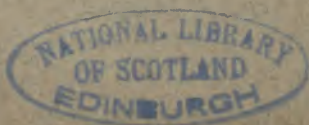


A
GLIMPSE OF GLORY:
OR, A
GOSPEL DISCOVERY
OF
EMMANUEL'S LAND.

BY THE REVEREND
MR. JAMES FISHER,

Who dissented from the ERRORS of the
KIRK of SCOTLAND, along with the great
ERSKINE, &c. He was then Minister at
Kincleven. and removed to GLASGOW where
he served his great MASTER, above 39
Years, and died in September, 1775.

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A GLIMPSE of GLORY : or, a GOSPEL

DISCOVERY of EMMANUEL'S LAND.

WHAT speak we, men and angels, of the limits of divine power ; What talk we of his manifesting his excellency in one, or many, or innumerable worlds ? Is it not manifested to the uttermost ; The protection of ever so many armies of creatures can add nothing thereto ? Since the manifestation of God in the flesh is the principal design of eternity ; And all other manifestations are in order to this . There stands one an' on' us all, who is the first born of every creature existant, or possible: Here is that man, in whom is visibly to be seen, such glory, majesty, loveliness, sweetness, compassion, mercy, justice, wisdom, and all treasures of overflowing fulness of excellency in such an incomprehensible, transcendant, eminent and superabundant manner, as all the beholders are overwhelmed in a sea of delightful ravishment for evermore.

Couldst thou, O my God, manifest thyself more clearly, familiarly, sweetly condescending ? Away with other worlds, tho' they were : This is the only one since my all lovely, *Well Beloved* dwells here. Thy beauty my fair one, darts round about thee, and fills this world with, affixing glory ; yea, were this world myriads of myriads of stages and ever so many times greater than it is, one ray of thy countenance, one glance of thine eye would enlighten, and adorn it all : What tho' we could view and compre-

hend at once, thousands of thousands of created paradises of beauty, one sight of thy God-like visage would swallow up all angels, had you such a sweet manifestation of divine beauty in the beginning, as now: Is not our heaven now two heavens? Since the essential Image of God standeth here, clothed with the human nature, as our 'everlasting KING PRIEST' and the great Lord 'MEDIATOR' of the NEW COVENANT 'the boundless treasure of all felicity, out of which we shall all be filled and satiated for evermore. Are we not, as it were, constrained betwixt standing back and drawing near? These who behold thee, what can thy think of themselves? Yet who can see and take rest, until they be folded in thy ravishing embrace? Verily, thou art both the shame and glory of creatures: Created excellency is exalted in thee to the highest pitch; and all created excellency is beautified and obscured before thee. This is the MAN, men and angels, by whom all things in heaven and earth do flourish and bloom. This is the *Tree of Life*, the great *Vine of Glory*, into which we are all ingrafted as so many boughs and twigs: All the glory of his Father's house hangs upon him, the *Offspring and Issue*, as so many chips and pieces carving out from him. This is he, in whom we have been ordained to this blessedness from eternity: This is he, who was promised to the people, under the first dispensation of the gospel; who was held forth by types and shadows unto them. This is he, by

whom the carnal and beggarly elements of the world were destroyed, the clear evident Gospel-dispersation was brought in; the hand-writing of the law cancelled, the vail betwixt Jew and Gentile was rent assunder; the nations were ingrafted into the old flock of the peculiar people, the abstruse secrets of eternity were opened, the kingdoms were shaken the princes of the earth were set up, and pulled down; the church was preserved, and flourished, in despite of all the world. This is the MAN who 'wounded the heads' over many countries; who 'trode the wine press alone,' and trampled the people in is fury; until all his raiment was stained with blood.' This is He, whose name is called 'Wonderful Counsellor, ' the almighty God, the everlasting Father, the ' Prince of Peace; Of the increase of his government and peace there is no end.' This is the 'SON OF MAN' cut out without hand,' which smote all the power, strength and might of kingdoms, nations, and languages: and so, all principalities and thrones and powers, and dominions are broken to pieces together; and become like the chaff of the summer threshing-floor that the wind hath carried away. And behold 'the Stone' which hath smitten to nothing, all transitory glory, is become ' exceeding great, and filleth all, in all.' This is He, whom nothing would overcome; he entered the lists with Death and Hell, and give them an eternal foil; so that they lie under his feet, and

the feet of the chosen, for ever and ever.

Could ten thousand deaths overcome him? Were not devils and wicked men fools, that imagined to bind him with any ties? What would chains greater then many worlds? What would infinite numbers of mountains of brass, be to hold him down that he rise not again? How did this Lion of the tribe of Judah rouse himself from the sleep of death, like a mighty man after wine? and made heaven and earth, and all to quake? Who but he Standard-bearer among ten thousand? Who but the Prince of the kings of the earth? Who, but the mighty Captain of the Lord's hosts could have done so valiantly? Thou only has done heroically, O Well Beloved. You little heroes of time. your magnanimity, and heroic acts vanish here: even tho' you had done all you did, in your own strength and not by his. What tho' you subdued kingdoms, wrought righteousness, stopped the mouths, of lions, quenched the violence of fire through weakness was made strong put to flight the armies of the aliens? All these were done through faith in him. Yet what have ye done? Could you have trode the wine-press alone? and drunk the cup of the wrath of the Almighty, from brim to bottom? Could you have stood in the gap, when infinite eternal vengeance, like a mighty flood, was crushing in upon rebellious mankind? Who else could have turned back the mighty current of such floods of wrath? and pacified offended Majesty, bring-

ing rebels to stoop, and be received into mercy and favour again? Who other could have given hell such a blow as it shall never be able to rise? and raise men and angels to such a pitch, as that they shall never fall! Who other could have led captivity captive and purchased gifts for men, even for the rebellious? Who other could have opened the gates of this celestial paradise, shut upon base ungrateful man? and exalted him, by thousands of stages to more glory and excellency than he fell from! "thou art all in all, thou art marrowies, O well Beloved! no more comparisons betwixt thee and creatures. Hide yourselves, and be confounded, all lower excellencies; be ye silent, all creatures, when he begins to speak; cover your faces, all you little glories and beauties, when he doth shew his face; you are nothing, you are vanity compared to him, he is all things. *Verily, in him dwells all fulness.* Thou art not O heaven of heavens, worthy to be a sacrifice for his glorious feet. Infinite worlds erected above one another were low for him to tread upon. What are you men and angels that you should thus stand beside him? That you should set your head within that word, he pleased to dwell in? Did he not wonderfully condescend, you might run out without the veil of creation? What is our strength and beauty? whose legs do we stand? Are we able for one moment, to persevere in our integrity without him? Should we not all become deformed in him? Can he draw into himself what he darts forth?

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How is the paradise of God planted with goodly trees, blossoming and flourishing with an eternal verdure? but did they not receive sap and life, and all from this golden Branch of the stem of Jesse; how in a moment should their golden blossoms wither, their fruit fall off, their leaves decay and their root dry up? It is ten heavens of joy, O Well beloved to know that thy love is unchangeable: and these that are united to thee by faith, in time, and immediate beholding, in eternity, shall never be disjoined from thee; but shall ever remain close locked in the arms of eternal love.

No worlds to this world! no happiness to this happiness, this is the flower, and top of all possible dispensations: Here is a confluence of innumerable providences, that shall never be comprehended. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us ward, they cannot be reckoned up in order to thee. How evidently do I now see, that thy love passeth all understanding; that thy ways are innumerable; and thy thoughts unsearchable? My eyes are eternally fixed upon thee. O flower of all beauty, and loveliness; thou art the centre whereunto all desirableness and excellency betakes itself. In beholding thee, behold all things. Art thou not love discovered to the full? Mercy manifested to the highest perfection? Judgement and righteousness visibly, in its full splendor; what have we which is not in thee? And what can a

creature want, which is not in thee? Shall we not O enjoyers be fainted, beautified, ravished, blessed for evermore, with what infinite fullness of all the excellencies which dwells in him? We behold to the full the glory as the glory of the only begotten Son of the Father, full of grace and truth: and of thy grace we have all received, and grace for grace. We have received thy testimony, have set to our seal that God is true: that thou whom he sent into the world, speakest the things of God: for he giveth not the Spirit by measure unto thee. O how great is the mystery of godliness? God manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. If this was wonderful in time, is it not ten thousand times more so now? When the bright day of eternity hath broken up. If a sign of this by faith, was ravishing, am not now passed all the limits of such motions? O this frame! O glory! glory! thou art massie indeed!

FINIS