

David Dickson's
Truth's Victory Over Error
Chapter XXXII. (Part 2.)
***Of the State of Men after Death,
and of the Resurrection of the Dead.***

Question III: Are there any other places than heaven and hell after this life?

QUESTION 3.

DOTH the Scripture acknowledge any other place than heaven and hell for souls departed from their bodies?

No.

Well then, *do not the Papists err; who besides these two places, have devised other four:*

First, a place called Limbus patrum, in which the Faithful, who died before Christ's passion, have been shut up, as in a dark prison, under ground; and being without torment, and for the time wanting happiness, have been kept close there until Christ's Resurrection and ascension into heaven

Secondly, a place called Limbus infantum, in which Infants which die without Baptism, suffer the eternal punishment, not of Sense, but of Loss.

The third is a most pleasant Meadow, in which as in a Royal prison, the Souls that are in it, want happiness, yet suffer no punishment of Sense, except what ariseth from the delay of happiness, but only of Loss.

This place seems to be the Elisian Fields, taken out of the sixth book of Virgil's Æneiods.

The fourth place is called Purgatory, which is a middle place between heaven and hell, in which are the Saints, who have departed from this life, without making satisfaction by temporal punishments, for their venial sins, yet have gone thither for the guilt of their punishment, the fault whereof is pardoned in this life: that when they have satisfied and are well purged from every spot and blemish, they may be admitted to that blessed Vision in seeing GOD for ever.

Do not (I say) the Papists err; who besides heaven and hell maintain other four places, for souls departed?

Yes.

[For the First,] *By what reasons do you confute Limbus patrum?*

(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. [*Eccl.* 12.7.] (3) Because, the virtue of *Christ's sacrifice* did no less extend itself to *Believers* under the *Old Testament*, than to *Believers* under the *New*, *Rev.* 13.8. (4) From the example of *Enoch*, and of *Moses*, and *Elias*, which two before the *passion of Christ*, were seen upon the mount with him, *Gen.* 5.24. *2 Kings* 2.11. *Luke* 9.30,31. *Heb.* 11.5.

[For the Second,] *By what reasons do you confute Limbus Infantum?*

(1) Because, the Covenant belongs to the *Children of Believers* though not *baptized*; in which Covenant, *glory* and *life eternal* are promised, *Acts* 2.39. (2) Because, Christ said, that the *Kingdom of Heaven belonged to little children*, though not *baptized*, *Matth.* 19.14. (3) Because, the *Infants* of the *Israelites* dying before the eighth day, were not shut up in *Limbus Infantum*, as the Adversaries themselves confess. But the Nature and Essence of *Baptism* under the *New Testament*, and the Nature and Essence of *Circumcision* under the *Old*, are the same, *Col.* 2.11,12. (4) All the Arguments which are brought against the absolute necessity of *Baptism*, do clearly overturn this fiction of *Limbus Infantum*.

Thirdly [and Fourthly,] There is no such place as a *most pleasant meadow*, in which, as in a *Senatorian prison*, the Souls that are in it want Felicity; yet suffer no punishment of *Sense*. This was made evident in the First Question. Lastly, there is no such place as *Purgatory*. (1) Because, there is no such thing as *Venial sin*, as it is explained by the *Popish-church*, upon which false Foundation, is built this fancy of *Purgatory*, *Rom.* 6.23. (2) Because, *temporal punishments* do not extend themselves beyond this life, *Rom.* 8.18. *2 Cor.* 4.17,18. *1 Peter* 5.10. For in this life only, the Godly receive their *evil things*, as the Wicked receive their *good things*, *Luke* 16.25. (3) Because, after the fault is pardoned, there remains no punishment to be undergone; *Ezek.* 18.22. *Psalms* 32.1,2. *Micah* 7.19. *Rom.* 8.1,33. (4) Because, the Thief upon the Cross, that was converted, did not suffer afterwards any punishment in *Purgatory*, *Luke* 23.43. Neither could his death, and confession upon the Cross, be accounted a perfect satisfaction (as the Adversaries affirm) because he did acknowledge, he had *received the due reward of his deeds*, *Luke* 23.41. He that suffers as a Murderer, or as a Thief, or as an evil doer, his punishment cannot be accounted a satisfaction, *1 Peter* 4.15. (5) Because, they that *die in the Lord*, rest from all their labours; *Rev.* 14.13. (6) Because, Christ's satisfaction for the sins of Believers, is most full, complete, and perfect, and doth not need our imperfect satisfactions, whether for the Fault or the Punishment; *Isaiah* 53rd chapter; *Titus* 2.14. *1 John* 1.7; *Heb.* 10.14; *Col.* 1.20-22. Neither by our sufferings in *Purgatory*, is *Christ's satisfaction applied to us*. First, because our sufferings there cannot be an *instrument for applying Christ's Merits to us*. For on *GOD's* part, we have the Word, Sacraments, and the Spirit as means, for applying *his merits* to us. On our part we have *Faith*. Was it ever heard of in the *Word of GOD*, that the Lord made use of *exquisite torments for applying his Grace*? To apply Mercy by the executing of Justice: Is forgiving debt, applied by exacting the debt? Shall pardon be applied to us by the punishing of us?