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one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. iv. 4-6. The spiritual view of the body is held out by the Apostle, as to the unity of the spirit, in the bond of peace, answerable to the idea of unity contained in that sublime description of elegance, and holy beauties, in which John, in the chapter before us, clothes the language by which he shows forth the glories of the New Jerusalem. "And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." It is needless to think to apply these descriptions to any body that is human and mortal; or to attempt to extend it to the eternal regions of glory, without first application to the condition of the church militant on earth; the first application is here, to be continued and advanced, as the kingdom of grace advances to more and more perfection, until it is carried up in full triumph to enter into the pleroma and beatific vision. If John should give a glorious account of a city he saw ascending, and, not, as he has written, descending out of heaven from God, the case would be altered, but when he saw it descending from God, I consider the views I have given, to be the true views; and therefore every description by which the holy city, New Jerusalem is displayed, applies to the church, which is composed of the offspring of them who were formerly the covenanted people of God: they have been long in darkness, and ignorance, and misery; but their promises and prospects are at hand to be fulfilled, when the darkness, as the shadows of the valley of death, shall be chased away by the brightness of the Lord's shining; for the glory of God shall lighten it, and the Lamb shall be the light of it. It is, we find, a city or church which descends out of heaven from God, and yet God and the Lamb are