

## CONFESSION OF FAITH.

### CHAPTER 32.—*Of the state of men after death, and of the Resurrection of the dead.*

I. The Bodies of men, after death, return to dust, and see corruption<sup>1</sup>: but, their Souls (which neither dye, nor sleep) having an immortal subsistence, immediately return to God who gave them<sup>2</sup>: the Souls of the Righteous, being then made perfect in holiness, are received into the highest Heavens, where they behold the face of God, in light and glory, waiting for the full Redemption of their Bodies<sup>3</sup>. And the Souls of the wicked are cast into Hell, where they remain in torments and utter darkness, reserved to the Judgement of the great Day<sup>4</sup>. Beside these two Places, for Souls separated from their bodies, the Scripture acknowledgeth none.

---

Question 1.—*Do the souls of men, after death, neither die nor sleep, having an immortal subsistence, immediately return to God who gave them?*

*Answer.*—Yes. Luke 23:43; Eccles. 12:7. Thus do they err who maintain that the souls of men are annihilated at death or that they sleep until the day of Judgment. They are confuted for the following reasons: 1.) Scripture teaches that the souls of men subsist in a disembodied state, after such a manner as to be capable of exercising those powers and faculties which are essential to them, Matt. 10:28. 2.) Our Saviour taught the same doctrine in parabolical language, Luke 16:22, 23.

Question 2.—*Are the souls of the righteous, being made perfect in holiness, received into the highest heavens, where they behold the face of God, in light and glory, waiting for the full redemption of their bodies?*

*Answer.*—Yes. Acts 3:21; Eph. 4:10. Thus do the Greeks, Arminians, Anabaptists, and Papists err maintaining that the souls of the righteous are not presently after death, admitted to enjoy happiness, which consists in seeing of God, but are put into some place, where they enjoy, even until the resurrection, some heavenly delight and recreation, without seeing of God. Likewise, the Socinians err maintaining that the souls of the righteous after death, until the resurrection, are extinguished, and put out. They are confuted for the following reasons: 1.) Because the souls of the righteous after death, are with Christ in heaven, and enjoy that blessed vision, Phil. 1:23; Acts 3:21; Eph. 4:10. 2.) Because the spirits of just men after death return to God, and are received by God, Eccl. 12:7; Acts 7:59. 3.) Because the saints departed, together with the angels, are said to sing perpetually praises and thanksgivings before his throne, Rev. 4:6, 9-11; 5:8-10. 4.) Because Christ promised, that the thief should be with him in paradise, that very same day he died, Luke 23:43. Paul also calls this the third heaven, 2 Cor. 12:2, 4. 5.) Because the spirits of just men are said to be made perfect in holiness and glory, and placed in the heavenly Jerusalem with the angels, Heb. 12:22, 23. 6.) Because the apostle says, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house

---

<sup>1</sup> Gen. 3:19; Acts 13:36.

<sup>2</sup> Luke 23:43; Eccles. 12:7.

<sup>3</sup> Heb. 12:23; 2 Cor. 5:1, 6, 8; Phil. 1:23 *with* Acts 3:21 *and* Eph. 4:10.

<sup>4</sup> Luke 16:23, 24; Acts 1:25; Jude 6,7; 1 Pet. 3:19.

not made with hands, eternal in the heavens, 2 Cor. 5:1, 2. 7.) Because the same apostle says, whilst we are home in the body, we are absent from the Lord, 2 Cor. 5:6. 8.) Because the souls of the righteous after death, are comforted and carried into Abraham's bosom, Luke 16:22, 25.

Question 3.—*Are the souls of the wicked cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day?*

Answer.—Yes. Luke 16:23, 24; Acts 1:25; Jude 6, 7; 1 Pet. 3:19. Thus do the Greeks and others err maintaining that the souls of the wicked are not adjudged to hell's torment, till after the resurrection. Likewise, the Socinians and others err maintaining that the souls of the wicked shall never be tormented in hell. They are confuted for the following reasons: 1.) Because the particular judgment of every single man, follows immediately his departure out of this life, Heb. 9:27. 2.) Because the soul of the rich glutton, after it departed from his body, was tormented in the flames of hell, Luke 16:22, 23. 3.) Because the souls of wicked men departed, go to their own place, that is to hell, Acts 1:25. 4.) Because the souls of wicked men, are no less punished in hell, than the apostate angels, Jude 6, 7. 5.) Because the spirits of those who in the time of Noah were disobedient, are said to be in prison, 1 Pet. 3:19. This prison is hell, Matt. 5:25, 26.

Question 4.—*Does the Scripture acknowledge any other place than heaven and hell for souls departed from their bodies?*

Answer.—No. Thus do the Papists err, who besides these two places, have devised other four—*limbus patrum*: in which the faithful, who died before Christ's passion, were shut up without torment, but lacking happiness; *limbus infantum*: in which, infants which die without baptism, suffer the eternal punishment, not of sense, but of loss; *Elysian fields*: a place like a most pleasant meadow, wherein the souls suffer no punishment of sense, but loss of happiness; *Purgatory*: which is a middle place between heaven and hell, in which all the saints, who have departed from this life, without making satisfaction by temporal punishments, for venial sins, have gone and are purged from every spot and blemish. The first and third are confuted for the following reasons: 1.) Because the souls of the faithful that departed before Christ's passion were made inhabitants of the same heavenly Jerusalem, with the angels, Heb. 12:22, 23. 2.) Because the spirits and souls of the faithful that died before Christ suffered, returned to God who gave them, Eccl. 3:21. 3.) Because the virtue of Christ's sacrifice did no less extend itself to believers under the Old, than to believers under the New Testament, Rev. 13:8. 4.) From the examples, of Enoch, Moses and Elijah, the last two which, before the passion of Christ, were seen upon the mount with him, Gen. 5:24; 2 Kings 2:14; Luke 9:30, 31; Heb. 11:5. The second is confuted for the following reasons: 1.) Because the covenant belongs to the children of believers, though not baptized, Acts 2:39. 2.) Because Christ said the kingdom of heaven belonged to little children, though not baptized, Matt. 19:14. 3.) Because all the arguments which were brought against the absolute necessity of baptism, do clearly overturn this fiction. The last is confuted for the following reasons: 1.) Because there is no such thing as venial sin, Rom. 6:23. 2.) Because temporal punishments do not extend themselves beyond this life, Rom. 8:18; 2 Cor. 4:17, 18; 1 Pet. 5:10. 3.) Because after the fault is pardoned, there remains no more punishment to be undergone, Ezek. 18:22; Ps. 32:1, 2; Mic. 7:19; Rom. 8:1, 33. 4.) Because they that die in the Lord, rest from their labors, Rev. 14:13. 5.) Because Christ's satisfaction for the sins of believers is most full and complete, Tit. 2:14; 1 John 1:7; Heb. 10:14; Col. 1:20-22.