunte unto this thy seruaunt, that the sinnes which he committed in this world be not imputed unto him, but that he escaping the gates of hell and paynes of eternal derckenes may eber dwell in the region of Liht, with *Abraham*, *Isac*, and *Jacob*, in the place where is no weeping, sorow, nor heavnes: and when that dreadfull day of the general resurrection shall come, make him to ryle also with the iust and righteous, and receiue this body againe to glory, then made pure and incorruptible: let him on the righte hande of thy Sonne *Iesus Christ*, among thy holy and clea, that then he maye heare with them these most swete and comfortable wordes: Come to me ye blessed  
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of my father, possesse the kingdom which hath bene prepared for you from the beginning of the world. Graunte this we beseeche thee, o mercifull father, through Jesus Christ, our mediatour and redeemer Amen.

And in the Communion Office in the same Liturgy in the Prayer for the whole State of Christ's Church, after the Commemorations there are these words.

We commend unto thy mercye (o Lord) all other thy Seruautes, which are departed hence from us, with the signe of crosse, and nowe do rellie in the hope of peace, Graunte unto them, we beseeche thee thy mercye, and everlasting peace, and that at the date of the general resurrection, we and all they which bee of the mystical body of thy sonne, may altogether bee set on his right hand, and heare that his most Joyfull voice: Come unto me, O ye that be blessed of my father, and possesse the kingdom which is prepared for you, from the beginning of the world: Graunte this, O father, for Jesus Christes sake our onely mediatour and advocate.

This I take to be a sufficient Proof that this Doctrine is not Popish.

2. Theſ. i. 7, 10. *And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty Angels.* [or the Angels of his power]

In the 6th verse St. Paul says, 'Tis a righteous thing with God to recompence tribulation to them that trouble you. And in this 7th verse, *And to you who are troubled rest with us.*

From all which I observe first, That not only the Righteous are to be *Rewarded*, and the Wicked *Punished*, but also, that neither of these is to happen, untill our Lord *Jesus Christ* be Revealed from Heaven, with his mighty Angels, which is at his second Coming. This appears from the latter part of the 7th verse.

*Secondly*, I observe, That the whole Saints who are dead, and who are to die before the second Coming of Jesus Christ, are *together* and at *once* to be Rewarded at his second Coming, and not before. For the holy Apostle says *Rest with us*, the Apostles. So that here *St. Paul*, the Apostle of the *Gentiles*, a Christian Angel, and Star of the first Magnitude, a Martyr, and one who was not only Inspired by the *Holy Ghost*, but also who was Honoured with Heavenly Visions, who was behind none of the Apostles neither in the manner of his being called, nor in the honest, diligent, and successful Exercising of his Ministry. Even he Assigns the second Coming of Christ for the time of his receiving his own *Reward*, and the same time he assigns also for those good People he is then writing to; All are to be Rewarded together when Christ is revealed. And by the 10th verse. It is then also. That our Blessed Lord is to be *Glorified in his Saints*, and to be *Admired in all them that believe*. It is by the Hopes and Expectation of *that* day, and the Glories of it and the Everlasting Glories which on *that* day are to be begun,  
that

that the same holy Apostle, in a manner,  
*Conjures them not to be shaken in mind, &c.* 2<sup>d</sup> Thes. ii.  
 Thes. ii. 1.

From all which, I think it is evident,  
 That there is an *Intermediate* or *Middle*  
*State*, for departed Souls to be in betwixt  
 Death and the Resurrection: Where they  
 who die in the favour of God, are certainly  
 very *Happy*, but yet that Happiness is  
*far* short of the *Glory* which shall be after-  
 ward Revealed: And where the Wicked  
 are very *unhappy*, but not *near* so miserable  
 as they are to be, after the Re-union of  
 their Souls and Bodys at their Resurrecti-  
 on, at which time *Judgment* is first given,  
 and a *final Sentence* first Pronounced, according  
 to what they did in the Flesh.

1 Tim. vi. 14, 15. *That thou may keep this* 1 Tim. vi.  
*Commandment without spot, unrebukeable, untill* vi. 14, 15  
*the appearing of our Lord Jesus Christ. 15.*  
*which in his times he shall shew.*

Here St. Timothy is instructed to keep the  
 Faith delivered to him by Commandment  
 without spot. But unto what time, to the  
 day of Death? Yes, and much longer and  
 far beyond Death, even untill the Resur-  
 rection, and the second Coming of Christ,  
 and his glorious Appearance for *then* it is  
 that he is to have his Reward assigned him  
 for so doing, and not till then.

In the beginning of the 15th verse it is  
 said. *Which in his times he will shew.* Now  
 what times are these, if not the *times* of  
 the *Messiah*, when Christ will put down all  
 adverse Power and Authority, and take

the Government of the World into his own hands, in a more particular, remarkable manner than he hath hitherto done. These are the *Times of Refreshing*, and of the *Restitution* of all things, spoken of by St. Peter. Acts iii. 21. which hath been Prophesied of by all the Prophets that ever were.

Acts iii.  
21.

Farther by the *Times* of the *Messiah* in in the 15th verse cannot be meant the *Times* of the Gospel before the second Coming of Christ, because St. Paul was then in them as well as we are now; and if thus he had meant, it had been the same thing as to have said the present time of the Gospel. But it is apparent that they are *Times* of a different *Denomination* from the present, and at a *Distance* which he refers to. And they are *Times* which *Coincide* with the appearing of our Lord *Jesus Christ* at his second Coming.

2 Tim. i. 16, 17, 18. *The Lord give mercy to the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain. 17. But when he was in Rome, he sought me out very diligently, and found me. 18. The Lord grant unto him that he may find mercy of the Lord in that day: And in how many things he ministred unto me at Ephesus, thou knowest very well.*

Here St. Paul prays for *Onesiphorus* in such terms as are not, I think, made use of for the Living. *First*, He prays for his House, out of Gratitude for the many kindnesses he shewed him, and Services he had done him,

him and afterwards it is that he prays for *Onesiphorus* himself. *The Lord grant unto him that he may find mercy of the Lord in that day.* To me it seems probable, that *St. Paul* prayed first for the House of his Friend, in the present Tense, *Lord give mercy*, as if he had said, now to Day, unto the House of *Onesiphorns*, they being then alive in the Body, and consequently, standing most in need of the Assistance of the Apostle's Prayers. But yet *St. Paul* did not neglect praying for his deceased Friend also, in such Terms as are proper for such Circumstances, *That he may find mercy of the Lord in that day.* viz. of the Resurrection, and of Judgment. And the reason he gives *St. Timothy* for his thus praying for his Friend, shews he was dead, for he appeals to *St. Timothy's* own Knowledge how useful and serviceable *Onesiphorus* had been to him. As if he had said, Thou *Timothy* well knowest what Obligations I did lie under to *Onesiphorus*, while he lived, and therefore I must not, I will not neglect the only remaining Testimony of my Gratitude, now in my Power, which is to pray for his living Family, and for a happy Resurrection and Mercy to himself, tho' dead, at the day of Judgment.

From all which I conclude, *First*, That such Prayers for the Dead are not only Acceptable to God, as the Fruits of our Ardent Charity, but also, that they are Useful to them.

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This was Believed and Practiced in the early Ages of the Church. And the Prayers generally made use of for the Dead, were in the purer Ages of it confined to such as died in the Peace and Communion of the Church. As will appear from all the Forms of Prayer for them hereafter produced.

*Secondly*, I conclude, That if the Dead did enjoy *fullness* of Bliss, or were admitted into the *Third Heavens* before the Resurrection, this Prayer St. *Paul* offers up for his Friend, whether he was Dead or Alive, would be of no manner of Use, and very Unaccountable.

And therefore, *Thirdly*, I conclude, That there is an *Intermediate* or *Middle State*, appointed for the Residence of departed Souls betwixt Death and the Resurrection.

I reckon, by the way, That the ridiculous Popish *Purgatory*, grew out of this *Middle State* and is a Corruption of the Primitive Doctrine of the two States for the Dead, because *Purgatory* was not heard of in the Christian Church till about the end of the sixth Century.

I likewise reckon the Popish Prayers to the Dead, grew out of this Primitive Praying for the Dead just as their Unintelligible, Inconceivable *Transubstantiation* grew out of that of the *Real Presence* in the holy Sacrament of the Altar, which was acknowledged by most Protestant Divines,  
even

even Scotch Presbyterians till very lately. And indeed I do think the most of the Popish Errors have grown out of Primitive Truths, as their *Extream Unction* is a Corruption of the Primitive Practice of *Anointing* the sick with Oil, founded upon St. James v. 14, 15. And which was restored to the Primitive way of performing it, and to the Original Design of it, in King Edward sixth's first Liturgy being *Purged* from all the *Absurd Novelty*s and *Unwarrantable Additions* of the present Church of Rome. I am not a Papist, and I hope never to be one, yet I am heartily sorry to find the word **POPERY** so powerful a thing, that from an imaginary fear of it, we must not do, as our first *Reformers* did, which was, to examine every thing by the Test of Holy Writ, and Primitive Practice Universal, and what they found to be *Sound, Orthodox,* and *Primitive*, that they retained, without any Regard had to the *Belief* or Practice of the present Church of Rome. But now we are come to that pass, that if any set of designing Men amongst us, do but call any *Doctrine* or *Usage*, however *Necessary, Apostolick, Primitive, Decent, Convenient,* or *Innocent* it be, by the Name of **POPERY**, without farther *Enquiry*, they presently cry away with it, away with it. And thus we have lost many Primitive *Usages*, which, were they *Retrieved*, would be of great Use and Service to Religion in the Church, for Preventing and Curing several *Heresies, Schisms,* and *Prophanations*. And such, as  
several



Several of our Best, Greatest, and most Learned Divines since the Reformation, have much Lamented the Loss of them, and have and do earnestly wish they may be Restored: Nay, some *Primitive Doctrines* as well as Usages which are Essential to Christianity, have been Bated as Popish with too much Success and Impunity.

I think it not amiss here to subjoine the Rubrick and Prayer appointed in King *Edward* the sixth's Liturgy for Anointing the Sick with Oil, to shew how careful our first Reformers were not to throw away any thing that was truly Primitive and Useful, and also, with how much Judgment they did weed out the Popish, Unlawful, and Sinful Additions from amongst the Primitive Usages which they retrieved and again enjoyed to be made use of in the Church.

If the sicke person desire to be annoyned, then shall the priest annoynt hym upon the forehead or brest only, making the signe of the crosse, saying thus.

As with this visible oyle thy body outwardely is annoyned: so our heavenly father, almightie god, graunt of his infinite goodness, that thy soule inwardly may be annoyned with the holy ghost, who is the spirite of al strength, comfort, reliefe, and gladnes. And vouchesafe for his great mercy (if it be his b'essed will) to restore unto thee thy bodily health, and strength, to seth free hym: and send thee release of all thy paynes, troubles and diseases, both in bodye and mynde. And howsoever his goodness (by his divine and

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unsearchable providence) shal dispose of thee: we his unworthy ministers and serbautes, humbly beseeche the eternall maiestie, to do with thee, accordyng to the multitude of his Innumerable mercies, and to pardone thee all thy Synnes, and offences committed by all thy bodely senses, passions, and carnall affections: who also bough- take mercifullpe to graunt unto thee godly strength, by his holy spirite, to withstand and overcome al temptacions and assaults of thine aduersary, that in no wise he prevaile againste thee; but that thou maiest have perfect victory and triumph against the devil, sine and death, through Christ our Lord: who by his death, hath overcome the prince of death and with the father, and the holy godt evermore liveth and reigneth god, wyl'd without end. Amen.

Here Anointing the Sick with Oil is made use of for the Recovery of the Sick as it was first Appointed, but to return.

2. Tim. iv. 7, 8. *I have fought a good fight, 2 Tim. iv. I have finished my course, I have kept the faith. 7, 8.*

8. *Henceforth there is laid up for me a crown of righteousness, which the Lord the Righteous Judge shall give me at that day: and not to me only, but unto all them also that Love his appearing.*

Here it is plain. *First*, That St. Paul did not expect his *Crown* of Righteousness, or his *Reward*, untill *that Day*, or the Day of Judgment after Christ's second Coming.

*Secondly*, That all the Righteous, who are described here by their Loving Christ's Appearance, are *then* at the *same time* with St.

*Paul*

Paul, to receive their *Reward*, their *Crowns* of Righteousness.

*Thirdly*, That this *Reward*, this *Crown* of Righteousness is laid up for them, is in store for them, is kept for them, by no less one than God Himself. So they are very sure to have it when *that day* comes. And they are likewise sure that untill that day come they are not to have it, for if they had got it, and were in actual Possession of it, it could not be said to be *laid up* for them, what we are making use of, we do not say is laid up.

*Fourthly*, From hence we may also learn, that the Righteous in their *Middle State*, betwixt Death and the Resurrection, have a full, well grounded *Assurance*, as well as *Hope*, of their future *Happiness* and *Glory*, which they are to be admitted into, and possess'd of, on *that Emphatical day*, of Christs Appearance, and of which they are sure they cannot be disappointed. And is not this alone a very great Happiness, had they no other, and such as must needs afford them very much Pleasure and Comfort, to know assuredly, that when Christ appears, they are to be admitted into the *Third Heavens*, to the *Vision* of God without a possibility of a disappointment, and to be certainly *Possess'd* of infinite Blessings which are never to have an end.

And now from a parity of Reason, the Wicked must needs be vastly *unhappy* in their miserable *Middle State*, from a dismal Expectation of certain endless Misery to come,  
even

even much greater than untill that dreadful Day of Judgment they have felt or can feel.

Titus ii. 13. *Looking for that blessed hope and the glorious appearing of the Great God, and our Saviour Jesus Christ.* Titus ii. 13.

By this Text there is room for a Blessed Hope and Expectation untill Christs Appearance at his second Coming. And consequently no full Enjoyment till then, for what we do actually enjoy we cannot properly be said to hope for, because the Object of Hope is future, tho' the Act of Hope be present. Therefore it is when the great God, who is our Saviour doth Appear, that we are to expect the Reward of our Obedience in performing what is enjoyned us in the 12th verse. *To Deny ungodliness and worldly Lusts, to live soberly, righteously, and godly in this present world.*

From which I think, the two States for the Dead seems very Evident, so I do conclude, there is a *Middle State* appointed for the Souls of the Deceased betwixt Death and the Resurrection.

Heb. x. 35, 36, 37. *Cast not away therefore your Confidence, which hath great recompence of reward. 36. For ye have need of Patience; that after ye have done the will of God, ye might receive the promise. 37. For yet a little while, and he that shall come will come and will tarry.* Heb. x. 35, 36, 37

Here St. Paul fixes the time of Reward at the second Coming of Christ, as indeed he doth in all his other Writings, for after  
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advising the *Hebrews* and us in them not to cast away their Confidence, he tells them this Confidence has a great Recompence of Reward annexed to it, but that Reward is not so soon to be given, but that there is need of Patience first, that after they have done the Will of God here in the Body, and in the proper places of Abode appointed for them in the *Middle State*, they might receive the promise, for least they should have imagined they were to receive the promised Reward immediately upon Death, he presently adds, For yet a little while, and he that shall come will come and will not tarry, that is till Christ come again ye must have Patience, but when he comes again then it is that you are to be rewarded, then you are to receive the Promise. Therefore till then the Promise is not given, nor are the Righteous Rewarded as then they are to be and consequently their can be no Judgment immediately upon Death, and so there must be a *Middle State*, wherein the Righteous are to abide untill the Resurrection.

Heb. 11. Heb. xi. 39, 40. *And these all having obtained a good report through faith, received not the promise. 40. God having provided [or foreseen] some better thing for us, that they without us should not be made perfect.*

This 40th verse explains the meaning of the 39th verse to be, That the Fathers are not yet admitted into Glory. For all are at the same time together to be admitted into the *Third Heavens*. The Patriarchs, Prophets, Apostles, Martyrs, Confessours,  
and

and all the other faithful who have been, are, or are to be the Descendents of *Adam* from the beginning of the World untill the first Resurrection at the second Coming of our blessed Lord, for they are not to be made perfect, untill we also together with them receive our Reward after our Resurrection.

Upon this Belief the Primitive Prayers for the Faithful departed were founded; nor was it then doubted but such Prayers were due, and of use to the Deceas'd, because tho' they are Happy in their *Middle State*, yet they are not perfect, nor are they to be Admitted to Glory in the *Third Heavens*, untill we together with them do receive our Reward, our Crown of Righteousness, at the Resurrection when Christ comes again, which till then both they and we are to Hope for according to *St. Paul's* noble Definition of Faith in the first verse of this Chapter *Now*, says he, *Faith is the Substance* [ground or confidence] *of things hoped for, the evidence of things not seen.* And this very Faith I doubt not, is the Faith of those happy Souls who are in Paradise, whose Expectation is far greater than their Enjoyment however great that is. This appears from the 13th verse. *All those died in the Faith, [or according to the Faith] not having received the promises but having seen them afar off,* &c. and verse 39. *These all having a good report through faith, received not the promises. God having* (as it is verse 40) *provided some better thing for us, who live under the Gospel,*

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than

than for those who lived under the Law; that they without us should not be made perfect. But both together Receive our Reward from our blessed Lord, the Righteous Judge, at that day of the Resurrection and Judgment, for it is then That the Crown of Life which the Lord hath promised to them that Love him is to be given, as St. James has it Chap. i. verse 12. and the same St. James Chap. v. 7. Orders us to be patient unto the Coming of the Lord.

St. James  
i. 12. and  
v. 7.

That the Fathers who lived before the Incarnation of Christ were not in the *Third Heavens* but in Paradise, in *Abraham's Bosom* (as it has been called ever since his time) in a *Middle State*, appears to me to be evident from hence. That our blessed Saviour in his State of Humiliation betwixt his Death and his Resurrection, did visite that Place, and met the Penitent Thief there. Now if this Paradise were the *Third Heavens*, it would follow, *First*, That the Soul of Christ Ascended to the *Third Heavens*, while his Body lay in the Grave. And thus Christ Ascended twice. *Secondly*, If this Paradise is not the *Third Heavens*, and yet if the Righteous from the beginning of the World to the first Coming of Christ, did immediately upon Death get admittance into the *Third Heavens*, it must follow, That none were in Paradise when Christ went thither but his Soul and the Soul of the Penitent Thief. Therefore I conclude, That the Fathers of the Old Testament who died in Faith, went to *Paradise*

dise, as a *Middle State*. And this Paradise is the Place of Abode allotted for the Souls of all the Righteous departed from the beginning of the World, or who are to die before Christ's second Coming, and from which there is no passing into Glory, untill Christ lead his Servants who have been faithful unto the End, into it after the Resurrection.

Farther, I humbly think none could enter into the *Third Heavens*, or into Glory before Christ as Man; and the Mediator betwixt God and Man entered there, and this could not be till after his Ascension on *Holy Thursday*. And this seems sufficient to exclude all those who died before the Incarnation of Christ, or indeed rather before his Ascension, from the *Third Heavens*: And as for us Christians, tho' St. Stephen was undoubtedly the first Christian Martyr, yet the Penitent Thief, as far as I can discover, was the first Christian that died. And Paradise was the Place his happy Soul arrived at, on that very Day on which it left his Body. And this *Paradise* for the reasons I have already given cannot be the *Third Heavens*, and therefore I conclude, no Soul can reach higher than this *Paradise*, before the second Coming of Christ.

1 St. Peter 3, 4, 5, 7, 9, 13. *Blissed be* 1 St. Pet.  
*the God and father of our Lord Jesus Christ,* 3, 4, 5, 7,  
*which according to his abundant mercy, hath* 9, 13.  
*begotten us again into a lively hope, by the Re-*  
*surrection of Jesus Christ from the Dead. 4. To*  
*an inheritance incorruptible and undefiled, and*



that fadeth not away, reserved in heaven for you [or for us.] 5. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. 7. That the trial of your faith being much more precious then of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the appearing of Jesus Christ. 9. Receiving the end of your faith, even the salvation of your souls. 13. Wherefore gird up the Loyns of your mind, be sober, and hope to the end [or perfectly] for the grace that is to be brought unto you at the Revelation of Jesus Christ.

In these six verses we have first, an Account of the Foundation of our Hope, Jesus Christ. Secondly, of our Resurrection, because Christ rose from the Dead; Thirdly, what is the Object of our Hope, or what all this Hope is for, or what is to be the Reward of this lively Hope, unto which Christ hath again begotten us. That there is *Reserved in Heaven for us, an Inheritance Incorruptible and Undeiled, and that fadeth not away,* which Christ has purchased for us. Fourthly, That all this is to be Revealed, in the last time, at the Appearance of Jesus Christ. Fifthly, That it is then our Souls are to be saved, which is the end of our Faith. For this Grace is not to be given untill the Revelation or Appearing of Jesus Christ. Sixthly, Untill this Appearing of our Blessed Lord, there is still to be occasion for Faith and Hope, for it is then that we are to enter into the Possession of the *Inheritance*

*Inheritance* Incorruptible and Undeiled, or into the *Third Heavens*, and not till then.

1 St. Peter v. 4. *And when the Chief Shepherd shall appear, ye shall receive a Crown of<sup>v.</sup> 4. Glory, that fadeth not away.* 1 St. Pet.

In the foregoing Verses this holy Apostle is exhorting the Elders how to behave themselves suitably to their Station, and the great Trust reposed in them, and in this Verse he tells them what Reward they are to have for doing their Duty according to his Orders, which is that they shall receive a Crown of Glory, that fadeth not away, but St. Peter says also, that they are not to receive this Crown untill the Chief Shepherd appear at his second Coming, that being the time fixed for receiving a *Crown* and for entering into *Glory*. Therefore there is no *Judgment* to be passed, no *Crown* given, no admittance into *Glory* till after the Resurrection at Christ's Appearance, which Coincides with the last time spoken of in the fifth Verse of the first Chapter of this Epistle, and this likewise proves there must be a *Middle State* for the Abode of the departed Souls from Death untill the Resurrection that the Chief Shepherd do appear.

2 St. Pet. i. 10, 11. *Wherefore the rather brethren, give diligence to make your calling<sup>i. 10, 11.</sup> and election sure: for if ye do these things, ye shall never fall 11. For so an entrance shall be ministred abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.* 2 St. Pet.

Compare this with the abovementioned.

1 Tim. i. vi. 14, 15. *Untill the Appearing of our Lord Jesus Christ, which in his times he shall shew.*

This instructs us when the Everlasting Kingdom of Christ is to begin in Splendor or in a publick solemn Manner. And that is when He appears again at his second Coming. And it is therefore *not till then* that we are to have an *Entrance* into it. I know that in one Sense Christ's Kingdom began, when he was promised to *Adam*, and in a stronger Sense, it began when he took our Nature upon him, but I do expect it to begin at his second Coming, in a fuller and stronger Sense still, when He appears in Glory. This last is that Kingdom, as I take it, which we daily do, or ought to pray for in his own most perfect Prayer which he has taught us, and which we are to continue still to pray for, untill his second Coming. It must therefore be a Kingdom which is not to come untill his second Coming; since till then we are commanded daily to pray for it as to come. This is that Everlasting Kingdom which must be Universal over the whole World, and must continue throughout all the many Ages of time untill Christ surrender the Kingdom to God even the Father, that he may be all in all as it is 1 Cor. xv. 24, 28.

1 Cor. xv.  
24, 28.

Consider farther from these two Texts of St. Peter and St. Paul being duly compared. That if St. Paul had said in the *Time* of the Messiah, that might be understood of any time

time since the first Coming of Christ, untill his second Coming, or perhaps untill he surrender the Kingdom to the Father. But by saying *His Times* in the plural he appears to me to instruct us, that he thereby means *Those Times* of the *Messiah* which are yet to come, when that his Glorious Kingdom is come, which we pray for in the *Lords Prayer*, those Times of the Restitution of all things, that Everlasting Kingdom, which when it comes Christ is to take upon himself the Government of the World more immediately, more particularly and more universally, that he may put down all Rule, and all Authority and Power. So now I think the time St. Peter mentions for our Entrance or Admission into the Everlasting Kingdom, is fixed to *that* of Christ's *second Coming*. And the following Text shews the fixed time appointed for the Punishment of the Wicked and Unjust.

2 St. Pet. ii. 9. *And to reserve the unjust* 2 St. Pet.  
*unto the day of Judgment to be Punished.* ii. 9.

By the Reservation of the Wicked and Unjust to the Day of Judgment to be punished, it seems plain that till *then*, they are not punished to the *height*, at least, of what they are to be, after their Resurrection and Judgment. That they are punished *Privatively* even before their Resurrection, I make no doubt, for they are deprived of all Hopes of ever enjoying GOD, or of being Happy, and they are visited by, and in the Company of, *evil Angels*, and of such wicked, wretched Spirits as themselves, and

and consequently are debarred from the Society of all the *good Angels* and happy Spirits. Thus what Torments they feel in their dark Abyss, before their Resurrection and Judgment, arise from the dismal Expectation they have of being *then* actually and severely Tormented both in Soul and Body, and most Justly, but yet these *Real Torments* they do not actually feel untill *that day*, that they are thrown into the Lake of Fire and Brimstone, irretrievably and by an irreversible Decree.

2 St. Pet. iii. 14. *Wherefore beloved seeing ye look for such things, be diligent, that ye be found of him in peace, without spot and blameless.*

But when? Even in the time of the *New Heavens* and *New Earth*, or *Renewed State* of the Earth, wherein Righteousness is to dwell, or in the *Times* of the *Messiah* and his Absolute, Universal Monarchical Government, when Daniels *little Stone*, Chap.

Dan. ii. 34, 35. *that smote the Image and became a great Mountain, does fill the whole Earth,* which it never has hitherto done, nor is to do, till after Christ's second Coming, as appears if you compare this with the first of

1 St. Pet. v. 4. *When the chief Shepherd shall appear, ye shall receive a Crown of Glory that fadeth not away.*

1 St. John ii. 28. *And now, little Children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his Coming.*

Here

Here the Beloved Disciple does admonish his Children to abide in Christ, and gives this good Reason for his Advice. *That when he shall appear we may have Confidence, &c.* He includes himself with them, which shews that *all are together* to be Tryed, Judged, and Rewarded at *one time*, else the Holy Apostle would not have Joyned himself with them but probably have said. *That ye might have Confidence, &c.*

Wherefore I think this Text an evident Proof, that there is no Immediate Judgment after Death, nor Decisive Sentence Pronounced concerning us, till after the Resurrection at Christ's second Coming. For it is *then* that we shall have occasion for, and find the Benefit of such a well grounded Confidence, as will keep us *then* from being ashamed. Now if there were any Decisive Sentence, or Judgment passed upon us before that time, there would be no need of Hope or Confidence, nor fear of being *then* ashamed, because in that Case, all must have been determined before, which could make Hope or Confidence till then necessary. If the Righteous are to be admitted into the *Third Heavens*, to the Vision of God, to the *full* Possession of Glory, what occasion can they, after that, have of Hope or Confidence. Therefore there is no *Immediate Judgment* after Death; and consequently there must be a *Middle State* wherein the Souls of the Righteous departed do reside, till after the Resurrection that they are to be

be led into the *Third Heavens* by Jesus Christ Himself.

1 St. John iii. 2, 3. *Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is. 3. And every man that hath this Hope in him, purifieth himself, even as he is pure.*

By this Text it appears, *First*, That untill Christ's second Coming or Appearing, we are to be in a great measure *Ignorant* of what *then* at *that time* we shall be allowed to know, even about our selves, as well as concerning the Glory which till *then* we only have in prospect, and Hope for. Which shews us we are not till *then* to be possessed of *fullness* of Joy, or of *Knowledge*, or admitted into the *Third Heavens*, for if there we were, we could not be deficient in Knowledge, nor could we desire more Joy, nor more Glory than the being there necessarily supposes us possess'd of.

*Secondly*, That at Christ's second Coming we are to be made like unto him, and our Bodys which are now vile are then to be fashioned like unto *His Glorious Body*, as it Phil. iii. is *Phil. iii. 21.* And that thus it is to be with us *then*, we are till then *firmly* to Believe and Hope, we are to Believe it is *then*, and not till *then* to be performed.

St. Luke *Thirdly*, That although from St. Luke xxiii. *xxiii. 43.* I have gathered, That the Humanity of Christ is to be visible to the Righteous who are in Paradise. Yet this Text inclines

me

me to think, that the full Glory of even his Humanity is not there to be seen by them. But they are to see it perhaps at a distance or clouded, or veiled, in comparison of the manner they are to see him after the Resurrection, when they are most certainly to see him as he is, *fully*, and in his Glory. I said they may be allowed to see the Humanity of Christ perhaps at a distance, because till his second Coming, I no where find they are promised to be admitted to be where he is, as *then* they are, *St. John* xiv. 3. *I will come again and receive you unto my self, that where I am, there ye may be also.*

St. John  
xiv. 3.

*Fourthly*, The third Verse informs us what we must do to obtain this Happy Knowledge, and full Sight and Enjoyment of Christ. We must *purifie* our selves, *even as he is pure*. And this if we do not, with the utmost diligence, in all sincerity and with Perseverance to the end, It is a Sign we have not a solid Foundation for this blessed Hope, this happy Assurance in us, and yet without which we can never attain to the *Third Heavens* at the Day of Judgment, nor at our Death into *Paradise*, which is a fix'd *Stage*, in which the Souls of the Righteous do abide untill the Resurrection, where they have much Comfort, and where they are refreshed with the sight of our blessed Lords Humanity tho' at a distance, where they enjoy the Heavenly Company of Holy Angels, by whom they are at their Death Conveyed and Guarded

to



to the Bosom of *Abraham*, as they shall be after the Resurrection into the *Third Heavens* by Jesus Christ, who as Man, did arrive thither himself by Stages, and whose steps we must follow.

From all this I think it is apparent, there is an *Intermediate* or *Middle State* of Hope and Blessed *Expectation* appointed for the departed Souls of the Righteous to remain in, from Death until the Resurrection. But no *full Fruition*, no *Glory*, no Admittance into the *Third Heavens*, until the second Coming of Christ.

1 St. John  
iv. 17.

1 St. John iv. 17. *Herein is our Love made perfect, that we may have boldness in the day of Judgment, &c.*

This shews us, That as the true Love of God is an absolutely necessary Condition of our future Happiness, so the highest Degree of it, which we can attain to, either in this Life or in Paradise, is to entitle us to an Assurance and Boldness, or well grounded Confidence of being made very much Happier still at the Day of Judgment. And that we cannot arrive at the *Perfection* of Love, the *fullness* of Bliss, till then, so whatever Degrees of Perfection; or of the Love of God we are till then Blessed with, yet must we wait contented in sure Hope, and with certain Expectation of Glory to be revealed at the Resurrection, which we neither saw nor knew, nor were admitted into before. But yet this blessed Hope and well grounded Expectation is a Blessing infinitely

initely exceeding what we can either deserve or be thankful enough for.

Rev. ii. 25, 26. *But that which ye have already, hold fast till I come. 26. And be that overcometh and keepeth my works unto the end, to him will I give power over the Nations.* Rev. ii. 25, 26.

This the Lord directs to the Angel of the Church of *Thyatira*, and to the rest there all being concerned in it. For all must *hold fast* his Doctrines till he come, else they must not expect to be Rewarded by him when he comes. But if they do hold them fast till he comes, he then promiseth great Rewards to such: Yet still they must *wait* for these Rewards in *Hope* and *Assurance* till he comes, for that is holding them fast to the end.

Rev. iii. 4, 5. *Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white: for they are worthy. 5. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of Life, but will confess his name before my Father, and before his Angels.* Rev. iii. 4, 5.

Here Christ promiseth walking in white, and being clothed in white, which I take to be a Symbol of Purity rather than a sign of their having then attained to Glory, He also promiseth not to blot their names out of the Book of Life who are thus pure, and to confess and own their Names, and his Knowledge of them as belonging to himself, before the Father and his Angels.

NOW

Now here seems to be an Account of several different States, or Conditions, in which these few good People of Sardis then were, or were to be in.

*First*, In this World, they are commended for not defiling their Garments, *i. e.* their Consciences, with those Sins wherewith the rest they lived amongst, were polluted.

*Secondly*, There is an Account of the *Reward* our Blessed Lord does Promise to such, they shall walk in white. And he promises the same to all those that overcome and that hold his Truths fast to the end. Now this Priviledge of being clothed in white, and walking with him in white, I take to be such as the Righteous, particularly Martyrs, are to be Blessed with even in Paradise, because if you compare *Rev. vi.* this with *Rev. vi. 9, 10, 11.* there you shall find, That as it is long after Death, so it is also before the Resurrection that they which lay under the Altar were thus clothed in white, and yet they were told, they must wait some time longer before their Blood was to be avenged on those that dwell upon the Earth according to their Prayers.

*Thirdly*, Christ is to Confess their Names before his Father and his Angels, and will not blot out their Names out of the Book of Life. Now the time of this confessing their Names I take to be, at the Day of Judgment, when they are upon their Trial. So that here is mention made of three States,

States, the first in this *World*, the second in *Paradise*, and the third *after the Resurrection*.

While we are upon Earth we have daily reason to be afraid of falling. But they who are in *Paradise* are in no such Danger, for they do rest allured that when *that day* of their Tryal comes, they shall have that pleasant Sentence pronounced upon them, *Come ye blessed, &c.* and then it is that the Prayers of those under the Altar, are answered when Christ comes again and enters upon his publick Government, which is to be Universal over the whole Earth, for till then the number of them who are likewise to be killed is not fulfilled.

Now to prove that Christ's Kingdom is then to be Universal, read what the four Beasts and the twenty four Elders say *Rev. v. v. 8, 9, 10, 11, 12.* when the Lamb took *8, 9, 10,* the Book particularly read verse *13.* and *11, 12, 13* there you shall find, That every Creature in Heaven, on Earth, and under the Earth, and such as are in the Sea, and all that are in them, were ascribing Blessing, Honour, Power and Glory to Him that sitteth upon the Throne, and to the Lamb for ever and ever. What can be more Universal then All and every Creature every where. So that when this time comes, all that have offended before this must have been destroyed and thrown out of the Kingdom. The Tares must now no more be looked for amongst the Wheat, the severing Sentence is past. The Harvest is over before these Universal Praises are ascrib'd

ascrib'd to Him that sitteth on the Throne and to the Lamb, else this could not be done with such universal, uninterrupted Harmony. When this time comes you see there is to be no Creature but what is employed in Praising GOD and the Lamb. Therefore this must be after Christ's second Coming, for till then we are sure there will be no such universal Praising of GOD upon Earth, because till then the Wicked are not *utterly* Destroyed, but live amongst the Godly, and till 'then there is to be no severing Sentence passed by the Great Judge.

This also shews there must be a *Middle State* wherein the departed Soul, is to remain in the *Interim* betwixt Death and the Resurrection. And so consequently there is to be no immediate Judgment after Death untill the Resurrection. And indeed whatever proves a *Middle State*, proves *this*, and whatever proves *this*, proves a *Middle State*.

Rev. vi. 9, 10, 11. *And when he had opened the fifth Seal, I saw under the Altar the Souis of them that were slain for the word of God, and for the Testimony which they held. 10. And they cryed out with a loud Voice, saying, how long O Lord, holy and true dost thou not Judge and Avenge our Blood on them that dwell on the Earth. 11. And white Robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, untill their fellow Servants also, and their brethren that should be killed, as they were should be fulfilled.*

From

From which I observe, *First*, That *all* are to be *Reward'd together*, and not till Christ's second Coming.

*Secondly*, That none are allowed to go into the *Third Heavens* immediately upon Death, nor untill the Resurrection. None are excepted from the *Middle State* all the Righteous even *Martyrs*, must take *Paradise* in their way to the *Highest Heavens*, and must continue and abide in it till Christ raise them at the last Day, and that even Martyrs are not excepted from this General Rule, tho' they died for the Word, and for the Testimony which they held, the ninth Verse does shew, for there they are under the Altar, which can never be understood to be in the *Third Heavens*.

*Thirdly*, That in this *Middle State* the Righteous are far from being *Asleep*, for they are *Active* in *Business* suitable to the *Mansions* they are in. And they are in Concern for their Brethren the Martyrs, and their other fellow Servants, the good People, and the Followers of the Lamb.

*Fourthly*, That in this *Paradise*, these happy Souls are praying, and although they be in a much purer State than is attainable upon Earth, yet there they are Praying God to *Revenge* their Blood, and to *Judge* their Persecutors and Murtherers, which is a kind of Prayer not Lawful for us to Offer up to God, or so much as to wish for, or desire, while we are in the Body upon Earth. Because we have an express Command to the contrary, *St. Math. v. 44*.

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St. Math.  
besides v. 44.

besides the Example of our Blessed Lord Himself St. Luke xxiii. 34. And that of the Proto-Martyr St. Stephen Acts vii. 60. And as this kind of Prayer is unlawful to be offered by any upon Earth, so it is not easy to think it proper for a State of Glory, where singing Praises and Hallelujas is the constant Employment of the Heavenly Choire, and therefore *only Proper* for Paradise.

*Fifthly*, That the Righteous Inhabitants of Paradise are daily improving in Holiness and making Advances in Perfection. For it was after they had been there some time, and had been Praying, that they had white Robes given them every one of them as a Sign of their Advance in Holiness, Purity and Perfection.

*Lastly*, That even this Holiness, Purity and Perfection does not lead them out of one or other of the *Mansions* of this Blessed Middle State, into the *Third Heavens*, tho' they do *Gradually* make a *Progress*, and are still *Advancing* Higher and Higher in this Happy State untill Christ's second Coming.

I here must beg the Readers Patience a little till I make my Apology for Asserting, That in this Happy *Intermediate* or *Middle State*, the Blessed Souls who inhabit Paradise, are daily Improving, and making Advances in Holiness and Perfection, as if I thereby inclined to the *Popish Purgatory*, I am far from having any such Thought, Notion, or Belief. And I shall now give my Reasons why I do believe this *Progress* is still

a making in *Paradise*, and then shew how different this is from the *Popish Purgatory*.

*First*, Several of the Texts I have brought to prove that there is an *Intermediate* or *Middle State* betwixt Death and the Resurrection, very far differing from the State the same Souls are to be in after the Resurrection and Judgment, do appear to me, fairly and naturally and without straining to imply it. And if so, there is *good Authority* for it, be the Consequences what they will.

*Secondly*, I think it highly agreeable to Reason, That the departed Souls of the Righteous, are making daily Progress in the Love of GOD, in Holiness and Perfection, because, even while we are living here on Earth, it is most certain we must either be making Advances in Christianity, and be growing daily better and better, or we are undoubtedly going backwards and consequently growing worse. For there is no standing still, we must necessary be growing either better or worse. Now if we are Comanded to be still going on, and that therefore it is our Duty, indispensibly, to be making daily Progress in Christianity, to be daily advancing towards GOD in the constant Exercise of all Christian Vertues, would it not be strange, if after our Souls have made their Escape from these Tabernacles of Clay, with which now they are clogged, to a happy Place of Rest and Contemplation, that there they should remain Contented, and perfectly satisfied without making any farther Progress or rising higher towards GOD?



would not this be too near of kin to Stupidity, or at least to Insensibility?

But *Thirdly*, This Progress in the Love of God, this increase of Holiness and of Perfection, nay if I should even say of *Purification* is very different from the *Papists Purgatory*.

For *First*, They reckon their *Purgatory*, a place of *Torment* in the next Neighbourhood to *Hell*, when that word is taken in the worst Sense of it, and that in it the Souls of the Righteous are *Tormented with Fire*, just as the Souls of the Wicked are in *Hell*. Upon the other hand, reckon *Paradise*, or the Place of the Abode of the Righteous Souls departed, to be a Place of *Rest, Joy, Refreshment, and Divine Contemplation*.

*Secondly*, The Papists believe, the *Torments* of their *Purgatory* to be as great as those of *Hell*, during the continuance of them. I again believe, that *none* do endure any such Pains, no not the Wicked, untill a Sentence be pronounced by *Jesus Christ*, after the Resurrection at his second Coming.

*Thirdly*, They maintain, That their *Masses* and *Prayers* on Earth, are *Available* for the lessening there *Purgatorial Hell like Pains* and *Torments*. And also of force to carry the Souls of those they *Offer* and *Pray* for, out of that State entirely, into the *Beatifick Vision*, in the *Third Heavens*, even before the Resurrection. But I do maintain that *none of any Age*, from the beginning of the World, to the second Coming of Christ, whether *Patriarch, Prophet, Apostle, or Martyr*, are admitted

admitted into that *Blessed Vision*, and full Enjoyment of GOD, till after the *Resurrection*.

*Fourthly*, They hold that *Martyrdom* being a *Baptism of Blood*, and therefore as such, a *Laver of Regeneration*, and the Person Martyred necessarily *Expiring* in the very *Act* of this *Baptism*, and so incapable of committing Sin after it, is therefore *immediatly*, upon Death, *Admitted* into the full Enjoyment of GOD. But I hold that *none*, no not *Martyrs* are excepted from taking this *Middle State*, which I have been proving, in their *Way* to the *Highest Heavens*, and that as they are carried to *Paradise*, by the Ministry of the *Holy Angels*, so there they are to remain, in that happy Place and with blessed Company, untill the Re-union of their Souls and Bodys at the Resurrection, that our blessed Lord himself lead them into the *Third Heavens*, where they shall see GOD, and praise Him, unweariedly and without ceasing, to all Eternity.

These things if duly considered, will sufficiently clear the Doctrine I have advanced from *Popery*.

But now in the last place I would have it observed, That if what I have been advancing, and which I hope I have proved, be true, that no meer Man does or can enter into a *State of Glory in full*, till after the Resurrection, at Christ's second Coming, then as there can be no *Popish Purgatory*, so there is no room left for *Praying* to the *Saints departed*. For besides that it is *Will-worship*, as

not being Commanded, nay and that it is forbidden, and besides that it is a doing what in us lies to declare the *Intercession* of *Jesus Christ* and his *Merits* and *Satisfaction* not sufficient, it becomes in it self ridiculous to Address the *Saints departed* upon the *Presumption* of their being actually Possess'd of the *Beatifick Vision*, when by what I have shewed, they are not to be admitted into the *Third Heavens*, or to the *Beatifick Vision*, till after the Resurrection. It is plainly upon this *Presumption*, of the *Saints* being admitted to see GOD, either immediatly upon Death or in some time after, when they are Prayed out of *Purgatory*, that the *Papists* do make their Addresses to them; because when we object to the *Papists*, that the *Saints departed* know not what we say or do upon Earth, they answer *Vident in speculo Trinitatis*, They see all that passeth every where in GOD, whereas, if they are themselves not yet admitted to see GOD, then the *Papists* will be at a Loss how to find a good Reason for making any Application to them or Addressing of them, seeing they are not yet fully *Glorified*. And the *Papists* must also be to seek how to account for the *Saints* being able to know, who they are or what is said by such as make their Supplications unto them.

I hope the Reader will pardon me for this Digression, because I think it necessary to clear the Doctrines I have been proving, from any Imputation of *Popery*, for indeed it is so far from being *Popish*, that it affords solid

solid Arguments against two Popish Doctrines which they are very fond of, and which they will not be easily enduced to part with. So now I return.

Rev. xi. 16, 17, 18. *And the four and twenty Elders which sat before God on their seats fell upon their faces, and worshiped God. 17. Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. 18. And the Nations were angry, and thy wrath is come, and the time of the dead that they should be Judged, and thou shouldst give reward unto thy servants the Prophets, and to the Saints, and them that fear thy name, small and great, and shouldst destroy them which destroy [or corrupt] the earth.* Rev. xi. 16, 17, 18

This, I think proves that all the Righteous of whatever Class or Denomination, or in whatever Age of the World they lived, whether before the Flood or after it, whether before the Law, under the Law, or under the Gospel, are all to receive their Reward together at one time. Therefore there is no Immediate Judgment after Death, nor any going into the Third Heavens, untill they have first staid out their time in Paradise, in Abraham's Bosom, and that then their pure Bodys are re-united to their pure Souls at Christ's second Coming.

Rev. xiv. 13. *Blessed are the dead which die in the Lord, from henceforth: Yea saith the Spirit, that they may rest from their Labour; and their works do follow them.* Rev. xiv. 13.

This shews *First*, That the Dead which die in the Lord are Blessed. *Secondly*, That this Blessedness consists in *Resting* from the Toils and Labours which are unavoidable while we live upon Earth. *Thirdly*, That there is a *Reward* laid up in *Store* for them, for their *good Works*, their *good Deeds* done in the Body, and which they are assuredly to have given them in due time. *Fourthly*, That they first enter into this happy State of *Rest*, before the *Reward* is given them, and there is no Account, that I know of, in Holy Writ, of their being to remove from that State into which they enter at Death untill the Resurrection, but upon the contrary it is evident they remain in that State they enter into upon Death untill Christs second Coming, as appears from several of the Texts I have gone through in this Treatise.

Rev. xx. *Rev. xx.* from the 11th verse to the end.  
 from vers. 11. to the end. In these five Verses we have a Description of the Judgment which is to begin at the second *Advent* of our Blessed Lord, where every one is Judged according to his Works in the Body. The 14th Verse informs us of a *second Death*, which I take to be meant of the Wicked who are Judged and Condemned after their Resurrection. And I think this shews they had no Sentence pronounced against them before this, else this must have been called a *Third*, and not a *Second* Death. The *first* the Death of their Bodys, the *Secoud*, the Sentence pronounced immediatly upon Death, had any such been.

And

And the *Third* which is here described after their Resurrection, which cannot be before Christs second Coming. When a Judge here on Earth orders a Man to Prison or to Custody, to wait untill he be tryed in due Form of Law, this is not called a Sentence, nor is it always a hardship for some Confinements have been made very agreeable, and the Person thus Confined has generally more or less Liberty allowed him according to the Opinion the Judge has of his being guilty or not, or according to the Nature of what is brought against him. Now when thus it is amongst us poor frail Mortals, is it hard to conceive that the *All-wise, All-powerful* God, does appoint a *proper place* for departed Souls to reside in according to what he knows their Deeds done in the Body call for? And according to the Sentence which he likewise knows is to be pronounced after the Re-union of their Souls and Bodys. Now this place of Custody where the departed Souls are kept is what I call the *Middle State*.

I have now gone through several Texts of Holy Writ, and humbly think, I have from them Proved,

*First*, That the Souls of the Dead do remain in an *Intermediate* or *Middle State* betwixt *Death* and the *Resurrection*, or Re-union of the Soul and Body at the second Coming of *Jesus Christ*.

That the *Proper Place* Appointed for the Abode of the Souls of the Righteous during the *Interim* betwixt *Death* and the *Resurrection*

rection is called *Paradise*, or *Abraham's Bosom*, and is not the *Third Heavens*, where *Alone God* is fully to be Enjoyed, but that it is however a very *Happy* place, one of the *Lower Apartments* or *Mansions* of Heaven, a Place of *Rest* and *Refreshment*, and of *Divine Contemplation*. A Place from whence our Blessed Lords *Humanity* is sometimes to be seen, tho' *Clouded* or *Veiled*, if compared with the *Glory* he is to appear with and be seen in, at and after his second Coming. Into which *Middle State* and Blessed Place as they are carryed by the *Holy Angels*, whose happy Fellowship they there enjoy, so afterwards at the *Resurrection*, after *Judgment* they are *Led* into the *Highest Heavens* by the Captain of our Salvation *Jesus Christ* himself, where they see him *fully* as he is, and where they *Enjoy God* for ever and ever to all Eternity.

And that the *Souls* of the *Wicked*, do not go, immediatly upon their Death, into *Hell*, as that signifys the Place of *Utmost Torment*, but are *Confin'd* to and do *Remain* in their own *Proper Appointed Middle State* untill their *Resurrection* and *Judgment*, which State is *Dark*, *Dismal* and *Uncomfortable*, without *Light*, *Rest* or any manner of *Refreshment*, and without any *Company* but that of *Devils*, and such impure *Souls* as themselves to *Converse* with, and where these miserable *Souls* are under *Dismal Apprehensions* of the *Deserved Wrath* of *God*, to be certainly *Poured out* upon them by a *Just Sentence* of the *Righteous Judge*, at the *Day of Judgment*, when

when they shall be Condemned to *Hell Fire*, and the thing they Justly feared while they were in their *Middle State*, and were sure would come to pass, there to be *Tormented* with *Exquisite Torments* with and by the Devil and his Angels, untill they pay the utmost Farthing.

Secondly, That there is no *Immediate Judgment* after Death, no *Trial* upon which *Sentence* is *Pronounced* of neither the Righteous nor the Wicked, untill Christ's second Coming. And that therefore none of any *Class* or *Age* from the Beginning of the World to the glorious Appearance of our blessed Saviour at his second Coming, are excepted from continuing in their *proper Middle State* from their Death untill their Resurrection whether they be *Patriarchs*, *Prophets*, *Apostles*, or *Martyrs*.

Thirdly, That the Righteous in their happy *Middle State*, do *Improve* in *Holiness*, and make *Advances* in *Perfection*, and yet that they are not for all that carryed out of that *Middle State* into Glory, or into the *Beatifick Vision* till after their *Resurrection*.

Fourthly, That *Prayers* for those who are *Baptized* according to Christ's Appointment and die in the *Communion* of his *Church*, which the Ancients called Dying with the *Sign of Faith*, I say, that *Prayers* for such are *Acceptable* to God, as being the Fruits of our *Ardent Charity*, and are *Useful* to them, and are too *Ancient* to be *Popish*.

Lastly,



*Lastly*, That this Doctrine of an *Intermediate* or *Middle State* betwixt Death and the Resurrection, as I have proved it, does effectually *destroy* the *Popish Purgatory*, and *Invocation* of the *Saints departed*.

There are several other Texts of Holy Writ which may be brought to prove these Primitive Truths which I have Advanced, but I think these sufficient. And I shall be very glad if this Essay of mine do prompt some abler Pen to set them in a better Light.

*All Glory be to G O D.*

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**I**N the foregoing part of this Treatise, I think I have proved from the *Word of GOD*, That there is an *Intermediate* or *Middle State*, Appointed for departed Souls to remain in from Death to the Resurrection. Such a State as differs extreamly from the State they are to be in after the Resurrection and Judgment. And now in this subsequent Part I propose, *First*, To bring several of the Early Fathers for my Vouchers, to shew that they believed this Doctrine which I have been proving, and that therefore I am advancing no new Doctrine, but indeed that which was the constant and universal Belief of the Christian Church from the Beginning, for several Ages, tho' it has happened of late to be either forgotten or spoken against. I shall however Content my self with a few of the many Fathers which I might bring to Vouch for me, and shall come no lower than the Fourth Century.

*Secondly*, I shall bring several of the Early Fathers who lived before the *Charismata*, or the outwardly visible Influences of the *Holy Ghost*, and his Operations ceased in the Church, and also some who lived after, but still before the Corruptions got Head which the Church of *Rome* does so industriously support, and of which we do reasonably Complain and Protest against. To which I shall add a few Pallages out of some Ancient Liturgies.

*Thirdly*,

Thirdly, I shall bring several of the most Learned Protestant Divines of the Churches of England and Scotland to Vouch for me.

So now I begin with my Vouchers for a Middle State, and the first I shall bring is St. CLEMENS ROMANUS who was St. Paul's Disciple, in his first Epistle to the Corinthians, p. 65. of the Edition of Junius Printed in Quarto at Oxford 1633, he says.

Ἄς γενεαὶ πάσαι All the Generations [from Adam] even unto this day, are gone but they who ἐν ἀγάπῃ τελειώθητε have finished their Course in Love by the Grace of Christ, χάρις ἔχουσιν χάριαν ἑστέων do attain to the Region of the Goaly, ὅτι φανερωθήσονται ἐν τῇ ἐπισημοῦ τῆς βασιλείας τοῦ Χριστοῦ and shall be made manifest, in the visitation of the Kingdom of Christ, for it is written, Enter into thy ταμίαι Chambers for a little while, untill my Anger and Fury be over past: and I shall remember the good Day, and I shall raise you up out of your Sepulchres.

As this St. Clemens was St. Paul's Disciple, so he was well acquainted with his Masters Doctrine, and I think what he says here is best to be understood by what St. Paul has said in his Writings, and therefore by χάριαν ἑστέων I take to be meant the same Heb. xi. as St. Paul writes of Heb. xi. 14, 15, 16. where he calls it an Heavenly Country, by which I have already prov'd St. Paul understood the same Middle State of the Righteous after Death untill their Resurrection, and therefore St. Clemens must also mean the same. And this will appear still the plainer

plainer by what immediatly follows, *And they shall be made manifest in the ἐπισημοῦ visitation of the Kingdom of Christ, for till then their Life is hid with Christ in God.* Col. iii. 3. Col. iii. 3.

And that this is St. *Clemens's* meaning is still the more apparent from that place, which he refers to immediatly after, and which he delivers only in substance, not literally, from *Isa.* xxvi. 20, 21. where the proper place of the Abode of the Righteous in that State after Death is called their *Chambers*, in which they are not long to remain, till they be raised from the Dead, and their Souls and Bodys be Re-united, that they may be led by Christ into the *Bosom* of the Father. Yet there they are to remain till Christs Kingdom come, which we daily pray for, and which I think St. *Clemens* here refers to, when he speaks of the Visitation of the Kingdom of Christ. Isa. xxvi. 20, 21.

This Passage in this Epistle seems also to make those places I have taken Notice of in 2 *Esdras*, the more Intelligible for the word which we translate Chambers, and which in the Latin is *Promptuaria* is here ταμῖα as I doubt not it was in the Greek Copy of that 2 Book of *Esdras*.

The same St. CLEMENS in his *second Epistle* at the bottom of the third Page says ἡ νῦν αἰὼν ἀδύνατος, ὅτι ἡ ἐπισημία *The Pilgrimage of the flesh in this world is little and of short continuance, But the promise of Christ is great and wonderful, ἡ αἰώνιος, and the Rest of the Kingdom to come, and of Eternal Life.*

Here

Here St. *Clemens* seems to distinguish three States the Righteous are all to be in. *First*, That of the *Flesh*, or of the *Body*. *Secondly*, That of *Rest*, and *Thirdly*, That of *Eternal Life*, for the *Eternal Life* is promised, hoped for, and expected, yet it is not properly given, till by a Sentence pronounced upon Judgment the Righteous have it decreed to them. Nor can the *Beatifick Vision* be strictly or properly called a State of *Rest*, because they who are to be blessed with it, are never to Rest nor be Tyred, but are perpetually to be employed in singing *Praises* and *Hallelujahs* to GOD. But the *Midale State* is most properly called a State of *Rest*, for there the Righteous Rest from their Labours, and are freed from the Troubles and Persecutions which they suffered while they were in the *Body*, and wait with Comfort for the Revelation of *Jesus Christ*, who at his second Coming is to give them their Crowns, and to lead them into the *Third Heavens*.

St. Ignatius 101.

The second I shall bring is St. IGNATIUS who flourished in the very beginning of the second Century. In his *Epist. ad Magnesius* he says, *Therefore seeing things have an end, and that two things are together proposed to us, Death and Life*  $\xi \lambda \theta \alpha \varsigma \text{ \& } \epsilon \iota \varsigma \tau \acute{\omicron} \nu \text{ \& } \text{ \& } \tau \acute{\omicron} \nu \text{ \& } \text{ \& } \mu \acute{\alpha} \lambda \lambda \alpha \text{ \& } \chi \rho \epsilon \acute{\iota} \nu$ . and that every one is to go to his own proper Place,

This place I bring to illustrate that place *Acts* i. 25. of *Judas*, which you may find *St. Mark* viii. 32. amongst what I have said on *St. Mark* viii. 32. and which then in that Age was not understood

stood to be any other than the *Middle State*.

The next Father is JUSTINE MARTYR, <sup>Justine Martyr 140.</sup> who flourished near the middle of the second Century, page 223. in his *Dialogue against Tryphon the Jew*. I do not affirm, says he, *That all these Souls die, for that were indeed an advantage to the wicked, what then? The Righteous really abide in a certain better place, but the Unjust and Wicked, in a worse place, both waiting for the day of Judgment.*

And p. 307. He says, *But I, and all who are Orthodox, and Christians in all respects, do believe, that there will be a Resurrection of the flesh, and a thousand Years in the Rebuilt, Adorned, and enlarged Jerusalem, as the Prophets Ezeziel, Isaiak and others do declare, with one Consent.*

This certain better Place, which this Father did believe the Righteous are to abide in after Death, untill the Day of Judgment, must be *Paradise* or *Abrahams Bosom*, for he cannot be presumed to have called Heaven, or rather the *Third Heavens*, where God is to be seen and fully enjoyed, and which must needs consequently be the *best* place, by the name of a certain *better* place only; and to be sure a very much better place it is, than what we are now in, tho' the *Highest Heavens* be still a better place than that is. Nor could he have called the place appointed for the Abode of the Wicked in their *Middle State*, only a *worse* place, if he had believed that the Wicked go strait to *Hell*, as a place of *Torment*, when ever they leave this

this World, for in that Case he must have called it the *worst of all Places*, as no doubt they shall find it to be, who are so miserable as to be Condemned to it.

And now, by the way, I must Observe how strong a Perswasion and how firm a Belief this Father had of what is commonly call'd the *Millenium*, and he not only looked upon the Belief of it as *Orthodox*, but also that none were Christian in all Respects who did not believe it. This ought to be a Caveat to such as are pleased to Condemn this Principle as the Effect of Madness, or as Modern, for it is, at least Innocent, and if I may be allowed to say it, it is the pretending to fix the time when this *Millenium* is to begin, that has now for so many Years made People think ill of it. For they who do thus pretend to fix the time when it is to begin, do, in my humble Opinion, more than even our Blessed Saviour, as Man, pretended to be able to do. St. Math. xiii. 32.

*xiii. 32. But of that day, and that hour knoweth no man, no not the Angels which are in heaven, neither the son, (as man) but the Father. Therefore it is the business of all to watch. But to return.*

My next Voucher shall be the Ancient Author of the *QUESTIONES AD ORTHODOXOS* in his Answer to the lxxv. question. After he had said, that the Righteous and the Wicked have many things in common while in the Body, such as to be born and to die, to be in Health and to be Sick, to grow Rich and to be in Want, he then adds.

*But*

But after their Souls have left their Bodys ἐξου presently the Just are separated from the Unjust, for they are convey'd by the Angels εἰς ἀγίους ἀνθρ τόπους, to their several proper places. The Souls of the Just to Paradise, where they enjoy the Conversation and Vision of Angels and Archangels κατ' ὁρασίαν besides the Vision of their Saviour Christ, according to that in 2 Cor. v. 8. 2 Cor. v. We are willing rather to be absent from<sup>8.</sup> the Body, and to be present with the Lord But the Souls of the Unjust, εἰς τοὺς ἐν τῷ ἄδην τόπους, to their proper places in Hades, as it is said of Nebuchadonofore King of Babylon Isa. Isa. xiv. xiv. 9. Hades [or as our Translation has it 9. Hell] from beneath is moved for thee to meet thee, at thy coming. And they are reserved [or kept] ἐν ταῖς ἀγίοις αὐτῶν τόποις in their proper places, even unto the days of the Resurrection and of Retribution.

Here we have a plain and full Account of the State of the Dead, from their Death untill the Resurrection, at which time this Ancient Author did expect the Retribution, and this is, I presume a farther Confirmation of what I have said of Judas's proper place Acts i. 25. It also Justifys what I have alleged that the good Angels are appointed to carry the Souls of the Righteous from their Bodys at their Death to Paradise, and that they there enjoy the Conversation of the good Angels, and are priviledged with seeing the Humanity of our Blessed Saviour for it can be no more, because did they there see him fully as He is, or as GOD, that would then be the Highest Heavens,



into which Christ *only* is to lead them after the Resurrection, and into which He Himself did not enter till after His Resurrection.

This place does also shew the meaning of St. Paul's reason for preferring Death to Life, because of seeing Christ, for so this Ancient Author understood his being *present with the Lord*.

This place farther shews us, What is the Place appointed for the *Middle State* of the Wicked. They go to *Hades*, as the place proper to them, but he does not call this *Hades* a Place of *Torment*, at least it comparatively it is such, with regard had to what can befall them in this World, yet it is not a place of *Torment*, or at least of such *Torment*, as they are to be in after their Resurrection, and the Day of their *Retribution*, which must be after *Tryal* upon a *Sentence* pronounced against them. He calls it the place in which they are kept as in a Prison, untill the Day of Judgment.

By this' also what I have Quoted from St. Ignatius appears to be meant in the Sense I have shewed.

St. Irene-  
us 154.

My next Voucher is St. IRENEUS, who flourished after the middle of the second Century, in his Book *adversus Hæreses*. Chap. lxiv. on St. Luke xvi. He says, That, *The Souls of the Disciples of Christ, for whom Christ died and rose again, do go to an invisible place, determined for them by God, where they are to remain untill the Resurrection, and then having*

received their Bodys, they are to be admitted into the presence of God.

And in his fifth Book of *Adversus Hæreses* Chap. V. He says of *Enoch* and *Elias* who were Translated. That as *Adam* for his disobedience was turned out of *Paradise*, so not only *Enoch* and *Elias* when they were translated, went to *Paradise*, but as the *Presbyters* who were the *Disciples* of the *Apostles* did say, *Paradise* is also prepared for the *Just*, and such as have the spirit, and all who are translated or go thither, are there to remain untill the *Resurrection*.

Now although *Ireneus*, and with him many of the *Greek* and *Latin* Fathers did believe that *Paradise* to be situated upon *Earth*, and to be the very same, out of which *Adam* was driven, when he fell, yet the *Situation* of it being what I am very indifferent about, and not to enter upon, I think it is enough for my purpose that I have so good Authority as is so early a Father, for a *Paradise*, be it were it will, as the Place Appointed for the Abode of the Souls of the *Righteous* departed betwixt their leaving their Bodys at *Death*, and their receiving them again at their *Resurrection*, which shews they do not go immediatly into the *Third Heavens* when they die, nor untill the *Resurrection*.

When these Fathers wrote who had this Notion of the *Situation* of *Paradise*, the *Earth* was not then so well known nor surveyed as it is now, if it had, it is probable they would have thought otherwise of the

Situation of it than they did then. But the Situation of Paradise being so little material to the Circumstances of these happy Souls who are blessed with it, I leave it.

Tertullian 192. TERTULLIAN who flourished towards the latter end of the second Century, will also vouch for me, as you may see in his Treatise *De Anima* Chap. lv. for there he owns this Paradise as a *Middle State betwixt Death and the Resurrection, where he reckons, The Souls of the Just do remain, as Sequestred, untill the day of the Lord.*

And *De Resurrectione Carnis* Chap. xlvii. he says this, *As saith the Apostle St. Paul, he will transform our vile Bodys to be fashioned like unto his Glorious Body after the Resurrection. But his reason is. Because Christ was not Glorified before his Passion.*

By which he intimates to us, that we must follow the Steps of our blessed Saviour, and consequently we cannot attain to Glory till after the Resurrection of our Bodys, and to prove I do him no wrong in this.

Writing against *Marcion the Heretick* Chap. xxxiv. he says, *That the Bosom of Abraham is a Temporary Receptacle for the souls of the faithful.*

So in *Tertullians* Opinion, *Paradise* and the *Bosom of Abraham*, mean the same thing, and is the Place where the Souls of the Faithful are to remain, betwixt Death and the Resurrection, as in their *Temporary Intermediate Receptacle.*

My

My next Voucher is CLEMENS ALEXAN-  
DRINUS who flourished at the end of the  
second Century, Lib. *Quis Dives salutem con-*  
*sequi possit.* Oxon. 1683, p. 118. He says,  
He (St. John) never ceased before he restored  
the penitent young Nobleman to the Church;  
presenting him as a great Example of true peni-  
tence, and a good Instance of Regeneration, and  
a Trophy of the future Resurrection, when the  
Angels exceedingly rejoicing, singing Hymns,  
and opening the Heavens shall convey the truly  
penitent into their Heavenly Tabernacles, and  
our Saviour going before them all to receive them  
giving them an Everlasting Light without Dark-  
ness, and conducting them *eis τὸς κόλπους τῷ πατρὸς,*  
unto the Bosom of the Father, to Everlasting  
Life, and into the Kingdom of Heaven.

So also in his *Adumbrat. in Job* p. 151.  
Naked came I out of my Mothers Womb,  
and naked shall I return thither (Job. 1 21)  
*viz. Unto God and that allotted place of bliss*  
*and rest. ἢ τὴν μακαρίαν λῆξιν ἐκείνου, ἢ ἀνάπαυσιν.*

In this last Passage by that allotted place  
he means *Paradise*, which he describes to  
be a place of *Rest*. But in the first of these  
Passages, there are two Expressions very re-  
markable, the first is when he tells us whi-  
ther the Righteous are to be carryed after  
the Resurrection, and the second is by  
whom they are carryed.

*First*, They are carryed *eis τὸς κόλπους τῷ πατρὸς*  
which I translate to the *Fathers Bosom*, but  
indeed it is Plural into the Bosoms of the  
Father, by which I think may be understood  
*First*, the several Mansions which are even

in the *Third Heavens*, or the different Degrees of Glory, which are to be enjoyed there, where every one has as much as he can bear, yet some have more than others. *Secondly*, This *Bosom* of the *Father* seems to be a very remarkable Distinction betwixt this *State of highest Glory* and the *Middle State*, which is called only the *Bosom of Abraham* by all the *Fathers*. By which it appears that there is a very great difference betwixt the State the *Righteous* are in after *Death* untill the *Resurrection*, and what they are to be in afterward. In the first they are to be far *Happier* than they can be upon *Earth*, yet still they are but in *Abraham's Bosom*, but in the next they are to be perfectly *Happy*, they are to be *Glorified* and to see *God*, and enjoy him fully, being then *Admitted* into one Degree or other of the *Beatifick Vision* in the *Bosom* of the *Father*, which is the utmost Pitch of *Bliss* and *Perfection*, of *Glory* and *Happiness*.

*Secondly*, By what this *Father* says, it appears that as it is the *Province* of the *Holy Angels*, to carry the *Souls* of the *Righteous* into *Abraham's Bosom*. So our *Blessed Saviour* Himself leads us into the *Bosom* of the *Father*, being attended with all the *Heavenly Choir*, that *Great and Glorious Train* by which the two *States* are apparently distinguished. And it seems *Clemens Alexandrinus* had no notion of an immediate Judgment after *Death*, nor of the *Righteous* being carried to the *Third Heavens*  
be-

before the Resurrection, nor of *Purgatory* for if he had, here we might have expected to have been told of it.

ORIGEN who flourished before the middle of the Third Century, will next Vouch<sup>Origen</sup> for me in many places of his Works, particularly in his *Seventh Homily upon Leviticus* where he says, That even the Apostles are not yet admitted to the Joy, they are afterward to have, but must wait till we also can partake of it with them. For their Joy is not perfect while they are sorry for our Errours, and mourn for our sins. But perhaps, says he, you will not believe me in this, for who am I that dare pretend to establish such a Doctrine? But I will produce my Vouchers. The Apostle of the Gentils is of this Opinion, for writing to the Hebrews after he had recited all the Holy Fathers who were Justified by Faith, he adds this after all, That these all having obtained a good Report through Faith, received not the promise, but God having provided [or foreseen] some better thing for us, that they without us should not be made perfect. You see then that Abraham and Jacob and all the Prophets, do yet wait for us, that with us they may receive perfect Blessedness: for this Mystery is kept unrevealed untill the day of Judgment which is yet deferred.

Also in his xxvi Homily upon Numbers, he says. When the Soul leaves the Darkness of this World (of which the Children of Israel's leaving Egypt was a Figure) and the blindness of corporal Nature, and is carryed ad alium seculum, to another State, it is termed *Abrahams bosom*,

as in the case of *Lazarus*, or *Paradise*, as in the case of the *Penitent Thief*, or into any other of the places or *Mansions*, known to God, through which the Soul of a Believer does pass, until it come to the River which maketh glad the City of God, there to receive its Lot or Share of the Inheritance promis'd to the Fathers. And in the rest of that Homily he goes on with the Comparison of the Progress of the Children of *Israel* to the Land of *Canaan*, and our Progress from the Earth to that Place, where the Seat of God is: To the Inheritance of which place at the end of the Homily, he prays we may be led by Jesus Christ our Captain and Lord.

From these Passages of *Origen*, I think I am safe in having Asserted that even *Apostles* and *Martyrs* are not admitted into the *Third Heavens* till after the Resurrection, for thus, you see, he understands that place of *St. Paul* in his Epistle to the Hebrews, *That they without us should not be made perfect*. And also he looks upon the State the Soul is in from Death to the Resurrection, only as a *State of Passage*, to a *State* of farther *Bliss*. The Soul is then but in *Expectation* of the *Inheritance*, which in the Day of *Re-tribution*, it is to be possessed of. And farther you see he looks upon Jesus Christ, as the *only* one who can and will lead us, as a Captain at our Head, into the *Third Heavens*. For Angels convey the Souls of the Just to *Abrahams Bosom*, or *Paradise*, their *Middle State*, but 'tis Christ alone that leads into *Glory*. And therefore there is no Ac-  
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cess to the Consummation of *Bliss*, or to *Glory*, but by Jesus Christ immediatly, and not till after the Resurrection.

LACTANTIUS who flourished at the latter Laſtanti-  
end of the third and the beginning of the us. 303.  
fourth Century, will also vouch for me, for in his *Divine Institutions* Lib. vii. Chap. xxi. he is so far from agreeing with the Modern Notion of those who believe that the Soul no sooner makes its escape out of the Body by Death, but it is immediatly *Judged*. That after he has given his Opinion concerning the Examination of the Righteous by Fire, at the Coming of our Lord. He says, *Nor let any one think, that our Souls are brought to Judgment immediatly after Death, for they are all kept in one common place of Custody, till the time come, in which the supreme Judge shall make an Enquiry into all their deservings.*

So by this it appears he meant that there is a *Middle State* for the Souls departed to remain in, untill the Resurrection. And consequently that the Righteous are not *Reward*ed, nor the Wicked *Punish*ed to the full, before the Day of Judgment, which he calls the Day of the *Examination* of our Deservings, by our Great and Just Judge after his second Coming.

The next Father I bring for me is Hilarius  
HILARIUS PICTAVIEN: who flourished in Pictavien  
the middle of the fourth Century, for wri- 354-  
ting upon the *second Psalm* he says. *The Rich Man and the Poor Man in the Gospel do bear witness with us. For the Angels did place the one in the Mansions of the Blessed, and in Abraham's*



*Abraham's bosom, And the other was sent immediately into the Region of Punishment— On the Day of Judgment, there is either an eternal Retribution of Blessedness or of Torment. But the time of Death hath its Interim (or Middle State) Governed by its proper Laws, while every one is kept by it, either by Abraham, or in the Region of Punishment.*

Also on the cxx Psalm. The Lord shall keep thy coming in and thy going out from henceforth and for ever, he says, *This keeping is not of this time and age, of being scorched by the Sun and Moon, and being preserved from all evil, but it is the Expectation of a future good, when all the Faithful quitting this Body for an entrance into the Kingdom of Heaven shall be surely kept by the Lord, being placed in the Bosom of Abraham, whether the Wicked cannot come, because of the Gulf which is between them, untill the time of entering into the Kingdom of Heaven shall come.*

St. Hilarius, you see, was of Opinion, That there is a *Middle State* betwixt Death and the Resurrection, for all the Souls departed, and that *Abraham's Bosom* is the place the Souls of the Righteous do go to, during the time their Bodys lie in the Grave. And that there is no Access to the *Third Heavens*, no Admittance into *Glory*, no *Vision* of God to be Enjoyed, untill the Resurrection, but yet that they are Happy, and in the best keeping they can desire to be in: For they are under the *Tuition* of the Lord, where they cannot fail of being safe, for of all God gives him he loses none.

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And this Father was also of Opinion, the Wicked had their uncomfortable Abode assigned them during their *Interim* between Death and Judgment, out of which they can by no means pass into any better or other place, and that they are to remain in their *Middle State*, untill their Resurrection and Judgment.

Sure I am this has not the least Air of the *Popish Purgatory*, for in this Fathers Opinion the Just are fixed in their happiness, so that they cannot grow worse, and the Wicked are fixed in their place of Punishment, from which they cannot make their escape, and in which they cannot grow better.

I observe this Father distinguishes very Justly betwixt a place of *Punishment* and a place of *Torment*, and he calls the *Middle State* of the Wicked a State of Punishment which no doubt it is, for it is a *Prison*, a dark dismal Dungeon, in which there is no Comfort, and that is a Punishment, and they are debarred from *Paradise*, and are without *Hope*, and in the worst of Company, all these are Punishments. But when he talks of the Condition they are to be in after their Resurrection and Judgment, he calls that *Torment* which is their *Retribution* Justly inflicted upon them.

The next Voucher I bring is the AUTHOR Questiones et Responsiones ad Antiochum. QUESTIONUM ET RESPONSIVUM AD ANTI-nes et Responsiones ad Antiochum. OCHUM which are Published under the Name of St. *Athanasius*, and are amongst his Works, in Answer to the sixth *Question* which

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is, Where are the Souls of the Dead disposed of? He says, *We know from the Scriptures that the Souls of Sinners are in the lower Regions below all Earth and Sea, in the Land of eternal Darkness, &c. — But the Souls of the Just, after the Coming of Christ, as we learn of the Thief on the Cross, are in Paradise. For Christ did not open Paradise for the Soul of that Penitent Thief alone ἀλλὰ καὶ διὰ πάντας λοιπὸν τὰς τῶν ἁγίων Ψυχὰς but also for all the the rest of the Saints.*

And in his Answer to the xxth Question he says, *The Souls of the Saints have Gladness and μερικὴν ἀπόλαυσιν a particular enjoyment: Whereas Sinners have Sadness and μερικὴν κόλασιν a particular Punishment, being shut up in Prison untill the Coming of the Judge.*

Nothing can be more plainly expressed than the Circumstances of the Dead are here by this ancient Author, and he thought he founded his Opinion upon the Holy Scriptures. He had no Notion of the Gates of Paradise being opened by the Lord for the Penitent Thief alone, nor have I. And if Paradise is not the place Appointed for the Residence of the Souls of all the Righteous as well as his, then it follows that Christ's Soul, and the Soul of the Penitent Thief were together in Paradise without any other, while Christ's lay in the Grave, which to me seems very much out of the way.

I shall next bring St. GREGORY NYSSEN who flourished after the Middle of the Fourth Century. In his Book *de Hominis Opificio* Chap. xxii. Wherefore, says he, every

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one must wait with Patience, the appointed time which is ordained for the increase of Mankind, which is the occasion of the delay. For Abraham and the rest of the Fathers, who were Princes, tho' they were full of earnest desires of seeing these good things, and that they never gave over seeking after that Heavenly Country, yet, as saith the Apostle, they must still wait for that divine Gift, God having graciously a regard to our Advantage in this, as saith St. Paul, that they without us should not be made perfect.

And in his Book *de Anima et Resurrectione* he calls that good State of the Soul in which it is to Rest after Death, *Abraham's Bosom*.

From hence it is plain this St. Gregory perfectly agrees with *Origen*, in the Interpretation and meaning of that Text *Heb. xi. 40*. And both these Fathers do apply it favourably for us. That God for our sakes, is pleased to delay the admitting of even the Oldest Fathers into his Glory: *That they without us should not be made perfect*. And, by the way, it is apparent, both these Fathers made no doubt of St. Paul's having wrote the Epistle to the *Hebrems*.

St. GREGORY NAZIAN: shall come next, St. Gregory Nazian. 370. he flourished about the same time with the other St. Gregory above mentioned. This St. Gregory Nazian: in his *Oratio X<sup>a</sup> Funeris in Laudem Cesarii fratris Oratio*. Chap. xxiv. speaking of the Soul of a Saint after Death, he says, *I am persuaded by the sayings of the Learned, that every good Soul which is dear to God, after it is freed from the Prison of the Body, and departed hence (that which darkened*  
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it being purged away, or laid aside, for I know not how to express my self better) is immediately affected with a wonderful pleasure and exultation, from the presentation and foresight it hath of Happiness: it is to enjoy, and goeth to her Lord with the greatest Alacrity, as having gotten out of this State, as out of a grievous Confinement, and shaken off the fetters by which the wings of her mind were depressed, and now perceives, as in a Vision, the bliss that is laid up for her. And sometime after when she assumes her other fleshly self from the Earth to which she had committed it, and which restored it to her (but which way that is done, God only knows, who joined them together and put them asunder) she consociates it to her self, in the Inheritance of Glory, and in like manner, as it was partaker of all her sorrows, by reason of the natural Union between them, so she makes it partaker of all her Joy and Pleasure, by taking it wholly unto her self, and making it with her self, both one spirit and one mind, and (as it were) one God, the mortal and frail Nature of it being swallowed up in Life.

This St. Gregory had no thoughts of a Souls entering immediately into *Glory* after Death, but he believed they are to be in a *Middle State* for the *Interim* betwixt Death and the Resurrection, which he understood to be a State of great Happiness, which consists chiefly in the foresight these Happy Souls have of their future Glorification, upon the Re-union of their Souls and Bodys, when each Soul and Body in Conjunction, are to make but one Spirit, one Mind, and

one God. Which Expression may seem too high to some, but let such remember how Rulers are called Gods, and how our Blessed Lord approved their being so called; and to be sure this Holy Father meant it only in a Lower Sense. And by his applying it to the Saints when Perfected in Glory, I take his meaning to be that they being then purified from all Dross and Corruption throughly, are then made one with Christ who is God and so are Incorporated in Life and Light which is God.

My next Voucher shall be St. BASIL THE GREAT who flourish'd likewise after the middle of the fourth Century. This St. St. Basil the great 370.

*Basil writing upon these words of Psalm, xv (as we number them) Lord who shall abide [sojourn or dwell] in thy Tabernacle, says, It becometh a Holy Man to pass his Life as a Sojourner, and to prepare himself for another Life.* Psa. xv.

*Therefore David speaks of himself* Psalm xxxix. Pf. xxxix.

*12. I am a Stranger with thee, and a Sojourner, as all my Fathers were, for Abraham was a Sojourner, and did not possess so much as a Footstep of Earth as his own, for when he had need of a Burying Place, he bought it with Money.* Gen. xxiii. Pf. xxxix. 12.

*Scripture does shew us evidently, that it is convenient for us, to live as Sojourners, while we are in the Flesh.* Gen. xxiii. *μεταβαίνοντα δὲ ἀπὸ τῆς ζωῆς ταύτης τοῖς δικαίοις τόποις ἵναπαύσασθαι. That when we remove out of this Life, we may be at Rest in our proper places.*

By which proper places, St Basil, no doubt, means the same with St. Ignatius, and the

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Author *Questionum ad Orthodoxos* above mentioned, and indeed with all the Fathers who went before him, that is, The Mansions, or the Places of Abode, Appointed for the Souls of the Departed; betwixt Death and the Resurrection, and where the Souls of the Righteous are at Rest, are Pleased and in perfect Safety.

Macarius  
Ægyptius  
373.

MACARIUS ÆGIIPTIUS who flourish'd a very little while after the former will also Vouch for me in his xxii *Homily* writing of those Souls which have laid down the Body, says, *When the Soul of a Man departs out of the Body, there is then a certain great Mystery transacted there, εαν γαρ η ψυχη αποσπασεν διαμαρτίας, ερχονται χερσι δαιμόνων* for if she is guilty of Sins, there will come Choirs of Devils, and evil Angels, and the Powers of Darkness, and will lay hold of that Soul, and having brought it under Subjection to their Master, they will dragg it, ες το ιδιον μερος, to its proper Lot, or Residence, and κτερομεναι και κραται ται it shall be detained and kept by them. But the Saints the Servants of God, when they go out of the Body, Choirs of Angels παραλαμβανουσιν αυτων τας ψυχας, ες το ιδιον μερος, ες τον καθαρον αιωνα, η εως αυτους προσδυσον τω κρηνη shall carry their Souls into their own Parts, into a pure Region (or State) and so they shall lead them unto the Lord.

Here is a very distinct Account both of the *Middle State* of departed Souls, and also, of the manner of their Conveyance into their proper Places, their Lots, their Mansions; And likewise of their Circumstances

stances in them. The Just are conveyed by Good Angels to *Paradise*, to see the Lord's *Humanity*, and to have Fellowship with Angels, in their pure Regions. And the Wicked are dragged by Devils, to their dark Cells, where they are in the worst of Company, without Light or Comfort, and so far from any expectation of bettering their Condition, that they are surrounded by the Powers of Darkness, in Prison; waiting with Terrour and Astonishment, the dreadful Sentence of the Just Judge, after their Resurrection, which they are sure is to plunge them into the Abyss of exquisite Torments till they have paid the utmost Farthing.

Let St. AMBROSE be next Considered, *de bono Mortis* Chap. x. It may suffice, says he, To observe, that the Souls being freed from their Bodys go to Hades, that is, an invisible Place — And the Scriptures call those Mansions the Receptacle of Souls — And that the Souls which are gone before us seem to be kept without their due Reward for a long time, even till the Day of Judgment — Our Souls are not detained in the Grave, but do enjoy a Godly Rest — The Souls have higher Habitations; These are the many Mansions which the Lord sayth, John xiv. 2. are in His Father's House.

St. Am-  
brose 374.

St. John  
xiv. 2.

And Chap. xi. he says, The Just Souls do Rest in their Dwelling Places with much Tranquility, being surrounded with Guards of Angels.



And writing of *Cain and Abel*, *Lib. ii. Chap. ii.* he says *The Soul is losed from the Body, and yet after the End of this Life, it is kept still in suspence, with the uncertainty of the future Judgment. So there is no End, where there is thought to be an End.*

By which Uncertainty of the future Judgment, I presume, this Father meant only with relation to the time when it is to be, Agreeably to what Christ says *St. Mark. xiii. 32.* for no Body can fancy *St. Ambrose* believed that the Souls of the Righteous departed could have any doubt about the certainty of a future Judgment, otherwise than as to the time when it is to be, for he owns they are Happier in their *Middie State* than before Death, and also that they expect their due Reward, tho' the giving of it be suspended till the Day of Judgment, therefore they must believe it is to come, and they do hope for it and pray for it also

*S. Jerome* *St. JEROME* who flourished from the Year from 370 to 420 is also on my side. In his *Epistle to Pammachius upon the Death of Paulina his Wife*, which Epistle begins with these Words *Sanata Vulnere.* He says, *Elessilla with her Sister Paulina, Dulci somno fruitur, she enjoys pleasant Sleep*, which as himself explains it in his Epistle to *Paulina*, which begins *Quis dabit capite meo*, is as much as to say, *she enjoys the Company of Angels, she Reigns with Christ, she is with Mary the Mother of our Lord, and Lives with Christ in the Heavens.*

All which are only various ways of expressing that he believed her in *Paradise*; where the Company of Angels is reckoned the chief Entertainment, next to seeing our Blessed Lord, which he calls Reigning with Christ, and being with Christ in the Heavens, that is, in the Lower Heavens and so it may well be called when compared with the Highest Heavenly Enjoyments attainable here on Earth, but yet will by no means answer the being in the Bosom of the Father and the Enjoyments of the *Highest Heavens*, where GOD is to be seen as He is, and where there can be no sleeping in any Sense, but endless Singing of Praises and Hallelujas to all Eternity.

I shall now bring only Two Fathers more who flourished one in the Fifth and the other in the Sixth Century, and this I do to shew, that this Doctrine which I have proved from the Holy Scriptures, and from the Fathers of the first Four Centuries, was pretty faithfully Conveyed down even so Low, before it was Perverted and Corrupted for by Ends.

The first is St. AUGUSTINE in his *Confessions*, Lib. ix. Chap. 3. speaking of *Nibridius*, his beloved Friend, he says, *Now he liveth in the Bosom of Abraham, whatsoever the thing be which is signified by that Bosom, there doth my Nibridius live.*

And upon *Psalms xxxvi.* Sermon first, he says, *After that short Life, thou shalt not as yet be where the Saints shall be, unto whom it shall be said, Come ye blessed of my Father,*

Receive the Kingdom which was prepared for you from the Beginning of the World. *Thou shalt not as yet be there: Who knoweth it not? But thou mayest be there where that proud and barren rich Man, in the midst of his Torments, saw afar off the poor Man, formerly full of Ulcers, now Resting, being placed in that Rest, thou dost securely expect the Day of Judgment, when thou shalt receive thy Body, when thou shalt be changed that thou mayest be equal unto an Angel.*

Also in his *Enchirid. ad Lucerent.* Chap. cviii. he says, *But the time which is interposed, betwixt the Death of a Man, and the last Resurrection, doth contain the Souls in hidden Receptacles, as every Soul is worthy either of Rest, or of Trouble, according to that which it did purchase when it Lived in the Flesh.*

Also in his cxi. *Epistle to Fortunatianus,* speaking of these Words of St. Jerome, that no Man can see God as he is in His own Nature, &c. He says, *In these Words of the Man of God, there are many things to be Considered. First,—— He thinks we are to see the Face of God, when we become Angels, i. e. when we are made equal to the Angels, which yet is not to be until the Resurrection of the Dead.*

Hitherto you see the Doctrine preserved intire, the *Middle State* betwixt Death and the Resurrection is called a Season of Rest, and the Souls of the Righteous who only do enjoy this Rest, are contained in hidden *Receptacles*, in the *Lower Mansions* of Heaven, where the Sight of God is hidden from them, and where they are hidden from all  
Misery,

Misery, Pain, Trouble, and Uneasiness; where their Life is hid with Christ in God, waiting for the second Coming of Christ our Lord, and praying for it, that they may be Glorified with Him, in the Glory of the *Third Heavens*.

The second and last Father after the fourth Century that I shall bring is AURELIUS CASSIODORUS in his Book *de Anima*, Aurelius Cassiodorus. Chap. xix. He says. That when we are Dead we shall neither be doing Good nor Evil, but shall either be lamenting the Wickedness of our past Actions, or rejoicing for our good Deeds done untill the Day of Judgment. But then we shall receive the *full* Fruits of all our Actions, when by the Sentence of the Lord, we shall be Rejected or Admitted into the Everlasting Kingdom. This *Cassiodorus* flourished under *Theodorick* and some of his Successors, *Gothick Kings in Italy*, as appears by his Works.

Thus far the Doctrine of the two States was conveyed down entire, and that till the Day of Judgment none are to be fully rewarded or punished, as then they are to be. And now I have done with the Fathers upon this Head of an *Intermediate* or *Middle State* betwixt Death and the Resurrection. Many more might be brought, but I think these sufficient to shew that thus they believed in the Early Ages of the Christian Church. And let any one Judge whether this Doctrine has any Tendency to *Papery*, or indeed can be Reconciled to their *Purgatory* which was never heard of in the

World, as they now believe it, till long after the latest Father I have Cited.

And now according to the Method I proposed, I am next to bring some Early Fathers to witness for me, that Prayers for the Souls of the Righteous departed are Lawful, Useful and Primitive.

But before I begin to bring my Authorities, I think it may not be amiss to say something of the Nature of the Offices for the Dead, which were in Use in the Church before the time of *Gregory the Great*, Pope of *Rome*, at the latter end of the sixth Century. And I find the Division of the Offices for the Dead, so well done already to my hand, by *Dr. John Forbes of Corse*, in his *Instructiones Historico Theologicae*, that from him I shall borrow some of what he says, upon this Subject, with some variation of his Method, for the Ease of my Reader.

*Dr. John Forbes of Corse* He says to this Effect, That in those days there were. *First*, Commemorations at the Altar. *Secondly*, Thanksgivings. *Thirdly*, Prayers. Alms were then also given, and Oblations and Sacrifices were offered, for the Dead. By which Commemorations and other Offices, the Living signified their Belief of the Immortality of the Soul, and the happy Condition of the Faithful departed: And their Hopes of the Resurrection, and of a blessed Immortality to themselves, in Conjunction with the Faithful departed, whose Vertues they were hereby prompted to imitate.

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These Ancients Joyned these four things following to their Commemorations of the Dead, which St. Paul did desire should be made for all Men. 1 Tim. ii. 1.

1 Tim. ii.

*First, δέσους.* Supplications or Deprecations, in which they prayed that God would not enter into Judgment with them, That God would not throw them out of His Protection, into the Power of Satan, nor into Eternal Torments, which they deserved for their Sins.

*Secondly, προσυχαις* Prayers. In which they begged for them, That God would admit them into the promised Contry, and that there He would please to grant them Rest, Refreshment, Peace, Joy and Encrease of Glory, and an early and blessed Resurrection.

*Thirdly, εντελευτας.* Intercessions, In which they prayed God, That he would mercifully forgive all their Sins, and that, at the Day of Judgment, they might find Mercy from their Judge.

*Fourthly, ευχαριστας.* Thanksgivings. In which they thanked God for delivering the Deceased from all the Evils of this Life, and for all the Vertues in which they had been Exemplary, and prayed God to grant themselves Grace to imitate their Vertues, &c.

All these Offices the Living performed for all the Dead who died in the Communion of the Church. And that both before their Bodys were Interred and after, and also

also upon their Anniversaries, and at other times occasionally. So far *Dr. Forbes*.

There was a Great Uniformity amongst the Ancients in this Practice, which was founded upon their Belief of a *Middle State* appointed for the Righteous betwixt Death and the Resurrection. For had they believed the Righteous did immediately enter into the Glories of the *Third Heavens*, upon Death, they could never have had any thought of Praying for them. And yet they believed this *Middle State*, this *Paradise*, this *Abraham's Bosom*, to be a very happy State, and a lower *Apartment* of the many *Mansions* of Heaven, as to the Pleasures of it, and the Enjoyments in it, wherever situated. But still far short of the Happiness and Glory these blessed Souls are to be admitted into, and partake of after the Resurrection, in the *Bosom of the Father*. And altho' the Primitive Fathers differed about the Situation of this Paradise without Quarrelling or Rancour, yet they all agreed, that such a Place, and such a State there is. Some of them Reckoned it the very place upon Earth from which *Adam* was driven after his Fall, and which ever since, has been kept hid, and cannot be come at by any of his Posterity, while in the Body *Enoch* and *Elias* who were Translated, excepted, and perhaps also they who were raised out of their Graves at our Blessed Lord's Crucifixion. Others again of the Fathers did believe *Paradise* situated, not upon this Earth, but above the Clouds, tho' still

still differing from and far below the *Third Heavens*. Now this difference of Opinions concerning the situation of this happy place was not well avoidable, when they adventured to determine where it is, for neither these Fathers, nor we can do any more but guess at it, having no Foundation for its situation in the Holy Scriptures, so all they said of it, was only Conjectural, and it seems they had no fixed Tradition about the situation of it, else they could not so soon have thought differently about it. But that there really is such a State some where or other, and that the place of the Residence of the Just in this State is called *Paradise*, and *Abraham's Bosom*, is so plain in Holy Writ, that there was in those early Ages no dispute about it, nor doubt of it, nor was there any Orthodox Body, that I could ever hear of, that went about to deny it. And the Offices for the Dead, which must otherwise have been very inconsistent, or rather ridiculous, do shew, that the Belief of this Doctrine was as *Universal*, as the Practice upon this belief, was *Uniform*.

- What has been said, I think, may clear, what, to some, may appear a Difficulty.
- That some even of the Early Fathers, who lived in the first four Centuries, talk of this *Middle State* in such Terms, as seem to be applicable only to the *Highest Heavens*. Again, others of them talk of it as a place much lower than the Heavens, and in a lower Stile than can well be applied to Heaven



Heaven. And yet all of them meant the same thing and State.

The Difference was this, some talked and wrote of it, as compared with our present Circumstances before Death, while we are upon the Earth, and then to be sure it is a Heaven wherever situated. For there is a great difference, between being compassed about with innumerable Infirmitys, and being freed from all those in a Situation and Haven of *Joy, Rest, Tranquility* and *Pleasure*. Between a World of Misery, and a State of far greater Happiness, than we can now conceive, while in the Body.

Others again talk'd and wrote of it, as compared with the *Third Heavens*, into which none of them thought there is to be Access, untill after the Resurrection, that Christ lead his Friends, Servants, and Followers into it himself, and then it is no wonder if they talked in a lower way of *Paradise*, than of the Place where God's *Throne of Glory* is placed, than of the *Bosom of the Father*, and the Place where His *Glory* is to be seen, and He to be *Enjoyed fully and Perfectly*, for there must needs be a vast difference, betwixt seeing of God as He is, and not seeing Him at all, as there also must be, betwixt living in a Wicked Evil World, where at the best we can see Christ only by the Eye of Faith, and that of seeing his Humanity, tho' veiled and at a distance in a *Pure State*. And there is a great difference betwixt being clogged with our frail Tabernacles of Clay, and in perpetual

petual Danger of falling, being loaded with Sins and Infirmitys, with Sickneses, Troubles, and Persecutions. And being freed from all Grief, Sin, and Danger, and being surrounded with Multitudes of Holy Angels to guard us, and comfort us. But it is much more inconceivable, what the *Glorys* of the *Highest Heavens* are, where, when the Righteous enter, they are turned into God's, as saith St. *Gregory Nazian* being incorporated into Christ, who is God, and so made partakers of his Fulness, and of his Glory, the Symbol of which, to us at present, is the Holy Sacrament of his Body and Blood. There is a great difference betwixt being in Suspence about our selves, as we must be while we are here on Earth, and being fixed and sure, as the Inhabitants of *Paradise* are, that they are really Happy, and Hope and Expect far greater Happiness still in *Reversion*, as there must also be betwixt this sure Hope and well grounded *Assurance*, and Expectation of future Glory to be Revealed and Enjoyed. I say there must be a great difference betwixt these and the *full* Fruition of the *Joys* and *Glorys* hoped for, when after the Resurrection we are to be admitted into the *Third Heavens*.

These things I think account for the seeming Differences, which are to be found in the Language of the Fathers, and their Descriptions of *Paradise*, which all of them did firmly believe and agree in, and upon which Belief was founded, that *Universal Uniform Practice* of Praying for the Dead. For which

I shall now give my Authoritys, and shall here also confine my self to the Fathers of the first four Centurys.

*Tertullian.*  
192.

TERTULLIAN Believed it his Duty to Pray and Offer for the Dead as appears from many places of his Works. I own however, That he had some singular Opinions, particularly, He divided the State of the Dead, into three different Classes, for he allowed the Souls of the Martyrs only to be with the Lord in Paradise. But to the Souls of the other Faithful departed, he assigned a place of Refreshment, in some lower Region, which yet he calls *Abraham's Bosom*, and a Temporary *Receptacle* untill the Resurrection. And the Souls of the Wicked, he placed still lower in a place of Punishment, where they are, with dismal Expectation, waiting their Sentence, at their Resurrection. And this he thought the Parable of the Rich Man and *Lazarus* makes good. These things are to be found in his Books *De Anima* Chap. lv. and lviii. and *De Resurrectione Carnis*. Chap. xliiii, and *Adversus Marcionem* Chap. xxxiv. and *De Corona Militis* Chap. iii.

The same *Tertullian*, writing of the Duty of a Widow to her Deceased Husband, says. *She should pray for his Soul, and beg Refreshment for him in the mean time, and that he may be entitled to the first Resurrection. And Offer for him on the Anniversary Days of his Death; for if these things she do not, she has thrown him off, as much as in her lies.* This he says in his Book *de Monogamia*, which,

which, tho' it was written after he became a *Montanist*, yet this was no part of *Montanism*.

So that whatever particular Notions he had about *Martyrs*, he agreed with the rest of the Fathers in the Doctrine of a *Middle State*, and of *Prayers*, and *Offerings* for the Souls of the Faithful departed.

I take it to be a good Rule not to throw away the Fathers entirely as some do, nor to lay stress upon every thing that was said by every one of them, but to have a great Regard for what they generally agreed in for the first Ages of Christianity, before that Deluge of Errour which now infects the Church, had broke in upon her.

The AUTHOR of the COMMENTARIES UPON JOB to be found amongst the Works of Origen, says. *We observe the Memorials of the Saints, and devoutly Commemorate our Parents, or Friends who die in the Faith, Rejoycing in their Refreshment, and requesting also for our selves, a Godly Consummation in the Faith. Thus therefore we Celebrate the Death, not the Day of Birth: Because they which die shall live for ever. And we do Celebrate it, calling together Religious Persons with the Priests, the Faithful with the Clergy. Inviting moreover the Needy and the Poor, feeding the Orphans and Widows: That our Festivity may be for a Memorial of Rest to the Souls departed, whose Remembrance we Celebrate, and so may become a sweet Saviour in the Sight of the Eternal God.*

The Author of the Commentaries upon Job. 230.

Here

Here we have Memorials, Commemorations, Remembrances Celebrated, and Alms given for the Dead, with other Corporal Deeds of Charity. The Priests and the People Joyned in these Anniversary Celebrations. All the Faithful were concerned in these Offices, both for the sake of the Dead, and for their own sakes also, as being acceptable Service in the sight of the Eternal GOD.

St. Cyprian.  
an. 248.

St. CYPRIAN that great Light of the Church, who flourished before the Middle of the Third Century, in one of his *Epistles*, writing of *Laurentius* and *Ignatius*, whom he owns to have received *Palms* and *Crowns* from the Lord for their Martyrdom: Yet he adds. *We offer Sacrifices always for them, when we Celebrate the Passions and Anniversary Days of the Martyrs.* It is in his xxxivth *Epistle*.

And in his lxxvi *Epistle* Edit. Rigalt. Paris 1666. which is inscribed *ad Clerum et Plebem*. After he has shewed his Surprise at a certain Presbyters being left Executor to a Will, he gives this Reason for his surprise, *because Jampridem, Long agoe it was decreed in a Council of Bishops, that no Man should appoint any of the Clergy or Ministers of God, the Executors of Wills. Because all who are honoured with the Divine Priesthood, &c. ought to serve no where but at the Altar, and in Sacrificing.* And near the End of that *Epistle* he says. *That the Bishops our Predecessors having Religiously taken this Affair into their Consideration, wholesomely providing,*  
Did

*Did decree, That no Brother should at his Death appoint any of the Clergy Tutor or Curator to his Will: But if any did this, there should be no Offering for him, nor Sacrifice Celebrated for his Rest. Nor indeed did he deserve to be mentioned in the Prayers of the Priests at the Altar, who would call away the Priests and Ministers from the Altar.*

Here in the first of these Two Passages taken out of St. *Cyprian*, Tho' he talks of Palms and Crowns which the Martyrs received from the Lord upon their Death, yet it is plain he means no more by them, but the Rewards peculiar to *Paradise* and not those of the *Third Heavens*: Else he could not have approved of Offering Sacrifices for them, who were already Glorified, and as fully happy as being admitted to the Vision of God must needs make them.

And by the second Passage it is apparent, that in St. *Cyprian's* Time it was esteemed a great Punishment, a very heavy Censure, near of kin to Excommunication in its Effect, not to be Prayed for, nor to have Sacrifices Offered for the Rest of the Soul after Death. So to be mentioned in the Prayers of the Priests at the Altar, was consequently esteemed a great Privilege: And why? Unless these Prayers and Offerings were useful to the Deceased for whom they were Offered. Now if they were useful in the *Cyprianick* Age, and here is full Proof they were then so esteemed; I cannot help believing that they

L

are

are still Useful, and ought to be performed.

Cyrillus  
Episcop.  
Hieroso-  
lymitanus  
350.

CYRILLUS EPISOPUS HIEROSOLYMITANUS, who flourished about the middle of the Fourth Century, *Catechesi Mystagoga Quinta* gives us the Form of Praying for the Dead, in his Time, at the Celebration of the Eucharist in these Words.

*We do, all of us, beseech Thee, and we do Offer unto Thee this Sacrifice, ἵνα μνημονεύωμεν as the Memorial of those who dyed before us, First the Patriarchs, Prophets, Apostles, Martyrs, ὅπως ὁ Θεὸς ἐυχαιῆς αὐτῶν καὶ προσέχειας προσδέξινται ἡμῶν τὴν δέησιν. That God by their Supplications and Interpositions would hear our Prayers. Afterwards for all the Deceased Holy Fathers and Bishops, and absolutely, for all those who have died from amongst us believing their Souls will be much profited by the Prayers which are Offered up for them, at the Celebration of the Holy and Tremendous Sacrifice, which lyeth now before us.*

Here we find Supplications and Prayers made for Patriarchs, Prophets, Apostles, and Martyrs, who are supposed to be profited by them, and the Tremendous Sacrifice of the Body and Blood of Christ Offered for them. Here we also find the Saints departed presumed to be making Supplications and Intercessions to GOD in our Favour, but here is no Invocation of them, to Intercede for us, That strange Doctrine was not then Invented, nor did the Fathers of this Age think of it, for they knew better, they knew they could not

not hear them, as not being yet admitted into the Beatifick Vision, or into Glory.

DIONISIUS the AREOPAGITE, who flourish'd after the middle of the Fourth Century, in his *Ecclesiastical Heirarchy*, Lib. 1. Chap. vii. speaking of one that was then Dead, and whom he owned to be replenish'd with Joy, and then not in fear of any change to the worse, declares notwithstanding. *That the Bishops prayed for him, That God would forgive him all the Sins which he had committed through Human Infirmary, and καταράξαι, give him his Place in the Light, and χώρα, Region of the Living, to the Bosoms of Abraham, Isaac and Jacob, into the Place from whence Pain, and Sorrow, and Sighing, flyeth.*

Dionisius  
the Areo-  
pagite.  
361.

And in his last Chapter, Part Second and Third, he says, *That they then Prayed for the Dead. And that the Body of a deceased Priest was laid before the Altar, and the Bodys of the Laity were laid near the Quires, below the Entry to the Place, at which the Clergy entered, while the Office for the Dead was performing. And that they were in Use then to perform this Office, for all the Faithful departed out of this Life, and to give solemn Thanks to God with Joy for their Happy Exit, and their pleasant Rest in the Bosoms of the Blessed Patriarchs, and prayed for the like Happy Death and Rest after Death to themselves.*

By which it appears plainly that this *Dyonisius* believed a *Middle State* betwixt Death and the Resurrection, and that the Practice of the Church in that Age, was



to have solemn Offices performed and Prayers said for all the Faithful Departed.

Epiphani-  
us. 368. EPIPHANIUS who flourished after the Middle of the Fourth Centurie in his LXXV *Heresie*, which was that of *Acreus* (the first Presbyterian in the whole World, and the only one for 1500 Years of Christianity) writes of the Commemorations of the Names of the Dead, and of Prayers for them.

*Queritur*, by the way, whether is it not owing to the Presbyterians the genuine Successors of this Heretick *Acreus*, and their Modern Notions or Whims, that this Early and Universal Uniform Practice of Praying for the Souls of the Faithful Departed, is so much laid aside. And to their pretended Aversion to Popery, of which this Primitive Practice is not a Part, and to their not considering, or not knowing, or distinguishing betwixt what is truly and properly Popish and what is *Primitive* in the Church of *Rome*? Which I think ought to be Carefully done.

St. Grego-  
ry Nasion.  
372. ST. GREGORY NASIAN. in his Tenth *Oration*, says, *We giving Thanks to God for all things, do Recommend to Him the Souls of all those who have first got into the Inn, as Travellers on the Road before us.* And then he particularly recommends his deceased Brother *Cesarus*, that God would receive him.

St.

St. AMBROSE in his *Sermon upon the Death of Valentinian*, after recommending him to God, says further, *I will yet take upon me to Interceed for him.*— Give me the Holy Mysterys into my Hands, and let us earnestly beg Rest for him, with pious Affection. And a little lower speaking of Valentinian and his Brother Gratian, he says, *You are both Happy, if my Prayers avail any thing. I will let no Day pass without mentioning you. You shall be honourably remembered in all my Prayers. Every Night you shall have some Prayers said for you by me. I will be frequent in my Offerings for you. Who can think it amiss to name these Innocents? Who can forbid my frequent Recommendations of them.* And at last he concludes that Sermon thus. *O God most high, I beseech Thee, that thou wouldest Raise these my Dearest Young Disciples, at the first Resurrection; and that thou wouldest make them amends, for their untimely Death, by an early Resurrection.*

And in his *Funeral Sermon for the Empe-  
rour Theodosius*, he says, *O Lord give perfect Rest unto Thy Servant Theodosius, That Rest which Thou hast prepared for Thy Holy Ones.*

Here we have Recommendations of the Dead, we have also Prayers for them, and Sacrifices offered for them, and we have Rest begged for them, and an early Resurrection, and that they may be Sharers of the first Resurrection, and yet they are supposed Happy and Innocent. From all which it is easy to see, That St. *Ambrose*

believed the *Middle State* of the Faithful departed, to be a Happy State, but yet not such as is to be enjoyed after the Resurrection, and that while they continue in that *Middle State*, which is till Christ's second Advent, the Prayers of the Living are Useful and Profitable to them.

St. Au- St. AUGUSTINE in his xxxii *sermon De*  
gustine. *verhis Apostoli*, says, That Prayers for the  
396. *Dead were Joyned with their Commemorations:*  
For, says he, *The whole Church observes this,*  
*as a Tradition from the Fathers, that there*  
*should be Prayers said for those who have dyed*  
*in the Communion of Christ's Body and Blood,*  
*and that, that Sacrifice should be Offered for*  
*them, and they remembred in it, in their pro-*  
*per place.*

Here again are Commemorations of the Dead, and Prayers said, and the Sacrifice of Christs Body and Blood offered for the Dead. And St. *Augustine* did believe that thus it always had been done.

I shall now give some Authorities, out of some few very Ancient Liturgys, for Praying for the Dead.

St. James. In the Liturgy of St. JAMES of JERUSALEM, The Priest prays thus. *Μηθουν Κλειε*  
*Remember, O Lord God of the Spirits of all*  
*flesh, all the Orthodox whom we remember, and*  
*whom we have forgotten, from Abel the Just*  
*even to this day. Do thou grant them Rest in*  
*the Region where those Live, who are in thy*  
*Kingdom, enjoying the delights of Paradise in*  
*the Bosoms of Abraham, Isaac, and Jacob, our*  
*holy Fathers, from whence Grief, Sorrow, and*  
*Sighing*

Sighing are fled, in which the Light of thy Countenance doth visit them, and shine for evermore.

In the Liturgy of St. MARK BISHOP of St. Mark  
ALEXANDRIA this is to be found. O Lord give Rest to the Souls of our Fathers and Brethren, who hitherto have dyed in the Faith of Christ: And be mindful of our Ancestors which have been from the beginning, Fathers, Patriarchs, Prophets, Apostles, Give Rest unto all their Souls, O Lord our God and Governour, giving them plenty of thy good things, in thy holy Tabernacles in thy Kingdom.

In the Liturgy of St. CHRISOSTOME St. Chryso-  
BISHOP of CONSTANTINOPLE. stome. The Priest shall pray thus *αὐχαι*, Moreover we Offer to thee this reasonable Service, *ὕπνισ τῶν ἐν πίστι ἀναπαυομένων* for those who Rest in faith, for our Fathers and Forefathers, the Patriarchs, Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, *ἑνεργητῶν*, the Continent, and for every Soul perfected in faith, especially for our most Holy Immaculate, Blessed and Glorious Lady the Ever-Virgin Mary the Mother of God, for St. John the Baptist, the Prophet and forerunner (of Christ) for the holy and famous Apostles, and for this Saint, whose Memory we Celebrate: And for all thy Saints, for whose *τῆς ἰκετη*, Supplications, Visit us O God, and Remember all those who have dyed in the hopes of Resurrection to Eternal Life. Also *ὕπνισ ἀναπαύσεως καὶ ἀπορίας καὶ τῆς ψυχῆς τῆ δουλεύει, ὁ δειν* for Rest and Remission of the Soul of thy Servant N. O, our God *ἀνάπαυσον αὐτὴν*, Give it to Rest in a bright place, where there is no sadness

*sadness nor sighing : Make it rest where it shall be visited with the Light of thy Countenance.*

By Praying for the Blessed *Virgin* in this Liturgy it is plain the Fathers of this Age had no Notion of her being carryed up to the *Third Heavens*, which the Papists Celebrate with an Anniversary Solemnity, far less did they imagine it was proper to Pray to her, and this is agreeable to what I have already Cited from St. *Jerome* who believed her in Paradise and not in the *Third Heavens*, when he says in his Epistle to *Paulina*, that in Paradise they enjoy the Company of Angels, Reign with Christ, and are with Mary the Mother of our Lord, &c. Now St. *Jerome* flourished from the Year 370 to 420. so that then the Blessed *Virgin* was not Prayed to, and here we find her Commemorated and Prayed for, which shews that these Fathers believed a *Middle State*, and that even the Blessed *Virgin* was not excepted from taking it in her way to *Glory*. And they could not have thought it proper nor reasonable to pray for her, unless they had believed her to be in *Paradise* and not in the *Highest Heavens*, for I can find no pretence for praying for any who are perfectly happy in the full Enjoyment of God in the *Glory* of the *Beatifick Vision*.

All which makes it plain to me. First, That since the Blessed *Virgin* has her appointed Place in *Paradise*, where she must remain untill the second Coming of her Son our Blessed Saviour. It were hard to imagine

gine any one else did or can get *Admission* to the *Highest Heavens* before that time.

*Secondly*, This is a strong Argument against the Popish Innovation of Addressing the Saints departed, for if the Blessed *Virgin* is in Circumstances to reap any Benefit from the Prayers of the Living, which from what has been said, appears to have been the Opinion of the Early Fathers of the Church, then it must be a very wrong thing to Address her, for whom we rather ought to Pray, and if it be a Sin to Address her, as it certainly is, then what other Saint departed can be reasonably Addressed by us?

In *St. BASIL'S* Liturgy for the Church of *St. Basil. Syria* it is said. *Be mindful, O Lord, of them which are Dead, and are departed out of this Life. And of the Orthodox Bishops, who from Peter and James the Apostles untill this Day, have clearly Professed the right word of Faith, and namely of Ignatius, Dionisius, Julius, and the rest of the Saints of worthy Memory. Be mindful, O Lord, of them also who have stood unto Blood for Religion, and by Righteousness and Holyness have fed thy holy Flock.*

In the *APOSTOLICAL CONSTITUTIONS.* *Lib. viii. Chap. xii.* In the most Ancient Liturgy extant, and which agrees with the short Account of Administring the Holy Eucharist in *Justine Martyr's* first Apology. we have this. *ἐπι προσέειπεν Σοι κ. τ. λ. We also offer up unto thee, for all thy Saints who have pleased thee from age to age, the Patriarchs,*

*Apostolical Constitutions.*

arches, the Prophets, the Just, the Apostles, the Martyrs, Confessors, Bishops, Presbyters, Deacons, Sub-deacons, Readers, Singers, Virgins, Widows, Laicks, and all whose Names thou knowest.

And *Lib. viii.* at the latter end of the *xli*th and the beginning of the *xlii*th Chapters, you may find this. *Furthermore concerning those, who are at Rest in Christ— he shall add these, Let us pray for our Brethren who are at Rest in Christ. That the merciful God, who hath received his soul may remit unto him every sin, voluntary and unvoluntary, and of his Goodness and Clemency place him with all those who have pleased him, and done his Will from the beginning of the World, in the Region of the Godly, who Rest in the Bosom of Abraham, Isaac and Jacob, where no sorrow nor sadness nor sighing can come.— And then let the Bishop say, O Thou who art Immortal by Nature, and without end, by whom every Creature Mortal and Immortal was made, who made Man the Rational Creature and Citizen of the World Mortal, and promised the Resurrection, who didst not suffer Enoch and Elias to taste of Death, O God of Abraham, God of Isaac, and God of Jacob, as they are Living, and not as Dead, because the souls of all live with thee. And the spirits of the Just, whom no Torment shall touch, are in thy hand, because they are sanctified in thy hands, do thou now look upon this thy servant whom thou hast chosen, and taken into the other State, and forgive him in whatsoever he has offended, willingly, or unwillingly: And let thy good Angels attend him and place him*

him in the Bosom of the Patriarchs, Prophets, and Apostles, and of all who have pleased thee, from the beginning of the World, where there is no sorrow nor Grief, nor sighing, but a place for the Godly, free from all disturbance, and a Land for the Upright, where they enjoy Tranquility: And for those who behold the Glory of thy Christ, through whom in the Holy Spirit, be unto thee Glory, Honour, Worship, Thanksgiving, and Adoration forever. Amen.

And now to conclude, as we find such Prayers for the Souls of the Righteous departed in all the Ancient Liturgys, so until the latter end of the sixth Century, or the beginning of the seventh, there was not the least Word to give Countenance to the Modern Notions and Practice of the Church of Rome, in relation either to their Purgatory, or their Praying to the Saints departed. And even St. GREGORY THE GREAT Himself, who flourished at the latter end of the sixth Century, has a Prayer in his Liturgy, which is still retained in the Canon of the Mass, and which to my thinking, is Inconsistent with the present Doctrine of that Church, Purgatory wherein the Faithful are so far from Resting, that they are, according to them, in greater Torments, than even the Wicked are truly to be in, till after their Resurrections, so that it is evident their Modern Purgatory, was not then hatched, or thought of, it was not then so much as in Embrio, tho' it soon after this Period ripened apace.

St.



Pope Gregory the Great.

St. Gregory's Prayer is this, *Memento, Domine, famulorum tuorum cunctorum et cunctarum qui nos precefferunt cum signo fidei; et Dormiunt in somno pacis. Ipsi, Domine, et omnibus in Christo quiescentibus, Locum Refrigerii, Lucis et Pacis ut Indulgens Deprecamur.*

That is, Lord Remember all thy Servants both Men and Women who have gone before us with the Sign of Faith, and now do sleep in the sleep of Peace. Lord we beseech Thee that thou wilt Vouchsafe unto them, and unto all that Rest in Christ, a place of Refreshment, of Light and of Peace.

How can a Soul Rest in *Purgatory*? And if it is admitted into the *Beatifick Vision*, what occasion is there for farther praying for it? Can it be proper to pray for Light to a Soul possessed of Light, or for Peace to a Soul admitted into the Bosom of the Father? Can a Soul need Refreshment in the *Highest Heavens*? Therefore, I conclude the Papists were not aware of the Consequence when they retained this Primitive Prayer, which Confutes their Notions and Doctrine of *Purgatory*, which even by this Prayer appears to be of a latter Date than the Prayer it self.

**I**NOW come in the last Place to shew that several of the most Learned Protestant Divines of the Churches of *England* and *Scotland*, did believe this *Middle State*, which I have been Proving. And therefore I shall bring some of them to Vouch for me. But before I begin with them, I shall transcribe one Passage out of Mr. *Calvin's* Institutions for the sake of those who are fond of his Authority.

*Calvin's Institutions*, chap. xxv. § 6. He says, Upon the Subject of the *Middle State* and the *Bosom of Abraham*. "That the Blessed Company of Holy Spirits is called Abraham's Bosom, and it is enough for us to be received by the common Father of the Faithful, when we have done with our Warfare upon Earth. Moreover since the Scripture every where commands us to wait for, and expect the coming of *Christ*, and that it delays the Crown of Glory till then. Let us be contented with these Marches thus Divinely set us, and allow that the Souls of the Just, when they have finished their Warfare, do sit down together in a Blessed Rest, where with a Happy Joy, they wait for the Enjoyment of the promised Glory: And so all things are kept in suspense until *Christ* the Redeemer does appear. And there is no doubt but the Wicked are in the Circumstances St. *Jude* Assigns vers. 6th. to the Devils, that they are reserved in Chains until they

Calvin's

“ they be dragged into the Punishment that  
 “ is designed for them.

This Passage plainly shews that *Calvin* believed a *Middle State*, and that consequently the Righteous are not admitted into the *Third Heavens* nor the Wicked condemned to the *Torments of Hell Fire* before their Resurrection, however some People have endeavoured to explain away these Words of *Calvin* into a quite different Meaning from what the Words naturally bear. *Calvin* was too Learned a Man not to know that, in this, he delivered the Mind of the Fathers of the Early Ages, and had he adhered to them in every other material Thing, as he did in this, it might have prevented much Mischief which happened by deserting them.

Bishop  
 Bilson *Thomas Bilson* Lord Bishop of *Winchester*, in his Book, entitied *The Survey of Christ's Sufferings for Man's Redemption, and of His Descent into Hades, &c. London 1604, p. 540.* In the Folio Edition. Says, “ Then  
 “ was *Peter* a slender Divine, who hearing  
 “ these Words from his Master's Mouth  
 “ did after openly proclaim, That *David*  
 “ was not ascended into Heaven. *Acts. ii.*  
 “ 34.

And p. 541. He says, “ Neither do I  
 “ find any Scriptures, that allow the Saints  
 “ Deceased, the same place of Glory where  
 “ Christ now is at the Right Hand of God,  
 “ in the *Highest Heavens*, till the last Day  
 “ come.— The Scripture saith *Abraham's Bosom*  
 “ (into which *Lazarus* was carried by the  
 Angels

“ Angels) is a Place of Comfort after Death,  
 “ and upwards far from Hell.

And p. 542. He says, “ Now the Word  
 “ *Hashamim* in Hebrew, being not the  
 “ singular Number, must have divers Man-  
 “ sions in it, as well as the Air and Fir-  
 “ mament have divers Regions and Spheres,  
 “ to make the Name of *Hashamims* agree  
 “ to either of them. So that when *Christ*  
 “ is said to have Ascended above all the  
 “ Heavens. Nature, Reason, and Gram-  
 “ mar, besides Scripture, seem to teach us,  
 “ That He Ascended above that Part of  
 “ the *Third Heavens* where the Apostle  
 “ noteth *Paradise* to be, And consequent-  
 “ ly, if the Souls of the Righteous decea-  
 “ sed be in *Paradise*, they are not yet in  
 “ the *Highest Heavens*, where *Christ* sitteth  
 “ in the Glory of the Father, and whi-  
 “ ther they shall be admitted, at the last  
 “ Day, when *Christ* shall come again to  
 “ take them unto Himself, and to have  
 “ them for ever with Him, in the Pos-  
 “ session and Communion of His Kingdom  
 “ and Glory, that they may be like the  
 “ Angels.

I might here bring large Citations from  
 that Great and Learned Prelate *Arch-Bi-  
 shop Usher* as on my side, tho' he concludes *Arch-Bi-  
 shop Usher* in effect against me, because of the large  
 Catalogue of Fathers, he has Judiciously  
 brought together, in his *Answer to the Chal-  
 lenge made by a Jesuite*, upon the express  
 Head of Prayer for the Dead, by which  
 tho' he has handsomely Confuted the Je-  
 suite,

suite, yet he has proved the Thing, as I plead for it, effectually, But I must beg leave to say, tho' with much Respect and Deference to the Memory of so Great and Learned a Man, that he has brought better Authority for Prayer for the Dead, than he has brought Arguments against it. He has produced a great and noble Cloud of Witnesses, both Ancient and Excellent who prove the thing, and their Testimony is much too strong for his Reasonings against their Practice. And I reckon so early and so good a Practice would have gone more easily down with so knowing a Divine, but for the Warmth of his Zeal against the Notorious Corruptions of it by the present Church of *Rome*, to which I attribute his Demurr. But I humbly think *Reformation* is a better thing than *Destruction*. It were hard to renounce the Good Old Articles of the Creed, because the Council of *Trent* has added as many New Ones to them. It is much better to *Renounce* the *New* and *Hold* to the *Old*. And this I take to be the Rule of our Reformation, however in some Instances we have left it, or not come up fully to it hitherto, as is Evident from the Office of *Communion*.

Bishop  
Forbes.

Dr. *William Forbes* Lord Bishop of *Edinburgh*, and the first Bishop of that See, in his *Considerationes Modesta & Pacifica*, p. 248 and 249, speaking of Prayer for the Dead, says, "But I wish the Church of *England*, which in other Respects de-  
" serves

“ serves singular Praise for having shewed  
“ her Moderation in many other things,  
“ tho’ perhaps not of so great Importance,  
“ had rather conformed her self to the  
“ most Ancient Practice of the whole Ca-  
“ tholick Church, then to have entirely  
“ rejectted it, and laid it altogether aside,  
“ to the great Scandal of almost all other  
“ Christians because of some Errors and  
“ Abuses which did afterwards creep into  
“ it.

And in the same 248 page. He highly Commends that Prayer in the Communion Office in King *Edw.* VI’s first Liturgy, which I have set down in my foregoing Notes upon 1. *Thef.* V. 23. And this Learned Prelate, in several other Parts of his excellent Book, very judiciously steers the Right Middle Course, and does not in the least Lean towards Popery, nor yet does he reject Primitive Usages, tho’ they be often, but falsely, branded with the Name of Popery.

The Learned and Great *Joseph Mead* in Joseph Mead. his *Comment. Apocalyp.* Lib, iii. p. 519. Speaking of the Resurrection of the Dead and of Judgment. Says, “ I do not remember that there is any other Day of  
“ Reward pointed out to us any where in  
“ the Holy Scriptures, besides the Day of  
“ the Resurrection and Judgment alone.

And this Great Man was also for two *Resurrections* as you may see in his *Lib.* IV. *Epistle* XX. p. 770. 1771. And in the

which he says were Primitive, and he thinks, founded upon the Primitive belief of a First Resurrection which the Living then Prayed the Faithful departed might have a share in.

In *Perkins Demonstration of the Problem*, Vol. II. of his Works, p. 526. § 3. London 1617. You may find these words. " Besides (says he) the ancient Writers do commonly affirm, that the Souls of the Faithful are reserved in secret Habita- cles (out of Heaven) not enjoying the sight of God, until the last Judgment. And he Quotes *Irenaeus, Origen, Chrysostome, Theodoret, Theophylact, Euthymius, Aretas, Lactantius, Hilary, Prudentius, Ambrose, Augustin*, and *Bernard* to support him in this.

*Dr. Ham- mond.* Doctor *Hammond*, in his Annotations on *2 Tim. i. 16. a.* says, " It is certain that some measure of Bliss, which shall at the Day of Judgment be vouchsafed the Saints when their Bodys and Souls shall be re- united, is not till then enjoyed by them and therefore may safely and fitly be prayed for them. This I think a great deal from this Reverend and Learned Doctor, every thing considered.

*Bishop Taylor.* Doctor *Jeremy Taylor* Lord Bishop of *Down and Connor*, in his *History of the Life and Death of the Holy Jesus*, Part. iii. Sect. 16. p. 423, 424. says, " Paradise is distinguished from the Heaven of the Blessed, being it self a Receptacle of Ho- ly Souls, made illustrious with Visitation  
" of

“ of Angels, and happy by being a Repository for such Spirits, who at the Day of Judgment, shall go forth into Eternal Glory. In the Interim Christ hath trod all the Paths before us, and this also we must pass through to arrive at the Courts of Heaven. After which this good Bishop proves this from the Authority of the Primitive Fathers undeniably.

Also in his *Funeral Sermon on the Countess of Carberry*, October 1650 from 2 Sam. xiv. 14. he says of the Faithful departed. That “ They envy not, and they lie in a Bosom “ where there can be no murmur. — And a little lower, he says. “ We ought to “ desire of God, with hearty and constant “ Prayer, that God would give them a “ Joyful Resurrection, and a Merciful Judgment.

And in his *Sermon Preached at the Funeral of Sir George Dalston*, September 28. 1657. which is subjoyned to his *Worthy Communicant*, London 1674. he has a great deal to my purpose, so much that were I to transcribe all that makes for me of that Sermon, I should Re-print the whole of it. I shall therefore shew you his Conclusion only, which is in p. 441.

“ I have now made it as evident as Que-



“ shall not be yet; that shall not be untill  
 “ the Day of Judgment — The Confirmation  
 “ of the Saints Felicity, shall be at the  
 “ Resurrection of the Dead.

Then he Quotes several Texts of Holy Writ, and several of the Fathers to Justify his Opinion, and then p. 444. he says. “ It  
 “ is the Doctrine of the Greek Church un-  
 “ to this Day, and was the Opinion of the  
 “ greatest part of the Ancient Church  
 “ both Latin and Greek; and by Degrees  
 “ was in the West eaten out, by the Do-  
 “ ctrine of Purgatory, and Invocation of the  
 “ Saints; and rejected a little above two hun-  
 “ dred Years ago in the Council of Florence.

He then goes on p. 446 and 447, to shew how the contrary Doctrine was hatched to favour *Purgatory*, and how inconsistent this Primitive Doctrine is with *Purgatory*, and the *Invocation of the Saints departed*.

Mr. Thorn-  
dike.

Mr. Thorndike in his *Epilog.æ* Lib. iii. Chap. 26, 27, 28. is full and plain for me, and particularly Cap. 28. p. 333. he says. “ It  
 “ hath been a Custom so general in the  
 “ Church to pray for the Dead, that no  
 “ beginning of it can be assigned, no time,  
 “ no part of the Church where it was not  
 “ used. And tho' the rejecting of it makes  
 “ not *Aerius* an Heretick, as disbelieving  
 “ any part of the Faith, yet had he broke  
 “ from the Church upon no other Cause  
 “ but that, which the whole Church be-  
 “ sides him owned, he must, as a Schisma-  
 “ tick, have come into *Epiphanius* his List  
 “ of Heresies, intending to comprise all  
 “ Parties

“ Parties severed from the Church. And in the rest of that Chapter he fully owns the Duty of praying for the Dead, and also that this Primitive Practice is founded as I have alledged upon a *Middle State* appointed for the Faithful departed, as differing from the State of Glory, which is to be revealed after the Resurrection and Judgment.

Also in his *Just Weights and Measures*, Chap. xxii. p. 159. Treating of the Commemoration of the Dead, in particular, he says. “ But I must by no means leave this place, till I have paid the Debt which I owe to the Opinion which I have professed and openly profess, again and again, that we weigh not by our own Weights, nor mete by our own Measures, if believing one Catholick Church, and enjoying Episcopacy and the Church Lands, upon that Account, we recall not the Memorial of the Dead, as well as of the Living, into this Service. There is the same Ground to believe the Communion of Saints, in the Prayers, which those that depart in the highest favour with GOD make for us; in the Prayers which we make for those, that depart in the lowest Degree of Favour with GOD; that there is for

“ Saints for us; to send the Deceased in  
 “ Christ-Rest, and Peace, and Light, and  
 “ Refreshment, and a good Trial at the  
 “ Day of Judgment, and accomplishment  
 “ of Happiness after the same. And seeing  
 “ the abating the first Form, under *Edward*  
 “ VI. hath wrought no Effect, but to give  
 “ them that desired it an Appetite, to root  
 “ up the whole; what Thanks can we ren-  
 “ der to GOD, for escaping so great a  
 “ Danger, but by sticking firm to a Rule,  
 “ that will stick firm to us, and carry us  
 “ through any Dispute in Religion, and  
 “ Land us in the Haven of a quiet Consci-  
 “ ence; what troubles soever we may pass  
 “ through, in maintaining, that the Refor-  
 “ mation of the Church will never be ac-  
 “ cording to the Rule which it ought to  
 “ follow, till it cleave to the Catholick  
 “ Church of Christ in this Particular.

Bishop  
*Pierfon.*

The Great and Learned *Dr. Pierfon Bishop*  
*of Chester*, in his most Excellent, Learned,  
 and Plain *Exposition of the Creed*. On the  
 fifth Article, *He descended into Hell*, says,  
 “ The most Ancient of all the Fathers,  
 “ whose Writings are extant, were so far  
 “ from believing that the End of Christ's  
 “ Descent into Hell, was to translate the  
 “ Saints of old into Heaven, that they  
 “ thought them not to be in Heaven yet,  
 “ nor ever to be removed from that place  
 “ in which they were before Christ's Death,  
 “ until the General Resurrection. Others  
 “ thought the *Bosom of Abraham* was not  
 “ in any place which could be termed *Hell*.

After

After this Declaration I think it is very apparent that this Excellent Bishop was too good a Christian, and too knowing and Learned a Divine to be against what he knew and acknowledged to be the Sentiments of the most Ancient of all the Fathers.

I have another Learned Prelate on my side, I mean *Bishop Bull*, who has two Sermons upon Acts i. 25. *That he might go to his own place.* The Inscription of the first of which is. *That the Soul of Man subsists after Death in a place of Abode provided by God for it, till the Resurrection.* And of the second is. *Concerning the Middle State of Happiness or Misery, allotted by God to every Man presently after Death, according as he has been good or bad in his past Life, inconsistent with the Popish Doctrine of Purgatory.*

I hope we shall soon have these two Sermons and several other Manuscripts written by this Learned Bishop, published by the Care of that Ingenious and Worthy Gentleman Mr. *Nelson*, to whom I owe my having seen them so early, and I must acknowledge it gave me no small Satisfaction to find by them, that I had agreed so exactly with this great Man in what I had written both of the *Middle State* of Happiness and Misery,

before I had heard of these Sermons. I make no doubt but we shall have a very Correct Edition of these *MS.* of this Learned Bishops writing, since they are the Care of one so Capable, who himself deserves very well of the Publick upon many Accounts, and particularly for his Excellent *Companion for the Festivals and Fasts of the Church of England, &c.*

Dr. Sherlock.

Doctor *Sherlock* in his *Practical Discourse concerning a future Judgment*, Edition third, London 1693. Chap. ii. has a great deal to my purpose, and after wading through the Argument and with more Caution than was needful, he at last comes to speak up, and p. 159 he says. “ And the Truth is, if  
 “ all Men have a final Sentence past on them,  
 “ as soon as they go into the other World,  
 “ it is very unaccountable, why Christ at  
 “ the last Day shall come with such a terrible  
 “ Pomp and Solemnity to Judge and  
 “ Condemn those who are Judged and Condemned,  
 “ and Executed already, as much  
 “ as ever they can be.

“ And therefore in the Parable of *Dives*  
 “ and *Lazarus*, we have no mention of their  
 “ being Judged; but *Lazarus* was carryed  
 “ by an Angel into *Abraham's Bosom*, &c.

And p. 160. he says. — “ but the *Rich*  
 “ *Man* was dead and buried, and lift up his  
 “ *Eyes in Hell* or *Hades* (not *Gehenna*) which  
 “ signifies the State of seperate Souls, and  
 “ it seems of wicked Souls, and was in  
 “ Torment, but how he came thither, it is  
 “ not said: There is no Notice given us of  
 “ any

“ any Judgment which sat on him, or who  
“ carried him thither; and therefore if we  
“ may guess by the Analogy of the Parable,  
“ as *Lazarus* was carried by an Angel into  
“ *Abraham's Bosom*, so *Dives*, having no  
“ good Angel to guard him, fell into the  
“ Hands of wicked Spirits, &c.

But p. 162. he comes to his Conclusion of the matter, which takes up the pages following to p. 170. And therein he plainly and fairly owns all I contend for. That Mankind shall not be finally Judged till Christ's second Coming. That till then they are Allocated to their respective States according to their Behaviour upon Earth. But that till then they neither go to *Heaven*, that is, the *Third Heavens*, nor to *Gehenna*. And that till then there is no *proper particular Judgment*. And that the Devils till then are not so miserable as thenthey are to be. For till then they believe and tremble, and so are not in *Gehenna* till then.

Mr. *Wall* in his *History of Infant Baptism* Mr. *Wall*. part 2d. Chap. viii. p. 268. of the Octavo Edition, London, 1705. has very many things to my purpose, from the middle of that page to near the middle of page 271. but the Book being in so many Hands, I shall

I shall Quote but one Author more, whose name however I know not, his little Book is called, *A Vindication of the Reverend Dr. George Hickes. And the Author of the Seasonable Apology, &c.* This Learned Author also is fully on my side, as may be seen p. 16. where he Approves of “ *A Middle State* of less  
 “ perfect Happiness and Glory, wherein the  
 “ Soul may be supposed to be continually ad-  
 “ vancing to greater Measures of Holiness  
 “ and Purity, and so become fitter for the  
 “ more immediate Fruition of Almighty  
 “ GOD; and in order thereto may be pre-  
 “ sumed to wait with some earnestness for  
 “ the Resurrection and that compleated  
 “ Happiness, that is to follow thereupon.  
 Nor does this Author advance this without Book, as appears from p. 17.

I pray God Grant *Light, Rest, and Refreshment*, to all those who have died with the *Sign of Faith*. And to us who are *alive*, that we may so *live* in the *Fear and Love of God*, and in *Charity* towards one another, that when *Death* doth come, we may be *carryed* by the *Holy Angels* into *Abraham's Bosom*, and there make daily *Progress* in *Holiness* and *Perfection*, till at last, when our *Pure Souls* are *Re-united* to our *Purified Bodys* at the *Resurrection* of the *Just*, we may be *led* into the *Holy of Holys*, the *Third Heavens*, to the *Bosom of the Father*, by the *Captain of our Salvation Jesus Christ*, there to *remain* with Him to all *Eternity*, who with the *Father* and the *Holy Ghost* is *ONE GOD* blessed for ever. *Amen.*  
 HALLELUIA, HALLELUIA, HALLELUIA.

F I N I S.