

THE UNSEEN WORLD AND STATE OPENED

TO THE
INTELLECTUAL FACULTY AND SPIRITUAL MIND,
SUITED TO
SUCH INTUITIVE APPREHENSIONS AS MAY BE FORMED
THEREOF FROM THE WRITTEN WORD OF GOD.

In which are recorded
VARIOUS APPEARANCES OF THE LORD GOD,
REALISED

*In Sights of Him—in Visions—Dreams—
Raptures—Trances,*

SUCH ONLY AS ARE
RELATED IN THE OLD AND NEW TESTAMENT;

Which prove, how the Lord God hath by these, wrought upon the Sensory, and thereby admitted to a Sight and Knowledge of invisible Realities, which could be obtained by no other means or medium. The Design is to lead the minds of grown Saints, into Scriptural Apprehensions of the World, State, Objects and Subjects which will be opened to their view, when they enter the Invisible World, to which they are hastening; with an account of Paul's Rapture into Paradise and the Third Heaven; also of the Immediate and Disembodied State,—of the New Jerusalem, or Resurrection State, and of the Ultimate State, where Christ who dwelleth *in the light which no man can approach unto, whom no man hath seen, nor can see, to whom be honour and power everlasting, Amen*, shall shine forth in his personal glory, and God shall be *all in all*.

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SEARCH THE SCRIPTURES. JOHN V. 39.

London:

PRINTED BY CHATFIELD AND COLEMAN,
70, Cannon Street:

TO BE HAD OF W. JONES, LOVELL'S COURT, PATERNOSTER ROW;
A. A. PARIS, AND R. BAYNES, PATERNOSTER ROW;
And at the Chapel, Printer's Court, Shoe Lane.

1824.

PREFATORY ADDRESS.

THE succession of publications by my beloved and respected friend and father in God, the eminent Author of the following work, with which the church of Christ has happily been favoured, will, it is hoped, be considered as some apology for the seeming late appearance of the present.

As an opportunity of reference to it now occurs, I embrace it with pleasure, to bear my testimony, humble as it is, to its singular worth and excellence.

Whatever is assistant from the servants of Christ, through the light and teaching of the Holy Spirit, to open the minds of believers to clearer conceptions of the important contents of the sacred volume of divine writ, must be, both in its nature and tendency, highly valuable:—peculiarly adapted to that desirable end is the present treatise.

The subject of it being spiritual, heavenly and divine, it will be satisfactory to the reader to be assured and understand, that what is

herein declared, discussed, and held out to faith, has for its alone ground the unerring scriptures of truth : the Author's enlightened knowledge of, and acquaintance with which, under the divine Spirit's teaching, producing that holy and intimate communion therefrom with Father, Son, and Holy Ghost, which he has been and is so eminently blessed with ; and by which communion with God, in the use of the written word, it is, that the saints of the Most High are enabled more and more clearly to conceive of and discuss unseen realities.

The revelation which the Lord God is pleased to make of himself to the creature, with the medium in and by which he is known and enjoyed by those whom he has formed for his praise, together with what concerns his declarative will and honour, are subjects containing blessings and blessedness of the most exalted kind ; nor can any be possibly more interesting to the elect of God : these are shown in this work to have been variously displayed, under different and successive dispensations and ministrations ; but all *in and through the God-man Mediator*.

This will be found a leading feature in the following pages ; the extolling whose glorious name and manifestative honour, is

closely aimed at ; even *His*, in whom all the perfections of Godhead meet and shine in their full-orb glory ; of whom Jehovah in the person of the Father says, *His name* (i. e. the name of *Christ*) *shall endure for ever*. Ps. lxxii. 17. *Filiabitur nomine ejus*, so the words are—it shall be *begotten* ; as one generation is begotten of another ; and hence there becomes a succession of Christ's name :* so that our Lord has, in this sense, *the dew of his youth*, as well as that he is *the Ancient of Days* ; nor will the redeemed from among men, in their glorified state, ever cease to raise *high* the honours of their exalted Lord and Head ; for the same immutable truth, immediately following the passage quoted, declares, *And men shall be blessed in him*—blessed *in perpetuity*. In *Christ*, the elect *inherit* a blessing ; and which also will continue to descend upon them *in reiteration*. *In blessing I will bless thee*, said God to the father of the faithful, Gen. xxii. 17, the partaking and enjoyment of which will be new to all eternity ; and thus a succession of blessing attends the members of Christ, in similar manner as the unfading honours of their glorious and exalted Head, everlastingly are renewed to, encircle, and rest on HIM.

* *Burroughs's Moses's Choice*.

Here then is the sum of all divine communicative blessedness and glory; nor can any possibly be ever known by the creature, but *in Christ, God-man*.

The Lord the Spirit is pleased effectually to reveal these truths in his own good time to the elect of God, giving them to understand that in the knowledge of *Christ*, the blessed *Immanuel*, they now partake of life everlasting;—that to behold Him in his full glory in heaven, will be the consummation of their bliss to eternity; and all issuing from the ocean of God's rich and unfathomable grace.

In this little volume, this sum of ineffable felicity will be found scripturally treated of, presenting to the believer in Christ a sumptuous intellectual feast; whilst the ultimate end of all is the glory of HIM, of whom and for whom, are all things, world without end, Amen.

Yours, in the Lord Jesus,

Beloved reader, to serve,

W^M. HORE.

London, 3d June, 1824.

INTRODUCTION.

READER.

THE design of the ensuing papers being to convey an apprehension to the enlightened and spiritual mind, concerning the invisible world, and state, there must of necessity, be a confinement of the subject, to what is and may be drawn and derived from the written word of God : we must have no speculation here ; yet this must be allowed, that such remarks, conclusions, and consequences as are reducible from clear testimonies of scripture, and are naturally and necessarily connected with the same, must not be rejected. At my time of life, being entered into and passing on in the seventy-first year of my age, no subject is more suited to me, than familiar and spiritual apprehensions of the state I am just entering upon. I am fully persuaded there is now but a step between me and death ; and I am

equally persuaded, there is but a step betwixt me and eternal glory. I know Jesus and the power of his resurrection; I know the blessedness of having communion with him, and the Father in him, through the indwelling of the Holy Ghost; these are subjects most truly divine. I have opened and set forth what I know of these, throughout all my writings; in some more, in others less.

I considered as I was on a certain road, if I were admitted to finish my writings on the Psalms, being at that time almost arrived to the age of man, what I should, if admitted to live beyond that term, and be capable of using my pen, engage afresh in. It occurred to me, as I was so near the invisible world, and unseen state, if I wrote on it, I might be a gainer, as it might open some fresh discoveries of the same, and such as might be most truly acceptable to my mind, and make the invisible state more open and familiar to me. I then considered the necessity of having such a title for it, which should comprehend all the subjects, which I would wish to bring forth in the essay. Then I next considered, the suitability of an introduction to the work, and of giving therein, a comprehensive account of the whole of it. I judged it would be necessary

in it to settle the subjects I should treat on; then afterwards to proceed on each in a variety of parts. I have cast the subjects proposed into nine sections, placing before each of them the particulars to be treated of. It is then to be ended with a solemn and important conclusion, which, if the Lord please, will I hope, be very satisfactory to the person, or persons who may read the same. May the Lord be with me in the going on with, and completing my design. Amen.

I conceive it will be quite suited to the grand design of the introduction, to consider the following particulars :

1. That Jehovah is the fountain of being, life, blessedness, and immortality : he is from everlasting to everlasting ; he is essentially, and immutably the same, in all ages, and throughout all generations. The Father, the Word, and the Spirit, are one and the same in glory, majesty, life, and blessedness, in one and the same incomprehensible essence.

2. The scriptures contain the revelation they have made of their distinctive and personal existence in the Godhead ; of their will, thoughts, councils, decrees concerning Christ,

with all their vast designs and purposes in Him concerning all things visible and invisible.

3. That it pleased the Three in Jehovah, to manifest their glory, to the uttermost of an outward discovery of the same, and to the very extension of their communicative goodness, by setting up, and predestinating the Son of God, to be God-man; in whom, as such, they might shine forth, and reflect all the glory of the Godhead outwardly and manifestatively, to the very uttermost of the good pleasure of their will. He was appointed by them to be the centre of all their thoughts, purposes, ends and designs, respecting all worlds, beings, and things.

This glorious One was conceived in the mind of Jehovah from everlasting, and set up by him, and possessed by him, as his treasury. The Godhead is all mind; all in the Godhead is essence, persons, and perfections: the life of Godhead consists in the perpetual activity of the infinite mind. The God-man, who as Wisdom-mediator speaks of himself in the eighth chapter of the Proverbs of Solomon, says of himself, *The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the be-*

ginning, or ever the earth was. Verses 22, 23. And at verses 30, 31, he says, Then I was by him, as one brought up with him : and I was daily his delight, rejoicing always before him ; rejoicing in the habitable part of his earth ; and my delights were with the sons of men.

It was in the intuitive knowledge of him, as God-man, that Jehovah created all things. The apostle says, *God created all things by Jesus Christ.* The apostle says, Christ is the image of the invisible God : it was to manifest his glory, that creation, and creatures, came forth in the will and decrees of God ; without him, the world, and creatures would never have had being and existence. The scriptures expressly ascribe the whole creation unto him. *For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers : all things were created by him, and for him : And he is before all things, and by him all things consist.* Col. i. 16, 17.

I would here observe, that the creation of all things visible and invisible is recorded by Moses. In the first chapter of the book of Genesis, he gives us the epitome of the creation of the heavens and the earth : the heavens

were first created, and angels together with them, and in them: it may be they were created out of them; if so, it must be suited to their intellectual natures to live in them. Certain it is, the heavens were, and are the seat of their habitation; it was theirs the very moment they were created. The earth was created as the *habitation* for man; he was made in it; his body was formed out of the dust of it; *the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.* Gen. ii. 7.

The angels were created incorporeal intellectual beings; they were not without forms, but so created as to shine forth as creatures of God's wisdom and power; they had natures and faculties suited to the state into which they were brought by creation. By their distinct forms they knew each other, and are known by saints in heaven, as personally distinct one from the other; their intellectual faculties of understanding and will, are vastly comprehensive; they were holy by creation, and equally and alike so. The soul of man is of the same nature with the angelic; the understanding and will, are the two great faculties of the mind: it is all conception; it is all thought;

it is all activity. The whole man, body and soul united, was created for this world for a season ; and it was created for him ; there was not one object, or subject in it but was suited to the nature of man ; he was by creation holy ; there was no evil in his nature, as he came out of the forming hand of God.

It seems very conceivable, whilst the visible and invisible creation remained in their primitive state, it pleased Jehovah, to express to the angels of his presence, his design, and declare the same to them that the God-man, should, as he was the creator of all things, be the universal head of the whole creation, and be the one Lord, the great and glorious head of all principalities, and powers, and be exalted over all things unto his church of elect men, which were his body, the fulness of him which filleth all in all.

The scriptures give reason to apprehend, that one of the peers of heaven resisted this, and would not submit to God-man, and his government. It also from the scriptures may be conceived, that by the vastness of his intellectual influence, he injected his own ideas and apprehensions of this subject, into the minds of millions of the angels beside, which having its influence on their minds, they fell

with him their head into the same crime : thus he and they became rebels and apostates ; and he and they became devils.

Such passages in the holy word, which concern this subject, are as follows : our Lord, speaking to the Jews, says, *Ye are of your father the devil, and the lusts of your father ye will do : He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father of it. And because I tell you the truth, ye believe me not.* John viii. 44, 45. Again, Christ says to the seventy disciples, *I beheld Satan as lightning fall from heaven.* Luke x. 18. The apostle John says, *He that committeth sin is of the devil ; for the devil sinneth from the beginning.* 1 John iii. 8. What the devil and his angels fell from, and what they fell into, is related by the apostle Jude, in the sixth verse of his epistle. *And the angels which kept not (their principality) their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.* The apostle Peter says, *God spared not the angels which sinned, but cast them down to hell, and delivered them into*

chains of darkness, to be reserved unto judgment. 2 Epistle, ii. 4.

I would here observe, the origin of all sin arises from the mutability of the creature, which if left one single moment to itself, must inevitably fall.

The Lord God can render the will of the creature impeccable, but he cannot make an immutable creature. It is an essential perfection of Godhead to be without variableness or shadow of turning.

The occasion of Satan's fall, was his pride, and rebellion against the will of the eternal Three, concerning the birthright, the dignity, the royalty, and high and glorious sovereignty conferred on the God-man, the Christ of God; and he, and his associates fell irrecoverably. He being fallen, entered into the serpent; and by means of it engaged the attention of the woman, and drew her into sin, and by her the man: in consequence of which, they both in a moment lost the image of God in which they were created: thus, *by one man sin entered into the world, and death by sin; and so death passed upon all men, in whom, or, for that all have sinned.* Rom. v. 12.

The angels which continued in their creation state, are called by the apostle, *elect angels.*

1 Tim. chap. v. 21. They had Christ for their head of glory ; they have been admitted to such sights of him, as render their wills impeccable to eternity, and so fill their understandings with satiety, as will for ever fix them on him with supreme delight. A sight of God-man, is their glory ; their perfection ; their blessedness.

It is conceivable, there might be some appearances of those bright intellectual ones, to Adam in Paradise, before the fall. It is certain he had been favoured with divine communion with the Lord God ; he had spoken to him ; he had spoken concerning the creatures, he had brought them before him ; he had formed the woman out of his side, he had brought her to him ; and surely there must have been some real communion between the Lord God and him, and some glorious appearances of the divine Majesty. I conceive this may be confirmed by what is recorded after the fall. *And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden.* Gen. iii. 8. It was the Lord God who walked in the garden, and asked, *Adam, Where art*

thou? But it was not the Lord God in his essence: No; He says, *No man can see me, and live.* And *John* says, *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.* Chap. i. 18. It must therefore have been a Person in Jehovah, who appeared, it may be supposed, in a glorious blaze of light and splendour, and was in the form of God, and thought it not robbery to be equal with God, who was the personator, and who made his appearance at this time. God in his own essential essence, in his essential personalities, and essential glory, can neither be seen, nor known, nor approached, but by a divine medium. It is only in Christ he can be seen, or known, either on earth, or in heaven. God can, and he doth, raise up the minds of saints and angels in both worlds, so as to create in them such spiritual conceptions, and scriptural apprehensions of him, as fill the mind with such real knowledge of him and of his Son Jesus Christ, as are life everlasting.

God is a spirit; he is styled *the God of the spirits of all flesh*, because *he formeth the spirit of man within him*, Zechariah xii. i. which is immortal; it hath no existence of

its own ; it is created and infused into a body ; it is made so one with it, that soul and body constitute the man. It can exist without the body, though the body cannot exist without it ; it is capable whilst in its present state in the body, to be raised up in an extraordinary way and manner, by the operation of God upon it, so as to receive apprehensions of the unseen world and state ; to converse with such as are in it : it is capable to be raised up to understand, and have such clear apprehensions of invisible realities, as in some instances to give a written account of them. I shall prove the truth of this, when I come into the body of this work, and set before you what is recorded concerning the various appearances of the Lord God in real sights, visions, dreams, raptures, trances, as related in the Old and New Testament ; and what is set forth concerning these, cannot be controverted. It is a most certain matter of fact, which is confirmed by the revealed and written word, that we are all, at all times, surrounded by invisible spirits, both good and bad. That these converse with us mentally : we may not perceive the same ; it is done by suggesting thoughts to the mind, both good and bad. These invisible agents, by these, as means to

influence us, operate upon us ; and many effects are hereby produced in us, and by us, some of which at times surprize and astonish us ; our minds are subject to such operations on them, from these unseen spirits, as that we cannot but be thus and thus affected, under their influences : for the nature of our souls and the faculties of them, is the same, with that of those intellectual beings, which we from the scriptures, style *angels*. The difference between them and us is this ; we are, that is, our minds, souls, or if you please, our thinking faculty, are, is, implunged in a body of matter, made up of the four elements, earth, air, fire, water, which will be dissolved by death. They have no bodies, therefore they cannot die ; there being nothing in their natures tending to dissolution : they exceed us, as they are always full of activity ; we need sleep and refreshment, that our faculties may be refreshed and invigorated, which they do not. One expresses the difference between them and us, by a sword without a sheath, and a sword in it. The angels, elect and non-elect, are all intellect ; they are nothing but thought ; they do not require place or space ; yet they are not without being confined to space and place : heaven being the habitation of the one,

and hell the place of the other. Our Lord said, in his passion, to *Peter*, *Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?* Matthew xxvi. 53, which some make the number to amount to 79,998, or, 81,960 : an immense number. The spot where he was, could not have contained those, if they required space. So also we read of a legion of devils which Christ cast out of one man. A band of soldiers in the Roman army, when in its glory, consisted of about 6200 foot-men, and 730 horse-men : now I only bring this to prove that spirits neither require space, nor place : otherwise a whole legion of them could not have possessed one man ; and it is expressly declared they did, Mark v. 9. They are by us, as to sight and view, invisible ; we cannot see them except they assume shapes. The good angels have often done this ; they appeared under the Old Testament dispensation ; they have also under the New. Hence the apostle asks this question, *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?* Heb. i. 14.

My design in the work before me, is to relate and prove, how the Lord God hath

wrought upon the sensory, and thereby admitted to a sight and knowledge of invisible realities, which could not be obtained by any other means, or medium. I shall take notice of the following important truths.

1. Of the various *appearances of the Lord God*, as recorded in the scriptures.

2. Of the *sights* some saints have been admitted to have of the Lord God.

3. Of the *visions* recorded in the sacred word.

4. Of the supernatural *dreams*, which some have been favoured with, whereby they have been led into some divine apprehension of the Lord God, and concerning his most holy mind and will, so as to apprehend that which they could not otherwise.

5. Of the *raptures*, by which some have been caught up into the region of the air; and by one of which Paul was caught up into the third heaven.

6. On the *trances* recorded in the word of God.

My design is this, to lead the mind of grown saints, into such scriptural apprehensions of the world, state, objects, and subjects which will be opened to their view, when they enter by death into the invisible world, that they

may have before their entrance, some blessed knowledge of the same. Then I shall, when I have gone through these, proceed to give a particular account of the apostle Paul's rapture into the Third heaven; and also the immediate and disembodied state; with the new Jerusalem, and resurrection state; together with the ultimate state of glory. I mention all this in my introduction, that the reader may understand what he is to expect in his perusal of the work.

It may not be amiss for me to state, what I mean by *the appearances of the Lord God*; as also, what by *sights, visions, dreams, raptures, trances*, lest it should be conceived any thing enthusiastical is meant: I will therefore aim to give the outline of my meaning.

1. With respect to *the various appearances of the Lord God*; I mean precisely and positively, those appearances of the Lord God, to *Adam, Abraham, Isaac, Jacob, Moses, Aaron*, and *the seventy elders of Israel*, recorded in the books of Genesis, and Exodus.

2. On the *sights* which some of these saints had of God; I mean what was reflected on their intellectual minds, concerning the majesty and glory of God, when they were favoured

with these divine interviews with him, and of his glory.

3. On the *visions* in which the divine Majesty shone forth to some, as to *Job*, *Isaiah*, *Jeremiah*, *Ezekiel*, *Daniel*, and others; I mean, so to behold and see with the eyes, and hear with the ears, as to have the most clear and certain knowledge of what was set before them in a representative way, their bodily senses being completely locked up, and the eyes of their minds being only opened to the visions before them. *Isaiah* had a vision of Christ. *Jeremiah* must have been favoured with such an interview with the Lord as amounted to this: he says the word of the Lord came unto him, chap. i. 4. *Ezekiel* says, *I was among the captives by the river of Chebar, the heavens were opened, and I saw visions of God*, chap. i. 1. *Daniel* had a vision of Christ; *I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms, and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude*. Chap. x. 5, 6. John had a

vision of Christ, and heard and also saw, in a visionary way and manner, what is recorded in the book of the Revelation. In all, and throughout the whole of it, his faculties were so swallowed up in what he saw, that he for the season, while the visions continued, was entirely swallowed up in what he saw, and heard. The whole of these visions, and what was apprehended and received into the mind, by these visions, was wholly from the Lord, in a supernatural way, entirely above the capacity of the saint to raise himself up unto; yet not above the capacity of the saint, when the Lord raises the mind up thereto.

4. On the *dreams*; I mean such as were wholly from the Lord himself, as *Jacob's* was at *Bethel*. I exclude all sorts of natural dreams, which may arise from what the mind hath been intent upon, or from the constitution and habit of the body, or diseases, or from some outward sensation of the body, in which spirits, good and bad, may have their influence; but I mean such as are recorded concerning *Abimelech*, of whom it is said, *God came to him in a dream by night*. Gen. xx. 3: such also as *Joseph* was favoured with; as also *Pharaoh*, his *butler* and *baker*; also the *Midianitish* soldier. *Eliphaz* in the

book of Job, *Nebuchadnezzar*, *Daniel*, and *Joseph* the husband of Mary, of whom was born Jesus, who is called Christ, had. See Gen. xxviii. 12—16. chap. 40, chap. 41 ; Judges vii. 13—15 ; Daniel, chaps. ii. iv. vii ; Job iv. 12—21 : all these were from the Lord ; and it is of such only I am to be understood. So,

5. By *raptures*, I mean such translations, and transportation from one place to another, as *Enoch* and *Elijah* were the subjects of, and *Paul* ; as also what seems to have been the case with *Elijah* before his translation, his being carried by the Lord supernaturally, from one place to another : as *Ezekiel* was, many a time in a visionary manner, of which he says, *the hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones*. Chap. xxxvii. 1. And such a rapture I refer to as took place, after *Philip* had baptized the Eunuch, of which we read in the eighth chapter of the Acts of the Apostles. It is there recorded, *the Spirit of the Lord caught away Philip* : he was caught up into the air, and thus conveyed to a other place ; so that *he was found at Azotus, and passing through, he preached in all the cities, till he came to Cæsarea*, verse 40.

Thus I have set forth what I mean by raptures ; you will clearly perceive I have nothing to do with elevations, and raptures of the mind ; as will fully appear as I proceed on in the body of my work.

6. As it respects *Trances*.

These are expressive of the state of a person's mind, when by wonder, or otherwise, his outward senses are bound up, and supernatural things are revealed unto him : thus when *Ezekiel*, and *John* had their visions, they were often cast into trances. See *Ezekiel* i. &c. ; *Rev.* i. and iv. &c. So was *Peter*, when he was called for, to go and preach to the Gentiles. *Acts* x. 10. and chap. xi. 5. And *Balaam* says, that he falling into a trance, saw the glory of the Lord. *Numbers* xxiv. 4. And *Paul* says of himself, *And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance, and saw him* (i. e. Christ) *saying unto me, Make haste, and get thee quickly out of Jerusalem ; for they will not receive thy testimony concerning me.* See *Acts* xxii. 17, 18.

Thus I have endeavoured to clear up, what is intended by these subjects, which are to be opened, explained, and set forth in this essay

before me. Surely, if the Lord the Spirit is pleased to convey to the minds of such as are born again, and are renewed in the spirit of their minds, what was contained in the various appearances of the Lord God, to the saints, patriarchs, prophets,—and let them into the spiritual conceptions of what was contained in the sights and apprehensions raised in their minds in consequence hereof, it will serve them to exalt the Lord God in their hearts. The true knowledge of the visions of the divine Majesty, as recorded in the word, will, if the Lord please, give us clear conceptions of what we are to expect in the sight and vision of Christ in glory. In the raptures and trances spoken of in the word, we may be led to conceive, how quickly, and easily we may expect to be transported in the Lord's time to heavenly glory; and that we shall have no need of our bodies, when and whilst all our spiritual senses and faculties are swallowed up in apprehensions of Christ. Thus I conceive we shall in a gradual way and manner, as we proceed on with the subjects, be brought to give and consider *Paul's* rapture into the third heaven, where he heard unspeakable words, which it was not possible for a man to utter; which I hope will make

way for us to long to be where Christ is ; as this will unfold to us what the disembodied state of the saints is ; they are altogether intellectual ; in their minds ; in their joys ; in their communion with each other ; with elect angels ; with Jesus Christ the Lord of Glory ; with God, Father, Son, and Spirit in him. Then I hope it will be most truly acceptable to the reader, to have a view of the resurrection state ; of the glory of it ; and to have some account of the open shine of Christ, on all his saints, in the new Jerusalem church state. This will be the uttermost preparation, of the whole election of grace, for the ultimate state of blessedness, which will consist in beholding Christ in his personal glory.

May the Lord help me to close this work with emphatical importance. I have nothing to add here, except it be to say, to take in these proposed subjects, truly, spiritually, correctly, and as stated in the word, and by the Spirit therein, would be a great advancement in the things of God, a great promoter of our confidence in God, and a real means of our communion with the Lord, in what he hath revealed of himself in the scriptures of truth ; and it would make the unseen world, and state very clear and familiar to our thoughts.

Blessed be the Lord, saints will find it very easy to die ; because it is but a falling asleep in the arms of Jesus. It will be but one moment's suspension of all animal life, and we shall awake immediately in the kingdom of eternal glory. May the Lord himself bless the design for which this is written, to myself and others, if it please him ; and seal, and more and more realize his truths in the understandings and wills, of all who believe on him and call upon the name of Jesus Christ our Lord, both theirs and ours. Amen.

SAMUEL EYLES PIERCE.

BRIXTON,

November 5th, 1816.

CONTENTS.

1. On various Appearances of the Lord God to his saints, as recorded in the divine word and record.

2. On sights of Him, which many of the Old Testament saints were favoured with, and those intuitive apprehensions they may be conceived to have received into their minds concerning the same.

3. On Supernatural Dreams, recorded in the word, in which it hath pleased the Lord to make known his mind and will to some of his servants.

4. Of the Raptures of some of the saints, and of the Translation of Enoch and Elijah.

5. On the Trances recorded in the New Testament.

6. On the Rapture of Paul into Paradise, and the Third Heaven; as recorded in the 2d Epistle of the Corinthians.

7. On the Immediate, and Disembodied State.

8. On the New Jerusalem, or Resurrection State.

9. The Ultimate State, when, and where our Lord Jesus Christ, *who is the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see, to whom be honour and power everlasting, Amen,* will shine forth in his personal glory, and God in Him, shall be *all in all*.

The Conclusion.

THE
UNSEEN WORLD OPENED,
&c.

CHAP. I.

On various Appearances of the Lord God, to his Saints, as recorded in the Divine Word, and in the Record of Truth.

I WOULD be confined entirely and alone to the revelation which the Lord God hath made known of himself in his holy word, for all that I mean to bring forth in the following papers. I would consider the Scriptures to be of divine inspiration. I would rest on them as such. And under this view of them, would consider the account given in them concerning the creation of the world to be of God. The Apostle says, *Through faith we understand that the worlds were framed by the Word of God, so that things which are seen, were not made of things which do appear*, Heb. ii. 3. I consider these words thus: the work of creation is recorded in the first chapter of Genesis. It contains God's revelation concerning it. It is by, or it is through faith in this revelation of it, that we believe the worlds were framed by the word of God. By the worlds I understand the heaven and the earth: the one is the habitation of the angels, the other the habitation for men. They were both

framed by the essential *Word of God*. He spake, and they became what they are. He commanded, and they continue to be what they were, at and by creation. Thus the being, the self-existence, the wisdom, and power of Jehovah are displayed and manifested. *For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead, Rom. chap. i. 20.*

I consider the account given of the creation of man, of the formation of his body out of the dust of the ground, of the infusion of the soul into it, to be, as it respects the account of it, altogether a divine revelation given from the Lord concerning it. So as it respects Adam in his creation state. The holiness and perfection of him, in his creation state. The formation of the woman out of his bones and flesh, his perfect happiness during his continuance in his creation state; all this I consider to be revealed by the Lord, in the second chapter of Genesis. So with respect to Adam's fall, and all mankind in, and together with him; I consider this, as to the best knowledge of it, to be the truth of divine revelation. So that whatsoever appearances of the Lord God are recorded, from the fall, down to the close of the Old Testament, have a real concern with the manifestations of the holy, co-equal, and co-essential Three in the person of the Lord Jesus Christ. We read in the second chapter of Genesis, that the Lord God made the earth and the heaven. That He made man.

That He planted a garden eastward in Eden for him. That He made a woman for him. That He the Lord God brought her unto the man. It cannot be conceived all this could be, but there must have been some appearances of the Lord God. Now I conceive the Lord God in his glory, majesty, Godhead and excellency, to be so infinitely beyond all creation, that He cannot converse, and take delight in the works of his hands, but as He hath a respect unto them in Christ, God-man; who is a middle person between God and man; he being by personal union God-man, the fellow of the Lord of hosts. I cannot but conceive, he immediately conversed with and blessed the first man on his creation. And conversed with him, and held communion with him in, and by the glorious appearances of himself. If it were not so, how am I to conceive of these words, which record his first appearance immediately upon the fall? *And they heard the voice of the Lord God walking in the garden in the cool of the day.* Now most assuredly this was an appearance of the *Lord God*; and this most assuredly was the God-man, the image of the invisible God: he who was in the form of God: the personator of Jehovah; of whom he says, *My name is in Him*, Exodus xxiii. 21. This first appearance of the Lord God, I conceive to be a glorious form, the man in God; shining forth as he afterwards did, between the cherubim of glory: this is expressed by *Ezekiel* thus: *And above the firmament that was over their heads, was the likeness of a throne, as the*

appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about, as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about: this was the appearance of the likeness of the glory of the Lord, chap. i. 26, 27, 28. If this was the glorious appearance in which Jehovah shone forth between the cherub, in the vision which he admitted the prophet to have of the same; surely it was in the same manner he shone forth in the primary cherub set up at the east of the garden of Eden; of which we read Gen. iii. 24. It also must be impossible for Adam to have had any appearance of the Lord God, except it was suited to his intellectual faculties. For whilst they must have been raised up beyond our conception, or he could not have seen the glory of the Lord, yet it was the faculties of his mind, and not new ones, by which he apprehended the Lord God, and was admitted to converse with Him. We read of no appearance of the Lord God from this time, until after the flood. I conceive there was no need thereof; the cherubim being a standing similitude of the Lord God. Doubtless it was from it, God spake to *Noah*, when he commanded him to build the

Ark. And from it He may be considered as pronouncing his blessing on *Noah* and his sons, after they came out of it, and a memorial of the sacrifice of Christ had been attended unto. It is of vast importance to such as are spiritually minded, to consider what conceptions and apprehensions must have been conveyed to the minds of those saints, when they were, and after they had been thus admitted to behold the glory of the Lord, in his appearances, and in the standing emblems of his majesty. What I want to have inculcated, is this: that saints in our world, have had such sights and interviews of the divine Majesty, and with Him, as have led them to a fixation on him, and to particular apprehensions of their being to live with Him for ever.

The Lord appeared to Abram: he was the first man in the world, of whom it was written, *And the Lord appeared unto Abram*, Gen. xii. 7. This appearance must have been local and visible. It is very conceivable it was in the form of a man, as an item of his delights being in the elect sons of men. It must have been an inconceivable blessing to be thus favoured and visited. Surely it carried with it expressions of unutterable grace. I consider all these, and others which are to follow, so many testimonies of the future incarnation of Christ; and of his pre-existence as God-man. And I view them all to be his shining forth as God-man, he having had a glory with the Father before the world was. Our Jesus was the Jehovah who thus appeared: He said to the Jews, *Verily,*

verily I say unto you, Before Abraham was, I am, John viii. 58. The Lord appeared to Abraham several times. In Genesis xv., we read, *The word of the Lord came to him in a vision*. May we not conclude from it, that He gave some clear discovery of Himself, as *the Word* who was to be incarnate in the fulness of time? He had before given a clear evidence of his being the Son of God, of his priesthood and blessing being everlasting, in that great type of his Person, and priesthood in Heaven, by *Melchizedek*. And He appears to confirm his servant's faith in all this: He therefore adds to it, *Fear not, Abraham, I am thy shield, and thy exceeding great reward*. To keep in view what my grand design is, I would say, surely, if he gave items and testimonies hereby of his being in the fulness of time to dwell with us, and be found in fashion as a man, it carried also this with it, that we, that is, his saints, should dwell with him in our souls and bodies for ever. So that by these appearances of his on our earth, proof was given that he would take up his whole church on earth, to live with him, and as he did, in glory everlasting. He declared himself to Abraham, to be his God; to be his shield; his exceeding great reward; to be God Almighty, all-sufficient; and he blessed him in all things; so that after a good old age, Abraham died, fully satisfied with the love of the Holy Trinity to him, and he was by death dismissed from the body, and was gathered to his fathers, to the saints in heaven. Thus as *he looked for a city which hath foun-*

dations, whose builder and maker is God, so he entered it immediately on his departure from the body. The Lord God appeared to *Isaac* twice. Surely it must have been as the man in God, as the God of glory, according to the similitude of him in the cherubim as the glory-man. May we not conceive it was to confirm, that he was Messiah's type, out of whose loins, in the fulness of time, the blesser of all nations was to come? And surely by these appearances, Isaac's renewed and spiritual mind, must have been raised up to some more glorious conceptions of a blessed life of immortality and eternal glory, than he had before, or could have had without these blessed appearances of the Lord God unto him.

The Lord God appeared unto Jacob at Bethel, spoke unto him, and told him who he was: gave him a visionary scene of his descent from heaven, and of his ascension to heaven; which was to be accomplished by leaving the bosom of the Father, and becoming man, and finishing the work of salvation in our world; and then ascending up where he was before. This must carry with it, that where the Head is, there also must the members be. So that this must have been the means of creating in the mind, some conceptions of future glory. At *Peniel*, the same Lord God appeared in the form of a man, wrestled with Jacob, gave him a new name, and blessed him. And of him, *Jacob* said, *I have seen God face to face, and my life is preserved*, Gen. xxxii. 30.

The Prophet *Hosea*, speaking of Jacob, recites

this appearance thus: *He took his brother by the heel in the womb, and by his strength he had power with God, yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us, even the Lord God of hosts; the Lord is his memorial, chap. xii. 3, 4, 5.*

The Lord God appeared to *Moses* in the burning bush. He spoke out of the midst of devouring fire to all Israel in mount *Horeb*. He appeared openly and visibly to *Moses, Aaron, Nadab, Abihu, and seventy of the Elders of Israel*, on mount *Sinai*; and they saw the God of Israel, Exodus xxiv. 20.

Moses was called up into the thick darkness where God was. *And Moses went up into the mount, and a cloud covered the mount: and the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel, Exod. xxiv. 15, 16, 17.* Surely all this shews, that saints are capable of seeing God, of living with God, of enjoying God, in a mental, spiritual, and intellectual way, in which they will have no need of their bodies. And that in the present state, and use they have of their bodies, they are not capable of this heavenly and supernatural bliss. Nor do I conceive these persons could have seen the God of Israel, by whom I understand the God-man, the Lord of Glory, had not their eyes,

as well as their minds also, been supernaturally assisted and also elevated. It must have been with them, as it was with Stephen when he saw the glory of God, and Jesus standing at the right hand of God, Acts vii. 55.

Moses was in the mount with God forty days and forty nights: he neither eat or drank all this time. His face shone while Jehovah talked with him.

Surely it was evidenced hereby, that it is possible for the elect of God, to be admitted into his immediate presence in glory; to be in the unseen world and state, wholly swallowed up in him, so as to have no need of corporeal food; to have the shine of the divine presence on their minds; to have all their spiritual faculties engaged, and employed; to have their memories refreshed and strengthened, in the invisible world, and unseen state. *Moses* retained all he saw: he remembered all he saw: he came down from the mount, and gave a full account of the same: so that I conceive, that in him we have full evidence, that the faculties of the mind, renewed by the Holy Ghost, are capable of being raised up to such appearances of the Lord, and to such proper and intellectual conceptions of what is in these discoveries of the glory of the Lord, and into such communion with the Lord, as will fill our minds with all the fulness of God. These appearances I am now speaking of, such as we shall be admitted unto, are altogether suitable to that intellectual and mental life we are to live with God, in the unseen world, and the

invisible state: so that could we but gain right scriptural apprehensions of it, it might yield most blessed contentment to our renewed minds.

I conceive that real saints would find no difficulty, nor be in the least unwilling to put off their bodies by death, if they had but clear views of what they will see and converse with when out of their bodies, and also that their minds will in death, or immediately, as soon as it hath disunited their bodies and souls, be so fitted for every intellectual object and subject they are to be with, that they will be as perfectly satisfied as they possibly can be.

I might observe, there were many appearances of the Lord in the cloud of glory; which was one of the standing memorials of his presence with the people of Israel. It is expressly said, *The glory of the Lord appeared in the cloud*, Exodus xvi. 10. This was the same cloud in which the Lord went before them, when he brought them out of Egypt, Exodus xiii. 21. If the glory of Jehovah appeared, then, most certainly he must have been seen in his glory, so as for Moses, and Aaron, and the people, to be apprehensive of the same. When Moses and Aaron came out of the tabernacle, for the first time, after the full consecration of him and his sons to their priestly offices, we read, *The glory of the Lord appeared unto all the people*, Lev. ix. 23. I apprehend by it, that Jehovah in a glorious form shone forth: when I say so, I would be understood, as being fully persuaded, as of everlastingly abhorring the idea of any form, or

representation of the divine essence to be conceived. No, God forbid; this is far from me. But I mean, and do conceive, that He in whom dwelleth all the fulness of the Godhead, the Son of the living God, who was to be personally united to our nature, by taking up the man Christ Jesus into union with his Person, shone forth in such blaze of light, splendour, and majesty, as evidenced his Godhead; which when all the people saw, they shouted, and fell on their faces. So we likewise read, *And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel*, Numbers xiv, 10. This was also a personal appearance, in the cloud of glory, of the Lord. The former was in grace; this was in wrath, which he pronounced, and executed on the spies, who had brought up a false report upon the land of promise; and also upon the murmurers, who were for their sins to perish in the wilderness. So also we read, Numbers xvi. 42, *And it came to pass, when the congregation was gathered against Moses, and against Aaron, that they looked toward the tabernacle of the congregation: and behold the cloud covered it, and the glory of the Lord appeared*. The Lord of glory shone forth, and he appeared in glory. This was expressive of his wrath against the murmurers who withstood Moses and Aaron.

Jehovah appeared in the form of a man to Joshua, see chap. v. 13. He did so appear to *Manoah*. He appeared to *Gideon* as an angel of the Lord.

Now when we sum up all these appearances, and put them together, they are as follows: Jehovah, the Lord God, appeared immediately upon the fall, to Adam in Paradise. He shone forth afterwards in a visible appearance, and inhabited the cherubim. He appeared as the God of glory to Abram whilst he was in Mesopotamia: he appeared unto him in the land of Canaan several times: so he did to Isaac: so he did to Jacob. The Lord God appeared to Moses, first in the burning bush: afterwards in the cloud of glory: then on the mount: afterwards in the mount, or rather in the cloud where God was: afterwards in the cloud, in which he at times shone forth visibly in the sight of the people, on some special occasions. And in the mount, Moses was admitted into the nearest converse ever saint was, without being divested of his body.—A type of Christ, who lives in our nature in the immediate presence of God, and is immutably fixed in the enjoyment of God's glory, by the union which subsists between the humanity, and the person of the Son of God; it is only God-man in our nature, who can stand up under the full blaze, splendour, and effulgency of God-head; yea, none but the Man Christ, the fellow of the Lord of hosts. I have recited some, and there are also various appearances of the Lord God to his saints: some of which were in a glorious form: some in the cloud of glory, in the primary cherub: others seem to have been in human form: to which were always annexed the insignia of deity: some in a burning bush: some

in fire; some in a visible and glorious form; some in the cloud of glory; some as the Man in God, the captain of the Lord's host; some as the angel of the Lord, as the sent one of Jehovah; as the personator of the Three in the infinite and essential essence. And these appearances of the Lord God, as recorded in the divine word, which is the record of truth, I proceed to make use of by the following remarks, and use of them.

Is it not evident from hence, that these several appearances of the Lord God, carried in them full proofs of the self-existence of Jesus Christ? That He existed before the foundation of the world; surely they confirm what He said to the Jews in the days of his flesh, *Verily, verily, I say unto you, Before Abraham was, I am*, John viii. 58. Secondly, these appearances although they were real, and in an human form, and visible appearances, and suited unto the bodily senses, yet they carried with them an apprehension, and evidences, of what was supernatural, spiritual, and of an intellectual and incorporeal existence. Moses being in the mount with God, most assuredly must have conveyed this idea to the intellectual mind of saints, that there was a life far superior to that which they lived in this mortal state. That there was a possibility of the Lord's raising them up, both in body and soul, to a state both of life and enjoyment, in which their blessedness and happiness would far exceed all they possibly could have any tolerable enjoyment of in this present state. I should conceive, we might positively

affirm this was realized unto saints before the flood, by the translation of Enoch, the seventh generation from Adam, before the deluge. Of whom it is declared by the apostle, *By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation, he had this testimony, that he pleased God,* Heb. xi. 5. Surely as the death of Adam and other Antediluvian Patriarchs, before *Enoch's* translation, proved sufficiently the mortality of the body, so his translation sufficiently evidenced the life of immortality which saints will be raised up unto, and live with God in Christ in heaven for ever: which life must be wholly intellectual both as it respects body and soul. For Christ says, *Such as are raised from the dead, neither marry, nor are given in marriage; 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,* Luke xx. 35, 36. Surely then, the blessedness of the saints in their resurrection state, and the blessings they will then enjoy, must be wholly of an intellectual sort. I conceive that *Moses* being admitted into the presence of God, in his body and soul, and living in his body forty days and forty nights, in the mount with God, was expressive of the Second Person in the essence, living in our nature in the immediate presence of God, and enjoying as the Man in God, the utmost communication of divine blessedness, equal to the union of the same, as one person with the only

begotten Son of the living God; but I conceive it was also expressive of the incorporeal felicity, saints will enjoy in their minds, when they are raised up above all the frailties of the flesh, and the ruins and effects of mortality. When they shall be made in body and soul like unto Christ, and see him face to face, and see him as he is.

If these apprehensions are correct with the word of God, then it evidently follows, we may form some ideas of the unseen world and state, and that it must be suited to the intellectual and spiritual mind, so as for knowledge and enjoyment to flow in upon, and into the minds of disembodied saints. These appearances which have been before mentioned, must have been designed to answer vastly important ends and purposes; such as to give proof of the unseen world, and invisible state: of the existence of God, angels, and invisible agents. And they must have served to lead the enlightened mind to consider the state of the saints, who were already removed out of time, into the state of glory. It must be fully evident, their life, their knowledge, their joys, their enjoyments, their communion with God, their sights of angels, and fellow saints in glory, were altogether mental, and intellectual. Spirits can have no intercourse with each other, in any other way, or by any other means: nor can they have any other way of knowing and enjoying God, Father, Word, and Spirit, the infinite, the incomprehensible, the eternal, the self-existing essence, in the Three divine, co-equal, co-eternal, and co-essential persons, but in the

person of Christ; who as God and Man, as God manifest in the flesh, in whom dwelleth all the fulness of the Godhead, personally, we can have no access unto, either on earth, or in heaven, but by our intellectual faculties. In the unseen world and state, the minds of saints will be swallowed up in the knowledge of him. And like as *Moses* in the mount with God, had his mind and all its faculties engaged and swallowed up, in the glory in which the Lord shone forth, which was so real, that his very face shone visibly with the splendour of the same, and he clearly saw the images of those things the Lord God commanded him to make, and set before the people of Israel, so saints in the unseen and invisible state, have their intellectual faculties enlightened with the reflection of the glory of God upon them, in the person of God-man, so as to be elevated beyond our present and utmost conception, and immortalized to have a glorious enjoyment of what is seen, and revealed to them. May we receive some true light and knowledge from the scriptures into the same. Amen.

CHAP. II.

On Sights of Him, i. e. of Christ, which many of the Old Testament Saints were favoured with: And those intuitive apprehensions they may be conceived to have received into their minds concerning the same, from visions of Him.

As the Lord God in the person of God-man, made many appearances to several of his saints, as have been related in the former discourse, so I would in this proceed to speak of those sights of Christ, which many of the Old Testament saints were favoured with; together with those intuitive apprehensions which may be conceived to have been received into their minds concerning the same. That several of the saints were favoured with real, and particular, and personal sights of Christ, is most clearly evident: not only from the appearance of the Lord God before mentioned, but also from what is declared concerning the Prophets *Isaiah, Jeremiah, Ezekiel, Daniel, &c.* *Isaiah* says, *I saw also the Lord God sitting upon a throne, high and lifted up, and his train filled the temple. Mine eyes have seen the King, the Lord of hosts*, chap. vi. 1. 5. Before him, the Prophet *Micaiah* said, *I saw the Lord sitting on his throne, and all the hosts of heaven standing by him on his right hand and on his left*, 1 Kings xxii. 19. *Jeremiah* says, the word of the Lord came unto him twice, chap. i. It must have been

the essential Word: the same who appeared to Adam in paradise; to Abram as such; to Samuel the prophet, of whom we read, *And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord*, chap. iii. 21. He appeared also to Elijah, as the Word of the Lord, and as the angel Jehovah. So that the prophet must have had a sight of him, locally and corporeally, that is, the Man in God, or the God-man, or as some of old used to express it, the God-angel, or, as I should prefer it, *the personator of Jehovah*, was seen in a glorious form, shining forth in such blaze of lustre, majesty, and glory, as carried full evidence, who, and what he was: this was evidently the case with *Isaiah*, *Ezekiel*, and *Daniel*. *Isaiah* cried out with solemn awe, *Mine eyes have seen the Lord of hosts*. *Ezekiel* describes the God-man, and says, *This was the appearance of the likeness of the glory of the Lord; and when I saw it, I fell upon my face, and I heard a voice of one that spake*, chap. i. 28. *Daniel* says, *I lifted up mine eyes and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude*, chap. x. 5, 6. Now whilst these appearances were real and visible, so as these favoured ones could expressly declare what they heard and saw, yet they could not have had these sights, and

heard the voice of him who thus appeared, had not their eyes and ears been raised up above their own utmost conception to express. It must have been in a visionary way, it was seen, beheld and heard. Yet what they both saw and heard, was all reality: and it was the fruit of divine favour and sovereignty that they were thus distinguished. Whilst these saints were thus favoured with these sights, views, and appearances of Christ God-man, they must have had such intuitive, intellectual apprehensions of him whom they saw, as conveyed such knowledge of his essential, of his personal, of his relative, of his mediatorial glories, as far surpassed all the conceptions of the whole church of the living God upon the earth beside. I cast this as my own conjecture, that the glorious titles given the Lord Christ in the Old Testament, might probably arise from the irradiation of the mind, when thus shone upon: we must not allow any of our Lord's titles but of divine original. And when saints had been thus marvellously admitted to sights of him, it must have so instamped the very image of him on their minds, as to render them as it were immortal, whilst they were thus beholding him. As the essential glory of Christ's Godhead was reflected forth, and most gloriously manifested in all the sights of him, which Old Testament saints were favoured with, so in a very special manner, his personal glory was evidenced herein and hereby.

The supralapsarian glory of Christ, as *The Man in God*, as *the fellow of the Lord of hosts*, as *the*

brightness of glory, as the image of the invisible God, as He who was in the form of God, who thought it not robbery to be equal with God, was most clearly evidenced; and the sights of him, with which he favoured his saints, by his personal appearances, must have created vast, high, glorious, and inconceivable ideas of him in their minds; they must have had in these sights of him, such apprehensions of his relation to his body the church, of the immensity of his love to her, of his delight in her, and of the open visit he would pay her in her sub-lapsarian state, as were altogether wonderful and divine. And together with this, they must doubtless have had some conceivable apprehensions of the possibility of living with him in an invisible state, and of conversing with him, and holding communion with him therein. Those saints could not have received into their minds such ideas and conceptions of Christ as they did, without those sights of him, which they were blessed with. It was the real sights which they had of him, raised up their minds to those apprehensions of him, which they afterwards expressed by words. It was not conceived by them in their natural minds, but their faculties were supernaturally raised to such sights of Christ, as occupied their minds in the contemplations of the same. They were wholly and entirely passive when thus favoured with these sights of Christ. Their intellectual faculties were swallowed up in what they saw and heard, so that for the season it was with them as though they were wholly absorbed,

and had no corporeality belonging to them. It was in a visionary way and manner, these saints were thus favoured. I would here observe, if the Lord God hath admitted saints in our world, whilst in their embodied state, to visions of him; if he hath so operated on their intellectual faculties and raised them up, as for them to have been favoured with sights of Christ, and views of invisible realities, so from hence we may conceive something scripturally of the unseen world, and invisible state: which although we know nothing of it at present, but from the scriptures, and which only can be apprehended by faith, yet we may rest assured, saints need not dread to enter on, nor speak so darkly about it, seeing it will be only exchanging our present forms and objects, our present senses and frames, our present mediums through which we know and enjoy the Lord, for such an exercise of all our spiritual faculties, on what we shall see, and converse with in the unseen world and invisible state, as will immortalize our faculties for ever and ever.

The saints who were favoured with those real sights of Christ, which have been before mentioned, enjoyed them in this our world, whilst they were in their bodies: without being disembodied, they were favoured with visions of Christ. These visions, whilst the representations made by them were so suited to the senses and faculties of those to whom they were made, or rather, whilst the senses and faculties of those to whom they were made, as for these highly favoured ones, to

have clear apprehensions of him whom they saw, of what he spake unto them, and what he spake, so as to be capable to apprehend, and be suitably affected with these visions, and emblematical figures, and be able afterwards to relate, and write the same, yet they were altogether above and beyond any thing they could possibly work themselves up unto. Yea; it was wholly beyond the utmost stretch of their capacities and conceptions. All they saw in visions, and what was set before them in the same, either as recorded in the Old or New Testament, was altogether in a supernatural way and manner.

Job must have had a vision of God, or he had not cried out, *Now mine eye seeth thee*, chap. xlii. 5. *Abram* is the first of whom it is said, *After these things the word of the Lord came unto Abram in a vision*, Gen. xv. 1.

I conceive the appearances of the Lord to his ancient saints, were thus diversified: He appeared sometimes personally unto them, and at other times in a vision; the one was a real appearance, the other a visionary one; and generally according to some foregoing type and shadow of him. With respect to the subject before us, concerning visions of Christ; it should be observed, amongst such as were called and distinguished in the church of God amongst the Jews, some were called *Seers*, on account of seeing visions; others were called *Prophets*, on account of their being inspired to foretel things to come. We call what may be seen with the bodily eye, *visible*; and what may not be

seen and apprehended by our bodily senses, and apprehended by them, are still *invisible*. Such discoveries of God, and the things of the unseen world and state, and the emblematical discoveries of future things, and also declarations of them to the ear, are called *visions*, or sights: see Isaiah chap. i. 1, and chap. xxi. 2.

The whole prophecy of Isaiah, is styled, *The vision of Isaiah*. The book of *Ezekiel* is begun thus, *The heavens were opened, and I saw visions of God*. The Lord God says to the people of the ten tribes, *I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets*, Hosea xii. 10.

The appearances of Christ in a visionary way and manner were many, and various, under the past dispensation of grace. *Micaiah* had a sight of the divine Majesty, which he gives the following account of: *Hear thou therefore the word of the Lord, I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left*, 1 Kings xxii. 19. *Isaiah* saw Christ in a vision, shining forth between the cherubim of glory in the holiest of all; he gives his account of it in the sixth chapter of his prophecy. *Daniel* was favoured with a vision of the divine Majesty, and of the Messiah also, of which he gives the following account: *I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as*

flaming fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him, chap. vii. 9, 10: and at the 13th and 14th verses, he says, I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Antient of days, and they brought him near before him; and there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. The prophet *Ezekiel* had a vision of Christ, God-man; which hath already been noticed. The prophet *Amos* saw the Lord; the prophet *Zechariah*, had visions of Christ, and also emblematical representations of the church made unto him: read his prophecy: all this was long before the open incarnation of our Lord. These sights of Christ must have been the means of begetting in the minds of those saints, such views and conceptions of his person, glory, majesty, and excellency, as they could never express. It must have given them the greatest views of the unseen world, and state, which could possibly be conceived of without actually entering disembodied into that state. In the New Testament we have an account of several visions, which Christ hath granted his saints, since his entrance into heaven. He converted Saul of Tarsus, by the vision of himself. He appeared visibly and personally unto

him. And said, *Arise and stand upon thy feet : for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee ; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.* Acts xxvi. 16, 17, 18. The Lord Christ shone out of heaven upon Stephen, who said, *Behold, I see the heavens opened, and the Son of man standing on the right hand of God,* Acts vii. 56. The beloved *John* was favoured with a vision of Christ, in the *Isle of Patmos*. He having his whole mind locked up, to outward things, and fixed only on the emblems and similitudes now before him, *Saw in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow ; and his eyes were as a flame of fire ; and his feet like unto fine brass, as if they burned in a furnace ; and his voice as the sound of many waters. And he had in his right hand seven stars : and out of his mouth went a sharp two-edged sword : and his countenance was as the sun shineth in his strength.* See Rev. i. 13, 14, 15, 16. And the whole which follows after, throughout the whole prophecy, is a variety

of visions which the prophet saw, in various scenes presented to him. Yet, during all this, he was so in the spirit, and his bodily sense so closed, during the whole time these visions were presented unto him, that all his faculties were entirely swallowed up in them.

When we sum up all which hath been said of the sights of Christ by visions, and the intuitive apprehensions, which saints have been favoured with, to whom Christ hath thus appeared in a visionary way and manner, we must, and cannot but conclude, there must have been such a supernatural clothing bestowed on their minds, as fitted them for apprehending, receiving, and retaining what they saw and heard. These visions, and appearances, and similitudes, were all realities. And I conceive, we may from spiritual reflections on these subjects, have some intuitive apprehensions of the unseen world, and unseen state. We may, I conceive, apprehend what heaven is, the glory of it, the vision of Christ, and what our employment there will be. But we cannot comprehend it. Why? Because our spiritual faculties cannot reach it. Yet they are fitted for it. And in the article of death they will be further endowed with a fresh quality, which will be that of sight and vision. They will be immortalized, and thereby be qualified for the unseen world and invisible state; so as to be capable of seeing Christ in person, of seeing disembodied saints, and the holy angels in their bright and radiant forms, and of conversing with them with holy pleasure and satisfaction, which whilst in our em-

bodied state we cannot. We, and angels, seem to be one and the same, as it respects our intellectual faculties. I will give some account of them, and their appearances, as recorded both in the Old and New Testament, and the rather, seeing we, and they, are to live in society and fellowship with each other, in the unseen world and state for ever. The angels of God have appeared in visions, in this our world, again and again. *Jacob* saw a vision of angels, and said of them, *This is God's host*, Gen. xxxii. 2. Angels were present at the delivery of the law on mount Horeb. The Psalmist says, *The chariots of God are twenty thousand, even thousands of angels: the Lord is among them as in Sinai, in the holy place*, Psalm. lxviii. 17. Such a number of them were locally present to defend the prophet *Elisha* from the Syrians, that his servant saw the mountain full of horses and chariots of fire, round about his master. See 2 Kings vi. 17. A company of elect angels, in the appearances of a chariot of fire, and horses of fire, passed between *Elisha* and *Elijah*, when *Elijah* was caught up by a whirlwind into heaven. See 2 Kings ii. 11. When our Lord went up into heaven, a cloud of angels received him, and carried him out of the sight of the apostles, who were looking steadfastly upon him, Acts. ii. 9. Paul says, *And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels*, 1 Tim. iii. 16. He was seen of angels, and worshipped by the whole number of them, when he entered into heaven, and was

crowned with glory everlasting. A glorious form, an angel of God's presence, with a multitude of the heavenly host, were both heard, and seen, in the open visible heavens, over the heads as it were, of the shepherds, in the fields of *Bethlehem*, at the birth of Christ, Luke ii. 13. An angel appeared to *Peter*, awoke him out of his sleep, opened the prison gates, brought him out of it, and conducted him out of danger. See Acts. xii. An angel appeared to *Cornelius*, and informed him of God's good-will concerning him. See Acts x. I have been so abundant in quotations, concerning the visions of angels, and Christ, although there can be no compare between him, and them, because, and for this reason, to fix this idea on the mind, that neither he, nor they, can be seen at present with a corporeal eye; except there be a medium made use of, suited to our present senses and conceptions. Angels can converse with us: they are very near unto us: they may watch and guard us: they can see us: yet we cannot see them, unless they assume visible shapes. This they have done. One of them descended from heaven on Christ's resurrection morn, and rolled back the stone of the door of the sepulchre, where the body of Christ had lain, and sat upon it. See Matthew xxviii. 1. The women who entered into the sepulchre, saw an angel in the form of a young man, sitting on the right side, clothed in a long white garment. See Mark xvi. 5. *Mary Magadelen* when she looked into the sepulchre, she *seeth two angels in white, sitting, the one at the head, and the other at the*

feet, where the body of Jesus had lain, John xx.

12. At the ascension of Christ, two angels in the form of men appeared to the apostles, of which *Luke* gives the following account. *And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven, Acts i. 10, 11.* And when the second appearing of our Lord Jesus Christ is spoken of, it is said, he shall come in his own glory, and in the glory of his Father, and of his holy angels, *Luke ix. 16.*

I should conceive, right and spiritual apprehensions, of the subjects which have been treated of, cannot but administer light to the intellectual mind of a saint, and convey an idea, which will amount to full proof, how the Lord God hath wrought upon the sensory, and thereby admitted to a sight and knowledge of invisible realities, which could be obtained by no other means, or medium. We cannot enter the unseen world and state but by death. We shall then be wholly intellectual; our views, knowledge, sights, and enjoyments, will then be wholly of an intellectual nature, sort, and kind. Christ will be our light and glory: we shall be in his immediate presence. What we receive of him, into our minds, will be wholly intellectual, without the use of our bodily senses. It will be immediately from him. We shall see him, and have such intuitive knowledge of him, as to have his whole

image stamped upon us with immortal glory, for ever and ever. We shall see the holy angels in their glorious forms. It will well suit us to converse with them : to join with them in worshipping God, and the Lamb, for ever and ever. They love our Christ, he is their head : in him they see God, and live for ever. They love him for his redeeming us to God by his blood. There is a communion they have with us, which they are well acquainted with, which we are not. The apostle says of the New Testament church, *ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel*, Heb. xii. 22, 23, 24. The whole election of grace, both angels and men, make up the whole sum total of the church of God. Christ is a head to both, and they will worship him together in heaven for ever and ever. May it be given us to receive from the word of truth, what we may apprehend of these subjects, even whilst we cannot comprehend them this side glory. And the Lord create in our minds such ideas of the unseen world, and intellectual state, as may cause us to long to enter on the same! Amen.

CHAP. III.

On Supernatural Dreams, recorded in the Sacred Word, in which it hath pleased the Lord, to make known his mind and will, to some of his Servants.

THE existence of the soul in the body, is most clearly evidenced by its acts and operations in the body, and also by its acts which are altogether independent on the body. This is most clearly apparent in what we style dreams: when we speak of sleep, or slumber, of that which is natural to the body, we are speaking of that which is the continuance of the life of animal bodies. Yet during sleep, their sensations are in a great measure stopped. This is in order that they may be refreshed: by means of which all animal bodies are invigorated. We are then treating of a natural subject: so also are we, when we speak of natural dreams, which we are the subjects of. These proceed much, and mostly from the *business* men are conversant with, and chiefly intent on. As also from the constitution and habit of their bodies. We all know there is a variety of vain images formed in the imagination while we are asleep. Some dreams are wholly different from the above: there have been such as have been predictive and wholly above the power of nature to have conceived. Many such are recorded in the Bible, and they are wholly supernatural; and are recorded as such. The Lord under the patriarchal dispen-

sation was pleased to make known his mind and will to some of his servants by dreams. *Eliphaz the Temanite* had a very remarkable one, which he gives an account of, Job iv. 13, &c. Elihu says, *God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed: then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man*, Job xxxiii. 14, 15, 16, 17. The Lord spake to Miriam and Aaron, saying, *If there be a Prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream*, Numbers xii. 6. As the Lord did in times which are past, make known his will in dreams, so the Lord also raised up such as he qualified to explain and interpret them. The Lord informed *Abimelech* in a dream, that *Sarah* was *Abraham's* wife, see Gen. xx. 3—6. It was in a dream, Jehovah favoured *Jacob* with a sight of the visionary ladder at Bethel, Gen. xxviii. *Joseph* was favoured with prophetic dreams, see Gen. xxxvii. 4, 5, 6, &c. The butler and the baker of the king of Egypt, had each of them extraordinary and portentous dreams, which were explained unto them by *Joseph*, Gen. xli.; so had *Pharaoh*. The former and the latter of which were explained, and came to pass according to the interpretation given by *Joseph*, see Gen. xli. Under what might be styled the Prophetic Dispensation, Solomon had a dream and vision of the

Lord at Gibeon, which is recorded, 1 Kings iii. This was after he and his nobles had offered one thousand burnt offerings at Gibeon, where the tabernacle then was. The night after which the Lord appeared unto him, the Lord appeared unto him a second time, and assured him he had accepted his prayers, and would grant his requests, 1 Kings ix. 2.

We have an account of a most extraordinary and supernatural dream, which *Nebuchadnezzar* had. It is recorded in the second chapter of *Daniel*: which though it had escaped the king's memory, yet the Lord revealed it, and the meaning of it also to the prophet, who recited and explained the same unto the king.

The king had a second dream, which like the former was also supernatural, which he relates, with the accomplishment of the same, in the fourth chapter of the book of *Daniel*. I conceive thus of the distinction between the appearances of the Lord God, and the visions of the Lord God, and the supernatural dreams by which the Lord God was pleased to make known his purposes towards his church and the empires and governments of the world, both to sinners and saints, as follows. The appearances of the Lord God, of which instances have been given already, were real. The Lord God appeared in a visible form: so as for those to whom he appeared, to see him with their bodily eyes: to hear with their outward ears: to converse with him. Now I would, in expressing myself on this article, be understood as apprehend-

ing that the senses and faculties of these saints, during these appearances of the Lord God unto them, were supernaturally raised up beyond their common level; so as to have intuitive apprehensions concerning the majesty, the glory, the excellency, the dignity of the essential and personal glory of the God-man.

As to visions of God, such for instance as *Isaiah*, *Ezekiel*, *Daniel*, *John*, and others were favoured with, I conceive these consisted, in such a view of Christ in his essential and personal glory let in upon their minds, as that they saw and apprehended the same by visible images, let in upon their intellectual faculties, which were so wrought on by the Lord himself, for the season they were favoured thus with sights of Christ, as that their whole minds were wholly absorbed and swallowed up in what was represented unto them. And by these very means they were capacitated to write and declare what they saw and heard.

As to Supernatural Dreams, in them, and when favoured with them, the images of what had been formed in their minds by the images which had been supernaturally presented to their sensory, made such impression, and continued such sensations within them, as bore the mark and impress of its being of the Lord, and by him alone. I do not think it necessary to quote all the dreams related in the Old Testament, nor to say any thing further of the distinctions between visions and dreams, except this: Whilst supernatural dreams were visions, yet the visions were not dreams. The

dreams were visions, or representations made to the mind, when the body was closed up in sleep. And the visions were made to the mind, whilst the body was not asleep. Whilst at the same time, the senses of the body were so locked up, as to be no kind of preventive to the true apprehension of all the mind was engaged in views of. In the New Testament we read, the angel of the Lord appeared unto Joseph several times, to inform him concerning what pertained unto Christ, see Matt. i. ii. Indeed an Old Testament prophecy, which was to be accomplished under the New Testament dispensation runs thus: *It shall come to pass in the last days, saith God, I will pour out of my spirit on all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams,* Acts ii. 17. This is quoted by Peter from the second chapter of Joel, ver. 28. Indeed under the present New Testament dispensation of grace, the church of Christ have had prophets, prophecy, visions, dreams, raptures, trances, and representations of invisible realities, as well as those under the Old Testament had. But I do not conceive any necessity for my entering into a minute detail of these; as if any one reads the book of the Acts of the Apostles, and the book of the Revelation of John, he will most assuredly have incontestible evidence of this.

Now the inferences which I mean to draw from these supernatural dreams, and the imagery conveyed to the mind of such, as were thus favoured,

and what it must be confessed by us as resulting from them, are as follows: 1. That they most clearly evidence, there is an unseen, invisible state. 2. That the soul can act without the body. 3. That whilst in the present state, the soul acts by the medium of the bodily senses, yet it hath perceptions of its own, and which will be exercised in the unseen world, and the invisible state, to a far greater degree than it possibly can in its present embodied state. 4. That by the agency of invisible agents, and by the sovereign pleasure of Jehovah, the minds of some, whilst in this present embodied state, have been made acquainted with future events. And these have been set before them by figures, which emblematically expressed the same: all which must have been under the immediate influence and inspiration of the Lord. It most assuredly follows from hence, there is a very intimate connexion between the present, and the invisible state. And if it hath pleased the Lord, by visions, and supernatural dreams, to raise up the mind to such views and conceptions of incorporeal objects and subjects, as could not have been otherwise conceived of, we may from hence conclude how the mind will be supernaturally exercised in the unseen world, and in the invisible state. Some of the dreams which have been referred unto, were significant of what was to befall certain individual persons: some, of what would befall a whole nation, and surrounding countries: others were evidential of God's delight in and approbation of a particular saint, and of the whole election of grace in Christ,

amongst the children of Israel. I allude to *Solomon's* dreams before mentioned. *Nebuchadnezzar's* dreams; the first concerned the four great monarchies of the earth; and the second, what was to befall himself; they were all so many proofs of the invisibility of God. Now as the Lord made known his mind and will in this way of old to some, so it is a full proof of an unseen world, and of an invisible state; seeing these representations were formed by intellectual agents; yet it was the intellects of those, to whom these were made, were so wrought upon, as to conceive and apprehend them. And it seems to me, that it most easily follows, our minds will in the unseen world be exercised with invisible objects and subjects; and that they will be so suited to our incorporeal capacities, that we shall find it very easy and familiar to apprehend the same. I also conceive we may fully understand from hence, that our spirits will neither want place nor space to exist in, any more than we do when we dream. Whatsoever is the subject of our natural dreams, yet we do not want either place or space to exercise our minds, on what is and may be presented to our conceptions and imaginations, when our bodies are fast asleep and our minds closed to all surrounding objects by reason thereof. The great Mr. Andrew Baxter suggests, that all our dreams are the effect of the agency of disembodied spirits working on the senses. Why may not this be carried as an idea, concerning the invisible world, and state? Whilst it is certain the soul can exist without place or state, yet it is equally

certain that there are both place and state appointed for it to exercise its faculties in. I would therefore ask, why may not the possession of our minds by other spirits, be the very means whereby we and they may converse with each other, and have communion with each other? An intellectual spirit, either good or bad, whether angel, or the soul of man, must be all mind, all thought, all conception. Now this must consequently follow, that neither angel nor saint, considered in the unseen world and invisible state, can have any communion and communication but by thought; than by the suggestion of the one, and the conception of the other. I think this is so clear, as no judicious person who thinks and enters into the subject can deny. I am quite positive in this, that there is nothing contrary to scripture or sound reason in this conception of the subject. And most certain it is, if we allow the ministration of angels, both good and bad, towards saints and sinners in this our world, it is most clear they can have no accesses to our minds but by suggesting to us such and such thoughts. Now if it be so in our time state, what should hinder it from being the same in the unseen world, and invisible state? Our being out of the body will make no alteration in our minds. They will be then what they are now. The place and state in which they will exist will be changed, but our faculties will undergo no change as to the nature of them. It seems to me to be a kind of opening the unseen intellectual world and invisible state to our present view, with a degree of spiritual familiarity, to con-

ceive thus of it. And most assuredly it is very apprehensible how angels can converse with us, and we with them, when we are without our bodies, by possessing and conveying to our minds, what we think and enjoy; and more especially, what our conceptions and apprehensions are, of God, in his boundless nature, blessedness, glory, and grace, as made manifest to both angels and saints, in the vision of the ever-blessed God-man. The elect angels owe their all to God's sovereign grace to them in him. He is their head. It is in him they are favoured with a sight of the beatific vision. The elect of human race have their all in him; their election-grace, and glory, and also salvation. So that they have a double share in him, he being the head and redeemer of them. They are members of his body, of his flesh, and of his bones; yet their communion with Christ in the unseen world, and the intellectual state, must be of the same nature, let it differ as it may in degree. Christ is a spiritual Man: he is the Lord from heaven. Elect angels have been his companions ever since they received their being and existence from him. They could never worship him but in the exercise of their intellectual faculties. It must altogether consist in the fullest and most perfect exercises of their whole minds on him. They must be wholly possessed of the knowledge of him: yet this must all consist in thought. They are continually viewing and receiving into their glorious vast and pure minds, fresh views of him. It is what he is, engages their faculties, and fixes them on him for ever. And it seems

quite congenial with the subject, that they in their fellowship with the church of the first-born, whose names are written in heaven, suggest, if I may so say, their own thoughts of Christ to them, and thus increase their joy. If the Lord by his wonderful and various appearances in person, to his saints in our world:—if he by the visions of himself, hath admitted many of his saints to a sight and view of his Majesty and glory:—if by supernatural dreams he hath admitted many in our world into the knowledge of his most holy mind and will, it follows from thence, he is ever present with his people, and mindful of all which concerns them. That he hath free accesses to their minds, and hath held communion with them by these, seeing he hath admitted them hereby into some secret intimations of his pleasure towards them, and others, which they were connected with, or concerned for, and interested in, I will just go over in a very transient way and manner, the generals of the dreams recorded in the scriptures, which were supernatural. Some were to prevent evil. This was the case of God's coming in a dream by night to Abimelech, and speaking unto him. It was to keep him from sin, see Gen. xx. 3—8. In this dream there was both an appearance and a voice. I conceive the mind must have for the season been so clothed upon supernaturally, as for what was seen and heard, to be clearly understood and apprehended. The dreams of Joseph, which were predictive; these must have been visible objects presented to his mind, these must have been so

realized in his sensory, as for him to have clear idea of, or he could not have related the same. Yet, it seems, he did not understand, at the season, what was the real meaning of them. His, as also the dreams of the butler and baker, and Pharaoh, all concerned present things. These representations were formed in the mind, by an invisible agency; and what was seen was very suitable and expressive of the end which was designed by them, which shewed they were supernatural, and came from God; yet these needed interpretation. Some of these could not have been known without it, whilst, after they had been explained, the images represented, and the events which were foreshadowed were so clear, that there appeared no difficulty in the same. It was the case that *Nebuchadnezzar* forgot his dream, which concerned the four great monarchies, the *Babylonian*, the *Persian*, the *Grecian*, the *Roman*; yet it was recovered by the prayer of *Daniel* and his companions, and recited before him, and interpreted unto him: what he saw was all in a visionary way, and he was in a dream all the while. He beheld a great image, whose brightness was excellent. It stood before him: its head was of fine gold; his breast and his arms of silver; his belly and his thighs of brass; his legs of iron; his feet part of iron and part of clay. He saw a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the

chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. See Dan. ii. No one under heaven ever conceived such a dream: nor did this king; but as he was in his bed, and fast asleep, all this imagery was presented to the view of his mind, which was altogether supernatural. No man could ever have explained it, no, not *Daniel*, had not the Lord himself admitted him into the knowledge of it. *Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king: but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days.* He further says, *But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, (or, for the intent that the interpretation may be made known unto the king—so it is in the margin,) and that thou mightest know the thoughts of thy heart.*

The whole account proves that the dream and interpretation were altogether supernatural. His mind, under the immediate influence of sovereign agency, was so wrought upon, as to see this representation before him. It made a deep impression on him: yet when he awoke he could give no account of what he had seen. One reason was, there

was not any thing in the whole world like unto it, whilst at the same time it was emblematical of what would be transacted in this world. This Nebuchadnezzar had a second supernatural dream, which immediately concerned himself. This he related to Daniel, who explained the same unto him. He saw, *and behold, a tree in the midst of the earth, and the height thereof was great. The tree grew and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.* The imagery is vastly striking: although he could relate what he saw, he could not interpret it. He adds, *I saw in the visions of my head upon my bed, and behold, a watcher and an holy one came down from heaven. He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches. Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass in the tender grass of the field: and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth. Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that*

the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. Dan. iv. 10, 11, 12, 13, 14, 15, 16, 17. Nothing like unto this could ever enter into the human mind, except a supernatural representation had been made. The king both heard, and saw: he related the whole to *Daniel*, and he gave the interpretation of it. In this dream, or vision, call it which you please, one of the holy ones in the Essential Essence was seen. He, as a watcher, an holy one, came down from heaven, according to the king's perception: surely he must have been clothed in appearance with a human form, or he could not have been seen. What he spake, the king heard, and was able to repeat. I conceive we may by all this, have some views of the unseen world, and state of intellectual beings which surround us. They cannot converse with us, nor reveal future events, but by setting before us future things by real emblems and representations of them. They may appear unto us, but not in their real forms: they must frame, and assume human appearances. They must be well acquainted with our system, and what is contained in it, and how causes produce effects, and it may be, they see causes and effects, in one and the same individual instant, or they could not set them forth in proper scenery and visions to the mind. And the dreams related in the scriptures, which have been before taken notice of, must, I conceive, be ascribed to the ministration of holy and invisible agents: yet these acted immediately under the sovereign will and pleasure of Jehovah. I would here observe

whilst what was seen and heard, in the appearances of the Lord God, or seen by prophets in visions, or apprehended of, and concerning him by supernatural dreams, conveys to the mind not the least conception of the divine essence, so neither does it of the essence of angels, nor of our own. It gives immutable evidence of the existence of Jehovah in his Persons and perfections; so it also doth of the reality of the unseen world, and of the existences therein; yet it leaves us wholly unacquainted with the forms and mode of angelic existence: nor should I conceive they know any more of their existence than we do of ours. They, so do we, know we have existence, but neither they, nor we, know our own existence; it is the property of Jehovah alone to know and comprehend his own existence; and it is himself who is the fountain of all existence, to know how they exist and in what their existence is contained. Angels have been in our world, they have been seen, they have been heard, they have conversed with men and women, yet this they could not do, without shining forth in their glorious forms, and expressing themselves by an articulation of sound, as they did in the view, and ears of the shepherds, at the birth of Christ, as recorded in the second chapter of Luke's gospel. An angel appeared to Joseph in a dream; then he must have been seen. He spoke to Joseph, and gave him such direction; then he must have spoken words. He departed from him; then he could be no longer present. He delivered to Joseph the Lord's mind and will concerning Christ; then he must have been most blessedly employed. A

angel of the Lord appeared to Joseph afterwards in Egypt, to bid him to return with Mary and Jesus into the land of Judea. Angels ministered unto Christ in his incarnate state: some of them appeared on his resurrection from the dead, and conversed with his followers, both men and women. One of the invisible agents appeared to Cornelius, and gave him orders to send for Peter, who was to tell him words, whereby he, and all his house were to be saved. And it was an angel who came into the prison to Peter, whilst he was sleeping between two soldiers, bound with two chains, and the keepers before the door kept the prison. The angel smote Peter: he spoke to him; bid him to arise; to dress himself; to make all speed; to cast his garment about him, and to follow his leader, who led him through the first and second ward, and they came to the iron gate that led into the city, which opened of its own accord both to the angel and Peter. Thus the angel set the apostle at liberty. *Daniel* had dreams and visions of God, by the ministry of an angel: so had the prophet John. Our Lord speaks of the ministration of angels to the very end. *The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth,* Matthew xiii. 41, 42. Now, to sum up the total of my design, I conceive by what hath been set forth, concerning supernatural dreams, recorded in the sacred word, it most clearly appears,

the human mind, even in its present embodied state, having been so wrought upon, and raised up, by dreams and visions from the Lord, and of Him, which I would most willingly ascribe to the ministration of angels, under the command and power, and according to the will of our Lord Jesus Christ, who is the head of all principalities and powers; I would from thence infer, the nature of our own minds may be apprehended; that as they are capable of existing without the body, so they are capacitated for sights and views of, and conversing with spirits who were never embodied; who being created purely intellectual, are of vast capacities; which we also shall be fitted for conversing with, when our mortality is done away, as it will be at the dissolution of our bodies by death. This rightly considered, will open the unseen world, and the invisible state, to our present view. It is much nearer unto us than we apprehend: we shall find no difficulty in entering into it. Those persons who were favoured with these supernatural dreams, which have been mentioned, were passive in their minds, whilst such and such images were represented unto them. They found no difficulty in receiving what they saw, whilst what they saw, left such impressions on their minds as filled them with sorrow. So it will be with us, in the unseen world, and in the intellectual state; the mind will be wholly passive as to the objects before us: we shall not be at a loss when in the unseen world, and in the intellectual state; we shall enter it without the least dread; we shall enter it just as we enter

heaven now. This we frequently do by faith ; and what is faith but the exercise of the spiritual mind upon Christ? So when we are unclothed of our bodies by death, we enter in our souls, with all their intellectual faculties, into the unseen world, and into the intellectual state, there to see, converse with, and enjoy invisible glories and eternal realities, in visions, and communion, with the spirits of saints, and angels, who are already in the unseen world, and intellectual state, which we shall be naturalized unto : so that I conceive, entering into the subject of the various appearances of the Lord God—into the visions he hath favoured some of his saints in our world with of his glory and majesty, together with the supernatural dreams recorded in the scriptures, and the ministration of elect angels, even to saints whilst in their present embodied state, we may have some clear scriptural conceptions of the world into which we must shortly enter. I cannot convey my views of the subject beyond what I have done.

The Lord bless what hath been stated, if it please him, and is agreeable unto his most holy and revealed will. Amen.

CHAP. IV.

Of the Illapses and Raptures of some of the Saints, and of the Translation of Enoch and Elijah.

IN the subjects which have been already treated on, an attempt has been made to convey to the mind, some scriptural ideas concerning the unseen world, and the intellectual state, so far as may be apprehended from the written word of God. With this intent, several appearances of the Lord God, to his saints of old, as recorded in the record of truth, have been recited. Also some visions in which the Lord Jesus Christ shone forth to the view of some of his beloved, and highly favoured saints, such as *Isaiah* and *Ezekiel*, have been spoken of; and these as suited to the intellectual faculties of their minds: so that they may be considered, as most assuredly giving some clear and tolerable apprehensions of what the unseen world, and the intellectual world must consist in; seeing these appearances and visions are recorded in the sacred page, which is immutable, and infallible. An account has also been given, of those dreams mentioned in the scriptures, which were above, and beyond the power of nature to conceive. They were immediately from the Lord: they were wholly supernatural; and these serve to convey some light and apprehensions to the intellectual mind, concerning the immateriality of the mind, and that there are invisible agents, or angels, both good

and bad, which surround us continually; who influence our spirits though we perceive them not; who have their influence upon body and mind. As those styled in scripture, *elect angels*, 1 Tim. v. 21, often perform many kind services for us. And those styled in the scriptures, *the angels which sinned*, 2 Peter ii. 4, are always fighting against us, and seeking our destruction.

I would not go over what hath been delivered, as I conceive it is fully sufficient, to shew the world is governed by the influence of angels, both good and bad. These work on the wills of men, yet all under the immediate government and control of the incomprehensible and self-existing Jehovah. I conceive, by closely attending to these subjects, we may have some views and apprehensions of the unseen world, and of the intellectual state, to which we are continually approaching; which world must consist wholly of intellectual beings. It must be a state wholly and entirely suited to them. And as I am writing with an express design, to open the minds of such as are translated into the kingdom of God's dear Son, those views of the unseen world, and intellectual state, which they, so soon as death hath done its office on their bodies, are to enter on, so I shall have nothing to do but with the blessedness of the same. My whole design is to give, from the written word, such apprehensions thereof as may make it as easy and familiar to the spiritual thinking mind as possible.

We read in the written word concerning the illapses, the raptures, the transportation of the

saints, i. e. of some of them, such as *Elijah*, the prophets, *Ezekiel* and *John*, *Philip*, one of the seven deacons of the church of Jerusalem, being caught up suddenly, and it might be, imperceptibly, into the air, and conveyed from one place to another, and it is ascribed to the Lord. We have instances of this mentioned in the word. Without doubt *Enoch's* translation into heaven, *Elijah's* transportation thither, the apostle *Paul's* rapture into Paradise, the rapture of the saints, when raised from the grave, and the saints who shall never see death, are to be understood to be by a sudden impulse and illapse, so as they with the utmost quickness, are raised up above the visible horizon, and get into such a region, as to be present with the Lord. I will endeavour to give a clear account of these subjects.

Yet before I enter thereon, let me, if possible, be understood in what I am going to say concerning these raptures, or transportations, or illapses. Let it be observed, what I here mean by Rapture, is not what concerns the mind; such as is at times the case of saints, when, under the immediate influx of the Spirit of God, the Holy Ghost was pleased to fill the inspired penmen with his gifts and graces to an unspeakable degree. *John* says, *I was in the spirit*. His whole mind was swallowed up in Christ. He says, *immediately I was in the spirit*. This was in the transportation of his mind. I am speaking of a bodily transportation, somewhat similar to that of *Messiah's*, though from another cause; and to a dif-

ferent end. Matthew gives us an account of our Lord's temptations. The devil appeared visibly unto him; he assumed a bodily shape; he tempted our Lord to doubt of his divine sonship; he took up Christ bodily; he carried him in the open visible region of the air, and placed him on a pinnacle of the temple, and tempted him to self-murder. He transported Christ from this place into an exceeding high mountain, and shewed him all the kingdoms of the world, and the glory of them, and this in a moment of time. Now this was what I call a rapture. It was effected on Christ, by the prince of the power of the air, and the representations he made were all aerial; and our Lord finally overcame him. All Satan's power and design, did not effect the mind of Christ, which was wholly impeccable. Yet it so far was exercised on the body of Christ, that he was actually carried from one place to the other by the infernal foe. And I only mention it to set forth my views of what I am to say, concerning the raptures of saints, which, when they have taken place, they have been by an immediate impulse on the body and mind, by the Spirit of the Lord, by which both body and mind have been endowed with that celerity, as to be lifted up, and out of sight, and transported to the place most convenient for them. The act of Satan towards Christ differs from this. Satan could not act on his mind; it was wholly impossible; it was only a conveying him from one place to another; whereas, the Holy Ghost, when he acted so as to convey any of his saints from one place to another, he acted on their

minds, as also on their bodies. What I therefore here mean by *Rapture*, was by a sudden impulse and operation on both body and mind, whereby the Spirit of the Lord caught up the person, and lifted him into the open region of the air, and let him down at some distance from the place where he was taken up. This seems to be the case with the prophet *Elijah*, before his translation into heaven, seeing after it the sons of the prophets most earnestly requested *Elisha*, to permit them to send *fifty strong men* to seek *Elijah*, saying, *Peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley*, see 2 Kings ii. 16. Now if it had not been the case in some periods, that the Spirit of the Lord had thus dealt with him, they would not thus have expressed themselves. The prophet *Ezekiel*, who says, that as he was among the captives, by the river of Chebar, the heavens were opened, and he saw visions of God, had many of these raptures or transportations. I will not say they were all of them real. It might be they were some of them visionary. He tells us, the Spirit lifted him up, and took him away; that he went in bitterness, in the heat of his Spirit; that the hand of *the Lord was strong upon him*. Then, says he, *I came to them of the captivity of Tel-abib, &c.* This is much like a rapture, if it be not actually so. He says, *The Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, &c.* What is this but the very thing itself? He further says,

having finished his account of what he saw in a visionary manner transacted at Jerusalem, *Afterwards the Spirit took me up, and brought me in a vision of the Spirit of God into Chaldea, to them of the captivity.* All this comes under those divine raptures and transportations I would speak of. He further says, *The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and let me down in the midst of the valley which was full of bones.* What he states in the fortieth chapter of his prophecy, relates to many of these transportations. In the New Testament, we have examples and instances like unto these, which have been quoted from Ezekiel, chap. iii. 14, 15 ; viii. 3 ; ix. 24 ; xxxviii. 1. In the eighth chapter of the Acts of the Apostles, we have an account of *Philip's* being engaged in baptizing the lord high treasurer of the queen of Ethiopia ; which being done, the Spirit of the Lord caught away *Philip*, that the *Eunuch* saw him no more. This must have been by a sudden rapture, or transportation into the air. After which he was let down, and found at *Azotus*. John, the Prophet of the New Testament church, had often these illapses, raptures, and transportations, in a visionary way. He beheld a door opened in heaven : he heard a voice saying, *Come up hither, and I will shew thee things which must be hereafter.* And he was immediately in the Spirit, and was favoured with fresh visions, Rev. v. Then he must have been caught up, where these scenes were to be seen. He tells us, one of the seven angels which had

the seven vials full of the seven last plagues, talked with him, saying, *Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Rev. xxi. 9, 10.* What is all this but a rapture? Surely it gives full evidence of the unseen world, and of the intellectual state. For nothing can be represented which hath not existence. When the saints mentioned were removed from one place to another, by the Holy Spirit, it might be invisible and imperceptible unto themselves. Of this we cannot say, unless we attend to the case of the apostle Paul, who speaking of his rapture into the third heavens, says, whether in the body, or out of the body, he knew not; yet he knew he was caught up to the third heaven. So the saints mentioned, as *Elijah, Ezekiel, Philip, John, &c.* knew they had been caught up by rapture into the air, and that they were let down again, and that it was by the Spirit of the Lord; yet they could not say, how it was. Yet by this means, they most certainly understood how easy it would be for the Lord, to translate them at death, into the world of glory.

In these raptures, for such I entitle them, we may most certainly conceive, how the saints, at and after the resurrection of their bodies, and such of the elect, as shall never see death, being changed in a moment, in the twinkling of an eye, at the second coming of our Lord Jesus Christ, will be raised up where he is. It will be by such a rap-

ture as hath been spoken of. *The Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord,* 1 Thess. iv. 16, 17. Now I conceive, in all these raptures recorded, the Lord hath been pleased to give us some realizing proofs and evidences of the unseen world, and intellectual state; as in the translation of *Enoch*, and the rapture of *Elijah*, in their bodies, the Lord has given full proof and evidence of the immortality of the body, when it shall be raised from the dead, and of saints living in their souls and bodies, after the resurrection morn, a life of glory and immortality. What could give more evidence of this, than the translation of *Enoch*, and the rapture of *Elijah*, into the unseen world, and intellectual state. The first of these, namely *Enoch*, which name signifies *the dedicated one*, who lived on earth, just as many years as there are days in the sun, 365, was translated about 40 years after the death of *Adam*; was in his translation, a pledge to the saints who were then on the earth, of a life of blessed immortality, in their bodies as well as in their souls. He was a prophet of the Lord: he was the father of *Methuselah*, in whose name he gave out a prediction concerning the dissolution of the then present world, by the deluge of waters, which came to pass about a month after *Methuselah*. The account

given of *Enoch* is very short. It is said, *And Enoch walked with God, and he was not : for God took him.* Gen. v. 24. How he was taken is not said. But the apostle says, *By faith Enoch was translated that he should not see death ; and was not found, because God had translated him : for before his translation he had this testimony, that he pleased God.* Heb. xi. 5. *Enoch* was not translated by faith into heaven. No: that was altogether impossible. His translation was the Lord's act. It is recorded in these words, *And Enoch walked with God, and he was not : for God took him.* And it is by faith we receive the account of it in our minds. He was the first saint who was in heaven in his body. He spake under the influence of the Spirit, concerning the second coming of the Lord Jesus Christ. The apostle *Jude*, inserts his prophecy concerning this, in his very short, but most excellent Epistle. *And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.* Ver. 14, 15. As *Enoch's* being taken to heaven, is styled a translation, I am inclined to conceive, it differed from *Elijah's* rapture into heaven. My conceptions of it are, that *Enoch* was changed in a moment, in the twinkling of an eye, and by this instantaneous change, fitted for the enjoyment, and state of eter-

nal glory, and thus introduced into the unseen world, and intellectual state, without any escort of elect angels to attend him. Whereas, *Elijah* went up by a whirlwind into heaven, and left a witness behind him in *Elisha*, who actually saw him ascend, and cried, *My father, my father, the chariot of Israel, and the horsemen thereof*. We may from hence see, the possibility of saints being in glory with their bodies. It may also be inferred from hence, that heaven is a place; that there are objects there suited to intellectual minds; yet some of these are corporeal: the place itself is so: *Enoch* is in his body there: so is *Moses*: *Elijah*, and the saints which rose at the resurrection of our Lord Jesus Christ. He is also there in his body, which is the mirror of all perfection. *Enoch* was translated in his whole person, body and soul, from the state of grace, to the state of glory. I conceive it was suddenly, and imperceptibly, in just the same way and manner, as it will take place in saints, when at their resurrection, death will be swallowed up in victory, and mortality will be swallowed up of life. And that he found himself in his soul and body in the immediate presence of God and the Lamb. Thus he was completely fitted for the unseen world, and the intellectual state, both in body and soul, without seeing, or tasting death. A most singular privilege. Some conceive, *Moses* died at the commandment of the Lord, was buried by the the Lord, and was raised by the Lord, and is now in heaven in his immortal and glorified body, which is by no means improbable. It is very certain he

was in his glorified body, as *Elijah* also was, when they were seen with Christ, by Peter, James, and John, on the mount of transfiguration. As to the translation of *Elijah*, I conceive it differed from that of *Enoch*, in its circumstances, end, and design. *Enoch's* was a most blessed testimonial and evidence of a glorious, and blessed immortality: the other was a forerunning type and figure of our Lord's ascension. There had been some intimations given concerning his rapture; so that *Elisha*, who was to be his successor, and the sons of the prophets, were in the full expectation of it. In consequence of which, *Elisha* would not leave him; and fifty prophets, about Bethel and Jericho, stood at a distance, that they might witness this most wonderful event. *Elijah* himself preferred to be alone; but *Elisha* would not leave him. The place, or near unto it, from whence *Elijah* was to be taken up into heaven, seems to have been known; so that when he, and *Elisha* came to the west bank of the river Jordan, *Elijah*, with a stroke of his mantle, divided the waters, and he and his companion went over on dry ground. He then asked what he should do for him: he requested for a double portion of his spirit. This *Elijah* assured him, great as the request was, should be granted him, if he witnessed his rapture, otherwise not. *And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a*

whirlwind into heaven. And Elisha saw it. See 2 Kings ii. 11, 12.

The chariot of fire, and horses of fire, were angels in their glorious forms. It may be they reflected by their lustre, and glory, such rays of splendour, and gave this idea, to both *Elijah*, and *Elisha*. A chariot is for conveyance. These glorious forms came to take the soul and body of *Elijah*, or *Elijah* in his embodied state, up into heaven; they had some of them the appearance of horses, to express their swiftness and celerity. They came so near, as to pass between *Elijah* and *Elisha*; and by a sudden motion, somewhat like a *whirlwind*, *Elijah* was taken into the chariot, and went up to heaven. After he was thus in the chariot of fire, his body must have been changed, from being a mortal body, to an immortal one, or he could not have entered into, and lived in heaven; it being a place fit only for spiritual bodies. The same change passed on his body, as did on *Enoch's*, and as will pass on the saints at the resurrection of the just. And by the rapture, and translation of *Elijah* to heaven, a glorious reflection of the ascension of the Lord Jesus Christ thither, was expressed. He ascended with a large escort of angels. It is said of him, *And when he had spoken these things, while they (i. e. his apostles,) beheld, he was taken up; and a cloud received him out of their sight. Acts i. 9.*

Most assuredly this cloud was a company of angels, whose light and effulgency was such as

could no otherwise be expressed. As it respects our use of it we have a most blessed opening of the unseen world, and the intellectual state. It does not appear *Elijah* had any emotion of mind, or any dread at the appearance of the chariot of fire, and the horses of fire, which were sent to fetch him to the house eternal in the heavens: he was speaking to the very moment of his translation. He was then instantaneously changed in his body, which became glorious, powerful, spiritual, and immortal. His entrance thus into the unseen world, and intellectual state, shews that the souls and bodies of the saints, will be most exactly fitted for immortal joy and bliss which will never cease; and that saints will enter heaven, and be presented by their Lord, with exceeding great joy. I conceive *Paul's* rapture into heaven, was in some sort, like the translation of *Enoch*, and *Elijah*; only the circumstances differed. If he was taken up body and soul, yet he found no use for his body: he was in a moment in heaven, without the least expectation of the same. *Enoch* seems to have a change pass on his body, and be immediately in glory. *Elijah* seems to have had his body changed as he went up, and when he dropped his mantle; so that, as I conceive of these subjects, here is an holy variety. It most assuredly follows, we shall live, after the resurrection, in heaven, in our bodies; they will be changed into glorious ones; they will be like Christ's glorious body: he will put his glory upon them; so that we shall in our bodies be

like him, for we shall see Him as he is; so that we shall have nothing to fear, when we see him face to face, any more than *Enoch*, *Elijah*, and *Paul* had, when they were admitted into heaven: the two former entered into glory in their bodies, the latter we are sure enough, entered at least in his soul. The holy apostle most certainly opens the unseen world, and the intellectual state to our view, when he says, *For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.* Phil. iii. 20. 21. *Enoch's* body, *Elijah's* body, were made like unto the glorious body of Christ, at their translations: so was the body of *Moses*; for he, and *Elijah*, appeared in glory, when Christ was transfigured on the holy mount. I should also conceive the bodies of the saints, who were raised up from the grave of death, at the resurrection of Christ, are also perfectly glorified, so as no further change is to pass on them. And most certain it is, our Lord shines forth in the glory, splendour, majesty, and perfection, of his glorified humanity in heaven. Then we need not fear entering the unseen world, and the intellectual state, seeing so much of the nature and excellencies of it, are set before us in the holy scriptures. May the Lord bless what hath been set forth concerning the same; and shew us we need not be afraid of the change

which will soon pass on our mortal bodies ; nor of our entrance into the unseen world, and the intellectual state. Amen.

CHAP. V.

On the Trances recorded in the New Testament.

A TRANCE is that state of mind, wherein the outward senses are bound up, and supernatural things are revealed ; so that it is the very same as vision : only that it comes more suddenly on the mind, and it may be, is not of so long a continuance. *Ezekiel* and *John* were cast into trances, when they had their visions ; by which we understand revelations from God ; which among the Jews, as they considered them, were of four sorts : first by the Holy Spirit immediately ; we thus read, *And there was a certain disciple at Damascus, named Ananias ; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.* Acts ix. 10. The second sort of revelation, or vision from God, was by *Urim and Thummim*. The third sort, according to the Jews, was by a voice from heaven, spoken by an angel. It is said of *Cornelius*, *He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.* Acts x. 3. The fourth sort of revelation, or vision, was by prophecy ;

which was twofold: either in dreams, or when awake; in a trance, or ecstasy. Balaam boasts of such a case as befalling him, when he was awake, and in the full exercise of his faculties, to the very moment this ecstasy came upon his mind. His words as recorded are these: *And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open.* See Numbers xxiv. 3, 4. These Trances, which some of the saints were favoured with, sometimes in a dream, other times when awake, sometimes by visions, other times by ecstasies, were all so many openings of the unseen world, and the intellectual state, unto them. It being evident herefrom, and hereby, that there were objects and subjects which they could by no means apprehend, except they were supernaturally made known unto them, and their minds also supernaturally raised up to conceive rightly and properly concerning them. I do positively conceive, when the mind of a real saint is disembodied, it will be with such a clothing of immortality, in which it will have such an apprehension, as will be suited to invisible objects and subjects, and it will also be supernaturally raised up, to apprehend, and converse with them. I also conceive, that without this, the disembodied mind, would not be suited to the unseen world, and the intellectual state. If the minds of those saints, to whom the Lord God

appeared, and unto whom he granted visions of his glory; to whom he gave the spirit, so as to foretell future events, were supernaturally clothed, and elevated beyond what they possibly could have been without it, and without which, they had not been capable of those sights, and visions: if this be granted, then I think it must invincibly follow, it must be the same with all saints, when they are dismissed from their bodies; and this, as I conceive, if rightly apprehended, serves even now, to take off all care and embarrassment from the mind, concerning what we shall see, and converse with, in the unseen world, and the intellectual state. The supernatural *dreams* and *raptures* which have already been treated of, seem to confirm and corroborate this idea; and the frames and ecstasies of mind, which are now to be treated of, will, I think, add their testimony to the truth of it; so that I hope, we shall in a measure, have a further opening of the unseen world, and the intellectual state. this being the very design of this work. In the New Testament, as well as in the Old, we have accounts of dreams, visions, trances, appearances, and raptures; we have the voice of the Lord God, uttered in the person of the Holy Ghost, as we have in the old. See Acts xiii. 2. Compare this with *Isaiah* vi. 8. Yea, we have in it prophets also; one of whom spoke thus: he having taken Paul's girdle, and bound his own hands and feet with it said, *Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands*

of the Gentiles. Acts xxi. 11. As it respects the immediate subject, the first trance which we read of in the New Testament is recorded in the tenth chapter of the Acts of the Apostles. In trances and in visions, images and similitudes were represented to the mind; the conceptions of which were so formed, as to be written and spoken of most exactly afterwards. This was the case with all the prophets; they did not all of them, nor perhaps any of them, understand the images and figures before them in the visions, dreams, ecstasies, and trances, into which they were cast; yet they all retained so far what they had seen, as either to relate it, or write the same. Or if lost for a season, upon the repetition of it, to know it was exactly agreeable to what they had seen, which was the case with *Nebuchadnezzar*, *Daniel*, ch. ii.

Cornelius, a centurion of the band called the Italian band, which consisted of an hundred soldiers, had a vision. An angel appeared to him, who commanded him to send to *Joppa*, to call *Peter* from thence to *Cesarea*, who was to tell him words, whereby he, and all his house were to be saved. See Acts x. *Cornelius*, impressed with the vision, and command, he sends three men from *Cesarea* to *Joppa*, to call *Peter*, who about the time these were about to inquire for him, he being on the house-top, fell into a *trance*. He had withdrawn for prayer, it being about noon. He began to be very hungry, and would have eaten. Before they got the dinner ready, he fell into a trance. His outward senses were bound, or locked up, just

as when a person is asleep. And the faculties being wholly disengaged from all outward objects and subjects, were engaged upon spiritual and unseen things, respecting time and sense. *Peter went up upon the house-top to pray, about the sixth hour. And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.* These were what *Peter* saw, whilst he was in a trance, verses 9—12. *And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord: for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven,* verses 13—16. Whilst all this was a real and visible representation, which *Peter* both saw and heard, yet he knew not what it meant. He saw this vision with the eyes of his mind. He thought it over, when the trance ceased. Whilst he was thus thinking on the meaning of it, the Spirit said, *Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them.* Verses 19, 20.

Thus the apostle being divinely directed, went with the three men, sent by Cornelius for him, and

when he came to him, the ecstasy and trance Peter had been in, began in the end and design of it to be opened and explained to the apostle. On the interview with Peter and Cornelius, they related to each other, the substance of the visions each other had, and which were the means of bringing them together. And whilst they were thus together, they enjoyed the benefit of what was designed by these. I would again repeat it, that during this trance, Peter's mind was wholly intent and swallowed up, in the figures and representations before him. Now like as Peter both in his senses and faculties, was so fixed and locked, whilst he was in this trance, and saw this vision, so the senses and faculties of the body must be all locked by death, that the intellectual faculties may be in such a state, as to receive and apprehend the objects, and subjects which will be presented unto them, in the unseen world, and the intellectual state. Like as Peter perceived what was presented to his view, and took the same into his mind, so as to be suitably affected and impressed with the same; so it will be most exactly with us in the unseen world, and the intellectual state. The objects and subjects therein, will be as fully and clearly realized unto our senses and faculties, as present things are now to our minds, in a time state; and unto our corporeal senses, and rational faculties. Peter, whilst he saw the vision, felt nothing disagreeable. So long as the vision and trance lasted, he was absorbed and swallowed up in what he saw. So it may most assuredly be conceived, it

will be with disembodied saints. Their minds will be so swallowed up in what is before them, and with what they are conversing with, that there will be in their minds, an extermination of all other subjects. Something like this is the case even now. For though in a certain sense, there is no one thing enters our thought and mind now, which is ever totally forgotten, however it may seem to be so for the present; yet it is only for such and such things to recur, and it will come again to our recollection. So in the unseen world, and in the intellectual state, it is the objects we see, and converse with, and our joys in that world and state, will alone so engross our faculties as will effectually exterminate all other things from our minds.

We read of a vision Paul had at Troas, or the ancient Troy, as some conceive, recorded Acts xvi. 9. *And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.* This was an invisible agent, who put on this appearance, who personating a Macedonian, in his habit and attire, requested the apostle to come thither, and preach the gospel unto them. On the recital of which to his companions in the kingdom and patience of Jesus Christ, they concluded the Lord had called them to preach the gospel to the people there. Indeed all this was fully confirmed to be the design of the vision, by what followed the preaching of Christ, at the city of *Philippi*, which produced the conversion of

Lydia and her family, and the jailor and his family, see verses 14, 15, and verses 29—34. The apostle had a vision of Christ at Jerusalem. He gives the following account of it. *And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned, and beat in every synagogue them that believed on thee. And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, Depart: for I will send thee far hence unto the Gentiles.* See Acts xxii. 17—21. All this was seen and heard whilst the apostle was in a trance. Indeed he could not have seen Christ, nor heard his voice by any other medium. He was in heaven, in glory everlasting. If he would admit *Paul* to see him on earth, and hear his voice, it must be by casting him into a trance, and giving him a sight of his person by vision. And whilst he continued in this trance, the Lord raised up his mind to this supernatural view of himself, and gave him to hear what he said unto him, and all this without causing any terror to fall on his mind. This was not the case with *John*, to whom Christ appeared in the Isle of Patmos. He having described the vision, says, *And, when I saw him, I fell at his feet as dead.* Rev. i. 17. This was not the case with *Paul*. It seems to me, that as *Paul* was

converted to Christ by a vision of him, so our Lord frequently favoured him, with repeated trances and visions of his glory. We hear it said of *Paul*, soon after this vision which he had of Christ, whilst he was praying unto him in the temple, and was a prisoner for him, that the Lord appeared unto him. The words are as follows; *and the night following the Lord stood by him, And said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.* Acts xxiii. 11. These visions of Christ contained real sights of him: but these visions of Christ, were not Christ in person. Yet the last-mentioned appearance of Christ to Paul in person differed from a *trance*, or *vision*: it being a personal appearance of the Lord Jesus to his servant *Paul*.

To sum up the subject before us, we see the New Testament gives us an account of saints who have been favoured as highly as ever the Old Testament saints were, who have had trances, raptures, visions, and real appearances of the Lord Jesus Christ. Yea, of one who was caught up into the third heaven, and heard unspeakable words, which it was not possible for a man to utter. We may observe in all these trances, visions, and appearances of the Lord Jesus, we have been hinting at, they all concerned the state of the church, and saints too, in this our world. And in all recorded of the same, we have not one which admits us into an intellectual apprehension of the unseen world, and the intellectual state, but what may be drawn, and

is deducible by conclusions, and inferences from these. Surely then we may well rest here, that if what hath been revealed in visions, and trances, could not be comprehended, but as the mind was supernaturally raised up by the Lord himself, to proper conceptions of the same; so our minds, let them be ever so spiritual, can never comprehend the unseen world, and intellectual state, as it is, until we are actually admitted into it. Yet, as the Lord hath raised up the minds of saints, by trances and visions, to see and hear what they could not with the eyes and ears of their bodies; so he will raise up the minds of his saints, in their disembodied state, to see and hear what they cannot have the least apprehension of, in their present state. The faculties and organs of the mind, will be most completely suited to what we shall see, and hear, and converse with, in the unseen world, and in the intellectual state; as Peter and Paul, and others were, to see, hear, and apprehend what was shewn them in the trances and visions. The faculties of our minds will endure for ever, but they will be differently exercised to what they now are. They will be inwardly possessed with the knowledge of the objects and subjects, with which they converse. Like as in a dream, or trance, the mind must have been disembodied from all surrounding objects, and been wholly led, to what was in a visionary manner represented; so the mind being set at liberty from the whole burden of the flesh, will, with the utmost ease, be engaged in surveying the unseen world, and the intellectual state, and will

be so perfectly acquainted with the same, and also possess so real an intellectual knowledge thereof, as to be perfectly satisfied. Thus, as I conceive, we get to obtain, and have, some clear, scriptural conceptions of that state, we are entering upon. And may see, and perceive, some in our world have been favoured with visions of Christ; others with trances, others with appearances of the Lord Jesus Christ in our world, whilst in their bodies; and to them, it hath pleased the Lord God to make known his will; others have been favoured with supernatural dreams. All these carry with them, so many evidences of this in the whole sum total of them, that the Lord God could not have given these notices of his will, nor revealed himself in a certain way to some of his saints, in this our world, without these *visions, dreams, trances, and appearances*, our organs of body and mind not being suited to these, without their being raised up supernaturally, and when thus raised up, fixed also in these revelations thus made. So it will be in the unseen world, and in the intellectual state. We shall know and understand all things then, through the medium of vision, so that we shall see as we are seen, we shall know as we are known, and be in every sense suited to the state, as we shall then be so endowed which such a quality in our minds, as will immortalize them, and fit them for communion with God and Christ, and saints in the immortal state, for evermore.

At death, mortality will be swallowed up of life; the soul, I conceive, will instantaneously be clothed

with immortality, which will, I also think, be a medium for it to act, and exercise its thoughts and conceptions, and ideas by. I do not conceive the soul, as purely intellectual, can exist, even in its disembodied state. It must most assuredly be the sole property of Godhead, to exist purely intellectual; so as to exercise his infinite mind, without any medium. Angels and saints must be ever considered as creatures; they will never have to exercise their minds on their own existence: they have no existence in themselves. They exist, and will for ever exist; yet their existence is wholly in the Lord, of the Lord, and by the Lord; so also is all their blessedness; it is not in themselves; it is wholly without themselves, in Christ their head: if so, then theirs being but a derived life, can never be continued by any art of theirs. It must be fed and maintained in them by Christ, God-man, who is the eternal fountain and spring thereof. Under these views it seems to be necessary to conceive, that the minds of angels and saints must have a clothing of immortality and glory, or they could not bear the splendour and fruition of the full glories of Christ, in his Person, as he shines forth before them, in the house eternal in the heavens. May we be led by the Holy Spirit, so far as it pleases him, to such apprehensions of these subjects, as accord with the scriptures of truth, and are to be fairly inferred, and drawn from them. It is undeniable, that the unseen world, and the intellectual state, are immortal: that the minds of those who are in it, are immortal: that

the joys and blessedness of saints are immortal: surely then they must have qualities in their minds, by which they possess and enjoy all these; so that there is not the least absurdity in conceiving, they may have such a case or clothing for their intellect, as may be a proper medium for them to act in; and, we all acknowledge, that the bodies of saints, when raised from the dead, will be so spiritualized, and subtleized, as to be proper for the soul to act in, without the least impediment, to all eternity. Now, why may not the pure intellect be clothed with such a clothing, as may be its medium to act in, and by, even in the state of glory? It is allowed that the soul will be clothed upon with glory, and immortality: That saints *groan, earnestly desiring to be clothed upon with our house which is from heaven.* Paul says, *For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.* Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. See 2 Epistle to the Corinthians v. 2—5. It must be granted, this apostle had the deepest insights into the mysteries of grace, and the greatest knowledge of the unseen world and intellectual state, of any one out of it; he having been caught up, by rapture, into the third heavens, where he had revelations and visions of the Lord. But having selected that subject to be distinctly treated of, I shall say nothing of it here. May what hath been written, appear as clear to the

reader, as it doth to me; and then I conclude, such intellectual ideas, and apprehensions of the invisible world, and the intellectual state, will be formed in our minds, as will remove all fears concerning our own personal entrance on it. May the Lord bestow his blessing on us: may we be always confident, and willing to be absent from the body, and present with the Lord! Amen.

CHAP. VI.

On the Rapture of Paul into Paradise, and the third Heaven, as recorded in the Second Epistle to the Corinthians.

IT will, without all doubt, be universally acknowledged by all saints, that *Saul* of Tarsis, or in other terms, *Paul*, called to be an apostle of *Jesus Christ*, was the greatest and most distinguished person in the New Testament church. To him the Lord *Jesus Christ* manifested himself in an extraordinary, and supernatural manner: this was the case at his first conversion. It was by a vision of Christ, he was at first brought to confess that *Jesus of Nazareth was the Christ of God*. In the course of his walking before the Lord, he was favoured to know his mind and will, by dreams, visions, ecstasy, &c. He received his knowledge of the gospel, and his call to preach it, by imme-

diate revelation from Jesus Christ: he went up to *Jerusalem*, three years after his conversion, having been employed in preaching in Arabia, and having returned to *Damascus*, the chief city of *Syria*, by particular revelation from Jesus Christ. See Galatians ii. 2. He says to the church at *Corinth*, *It is not expedient for me, doubtless, to glory. I will come to visions and revelations of the Lord.* He then relates what had befallen him about fourteen years before that time; and which it seems, would have been concealed for ever from the church, had it not been for the particular circumstances he was now in, by the opposition of false apostles, as he calls them, chap. xi. 13, who opposed him. He delivers his account thus: *I knew a man in Christ about fourteen years ago, (whether in the body I cannot tell; or whether out of the body I cannot tell: God knoweth); such an one caught up to the third heaven. And I knew such a man (whether in the body or out of the body, I cannot tell: God knoweth); How that he was caught up into paradise, and heard unspeakable words, which it is not lawful, or possible, (so it is in the margin) for a man to utter.* See 2 Epistle to the Corinthians xii. 2—4.

It is generally apprehended this was at his first conversion, during the season he was three days without sight, and did neither eat nor drink; at which time, he received the whole revelation of grace, contained in the everlasting gospel of the blessed God; and the account of the ordinances of Baptism, and the Lord's supper. The which

he sets before the church of Corinth, in a very particular manner, in his eleventh chapter of his first epistle to them; verses 23—24; whilst it may be, the precise time of Paul's rapture cannot be fully ascertained, yet the rapture itself is recorded. By it we are given to understand heaven is a place; that *Paul* was caught up into it; that it was in such a way and manner, as he himself could not describe. Whether he was caught up in his body, or whether he was out of it, he could not say: that he had been caught up, this he was fully assured of; whilst he could not utter what he saw, and heard, yet it was not so obliterated from his mind, as for the remembrance of the same to cease. No; but such were the objects and subjects he had seen, and heard, it was impossible to make the least impression on the mind of any saint, whilst in the body; for if he himself was caught up body and soul, yet the body was of no use unto him at this time; he was wholly swallowed up in the unseen world, and was wholly swallowed up in intellectual objects and subjects, which he saw and heard in the third heaven, and Paradise of God. Some conceive the third heaven, and Paradise, to be one and the same: I do not: I follow Doctor Goodwin here. He thinks by the third heaven is to be understood, the state of ultimate glory, into which the saints will be introduced after the day of judgment, and when the *new Jerusalem* state shall be closed. The Doctor also understood by Paradise, the intermediate state, into which Enoch, Elijah, Christ, and saints are in now; prior to our

Lord's descent from thence, to raise the dead, and create new heavens and a new earth, into which he will descend, and all his saints with him. Into both Paul was : he saw, I should conceive, what none before ever did. It might possibly be from hence, he was led to apprehend concerning the rapture of the saints into the open region of the air, after the resurrection of the body ; and also concerning the instantaneous change which will take place in the bodies of those saints, who will remain in them, until the Lord comes. Now here we have a most full opening of the unseen world, and the intellectual state, to our view ; that is, to spiritual apprehension. If Paul needed not his body in heaven, and Paradise, so neither shall we for a season. If he was caught up so imperceptibly unto himself, that he knew not whether he was in the body, or out of the body, does it not follow from hence, that the souls of saints, at their actual departure from their bodies, will be raised up, and admitted into Paradise, or, if you like it better, the third heaven, imperceptibly unto themselves. And if it be conceived of thus, it serves to take off all dread from a spiritual mind. It also follows from hence, that we shall be wholly passive in our entrance into the unseen world, and enter it without so much as a thought. It will be wholly the Lord's act within us, and upon us ; and we being raised up in our intellectual faculties to have the sight and vision of Christ, shall be thereby admitted to such perceptions and exercises of our supernatural minds, as will consummate our eternal

perfection, so as we shall never lose sight of, nor cease from beholding Christ for ever and ever. Paul's rapture into the third heaven, and Paradise, contains full proof that our souls will exist for a season without the body; that it will be completely happy without it; that it will be in a state of perfection and blessedness; that heaven, glory, and immortality will be enjoyed; that there will be employment for the mind in heaven; that we shall see as we are seen; know as we are known; that we shall hear glorious things, which though it was impossible for Paul, who had been in heaven, and Paradise, to utter; yet they were heard by him whilst there, and so they will be to us also when we are admitted thither.

Some cause or conveyance there must have been to effect this rapture. The margin in the 12th chapter of the Second Epistle to the Corinthians, ver. 2, on these words, *caught up to the third heavens*, refers to the 22d chapter of the Acts, ver. 17. *And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance.* It is by some conceived, this was the medium of his rapture, and this the time of it. I am also in the same margin directed for the date of this rapture, to A. D. 46, and to Acts xiv. 20, where is an account of Paul's being stoned and left by his enemies as dead: it is said, *Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.* And others conceive, it was at this time Paul was

caught up into the paradise of God, as it was wholly miraculous that his life was continued in his body, after he was so cruelly and maliciously treated by his enemies. It is indeed of no sort of importance to us, when, or where it was, whilst the truth of this rapture is ascertained, as it serves to cast light upon the truth of the divine word of inspiration concerning the unseen world, and the invisible state, and the realities thereof. As it contains a reference to the distinction of Paradise, and the third heaven, when our Lord Jesus Christ said to the thief on the cross, *Verily I say unto thee, To-day shalt thou be with me in Paradise*, no doubt can be made of it, but it was designed to express the state and place he was to enter on, immediately, as soon as soul and body were separated. Now it is not considered by any of us, that the immediate, and intermediate, and disembodied state, is that state of glory, which is to be enjoyed in heaven, after the resurrection from the grave, and power of death. As there will be none who will object against this, what then is the difference, to speak of the third heaven as distinct from Paradise, and Paradise from the third heaven, when this is added to it by way of explanation, viz. That by the one is to be understood the ultimate state of glory, into which all the elect will be admitted, when they are consummated both in body and soul, and made like unto Christ both in body and soul. And that the state into which the disembodied saints enter, immediately at death, may be expressed by Paradise, to distinguish it

from the other. According to what hath been suggested on this subject, *Paul* was first caught up to the third heaven, where he had revelations, and visions, of the state of that ultimate state of glory, in which the whole election of grace will see Christ in his personal glory, and God will be *All in All*. He both knew, and heard what he saw. Yet whether he was in the body, or out of it, he knew not. After which he was caught up into Paradise, into that state where Christ, and saints are, and will continue in, until the Lord shall descend from thence to raise the dead which sleep in him. And thus *Paul* had a view of the glory and blessedness of this state. And here he heard unspeakable words, which it is not lawful for a man to utter.—*It is not possible*, (so it is in the margin.) None on earth could have apprehended them, if *Paul* had uttered them. This rapture of *Paul's* seems to exceed all that any others were ever favoured with. Moses was taken up into the mount with God, and saw the glory of the Lord, and conversed with him, face to face. *Enoch was translated*, so that he never saw death. *Elijah was taken up by a whirlwind into heaven*. *Stephen looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God*. And *Paul was caught up to the third heaven, to Paradise*, and enjoyed the fruition of Christ in glory, and was let down from thence and lived afterwards in his body. And herein, and by this, he was favoured, and distinguished from all beside. Yet whilst he could say, he had been fa-

voured with visions, and revelations of the Lord, and add to this, *I knew a man in Christ, caught up to the third heaven ; and I knew such a man caught up into Paradise :* yet he could not say whether the man was in the body or out of it. A full proof, that whilst the unseen world, and the intellectual state, are confirmed, and realized hereby, yet the invisible objects and subjects of the same, cannot be brought down to our senses and faculties in this present time state, any more than we can comprehend our own existence, which we cannot. We know we do exist, but we cannot express that existence. We have a knowledge of our perceptions, and faculties, but we cannot say any thing, or define what the soul is, in which these are seated, whilst *no man knoweth the things of a man, save the spirit of man which is in him.* The intellectual mind, whilst formed for intellectual objects, subjects, enjoyments, and conjectures, yet it cannot form up any one unseen object. The things of the invisible world, and the intellectual state, may be formed in the mind, and are so, by intellectual objects and subjects presented by vision, or certain images, and representations of the same, yet this must be by supernatural agency, otherwise the intellectual mind, in its present embodied state, cannot possibly have any conception of such. So with respect to heaven, glory, life, immortality, a sight of Christ, the vision of Christ, the glory with which he is surrounded, the bright and radiant forms of angels and spirits of just men made perfect, who worship him in the fullest ex-

ercise of all graces—the sounds by which they utter forth his glorious praise, for creation, providence, salvation, and grace; cannot be conceived of by us, whilst in our bodies: we may understand the subject of their praise; but we cannot apprehend their voices by which they express their praise: it is wholly beyond us. Thus I conceive a fresh view of the unseen world, and the intellectual state, is opened to our minds, from the account given by the apostle, concerning his rapture into the third heaven, and his being caught up into Paradise. And by the same, fresh testimony is given concerning the intellectual blessedness of saints in heaven. The whole mind is immediately filled with the knowledge, apprehension, enjoyment, and possession of what it sees, and knows, and this to an exuberancy of satiety. This proves that the unseen world, heaven, paradise, and the state of blessedness and glory, are only suited to the spiritual, intuitive, and intellectual faculty or mind, which only can be apprehensive of the joys and comforts thereof, and which is capable of being raised up to such knowledge and perception of these divine realities, as for the same to be formed in the mind, and have their real existence in it, so as not to be obliterated therein for ever. This rightly apprehended by us, would serve to keep up our desires and longings to be admitted into heaven, and advanced to the state of glory. *Peter*, the apostle of Jesus Christ, entitles himself, *a partaker of the glory that shall be revealed*. 1 Epistle v. 1. He saw Christ trans-

gured on the mount. He, John, and James, were eye-witnesses of his Majesty. What they saw on earth, when they were with Christ on the holy mount, *Paul* saw when he was caught up into the third heaven, and paradise. All which is related concerning the transfiguration, concerning Christ's face shining as the sun, and his raiment as white as the light, cannot convey to a spiritual mind an adequate idea of the glory of the only begotten Son of God. Nor can what *Paul* says, regarding what he saw in Christ, when he spake the following words with which he addressed king *Agrippa* concerning the vision he had of Christ, by which he was converted to the faith of Jesus. *At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me,* Acts xxvi. 13. *Paul* could only say, he was on all sides surrounded with light and glory: that he looked up and saw Jesus of Nazareth: that he heard the voice of his words. This *Saul of Tarsus* saw, and knew himself to be in the body at the same time; but he could not express the majesty, the glory, the transcendent excellency of Christ's person. No: yet doubtless it left the impress of the same on his mind. So it is altogether impossible for such an impression of Christ to be made on our mental faculties, as will entirely suit that sight of him which we shall have, when we are in the unseen world, *for then we shall see him as he is.* So says the apostle John. See 1 Epist. iii. 2. Let not saints then expect any sights and appre-

hensions of Christ, beyond what is revealed of him, and set before them in the everlasting gospel, as suited to faith. Let them not go beyond this. No: not in the very article of death. Beyond this Christ doth not suit us this side heaven. Many a saint is favoured with such spiritual and gospel conceptions of Christ, as carry them above all fears concerning death, and the dissolution of the body, and fill them with hopes full of a glorious immortality. And beyond this, to pretend to real sights of Christ, is I most assuredly conceive, rank enthusiasm. We must be where Christ is, to behold his glory. He is in heaven; it is there he is seen; and when we see him there, we must even then see him in his own glory. Our intellectual faculties must be raised up, by his own omnipotent power, to conceive of him, suited to what we shall then behold him to be: and there will be such a conveying of ideas of him, and what we see in him, as will enter into our intellectual faculties, and fill them for ever. For our faculties, when raised and enlarged in the state of glory, will never be able to comprehend the person and glory of Christ; yet he will so possess the intellectual faculties of his saints, as to overpower them, by his inhabitation of them, and dwelling in them for ever. From the whole which hath been delivered in these papers, concerning the unseen world, and the intellectual state, we may in some sense form some conceptions of the same, founded on what is recorded in the scriptures of truth, concerning the appearances of the Lord God, the visions of Christ,

the supernatural dreams on record therein, the raptures and translation of *Enoch* and *Elijah*, the trances mentioned in it, together with the rapture of *Paul* into the third heaven, and paradise, and thereby have some real conceptions of the life we shall live in the unseen world, which will be wholly intellectual; the soul is only the subject of this life: the mind is wholly, in its nature, faculties, and senses, intellectual. Now the vision of Christ, his glory and state, and life in heaven, personal fellowship with him in his kingdom of glory, are suited most exactly to an intellectual mind, supernaturally enlightened and enlivened by the Holy Ghost. Such an one is formed for the state of grace, and will be raised up to the state of glory, where the mind will be filled with all the fulness of God. We may then in contemplations on these subjects which have been delivered, form some conceptions of an intellectual life, and state of blessedness which saints, by death, will enter on, whilst we can by no means have any comprehension of the same. We may, and do conceive, and in some measure apprehend, what we cannot comprehend. Nay, this was the case with *Paul* himself; he knew he had been caught up to the third heaven, yet he knew not by what means; nor did he when there know how it was with him, whether he was in the body or out of it: all he knew was, he was in heaven, and paradise, and heard what he could not by any means express. Surely what *Paul* relates of his transportation into the world of glory, casts great light upon the subject, so far as it can be enlightened

thereby. I would by no means admit of any speculation here: the subject will by no means allow it: we must be confined to the pure word of revelation: we must submit thereto, and receive the whole of our ideas therefrom. If *Paul* saw Christ, and saints and angels in glory, and came down from thence, and lived afterwards in his body on earth, we may from hence see that his intellectual enjoyments of Christ in the unseen world, and intellectual state, were only suited to the same, so that we may rest content, until death hath dissolved our frames, for a sight of Christ in glory, until we are admitted into his immediate presence. We must not expect glory upon earth, we may have heaven; by which, I mean, we may have blessed views of Christ, as he is set before us in the word. The Holy Spirit may be pleased to admit us into most blessed fellowship with him, in all the blessings and benefits of his incarnation, obedience, sufferings, death, burial, resurrection, and ascension. We may be favoured with some blessed conceptions of his glory in heaven, yet this can only be suited to our minds as spiritual. The state of glory differs from the state of grace: there we shall be admitted to a sight of Christ by vision: there we shall have communion with Christ in his glory: his shine upon our intellectual faculties, will convey such sights of him, as will perfect the knowledge of our intellectual mind, in the knowledge of his person and glory to all eternity. It is not that saints in heaven, will ever fully comprehend Christ, yet they will in their intellectual fa-

culties, so fully apprehend him, as to be swallowed up in the fruition of him for ever. May the Lord, if he please, give light into this subject. May we be led to know and consider, that we shall know and enjoy Christ in heaven, and glory, in a way, and by a medium different from what we do at present. Let us not therefore pride ourselves in any of our attainments. We shall drop them all at death. We shall enter wholly and simply as intellectual minds into the unseen world, and upon the intellectual state. We shall have the faculty of sense and vision opened to our view: we shall know all we know of Christ then, in and by a real sight and vision of him, thus seeing him face to face; the intellectual faculties of our minds, clothed with glory and immortality, will be so possessed with the knowledge of Christ in heaven, as will fill us through and through with glory. May the Lord, if it please him, bless what hath been delivered. Amen.

CHAP. VII.

*On the Immediate, Intermediate, and
Disembodied State.*

IMMEDIATELY upon the dismissal of the soul from the body, it enters into the unseen world, and into the intellectual state: this appears to be the case from the scriptures of truth. It is said of *Abraham, Isaac, and Jacob*, when they died, that they were gathered to their people. It is said of *Abraham* in the New Testament, that *he looked for a city which hath foundations, whose builder and maker is God.* Heb. xi. 10. In the former verse, *Isaac and Jacob* are said to be *heirs with him of the same promise*: then they were heirs of heaven, which is expressed by the term *city*. It is further said in the same chapter, including *Sarah* the wife of *Abraham*, *These all died in faith, (or according to faith,) not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city, into which they enter immediately on their departure*

from their bodies. Verses 13—16. The apostle says, we, New Testament saints, have an house, a building of God, to receive us into, at whatsoever moment our earthly house is dissolved; so that this being the case, we need not give ourselves any concern about the dissolution of our mortal bodies, as we can do without them for a season, and be completely happy in our intellectual faculties, in the exercise of them on Christ, in the unseen world and in the intellectual state: his words are these—*For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.* 2 Cor. v. 1—4.

The place of rest, into which the saints enter by death, is expressed by a building; it is styled an house: it is an house not made with hands; it is eternal; it is in the heavens; and saints, who groan under the effects of mortality, and find their own earthly bodies likely to fall long to be out of them, and to be clothed upon with their house which is from heaven, in which they will be clothed upon with eternal glory. This could not be, if there were not in them spiritual hope, view and prospect of eternal glory. That there is, the apostle con-

firms, by saying, *Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.* Verse 5. In regeneration, and being delivered from the power of darkness, into the kingdom of God's dear Son, we are made meet to be partakers of the inheritance of the saints in light: in this our real meetness for heaven and glory consists; and for such the house eternal in the heavens is prepared, and such are prepared for it. *We are God's workmanship: we are circumcised with the circumcision made without hands.* Heaven and Christ's body are said to be made without hands, Heb. ix. 11. And heaven, the house eternal in the heavens, is said to be, *a building of God, an house not made with hands.* Now it being prepared for us, and we prepared for it, God having given unto us the earnest of the Spirit, the apostle says, *Therefore we are always confident of this: [we rest satisfied in the truth of this,] that we have a building of God, an house not made with hands, eternal in the heavens: we know we are not there; neither can we be until we are delivered from our bodies.* Hence the apostle adds, *knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.* Now here we have the disembodied state opened: saints are unclothed by death; they are wholly intellectual; they having been set at liberty from their mortality: they are therefore what the angels are,

wholly incorporeal. Thus they enter into an intermediate state, in which they are to remain until the coming of the Lord Jesus Christ, in his kingdom, and in his glory—into this intellectual state, in which the objects, the subjects, the worship and communion with God, and Christ, through the Spirit, are wholly and altogether supernatural, heavenly, and divine:—as are also the place, and the company of saints and angels, and mutual worship with them, in which we are to be retained for a season:—it is an intermediate state, in which the blessed enjoy Christ, during the space which remains until the resurrection of the just, when they shall awake in their bodies unto everlasting life: we are now in our bodies; we are to be confined to them, until the knot of union between body and soul is dissolved: whilst in them, we are at home. The body is our dwelling-house; when it is dissolved, as it will be by death, we shall be out of it; we shall be absent from it; we shall be present with the Lord; we need not therefore care how soon death does its office on these tenements of clay; we being confident, *we have a building of God, an house not made with hands, eternal in the heavens.* Christ hath by a voice from heaven pronounced, *Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.* Rev. xiv. 13. If they are blessed in the very article of death, and from that very moment are blessed, and rest from their labours, then they must at that very moment enter

into heaven. If their works do follow them, and not go before them, then they must be in heaven, or their works cannot follow them thither. And if they are in heaven, it must be for a season, wholly and intellectually in their minds. And this is quite agreeable to what the apostle says to the saints at Philippi, *For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better*, chap. i. 21—23. The apostle, speaking of death, expresses it as a departing from the body. He speaks of the actings of his own mind on this subject. He says, *I have a desire to depart. I have a desire to be with Christ.* This, says he, is far better than to be here. Christ is in heaven: he is the Lord from heaven: it is his native country: he came from thence, when he became incarnate: he went up into heaven, when he left our world. He is *set down on the right hand of the throne of the Majesty in the heavens.* He hath said, *In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.* John xiv. 2, 3.

That blessed intermediate state, from death, to the resurrection of the Lord's dead, is a state of glory, in which we are admitted into the immediate presence of Christ, and see him in his glory, and

have immediate communion with him, and are glorified together with him. This, I do conceive, opens a fresh view of the unseen world, and of the intellectual state; and also how the spiritual faculties of the minds of saints, will be supernaturally employed and exercised on Christ, in the kingdom of glory. The apostle makes the difference of the state of saints now, and what it will be in the next, consist in this: The one is by faith, the other is by sense, or vision. *Now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known*, 1 Cor. xiii. 12. It is not death as death, nor simply to be at the end of their journey, and to be free from all sorts of miseries that saints long to be dissolved for. No: there is nothing supernatural, heavenly, and divine, in any such. No: surely there is not. To desire to die, to be with Christ, this only is spiritual. To desire to depart and to be with Christ, this is altogether from the Lord alone. We must know Christ, and have views of his transcendent excellencies, or we cannot desire to be with him. We must know something of his interest and relation unto us, or, we can never long for a sight of him, and for the enjoyment of him by spiritual sense and vision, in the intellectual state. We must apprehend in our minds, that a view of his glories will so supernaturally raise up our minds, and fix them on him, as to fill us with everlasting, infinite, and immutable satisfaction; as will fix us on him, as our centre, throughout the ages of eternity, or we shall never be easy

in the immediate prospect of dissolution. For to die with a desire to depart, and to be with Christ, is far above, and beyond all the efforts and feelings of nature. The apostle says, *I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day*, 2 Tim. i. 12. This was coming to the point. He also says, in the very near views of his being called to lay his head on the chopping-block, to be cut off at the command of Cesar Nero, *I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: 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*. 2 Tim. iv. 6—8. All that is contained herein, is most truly spiritual and supernatural. It is most heavenly and divine. The intermediate, and disembodied state, which the saints immediately enter upon, and enter into, as soon as they leave their bodies, is a state of eternal glory. The apostle Peter, who speaks of himself as *a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed*, says to saints, that they were called to glory; to eternal glory. His words are these, *But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever*.

Amen. 1 Epist. v. 10, 11. All the Lord's people are called to his eternal glory: they are heirs of God, and joint heirs with Christ. He and they *are to be glorified together. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified, Rom. viii. 29, 30.* As the elect are to be conformed to Christ, in grace, so they are also to be conformed to Christ in glory. In all which they are wholly passive. The glorification of saints in heaven, is a glory which shall be revealed in them. As Christ is now revealed in us, so the glory of Christ will then be revealed in us, which will be the effect of Christ's shining fully into our minds, and so reflecting his glory on the sensory of disembodied saints, as will fill them intuitively and inherently with his glory. It is the glory of Christ, in his own Person, and glory without them, which will reflect this upon and within them, in and throughout every faculty of their minds. To this glory the saints are called; to the enjoyment of this glory, the saints are pre-ordained; to the possession and enjoyment of this glory, they will be admitted immediately upon their leaving their present tabernacles; and this glory they will inherently enjoy, just as they do the blessings of grace now. The apostle having clear ideas and conceptions of it in his own mind, says, *For I reckon that the sufferings of this present*

time are not worthy to be compared with the glory which shall be revealed in us, Rom. viii. 18.

I here again, for myself, conceive, is indeed a fresh opening of the unseen world, and of the intellectual state, into which we are shortly to enter, and in which we are to live, in which the Lamb which is in the midst of the throne shall feed us, and shall lead us to fountains of living waters, and God shall wipe away all tears from our eyes, so that the intellectual faculties will be most wonderfully opened, and an increase of supernatural light will be let in upon them, and by this means it will be that the saints in the intermediate and disembodied state, will be capable of seeing, conversing, and enjoying the objects, and subjects before them; from whence it may clearly be perceived, that not even in this present time state, nor in the very state of grace we are brought into, by the renewings of the Holy Ghost, who hath been shed richly on us, through Jesus Christ our Saviour, can we apprehend any thing concerning the unseen world, and of the intellectual state, and of the life which we shall live therein, but by faith, and this as opened to conceive, apprehend, receive, and enjoy the same, as set before us in the word of God. So that the whole is a matter of divine revelation, which stands connected with what of Christ is set before us in the Holy Scriptures. The apostle says to the saints at Thessalonica, *But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of*

the Spirit and belief of the truth: whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. 2 Thess. ii. 13, 14. What can be included in these expressions, to the obtaining of the glory of our Lord Jesus Christ, but the very sight which saints have of him, in their disembodied state, which the Gospel gives them the hopes of: and in the receiving of which, and in the spiritual knowledge of the truths and subjects thereof, they are called to, and have in themselves, a certain knowledge of the glory of our Lord Jesus Christ. And like as they have a prelibation, and certain foretaste of the same, and of what is contained therein, so they are called unto, and shall most certainly enjoy a sight of Christ in his glory, and be partakers of all the good contained in the sight and vision of Christ, in their own souls, in their intellectual faculties. We have another expression, made use of by the same apostle to the same purpose. *Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 2 Tim. ii. 10.* The knowledge of Christ goes first, yet the knowledge of eternal glory is made closely connected with it, so that they cannot be parted: where the one is, there is also the other. And what can eternal glory consist in, but a beholding Christ! a seeing him face to face: a seeing him as he is! The apostle speaking of himself, says, *And the Lord shall deliver me from every evil work, and will*

preserve me unto his heavenly kingdom : to whom be glory for ever and ever. Amen. 2 Tim. iv. 18.

Most assuredly this heavenly kingdom, must be the intermediate state, into which the saints are immediately admitted on their leaving this world, which they do by their departure from the body. Our most precious Lord himself, entered this state, having expired on the cross, in his Spirit, just as we must; which should reconcile our minds to the same entrance. And we may from hence observe, that whilst it was the Lord's pleasure, that Enoch, Elijah, and the saints whose bodies were raised on Christ's resurrection morn, should be admitted in their whole persons into the state of glory, yet these were singular acts of the divine will concerning them. The generality of saints in heaven are there purely intellectual, without their bodies, so that we shall have plenty of company, and be well suited to them, as they will also be to us. We see from all this, that the unseen world, and the intellectual state, are most divinely suited to pure intelligences; to such as are spirits, who derive and enjoy from a sight of Christ, and from immediate communion with him, such pleasures, felicity, joy, and blessedness, as will constitute the perfection of their minds to the ages of eternity. Christ is the Lord of glory; he shines forth in this kingdom of glory, in his glory, which, as I conceive, chiefly consists in his mediatorial glory. And here I would give a short recital of the various glories which Christ, and the church have

shone forth in, all which are suited to an intellectual mind to contemplate.

Before all time, Christ shone forth in his primordial glory, as God-man ; so did the church shine forth in her ancient and primo-primitive glory too, as the bride, spouse, and social companion of her Lord and Head, Christ, the Lord of glory. The church shone forth in Adam her native head, in the robes and perfection of creation, and creature purity. He, and she, soon fell from this, into a state of sin and impurity. Out of this state, her Lord and husband hath redeemed her ; to accomplish which, he laid aside his form of God, *and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.* This was Christ's humiliation state. He arose out of it by his resurrection from the dead. The church was redeemed out of her fallen state by the blood and righteousness of the Lord Jesus Christ. There follows upon this, her state of regeneration, in which she is in a measure, formed for her Lord's praise ; and in her regenerated members is expressed and declared, by the apostle Peter, thus, *A chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light.*

Whilst the church remains in her regenerate state, Christ is shining forth in the glories of his mediatorship, on her behalf, within the vail. At the re-

removal of each individual of Christ's renewed members from this state of grace, he introduces them into the unseen world, and admits to the intellectual state, and introduces them into the presence of his glory with exceeding joy; as they are before him, he shines forth in his mediatorial glory upon them, and into their intellectual minds, and fills them with glory. To view the church in all the states through which she has passed, and to view Christ, through all the states which he has also gone through, is a very pleasing sight: a most precious subject, and well suited to a contemplative and spiritual mind. The church in her pure state, before the fall, was a perfection of beauty; the church in her fallen state was, in her natural self, all deformity; the church in Christ, as redeemed by his blood, and adorned in his righteousness, is all fair, without spot or wrinkle or any such thing. The church as possessed by the Holy Ghost, renewed by him, and conformed to the image of Christ, is all glorious within, her raiment is of wrought gold: the church already admitted into glory, is transcendently glorious in Christ. And He is also glorious in his Person, as the Son of the living God, manifest in the flesh; he shone forth gloriously, in the view of the Holy Trinity, before all worlds; he shone forth in his glory, as the head and husband of his church, before the world was; he shone forth in his glorious suretyship engagements, on the behalf of his church, before time; he shone forth on his church in the fulness of time, when he arose as the sun of righ-

teousness with healing in his beams; he shone forth in his incarnate state, in all the perfection of his holiness, righteousness, and sacrifice; he shines from heaven, in the full virtue and perfection of his mediatorial work, and offices; he shines forth on the saints in the state of glory, with all the glory of his mediatorial person and work; so that in their intellectual faculties, the mediatorial glories of Christ's person, are so fully realized, that he dwelleth in them thereby. I have, to the best of my light and ability, endeavoured to set forth, the immediate, intermediate state, which disembodied saints enter upon at death: may the Lord shine upon the attempt, if it please him.

The saints are with Christ; they see Christ; they enjoy Christ; they have communion with Christ; they also have communion with each other; they are all filled with the fulness of God; yet they are to descend from where they now are, and enter with Christ into the New Jerusalem state. This will be the subject of the next paper; the Lord bless it. Amen.

VIII.

On the New Jerusalem, or Resurrection State.

THE saints now in glory, have just such views of Christ in his glory, and just such communion with Him, as suit the state to which they are advanced; whilst they remain in the immediate, intermediate, and disembodied state, they cannot enjoy the full blessedness to which they were fore-ordained from everlasting. They were formed in God's eternal will, to be most exactly conformed to Christ, both in their souls and bodies; no doubt but their souls now in glory, are made conformable in holiness, glory, and immortality, by the glory and shine of Christ upon them, and within them; he is to have the pre-eminency in all things, in glory as in grace: he is their head in glory, as he is their head in grace; they are to be models for him to reflect his glory on. He is the exemplar, and they are in their measure, to be filled with his glory; whilst I conceive their souls, from their first entrance into heaven, are completed in glory, bliss, and immortality; yet they cannot in their disembodied state, enjoy all the blessings they are predestinated unto; their bodies are to enjoy, in union with their souls, all the blessings of life everlasting. Now their bodies are at present under the arrest of death, and are in their graves; from thence they are to be raised to life immortal; a state is to be then entered on, suited to them, which may well be entitled the New Jerusalem, or Resurrection State.

This is spoken of by the prophet *John*, in the 21st chapter of the *Revelation*. In the word we have such expressions as these concerning saints who are departed; they are called *the dead in Christ*; they are styled *the Lord's dead*; they are said to *sleep in Jesus*; they are said to be fallen asleep; they are *the dead in Christ*; all which expressions prove, that death hath not dissolved the union which subsisted between Christ, and them: now as these are all to rise again in their own bodies, so there must be a state provided for them suited to their bodies, in which they may behold the body of Christ, or Christ in his body, shine forth before them in its full lustre and glory, so as to reflect its lustre on theirs, and so as they, at the resurrection, and by his shine on them, may be fully conformed in their bodies and souls, to Christ's body and soul. The apostle says, *But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the*

Lord in the air. 1 Thes. iv. 13—17. Peter says, *we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.* 2 Epistle iii. 13. John says, *And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.* Rev. xxi. 1, 2. At the second coming of our Lord, the heavens will pass away with a great noise, and the elements melt with fervent heat: he will raise all the elect dead in their bodies; the saints alive in theirs, will be changed in a moment, in the twinkling of an eye; and thus corruptible bodies being made incorruptible bodies, and the mortal bodies having put on immortality, *then shall be brought to pass the saying that is written, Death is swallowed up in victory:* upon this, the whole election of grace will shout, *O death, where is thy sting? O grave, where is thy victory? the sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.* 1 Cor. xv. 54—57. Thus the mystic body of Christ, being made, changed, and fashioned, like unto the glorious body of Christ, according to the working whereby he is able to subdue all things unto himself, will be caught up in the clouds to meet the Lord in the air; during which the earth, and all that therein is, will be burnt up; out of which, a new heaven, and a new earth will be

formed, to be an habitation for Christ and his saints to dwell personally together in for a thousand years. The prophet John had the vision of this, and gives his account of it, in the two last chapters of his prophecy. The angel said to him, *Come hither, I will shew thee the Bride, the Lamb's wife. And he carried me away, in the Spirit, to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God.*

This New Jerusalem is the church. The state, or seat of it, is the new heavens, and the new earth. The glory and perfection of it are set forth in a most wonderful manner, such as is altogether suited to the intellectual state, which can only be rightly conceived of, but by an intellectual capacity and which is so set out, that it must be the work of God alone, even in the unseen world, to frame proper conceptions and ideas of the same, even on immortal minds, so that I may here say again, the unseen world, and the intellectual state, are opened to our view. In this state, the bodies of saints being fitted for a sight of Christ by the supernatural qualities which they will then be the subjects of; they will see his face, openly and clearly, and his name shall be in their foreheads. The glory of this state is thus expressed, *Having the glory of God, and her light was like unto a stone most precious; even like a jasper stone, clear as crystal.* Her security is expressed by a wall great and high : the foundations of her state, compared to a city, are set forth, as most precious

and durable : her gates as noble and costly : her very streets, as pure gold, as transparent as glass. The whole is suited to intellectual inhabitants. And this is the intellectual state of the church, in the resurrection state. And what I should call the supreme excellency, and perfection of this church state lieth in this : the prophet says, *And I saw no temple therein, for the Lord God Almighty, and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it : for, as seen by John in vision, the glory of God did lighten it, and the Lamb is the light thereof.* This is the New Jerusalem, or resurrection state, into which the whole election of grace will be introduced by Christ with a *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*

In this state of intellectual bliss, the saints will enjoy perfect life, holiness, glory, and happiness, both in body and soul. They will now live in immortal bodies, whose brightness will be like the sun, whose glory will be inconceivable : they will be as fit to dwell in the new heavens and new earth, as if they had been originally formed there. In this state they will see Christ with the eyes of their bodies ; they will hear his voice, by their bodily ears : he will cause them to enjoy him, to the uttermost perfection of all their desires. The New Jerusalem, and resurrection state, will afford them joys they never knew before. As their bodies were never before suited to those intellectual subjects, and pleasures now before them, and which

they are perfectly in their very bodies suited to. *The body*, says the apostle, *is for the Lord, and the Lord for the body*. This will fully appear, when God who hath raised up the Lord Jesus, will also raise us up by the same power. Then our bodies being spiritual, powerful, glorious, and beautiful, will have the reflection and shine of Christ's glorious body on them. So that they being like unto his glorious body, and also reflected on with a shine from his, will be glorious indeed. Now it must be acknowledged, all this can never be enjoyed but in an intellectual state: and the intellectual state we are now speaking of, is to take place in the New Jerusalem state of the church. The glory, blessings, the comforts and enjoyments of which are set forth by a variety of symbols, as our faculties at present are incapable of apprehending the same otherwise. The throne of God and the Lamb, with a pure river of the water of life, proceeding from the same, is one of the symbols made use of. The tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and whose very leaves were medicinal, is another. The Lord God giving light to the saints, and their reign with God and the Lamb, being for ever, is the perfection of this state. The introduction into this subject, was thus expressed, *Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more*

death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. Rev. xxi. 3—7.

Thus the whole blessedness, purity, perfection, and glory of the saints in the new Jerusalem, or resurrection state, is set forth as fully as it can be: yet it is set forth in such a figurative manner, and described and expressed in such a symbolical way, as will never be understood and properly apprehended by us, until we are admitted into the new Jerusalem, and resurrection state. The revelation of it was not made with a design we should be able to comprehend the same; it was given to excite holy admiration at the things delivered concerning it, and to draw forth our affections after it: to hasten, as *Peter* expresses it, and to our looking forward to *the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.* The great perfection of blessedness in the new Jerusalem, and resurrection state, seems to me to consist in seeing Christ in his glorious body; most assuredly this must very particularly suit the saints in their resurrection state, as their bodies will then

be conformed unto his ; which will be the very utmost completion of all the perfection which will ever pass upon them ; as they will thereby be completed in their entire conformity to Christ ; after which the glories of Christ, will, to the very uttermost of their intellectual capacities, shine forth within them, and also upon them. It is in the *new Jerusalem, and resurrection state*, the Lord Jesus Christ, will present unto himself, and to the Father, his bride, a glorious church, without spot, or wrinkle, or any such thing : she will then shine forth in the same glory, beauty, perfection, and excellency, in which she shone forth in the eternal decrees of God, from everlasting ; she will then be fully perfected, and raised up, to the enjoyment of the glory, ordained for her, and given unto her, in Christ, before the foundation of the world. This resurrection and new Jerusalem state, is that, in which this solemn presentation of her will be made, to the divine Majesty in the person of the Father, with a *Lo, I and the children which God hath given me*. The whole elect church, the body of Christ, in all her individual members, their sins wholly abolished, their miseries wholly and for ever done away ; their persons shining in Christ, as they did from everlasting ; their souls purified and made white in the blood of the Lamb ; their persons made righteous in his righteousness, they being made the righteousness of God in him, the Lord their righteousness ; and being fully adorned in all the graces of the spirit, with the Holy Ghost dwelling in each of their souls and bodies, and they

clothed in their souls and bodies with immortal life and glory, will be given up by Christ their Lord unto the divine Father, as being brought to that state of purity and perfection, drawn in his vast mind, concerning them before all worlds. I conceive this to be in part included in the following scripture : *Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.* See 1st Epistle to the Corinthians xv. 24—28. Not that Christ will ever cease to be the mediator of union and communion between God and the elect, to the ages of eternity; but the form of administration of Christ's mediatorial office, will then for ever cease. He having given up his mediatorial kingdom, the whole election of grace, and his account of his management of the same, will drop this form of execution thereof for ever, all the ends and designs of it being most completely accomplished : so that now, from henceforth, and for ever, Christ will shine forth in the full glories of his mediatorship ; and his church will shine forth, as fully saved, and everlastingly completed in him and by him, and will be like Christ

in every faculty of soul ; and in, and through every part of her body also. Thus I conceive, we may here have a view and apprehension of the world and state, into which the elect will be brought, immediately after the resurrection from the grave and power of death : as to the state, it will be the very same Christ was in, when he was raised from the dead. He was raised to die no more ; he was raised, that he might live unto God ; he, at his resurrection, entered on a state he was never in before ; it was his first step to his being glorified in his whole person ; to his entering in his body and soul into heaven ; to his enjoying all contained in eternal glory : so saints raised in their bodies at the last day, are raised to die no more. At their resurrection, they enter on a state they were never in before ; they live a life also, which they never did before ; they now live body and soul in union, so as to be separated no more for ever ; they now live in the enjoyment of what they never before possessed, a life of glorious immortality in their souls : they also live in an immortality ; they live in the enjoyment of glory and blessedness, which will never cease ; they live to be raised up to glory beyond what they themselves can partake of in their new Jerusalem and resurrection state ; they live to be advanced even to a sight of the personal glory of Christ ; they now see him as the Man in God ; they now behold the glory of his humanity ; they in their resurrection state, see the glorious body of Christ ; this must give them most complete satiety ; this must fill them with per-

petual wonder, and admiration ; it must be as the centre to poise their minds, and preserve them from the least wavering from the views they have of the glory of their Lord : it will, we may safely conceive, be as a preparation for the ultimate state of glory. All this will be enjoyed in the intellectual faculties, whilst the effects of it, will most assuredly be expressed in the body, and by it : surely it is well worth our consideration, and well becomes us to contemplate these important truths. It cannot but possess the minds of saints, with what is revealed concerning these subjects in the sacred word. The following words are generally applied to the millennium state ; and most assuredly we may from them, have some faint conceptions of the joys of that blessed state : *After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands ; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen : blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes ? and whence came they ? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great*

tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. Rev. vii. 9—17. I conclude, saying, the church of Christ, in the new Jerusalem and resurrection state, is set forth under the similitude of the holy city, in her uttermost perfection; her form, her length and breadth, her foundations, her walls, gates, streets, are all to express to us, the glory of that state of the church of Christ, which cannot otherwise be described. In it, the Lord God Almighty and the Lamb are the temple of it: may the Holy Ghost give us from hence, such conceptions of the same, as may confirm our apprehensions of the joys which will accompany saints in this state, which will be wholly divine, that we may most clearly conceive of them, as suited to intellectual powers, though they are in the scriptures, expressed by symbols and figures, whereby we may understand that realities are couched under them, which are eternal. May the good Lord add his blessing to this very weak attempt, to open the unseen world, and the intellectual world to the view of the spiritual mind, from the scriptures of truth. Amen.

CHAP. IX.

The Ultimate State, when, and where our Lord Jesus Christ, “who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting, Amen,”—will shine forth in his Personal Glory, and God in Him shall be all in all.

IT is a most blessed thing, under the light and teaching of the word and Spirit, to survey the unseen world and intellectual state, into which the saints at their dismissal from their bodies enter: we have expressed the mind of the ever-blessed God, as revealed upon this subject, so far as made known in the holy scriptures already; and we have proceeded to the new Jerusalem and resurrection state, in which the tabernacle of God will be with men; even the Lord Jesus Christ in his Person, enjoying the company and communion of saints, himself being personally present with them, and they being personally present, in their souls and bodies with him; in which state, they will be so perfectly conformed unto him, both in body and soul, that they shall see his face, and his name shall be in their foreheads. I conceive the glory of this state will very particularly consist, in a sight of the glorious, and glorified body of Christ, and in the

full shine and reflection of it, on the whole election of grace, so as that their souls and bodies will be inwardly and outwardly filled with the glory thereof: yet this will not be the ultimate state of blessedness to which saints in Christ Jesus will be advanced. The glory they now enjoy in heaven, is, if I may so express it, a preparation for their resurrection state; which may be styled the kingdom state; in which Christ will be in the midst of them, and bless them with the knowledge and enjoyments which are peculiarly suited thereunto; these, so far as they can be expressed by symbols, and figures, are set forth in the 21st and 22d chapters of the Revelation: not that we can actually receive, even now, into our minds, the glorious and most profound realities signified thereby: nevertheless, thus much we conceive, that in the new heavens and new earth, in the new Jerusalem and resurrection state, such glory will be put on the bride the Lamb's wife, such dignity, honour, majesty, and excellency, as are inexpressible; such near and intimate communion with the Lord, as cannot at present be conceived of—that the souls and bodies of glorified saints, will have perfect enjoyments in the objects, subjects, and things, in the unseen world, and intellectual state, as far surpass all that Adam could have enjoyed in his creation state, and in the paradise into which the Lord God introduced him, had he continued in his state of creation purity to eternity. But whilst the riches of glory, are to be set forth at the second coming of the great God even our

Saviour Jesus Christ; yet all made known now in glory, and all the glory in which Christ will shine forth, when he cometh in the clouds of heaven, in his own glory, in the glory of the Father, and his holy angels, will come short of the glory of that state, to which he will advance his church, by raising them up to what is styled the ultimate state of glory, where he will shine forth in his Personal glory, so as to exceed all the former displays and shines of it, which ever before took place. The Lord Christ had a glory with the Father before the world was; it was his own; it was by gift; it was his personally; it was his peculiarly; it was his incommunicably: none will ever shine in it; nor will it ever be imparted. The glory I am here speaking of, is the glory which resides in the Man-Christ, who is taken into union with a person in the essence; so that the Son of God, being one by personal union with the Man-Christ, the whole fulness of the Godhead dwelleth in him, and all the glory and shine of it is manifested, and shines forth, and is reflected by him; this glory Christ had from everlasting; he being set up as God-man, before the world was; this glory, due unto his person, as God-man, in the person of one Christ, he laid aside, when he became incarnate; this glory he was again to enjoy upon his finishing salvation work. He therefore expresses himself to the divine Father, on this subject, thus: *I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with*

the glory which I had with thee before the world was. See John xvii. 4, 5. Christ as God-man, shone forth in his personal glory, before the Father, and the Holy Ghost, from everlasting in glory, as he now doth; and he will take his saints to the ultimate state of glory, where he will shine forth before them all, in his essential and personal glory; and this will be the uttermost blessedness, and glory of all the saints of God; and Christ himself was pleased to express himself, before the divine Father, on this subject, thus: *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.* John xvii. 24. He shone forth as the man in God on the mount of transfiguration: so says *John, we beheld his glory, the glory as of the only begotten of the Father.* Chap i. 14. *Peter says, we were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.* 2 Pet. i. 16, 17. When our Lord ascended, and sat down at the right hand of the Majesty on high, he shone forth in his mediatorial, and personal glory; when he comes from heaven, he will shine forth in his personal glory, more fully than he does now in glory; he will shine out in the same, more fully than he ever hath yet done; but his full shine in the view of all his saints, will be in the ultimate state. It may not be amiss to observe, that Christ

shines forth in his own person, before the Father, in the full blaze and perfection of his glory, which he had with him before all worlds ; yet his shining forth, before his angels and saints, is in a gradual and progressive way and manner ; so that if this be but attended unto, we shall, through the light and teaching of the word, and Spirit, most readily apprehend it. I conceive the apostle glances at this ultimate state, and glory, when he says, speaking of *the appearing of our Lord Jesus Christ* : to which he adds, *Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords ; who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see : to whom be honour and power everlasting. Amen.* 1 Timothy vi. 15, 16.

I know not how to open my subject, so as that it may clearly appear to you, who may read this, better, than by observing, that the glory which broke forth in the person of Christ, God-man, and the advancement of his saints to such a state, as that they shall see him as he does shine forth in the presence of the Three in Jehovah, is the subject now before us. It is his glory ; his own glory ; his personal glory ; his incommunicable glory ; his glory as the Man in God, or his glory as God-man, the image of the invisible God, the fellow of the Lord of hosts, is the subject before us ; and the beholding him in this glory, by being raised up to the state, in which he thus shines forth, is the subject here : and in this consists the beatific vision of

Godhead ; so far as it will ever be manifested to the elect, either angels or saints. This is styled the ultimate state ; because beyond it, saints cannot be raised ; nor beyond it, can God himself manifest himself. Now this exceeds all that the saints could have any tolerable ideas of, in the state of grace ; some glimpses of which were let in upon their minds in heaven : it far exceeds the still more clear apprehensions they must have had, in the new Jerusalem and resurrection state ; as in every state into which, and through which the church passes, there is an open and full discovery of Christ made, exactly suited to that state, and personal communion with Christ agreeable to the state ; as in the state of grace, saints have real communion with him, in his salvation, and the blessings and benefits of it ; in their glorified state, they have a sight of him by vision, and communion with him in his glory ; as in the kingdom of his grace, it is, that saints are to be conformed to the image of his grace ; so it is in the kingdom of his glory, they are to be conformed to him, as their glory, image, and exemplar. In the new Jerusalem and resurrection state, they will be completely formed, both in their souls and bodies, into his image and likeness, that they will be so like him, and see him as he is, as will be their complete transformation : so in the ultimate state, they will be so raised up, as to see him in his personal and primordial glory, shining forth as the only begotten of the Father ; and he will so shine upon them, and give them such views of his essential, native, inherent glories, as are

due to him who is the Man in God, as inhabited by, and personally subsisting in and by personal union to the Son of God ; by means of which, the whole fulness of the Godhead dwelleth in the man Christ Jesus. It is in him, saints and angels see God, and live for ever : it is not out of him, it is in him ; he is God manifest in the flesh ; all of God shines forth in him : all of God is made known in him. Moses desired to see the glory of the Lord ; saints have the same desire ; it is the consolation of their minds, that when they are absent from the body they shall be present with the Lord. The apostle *Paul* says, *When Christ, who is our life, shall appear, then shall ye also appear with him in glory.* Col. iii. 4. The apostle *John* says, *when he (i. e. Christ,) shall appear, we shall be like him, for we shall see him as he is.* It is said of the *new Jerusalem, and resurrection state* of the church, *The Lord God giveth them light : and they shall reign for ever and ever.* Rev. xxii. 5 : yet the state of ultimate glory exceeds all this, as there, the saints will be favoured with a sight of Christ, in his ancient, personal glory ; as he shone before the world was ; as the only *begotten Son of the living God, who is God and man* in one Christ. Now as all of God is in him, and all the persons in God are manifested in him, and all the glorious perfections of the Godhead shine forth in his person, as he is *the Fellow of the Lord of hosts, the brightness of glory*, who is in the form of God, the glorious one Lord, between God and the whole creation ; so after all the ends of his

person, and glorious mediation are accomplished, he will shine forth in the view and presence of all his saints, that this beholding of him, shall yield them everlasting satisfaction, and fill their souls with infinite bliss, yea fill them through and through with it to the ages of eternity. The person who will shine forth and be seen by all his saints, is God manifest in the flesh, who will be God-man, to all eternity; it is through the manhood he will dart forth the glories of his Majesty on the minds of his glorified church; they will be where he is, to behold his glory; they will have this sight of him by sense and vision; it will be the beatific vision of God unto them. *Moses* desired to see the glory of the Lord; saints have in them a desire also of the same nature and kind; neither the essence of God, nor the persons in God, can be seen; we may have a spiritual apprehension of them, and real communion with them, but this is and only can be, in the person of Christ, who is both God and Man, by personal union. In heaven itself, we shall neither know nor see nor enjoy God, Father, Son, and Holy Ghost, nor have communion with them, but in Christ; and it is only in him, we shall see God, and live for ever. May the Lord the Holy Spirit, give us clear, scriptural ideas of this, as it will be a means of fixing our affections and desires on him, who is *God's all in all*. Now as every state, through which God leads us, will be filled up with substantial blessings suited to the same, so this state also will be; and it being the ultimate state of blessedness and glory, so in it our Lord

will give his people, a sight of his person, as he will shine forth, before the Father, and the Spirit, in his own personal glory ; and if it be asked what this glory is, the answer must be, it is the very glory of the Godhead of the Son of God, shining forth in that human nature, which by his personal union unto it, is one with himself : then this must be the uttermost display of his glory ; he himself cannot exceed this ; and saints must by this sight of him, be fixed on him for ever. These subjects contain the deep things of God ; it requires great light from the Holy One, to have scriptural and right apprehensions of the same. I trust nothing has been delivered on this subject, which in its own nature may obscure the glory and dignity thereof ; nor any thing derogatory to the majesty, honour, glory, royalties, fulness, perfections, and glory of Christ, God-man : the Lord forbid upon the strictest examination it should be so. Now as our Lord addressed the divine Father, on this subject, saying, *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 ;* so this cannot be in any other state of the church, but that which we style its ultimate state ; as beyond which it cannot be advanced, and glory beyond this it can never behold : and it must be in this state of the church, what the apostle says, must be finally referred unto : *That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ*

Jesus. See Ephes. ii. 7. This serves to open to our view afresh, the unseen world, and the intellectual state: even this view, sight, vision, and enjoyment of Christ, God-man, is wholly suited to an intellectual capacity. It is in this open view of him, our knowledge and communion with God, will be everlastingly completed; this sight of Christ will complete, and fully confirm the saints in bliss and communion with God, for ever: beyond this they can never be advanced; no addition to this can be; therefore it may here be necessary to sum up the grand blessedness of this state of ultimate glory, and what communion may be conceived will be enjoyed in it, with the Lord of glory: surely, from what hath been already expressed, the sum total of the blessedness, will and must consist, in a beholding of Christ in his own native and personal glory; and I ask, what can be beyond it? to see Christ, the first-born of all God's thoughts, ways, purposes, and works; to see him whom the Lord possessed as his treasure before his works of old: to see him who *was set up from everlasting, from the beginning, or ever the earth was*; to see him, who was the object of the ineffable love and delight of the Holy Trinity from everlasting; to see him in his own person; to see him in his own glory: this will be heaven! this will be glory! this will be life eternal! this will swallow up the minds of saints for ever; and, as I conceive, so engage them, as nothing beyond the glories of Christ's person will exist in their thoughts for ever. In this sight, and open vision of the Lord

of life and glory, they will be filled with all the fulness of God; and have immediate and distinct communion with each of the persons in God, in this wonderful person, and by him; so that the communion which saints will have with the *God-man*, in the ultimate state, will be a communion with him in his glory: not that they will ever partake of his personal glory; no; this is utterly impossible; they will by being admitted to a sight of him and his glory, be filled with transporting solemnity, and worship Christ, as *God-man*; they will be everlastingly satisfied with him; they will be everlastingly fixed on him; and the original constitution of his person; the first primo-primitive thoughts of God concern him; the everlasting love of the Father, to the whole election of grace, *in Christ*; the outgoings of Christ's heart in love towards them, from before all worlds, as expressed by him in the following words, *Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men.* Proverbs viii. 30, 31 —these will be the subjects, which will most deeply be enjoyed by saints in the ultimate state: also the exceeding riches of everlasting love, to our persons in Christ; the glory predestinated with our persons in Christ; the acceptation of our person in the beloved; the advancement of our persons to that state, where Christ shines forth in all his personal glory; these will make way for saints to cry out, *O the depth!* beyond this they cannot go. If com-

munion in the ultimate state, will be the effect of their being admitted, by a sight of Christ's personal glory, into the utmost fruition of Godhead in all his persons in Christ, then most assuredly this will put down all which ever went before ; so that as it was the consummation of Christ's blessedness, to enjoy the glory which he had with the Father before the world was, so it will be the consummation of the church's glory, to *behold him*, in his personal glory ; in which the eternal consummation of blessedness will be fully contained, and God will be all in all. Thus I have endeavoured to set forth the state of ultimate glory and blessedness, so far as agreeable with the scriptures ; what remains, is for the Lord himself to bless the same to spiritual and enlightened minds, so far as seemeth good unto him. This must be left with his own divine Majesty, and I have nothing to do with it ; all I have to say is this, I am no loser by writing on these subjects, as my own end is answered. The unseen world, and the intellectual state having been more clear to my own comprehension thereby ; as I also by it, apprehend what I am to conceive of the objects and subjects I am to converse with, when disengaged from the body ; which was one design I had in view, when I first conceived the thought of writing this treatise. Blessed be the Lord, for bringing me thus far to the close of it ; I may say with *Paul*, I die daily ; I am in the constant expectation of my end, as I am arrived to the age of being completely seventy, and one half year in the seventy first : so that I have now nothing to ex-

pect but my dismissal from the body ; and I am at the Lord's will, to go at his call. I would mix faith with these words, and take them for myself, *And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.* 2 Tim. iv. 18. May the Lord enable me to exercise my intellectual, and spiritual faculties, in contemplations on the blessedness of being in Christ, and of being found in Christ, as also on the blessed state of disembodied saints ; and of the glories which they will possess and enjoy, in the new Jerusalem and resurrection state ; and from thence be led to some blessed conceptions of the consummation of their eternal blessedness, in the ultimate state of glory, where they will be admitted to see Christ in his personal glory : I would have my mind swallowed up in these as most exactly suited to keep it up, in the near approaches of death and glory. May the Lord grant me my request for the same ; and may as many of the saints, who are thus minded, be strengthened in their aspi'rements : and such saints as are not thus in desire and aspirations, be taught by the Lord, how suitable it is, to be of the same mind, and may they be excited to express the same under the influence of the Holy Ghost. I do not mean I have attained to this : no ; but I am aiming at it ; the Lord improves our minds in these subjects in a gradual way : *I am pressing, however, toward the mark for the prize of the high calling of God in Christ Jesus.* Phil. iii. 14. I conclude this paper

with the following doxology, Jude 24, 25: *Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.*

THE CONCLUSION.

IT has in the foregoing treatise been attempted, to set open the unseen world, and the intellectual state, so far as may be conceived and apprehended from the word of God, set before us in the scriptures of truth. The several appearances of the Lord God, at sundry times, and in divers manners, as recorded in the book of inspiration, have been mentioned. The visions of Christ, mentioned in the Old and New Testament, have been recited: the supernatural dreams in both testaments, have been hinted at; as also the raptures, ecstasies, trances, with the translation of *Enoch* and *Elijah* into heaven, without seeing death, have been taken notice of; and the rapture of *Paul* into the third heaven, and paradise, hath also been spoken of. All these are so many proofs and evidences in their various ways, of the unseen world, and of the intellectual state, and convey some ideas to the spiritual and enlightened mind, of what the intellectual state must consist in. From all these subjects, others have followed; such as an account of the

disembodied state, into which the saints enter immediately on their dismissal from their bodies. From this the new Jerusalem and resurrection state hath been opened ; and on this hath followed an account of the ultimate state in glory, where Christ will be seen in his personal glory, and God will be all in all. I consider that these subjects rightly received into the mind, and properly digested there, make way for such apprehensions of the invisible realities which await us, as are a good preparation for our minds, to enter whensoever our Lord shall call us, into the unseen state, with holy pleasure and alacrity. I would now, in this conclusion, give some account of the various states, in and through which Christ himself hath been ; and the titles I would give them, are these :

1. His primo-primitive state and glory, as God-man.

2. His humiliation state, in which he became obedient unto death even the death of the cross, and by it obtained eternal redemption.

3. His resurrection state, when he entered into his kingdom.

4. His ascension and glorified state.

To all these, would I give, and set forth the elect church of men beloved of God, in these following states of it :

1. The church in her primordial glory.

2. The church in her saved state, as made pure in the blood of the Lamb, as made the *righteousness of God in him*.

3. The church in her glorified state.

4. The church in her ultimate state.

Then I will aim to set forth the conformity between Christ, and his church; which I consider will be a very proper conclusion of this treatise. I shall begin first with Christ, and then secondly, with the church of Christ.

I am first to give an account of Christ, in his primo-primitive state and glory, as God-man.

The second person in the essential, self-existing essence, was, by the will of the Holy and incomprehensible Three, set up from everlasting, to be Christ, the anointed one, God-man, *the image of the invisible God*. He wore the form of God; he was one in union with the essential, and only begotten Son of the living God; and he lived the life of God-man; he enjoyed *a glory with the Father before the world was*; he had life in himself; it pleased the Father that in him should all fulness dwell. In him all the glories of Godhead shone forth personally; he being the Man in God; in him all the persons in Godhead were manifested; in him all the perfections of Godhead were realized; he was *the life, the word of life*. He says of himself, as *God-man*, for so I understand the words: *For as the Father hath life in himself; so hath he given to the Son to have life in himself*. John v. 26. He says, *O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was*. John xvii. 5; which glory must be the glory of his person, as *God-man*. This he had before the world was; he must then have been taken into personal union be-

fore all worlds, or he could not have had this glory, with the Father before the world was ; his life must have been from everlasting, from his being brought forth in the infinite mind of Jehovah, *God-man*. And who can ever conceive the life, the blessedness, the glory, the majesty of the Man in God, the fellow of the Lord of host? None: no one, either in heaven, or on earth ; he lived in the knowledge and in the enjoyment of the love of God to him, of the glory of God bestowed on him, in that communion with persons in Godhead, which was communicable to him only, and incommunicable to all beside him, who was one with the second person in the essence, by which personal union, all the fulness of the Godhead dwelleth invariably in him. In this state Christ was from everlasting ; in this state Christ enjoyed his primitive glory ; in this state he was *the beginning of the creation of God* ; the Alpha and Omega, the beginning and the ending, the first and the last, in all the thoughts, purposes, councils, and vast designs of God, concerning all the works of his hands. The church was chosen in him ; presented to him ; given to him ; blessed in him ; he was set up to be her head, and she was set up in glory everlasting in him, before the world : and he lived as her head, from the moment of her election, which the apostle tells us, was *before the foundation of the world*, Ephesians i. 4. If Christ lived as the head of his body the church, he must have lived in the full knowledge and enjoyment of all the love of the holy Trinity to the elect, and also

in the full apprehension of all the blessings bestowed by them, on him, as the representative of them : I conceive what hath been expressed, is sufficient for the contemplative mind on this state of Christ before the world was. I therefore proceed,

2. To his humiliation state, in which he became obedient unto death, even the death of the cross, and by it obtained eternal redemption.

The ever blessed and most adorable *God-man*, out of the immensity of his love, and to manifest the same to his church, in her fallen state, was pleased to lay aside the glory he had with the Father, before the world was, and to become incarnate, *Immanuel, God manifest in the flesh* ; he was in the likeness of sinful flesh : He, *Who, being in the form of God, thought it not robbery to be equal with God : but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.* Phil. ii. 6—8. Here is a wonderful change ; not in the person of Christ, but in the state of Christ ; his emptying himself of his personal glory for a season, was his own voluntary act : his being the subject of all sorts of sinless infirmities, such as hunger and thirst, of pain and grief, was for the everlasting health and benefit of his people. His bearing their sins, and carrying their sorrows, and sustaining the curse, and all contained in God's holy hatred against the sin and sinfulness of his church, was the complete salvation of his beloved

ones: he submitted to death itself for them; yea, his very body was laid a breathless corpse in the grave; all which is contained in Christ's humiliation state; and by it he obtained eternal redemption, which made way for Christ to enter on a new and further state; which is,

3. His resurrection state, when he entered into his kingdom.

Our Lord rose out of his state of Humiliation, by his glorious resurrection from the grave and power of death; he was a triumphant conqueror over sin, Satan, the world, death and hell; he was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; he lived in his resurrection state forty days: then,

4. He entered on his ascension and glorified state. Having finished the work which the Father gave him to do, *He ascended up far above all heavens, that he might fill all things*: he having by himself, purged our sins, sat down on the right hand of the Majesty on high: he is now in his state of exaltation; he shines forth in the full lustre and blaze of his mediatorial person, and glory: he is now, what he ever was, the Lord of glory. I will now secondly set forth the church of Christ, in her various states.

1. In her primordial glory. The church as beloved in Christ, as elected in and together with Christ, as one with Christ, as she shone forth in him, her head, and glory, was a perfection of beauty; she was then in her state of supra-

lapsarian glory. This cannot be exceeded : no, not in heaven to all eternity. She was brought forth openly and in her created state, in Adam her nature head, pure and perfect, for the state of creation into which she was first visibly introduced ; from which she fell in Adam, and became in her own nature sinful and unclean. I will proceed,

2. To consider the Church in her saved state, as made pure in the blood of the Lamb, and as made the righteousness of God in him.

This hath been most gloriously effected by her head, Lord, and husband, Christ Jesus, who loved her, and washed her from all sin, in his own most precious blood ; he is the Lord her righteousness ; she is saved in him with an everlasting salvation ; he presents her to himself a glorious church, without spot, or wrinkle, or any such thing. This is her present state ; and she is brought into it, to the knowledge and enjoyment of it, and to the participation of the blessings, and benefits of the same, by the Holy Ghost in regeneration, by which she receives a divine and spiritual birth ; and by whom she is *delivered from her unregenerate state, and from the power of darkness, and translated into the kingdom of God's dear Son*. This is the present state of the church, which will be so with the whole church of Christ, down to his second coming in his kingdom and glory.

3. The glorified state of the church of Christ.

This includes the state of saints now in heaven, with the glory which will be put upon them, in the new Jerusalem, and resurrection state, when they

will be completely conformed both in their souls and bodies to the Lord ; and be for ever like unto him. This will be succeeded, by

4. The ultimate state of Glory.

In which the church will be admitted to a sight of Christ's personal glory. In and by each of these states, Christ and the church will be so conformed to each other, as will render the same a subject for eternal admiration. To set these in comparison with each other, as,

1. Christ in his ancient glory, and the church in hers ; he is the head and husband, and she is his bride and social companion : as such, he the bridegroom, and she the bride, shone forth before the Three in Jehovah, in glory and majesty ineffable, from everlasting : nor will he, or she shine brighter in glory to eternity.

2. The church in her fallen state, is in her nature self all deformity ; she is totally defiled ; her glory is eclipsed ; so that none but him who saw her in her original beauty, would have known her to be the bride the Lamb's wife : yet he, to out-shine the eclipse she was under, became incarnate ; he underwent an eclipse of his personal glory ; he wore the likeness of sinful flesh ; he submitted to be made sin and a curse ; he died, was buried, and rested in the dusty grave, for her ; so that here in a sense, he is conformed unto her ; and by this means, he raised her up from her abyss of sin and misery, and brings her nigh unto God.

3. The church in her resurrection state, will be conformed unto Christ, as she will then bear the

image of the heavenly Adam, the Lord from heaven, and be so completely raised up above and beyond all the ruins of the fall, that in this state the elect will shine as the sun in the kingdom of their Father. Here will be a most glorious likeness to Christ in this state; he rose to die no more; he rose as lord and conqueror over death; he rose to glory and immortality; he rose in union with his elect, and they then rose virtually in him; so they will be raised by virtue of this, as lords over death and the grave, with shouts of victory and triumph; so that in this state, there will be a glorious conformity betwixt Christ's resurrection and theirs; and what I mean, may therefore be considered thus:—that Christ hath been, and the church too, in states parallel to each other: Christ was in a state of glory originally; so was the church: Christ was once in the grave; the bodies of the saints are to be there too. And this is a part of their conformity to Christ; he rose from thence; so shall they: he is in heaven; so are, and so shall they all be: he first went to heaven without his body, and was there in his soul, in the intermediate state, from his death to his resurrection; so are the greatest number of the saints: he took up his body at his resurrection; so will the saints be raised also in their bodies: he lived upon earth in his body, forty days after his resurrection; so all the saints will live in the new Jerusalem and resurrection state, in the glorious millennium state, for the space of a thousand years, in their spiritual and glorified bodies: he ascended up into glory, and

was invested with his ancient, personal glory ; the church will shine forth in the resurrection state, in all her ancient glory, dignity, and splendour, as pure, holy, and a perfection of excellency ; so that it will be, as if she had never sinned. Christ ascended up into heaven, and shone forth in his ancient glory ; the church will be where Christ is, and will be admitted to see and behold his glory ; thus the church and Christ will be eternally satisfied in beholding each other. It appears to me, from these general hints, we may draw enough to encourage our mind, to consider the glory which is to be revealed. Thus also, I conceive, the unseen world, and the intellectual state, is more and more opened to our spiritual view ; the joys and blessedness of which, are altogether suited to an intellectual capacity. A sight of Christ in glory, must be inconceivably divine ; it must fill the mind, and transport it with unspeakable admiration ; also the more glorious shine of Christ, at his second coming, when he the great God and Saviour shall appear the second time without sin unto salvation ; he will then shine forth in his glory, beyond what he now doth in heaven ; for then he will shine forth in the fullest blaze of his bridegroom glory ; and the church will shine forth in all her nuptial attire, in her robe of wrought gold. Thus has the Lord Christ himself, and so hath the Church passed through several states, the first the most perfect as it respects them both. The others in gradual successions, each making way for the succeeding, as salvation for regeneration, which ends

in glorification, and this for the new Jerusalem and resurrection state, in which the whole church will be found so complete, as to be most exactly brought up to the very draught of her, drawn in the divine mind concerning her from everlasting; and Christ himself fully possessing all his personal, relative, mediatorial glories, nothing can follow upon this but his shining forth in the full blaze of his incommunicable and personal glories, as the *Man in God*, or *God-man*. But this cannot be in the resurrection state; he shone forth in heaven from everlasting in the glory of his person, as the essential word, in the form of God, in the glory which the Father gave him as God-man; he shone forth before all time, as the head of his body the church; he shone forth in the fulness of time as God manifest in the flesh; he shines forth in heaven as the glorious mediator of reconciliation; he shines forth in the everlasting gospel as the Lord our redeemer; the Lord our righteousness: he shines forth in the view of all the saints within the veil, as the everlasting conqueror of sin, Satan, death, and hell; he will shine forth at his second appearing as the judge of quick and dead. In the new Jerusalem state, he will shine forth as the everlasting light, and the everlasting glory of all his saints; and they will shine in him as truly complete as they were foreseen to be, and foreordained to be, by the will, council, purpose and decree of the Holy Trinity from everlasting. Then all the purposes of Christ's mediation being completed, and the church being presented by Christ to the divine Father, and

given up to him, Christ's mediatory work and office, as to its present form of administration, will cease, and God will be all in all. Then comes the ultimate state of glory, in which the personal glories of Christ will shine forth; and this is the glorious consummation of all: or, when Christ's person will be seen, *the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.* 1 Tim. vi. 15, 16. Yet whilst the whole election of grace, will see Christ in his essential and personal glories, yet they will never fully comprehend the same; neither will they ever be left to form up the least image thereof in their minds; so that Christ, as the *Man in God*, will for ever dwell in the light which no man can approach unto, whom no man hath seen nor can see, so as fully to behold, and comprehend him.

This is the perfection of blessedness: the church cannot be raised higher: this is a subject for faith to admire and adore; to long for the enjoyment of, but by no means to exercise reason on. I bless the Lord for thus bringing me to close this small book. Amen.

December 28, 1816.