

the alarm therefore in time, and strike in with the opportunity ye now have, Isa. lv. 6. "Seek ye the Lord while he may be found, call ye upon him while he is near."

Lastly, It is a base spirit that puts you on to delay; it bewrays the predominant love of sin, and shews ye have no regard to God for himself; otherwise ye would not hesitate one moment to obey his call. Wherefore we beseech you to consider the matter, and delay no longer; let a regard to the authority of God, and a view of his matchless excellencies in Christ; let a sense of gratitude for the divine patience, and the love ye bear to your own souls; let every consideration, whether from the terrors of God's everlasting wrath, or the comforts of his everlasting love, unite to move you speedily to come out from among the world lying in wickedness, to the Lord Jesus Christ, the glorious Head of the society separated from the world. So coming, ye shall find welcome—"I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

And now to conclude, Ye have had the picture of the world lying in wickedness drawn before you, and the call to come away out from among them. It is like these may appear as idle tales to some, and they may be as one that mocked, Gen. xix. 14. But if ye come not away out from among them, ye will perish among them, and the more fearfully that ye have been so solemnly warned.

THE BELIEVER'S HUNDREDFOLD IN THIS LIFE CONSIDERED; AND
A VIEW OF THE REALITY, PARTS, INHABITANTS, PASSAGE INTO,
AND STATE OF MEN IN THE WORLD TO COME.

Several Sermons preached at EttRick, in 1729.

MARK X. 30.

He shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life.

YE have heard much of this present evil world, and have been called to come away out from among them. I come now to tell you, that there is another world beyond it, into which we must all go; a view of which may be of use to stir us up to come out from among the world lying in wickedness, and to make us more indifferent about the smiles and frowns of this world.

The text is a part of an encouragement to saints under worldly losses. The remote occasion of it was, a view of a man ruined with worldly prosperity, whose wealth in the world was the neck-break of his soul; and such examples are never rare, ver. 17—22. (1.) He was a young man, Matth. xix. 20. and a ruler, Luke xviii. 18. Worldly wealth and honour are great snares to people, especially to the young, who are raw and of little experience in the vanity of the world. (2.) He was nevertheless in some concern for another world, ver. 17. "Good master, what shall I do that I may inherit eternal life?" For all the temptations hanging about him, he considered that there was a life after this, and that he could not carry his wealth and honour with him thither. Hence though he took Christ but for a good man, he was very respectful to him, he cast himself into his company, he kneeled to him as one desirous to have his blessing; he proposes a weighty question to him about another world. It is a pity that any thing in this world should put that out of one's head and heart.

(3.) But he was a conceited man, unhumbled, unacquainted with his own weakness, and thought he could do well enough, if he knew what. Self conceit mars many good motions, and spoils them all.

Our Lord for his humiliation, sets before him, (1.) The holiness of God, ver. 18. "And Jesus said unto him, Why callest thou me good; there is none good but one, that is God." A view of the goodness and holiness of God is fit to humble sinners, and let them into a view of their own badness and unholiness, Isa. vi. 5. (2.) The holy law, ver. 19. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, De-fraud not, Honour thy father and mother. The law in its holy commandments is a looking glass wherein to see our defilement and sinfulness. He pitches on those of the second table, for in these lies the trial of the sincerity of professors of religion. He begins with the command forbidding the lusts of the flesh, then pride, passion, and revenge, covetousness, &c. For the law in these things speaks to all alike, young and old, great and small.

The youth hereupon gives an account of himself, ver. 20. Master, all these have I observed from my youth; in which, though he discovers his ignorance of the spirituality of the law, and his self-justifying temper; yet withal he shews, that, notwithstanding of his circumstances in the world, he had been kept from the gross pollutions of it. He had been no rambling youth, but kept within the bounds of decency. It seems, though he had not grace, he had education.

Christ brings the trial close to him, in his predominant, the love

of the world, ver. 21. "Then Jesus beholding him, loved him, and said unto him, One thing thou lackest; go thy way, sell whatsoever thou hast and give to the poor; and thou shalt have treasure in heaven; and come take up thy cross, and follow me." He had many good things that were lovely in him, but he wanted a heart weaned from the world, and knit to God in Christ; and that want, he is told, behoved to be made up, if ever he would see heaven. *Obs.* 1. They may have many things good about them, where one thing lacking mars all. 2. Whoever would have a happy portion in another, must be ready to part with the good things of this world at Christ's call, and submit to its evil things. Though this is hard to flesh and blood, it is a constitution of heaven not to be altered.

The issue of this trial was sad, he parted with Christ and heaven; since he could not have them on easier terms, he behoved to quit them; for these terms he could not digest, ver. 22. "And he was sad at that saying, and went away grieved; for he had great possessions." His great possessions were his great snare. The good things of this world part betwixt Christ and many.

The use Christ makes of this sad event, for the disciples' instruction, ver. 23. "And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!" *Obs.* 1. Though riches make an easy life in this world, they make hard work for the party that has them to get into a better world. 2. The ruining effects saints may see that world's wealth has on men generally, should make them sit down contented with the small share of it which providence lets come into their hands, *q. d.* Now see what world's wealth does.

The disciples being surprised herewith, (1.) Christ explains what he had said, ver. 24. "But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God!" *Obs.* It is hard for men to have world's wealth, and not to trust in it as their portion and happiness, to bring out of it their satisfaction, which they should seek in God. (2.) He confirms it by a proverbial saying of a thing of a difficulty next to impossibility, ver. 25. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." The gate of life is narrow, the world's wealth is like the burden on the camel's back.

The disciples are astonished at this; they might observe what a great snare poverty was to many, and if it was so with riches too, they say, Who then can be saved? ver. 26. The consideration of the mischief the world does, on the one hand with its frowns, and on the other with its smiles, makes salvation appear very difficult.

Our Lord tells them, that what is impossible to nature is possible to God. The power of his grace can so loose the heart from the world, that it shall not be able to bewitch a man with all its snares, nor hinder him from the kingdom of heaven. Witness Abraham, Job, Joseph, &c. who, though rich men, were yet truly religious, and attained to heavenly happiness.

Follows the immediate occasion of the words of the text. Peter shews how he and the rest had behaved in such a trial, as proved fatal to that man; they had left all they had in the world at Christ's call, and followed him, ver. 28. See Matth. iv. 18—20. It was not much they had to leave for him; but it was by the power of grace they were brought to part with it, little as it was. That is it that makes the difference. Now he is desirous to know the issue of that, and what they were to expect at his hand; and Christ allows his people to persuade themselves, that they shall not be losers at his hand. And therefore whatever weakness might be in Peter's question, our Lord directly answers it, in a liberal promise to all his followers of a sufficient upmaking of all that they lose for him. In which we have,

1. The losers to whom Christ gives security, for upmaking of their loss. And here consider,

1st, What kind of losers they are. It is not every kind of losers; some lose their worldly good things for their lusts' sake, squandering away the same on their lusts, and by their criminal negligence; or they are justly taken from them in an ill cause for their crimes; these are not they. But they that quit with any thing for Christ's sake, and the gospel's; the Lord by his call bids them give up with it, and they at his call quit their grip; they cannot keep it, and keep the road of the gospel too; and therefore that they may not go off the road of the gospel, they quit what they have. These are the losers.

2dly, What kind of loss it is that Christ puts his people to. It is not the loss of spiritual benefits and privileges, and their portion in another world; but only worldly good things. (1.) He may call them to leave house and hold, and they must leave it for his sake, with all the conveniencies they had in their own house before. If they have not left them where to lay their head, he bids them not ride a ford he rode not before them, Matth. viii. 20. "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." If they be forced to hide in dens and caves of the earth, they fare not worse than the worthies mentioned, Heb. xi. 38. (2.) Their relations, and the comfort they had in them, brethren, sisters, father, mother, wife, and children. He

may carry away their relations from them by death, or otherwise providentially separate them from them, or deprive them of the comfort of them though they be with them, and make them a cross to them. Or he may carry them away from their relations, that they have not access to the comfort they might otherwise have in them. In all these cases they are losers for Christ that give up with them at his call to follow him. (3.) Their lands, and all the profits and advantages flowing from them. Even the king is served by the field; but Christ must be served with the field itself given up to him, when he calls for it; whether it be theirs in property, or only in the use. They must give up their claim to him at his call.

2. What is secured to these losers for Christ? Double.

1st, Something in hand, a hundredfold now in this time. The term of this upmaking is in this world, now in this time. Our Lord does indeed reserve the greatest upmaking to another world; but he does not put off his people with nothing in the time: No, there is a settlement for the present made upon them, to bear the expence of their journey, and to bear up their hearts till they get their portion. And that is a hundredfold, namely, of what they lost for him, *viz.* houses, &c. It is plain, it cannot be meant of a hundredfold in kind; that is not possible in the case of father and mother; but in value; *i. e.* they shall get what will be a hundred times the value of all they lost for him. For instance, do they lose a house for him? they shall get what will be worth a hundred houses, &c. But there is an appurtenance of this hundredfold, that may keep from dreaming of world's ease for all that, with persecutions. All times of the church are not times of public persecution; but this secures them, that go the times as they will, they shall never get the good-will of the world lying in wickedness. Satan and his agents will always be at them, one way or other.

2dly, Something in hope. Here is, (1.) The term and place of it, in the world to come. (2.) What they will get there, eternal life. This plainly bears, [1.] That there is a world to come, another world than this. The world properly signifies an age, or duration. And being in opposition to the age of this world, or times of its duration, it signifies the age of eternity. It is used also for the world itself, Heb. i. 2. And being to come, it differs from the present world. [2.] That the world to come is the place and time where and when men are to get the full reward of their works; and therefore men go into that world, when they have done with this; and are not done when dead. *Lastly*, That such losers for Christ shall in that world get eternal life, when others shall get eternal death there; for if in that world were only eternal life, it had been needless to say more than that they should go into that world.

3. The security itself, Christ's own word, "Verily I say unto you," ver. 29. A security that carnal men cannot trust, but all believers take it for good security.

Before I come to the main thing intended, I will speak somewhat to the hundredfold in this life, from the following doctrine, *viz.*

DOCT. Our Lord Jesus has given security, for a hundredfold with a burden in this life, to them who for his sake and the gospel's, leave and give up with their worldly good things and enjoyments, at his call.

In discoursing from this doctrine, we shall consider,

I. The parties to whom the security is made.

II. The hundredfold secured to such losers.

III. The burden going along with the hundredfold, with persecutions.

IV. The security given for the hundredfold to the losers for Christ's sake and the gospel's.

V. Make application.

I. We shall consider the parties to whom the security is made. Two things will set this in due light; *viz.* An inquiry,

1. How Christ calls people to leave and give up with any worldly comforts and enjoyments they have had.

2. What it is at Christ's call to leave and give up with them for his sake and the gospel's.

FIRST, I am to inquire how Christ calls people to leave and give up with any worldly comforts and enjoyments they have had.

FIRST, When we cannot keep them without sin. When we are brought to that, that we must either lose them, or sin against God; must either part with them, or part with a good conscience; be sure then Christ is saying, Give up with them, leave them for ME. And so it is in four cases.

1. In the case of persecution, or the violence of evil men reducing us to that strait. Thus confessors' goods were called for by Christ, Heb. x. 34. and the lives of the martyrs, chap. xi. 35. And they parted with them, as Joseph dropt his mantle, when he could not keep it and his chastity too. If there had been a fair way to have preserved the substance and the life, and a good conscience too, they would not have been required; but as they could not preserve a good conscience with the possession of them, therefore they were called to part with both substance and life.

The same holds in the case of illegal violence, when men are reduced to such a strait by the violence of evil men in common life; that loss is on the one hand, sin on the other; that is a providential

call to give up with worldly good things and enjoyments, 1 Cor. vi. 6, 7.

2. In the case of justice. It is a divine command, "Owe no man any thing, but to love one another," Rom. xiii. 8. What justice requires us to part with, God requires us to part with; for the righteous Lord loveth righteousness, Psal. xi. 7. And to keep it is robbery, because in justice it is not ours, but another's. And therefore no man can reckon any more his own, than what remains to him after payment of his just debts, 2 Kings iv. 1, 7. To this belongs,

3. The case of restitution of goods unjustly got. What we have unjustly got, is not ours in the sight of God, and therefore God calls to restore it, Luke xix. 8. And the sin of the taking it away, is not forgiven while it is kept. And where it is so, God often forces it out of the hand of them or theirs, taking away more with it, Job xx. 10, 15. For a little of that sort is a moth among, and worms one out of much.

4. In the case of charity. It is the divine command to improve our worldly substance for the honour of God, Prov. iii. 9. and to relieve the wants of the poor and needy, according to our ability, and their need. God has made us stewards, and the truly poor his receivers, Prov. xix. 17. The sturdy beggars are indeed the reproach of our land, and eat the meat out of the mouths of those that are poor indeed; their idleness is their sin, and the sin of the government that suffers them to be idle, 2 Thess. iii. 10. and their vagabond life is their sin and punishment, Psal. cix. 10. But the truly poor, that fain would, but are not able, or cannot have access to do for themselves, God obliges others to help them, even though they be straitened themselves, 2 Cor. viii. 2, "In a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality." Eph. iv. 28, "Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." See Prov. xxi. 13.

Secondly, When he himself is providentially taking them away from us. Sometimes he lays worldly good things to one's hand; at other times he returns and takes them away, and then doubtless he says, Give them up to me. Job saw this in his own experience, chap. i. 21, "Naked came I out of my mother's womb, (says he,) and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And this the Lord does in two cases.

1. In the case of providential losses, when the things themselves

are by holy providence taken away. Thus the Lord swept away Job's substance, his children, and his health too. At whatever time God thus is pulling from us, we are called to open our hearts to quit them, and let go our grip of them. In that case God is sending to us as he did to the owner of the ass, Matth. xxi. 1—3, "The Lord hath need of them;" and we shall entertain his send as that man, who straightway sent the ass and the colt.

2. In the case of providential restraints, when the comfort of the things is taken away, though themselves remain. Thus the Lord took away Job's comfort in his acquaintance, friends, and domestics, there was an embargo laid upon them, that they had not power to be comfortable to him, but on the contrary were a cross to him, Job xix. 13—16. Yea, in his own wife, who proved unkind to him, ver. 17. and a snare and a cross to him, chap. ii. 9. No person, no thing, can be to us other than what God makes it to be; and sometimes God, for one's trial, squeezes the sap out of their creature-comforts, and so calls them to quit their comfort in them.

SECONDLY, I come to shew what it is at Christ's call to leave and give up with them for his sake and the gospel's. And thus we will see, who they are to whom this security is made. It lies in three things.

First, Discerning of heaven's call to give up with them, 2 Sam. xvi. 10. None can leave any thing at God's call, when he discerns no call from him for that effect. There is a generation who like the dog snarl at the stone, but look not to the hand above that cast it. In their losses they blame this or that person, this and that unlucky accident: but they consider not God's hand over-ruling them, and by these things taking trial of them, Psal. xxviii. 5. We should see him first mover in all the losses that befall us.

Secondly, Loving of Christ and the gospel more than the world, and all that is in it: for that person or thing for whose sake we leave any thing, must needs be more beloved than that thing. This is the habitual temper of soul, from whence that action doth proceed, to be found in all believers, Luke xvi. 26. and them only, 1 John ii. 15. And unless the heart be once moulded into this frame through faith, it is not to be expected that one will truly quit any worldly good for Christ's sake and the gospel's, whatever they may do for their own sake.

Thirdly, Heart and hands quitting grips of them, out of love to Christ and the gospel, Heb. x. 34, "Ye—took joyfully the spoiling of your goods." The call clears to them, that they must part either with Christ or the world in that instance: and laying the two in the balance, Christ and the gospel downweigh the worldly thing, and

they quit it to hold them fast; not only giving it up with the hand, which may be done against one's will, but with the heart. So that this is a religious, holy parting therewith, an act of Christian resignation and self-denial. Hence we may state the character of the losers to whom the hundredfold is secured, in the following particulars.

1. They are true believers, who have taken Christ and the promises of the gospel for their portion, their all, Psal. cxix. 57, "Thou art my portion, O Lord." In vain is it expected, that the heart will ever quit its grip of the world, till it takes grip of Christ and the promise of the gospel. Therefore faith is called buying, wherein the party gets as good as he gives, Rev. iii. 18. Matth. xiii. 45, 46. And indeed in the day of the soul's closing with Christ, it gives up with all things in the world, and takes Christ for them all, Luke xiv. 26. And to such the hundredfold is secured.

2. In all their losses they take God for their party, and yield the things to him, as Job did, chap. i. 21. forecited. They say as Eli did, 1 Sam. iii. 18. "It is the Lord; let him do what seemeth him good."

They have a faith of the divine providence with application to themselves, knowing that nothing can befall them, but as he orders it; they know that he is just in all his ways, and does them no wrong, whatever wrong may be done them by men: yea, that he is good, and punishes them as they well deserve. Therefore they submit to him, saying as the church, Lam. iii. 22. "It is of the Lord's mercies that we are not consumed, because his compassions fail not;" and as Hezekiah, Isa. xxxix. ult. "Good is the word of the Lord which thou hast spoken." And thus delivering up their comforts to him, he will restore them an hundredfold, as in Job's case.

3. They yield up the things into the hand he directs, be that what it will. Whether he take away immediately by his own hand, or by the hands of men, right or wrong; the intimation of his will is sufficient to them, as it was to Job, chap. i. 21. though the devil and his agents were instrumental in these losses. They look above second causes, and take their loss out of the hand of the first cause, which employs what second causes he sees meet. If men look not to God in these cases, they cannot expect that he will make up what is not given him.

4. They leave and give up with them, to keep the road of duty in obedience to his command, Heb. xi. 25. It is their care to keep their worldly enjoyments as valuable gifts of God, and not to waste them by riot or negligence; but it is their greater care to keep themselves in the love of God, and in the way of holy obedience.

And therefore when they cannot do both together, they quit the former, and cleave to the latter. Such losers God will make up, (Heb. xi. 25, 26,) that will rather lose their substance, than a pure conscience ; that will rather suffer than sin against him.

5. They seek their rest and comfort in him under all their losses, and in the promise of the gospel, Psal. xxvii. 10. By an eye of faith they see a fulness in Christ and the promise ; that is sufficient to bear up under all they can lose in the world : they discern a treasure in heaven, which is not liable to be lost. And in the faith thereof they quit their worldly comforts, Heb. x. 34. taking God's promises in the gospel for their heritage, in which they may rejoice in the want of worldly things, Zeph. iii. 12. What makes men hold such a greedy grip of the world, is, that they see not, how if they lose it, the want can be made up : but faith looses that difficulty.

6. They are submissive under their losses, maintaining their love to an afflicting God, and their esteem of the gospel under all their losses, 2 Sam. xv. 25, 26. They will not cast out with God and the gospel for world's enjoyments, nor think the worse of him, because he takes back his own, or denies them what he is not obliged to give them. If such thoughts rise in their hearts, they will wrestle against them, mourn over them, condemn themselves for them, and return to their temper. The contrary disposition prevailing in proud hearts, Satan blows the coal, and oft-times it has a desperate and fearful issue ; as in Ahithophel and others.

7. They will take no sinful method to prevent their losses, nor yet to recover them, or shift under them. When life lay at stake with those worthies mentioned, Heb. xi. 35. they would not accept deliverance on any sinful terms ; when Joseph was sold for a slave, he would not buy his freedom with defiling his conscience. That is losing for Christ's sake and the gospel's, and them that so lose, Christ will make up ; when they that go out of God's ways into sinful ways, which honour not God, but the devil, either for preventing or recovering, will find their loss doubled by these means.

8. *Lastly*, The more that created streams are dried up, the more closely they will seek after the fountain, 1 Tim. v. 5. It is for this very cause the Lord tryeth his own people with crosses and losses ; as Absalom set Joab's corn-field on fire, the Lord caused a burden to be blown off the back of his people, that they may run their race more speedily ; dries up a stream of comfort in a created person or thing, that they may come with greater appetite to the fountain of comfort.

II. The next head is to consider the hundredfold secured to such losers. This is not an hundredfold in kind, but an hundredfold in value. Such as,

First, The peace and pleasurable reflection on the way of losing it, 2 Cor. i. 12. When the losses of untender unholy men leave a sting behind them, in that they find they have lost for their lusts' sake; theirs shall afford them a pleasure, that their losses come not that way, but in a cleanly providential way, by the hand of God taking a trial of them, what they can lose and part with for him. This is an hundredfold more; for,

1. This peace is a Christian, spiritual benefit, flowing from the Spirit's leading, of a man in the way of God; therefore more valuable than the having of temporal good things, which is a common benefit. He may thus reflect, "Had I been left to the swing of my lusts, I might have sustained all this loss by my sinful hand bringing it on; but O how am I obliged to preventing grace!"

2. Such losing is a piece of honour that God puts on his people, 1 Pet. iv. 14. Whatever impossibility there is to reconcile this with the world's false notions of honour; according to the scripture and reason, it is certainly an honour, to have some considerable thing in the world, and a heart to part with for Christ, Heb. xi. And therefore we expect that the greatest sufferings for Christ, will have the richest incomes in the other world.

Secondly, The cordial satisfaction in the way of parting with it. There are two things meeting here, which make an hundredfold more to spring up in the way of satisfaction.

1. The consideration that Christ will condescend to take such a token of our love off our hand, Acts v. 41. It is obligation to the lover, that the beloved party will accept a token of his love; though by that means he has less in his hand than his rival, from whom such a thing is not taken, he has more in hope. All is the Lord's, and that he will take any thing off our hand as a token, will be in the eyes of humble souls a great condescension.

2. The consideration of the Lord's giving a heart to part with it to him. Every serious soul will value this a hundred times more than the having of the thing parted with, 1 Chron. xxix. 14. For the latter is but a common gift, but the former a gift of special grace, Phil. i. 29. And there is far more of the love of God in the one than in the other; for it argues special love.

Thirdly, Contentment with the low and afflicted lot. All the abundance of the world cannot give contentment; but losers for Christ's sake and the gospel's have their worldly loss made up with a gain in the frame of their spirit. A spirit suited to one's lot, brought down to the afflicted condition, is a hundredfold more than what is lost. That is a valuable lesson, Phil. iv. 12, "In all things I am instructed, both to be full and to be hungry, both to abound

and to suffer need ;" to have one's thirst abated, as their drink is dried up ; to have their desires narrowed as their enjoyments are, Psal. xxxvii. 19. This is an hundredfold ; for,

1. Contentment with a little is more valuable by far, than even contentment with much. For it is more difficult to reach, and speaks more of the reality and strength of grace, Psal. xxxvii. 16. It is a good exchange, when what is taken off our comforts, is made up in adding to the contented frame of spirit.

2. The narrowing of the desires of worldly comforts, is better than the enlarging of one's possessions and enjoyments. For the former is cutting short of our lusts, the other food to them.

Fourthly, A particular care of heaven about them for their supply, 1 Pet. v. 7. Losers for Christ have in all ages been the peculiar objects of heaven's care and concern, to their upbearing and throughbearing, John xiv. 18. "I will not leave you comfortless." And none have been better seen to than the children of providence, who have been as the lilies clothed better than Solomon in all his glory. Hence an afflicted lot of saints has been the time of greatest experience ; and they have had richest incomes, when living from hand to mouth, Rom. v. 3, 4. This is an hundredfold, for,

1. The suitableness of it to their real needs, Matth. vi. 32. They have a promise, Phil. iv. 19, "My God shall supply all our need, according to his riches in glory by Christ Jesus ;" and God, who is their Father, is a good judge of what these needs are, and will see to suit providential supplies unto them. He has all in hand, and is able ; he loves them tenderly, and will give them what is good.

2. The seasonableness of it. Providential favourable casts in this case are double gifts from the timing of them, as being laid in in a nick of time, when they may be most useful, as in Mordecai's case.

3. From both these they bear an impression and character of the divine care and love, so that though for the matter of them they have very small things, yet the image and superscription they bear will make them of much bulk. Thus Esau's countenance was a vast mercy in Jacob's esteem, Gen. xxxiii. 10. And many a thing, which some would account a mere trifle, has filled a saint with joy.

Quest. How can that be ? *Ans.* On these reasonable grounds. (1.) The things coming as an answer of prayer. A straitened lot in the world, makes God's children carry even their smaller matters to their prayers ; and there are answers of prayer in these cases. (2.) Coming as an accomplishment of a promise depended on by faith. The promise comes as low as to the bread and the water. And the sap of a promise is matter of joy, though it were but a drop.

Fifthly, A particular allowance of communion with God, and ac-

cess to him in duties, made to these losers; that as their trials are greater than those of others, their supports may be conformable, Cant. i. 7. "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon." Not that they would get these however they carry themselves, but that the Lord has allowed it them being duly exercised by their trials, which was sealed by Paul's experience, 2 Cor. xii. 10. "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." This is agreeable to,

1. The goodness of God, that where he closes the door of the creature fastest on his people, he opens his own the wider; and that they who find the world deafest to their cries, find him most ready to answer them.

I. To their exigence. The drying up of created streams of comfort, makes people more sensible of their need of the fountain, and to thirst the more for it. And those that are most pinched with sense of need, will readily come best speed at the throne of grace. Luke i. 53, "He hath filled the hungry with good things, and the rich he hath sent empty away."

3. To the experience of the saints in all ages. Those who have had or were to get the greatest trials, were they that had the largest portion of spiritual enjoyments falling to their share. And the greatest sufferers and losers have been the greatest gainers in that respect, as in the case of Jacob, Joseph, &c.

Now this is an hundredfold: for,

1. Communion with God is better than the best things the world can afford; one of the kisses of his mouth is preferable to all the treasure the world casts into one's lap, Psal. iv. 6, 7. This made confessors take joyfully the spoiling of their goods, and made martyrs joyfully meet death, made Paul and Silas sing in the prison, and the three children easy in the fiery furnace.

2. It is heaven on earth, Rev. ii. 17, "To him that overcometh will I give to eat of the hidden manna." The saints carried to glory leave all their worldly enjoyments behind them, as Elijah dropt his mantle; and they miss them not there, getting full, immediate, uninterrupted communion with God instead of all; more than we miss the star-light, when the sun shines in his meridian brightness. And communion with God here is a foretaste of heaven.

3. Access to God in duties, eases God's people of a burden of care, getting it cast over on the Lord, whereby they are sustained under their losses, Psal. lv. 22. Many a time the children of God have gone to duty sore bowed down under divers pressures, and

have come away with the load taken off their spirits, as in the case of Hannah, 1 Sam. i. 18. So that what was as a mountain before, becomes like a mole-hill. And it is an hundredfold better to be strengthened from above to go lightly under a burden, than to have it taken off.

4. It makes them find the sweetness of the Bible, and suck the sweet of the promises, Psal. cxix. 49, 50. "Remember the word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction; for thy word hath quickened me." While world's ease makes the heart fat as grease, insensible to the consolations of the word; affliction with access to God under it, causes the word relish with the soul, makes a sweetness to be felt in those parts of the word where it was not felt before.

Lastly, The spiritual good effects whereof worldly losses are the causes and occasion, being sanctified. Such are especially,

1. Weanedness from the world, Psal. cxxxi. 3. "My soul is even as a weaned child." The Lord's laying gall and wormwood on the breasts of the creature, is a blessed means to wean them therefrom; his setting fire to their nest in the world, moves them to seek their rest in God, Cant. iv. 8. This makes them long to be home, and to be looking heavenward, and mending their pace.

2. Seeking to get their wants made up in Christ. The world's frowns make them more solicitous for his smiles; while worldly comforts are plucked from them, they endeavour the more to fasten their gripes on him, making a blessed exchange of the world for Christ, Heb. iii. 17, 18. This makes them many times to say, "I had perished unless I had believed," being driven to their spiritual good by afflictions.

3. *Lastly*, Living by faith, Psal. xxvii. 13. "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." When created streams are dried up, people must either fetch in their comfort from another quarter, or they must want. For this cause God sweeps away from his people, many times, their comforts of sense, that they may learn to live on the promise by believing.

III. I shall now consider the burden going along with the hundredfold, with persecutions; it implies three things.

1. That in the course of worldly losses and troubles, the hundredfold shall be made forthcoming to them, Heb. x. 34. "Ye took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." The Lord will not leave his people comfortless, while matters are on a run against them. But as Satan and an ill world are taking away from them

on the one hand, he will be laying in to them on the other. While the world closeth its doors on them, God will open his to them.

2. That the hundredfold in this life, doth not secure the receivers, as to worldly ease thereafter. An end of troubles in this world is not to be expected while we are in it: but though the shower has been great and long, the clouds will return after the rain; and after one loss another will come, that a new trial may be taken of the Lord's people. However much they have endured, they must expect to meet with more. A change of troubles there may be, but there will be no end till the great change come.

Lastly, However, no worldly losses nor troubles shall be able to stop the course of the hundredfold. Let them be never so weighty, the Lord can let in what will downweigh them all, Hab. iii. 17, 18. "Although the fig-tree shall not blossom—yet will I rejoice in the Lord, I will joy in the God of my salvation." So that let the cloud be never so thick, the eye of faith may see how to get through it; for God lays no trial on his people, without allowing them sufficient furniture for bearing it.

IV. The security given for the hundredfold to the losers for Christ's sake and the gospel's. Concerning which observe these two things.

1. It is Christ's own security. He has engaged for it to his people. And, (1.) He is able, for he is the great Trustee of the covenant, in whose hands all the benefits of the covenant are lodged, to distribute them to poor sinners, Matth. xi. 27. (2.) He is faithful, and cannot break his engagement, for he is truth itself; and it is impossible that he should fail.

2. It is the security of his word; he has given his word on it. And that requires faith in us, *viz.* That we trust to that security for the hundredfold, so shall it be made forthcoming.

I. I shall now shut up this subject with a word of improvement.

USE I. Of information. This doctrine lets us see,

1. That even an afflicting God is a bountiful God, ready to deal bountifully with us, in our most straitening circumstances. Whatever he calls you to part with for him, he is ready to give you more and better in its stead. Think not then that he is a hard master. For however short by the head he sees meet to hold you, it is your own fault if ye be not gainers by all worldly losses and troubles, 2 Chron. xxv. 9.

2. Here is the mystery of the sweet peace and joy that martyrs, confessors, and others have had in their trials and afflictions, Heb. x. 34. They enjoyed the hundredfold. And therefore they preferred Christ's Cross to the world's crown; they would not accept of

deliverance on sinful terms, because so they would have forfeited the hundredfold. Whatever trouble without their crosses and losses brought on them, the hundredfold gave them a peaceful calm within.

USE II. Labour to manage your losses and crosses in a world, so as you may gain the hundredfold. And,

1. Learn to sit loose to the world, and all things and persons in it, that at Christ's call ye may be ready to part with them, or your comfort in them, Luke ix. 23. Let them hang loose about you, that on occasion ye may easily drop them. It is the gluing of our affections to them, that makes it so hard for us to part with them.

2. Whatever way they are taken from you, or withheld from you, make God himself your party, and quit them to him, for his sake and the gospel's, Job i. 21. Thus God will be the party receiver from you, and you may look that he will recompence you. Though you have mismanaged that already, yet there is room to help it, repenting of your unwillingness to part with them, and your not quitting them to him. Let the heart now quit its hankering after them again, for his sake; and all will be set right.

3. Trust him in the promise of the hundredfold; believe that he will make up your losses accordingly, if not in kind, yet in value: and assuredly ye shall not be disappointed, Rom. ix. ult. "Whosoever believeth on him, shall not be ashamed."

Lastly, Seek of him the hundredfold according to his promise, and wait for it in the use of means. In the leaving worldly enjoyments for him, ye make an exchange, taking Christ instead of what you lose; now pursue that, that ye may have that comfort from him, and much more, than ye have lost.

I shall proceed to the main point I intend to discourse on from the text, *viz.*

DOCTR. There is another world than this, a world to come, wherein men will receive their part for eternity.

This is an awful subject, and what we know very little about: yet so much is revealed concerning it, as God saw necessary, though not to satisfy our curiosity, yet for our salvation. In speaking to it, I shall,

I. Shew some things imported in this.

II. Confirm the being of another world, a world to come, wherein men shall receive their part for eternity.

III. Essay to give some view of the other world.

IV. Make application of the whole.

I. I am to shew some things imported in this doctrine, That there

is another world than this, a world to come, wherein men will receive their part for eternity. It imports,

1. That this world is a place wherein men receive their part only for time. The parts and portions distributed by divine providence in it, are very different; some are high, others low; some rich, others poor; some healthy, others sickly; some in prosperity, others in adversity; some spend their days in pleasure, others eat with pleasure. But all these things are only for a time; these different states are only to last for a certain number of years, which being expired, things shall be set on a quite different footing in the other world. So,

(1.) The smiles, comforts, and advantages of this world that any do enjoy, will in a little time have an end. It is a pity, that any should value themselves upon them. They are but the conveniences they have in the inn, in their way to the other world, and are neither eternal nor pledges of welfare in eternity, Luke xii. 19,—21.

(2.) The afflictions, crosses, and miseries of this world, will shortly have an end too. As the summer-warmth therefore will not last, neither will its winter-blasts. Both the saint and the sinner will quickly remember them as waters that fail; the one exchanging them in the other world with eternal joys, the other with eternal sorrows.

2. That our main concern lies in the world to come; for there our eternal state is to be settled, there we are to have our portion for eternity. As is the weight of eternity to time, so is the world to come to the present world; and as time will be swallowed up in eternity, so ought our temporal concerns to be engaged in concern about the world to come. It is fearful heedlessness to behave otherwise.

3. Men must pass out of this world into the other world, from out of the world we see, into the world we see not; otherwise there could be no receiving our part in it.

(1.) We must all leave this world, and that passage is by death. That is the way of all flesh, Psal. lxxxix. 48. "What man is he that liveth, and shall not see death? Death is our going hence, Psal. xxxix. ult. And our whole life is a journey through the world, to the end of which journey we come at death, Eccl. ix. 10. However unwilling men may be to leave the world, no art nor might can alter the statute, Heb. ix. 27. "It is appointed unto men once to die."

(2.) We are not done when dead. We do not cease to be, when we cease to breathe in this world; neither do we cease to act, when all bodily motion fails with us. We leave our dead bodies to our friends, for them to lay up in the grave in the lower parts of this earth, but we pass away from among them, for the soul is the man;

and they cannot keep us still, nor can we abide; but dropping the mantle of the body, we fly away.

(3.) We enter then into the other world; as at our birth we are born of our mothers into this world, at our death we are born into the world of spirits. That world which we now hear of, we will then see; and that state we are now making forward to, we will then arrive at. When we are lost to our friends we leave behind us weeping, we will be found of others before us, and perceived as new incomers into their world.

4. This world itself passeth away, the other world will abide for ever; the age of the one is but time, that of the other is eternity; so the former gives place to the latter.

(1.) This world is passing, 1 Cor. vii. 31. 1 John ii. 17. It is long since it began, and it will have an end. Its glass is running, and the last sand thereof will run out at length; the sun and moon are by the appointment of God to make so many rounds, and then time comes to an end, and the fabric of this evil world is dissolved. There was a curse laid on it for man's sin; that deluged it with water once; and in the end will burn it up with fire. So,

[1.] The weary land to the godly will vanish out of their sight; the waste howling wilderness, wherein they had many a heavy heart, for their own sins and miseries, and those of others, they will see no more for ever. It is a world that will not mend, but spurns all means of amendment; it will be destroyed at length, they looking on and seeing the vengeance.

[2.] The land whereon the wicked set their hearts, as the only pleasant land, will sink under their feet, and leave them to drop into the pit of destruction in the other world. It is the stage of their wickedness now; but God will take it down; it is the sink of sin, but it will be burnt up. And they that took it for their portion, will perish, and their portion with them.

(2.) The other world will abide for ever; for there men live eternally, and therefore it must be eternal. The seat of the blessed was never defiled by men's sin, therefore there will be no passing away of it, even when the visible heavens shall be dissolved, which afford light and covering to sinful man; and the seat of the damned will abide for ever; for there the everlasting fire into which they are condemned, will be kept on; and there is the place of everlasting punishment. So in a sort, it will be for evermore the world to come, in the sense that conservation is a continued creation. Hence,

[1.] Entering in the other world, men are at the end of their journey, at their utmost point; they are no more travellers, but at their home, their everlasting home, Rev. iii. 12. Luke xvi. 26. There is

no coming back again into this world, and there is no passing out of that world into another, for there is none to succeed to it.

[2.] Whatever men's portion in that world is, it is sure; for it is an abiding world. Men's portion in this world cannot be sure, because the world itself is not so; it is like the foam on the water, which is liable to perishing, because the water itself is still in motion; but that world is not liable to passing away; happy are they who lay up for themselves treasures in heaven.

5. *Lastly*, Men are to receive, each one at length, his part for eternity. What we get now in hand, is but for time: worldly good things are so, and even the grace given now is the provision given for our journey through time, and is liable to many changes, if not in itself as real inherent grace, yet as to the sense thereof as relative grace; but when we come to the other world, we will receive what falls to our lot for all the ages of eternity. Hence,

(1.) Men's being is to be continued through eternity. God was from eternity, and will be to eternity; we had indeed a beginning of our being, but it will have no end. Our being in this world will soon come to an end; but when we cease to be in this world, we will be in the other. Though the body is mortal, the soul is immortal, and will never cease to be. Death will dissolve the union betwixt soul and body; but it will not touch the soul to put an end to it.

(2.) Our state in the other world will continue for ever, as it is fixed and determined at death, Eccl. xi. 3. If we die in the favour of God, we will never lose it: if we die out of it, we will never recover it; for our state in the other world will be eternal. Now, if we be wrong, we may yet get right again; but there is no mending of our state.

(3.) *Lastly*, Our great work now then must be to have a happy part secured for us there. Were it believed, that the moment is abiding us, wherein we shall be set down in an unalterable state; there could not be so little care about it, to have it right. But alas! the din of this world, will not suffer the report from the other world to take place with us.

II. I shall confirm the being of another world, a world to come, wherein men shall receive their part for eternity. And to establish the notion of that world in the general, consider,

1. There is an invisible world actually in being, namely, the world of spirits, distinct from our visible world, Heb. i. 2; Col. i. 16. Invisible it is, not in respect of the inhabitants thereof, for the saints that are there are in light, and even the rich man in hell is said to see Lazarus in Abraham's bosom; but in respect of us who are in the world, it is invisible. This is that other world, into

which, we say, the souls of men do pass, going out of this world by death.

This is the world to come spoken of in the text, of which heaven the seat of the blessed is a part. For it is evident, that it is in heaven the losing saints shall receive eternal life, even in the heaven that now is; and that their heavenly eternal life is not put off till the last day, Phil. i. 23; Luke xxiv. 51; 2 Cor. v. 1.

The only difficulty now is, how that world now in being, can be called the world to come. To which it is answered, that it is so called in respect to us, who have now no part or place in it, as in this world, but at death are to get it. So that though in itself it is come already, yet as to us it is to come. Further,

2. That world will at the end of time be extended, to the comprehending of the new heavens and new earth, which will take place after the conflagration of this world. That there will be a passing away, an end of this world, appears from 1 John ii. 17. a perishing of it, Psal. cii. 25, 26. and that it will be by fire, 2 Pet. iii. 10; and that God will create new heavens and earth upon the back of that, ver. 13. "Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness." These will be a new world, not belonging to this world, which then will be gone, but to the other world, the world to come.

And in respect of this addition, the other world is the world to come, which is not now in being. And so the world to come will comprehend all, even that space which this world now takes up. And thus the now invisible world will be enlarged, like a house whose rooms are enlarged by taking down the partitions.

3. In that world there will be a quite new state of men and things, 1 John ii. 17. "The world passeth away and the lust thereof; but he that doth the will of God, abideth for ever," Rev. xxi. 4. "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." As is the difference betwixt men and their business on a journey, and when come to their journey's end; so will the difference be of the state of men and things then, from what they are now. The other world brings along with it another state, and so constitutes a change, which is our change by way of eminency, Job xiv. 14. As all the changes we meet with in this world, fall short of the change we make when we come out of the belly into the light of this world; which would give us the greatest surprise, had we the full use of reason then; so all the changes we are acquainted with now, as from health to sickness, or from sickness to health, &c. must needs fall

short of the change that we will undergo, entering the other world.

Now to evince the being of another world, a world to come, consider,

1. The scripture expressly mentions a world to come. So in our text, and Matth. xii. 32. "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Eph. i. 21. "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." What doubt then can they entertain of it, that believe the scriptures to be the word of God? I own, the world to come is sometimes in scripture used for the state of the church under the gospel, as Heb. ii. 5. "For unto the angels hath he not put in subjection the world to come, whereof we speak." But it is not always so used, Eph. i. 21, just cited. And where it is so used, it is borrowed from the prophets of the Old Testament, who spoke of the gospel church under the notion of a new world, Isa. lxv. 17. to the end. But then it must also be owned, that the prophets in such passages had also the other world in view, and from thence borrowed their expressions for the gospel-church, which still confirms the being of a world to come. Hence Peter, 2 epist. iii. 13. forecited, proves it from Isa. lxv. 17. "For behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. And such compound senses of passages are usual with the prophets, as Isa. xxvi. 10. "Thy dead men shall live, together with my dead body shall they arise." Hos. vi. 2. "After two days will he revive us, in the third day he will raise us up, and we shall live in his sight." So Rev. vi. 12, &c. and vii. 9, &c.

2. The scripture so speaks of the world we are in, as it supposes the being of another. The scripture usually calls it, not simply the world, but this world, as Jam. ii. 5; 1 John iii. 17. and iv. 17. this present world, 2 Tim. iv. 10; Tit. ii. 12. Now why should it be called this world, if there were not another world? and this present world, if there were not a world to come? Yea, this and the other world are expressly opposed, Luke xx. 34, 35; Eph. i. 21; this time, and the world to come, in the text; this world, and eternal life, John xii. 25. All which plainly declare, that there is another world than this.

3. There are beings who are not inhabitants of our world; therefore there is a world invisible to us, whereof they are inhabitants. The man Christ was in our world for some time, but now is no more in it, John xvi. 11. But somewhere he must be, and it is plain he is gone out of this world into the other world to his Father, John

xiii. 1. There are angels, good and bad, which belong not to our world, as appears from their appearances and actings recorded in scripture; and the denial of them by the Sadducees is condemned, Acts xxiii. 8. Therefore there is another world they belong to.

4. The nature of death and the immortality of the soul evince this point. Death is going out of this world, Psal. xxxix. ult. Job xiv. 2. John xiii. 1. not in respect of our bodies, which are laid up in it, but in respect of our souls, that then return to God who gave them. There must then be another world into which they go. Death dissolves the union betwixt the soul and the body, and the body into parts of which it is made up; but it cannot dissolve the soul into parts, which is a simple spirit; but being loosed from the body, and leaving this world, there must be another world that it is received into. This is plain from the parable, Luke xvi. where Lazarus dying is said to be carried into Abraham's bosom, and the rich man being dead and buried is said to be in hell.

5. It is evident that, in this world, it is generally best with the wicked, and worst with the godly. Look abroad and see into whose hands is the wealth, honour, and ease of this world mostly given? Have not the wicked the greatest share of these by far? And are not adversity and various afflictions in this world, in a special manner the lot of the godly? 1 Cor. xv. 19. Do not many wicked ones prosper on to the end, without any remarkable punishment before the world? and many godly go with a bowed down back to the grave, without any remarkable change into prosperity? Now consider withal the justice and holiness of God, his goodness, wisdom, and love to his people. And thence you will be obliged to conclude, that there is another world, a world to come, wherein all odds shall be made even, wherein it shall be perfectly well with the righteous, and ill with the wicked. It is inconsistent with the divine perfections, that it should be otherwise. What wise or good governor will heap favours on ill men his enemies? and bear hard on good men his friends, always? If he do it at a time, it must be for trial only, but it will not be always so.

6. Conscience within men bears witness to this truth, that there is another world, rewards and punishments after this life. How many good and wise men have suffered death and most exquisite torments here, in the hope of happiness in another world? Heb. xi. How many wicked and ungodly have been under the greatest terrors, in the view and expectation of misery there? These have seized men for crimes the world knew not of, and men who have been in no hazard of punishment from men. And so natural to men is this notion of another world, that there are few or no nations on

the earth, however barbarous, that have not had it. What is it men are so afraid of at death, or in the view of death, but their state in another world ?

7. Wherefore did God make man ? capable of a happiness he never reaches in this world. Surely he made him for his own glory ; but how little glory, how much dishonour has he by him here ? Surely God made not man in vain ; therefore there is another world, where God will have his glory of man, and the lovers of God will reach the happiness they are capable of. Consider,

(1.) All men desire immortality, or an eternal being in a happy state. This is so woven into our very nature, that we can never absolutely put it away from us, but in every state of man it has been with him ; therefore it is from God the author of nature. Yet it is evident, this cannot be obtained here ; nevertheless it is not in vain, for that consists not with the goodness of God, that it should be so ; therefore there is another world in which it may be satisfied.

(2.) Where the grace of God has touched the heart, there is framed by the Spirit an earnest desire of the perfect enjoyment and glorifying of God, Rom. viii. 23. 2 Cor. v. 2. These are not to be obtained in this world ; therefore there is another world in which they shall ; for it cannot be that God would create such an appetite after perfection in his saints never to be satisfied. The work of grace is carried on in the soul by degrees, through the Spirit ; and it cannot be that God will leave his work imperfect. It is not perfected here ; therefore there is another world where it will be perfected, where they shall perfectly enjoy and glorify God.

(3.) Where grace reaches not now, men continue till death in a state of sin, dishonouring God ; therefore there is another world in which God will have his glory of such men ; for God cannot fall short of his end in making them. Now there is no beginning of a work of grace after death, Eccl. xi. 3. that these should glorify him actively in a state of happiness there ; therefore they shall glorify him there passively in a state of misery.

(4.) The dignity of our nature as made rational souls, quite above the beasts that perish ; akin to the angelic tribe, yea made after God's own image at first ; must needs bear us in hand, that as we consist of one part not of the nature of the earth, but a spiritual substance ; so we are not to perish with the earth, but will at length, since we are not to stay here, be inhabitants of another world.

8. There are not wanting emblems of another world after this, to teach us it by the eye, as well as by the ear. There was a pure and undefiled world that Adam was brought into, wherein was paradise, by which heaven is expressed in scripture. This quickly went

out of sight. And a defiled, sinful, miserable world succeeded, much like what it is now, that lasted long. That old world was destroyed by the waters of the flood, and a new world succeeded to it thereafter. An emblem of the destroying of this by fire, and another world coming in its room. There was the state of the world under the law, and the state thereof under the gospel, that was long prophesied of under the name of the world to come, before it came. And even the constant revolutions of winter and summer, night and day, may serve for memorials of the great change of this world, with another world to come.

Lastly, The world cannot be fulfilled, if there be not a world to come; for sure in many parts thereof it is not fully accomplished in this world. Now it is more sure than heaven and earth, and must be completely fulfilled; and therefore there is a world to come in which it must be so, that the veracity of God may be entire.

(2.) The promises of the word are far from being fully accomplished in this world; and therefore they who by faith betake themselves to them for their portion, must not only live in faith, but die in faith, Heb. xi. 13. In this world there is a begun accomplishment of them; but certain it is, that God's people have always vastly more in hope, than in hand, 1 Cor. ii. 9. But their faith and hope should be vain, were there not a world to come.

(2.) The threatenings of the word are not fully accomplished in this world neither. Many ungodly men live and die in peace, as far as the world can discern, Job xxi. 18. Psal. lxxiii. 3, 4. Yet most terrible things are denounced against them in the word; and that they are not accomplished in this world, is an infallible proof, that there is another world in which they shall.

A DESCRIPTION OF THE OTHER WORLD.

III. Having evinced the being of another world, a world to come, we shall now essay to give some view of that world. And here we are much in the dark, knowing but very little of the subject; and therefore it is a very scanty view we can pretend to give of it. The reasons hereof are,

1. We are while in this body creatures of sense, and much of the knowledge we have arises from our senses; but thither our senses cannot reach. We see, and hear, and feel much of this world lying in wickedness, whereby we are in a capacity to judge thereof; but in respect of these our senses, and all other, that world is as if it were not at all; so that those who are immersed in sense, void of faith, heed not the world. There are loud songs of joy and praise

among the saints in that world, and howlings among the damned there; but listen we as we will, we can hear neither. There is shining glory in one part of it, and darkness and misery in the other; but neither of them can our eyes perceive.

2. The communication betwixt our world and it, is stopt beyond the power of men to open it. Men have opened a communication betwixt us and the most remote parts of this world; they have found means to pass the vast oceans between them and us, to go to them that dwell in the utmost parts, and to return and give us descriptions of their part of the world, and the manner of the inhabitants. But the invisible world remains yet the unknown land to us, and will do so to the end. There is a passage to it, but not at our will neither; but there is no passage back again to us. All of us have friends and acquaintance there before us, but no more communication betwixt them and us, than others.

3. Though there have been apparitions of inhabitants of that world, unto some of our world, both of good angels and of saints, Matth. xxvii. 53, and of evil angels, Matth. iv.; yet it is observable, that these were quite extraordinary, and happened but to very few; that men are very unable to bear the sight even of good angels, or to converse with them, Dan. viii. 17, 18; and that the accounts they have brought concerned men's duty, or events to befall in this world, and not to give them descriptions of the other world whence they came. And if at any time evil spirits have offered reports of that kind, they cannot be depended on, for the devil is "a liar, and the father of it," John viii. 44. And apparitions of the dead are very suspicious; and it is like Satan offers in that kind many illusions, as is thought he did in the case of the apparition of Samuel, 1 Sam. xxviii.

4. The Lord has made the revelations concerning the other world but sparingly in the word, from whence we get our notices of it. There is as much there discovered about it, as is necessary for us to know for our salvation. The happiness of the inhabitants of one part of it, and the misery of the other, are in the general, plainly laid before us, to stir us up to our duty, to see timely how to be right posted there; but certainly there is a vail drawn over many particulars concerning it, which we will never be able while here to draw by, 1 Kings x. 7. Besides, we are slow of understanding what is revealed about it.

Lastly, There is indeed a disproportion between our present faculties and the clear and distinct notions of the other world. As to heaven's happiness, there is a plain and pointed testimony, 1 Cor. ii. 9, "Eye hath not seen, nor ear heard, neither have entered into the

heart of man, the things which God hath prepared for them that love him." The eye sees many things that the hands cannot reach, the ear hears more than the eye sees; but the heart conceives more than is either seen or heard, yet cannot reach that. The same may be said of the misery of hell, it is beyond our conception. When Paul was caught up to the third heaven, he heard unspeakable words, which it is not lawful [marg. *possible*] for a man to utter," 2 Cor. xii. 4. An evidence hereof is, that the notices given us of the other world, are much in the way of similitudes taken from things we are acquainted with, as heaven a glorious city, hell a burning lake. Our Lord gives the reason, John iii. 12, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" So our notions of these things are like those of children of what they never saw, 1 Cor. xiii. 11, 12.

Wherefore the little I can or will adventure to say on that world, shall be comprised in a few heads.

1. The parts of the other world.
2. The inhabitants of it.
3. The passage into it.
4. The state of men in it.

I. *Of the Parts of the Other World.*

That vast world is, according to the scripture, divided into two, and but two parts, heaven the seat of the blessed, and hell the seat of the damned. A purgatory, or place of a middle state between these, there is none; for scripture mentions but two places, into one of which souls separated from their bodies do pass, Luke xvi. 22, 23. And accordingly there are but two ways, the one to life, the other to destruction, Matth. vii. 13, 14. Besides, the sins of believers are fully purged away by the blood of Christ, and the scripture knows no other purgative of sin, 1 John i. 7. Heb. x. 14, 17. Unbelievers die in their sins without hope, Prov. xiv. 13. The saints are happy immediately after death, Rev. xiv. 13. Therefore Paul desired to be dissolved, Phil. i. 23, "For we know, (says he,) 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," 2 Cor. v. 1.

I shall speak a word of these two parts.

FIRST, The one part of the other world is heaven, the empyreal heaven, the seat of the blessed. Concerning which, under the guidance of scripture-light, we may consider three things of it as a part of the other world.

FIRST, What it is; for that it is can be refused by none who own the scripture, and the being of another world.

1. It is a real definite place. I think they refine too much on the scripture expression that deny a local heaven, and confine it to the notion of a state. Our Lord expressly calls it a place, John xiv. 2, "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 the body of Christ is contained in it, Acts iii. 21. and the bodies of some saints, Enoch and Elias, are already in it, and the bodies of all the elect shall be in it; and bodies must needs be circumscribed in a place.

It is a definite place, and not every where, where God is. It is not on earth, for earth and heaven are opposed, Psal. cxv. 15; Col. iii. 1. And betwixt it and hell a gulf is fixed, that it reaches not thither, Luke xvi. 26. And though finite spirits that are perfect are in it, yet it cannot contain God, who is not only omnipresent, but immense, 1 Kings viii. 27. therefore it is a place that hath its bounds. Hence,

2. It is a created thing; for it is the throne of God, Isa. lxvi. 1. his house and dwelling, John xiv. 2. therefore is not God, but created by him; since whatsoever is, is either the Creator or a creature. The scripture is express, that God made it, Heb. xi. 10. "For he looked for a city which hath foundations, whose builder and maker is God." And whereas it is said to be not made with hands, 2 Cor. v. 1. Heb. ix. 24. that denies it only to be made by men, as houses here are, and the tabernacle was.

Moreover, it was created within the six days, and therefore is not to be imagined to have been long before this world, much less from everlasting, Exod. xx. 11. No; but it was created the first day, and was absolutely the first thing that was created, Gen. i. 1. Accordingly the inhabitants thereof, the angels, created with it, are said to have shouted at laying the foundation of the earth, Job xxxviii. 4, 7. Agreeable to all which it is said to have been "prepared from the foundation of the world," Matth. xxv. 34.

SECONDLY, Where it is. As to this point, the situation thereof, the scripture is plain in two things.

1. That it is upward from us who are in this visible world. For it is the dwelling of God, and where the man Christ hath his seat, and that is on high, Psal. cxiii. 5, "Who is like unto the Lord our God, who dwelleth on high?" Heb. i. 3, "When he had by himself purged our sins, sat down on the right hand of the Majesty on high." Col. iii. 1, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Christ coming thence into our world at first, is said to come down from it, John iii. 13; and at his second coming, he will descend from it, and

be met by the saints in the air, 1 Thess. iv. 16, 17. So when he went to it after his resurrection, he is said to have been carried up into it, Luke xxiv. 41. taken up, gone up, a cloud receiving him out of the disciples' sight, Acts i. 9, 10.

2. That it is above all the visible heavens, sun, moon, and stars. For the heaven which is the seat of the blessed, is the same heaven where the man Christ is, John vii. 24, and xiv. 3. therefore they are said to be with Christ, Phil. i. 23. with the Lord, 1 Thess. iv. 17. But the place where Christ is, is above and far above all the visible heavens, Eph. iv. 10. Therefore it is above them all. Hence the scripture calls it the third heaven, 2 Cor. xii. 2. It speaks of a threefold heaven. (1.) The airy heaven, wherein the clouds are, Gen. vii. 11. and the fowls fly, Gen. i. 20. hence called the clouds of heaven, and the fowls of heaven. (2.) The starry heaven, where are the sun, moon, and stars, Gen. i. 14, 16. called therefore the host of heaven, Deut. xvii. 3. (3.) The third heaven above all these, which is that of the blessed.

THIRDLY, What sort of a place it is, as to the qualities thereof. A particular description thereof is beyond the reach of mortals, 1 Cor. ii. 9. It is observable, that Moses does no more but mention it, Gen. i. and then proceeds to the description of the earth and visible heavens, their parts, and how they were created; thus drawing a veil over the highest heavens, not to be removed till we come there. Only some general notices of it appear through the veil, in the light of the world, which we shall observe. It is,

1. A holy place, Psal. xv. 1. the holy of holies, or the holiest of all, Heb. ix. 8. in allusion to the place in the tabernacle and temple so called. This lower world is the open court as it were, the starry heaven the holy place; but the third heaven the holy of holies, into which Christ at his ascension as our High Priest is entered, Heb. ix. 12. and has opened the country into it for us also, chap. x. 19.

Here this world lies in wickedness, there the other world shines in holiness. Here is no clean thing, there is no unclean thing, Rev. xxi. 27. It is the holy Jerusalem, ver. 10. There is nothing there but what is holy, perfectly holy; even the spirits of just men must be made perfect, ere they enter there; and for others, they can never breathe the air of that holy land, but are kept without, chap. xxii. 15.

2. A most lightsome place. It is all light, Col. i. 12. The sun in his brightness makes this world pleasant; but then all looks awful and gloomy again in the night, and there is always night in some place of it. But there is no night, no darkness there, Rev. xxi. 5. The seat of the blessed enjoys an eternal day; for the light thereof

is not made by sun and moon circling about it, as here ; they would be as needless there, as the light of a candle in the brightest sunshine here. And such light it is, as mortal eyes cannot behold it, 1 Tim. vi. 16.

3. A most glorious place, Psal. lxxiii. 25. How glorious would a king's palace on earth, with all its rich furniture, appear to us ? But should all the glory of all the palaces on earth be brought together into one, how much more would that appear glorious ? and we are allowed that thought to help us to conceive of heaven, Rev. xxi. 24, "The kings of the earth do bring their glory and honour into it." For it is the palace of the King of kings, Psal. xlv. 15. where he keeps his court. Nay, it is his throne, Isa. lxvi. 1, "Thus saith the Lord, The heaven is my throne, and the earth is my footstool." How glorious must that throne be, that has such a footstool ? So glorious that it would absolutely confound us mortals with its dazzling glory and splendour, Job xxvi. 9.

4. A most rich place. We know the riches of far countries, by the rich things brought out of them to our country : now every valuable thing comes from thence, Jam. i. 17, "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights." Every inhabitant there is a king, with a crown on his head, a sceptre in his hand, and royal treasures to support his dignity ; for heaven is a crowning city, whose merchants are princes, whose traffickers are the honourable of the earth, to allude to Isa. xxiii. 8. There the "gates are of pearl, and the street of pure gold," Rev. xxi. 21. It is rich in its affording all things within itself, ver. 7. "He that overcometh shall inherit all things, and I will be his God, and he shall be my son."

5. A most pleasing place. How can it be otherwise, considering the light, glory and riches, that must needs make it a most beautiful and lovely place ? therefore it is called paradise, 2 Cor. xii. 4. There a river of pleasures runs, enough to satisfy all the inhabitants, Psal. xxxvi. 8 ; but no surfeiting, for there are no dreggy pleasures there. These we mortals can have no distinct notions of ; the best guess to be made of them is, by the foretastes of heaven in the joy of the Holy Ghost, sometimes afforded believers.

A most spacious place, John xiv. 2. "In my Father's house are many mansions." It is shown us not only under the notion of a large house, but of a country, yea a kingdom. If the airy heaven is more spacious than our earth, which it surrounds, and the starry heaven than the airy heaven, what can we think of the third heaven that is above them all ? Being a real place, it cannot be immense indeed, it is measurable, but we find it is measured by an angel, not

by a man, Rev. xxi. 9, 15. And how can it be otherwise than of a vast place, that is to be the happy abode of all the saints with the angels, containing the bodies of all saints that have been, or shall be to the end of the world?

Lastly, A place liable to no shock or change. The apostle intimates to us, that it is a continuing city, Heb. xiii. 14. that will stand when all this world is laid in ashes; a city that hath foundations, chap. xi. 10. viz. which shall never be overturned; a kingdom that cannot be moved, Heb. xii. 28. even when the visible heavens and earth shall be shaken, so as to be shaken all asunder. Therefore it is eternal, 2 Cor. v. 1.

Inf. 1. Let God's people be put to suffer for him what they will, they can never be losers at his hand, Heb. xi. 16. "God is not ashamed to be called their God; for he hath prepared for them a city." Suppose they be turned out of house and hold, pinched with cold, hunger, thirst, and nakedness, loaded with reproach, suffer the most exquisite torments unto death; they are not losers at his hand; he may well put them to all these, and yet maintain and shew his special love to them, having such a place provided for them in the other world, where all will be abundantly made up. And they had need of much here, that are like to have no part there; for have what they will, it is impossible it can make up their loss.

2. Lift your eyes, O sinners, from off all worldly glory, and stay your pursuit of it; there is a glory of heaven, in the view of which it would all disappear, like as the stars do at the rising of the sun. Alas! the glory which takes with most of us, is that which Laban's sons so highly esteemed, Gen. xxxi. 1. a great stock, riches, and wealth; they see no glory so attractive as that. But if ye are the children of God, the glory of the city above will darken it in your eyes. O set your eyes and hearts on that glorious city, Heb. xi. 10. The earth in its most beautiful spots is the work of God's hands, but the visible heavens of his fingers, Psal. viii. 3. but of the seat of the blessed he is the artist, Heb. xi. 10. Gr. as if the Omnipotent had used a peculiar art in making of that.

3. See the necessity of holiness, Heb. xii. 14. "Without holiness no man shall see the Lord." Psal. xv. 1. "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" The unholy may get room in this world, and the chief rooms; but there is no room for them in the other world, but without the gates of heaven in outer darkness. If there be no holiness here, there will be no happiness hereafter; the dogs and swine come not into that holy place.

4. How inexpressibly happy shall they be that get thither? to

enjoy the light there, behold the glory, possess the riches, drink of the refined pleasures, walk at liberty in that spacious place, and enter into happiness there where there is no change? The faith of this could not miss, if lively, to cause them sing the triumph before the victory.

Lastly, What an unspeakable loss must the loss of heaven be? If there were no more for hell, it might be most heavy. So great as heaven's happiness is, so great will their loss be, who come short of it.

SECONDLY, The other part of the other world is Hell, the seat of the damned. Concerning which, considered as a part of the other world, we shall, under the guidance of scripture-light, inquire into three things.

FIRST, What it is? That there is a hell as well as a heaven, one who believes the scripture cannot doubt. As to what it is, we say,

1. It is a real definite place also. There is a local hell, as well as heaven; the scripture expressly calls it a place, Acts i. 25.—“that he (*viz.* Judas) might go to his own place.” And it hath its bounds whereby it is separated from heaven, Luke xvi. 26. There the spirits of wicked men separated from their bodies, are detained as in prison, 1 Pet. iii. 19, 20; and there their bodies being reunited to their souls at the last day, will be shut up, Matth. xxv. 41.

2. Hence it is a created thing also, *ib.* But when it was created, I cannot say, no express mention being made of it by Moses in the history of the creation. Only it is of old, Isa. xxx. ult. And whereas it is evident that the angels were fallen very early, and, I think, by the first day of man's creation; they found it ready for them upon their sinning, 2 Pet. ii. 4. This concludes it to have been made within the six days.

SECONDLY, Where it is? This question we cannot pretend to satisfy, the scripture not being clear in this point. It is our business to know how to escape it, rather than to dispute where it is. Two things in the general seem plain about it.

1. That it is without the boundaries of the heaven which is the seat of the blessed. Hence it is called outer darkness, Matth. vii.

12. It is without the gates of the holy city, Rev. xxiii. 14, 15. the place of his glorious presence, as Cain was cast out from his presence, 2 Thess. i. 9.

2. That it is down or beneath in respect of heaven, the seat of the blessed; for so the scripture still speaks of it as below. Capernaum exalted to heaven, was to be brought down to hell, Matth. xi. 23. the fallen angels were cast down into it, 2 Pet. ii. 4. “The way of life is above to the wise,” says Solomon, “that he may depart

from hell beneath," Prov. xv. 24. And says God, "A fire is kindled in mine anger, and shall burn unto the lowest hell," Dent. xxxii. 22. Accordingly it is called the deep, Luke viii. 31. the bottomless pit, Rev. ix. 1. the motion from which is ascending or coming up, chap. xi. 7.

Where it is more particularly, I think, the scripture, doth not clearly shew. It is certain it is, be where it will.

THIRDLY, What sort of a place it is, as to the qualities thereof?

1. It is an unholy and unclean place, as much as any place can be so. There meet together all the dregs of the creation, persons and things, sin and all the effects thereof with the sinners, Rev. xx. 14, 15. Now there is much of that uncleanness upon the earth; but the earth will be purged and purified at length, and all gathered together there.

2. It is a place of horrible darkness, called therefore outer darkness, Matth. viii. 12. Light is sweet; but it is the land of darkness, as darkness itself; there is the blackness of darkness, Jude, 13. chains of darkness, 2 Pet. ii. 4. where I think there is an allusion to the Egyptian darkness, Exod. x. 22, 23. and the mist of darkness, 2 Pet. ii. 17. No sun, moon, nor star light appear there, no candle shines there; and whatever fire is there, it is scorching heat without light, for those who having the light chose to walk in darkness.

3. It is a most dismal and melancholy place, a place of "weeping, wailing, and gnashing of teeth," Luke xiii. 28. Nothing pleasant is to be found there; no pleasures of the mind, no pleasures of sense are there. It is a lake, yet there is not a drop of water in that lake to cool the tongue; it is a lake of fire and brimstone. It is a pit, a bottomless pit. What heart can conceive the horror of such a place, or what dreary place or dungeon in the world can be a sufficient emblem of it?

4. It is a place of torment, Luke xvi. 24; it is therefore represented by Tophet, or the valley of Hinnom, from whence it hath its name in the New Testament, in which place the idolaters burnt their children in the fire, and beat drums that they might not hear their shrieks. There the damned find themselves gnawn with the worm that never dies, scorched with the fire that is never quenched. There men pay dear for the pleasures of sin, which they sometimes swam in, being punished from the presence of the Lord.

5. It is a fast and firm place, whence there is no escaping. It is God's prison-house, where he keeps his criminals in chains till the judgment of the great day, 1 Pet. iii. 19. and 2 Pet. ii. 4. There is a gulf fixed that none can pass, to get out of that place into the seat

of the blessed ; but when one is once there, no slight nor might can obtain liberty any more.

Lastly, It is an everlasting place. Whether there may be any change of it by the general conflagration, or not, we do not know ; but certain it is, that if it be, it will be to the worse, and hell shall be for ever as well as heaven, for the fire there will be everlasting, Matth. xxv. 41. and the chains of darkness there are everlasting, Jude, 6. There the worm dieth not, and the fire is not quenched ; Therefore the place where they shall be or are, is everlasting.

Inf. 1. God is a just God, and a most dreadful hater and avenger of sin, Hab. i. 13. He has given incontestible evidences of it in this world ; but in the other world he gives such evidence as carries off all doubt of it from the sinner. As looking up into heaven the seat of the blessed, you may see God's love to holiness ; so looking down to hell the seat and place of the damned, you may see what fiery indignation he has against sin. How keen must that hatred of it be in him, who has prepared such a place for the punishment of it ?

2. God may well suffer sinners to pass unpunished and prosper for a while, without any the least imputation on his holiness and justice. For he sees the sinner's day is coming, the place is prepared where his holiness and justice will be sufficiently vindicated. Indeed if there were no other world than this, or no hell in the other world for sinners, justice would necessarily require that they should be punished in this life. But since there is a reckoning with them on the other side, the accounts may lie dormant while they are here, with safety of justice.

3. The pleasures and profits of sin are dear bought, in whatever measure any do enjoy them, Matth. xvi. 26. "For what is a man profited, if he should gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ?" It is absolutely impossible that ever any thing gained here should be able to quit the cost of such a lodging after death. If one should be kept in greatest extremity during this life, heaven would make up all ; but if all the imaginable pleasures and profits of this world should be heaped together upon one, they could never be sufficient hire for going to such a place.

Lastly, The misery of the damned is inexpressible, but certainly it is little believed. O what must the case of those be, whose unholy lives have now lodged them in that unclean place ! how will they take with the blackness of darkness there ! How can they bear up in that dismal place ! endure the torments there, seeing no way to escape ? How must it cut them, to think that there they must be for ever ! Yet how unconcerned are we, that we go not into that place of torment !

These are the two parts of the other world, heaven and hell. And between them there is a great gulf impassable fixed, Luke xvi. 26. The nature of it we know not, further than that thereby all passage betwixt the two parts of the other world is stopt. Betwixt this world and the other there is a passage; but betwixt the parts of the other world there is none, and there never will be any, for it is fixed. So the inhabitants of each part are unalterably seated, that they cannot remove from the one to the other for ever, which makes the happiness of the one, and the misery of the other, eternal.

These are the present parts of the other world. There is another part of it which is future, and will be added thereto after the last judgment, *viz.* the new heavens and the new earth, to be made by the omnipotent hand after the general conflagration, Is. lxxv. 17. "Behold, I create new heavens, and a new earth." 2 Pet. iii. 12, 13. "We, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness," Rev. xxi. 1. "And I saw a new heaven, and a new earth." Of the nature and use of these we know very little. Only,

1. They will be an appurtenance of heaven the seat of the blessed, 2 Pet. iii. 13. As this world now is an appurtenance of hell, as being a world lying in wickedness; so that will be an appurtenance of heaven, as an inferior world wherein dwelleth righteousness. It will be the court of the temple above, having such a relation to heaven, as the court of Israel and the court of the priests to the temple house, Isa. lxvi. 22. "The new heavens and the new earth, which I will make, shall remain before me, saith the Lord." So did the court, Exod. xxix. 42. "This shall be a continual burnt-offering throughout your generations, at the door of the tabernacle of the congregation, before the Lord; where I will meet you, to speak there unto thee." 2 Chron. i. 6. "And Solomon went up thither to the brasen altar before the Lord, which was at the tabernacle of the congregation, and offered a thousand burnt-offerings upon it."

2. They will be a very glorious heaven and earth, far more glorious than those that now we have. This is intimated by the newness of them. The heavens and earth that now are, are like an old garment, Psal. cii. 26. sullied and rent: but they will be splendid and beautiful as a new one. The day of their creation is the day of restoration of all things, *viz.* into their primitive glory and splendour, Acts iii. 21. and that with such an advantage, the former shall not be remembered, in respect of the surpassing glory, Isa. lxv. 17.

3. They will be pure and incorrupt, Rom. viii. 21. "The creature itself also shall be delivered from the bondage of corruption, into that glorious liberty of the children of God." There will be no

noisome vapour there, nothing offensive to the eye, smell, or ear, or touch; but all will be grateful to the senses of glorified bodies, Rev. xxi. 4, 5, "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." All the effects of sin on the creature shall be purged away, and as it were swept off into the lake of fire, Rev. xx. 14. That earth will be holy ground, in a more strict sense than the ground of the temple of Jerusalem was; nothing touching there, that is defiling, and therefore nothing to purge away there. Compare Rev. xvi. 16—19.

4. They will belong to the saints without any partnership of the wicked in them, 2 Pet. iii. 13, "We look for new heavens and a new earth, wherein dwelleth righteousness." The wicked's heaven and earth will then be away, consumed with fire, and those of the godly succeed, wherein they can have no part with them. The dominion over the creatures lost by Adam, and purchased again for the saints by Christ, is not fully restored in this life; but it is promised, and shall then be restored in the other world. Abraham had the promise of being heir of the world, Rom. iv. 13. and the meek have the promise of inheriting the earth, Matth. v. 5. and that alone and in profound peace, Psal. xxxvii. 9—11. which hath not its full accomplishment but in the new earth.

5. They will be of use for the glory of God, and the delight of the saints. These were the design and end of the first heavens and earth, which were made all very good; but that design of them was marred by sin. Therefore in the restitution of all things, that design shall take, Rom. viii. 20, 21. God will set them as monuments of his glory, looking-glasses of his power, wisdom, and goodness. They are so now, Psal. xix. 1. but, by reason of our blindness, the end is not obtained: but then the eyes of the saints shall be cleared, and the looking-glass brightened; and so the Creator shall have his glory. And they will serve for the delight of the saints, Isa. lxxv. 17, 18. "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be you glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy." God himself will be their chief delight, with the glory of the highest heavens, but the new heavens and earth will be their secondary delight.

And none must think, that upon this there must be an interruption of their heavenly joy and happiness; for suppose them to be sometimes bodily on the new earth, which 2 Pet. iii. 13. seems to favour, it will be but as coming to their country seat, and they will

still have the glorious presence of God with them, for the new heavens and earth shall stand at his face, Isa. lxvi. 22. Heb. as the court of the temple did. There will be no withholding the face of his throne there, as now, Job xxvi. 9.

Lastly, They will remain for ever, Isa. lxvi. 22. That glorious fabric shall stand for ever: it will never wax old, it shall never be shaken in the least, nor taken down. A beginning it will have, but no end. There will be no deluge, nor conflagration of the new heavens and earth.

Inf. 1. As we go through this world towards the other, there is great need to take heed that we do not mistake our way, taking the way to hell instead of the way to heaven. For wherever our way lands us, there we are fixed. If one instead of going to one city, should mistake his way and go to another, he seeing his mistake might go out of the wrong way to the right one, and so retrieve his error; but when one is once landed in hell, there is no retrieving of that mistake, there is no getting over the gulf betwixt it and heaven.

2. The unhinging of the creation will be remedied, and the abused creatures will be delivered and restored to their primitive end. Ungodly men abuse these visible heavens and earth to the dishonour of God and service of their lusts; whereby the creation groans under them. But God will put an end to that, destroying this abused and polluted fabric, and rear up a new one, where no abuse can have place for ever, but God shall be glorified.

3. They make more haste than good speed that set their hearts on this earth to inherit it. For whatever speed they come therein, their inheritance will be burnt up, it will not last; the earth that will last, where one may make a sure purchase, belongs to the world to come, and particularly to heaven, and will be the inheritance of the saints only, Psal. xxxvii. 9, "For evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth." Therefore it is undoubtedly better to wait for our part by faith, than to press for it in hand here.

4. God's people have no reason to grudge and be uneasy, however small a portion they have of this earth; nor yet to despond on the view of the wickedness done upon it. For there is a new heaven and earth coming more glorious than this, in which they shall not be hampered, but enjoy it all with all freedom as the lords of it. And there shall be no sin nor disorder in it, no injustice or oppression, no ill neighbourhood; nothing but righteousness dwelling there.

5. *Lastly*, Hell will be a close prison, there will be no getting out of it for ever. There is an impassable gulf betwixt heaven and it;

the new heavens and earth will be an appurtenance of heaven; and therefore the prisoners there can no more get out to the new earth, than to the highest heaven. Nay, neither devils nor men will be able to come from thence to set a foot upon that earth, however they range through this. So losing heaven, they will lose the earth too.

Thus far for the parts of the other world.

II. *Of the Inhabitants of the Other World.*

We have seen the parts of the other world, let us now consider the inhabitants of these parts. And,

FIRST, The inhabitants of the upper part, *viz.* heaven. These are,

1. God himself, the Father, Son, and Holy Ghost, Matth. vi. 9. God is every where present, and immense: but there he is as a king in his palace, on his throne. There he manifests his glory in a manner inconceivable to us mortals: and by his glorious presence makes the happiness of the creatures, who being there see his face. How glorious is a palace when the king is in it with his court! In heaven the great King of the world keeps his court.

2. The man Christ. He was sometime an inhabitant of our world, and when he was in it had not where to lay his head: now he is there, and will be there to the end of the world, Acts iii. 21. sitting on the right hand of God, as the heir of all things. And there he will be for evermore, 1 Thess. iv. 17. He has there an inconceivable glory, even of his blessed body, Phil. iii. 21. In his transfiguration on earth, "his face did shine as the sun, and his raiment was white as the light," Matth. xvii. 2. How gloriously must it then shine in heaven!

3. The holy angels, Matth. xxiv. 36. These are glorious creatures, natives of the place, pure spirits that never sinned, waiting about the throne, ready to execute the commands of God and Christ their head. They are of a nature superior to man; but full they are of love and good-will to us, witness their song, Luke ii. 14. at our Saviour's birth; and our nature is exalted above theirs in Christ, so that they are ministering spirits to the heirs of salvation, Heb. i. ult. Their number we know not, but there must needs be vast numbers of them, considering the scripture-account, Dan. vii. 10. even such as is innumerable to us in this state, Heb. xii. 22. See Matth. xxvi. 53.

Lastly, The souls of all departed saints are there, now perfected, Heb. xii. 23. There are the blessed souls of all the holy patriarchs, prophets, and apostles, and of all the godly that have been in the

world since the beginning; thither all the godly that now are in the world, yea and all that shall be to the end of the world, shall certainly go and dwell for ever. Enoch and Elias are there soul and body; and so shall all the saints be after the last judgment, shining in glory, as the stars of the firmament.

SECONDLY, The inhabitants of the lower part of the other world, *viz.* hell. These are,

1. The devil and his angels, Matth. xxv. 41. all of them with the prince, called the prince of the devils, chap. xii. 24. fallen angels, 2 Pet. ii. 4. These are most wicked and unclean spirits, enemies to God and Christ, Matth. xiii. 39. 2 Cor. vi. 15. and to mankind, therefore called Satan or an adversary; subtle as a serpent and mischievous, false and deceiving, malicious and cruel, murderers and roaring lions, desperate without hope for ever. The number of them is without question vast, a legion of them being in one man, Luke viii. 30. They are not so fixed to their eternal abode as yet, but that this world is full of them, so as no man wants a tempter carrying his hell about with him; but they will be fixed at length in their place, which they themselves are sure of, Luke viii. 31. Jam. ii. 19.

2. The souls of the wicked departed, Luke xvi. 23. There is their habitation as of prisoners in a pit, 1 Pet. iii. 19. These also are wicked spirits, having been by death driven away in their wickedness; and now absolutely desperate, without the least gleam of hope; from which must needs issue their arriving there at a height of wickedness agreeable to their state. Their number also is vast, being all that have lived and died in their natural state from the beginning of the world, and will be increased with all that shall so live and die to the end.

Inf. 1. Heaven's happiness must needs be unspeakable, in respect of the society there. The saints going thither shall no more be in a lonely condition, but have the pleasant society of other saints perfected, holy angels, the man Christ, and God himself. The society of saints here is very comfortable, how much more the general assembly of them in heaven? There are the angels, the courtiers of the great King burning with love to God, and warm love to the saints. Yea there is the tabernacle of God with men, Rev. xxi. 3.

2. Hell's horror must be unspeakable also, in regard of the society there. The appearance of one evil spirit now strikes the children of men with terror; but who can conceive the horror of being cast into one prison, with the damned crew, to hear the hissings of these serpents, the roarings of these devouring lions, the weeping, wailing, and gnashing of the teeth of the wicked sunk in despair? and that for ever!

3. The two parties now wearied of one another, will be fairly parted in the other world, never to come together again. The godly are weary of the society of the wicked. The Psalmist finds himself as dwelling in Mesech and Kedar, Psal. cxx. 5. "Among lions, among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword," Psal. lvii. 4; and therefore wishes for wings to flee away from them, Psal. lv. 6. "O that I had wings like a dove! for then would I fly away and be at rest." Death will give these wings to them, that will carry them away quite from among them. Jeremiah desired a lodge in the wilderness, that he might leave his people; but now he has got a lodging in heaven, where he can no more be uneasy from them, Jer. ix. 2.

The wicked are weary of the society of the godly; they desire it not, they are hampered with it, it is a burden to them. They will be quit of it in the other world, where they will see their faces no more, but afar off in Abraham's bosom, and at the last day in the air on Christ's right hand. The unpassable gulf will be between the one and the other for ever.

4. True lovers of the saints and holy society will be satisfied at length; and the lovers of the company of the ungodly will get their heart's fill of it. There is great stress laid upon our love of the godly for their godliness, Christians for Christ's sake, 1 John iii. 14. "We know that we have passed from death unto life, because we love the brethren." Such will never get enough of their society here; but there they shall be led into an unmixed society of saints where is not one wicked person, not one sinner; and herewith they should not comfort themselves, while they dwell in the tents of Kedar. Their is great stress also laid on the love of ill company, Prov. xiii. 20.—"but a companion of fools shall be destroyed." Such will get a fill of it, when they come to the other world, to the society wherein is not one gracious person; when they shall be bundled together in punishment with those, with whom they have been bundled together in sin, Matth. xiii. 30.

Lastly, As ye would choose your habitation in the other world, choose your way now; for it is impossible that one way can lead to both. The way of faith and holiness leads to heaven, the way of unbelief, unholiness, and licentiousness leads to hell, Matth. vii. 13, 14, "Enter ye in at the strait gate," &c. Do not think ye can enter into life by the broad gate; for "without holiness no man shall see the Lord," Heb. xii. 14. Ye will join yourselves to those now, with whom ye will be joined for ever; therefore says the apostle to the believing Hebrews, "Ye are come unto mount Zion, and unto the

city of the living God, the heavenly Jerusalem, and to an innumerable company of angels," &c. Heb. xii. 22—24. and says Solomon, "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed," Prov. xiii. 20.

III. *Of the passage into the other world.*

As to the passage of unbodied spirits, to wit, angels good or bad, who sometimes are here, and depart again into the other world, we inquire not about it. But the passage into the other world for us mortals, is what we are concerned to know. Paul had a passage into it extraordinary for a visit; how that was, in or out of the body, he himself could not tell. It is for habitation, the passage into it, for our lasting abode, that concerns us. It is twofold.

First, One extraordinary, by a translation of soul and body into it. There have been three unquestionable instances of it, viz. of Enoch before the law, Gen. v. 24. Heb. xi. 5. of Elijah carried up by a whirlwind into heaven, 2 Kings ii. 11. under the law; and of Christ himself, who is said to have been taken up, Acts i. 9. But these were altogether extraordinary.

Secondly, The ordinary passage is by death, whether in the upper or lower part of the other world, as appears from the parable of the rich man and Lazarus, Luke xvi. Hence death is called a going hence, Psal. xxxix. ult. a departing, Luke ii. 29. viz. out of this world, John xiii. 1. Death dissolving the union betwixt the soul and the body, the soul, like a bird on the opening of the cage, gets away, and goes into the other world, departing either into heaven or hell, 2 Cor. v. 1. Phil. i. 23. Luke xvi. 22, 23. Of this passage we know little, and can only say these few things.

1. It is a quick passage, by which the soul is soon wafted over and landed on the other side. Whatever be the distance betwixt us and either part of the other world, as it is certain it is a vast distance betwixt us and the highest heavens, yet the departed soul soon passes it over, and is in its place there, as appears from Christ's saying to the penitent thief, Luke xxiii. 43, "To-day shalt thou be with me in paradise;" where the journey was not begun till three o'clock afternoon, ver. 44, 46. but accomplished that day. And there is no question, but it is much the same to the other part, which is the lower part of the other world.

2. The passengers are not left alone in it; but as at our coming forth of the womb into this world, there are some people of this world ready to receive us, and dispose of us; so at our going out of this world into the other, there are some of that world to receive us,

and attend us. So that however unknown the road is to us, we will not be alone in it. And,

1st, As to the souls of the godly passing into heaven, it is clear that it is so with them; and that,

(1.) The Lord Jesus himself is with them. The general promise secures this, Heb. xiii. 5, "I will never leave thee, nor forsake thee." David was confident of it, Psal. xlii. 4, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me." This was typified by the ark's going before the people into Jordan, and staying there till they were all gone safe over. At the birth of the gracious soul into the world, the Lord Jesus himself is the party that receives it, Acts vii. 59.

(2.) That good angels are with them for their convoy. They attend them in their life, doing them many good offices unperceived, having a charge over them, Psal. xci. 11, "He shall give his angels charge over thee, to keep thee in all thy ways." And can one imagine that they will be wanting to them on such a non-such occasion? If they are to keep them in all their ways, surely they will not leave them alone in their way betwixt the two worlds. They are ministering spirits to the apparent heirs of salvation, Heb. i. ult. Surely these heirs will not want their ministration, when they are to enter their inheritance.

They will carry them to heaven, Luke xvi. 22. And this may serve to account for the quickness of their passage, being carried by angels who for their speedy motions are said to fly, Isa. vi. 2, 6. Dan. ix. 21. Compare Psal. civ. 4. Ezek. i. 14.

2dly, As to the souls of the wicked passing into hell, that matter is not so very clear. The scripture speaks not of the rich glutton's attendants into his place in the other world, Luke. xvi. 22, 23. plainly intimating, that no comfortable or honourable attendance is for them. But yet it gives hints of their attendance by ill angels or devils, Job xxxiii. 22. and is positive that they are driven away, Prov. xiv. 32. And how can it be imagined, but the roaring lion, who is still going about seeking whom he may devour, will be ready to receive the prey when it is coming to his mouth?

3. It will be a strange and surprising passage. How strange will it be to the soul to find itself in a moment unbodied, that its body lies dropt in such a place, and it has no more communication with it! There will be surprises of wonder, at the sudden change in itself, and at the objects about it which it never saw before. The godly soul will be surprised with joy, in the happy change, the blessed attendants; and the wicked with horror at the unhappy change and the frightful society it now enters into.

Lastly, A passage where there is no repassing. It is without coming back till the great day. The godly would not, and the wicked shall not be able to return. It is a passage we have no access to make trial of, but once entering upon it, go forward for good and all, Heb. iv. 27.

Now when the soul is passed and gone into the other world, the body still remains in this, being laid up in the grave till the last day. But there it lies dead and motionless, having no more portion in what is done under the sun. But the body also must pass into the other world, and all mankind shall be inhabitants of that world at length in their bodies, as well as their souls. Of this we may note these few things.

1. The time appointed for it is the last day. Then, and not till then shall the bodies of men be transported thither, Matth. xxv. ult. They must sleep in the dust, till the end of the world, Job xiv. 12. and then be removed into the other world, for eternal inhabitants, not to remove any more.

2. Then shall they be raised up out of their graves for that passage, their souls being reunited to their bodies; so shall they awake out of their long sleep, Dan. xii. 2. Christ shall come again to judgment, and the trumpet shall sound, at which all the dead shall arise, their souls being by his mighty power returned into and united again to their bodies, John v. 28, 29. Then they shall rise to take their last farewell of this present world.

3. They shall be gathered together by the ministry of angels into two companies, the one to pass into the upper part, the other into the lower part of the other world, Mark xiii. 27. Mat. xiii. 40, 41. Thus every grave shall be emptied then, no place in the earth or sea shall hold back any of its dead, Rev. xx. 13. and being brought forth, none of them shall be lost by the way unto the place where the judgment will be, all shall be brought thither, Rom. xiv. 10. good and bad, from all corners of the earth and sea.

4. The fair company of Christ's sheep shall be caught up from this cursed earth never to set a foot on it more, into the clouds, and there in the air be set on Christ's right hand, 1 Thess. iv. 17. Thus they are so far in their way to the other world. And the reprobate goats shall be left standing on their own earth, upon Christ's left hand, Matth. xxiv. 40. the nearer perhaps to their part of the other world. And this will be the last station that ever they will have upon it.

5. Christ will, by a sentence from the throne, adjudge the righteous unto the upper part of the other world, after due cognisance taken of their case, Matth. xxv. 34. "Then shall the King say unto

them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And by a sentence from the same he will adjudge the wicked into the lower part of it, ver. 41. "Then shall he say also to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." So there is no more use for this world, but saints and sinners must leave it now, having got their route for the other world.

Lastly, Immediately the wicked pass away into hell in one company together, there to receive eternal punishment; and then the godly having seen them turn their backs and go away, do go off into heaven with Christ. And then comes the general conflagration, succeeded with the creation of the new heavens and earth.

Inf. 1. Death is a matter of the highest importance to all, as being the passage into the other world. As none of us can miss to die, so none of us can miss to pass out of this world into the other. Ah! why then are we so unmindful of it? Why do we not set ourselves more to prepare ourselves for it? Why are we so much concerned for this world that we must leave, and so little for that world we must depart to? Pass we must, but cannot return: what is but once to be done, had need to be well done.

2. Though dying is in itself an awful thing, yet to the godly it is most safe and comfortable. They have a happy lodging on the other side, and they will get a joyful convoy thither. To look into the waters is frightful; but they have a firm ground to the believers, and they are not so deep as they look to be. It is an awful thought, to think of that moment when the soul drops the body, and passes into the other world; but Christ is ready to receive the believer's soul, and the angels to welcome and attend it into their world of bliss.

3. Death, however dreadful it is in itself, is far more dreadful in its consequences to the ungodly. Were there no more for them but to die, and so to be done, or cease to be, it would be more tolerable. But the horrible place they pass into in the other world, the frightful state abiding them there, is fearful beyond expression. What moment they are expiring, they are waited for of the destroyers, to be driven away in their wickedness.

Lastly, All of us have certainly greater interest and concern in the other world than in this. For here we are but passengers, there we will be eternal inhabitants. And not only is the greatest concern for our souls there, but even our bodies too.

IV. *Of the state of men in the other world.*

I proceed now to the last head I proposed to consider, namely, The state of men in the other world. And in handling of this weighty subject, two things must be inquired into.

1. The state of separate souls in the other world.
2. The state of soul and body reunited.

Of both which in order.

I. *Of the State of separate Souls in the other world.*

The state of separate souls commences at death, whereby the separation is made, and continues until the resurrection, when the soul and body are reunited. Which state therefore can have no place, where death has not place, as in those whom Christ coming again will find alive on the earth. For clearing of this branch, we shall,

1. Inquire into the state of separate souls in the other world in general.

2. Consider the different states of separate souls in the different parts of that world.

I. We shall inquire into the state of separate souls in the other world in general. And,

1. They are in a state of activity, and not asleep, without life, sense, understanding, and action, as some profane men would have it. That is the state of the body indeed after death, but not of the soul, which is of a spiritual and active nature. The separate souls of the saints are not asleep but with the Lord, 2 Cor. v. 8; Phil. i. 23. whereby the scripture expresseth a state of happiness, 1 Thess. iv. 17. Neither are the separate souls of the ungodly asleep, as is evident from the case of the rich man in hell, Luke xvi. 23—25.

2. They are totally and finally removed from the business of this world, Eccl. ix. 6. Whatever their activity be, they act no more in those things that are the affairs of this life. Death puts an end to all that with them, Psal. cxlvi. 4. and therefore they are said to rest from their labours, being freed from the business and troubles of this life. Accordingly, whatever they possessed while here in life, their interest therein is expired, Luke xii. 20. However careful and busy they have been in these, death puts a final stop thereto in a moment.

3. Their activity is wholly intellectual and spiritual, as that of the angels good or bad, Matth. xxii. 30. They are then divested of their bodies, and so can use them no more than if they had no manner of concern in them. The body furnishes all men with a business, what to eat and drink, wherewith to be clothed, where to

lodge, how to provide for themselves and families; and this is the whole business of many. But in the other world all that is scored off. Only the spiritual faculties, of understanding, conscience, will, and memory, last; and those will afford them employment and continual action, Luke xvi. 25.

4. Their knowledge is exceedingly enlarged, their faculties are cleared beyond what they were in this life, either to their happiness or misery. The clay body being fallen down from about the soul, it will see far more clearly than before. The mist that arose from this vain world unto them, will then be scattered. The other world they only heard of before, they will then see, and know the truth of what was reported from the word, by their own experience. Whatever be the ignorance prevailing in this world, there is none there but will know at another rate than now, what God, Christ, sin, &c. are.

5. They are in a social state, and not solitary, they are in company with other spirits. The other world is doubtless a throng world, thronger than this, whether we view it in the upper or lower part; for there all past generations of men are, here is one generation only. The saints go into a blessed society, Heb. xii. 7. and the wicked have their numerous society in the other world too, Luke xvi. 28.

Lastly, They are in a determinate unalterable state, and can never change seats more, Luke xvi. 29. Now we are in a state of trial in this world, but in the other world they are at their journey's end. The tree is fallen, and must lie for ever as it has fallen. In heaven there is no need of repentance, and in hell there is no place for it. Death determines our eternal state. If one is well in the other world, he is well for ever; if he is ill there, he is so for ever.

II. Let us now consider the different states of separate souls in the different parts of the other world, *viz.* heaven and hell.

FIRST, Of the state of separate souls in heaven.

1. They are perfect in holiness there, Heb. xii. 23. In death dropping their bodies, they drop also the body of sin and death, that they may enter the new Jerusalem where no unclean thing can enter. Then there is a full application of the blood of Christ to them, which in a moment makes them perfectly clean. So there they shine in the glory of the perfection of the divine image in them. There is no more darkness in their minds, rebellion in their wills, or carnality in their affections. The guilt, power, defilement, and indwelling of sin, are wholly and for ever removed.

2. They are in a state of rest there, xiv. 13. Their wearisome toil and labour which they had with the troubles of this world, is at

an end, never to return; the weary work they had in fighting against sin, their watching, mourning, groaning, &c. thereby occasioned, are all away. They are got through the weary wilderness and Jordan, and are now seated in Canaan above. The victory is obtained, and the sword is laid by.

3. They are with the Lord there, 2 Cor. v. 8. They have the glorious presence of God and Christ there. That Jesus in whom they believed, and whom their soul loved while unseen, they see now, for they are with him, Phil. i. 23. That God to whom their souls tended in faith and love while here, they are now admitted to see his face, which is the privilege of the inhabitants in heaven, Matth. xviii. 10. 1 Cor. xiii. 12. They see all of him necessary to satisfy a soul, and they see him as their own God, and hence arise perfect ease, rest, and satisfaction; and they no more miss the comforts and conveniences of this life than one does a candle when the sun shines in his meridian brightness.

4. They are in a family of love there. Heaven is the place of love, and there it will endure for ever, when faith is turned into sight, and hope to enjoyment, 1 Cor. xiii. 8. No society can be happy without a bond of love; and there is so little love in this world, that it is a miserable world; but all flames with love in the other world; God lets out his love to the saints there, and they flame in love to him again. They live in love with the angels, and warm is that love which these now ministering spirits bear to the heirs of salvation, and which these heirs have one to another in that world. Hence is Abraham's bosom. For there holiness is perfected, and their love both to God and one another.

5. They are in a state of joy, pleasure, and delight there, Psal. xvi. ult. Matth. xxv. 21. While we are here, there is a difficulty of joy entering into us, we are so beset with causes of sorrow; but there the saints are entered into joy; there is an ocean of joy there, nothing but joy wheresoever they look. They had their weeping time here, now they are comforted; never a sorrowful thought can take place with them more. The dreggy pleasures of sin and sense are not there, but spiritual pleasures are there in fulness; and these doubtless, are the far more exquisite, as our souls are more penetrating than our senses.

6. They are in a state of holy exercise there, Rev. iv. 8. Heaven's rest is not a lazy rest of idleness, but it is a sabbath's rest, wherein they are employed in pleasurable and refreshful exercises; therefore they are said to walk with him in white, to be led to living fountains of waters. Their proper work is praise; there they sing the new song, to the glory of God, and their own eternal delight.

7. They know that their happiness shall never be lost or diminished, however it may be enlarged, Rev. xxi. 5. So they are perfectly secure there, as in a state of unalterable felicity. Thus the view of the endless ages of eternity must give them a new pleasure and satisfaction, upon every reflection thereon : while they know it will spin out their happiness for ever.

8. *Lastly*, They have the comfortable expectation of the additional happiness waiting them at the last day. Now they have the first fruits of bliss, and they see the full harvest is coming, Rev. vi. 11. The separated souls of the saints are in firm expectation of their reunion with their bodies, and the glorious resurrection of the body ; their meeting the Lord in the air in their bodies, their standing on his right hand, and receiving the final sentence, "Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world."

SECONDLY, The state of separate souls in hell.

1. They are in a settled state of sin there, Prov. xiv. 32. "The wicked is driven away in his wickedness." They are in a state of sin here, it is true ; but then it is not such a settled state, but they may get out of it. There are offers of Christ made to them, whereby their guilt may be removed, &c. But then their guilt, defilement, the dominion, and indwelling of sin, are left on them never to be removed. Then is said concerning them, "He that is unjust, let him be unjust still ; and he which is filthy, let him be filthy still," Rev. xxii. 11. There are no offers of the despised blood and Spirit of Christ there, no voice of a Saviour and salvation. The backsliders are there filled with their own ways.

2. They are in prison there, reserved to the judgment of the great day, 1 Pet. iii. 19. There was a time wherein they ran on in a course of crimes against God, who suffered them, some longer, some shorter, while, but death came and arrested them, and the souls of the criminals were committed to the prison in hell, out of which there is no escape. There they are prisoners in the pit, with the filth of their sin as their prison garments on them, never to be changed.

3. They are in a state of torment there, Luke xvi. 23. They took their rest, while they should have been busy for salvation ; and now they have no rest, Rev. xiv. 11. They slept in seed-time, and they are left in a starving condition now. Wrath from the Lord has seized them, as his enemies, and is let in in floods into their souls. They have a memory, wherewith now they can call to mind what way they passed the time of this life ; they have a conscience that is now awake, and is to them a never-dying worm. Nothing now

remains with them of their sins, but what is tormenting; all pleasurable passions are now rooted out of them, and tormenting ones only remain.

4. They are in a state of desperation there, Matth. xxii. 13. "Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth." They had some hopes while here; though they were but false hopes, they made them easy. But now all hope is plucked up by the roots with them, and it is not possible they can hope any more. And O how cutting must the despair be in hell, it being absolute! While men are here, when all hopes of the removal of trouble are cut off, they know that death is coming, and that will end it. But they that are in the other world know that their state is eternal, and despair for ever. This cannot fail to heighten their sin, being no more in circumstances for counterfeiting love to God, or regard to his commandments.

Lastly, They have the fearful expectation of the additional misery waiting them at the last day. It seems to be pretty plain, that the damned are not quite so miserable now, as they will be after the resurrection and last judgment for ever. For,

1st, This may be gathered from scripture testimony. The rich man in the parable, Luke xvi. was afraid of further torments, ver. 28. The devils are cast down to hell, 2 Pet. ii. 4; but there they are reserved unto judgment, as malefactors reserved in prison till the day of execution; and they are in expectation of a time of further torment, Matth. viii. 29. and tremble in view of it, Jam. ii. 19. And at the last day, reprobate men must depart with them into the same fiery torments, Matth. xxvi. 41. and consequently into greater than they now have.

2dly, It appears from the very nature of the thing. For whereas their bodies are now at ease in the grave, they also must then be tormented. So they must needs be in fearful expectation of the sounding of the last trumpet, the resurrection of their bodies, their station at the Judge's left hand, and the dreadful final sentence, and the execution thereof. So the difference seems to be betwixt their present and future state, as betwixt malefactors in chains in the dungeon, and their being led forth to execution.

The reasons hereof are,

(1.) At the end of the world, there is to be a general judgment, wherein they are to receive their final sentence; and there must be something reserved to be the effect thereof, that was not before. Then wrath comes on to the uttermost, as being the time of the last pouring out of the indignation, appearing in the general conflagra-

tion, and sweeping away all sin and effects of sin from all other quarters, into hell with the damned themselves, Rev. xx. 14. So that these things now scattered through the creation, will be gathered together, and lodged in and with them.

(2.) The cup of the sin of the damned may be yet a filling up to the last day. I mean not this as their personal sinning in hell, but as to their current guilt in this world, when they are away out of it, for which they must then answer; for a man's sin may be living and active, when he is dead and gone; as the observation of all ages testifies, seeing the world much the worse of some that are dead and away out of it. Is not Adam's sin, which has run more than five thousand years in the world already, running still and infecting his posterity, and will to the world's end! for which he needed a pardon and has no doubt got it.

It is a certain truth, that rational agents are accountable for the native consequences of their actions, Exod. xxi. 33, 34. And it is as certain, that there may be a train of mischievous consequences following men's sin in the world after they are departed; and can one imagine that wicked men shall not be made to answer for these? Should one lay a train for blowing up a house, which yet should not work till he were got many miles off; or one give poison to another, which yet should not kill till some years after; would not such be held murderers, and punished accordingly? No doubt of it. So is the case here.

There are four cases particularly among others, wherein men's guilt may be increased after they are dead, and their accounts enlarged against the great day.

[1.] Their being authors of any evil, springs of mischief, as Jero-boam was, 2 Kings xvii. 22, 23. Inventers of evil things are branded with ignominy by the Spirit of God, however they may pride themselves therein. Such are contrivers and makers of wicked laws, whereby multitudes are driven to sin; introducers of ill customs into nations, congregations, or families, whereby a course of sin is set a-going, and the older it grows gathers the more strength, and may last many generations, perhaps to the end of time. But all the sin and misery following on such actions, will be chargeable on the author.

[2.] The case of injustice, whether by stealing, cheating, oppression, or defrauding any manner of way, where restitution is not made, especially where men leave such ill-gotten goods to theirs after them. For this is a continued stream of injustice running from time to time, for right can never rise from wrong in the sight of God. And the loss and misery thereby coming to the children

and friends of the injured from generation to generation, is still chargeable on the unjust man, till restitution is made, Job xx. 9, 10. This may account for apparitions of persons departed, ordering restitution.

[3.] The case of companionship in sin, such as is the case of drunkards, unclean persons, and all social sinners, who ruin others together with themselves: for at their door the ruin of their companions in sin must lie, if they be ruined. Therefore the rich man in hell wished his five brethren might get repentance, Luke xvi. 27, 28. knowing that while they did not repent, he was chargeable with their ruin; and that would increase his torment, if he should have the blood of their souls to answer for too, at the last day, Matth. xiii. 30. for in burning bundles, each stick makes the other burn the more keenly.

[4.] *Lastly*, The case of ill example, Matth. xviii. 7. They who in words, actions, or behaviour, set an ill copy to others, they will not readily in a sinful world miss some to write after them, following their criminal example. But the more followers they get, the greater will be their guilt; and the longer they are followed, the longer will their accounts run on, even as long as they are followed, though dead and gone. And it is often seen, that the ill example of parents especially runs in a train of sin from generation to generation.

Thus it is evident, that the cup of the sin of the damned may be increasing or filling up after death; and if so, their torment will be increased accordingly against the day of final reckoning. And they may know their sin to be still going on in the world, while it is not in their power to stop its course; and therefore they cannot miss fearful expectations of additional misery against the last day.

Thus far of the state of separate souls in the other world.

II. *Of the State of Soul and Body reunited, in the other World.*

Having spoken of the state of separate souls in the other world, we come now to inquire into the state of soul and body reunited. And for clearing of this also, we shall,

1. Inquire into the state of reunited souls and bodies in general.
2. Consider the different states of reunited souls and bodies, in the other world.

I. We are to inquire into the state of reunited souls and bodies, or whole men, in the other world, in general. This state takes place after the resurrection, general judgment, conflagration, and departure of the righteous and wicked, each into the respective

places of their eternal abode in the other world, and continues for ever. And we may view it in the following particulars.

1. They shall be in a state of living for ever and ever. As separate souls do not sleep, from death till the resurrection; so the soul and body then reunited shall never be dissolved again; so the whole man shall be in life for ever from the moment of the resurrection; there will be no graves in the other world, but the great one, hell, where all the wicked will be together buried alive. That the saints in heaven will ever live, is evident. That the damned in hell will be eternally alive too, appears from this that their punishment of sense there will be without end, Matth. xxv. ult. with ver. 41. Rev. xx. 10. It is true, the state of the damned is called a state of death, and eternal destruction; but it is so called only in opposition to a happy life and state of salvation. Their life will be a death; they will be ever dying, but never die out; otherwise their pain of sense could not be eternal. So it is in the other world, where we are to live indeed, to live without dying.

2. We will live there in the same bodies we live in here. The very term resurrection implies this. If there were other bodies that were to be made for us, that would be a creation, but not a resurrection of the body. It is this mortal, this vile body, that will be raised for us to live in there, 1 Cor. xv. 53. Phil. iii. 21. Besides, it is inconsistent with the divine equity, that the bodies of the saints, the temples of his Spirit, that were employed in his service, should be left in the dust, and other bodies glorified; and that the bodies that sinned should lie at ease, and other bodies suffer in hell. And surely it is as easy for Omnipotence to raise the old body, as create a new one.

3. But we will live there without the means of life, now in use with us. Now the body that is to die must be daily held up by the appointed means of life; the clay tabernacle needs more mud and earth to patch it up with every now and then. But in the other world our bodies will be supported without them. There will be no use of meat and drink there, 1 Cor. vi. 13. The saints in glory shall be satisfied without them, Rev. vii. 16. "They shall hunger no more, neither thirst any more;" and the damned, even those that had their full tables and fine liquors, whatever need they may have of them, shall not for ever have the favour of a drop of water, Luke xvi. Now much time is spent by saints and sinners in sleep; but there will be no sleeping there, Rev. iv. 8. and xiv. 11. They are miserable men who know no other, or better comforts than these.

4. The business and affairs of this life have no place there. Solomon observes, that all the labour of man is for his mouth, Eccl. vi.

7. But though we will have our bodies there, there will be no eating and drinking there; and that will cut off that labour there; there will be no ploughing, sowing, and reaping, and other business depending thereon. There will be no business there for clothing, and housing. There is a quite new state of matters there, Rev. xxi.

5. The affairs of this life are for our trial in the way; but then we will be come to our journey's end; and our entertainment there will be a reward according to our works done here.

5. Earthly relations will be dissolved there, death puts an end to them, Job iii. 18, 19. and they will not be made up again at the resurrection, Matth. xxii. 30. There will be a general levelling in the other world; no difference left among men, but what piety or wickedness has made. There the servant and the master will be alike in other respects, and every burdened one will bear his own burden alone. There will be no more husband and wife there; for then the mystery of God is finished, and the number is made up to receive no further addition.

6. We will be separated and sorted there into two very different societies, places, and states, Matth. xxv. ult. Now persons and things in this world, good and bad, are mixed, as in a corn-field where grow wheat and tares together; but in the other world there will be no such mixture; every one will be disposed of there in the due order, to be with Christ or with the devil, in heaven or hell, perfectly happy or completely miserable. And each part of that world will be stocked with inhabitants vastly more numerous than ever this world was; since all generations of the righteous will be in heaven, and all generations of the wicked will be in hell.

7. There will be no communication or intercourse betwixt the two societies, Luke xvi. 19. The saints in heaven will know the misery of the damned, and the damned will know the happiness of the saints, as appears from that parable; but there will be no passage from the one place to the other. The impassable gulf between them will bar all communication. The saints will not desire to go into the place and company of the damned: and the pit with her bars will be about the damned for ever, that they cannot get out into the place and society of the saints.

Lastly, Our first state there will be eternal, Matth. xxv. ult. There will be no end of the happiness of the saints, and no end of the misery of the damned. The world to come will ever be so; when millions of ages are past, it will be as far from an end as at its beginning, for it will have no end.

Inf. Let us look forward unto the life we are to have in the other world after the resurrection, and consider that the manner of

life we have here is passing, Let them no more be our main questions, What shall we eat? What shall we drink? and, Where-withal shall we be clothed? for the time will come when these things shall be in eternal disuse. Let us not sink our minds into the affairs of this life; for a little time will put an end to them. Let us improve the relations we stand in for our personal well-being in another world, and beware they be not ruining snares to us. Let us now separate ourselves from this world lying in wickedness, as we would not be eternally separated with them from the society of the saints.

II. We shall now consider the different states of reunited souls and bodies in the other world; namely, in heaven and hell. And,

FIRST, Of the state of men, soul and body, in heaven. In the general, they will be in a state of complete happiness of the whole man there. Betwixt death and the resurrection, they are happy, but incompletely; the one half of the man, the soul, is happy; but the other half of the man, the body, lies in the dust. But the bodies of the saints being raised at the last day, they will be completely happy in the whole man.

1. They will be in an inconceivably-happy place there, Rev. xxi. 10, 11. We spoke something of the place already; but certainly it is a place happy beyond what we can conceive while here. It is a paradise for pleasure, a kingdom for spaciousness, a palace for splendour and glory, and a Father's house for kindness. The most pleasant places of this world are but a wilderness in comparison with it, a strange country to the saints.

2. They will be in eternal uninterrupted light there. Truly light is sweet, and a pleasant thing it is for the eyes to behold the sun; but how much more sweet must the light of heaven be, that so far outdoes the light of the sun, that our mortal bodies which bear the one, are not able for the other? 1 Tim. vi. 16. And no wonder, for it is not the sun, but the Lamb, not the rays of light from the sun or moon, but the glory of God himself, that lightens heaven, Rev. xxi. 23. Hence there is no night there, no darkness for ever, but an eternal day. Our sun cannot enlighten our whole globe at once, but when it is day in one hemisphere, it is night in the other. But what can set bounds to the glory of an infinite God, that lightens it?

3. They will be free from, and beyond the reach of all evil there. There will be no hazard from within, and none from without, Rev. xxi. 25. They will be free of sin there; there will be no body of death to molest them in that place; they will have no inclination to sin more; no temptation can reach them there; nay there is no possibility of their sinning there being confirmed in a state of per-

fection through the merit of Christ. They will be freed from all their troubles and sufferings there; they are beyond the reach of devils and wicked men, and the time of the Lord's trying them is over and ended.

4. There are no wants to them there, Rev. vii. 16. They have a needy life of it here, but there all their wants will be made up. Their long complaints will then be eternally silenced. There will be no wants of the things of this life, more than of a candle in the brightest sunshine; there will be no wants of spiritual enjoyments, no desertions, or hiding of God's face there. There are many things in this world that will not be in heaven; but all that they will or can desire, will be there for them, and therefore they can be in no want there. There would be wants in heaven to the wicked, whose desires are not regulated; so that they could not be happy there. But there will be none to the saints.

5. All imperfections and badges of imperfection shall be done away there. Whatever denotes the imperfection of our state here, shall be removed there; insomuch that the ordinances of preaching the word, the sacraments, &c. shall be honourably laid aside, even as the scaffolding is taken down when the house is built; the occasional graces of the Spirit, such as patience, &c. duties, such as watching, mourning, for sin, &c. are laid aside, as the sword when the war is over. Faith is turned into sight, and hope into enjoyment.

6. There will be a confluence of all good in their state there, necessary to make them completely happy.

1st, The constitution of their bodies will be heavenly, 1 Cor. xv. 43. So that the case of the saints' bodies will in that world be as far preferable to their case now, as heaven is to earth. Their bodies now are a spring of much sin, sorrow, and trouble to them; but then will their bodies be advanced into a state of perfect happiness, as well as their souls.

This will come to pass, through the reforming of their bodies in the likeness of Christ's glorious body, at the resurrection, Phil. iii. 21. The bodies of all are now fashioned in the likeness of the first Adam, and of him fallen, 1 Cor. xv. 47, 48. for he is the father of us all, the father of our flesh, Acts xvii. 26. And so our bodies are mortal, inglorious, weak, and earthly, like his. But the bodies of believers are melted down in a grave, till they are reduced to dust again, and every the least lineament of Adam's image is gone; then at the resurrection Christ takes their dust and forms it into a body like unto his own, the body of the second Adam; and in this new fashion and frame it continues for ever after in the other world. So the bodies of the saints will be,

(1.) Incorruptible there, 1 Cor. xv. 42. as the body of Christ is. They will be no more liable to death nor diseases. No pains, nor uneasiness can affect them any more; nothing will be about them for ever that may create loathing to themselves or others; neither will they be liable to be worn with age; but they will be in perfect soundness for ever.

(2.) They will be glorious bodies there, 1 Cor. xv. 43. The inhabitants of heaven will all of them be beauties, perfect beauties, without a metaphor. They are now all glorious within, though some of them be hard favoured, and others of them deformed, naturally or accidentally; then they will be all glorious without too; not only beautiful in their faces, but the whole body over, Matth. xiii. 43, "Then shall the righteous shine forth as the sun, in the kingdom of their Father." There will be a heavenly glory on their whole bodies, making them amiable and lovely, surpassing the most framed beauties now as the light of the sun doth the shining of a candle. This will be their clothing, and other clothing they will need none, 2 Cor. v. 2.

(3.) They will be powerful and strong bodies, 1 Cor. xv. 43. All flesh now is grass, weak and withering: but there will be no weakness nor weariness there; nay, the now weak and feeble saint shall be as David, and David as the angel of God. How else would they be fit for the eternal weight of glory, for continual uninterrupted exercise? 1 Cor. xv. 50. The strongest man would be unable to bear the heavenly glory; the clay tabernacle in its present state would fly all in pieces; but they will be able to bear it.

(4.) They will be spiritual bodies, 1 Cor. xv. 44. They will be true bodies still, but endowed with spirit-like qualities. They will be no more clogs to the soul, but as ready and fit for the exercise of heaven, as if they were spirits. Naturalists observe, that bodies the more they are raised from the earth towards heaven, the lighter they become; surely then when they are in the highest heaven, their weight and ponderousness must be gone. They are spiritual bodies.

2dly, Their souls in their bodies will shine in their purity and perfection of the divine image, 1 John iii. 2, "When he shall appear, we shall be like him; for we shall see him as he is." At death the souls of the saints are so glorified, however inglorious they were while in the body. But being housed again in their glorified bodies, they will retain their heavenly lustre for ever, shining there as the candle through the lantern. And here,

(1.) Their understanding will be perfect for ever, 1 Cor. xiii. 12. "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."

No more scales of ignorance will then be on the eyes of their understanding. Their capacity will be enlarged, to know God and his works.

(2.) Their will, will be perfectly conformed to the will of God, and completely satisfied, having all that they would have, and as they would have it. Then will be said to every saint, without limitation, "Be it unto thee even as thou wilt." They shall never know more what it is to be balked of their will for ever. Psal. xvii. ult. "As for me I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness."

(3.) Their affections shall all be perfectly heavenly. All uneasy and unpleasant affections will be discarded there; no sorrow shall ever spring up in them more, Rev. xxi. 4, "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." All earthly affections shall be for ever laid aside; the dregginess of them makes them unmeet for the heavenly state; and they shall no more be able to pick on them, than our dunghills can on the sun, Matth. xxii. 30, "For in the resurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven." They will be all love, loving God in perfection, and all persons and things else in him only.

(4.) Their memory of things past will be fresh. It will be so with the damned in hell, Luke xvi. 25, 28. And how can it be doubted as to the saints in heaven, in a state of perfection? No sorrowful reflection indeed can have place in their state, but things sometimes sorrowful will be remembered with joy in the deliverance therefrom. And the looking back into their wilderness-state, their stormy voyage through the sea of this world, will fill them with wonder and praise. They will remember the times, places, means, and instruments of their acquaintance with Christ, and communion with God in the world, by which they have been brought to all that happiness, Luke xvi. 9. 1 Thess. ii. 19.

(5.) *Lastly*, They will have an executive faculty answering to their will. Now the spirit may be willing, but the flesh is weak; so that they cannot do what they fain would; but find themselves like a bird with a stone tied to its foot, that aims to fly, but cannot. But there they shall be able to put in execution whatever they will do or desire to do.

3dly, They will be happy in the glorious society of heaven, being joint inhabitants with them there.

(1.) They will have the society of one another there, being all gathered together into one lovely company, the general assembly of

the first born, Heb. xii. 21. All the saints that from the beginning to the end of the world shall have lived in any part of the earth, will be altogether there, an innumerable multitude of the redeemed, all shining ones. And since they are in a state of perfection, I wonder how it can be questioned, but they will know one another, their friends and acquaintance on earth, and get new acquaintance and knowledge of those at least that have been most eminent in the church on earth; or how the use of speech and conversation among them can be doubted.

(2.) They will have the society of the holy angels there, Heb. xii. 22. They will be no more afraid of angels, when they themselves are become their equals, Luke xx. 36. But they will join them in the heavenly choir, singing their hallelujahs. And whether angels shall assume airy bodies for conversing with the saints or not, there is no reason to think that they will be in a place with the angels, and yet incapable of conversing with them.

(3.) They will have the society of the man Christ there, 1 Thess. iv. 17, "So shall we ever be with the Lord." They will see him with their bodily eyes, who loved them, and gave himself for them: they will see that very body that was for them crucified without the gates of Jerusalem. They will see him there shining in inconceivable glory, as their Lord, Saviour, and Redeemer; and compass his throne for ever with songs of salvation.

Lastly, They will have the presence and full enjoyment of God in Christ there, Rev. xxi. 7, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." Here is the highest pinnacle of the saints' happiness in heaven; without this they cannot be happy completely, no not in heaven; and in the full enjoyment of him, they will be so happy, that it is impossible they can desire more for the satisfying of them. For he is an ocean of unbounded perfection. It lies in two things.

[1.] They will enjoy God in Christ, by sight of the divine glory, to the complete satisfying of their understanding, Matth. v. 8, "Blessed are the pure in heart: for they shall see God." The sight they will have of the divine glory is a full and clear knowledge of God, to the utmost of their enlarged capacities, as by seeing face to face, Rev. xxii. 4. 1 Cor. xiii. 12. What heart can conceive the happiness of being freely let into the view of the infinite divine perfections! Men have a mighty satisfaction in the sight of taking objects, as a curious garden, a splendid palace; but we are swallowed up when we think of being let into the view of the infinite divine perfections, where there must be something always new.

[2.] They will enjoy God in Christ, by experience of the divine

goodness, to the complete satisfying of their will, Rev. vii. 16, 17, "They shall hunger no more, neither thirst any more;—for the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters." There is an all-fulness of goodness in God, an inexhaustible fountain of it, and they shall have an unrestrained participation of it, Psal. xxxvi. 8, 9, "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life; in thy light shall we see light." Rev. xxi. 3, "Behold the tabernacle of God is with men, and he will dwell with them, and they will be his people, and God himself shall be with them, and be their God." He will make of his goodness to flow into them for ever, and there shall be nothing to hinder them from all of it they can desire. And it is impossible they can desire any thing beyond it.

4thly, They will have a fulness of joy there, Psal. xvi. 11. Rivers of pleasures run in Immanuel's land. Joy unspeakable shall fill their hearts for ever, and appear in the countenances, where never again shall the least cloud of sorrows sit down. Now is the sowing time of tears, but then is the reaping time of joy; and that harvest wherein they bring back their sheaves rejoicing, will never be over.

5thly, All their happiness, joy, and glory, they will have eternally through Christ, as the great means of communication betwixt God and them, Rev. xxi. 23. "And the city had no need of the sun, neither of the moon to shine in it; for the glory of the Lord did lighten it, and the Lamb is the light thereof." They will continue for ever members of Christ, and members as members must needs live by communication with the head. So that the immediate enjoyment of God in heaven, is to be understood only in opposition to the intervening of outward means.

6thly, There will be degrees of glory among them, 1 Cor. xv. 41, 42. "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." The reward will be according to, though not for their works; and they who have glorified God most by suffering or acting for him, will be the more highly advanced in glory by him, Luke xix. 17, 19. Howbeit all of them will have what they can hold, the least as well as the greatest, as when bottles of different sizes are filled.

7thly, They shall be perfectly sure, that this their happy state shall last for ever. They know it now by faith in the word, how can they doubt of it then in a state of perfection? Their having any doubt of it could not but breed some anxiety, inconsistent with perfect happiness.

Lastly, Then shall the chief, last, or farthest end of man, be reached. And that is the glory of God, for which end they are made completely happy, in the full enjoyment of God, Prov. xvi. 4; Rom. xi. ult. So being made perfectly happy, they will answer that end in glorifying God, by loving, praising, and serving him perfectly, to all eternity, Psal. lxxxvi. 12, 13. "I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore. For great is thy mercy toward me; and thou hast delivered my soul from the lowest hell." Rev. vii. 9, 10. "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." Ver. 15. "Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth in the throne shall dwell among them." Chap. xxii. 3. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

Inf. 1. Eye hath not seen, ear hath not heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. He is the best of masters, whatever hardships his servants be put to here. Heaven will make amends for all. .

2. They who are truly godly do best consult not only the welfare of their souls, but of their bodies too. The way of faith and holiness is the way to reach the cure of all maladies at length; it is the way to get a sound body, with all the advantages of strength, comeliness, liveliness, &c.

Lastly, The faith of this should arm believers against the terror of death and the grave. Why not melt down the old crazy vessel, to be new shaped?

SECONDLY, Let us next view the state of men, soul and body in hell. Having viewed the state of men after the resurrection in the happy part of the other world, we must now consider the state of men after the resurrection in the regions of horror in the other world. An awful subject! but necessary. That part of mankind that shall justly be doomed to that part of the other world, will be absolutely miserable there. Concerning which these following things may be considered.

1. They will be totally and finally separated from God there, excommunicated from his presence, Matth. xxv. 41. Now they say to God, "Depart from us," while he is following them with mercy and offers of peace; then they will be wholly and for ever put away.

And this is the punishment of loss. There are these six things in it.

(1.) They will have no part in the habitation of the just, Matth. viii. 11, 12. They will have no footing in the better country, no seat in the mansions of glory. They will lose heaven, the seat of the blessed; and while the godly are taken within the city, they cannot enter the gates, but must lodge without for ever, Rev. xxi. 15.

(2.) They will be excommunicated from the presence of the saints, and have no share in the happy society. They cared not for their company here, if it was not to serve a turn; and there they shall be freely parted for ever. The company of the righteous being gone into the marriage, the door is bolted against them, that they cannot get in, no not if it were to lie among their feet, Matth. xxv. 10.

(3.) They will be excluded from the presence of the holy angels. They will have at the resurrection a terrible meeting with them, Matth. xiii. 49. and a more dreadful parting with them, ver. 50. never to meet again. It is another kind of angels with whom they must eternally lodge.

(4.) They will be locally separated from the man Christ. They shall never come into the place where he shines in his glory. He will effectually order their getting away out of his presence, by a terrible voice from his throne, Matth. xxv. 41. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." And they shall go away one way, and he another with his saints; and they shall never meet again. However he courted them in this world, and they still fled from him, and would have none of him, they will never have a good word for them or to them, from him any more.

(5.) They will be relatively separated from God the Father, Son, and Holy Ghost. They cannot be locally separated from him, who is every where present, in hell as well as in heaven, Psal. cxxxix. 8. But there will be a relative separation, in an eternal blocking up of all comfortable communication between God and them; as when parties break up a treaty of peace, and part with hostile mind, proclaiming war against one another. Now though God is not their God by covenant, yet he is their Benefactor, and they get much benefit by that relation, Luke vi. 35. But then it is broke off for ever.

Lastly, They will be for ever under a total eclipse of all light of comfort and ease spiritual and bodily, Matth. xxii. 13. "Bind him hand and foot, and take him away, and cast him away into outer darkness; there shall be weeping and gnashing of teeth." Hos. ix. 12. "Wo also to them when I depart from them." Whatever good thing in body or mind they now enjoy is from God, as the light is from the sun; and therefore God totally withdrawing from, it is im-

possible that any thing good or comfortable can remain with them ; but even as when there is but one chink in a house to let in the light, and that is stopt, there must needs be a total darkness.

2. They will be miserable both in body and soul there ; for they must depart into everlasting fire, Matth. xxv. 41. How can it be otherwise in the lake of fire and brimstone, as it is called ? Rev. xx. 10.

As to the state of their bodies there, though they be new-framed of their dust, yet it will be to no advantage but to fit them for a state of eternal misery. And we may take a view of it in these three things.

(1.) Their bodies will be base, inglorious, and loathsome, Dan. xii. 2. " And many of them that sleep in the dust of the earth shall awake—some to shame and everlasting contempt." Isa. lxv. 24. " And they shall go forth, and look upon the carcases of the men that have transgressed against me ; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh." No beauty can possibly be found in them there, but their countenance will be for ever ghastly and frightful, as in the pangs of the second death. They will be like so many dead carcases there for unsightliness, while death preys on them there buried out of the sight of all, in the pit of destruction.

(2.) There will be no health nor soundness in them there. How can there be in bodies suffering the vengeance of eternal fire ? What hale side can one have to turn him to, swimming in a lake of fire ? They will be in torments, Luke xvi. 23.

(3.) Yet will they be of such a constitution as to bear up, and not faint away under their torments there, Matth. xxv. ult. They will ever be in the pangs of death, but never die out. The power of God will keep them up in that case, that they shall not have the favour of fainting nor dying out.

As to the state of their souls in their bodies there.

(1.) Their minds or understandings will be fitted to carry on their misery there. They will be impressed there with clear notions of things, that here they either know not, or would not know ; but then they will only be so known as to aggravate their misery, Luke xvi. 23, " And in hell he lift up his eyes—and seeth Abraham afar off, and Lazarus in his bosom." They will know then what God is, Christ, sin, heaven, hell, and this world then past. Their minds will then be fixed and active ; fixed on their misery, and active in turning it about in all its shapes, without possibility of diversion from the thoughts of it. The impressions of wrath will be deep there.

(2.) Their will, as it will for ever continue enmity against God, so it will be crossed for ever by him. What they would, they shall never obtain; and what they would not, shall be eternally bound on them. In the state of trial they would needs have their will, and many times they got it; but they will get it no more, when once there; the will of God will resist it for ever. Hence there is no rest for them, Rev. xiv. 11.

(3.) Their affections will all be tormenting, Matth. xxii. 13, "There shall be weeping and gnashing of teeth." All pleasant passions, whether of one kind or another, will then be rooted out: no joy nor delight in any object whatsoever will spring up with them any more. But they will be brim-full of sorrow, racked with anxiety, filled with horror, galled with fretfulness, and darted through with despair, Rev. xvi. 21. Their souls stocked with strong lusts, and sinful habits contracted in their life, will be left to pine on in them for ever; eagerly desiring to have them gratified, but no gratification of them possible. So they will be under an eternal gnawing hunger after something to satisfy the large cravings of their sinful wretched souls; but there will be nothing to be had for ever for that end, Luke xvi. 25.

(4.) Their consciences will ever be awake there, and witness to their faces that they are justly ruined, and have ruined themselves, Matth. xxii. 12. It will present to them their sins through the whole course of their life, and cut them with remorse for them. It will upbraid them with their unbelief, witness against them that they were warned, but would not hearken. And so it will be in them a gnawing worm that dieth not.

(5.) Their memories will be fresh there, Luke xvi. 25. Sins sometimes buried and out of mind with them, will be called to mind with all their aggravating circumstances. They will have a galling and cutting remembrance of the pleasures of sin, which they sometime thought themselves happy in; of the profits of sin that they sometimes hugged themselves in. Times, places, means, instruments, when, where, and by which they were ruined, or might have been brought into a state of salvation, will all be remembered there.

Lastly, The wrath of God will sink into their souls there, Psal. cix. 18. Vindictive justice will make inconceivable impressions on them, that will melt their souls like wax in the midst of their bowels. Some of God's own people have felt some drops of wrath here, that if they had continued but a little longer, they would have fainted away under them. What will the full shower of it be in hell, where every stone of that hail is the weight of a talent? Rev. xvi. 21.

3. They will be shut up in outer darkness there, *Matth. xxii. 13.* Hell is the place of outer darkness. It is so called in opposition to the glorious light that the saints within heaven do enjoy. The Jews had their marriage-suppers by night, and so while the guest-chamber was filled with lights, there was nothing but darkness without. So while the saints are in heaven, in eternal light at the marriage supper of the Lamb, the damned are without in darkness. It must be so; for light is sweet to the eyes, and nothing sweet can be there. When Christ suffered on the cross, there was an eclipse for the same reason. But it went off, for Christ overcame death; but the eclipse in hell can never go off. And the darkness there is a deep darkness, it is the mist of darkness that never clears, *2 Pet. ii. 17.* the blackness of darkness, *Jude, 13.* Hence,

(1.) Dismal and melancholy must the state of the damned be, in that region of horror, where is not the least comfortable gleam of light to their eyes. As there is no night in heaven, but eternal day, so there is no day in hell, but an eternal night, an everlasting gloom. If there were no more in it, it would be terrible never to see the light.

(2.) They will not range up and down as vain men now do in the world, diverting themselves with this and the other object. There is nothing to be seen there to please the eye. The Egyptian darkness was an emblem of it, which gives the reason of the phrase, chains of darkness, as was before observed. And accordingly the damned are said to be bound hand and foot, *Matth. xxii. 13.* in which posture one cannot range from place to place, but at most toss and roll himself like a sick man on his bed.

4. They will have the society of devils there, being shut up with them in the same pit of destruction, *Matth. xxv. 41.* *Rev. xx. 10.* As the saints in heaven shall be happy in the society of God himself, Christ, and his holy angels; so will the damned be miserable in the society of the devil and his angels. How dreadful would it be to dwell in the pleasantest spot of the earth haunted by the apparitions of devils? how much more than all that to be shut up in the pit of hell, in the Lake of fire with them, when they shall be filled with wrath to the brim!

5. There will be degrees of torment and misery in hell, the torments of some more grievous than others. All there will be unspeakably miserable, and unpitied in their misery; but the misery of some will be screwed up to a greater height than that of others. As sinners classed themselves on earth, in higher or lower forms, in dishonouring God; so will they be classed in their punishment, *Matth. xiii. 30.* "Gather ye together first the tares, and bind them

in bundles to burn them." As there are many mansions in heaven, so will there be many bundles in hell; bundles of ignorants, worldlings, swearers, unclean, persecutors, mockers, hypocrites, &c. And the more means of reformation any had, and the greater height of impiety they went to under these means, the more miserable will their case be there, Luke xii. 47, 48. Matth. xxiv. ult.

6. Their misery will be eternal there, and they will know that it will be so, Matth. xxv. 41. "Depart from me, ye cursed, into everlasting fire." Prov. xiv. 32. "The wicked is driven away in his wickedness." It will be everlasting, without intermission, Rev. xiv. 11. "The smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night." No breathing time will be allowed there, but the floods of wrath will be incessantly flowing in upon them. There will be no clearing of the storm that blows there, for ever so short a while. It will be eternal, without ending, Rev. xx. 10. "They shall be tormented day and night, for ever and ever." There is no end to be for ever expected of the easeless torments there. And the damned knowing this, will be cut for ever with despair, and rage, like wild bulls in a net."

Lastly, And thus God will be glorified passively, in those who now will not actively glorify him, Prov. xvi. 4. "The Lord hath made all things for himself; yea, even the wicked for the day of evil." God made man for his glory, capable of enjoying him for ever; he cannot fall short of his end, and therefore he will be glorified upon those who now refuse to answer the end of their creation.

Inf. 1. Sin is a most dreadful evil. Here is a looking-glass wherein you may see it so. How great must the filthiness of it be, that provokes a gracious holy God, to bury the sinner in such a horrible pit out of his sight! How deep must the guilt be, that cannot be washed out with such fearful punishment, so as to have an end!

2. God is a God of terrible justice, a severe avenger of sin. O correct your mistakes of God by this, Psal. l. 21. He gave a demonstration of his justice, in the burning of Sodom; here he gives an eternal demonstration of it.

Lastly, There is nothing that possibly can make the life of an impenitent sinner in this world desirable which has such a miserable end.

The Doctrine of the other World applied.

And now, after having viewed this present world, we have given you some description of the other world, to let you into a necessary view of it; it remains to shut up that weighty subject with some application of the whole.

FIRST, Believe the report from the word concerning the other world firmly; and let it have deep impression on your souls. Consider of it timely with all earnestness, stretch your views beyond this present world, look into the world to come, with the prospect of the word which has been cleared in some measure unto you. There are two things very prevalent in this world, in reference to the other world.

First, Thoughtlessness about it. Men spend their days as in a dream, going through this world with the other world seldom coming into their view, never entering into any suitable thoughtfulness about it. The reasons hereof are,

1. The reigning vanity of the minds of men, Eph. iv. 17, 18. The light and frothy mind cannot find entertainment in any thing that is not like itself, light and vain. Therefore thoughts of the other world are shunned, as a bird delighting to skip from bush to bush, would shun the tying of a stone to its foot. But alas! what avails that, since going into that world cannot be shunned that way?

2. Throng of the cares of this life, Matth. xiii. 23. Men's hearts are so stuffed and perplexed with these, that the concerns of another world cannot get entrance into their hearts; cumbered about many things, the one thing needful is forgot. Hence death surprises many in such a throng, and hurries them away into another, when they were not at all thinking on it, Psal. cxlvi. 4. Luke xii. 20.

3. An averseness of heart to the other world. The hearts of most men are so wedded to this world, that for as great a hell as it is, they would desire no better heaven than what they could make here. They are in no case content to leave it, and go into another world. And their aversion to it makes them thoughtless about it, that they really shun the thoughts of it as much as they can, since they can have no pleasure in them.

4. A fond conceit of coming in time enough to think of the concerns of the other world, when they come near the borders of it; though alas! they know not how near they are to it, and their foot may slip, and they pass into it ere ever they are aware.

Lastly, Satan has a great hand in it, who endeavours to hoodwink sinners, and to be continually buzzing into their ears other things, that may keep them from serious thoughts about it; and all to compass their ruin.

Secondly, Unbelief of it. Men are not only thoughtless about it, not turning their thoughts that way; but when the report of it is brought to them, they do not believe it. There is a root of Atheism and infidelity in the minds of men, as to things not seen, so that they hear these things as idle tales. The evidences of this are,

1. The little impression these things make on the minds of men, when they hear them. How many do hear the report of the other world with as little concern as they could hear an idle story, which they had no manner of concern about? The account of the joys of heaven does not move them, and that of the terrors of hell makes no suitable impression.

The supine negligence and carelessness about our part in the other world. If in the time of hearing men are somewhat moved, yet they are like the sieve taken out of the water when they go away, they lose all. They are not effectually stirred up to take some course whereby they may flee from the wrath to come, and may become heirs of heaven. If it were but a cot house they had, in case they were to remove out of it, they would be careful to secure another for themselves. But they know they must die, yet they are quite careless as to where they are to lodge next.

Lastly, The unaccountable misspending of time, either trifling or doing evil; doing nothing or what is worse than nothing. Did men believe, that now they are sowing for eternity, that what they now do in this world, they are to eat the fruit of in the other world; would they be so barren in good works, and so lavish in sinful courses and actions?

Wherefore I beseech you consider seriously of the world to come, and believe the report about it.

I. About the being of it. O to believe firmly, that there is another world, a heaven and a hell; a receptacle of joy for the departed souls of the godly, whereinto their bodies also are to be received after the resurrection; and a receptacle of horror for the souls and bodies of the wicked.

2. About the state of men in it, as held forth in the word; how that there they arrive either at the highest pinnacle of happiness or misery; and to continue unchangeable for ever and ever. To enforce the exhortation I offer the following motives.

1. Consider ye have by the providence of God heard much of it from the word of God. The Lord of the other world has appointed his messengers to speak of it to us in this world, that we may make ready for it in time. When the Lord has been sounding the alarm, let us not be deaf to his call, but know and believe that we are to march into the other world. It will be an aggravated guilt to be thoughtless about it, after hearing so much of it, or to entertain the report as idle tales.

2. The world we have been hearing of, we will all see at length; and see it not afar off, but being in it. We might be the less concerned about it, if we were never to go there; but thither we must

all go. And it may well apologize for our insisting so much on it, that we are to be inhabitants there, eternal inhabitants there. It must be infatuation to be thoughtless or unbelieving about it.

3. It will not be long ere we will be there. We have but a hand-breadth of days to pass, and then we are there; our age, which is as nothing before the Lord, being once run through, we pass into that other world. Our life here is but a short preface to a long eternity; a skip from the womb to the grave, and we have made considerable progress in it already. And we are not far from the entrance of the passage into the other world, and in a little we will be in one of the parts of it, join the inhabitants thereof, and be settled in the state of it.

4. We know not how soon we may be there. The journey to the other world is not alike long to all. It is but a short journey the longest of it; but God brings some there by a short cut, and they are at the end when they think there is a great part of the way before them.

Lastly, A happy part there will never be reached without serious thoughts about it, and a firm faith in it.

SECONDLY, Improve the believed report of the other world suitably. If there is really another world, a world to come, and such as from the Lord's word it has been reported of to you; without controversy it is a matter of the greatest concern to us, and ought to influence our whole life. And it is not a true faith of it, that does not influence our conduct accordingly. Now if we would improve it suitably,

First, Improve it to a speedy choice of the way to the happy part of it, and entering upon it without delay. We are all going to the other world; but as there are two very distant parts of it, so there are two as really different ways therein, viz. the broad way, and the narrow way, Matth. vii. 13, 14. If you take the broad way, it will have a miserable ending; if the narrow, a happy ending. Therefore choose well speedily, and enter on the happy way without delay. And,

1. Choose and enter speedily into the personal way, the Lord Jesus Christ, John xiv. 6. Unite with him by faith, Eph. iii. 17. He is Lord of the other world, and heir of all things; match with him, and heaven shall be your dowry. The keys of hell and death hang at his girdle; but them that come unto him he will in no wise cast out. Here is the sure bargain for eternity. Enter personally into the covenant of grace, by believing on Christ.

2. Choose and enter speedily on the real way, the way of holiness, Isa. xxxv. 8. For "without holiness no man shall see the

Lord," Heb. xii. 14. If ye mind the holy city in the other world, ye must be holy in all conversation. If ye hold the way of looseness and licentiousness, profanity, or formality, it will undoubtedly land you in the unclean place in the other world. As ye sow ye will reap.

Secondly, Improve it to a lowering of your esteem of this present world, and weaning your hearts from it, 1 John ii. 15. A right view of the other world would make this with all its gaudy show little in our eyes.

1. Seek not your portion in it. Leave that to those who have no expectation of the treasure in heaven; make the best of it they can, they will make a sorry portion of it, Psal. xvii. 14, 15. Take ye that advice, if ye be wise, Matth. vi. 33, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Let the riches, honours, and pleasures of the other world be the great conquest you are set for; and the things of a present life only a by-hand work.

2. Set not your hearts upon it, but use it passingly, 1 Cor. vii. 29—31. Carry yourselves not as natives, but as pilgrims and strangers in it. What a folly would it be for the traveller to let his heart go out on the conveniences of the inn, which he is quickly to leave; on the pleasant places by the way, where he is but passing?

3. Do not value yourselves upon your possessions in it, and your expectations from it. The former are very precarious, which he may soon be deprived of; the latter very uncertain, wherein ye are fair to be disappointed. The world's mountains in expectation, often dwindle into molehills of enjoyment. But value yourselves, according to the possessions and expectations from the other world.

Thirdly, Improve it to a Christian bearing of your afflictions with patience, Luke xxi. 19. Jam. v. 7. If we observe well, we will see that many times it is a falling into afflicting circumstances in this world, that makes us look first after the other world; and the same is what makes people look to it again, after prosperity has made them forget it. And having believingly looked into the other world, when we look back again to our afflictions, we will be the more able to bear them patiently. For,

1. We will thereby find them to be comparatively light burdens. That which makes our afflictions so very heavy, and us so uneasy under them, is the weighing them in the balance with other things of this world; our sorrow and other's joy, our poverty and other's wealth, our wants and other's enjoyments; that is the devil's rack, which he aims to put the afflicted on, that they may be made to

murmur, spurn, rage, and quarrel. But lay them in the balance with the other world's joys and sorrows, they will be light as a feather, 2 Cor. iv. 17, 18.

2. We will find them thereby to be short also, *ib.* The afflicted are ready to cry out, their trouble never ends, they can see no out-gate. Why, but because they look not to the other world, a view of which would soon make them see they are mistaken. Job iii. 17, "There the wicked cease from troubling; and there the weary be at rest." What are our afflictions here of the longest continuance, but like the inconveniencies a traveller meets with on the road? If he is going to his father's house, he easily digests it, knowing that he will be easy there; if they be carrying him away to prison, he easily digests it, seeing that it will be worse with him. In both cases he bears it, knowing he is not to stay with them.

3. We will thereby see ourselves the more nearly allied to the saints in glory in the other world, by companionship in tribulation. Where are they in the other world, that had their good things in this world, and where are they that had their evil things? Luke xvi. 25. If ye look through the upper part of that world, there ye will see the man of sorrows, the man of God's right hand there, and all his happy attendants persons that came out of great tribulations, Rev. vii. 14; the sore tried Abraham, the burdened man Moses, the afflicted David, the persecuted Paul, the mournful Heman, &c. If ye look to the lower part of it, there ye will see those that spent their days in wealth, and in a moment went down to the grave, Job xxi. 13. in a merry jovial life; the dancing Herodias, the rich glutton that fared deliciously every day, &c. A serious look of this sort to the other world, would make us embrace our cross, and say, Lord, let me not taste of the dainties of the wicked, nor get my heaven here.

Lastly, We will thereby see ourselves a fitting and squaring for heaven. Stones to be laid in the temple above must be cut and hewed before they come there. Afflictions are God's hewing tools, whereby he smooths people for that building; and rough and hard stones we are, that take much hewing. Instruments of our afflictions are but the hands he employs for smoothing the stones for his building.

Lastly, Improve it to suitable endeavours to prepare for that other world. If ye prepare not for it, ye do not believe the report of it. And,

1. Labour to be habitually prepared for it. Get out of your natural state, into the state of grace; live no longer without the bond of the covenant, but personally enter into it, by believing on Christ.

Ye must be converted, ye must be born again, and become new creatures.

2. Labour to reach actual preparation for the other world, being always ready to go into it at the call. Let your thoughts dwell much upon it; carry yourselves as strangers in this world, let there be no standing controversy betwixt God and you; and timely dispatch your generation work, and watch and wait till your change come. Consider what you have heard of the other world, and lay it to heart.

THE GREAT CARE AND CONCERN NOW, THAT OUR SOULS BE NOT
GATHERED WITH SINNERS IN THE OTHER WORLD,
CONSIDERED AND IMPROVED.

The substance of some Sermons preached at Ettrick, in the year 1729.

PSALM xxvi. 19.

Gather not my soul with sinners.

WHOEVER believes and considers the doctrine of the other world, must needs improve it to a horror of the state of the ungodly there, on the one hand, and a desire of the state of the godly on the other. He cannot miss to join the Psalmist in this text, saying, *Gather not my soul with sinners.* In which words we have to observe,

1. Something taken for granted, or supposed, namely, that the souls of men are to be gathered, each to those of their own sort, which is at death, Gen. xxv. 8. Now there is a promiscuous multitude in this world, good and bad together, like corn and chaff in a barn-floor, or fishes in a net; but they are gathered in the other world, some into the happy, others into the miserable company, every one to those of their own sort.

2. Something expressed, namely, a horror of the congregation of sinners in the other world. "Lord, (says he,) gather not my soul among their souls; when I remove hence, let me not take up my lodging among them; let me not drop into their company, state and condition in the other world."

3. The connection. This request comes in natively on a reflection the Psalmist makes on the disposition of his soul, and his way, in this world. His conscience witnesseth his dislike of associating with