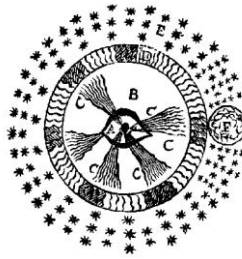


Spirit's Day Studies

The Writings of Jane Lead,
17th Century Christian Mystic



Diane Guerrero, Editor
8220 Gage Blvd #707
Kennewick, WA 99336 USA

www.janelead.org
diane@janelead.org

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Where the Soul goes when it parts from the Body

Q169. Where goes the soul when it parts from the body, be it blessed or not?

1. So evident is this in Questions 21, 23, 24 and 26 of *Jacob Boehme's Forty Questions of the Soul*, and in other parts of his divine self-evidencing writings; also in this treatise [177 Theosophic Questions] Question 166, particularly the 9th paragraph, and elsewhere in these answers, that it is here wholly forborne.

Q:21. Where goes the soul when it departs from the body; be it saved, or not saved?

[40Q 21:1] HE that rightly understands the *Three Principles* need not ask this question; for the soul departs not out at the mouth, for it did not come in at the mouth; but it only passes out of the earthly life; the *turba* breaks off the earthly life, and then the soul remains in its own principle.

[40Q 21:2] For the body retains it not, no wood, no stone, can retain it; it is thinner than the air; and if it have the divine body, then it goes direct as a conqueror through the *turba*, viz. through the anger of God, and quite through death; and when it is through, then it is in God's essence.

[40Q 21:3] It remains in its wonders and essences which it wrought here; it beholds the mjesty of God, and the Angels, face to face.

[40Q 21:4] Wherever it is, it is in the abyssal world, where there is no end or limit. Where should it go? Where the carcass is, there the eagles gather together: It is in Christ's flesh and blood, with Christ its Shepherd.

[40Q 21:5] Though it should go a thousand miles off, yet it would be in the same place from where it went; for in God there is no limit, near and far off is all one in Him.

[40Q 21:6] It is as swift as a thought, it is magical, it dwells in its wonders; they are its house.

[40Q 21:7] The essentiality that is without it, is Paradise: a springing, blossoming, and growing of all manner of fair heavenly fruits; just as we have all kinds of fruit here in this world, which we eat after an earthly manner, so also there are all manner of fruits in Paradise, which the soul may eat; they

have colors and virtues in the substance, and not like a thought: though they be as thin and subtle as a thought, but substantial, comprehensible, and palpable to the soul, virtual and sappy with the water of life, and all this from the heavenly substantiality.

[40Q 21:8] For the heavenly body of the soul is from the pure element (from where the four elements are brought forth), and that gives flesh, and the tincture gives blood: the heavenly man has flesh and blood, and Paradise is the power of the substantiality; it is heavenly earth, incomprehensible to our outward reason.

[40Q 21:9] But we will again teach you another ABC. All in this world have not Christ's flesh in them, hidden in the old Adam: indeed among very many, scarce one, but the regenerate, who are departed from their own will into God's will, in whom the Noble Grain of Mustard-Seed is sown, out of which a tree is grown.

[40Q 21:10] Most souls depart from the body without Christ's body, yet they hang as by a thread, and are at last in their faith entered into the will; these souls indeed are in the image in the spirit, but not in the flesh.

[40Q 21:11] Such as these wait for the last day; when the image (viz. the body) shall come forth out of the grave, out of the first image, for God will raise it up by the voice of Christ, even that image which Adam had in his innocency, which has sprouted with or by Christ's blood.

[40Q 21:12] But the earthly body shall not touch it: that must come before the Judgment in the *turba*; but after the sentence of the Judgment, the *turba* shall swallow it up, and the wonders [of it] shall only remain.

[40Q 21:13] You must understand us aright: These souls must wait till the Last Day for their bodies; they remain with their bodies in the still rest, till the Last Day, without feeling any pain, but in another principle.

[40Q 21:14] They have neither darkness nor majesty in the earth, but are at rest without pain, in the eternal still liberty, without touching of the body.

[40Q 21:15] Yet they see their wonders, but they perform nothing in them, for they wait upon God, and are in humility; for they are sunk down through death, and are in another world, yet there is a great space between them and the holy souls that are in Christ's flesh and blood; but not a principle, they are in one and the same principle.

[40Q 21:16] But a spirit without a body has not that might, which the spirit in the body has; therefore they are in rest, and are under the altar of God.

[40Q 21:17] When the last day shall come, then shall they come forth, and eat of the bread of God, and put on the divine body, as is mentioned in the *Revelation* of John; where the souls under the altar, clothed in white, say, *Lord, when will you avenge our blood?* And it was answered them, that they should rest a little while, till their brethren were accomplished, which should be killed for the witness of Jesus.

[40Q 21:18] But the souls of the wicked have another place, viz. in the most innermost, which also is the most outermost in the darkness; they dare not go up and down; they remain merely with the body, in their substance, yet not in this world, neither do they touch the earth.

[40Q 21:19] They have, indeed, power enough over the earth; they can open it without substance and perceptibility: But they have not the outward principle; they have not power enough over the outward spirit; yet they can for a time make apparitions in the sidereal spirit.

[40Q 21:20] As many appear again in the astral spirit, and seek abstinence, and make many afraid, with causing disturbances in houses; all which they do by the astral spirit, till that be consumed, and then their tricks lie in the darkness; and they expect the Last Judgment.

[40Q 21:21] Our Babel says: *It is the devil which goes up and down in the shape of the soul.* Indeed the damned soul has enough of the devil, but it is not the very devil; he is in the abyss, and torments the soul in the time of the body willingly, in the abyss of the soul.

[40Q 21:22] Neither does he altogether want a cloak for his knavery, for he can put on an outward cloak, to seduce or terrify men in.

[40Q 21:23] But this complaint we have against Babel, that she is so extreme blind, and has so little knowledge of God, she has cast away the true Magia and philosophy, and received the Antichrist; now she has lost her understanding, she has a kind of art still, but her understanding quite fails her, she has broken the glass, and peers through the holes of the spectacles.

[40Q 21:24] What shall we say? The world is blindfolded, it is drawn into a snare, and taken captive, and it sees it not; yet it were at liberty if it did but see it The snare wherewith it is bound is malicious knavery; you shalt soon be made to see: It is broad daylight, do but awake, O keeper of Israel.

[40Q 21:25] Thus, my beloved friend, know that there is a difference of places where souls are, according to that whereinto the soul is entered. If it be holy and regenerate, then it has a body which expects only the wonders of the body at the Last Judgment-day. It has comprehended them already in the will, but at the Last Day they must stand before the Judgment.

[40Q 21:26] All souls, good and bad, shall every one receive their sentence and reward: The holy shall be set in the presence of the wicked, that they may see and feel the cause of their pain.

[40Q 21:27] If any should feign a peculiar residence, or place where they should consort or sit together, that contradicts the rule of the Magia: Every soul is in its own country, and not bound to the place of the body, but it may be where it will. Wherever it is, it is either in God, or in darkness.

[40Q 21:28] God is everywhere, and darkness is everywhere; the Angels are also everywhere, each in its own principle, and in its own property.

[40Q 21:29] The fiction of outward reason, without the knowledge of the principles, is as a fighting with a shadow: If I should ask a thousand times, and should always be told somewhat from God Himself, and yet were but in flesh and blood, I should look upon it as Babel does; which supposes that the soul flies into a Heaven above the stars; I know not that Heaven they speak of, and I desire not to come there.

[40Q 21:30] Heaven is indeed above; but there are the angelical principalities and thrones. This eye of the aether is our principality and kingdom.

[40Q 21:31] The same is with them above which is with us, but our creation and essence is in our aether: A soul may come to them if it earnestly desires, and the Angels of God will lovingly entertain it.

[40Q 21:32] For the same essence of God, which is with us, is with them; this only is the difference, that they have among them angelical works, wholly pure without blemish, and we have the great wonders, and therefore they long to be with us; and besides, they are our ministering servants during the life of the body, and withstand the devil.

[40Q 21:33] Now if the Angels be in this world, in the holy principle, where then shall the soul fly first? Perhaps into pride, as Lucifer did, might Babel think. O no! They continue in humility, and look upon God's wonders; As God's Spirit moves, so do they.

Q:23. Do the souls of the wicked, without difference (for so long a time before the Day of Judgment), find any mitigation, or refreshment?

[40Q 23:1] A THING which goes into an eternal entrance is also in the eternal end: Who can put anything into his hand that is afar off, and not present where it is to be done? He must give it only into his hand that is near to receive it; and that thing, which with its will is gone forth out of itself, can receive nothing within itself, because it desires nothing within itself.

[40Q 23:2] Thus it is with the wicked in this world; he is gone with his will out of himself into covetousness, pride and voluptuousness: into blasphemy, gluttony and drunkenness, whoredom and wantonness. His will is continually bent to despise the poor, and in scorn and disgrace to plague the righteous, and to tread him down by authority.

[40Q 23:3] He has corrupted judgment with lies and bribes, and continually swallowed down unrighteousness, as a cow drinks water. All that has come from him has been bitter anger, which he esteemed to be his might and power; his will has been mere willfulness: he has done what he listed; he has danced after the devil's pipe, and has wholly entered into covetousness; he has accounted his money and goods his treasure, and his will has continually entered into it.

[40Q 23:4] He has never retired into himself and sought after love—much less humility; he has looked upon the needy as his footstool, he has oppressed them without measure; he has counted it his art and wit, when he has been able to circumvent the simple, and deprive him of his labor.

[40Q 23:5] He has supposed that he had found out the finest policy, who could contrive his business so sure that he might do what he listed; then he thought himself very cunning, and that he had great wisdom.

[40Q 23:6] All this, yea, and much more, he has conceived in his will, and therewith the image of the spirit of the soul has been filled, and all this stands in his figure; and whenever the body dies, then the *turba* comprises all this in the spirit.

[40Q 23:7] And then if the spirit would now enter into itself, the *turba* goes with it and seeks the ground, viz. the root of the soul, and so the fire is but kindled by it.

[40Q 23:8] And you must know, that the souls of the wicked have no mitigation, their best ease and joy is when they climb up in the will, in their works which they did here, and continually desire to do them more still; it grieves them that they did not afflict the honest more than they did; their will is just as it was here.

[40Q 23:9] They are spirits of pride, like the devil; also of covetousness, and so they swallow down their abominations which they committed here. Their joy is only to think how they will contemn God, and be their own lords; this is their recreation and refreshment, and no other.

[40Q 23:10] For how should they receive any other refreshment? They dare not for shame lift up their eyes to God, nor dare they fly to the saints, whom they have here scorned; they are ashamed to do that, for their falsehood continually smites them on the face, and their malice and falsehood rise up from eternity to eternity.

[40Q 23:11] When but the least thought of the Last Day comes into their minds, then fear and horror stir in them; they had rather let that thought alone, and recreate themselves in haughtiness.

[40Q 23:12] And this is also a wonder, and the greatest wonder of all, that an Angel should become such a furious devil; and so the power of God's anger comes to be manifested: for God has manifested Himself according to both eyes, in love and anger; and it is left free to man, he may go into which of them he will. God throws none into wrath; the soul casts itself into it.

[40Q 23:13] But you must know that the wrath has set its throat wide open, and draws mightily, and desires to devour all; for it is the covetousness and the pride insulting over humility.

[40Q 23:14] And so also love and humility have opened their mouth, and draw with all their powers, and would draw man into love, into Heaven.

[40Q 23:15] Now into which of these the soul enters, in that it remains and grows, whether in love or in anger; in that tree it stands, and there is no deliverance in eternity from there. Here in this life the soul stands in a balance in the angle, and may (though it has been evil) be born again in love. But when the balance breaks, then it is gone; it is afterwards in its own country, in its principle.

[40Q 23:16] Who shall break that which is eternal, where no breaker can be found? For it is its own maker: Whence then shall another *turba* come, when a thing is in the eternity where no limit is?

[40Q 23:17] But that you may yet see that God wills not evil, and makes His will known unto you; He sends you prophets and teachers, and gives them his spirit, that they may give you warning. Now if you refuse to obey, then you stay still willingly in the anger, which is your wages and kingdom.

[40Q 23:18] God afflicts you to break you off from your own will, from your voluptuous, proud, and dissolute life: But if you go on, you shall hereafter surely taste the hellish dregs.

[40Q 23:19] We teach you the cross, and the Devil teaches you pleasure. Now you may take which you will: and that you shall have, be it love or wrath.

[40Q 23:20] We labor for you, but you contemn us; what should we do more for you? We are even your very slaves; if you will not accept us, be it at your peril, and get you gone with that which is your own, and we will take that which is ours, and so we are parted forever.

[40Q 23:21] We will still work in our day-labor, and do what is commanded us. At the harvest we shall appear before one another, and then you will know us, and do that to yourselves there which you have here done to us. We will not hide this from you, but speak what we see.

Q:24. Whether or not men's wishes profit them anything, or sensibly avail them?

[40Q 24:1] MY beloved friend, look upon the Rich Man and poor Lazarus; so you shall find that there is a great space between them and us, so that those that would reach them with their prayers and their will cannot, neither can they come to us; there is a principle between.

[40Q 24:2] The prayer and wish of the righteous penetrates into Heaven, and not into Hell: the Scripture also tells you that out of Hell there is no redemption. They lie in Hell as dead bones: they call, and no man hears them, no praying avails them.

[40Q 24:3] And though many men should pray for the damned souls, yet their prayers remain in their own principle, and pass into Heaven, and not into Hell; there is no calling back again out of Hell, says the Scripture.

[40Q 24:4] You know what Christ said to His seventy disciples, *When you enter into an house, greet the house, and if the child of peace be in that house, then your greeting and wish shall rest upon it; if not, your wish returns to you again:* and so it is also here.

[40Q 24:5] No good wish enters into Hell: But if the wicked leave behind him much falsehood and deceit, so that the hellish torment is wished to him in the grave, such wishes come to the wicked soul, those wishes come where they are; for that soul must swallow down its abominations which it committed here, and that is its food which the living send after it.

[40Q 24:6] But it is altogether wrong, and does not become the Children of God at all; for thereby they sow into Hell, into the anger of God. They had need beware, lest they also reap that which they sow; most certainly, if they do not recall themselves and repent, it will fall out no otherwise.

[40Q 24:7] Furthermore, we give you to understand, according to our knowledge in the spirit (not according to the weening and conceit of the outward man, but according to our gift), that those souls which, as it were, hang by a thread, and but at last enter into repentance, and so lay hold of the Kingdom of Heaven, as it were, by a thread, so that doubting and faith are mixed, are in such a condition that a hearty prayer and wish redounds to their profit, and pierces into the poor captive soul, into its source, if it be made with all earnestness.

[40Q 24:8] For it is neither in Hell nor in Heaven, but in the gate, in the midst, in the source of the principle where fire and light sever themselves, and is held by its *turba*, that always seeks the fire: But then this small twig which it has conceived, viz. the weak faith, deeply immerses itself, and earnestly reaches after the mercy of God, and yields itself patiently into the death of that sinking down; and so gets out from the anguish, and sinks down from the pain into the meekness of Heaven.

[40Q 24:9] And although many a soul is held a sufficient while, yet the anger cannot devour that small faith, but must at last let it go.

[40Q 24:10] But I leave it to him, to try what this is, who willfully persists in sin till his end, and then first desires to be saved: and then the priest must save him: he shall find it by woeful experience.

[40Q 24:11] We say that a man's hearty fervent prayer stands such a one instead; for a zealous, earnest, faithful prayer has power to break open the gates of the deep, it breaks open a whole principle, and seeks; and if there be anything there that is capable of its will, that takes hold of it, viz. the poor soul in its source of sin receives the earnest divine will of its loving brother, and so is strengthened;

and in its brother's spirit and will is able to sink down out of the anguish, through death, and attain the Kingdom of God.

[40Q 24:12] But in its glorification he cannot help it; for that shines forth out of its own essence and will: The soul of a neighbor goes no further than death with him (yet it is not the [neighbor's] soul, but the spirit and will of his soul that does this), and there the anger parts, and then it is released from the wrath; and then the spirit enters again into its own soul.

[40Q 24:13] In popery, much juggling has been invented about this, with masses for souls, and that for money only: but this has been a great cheat of the priests of Babel; for there is earnestness required to strive with the anger of God, and overcome it.

[40Q 24:14] Yet we confess and acknowledge readily, that the Church of Christ has great power to ransom such a soul, if with fervency and earnestness it does it, as it was done in the primitive Church, when they had holy people, and holy priests, who performed their ministry in real earnestness.

[40Q 24:15] They indeed effected somewhat, but not in such a way as the Pope boasts of, saying that he has the key, and that he can let out a soul with his blessing when he will, if a man will but give him money: This is a lie.

[40Q 24:16] If he be holy, then he bears the great mystery, and is a shepherd of Christ over his lambs: but then he must, with the congregation, in great earnestness, press into God in great humility, and come to the place of the poor soul, but not for money.

[40Q 24:17] There is always covetousness in money, and it never reaches the earnest principle; the prayer of the covetous goes into his chest. We say that all service which is done in the Church of Christ for money belongs to Antichrist in Babel: for their hearts depend upon it. It were better if men gave them meat and drink, and necessaries, but no money; and then they should not set their hearts so much upon it.

[40Q 24:18] What can a spirit seek and find in the mystery, when itself is not in the mystery? O! There is a great deceit in that. When it is day you will see that it is so: you are still in darkness in the mystery, so egregiously has Babel blinded you.

[40Q 24:19] And therefore it is that you have regarded art and favor, and not the Spirit of God. Are not notorious delusions come upon you? So that you believe lying spirits, who speak delusions in hypocrisy; on these you depend, and stick to them, and commit hypocrisy with error: Observe well what the revelations of John and Daniel tells you: It is day; the reward will shortly follow.

[40Q 24:20] You have teachers now that wholly suppress the spirit of the primitive Church. Try them, and you shall find them to be the Whore's wolves, which at first sprang up in the primitive Church when men slept; and these are they that will devour the Whore themselves.

[40Q 24:21] But try them: they are wolves sent from the *turba*. They must do it. God permits it so to come to pass, and will have it so, that He may sweep out one besom with another: yet they are besoms, and after the accomplishment of the wonders of the anger, they shall both be delivered to the *turba* together.

[40Q 24:22] Let this spirit tell you this: it is your own prophet; he is born out of your *turba*, upon the crown: Awake, or else you must be devoured by one another.

[40Q 24:23] For it is no stranger that consumes you: but your own *turba*, which is come to the limit. O! Boast not so much as you do of a golden time; it is a time of wonders.

Q:26. Whether the souls of the dead take care for men, children, friends, and goods? And whether they know, see, approve, or disapprove their purposes and undertakings?

[40Q 26:1] MY beloved friend, this question is beyond the reach of all human reason, and knowledge according to outward reason. But seeing we are Abraham's children, we have also Abraham's spirit in Christ; and as Abraham looked back upon the promise in Paradise, and then also forward to the fulfilling of the promise, so that he saw in the whole body of Christ what was yet to be brought to pass in the middle, and saw Christ afar off; so also we.

[40Q 26:2] Now seeing you so vehemently long after the great mysteries, and seek them with so earnest a desire, giving God the glory, accounting yourself unworthy in your high art, and so humble yourself before God; therefore God gives you them, though by so mean and poor an instrument, who esteems himself much more unworthy of them, but yet would not willingly strive against his will; and so you are the cause that this hand finds and attains them.

[40Q 26:3] For this hand knew nothing of the mystery; it sought only for the faith of Abraham, but the understanding of Abraham was also given unto it, which you have caused by your seeking.

[40Q 26:4] Now see that you also obtain the Spirit of Abraham, which has written in the knowledge of this hand, we will impart it to you as a brother; for we are not your lord in the mystery, but your servant.

[40Q 26:5] Apprehend us aright: We are Lazarus, and you may be accounted Abraham in comparison of us. You have labored much more than we, but we are fallen into your harvest—not of merit, but by the grace of the Giver: that no tongue might boast in the sight of God, and say, *This has my understanding done*.

[40Q 26:6] You propound a deep question; I understand it not: for if I should understand it, then I should dwell in the separated soul, and must have the very same spirit and knowledge of that soul.

[40Q 26:7] But now seeing we are one body in Christ, we have all of us Christ's Spirit. Therefore in Christ we all see out of one spirit, and have one knowledge; for He is become man in us, and all holy souls are our fellow members; all begotten out of one: and we all have one will in Christ, in the true bosom of Abraham.

[40Q 26:8] And now we have obtained strength to reveal to you this hidden thing in Christ; for our soul sees in their souls; not as if they came to us, but we go to them; for they are in perfection, and we but in part.

[40Q 26:9] And now we are able to answer you, not from the reason of the outward world, but from the image in Christ, and from His and our Spirit.

[40Q 26:10] You ask: *Whether the separated souls take care of human matters, and approve or disapprove them?* Now this you must understand to be in three different manners, concerning three several sorts of souls.

[40Q 26:11] First, those souls which have not yet attained Heaven, and so stick in the source, in the principle, in the birth: they have yet the human essence, with the works in them. They diligently search out the cause of their retention.

[40Q 26:12] And therefore many of them come again with the astral spirit, and wander up and down in their houses and places of abode, and appear in a human shape, and desire this and that, and often take care about their wills or testaments; and think to procure the blessing of the Saints; that they may rest. And if their earthly affairs still stick in them, they take care many times also about their children and friends.

[40Q 26:13] This condition of theirs continues so long till they fall into their rest, and till their astral spirit is consumed. Then all such doings, cares and perplexities are at an end; and they also have no more knowledge thereof, but that they see them merely in the wonders, in the *Magia*.

[40Q 26:14] But they touch not the *turba*, neither seek what is in this world: for they being once passed through death from the *turba*, they desire such things no more. They also take no further care, for care stirs up the *turba*; and then the will of the soul should be forced to enter with its spirit into earthly things. But it had rather let such things alone, because it hardly got rid of them before: It will no more entertain the earthly will.

[40Q 26:15] This is an answer concerning this first sort; and we tell you plainly, and in truth, that this sort, after they are once received into grace, take no more care purposely about human earthly matters, but they behold the heavenly matters which are brought to them by the spirit of man, and rejoice in them. But there is somewhat still behind, which is this.

[40Q 26:16] A living man has such power that he is able with his spirit to go into Heaven to the separated souls, and stir them up about some question by a hearty desire; but it must be earnest, it must be faith that can break open a principle.

[40Q 26:17] And this we see in Samuel, the prophet, whom the King of Israel raised up, that he might make his will known to him: though some look upon it otherwise; of whom we may well say that they are blind and void of knowledge, for they speak but their own scholastic conceits, and form opinions about that they have no knowledge of in the spirit, and that is Babel.

[40Q 26:18] Now secondly, the other sort, which sink into death without a body, are wholly in one and the same place of the principle in which the first sort are, which did afterwards sink down in themselves. All these take no evil affairs upon them, wherein the *turba* sticks.

[40Q 26:19] But when the honest souls which are alive send them their works, with their spirit and will, they rejoice in them, and are so friendly and ready that they appear to men magically in sleep, and show them good ways, and many times reveal arts which lie in secret, viz. in the abyss of the soul.

[40Q 26:20] For seeing the earthly spirit thrusts its mystery before the soul, and keeps the soul captive in that mystery, therefore the spirit of the soul cannot always attain the deepest secret. But after the departure of the body the soul is naked, and especially if it be without a new body; then it beholds itself, and also its wonders: and it can very well show one that is living, somewhat in the sleeping *Magia*, if he be honest and has not stirred up the *turba*. For dreams are wholly magical, and the soul without a body is in the *Magia* of God.

[40Q 26:21] Thus know that no soul separated from the body enters into any wicked matter, unless it be a damned soul, which indeed enters in magically, and has its joy therein, and teaches great masterpieces of wickedness in dreams, for it is a servant of the Devil.

[40Q 26:22] And whatsoever a wicked man desires, that the Devil readily helps him to; for he can do it better by the soul of a man than of himself, for he is too crude, and terrifies the Magia, so that the elementary spirit is astonished, and awakens the body.

[40Q 26:23] Also you must know this, that all is done magically in the will, without awakening of the source: no soul stirs up its essences of its own accord to please man; unless a man awakes and disturbs them himself.

[40Q 26:24] There are many pieces of wickedness in necromancy, which can many times vex and torment the spirits of men; but they do so to no soul that is clothed with Christ's essentiality, for that soul is free.

[40Q 26:25] The third sort of separated souls are those which are in Abraham's bosom in Christ, having the heavenly essentiality; none can stir them, except they will themselves, as when they bear a favor to a soul that is like themselves: they take no earthly thing upon them, unless it makes for the glory of God, and then they are restless to reveal something in a magical manner.

[40Q 26:26] But they let no *turba* into them; neither do they intercede with God for us; but whatsoever comes to them, they rejoice in it, with the Angels: for the Angels rejoice at a sinner that repents; then much more the souls.

[40Q 26:27] Why should they pray to God for us? It lies not in their prayer, but in man's entering into God; when he strongly turns his will to God, then God's Spirit helps him, without their prayers.

[40Q 26:28] For His arms are stretched forth day and night to help man; what need is there then of their prayers? It is the will of God that man should come to Him.

[40Q 26:29] Shall then a soul be so presumptuous as to make God so severe a judge, as not to be willing to receive a returning sinner? Surely no true knowledge of God is in this: But when they see the soul press in with its spirit to God, it is great joy to them that God's kingdom is enlarged.

[40Q 26:30] The heavenly soul has God's will: what God wills, that it wills also; but it is God's spirit itself that will help the converted sinner.

[40Q 26:31] The souls see well how God's Spirit penetrates into the soul, if the will of the soul does but give way to it. There is no need of the prayers of any Angel: they all wish that God's kingdom may come into us, and God's will be done; but in the dominion they give God the glory.

[40Q 26:32] That men in popery have invoked great Saints that are dead, and that they also have appeared to men, and wrought wonders, we acknowledge it, and it is true; though perhaps now it be taught to the contrary, yet there is not any true apprehension among them. It has another ABC which neither of the two parties understands.

[40Q 26:33] The faith of one receives the faith of another; the faith of the living laid hold of the faith of the Saints departed, and the faith has wrought wonders.

[40Q 26:34] Yea, it is so powerful that it can remove mountains! Shall then the pure faith of the Saints in the faith of the living be able to do nothing? Indeed it could even destroy the whole world, if God would suffer it.

[40Q 26:35] As He has permitted it to work so far sometimes that the heathen have been converted by such means, when they have seen such wonders wrought at the death of the Saints.

[40Q 26:36] Should not a soul in Heaven be willing to put forth its faith for the glory of God, and the working of wonders for him? This is done by the Holy Ghost, who has wrought the wonders by the faith of both parties; and they are only the wonders of God, and of His children.

[40Q 26:37] But this is wholly thrown to the ground; and now there is so learned a school that it contemns all God's wonders: but it is Babel, and not the Spirit of God: it is envious pride; they stand up and cry, *Come all to me; here is Christ, here is the Gospel*. Indeed there is pride, covetousness, ambition, and self-seeking and vainglory, an exaltation of proud Babel.

[40Q 26:38] It is even the old Antichrist, and they are young twigs sprung out of the old tree; and they have stirred up the *turba* with their strong wrathful sap; which *turba* shall root up the whole tree, for God has cursed it: it is wholly evil, and worm-eaten; it must fall.

[40Q 26:39] For it is a young tree grown out of the root, out of the old root, which shall discover what the old tree has been in its wonders.

[40Q 26:40] Yet we would not despise any, but only speak of our wonders, and say that the servant shall enter into the house, and be free; for the time is at hand that he should eat with the Son, and be merry and rejoice with Him.

[40Q 26:41] Thus we answer this your question summarily, that indeed the holy souls do certainly know of our holy works, and approve of them; but they do not at all regard false works; for they dwell in another principle, into which no evil work can come; neither do they look upon, or regard it. They do not inquire after that which belongs to the devil; they know nothing but that which reaches to their principle.

[40Q 26:42] Children, parents, friends, and strangers are all alike to them; for in Heaven we are all brethren. They take no greater care of parents or children than they do of others, unless they serve God; and then their service of God is acceptable and joyful to them, but they enter not into their *turba*.

[40Q 26:43] For after the Last Day honest parents shall know nothing of their children which are in Hell; therefore it is sufficiently and plainly known to us, that they now also take no care about wicked matters.

Q166. What is the true New Regeneration in the Spirit of Christ? Is it done in this time, or after this time?

[17Q 166:1] Here is a question consisting of two parts. (1) *What the true New Regeneration is?* (2) *What time is it wrought in?* Both of them are secrets; the first done by the almighty power of the Holy Ghost, the latter perfected and consummated by the same power, concurring with the gracious providence of infinite wisdom. The first is so great an inward divine work, that none but such in whom it is wrought can speak more of it but as parrots, so that the experimental work only enables rightly to see, taste, feel and know it: and the spirit working it can only rightly open the mouth, and

guide the hand to tell and describe it. And this being spoken in the plainest, simplest way, can yet be received and profitable to such only, who by the same spirit are not only enlightened, but made alive by the new regeneration.

[17Q 166:2] (1) Therefore in answer to the first part of the question, we are to know that God made of one blood all nations of the earth, and all men in one principle, viz. the *Third*, consisting of the first four properties for its root. But the *Second* was man's Paradisical garland, his Heaven, his crown and divine image. This, our root and common father the First *Adam*, suppressed, extinguished and caused to die, and disappear: Thus man became like the cursed Earth: whereof some plots bear thorns and briars, others fetid weeds, others poisonous plants, others less noxious products, according to the prevalency of every of which the plot is named. So some men are hurried by the impetuous storms and fury of the four anguishes of the *First Principle*, and so are devilish; others are swallowed up of the voluptuous lusts of the elementary spirit, and therefore rightly called sensual; others steered and regulated by the maxims of the sidereal world, and these can be no more or better than earthy.

[17Q 166:3] Now out of all these the divine power ingenerating faith, not only acting in the understanding, but swaying the scepter of the will; also self-denial, both as from abhorrence of the defiling self, and also from self-interest, property, and self-pleasing, which is as the flower of grass; then comes a hunger after the unseen manna, which is the root producing the meek resignation of self-pleasing desires, patient submission to the cross, which as it were insensibly enkindles in the soul, the sweet, dear, silent retirement, rest and peace, the passing into the fifth form, and this walked in gradually regenerates and tinctures the dark perverted soul, with the noble new universal power and might: And these are as different according to the procedure of men, as years distinguish the growth and stature of children: But done so silently by the Holy Spirit in man's spirit, as the blossom issues and after it the fruit.

[17Q 166:4] The true new regeneration in the Spirit of Christ is always new; and that continually and successively renewed, if indeed it be true, not as the natural birth of children into this world, who are so born but once, but rather as the growing of the embryo in the womb to a formed, animated, perfect child: nor as an arrow flying through by the force of its first push, but as a ship sailing through successive perils, and always returning to its latitude from various aberrations, and passing through raging surges, as over so many deaths; Or as young people recover out of, escaping from and through many sicknesses and relapses. For the Lord Himself teaches, saying to His disciples, who none doubts were before that converted, *Except you be converted, and become as this little child, you cannot enter into the Kingdom of God*: Which then they were not; for their quest was who should be the greatest; thus though metal upon metal be false heraldry, conversion upon conversion is true Christianity.

[17Q 166:5] Nor is this less plain and evidently real in itself to the Children of the Day (though Nicodemus the night visitor misunderstood it), than that the outward Sun's diurnal appearances on the Earth's revolutions, make so many new days; and every advance of the new-born soul towards perfection is such another thing than was the former, as this harvest is than the last was; for the soul can no more continue to grow by the first stirrings of the Heavenly World in it, than the body be nourished and supported by the food it received the last month, or the plants by the rain they imbibed the last year, or the manna gathered one day be food the following day when grown verminous, thus God said, *Behold I make all things new*.

[17Q 166:6] Such therefore who pinfold their apprehensions of the New Regeneration by the gage and glass of the natural birth of children, may as equally infer the mortification or dying to the corrupt man to be one only act: contrary to the Apostle, *I die daily*. Whereas we both die daily, and are daily

regenerated, as night and day, winter and summer are successively perpetuated. Among the Roman ecclesiastics, their novices are under an absolute arbitrary subjection to the tyranny of their unaccountable superiors, but the higher the soul advances to the superior parts of true regeneration, the more simply and resignedly obedient is he, till he actively, passively and completely become as a little child.

[17Q 166:7] (2) And now to the second part of the question: *Is it done in this time, or after this time?* It is answered in the immediately preceding discourse on the first part of this question: That the regeneration is not wrought by one act as neither is mortification done at once, but gradually by little and little effected, as a summer has its spring, a day its dawning, a vintage its sprouting out.

[17Q 166:8] Objection 1: *Is it objected that Omnipotence may perfect the regeneration at once by one single act?* Answer: Without the censure of confining infinity it is queried on what ground is this presumption built? God shows us His way by all His gracious discoveries. For instance, that of the creation of the out-world leads us as by the hand, to the view of the progress of the new creation, in which not to touch particulars which were repeating what is elsewhere done and digressive, it may not be denied but the light called for at the beginning might have been multiplied into the enkindling of the whole deep, that all had been as a Sun, and so the alone figure of the heavenly world, but how then had this out-birth figured both worlds or both principles, wherein the seven properties should impress themselves in their distinct powers? Therefore was that light collected, and the place of the Sun ennobled with the preeminence of the empire of the out-world; as the representer of the holy infinite *Second Principle* the Son of God. And the darkness which before covered the deep, was conserved by condensation of the terrestrial globe whereon we creep, and the crassitude of the other stars, to figure the infinite eternal *First Principle*, whereinto according to the dark impression thereof man fell, and out of which he is gradually recovered, as by way of similitude, the Sun's luster attenuates the gross air by his continual variation by steady, orderly and regular approaches toward either tropic.

[17Q 166:9] Objection 2: *But God newly regenerates the Spirit of Christ in man at dissolution of the outward life at one instant, and by the same dissolution is it effected and completed.* Answer: What Omnipotence may do is not for vile dust to comprehend; for it is written: *I know you can do all things.* And the thief on the cross was a monument of unsearchable grace, yet by the words of that thief there seems not only preparedness, but a good degree of conviction of guilt, penitence, sense and anguish under it, enlightening to know the Lord Jesus: faith to direct and fortify his petition, and a seeing the unseen kingdom. Yet so late a repentance though thus manifested is the one only singular precedent on record.

[17Q 166:10] But it may be inquired: *What the dissolution of the outward life of its own nature contributes hereunto?* It must be acknowledged that it banishes forever the outward objects of our misemployed affections, and yet it follows not that it takes away the desire, gust or lust after them. For the breaking of the outward life, or elementary and sidereal man (or the obligations and ligaments of our souls and spirits), is but as taking away the screen, and opening to us the two inward worlds, which is as the unraiding of fire, and enraging the souls native forms of the unregenerate—which the astral and elementary man had been, before the separation a mitigation of the anguishes of: so far is man's dissolution from contributing to a foundation or beginning of the divine birth. As it may be conceived by noting, that though a proper soil and apt season may shoot a mustard seed, sown unto a tall, large stature: yet the richest soil, concurring elements, liberal season, benign astral influences with the solar rays uniting, transmute not tares into wheat, thistles into fig trees, nor thorns into vines.

[17Q 166:11] But where the soul like flax only smokes with the holy fire; and the soul's fire is irradiated with (true, though weak) divine light, rightly directing the eye of the mind: causing the will and affections to press forward, mourning, sowing in tears, smiting on the breast in anguish, heaviness and good earnestness; the dissolution of such a sincere beginning pilgrim may be but as plucking up a thorn hedge to make the way more accessible, disburdening an over-laden ship the better to secure the whole, the alighting from a froward, unbroken or tired horse, which will neither carry the rider, nor can be carried by him. So unsuitable a companion does the soul (begun to be regenerate) find his body with the distrustful cares, distracting fears, worldly sorrow, and hateful pollutions thereof. And so adverse are the maxims of the sensual man to those of the new, that they are on terms of hostility; so that if we live after the flesh we shall die, but if by the spirit we mortify the deeds of the body we shall live. The body's vileness is pointed at by that statute in *Moses*, that the holy anointing oil was not to be poured on man's flesh, though not only both the altars, the table, laver, all the vessels and candlesticks, but also the very Tabernacle was to be anointed therewith.

[17Q 166:12] How much are we less provident than the brutes, who know and use their season, the stork, the ant, etc., and under flattering hopes of doing all at last, neglect all forever; but when harvest is come, begin to sow, regardless of what is written: *Today if you will hear his voice, harden not your hearts*. But besotted, lost man will promise himself: *That it is enough at death that the priest can absolve me*. Others, to say, *I believe Christ has done all for me*; or because they acknowledge that all are sinners, indulge themselves to be always sinners, neglecting the great end of their creation, and of divine patience, till the Creator is calling them for reckoning of His entrusted talents, as if they would then work out their salvation when themselves are passive and unable to action, and the night come when no man can work.

[17Q 166:13] Objection 3: But we are told, and that by some who detest the Roman purgatory, that something may be done to complete the perfection of separate souls after their separation from the mortal body; who produce several texts out of the Old Testament, and out of the New, also out of the Apocryphal antiquity to point at it, or rather expressly to confirm it, as out of the Old: Deu. 26:14; Isa. 61:1; Zec. 9:11,12. Out of the New: Mat. 12:32; 2Tim. 1:18; 1Pet. 3:19. 1Pet. 4:6. Out of the ancient writings called Apocrypha: 2Esdras 7:37; Ecclesiasticus 7:33; 2Mac. 44:45. Let us therefore postpone the first step to the new birth, till our bodily lets be removed, when without the obstructions of the rebel passions ending with cutting of the temporal thread we be adapted thereunto. The objection supposes not that one who at separation of the soul from the outward body, after rejecting the Gospel, being in fixed enmity against God, and the kingdom of resignation, is remediable; nor suggests that he who sows himself a tare, thorn or thistle, shall rise a wheat corn, vine or fig tree; how therefore may it seem incumbent on me to oppose myself to the force of the texts produced?

[17Q 166:14] But rather as the Lord Christ in answer to the question of the Disciples *Will you at this time restore the kingdom? It is not for you to know the times and seasons which the Father keeps in His own power*, but prophesies and charges on them on that occasion their immediate concern and business. How much less is it for men to know what the operations of Father, Son and Holy Ghost will be in perfecting separate souls when out of the circle of time and seasons? For so strong a fort has *Satan* built in men's resolute self-wills, so unpierceable are their rocky hearts, that like *Leviathan*, they laugh at the shaking of the spear; and as the servants of atheistic *Benhadad*, diligently catch every word seeming to favor their flattery of impunity, that they may treasure up wrath by impenitence more and more against the day of wrath.

[17Q 166:15] To these am I sent with happy tidings, that howsoever the abyss of mercy has winked at the faults of the days of ignorance, yet now commands He that all men everywhere repent; also with heavy tidings, that if in this their day they neglect so great salvation, how shall they escape? This question none in Heaven, Earth or Hell answers. Again, if they that sinned against the Law of *Moses* died without mercy (and it might seem the bottom of misery to die a merciless death), of how much sorer punishment shall they be thought worthy who have trampled underfoot the Son of God, and (blasphemously) counted the blood of the Covenant an unholy thing, and done despite to the Spirit of Grace? Of how much sorer punishment is that question, but which either is unanswerable, or which eternity can only unfold?

[17Q 166:16] A murdered body is the sorrow and pity of the country; a self-murderer their shame and indignation, but the unknown number of wounded souls, and self-murdered souls, are not regarded; though it shall be more tolerable for *Sodom* and *Gomorrah* than for such Gospel-apostates and haters of Christ. The malicious enemy of mankind (who wounds himself that he may murder souls, so greatly he hates man) draws into the anguishes of his central forms whole harvests of reprobates (in whom he has no true right or propriety) by his offering baits and cheats for food and realities, while (woe to the world) the most glorious, gracious and adorable only Son of the only high God, whose we are by absolute propriety, and whose love to mankind was so immense and unsearchable, as that He made Himself vile, and a sacrifice, to whom He offers real, highest and eternal blessedness; yet has only the gleanings of the harvest or vintage, while the world lies in wickedness, and their posterities approve of their saying, calling the proud happy, and perpetuating the black art of self-murder; like fish hasten greedily to catch the same bait wherewith others had been hooked: or birds speed to be taken in an evil net; so throng men to be ruined, reject the only hope, precipitate into irreparable desperation. Others seeming less obstinate are as fatal foes to themselves, telling and flattering of tomorrow, while such futurities of safety expose them as fools to perish today, while Wisdom said: *Today if you will hear his voice harden not your hearts*, and that: *This is the accepted time; this is the day of salvation*. The time of the coming of *John* the Baptist was in the year of Jubilee, yet then said he: *The axe is laid to the root of the tree*.

[17Q 166:17] Our gracious God infinitely out-does, and out-bids all, to make us His, and restore His image in us; for in man's creation He did much more than for any or all the visible creatures of the out-birth or *Third Principle*: in His redemption for restoring the divine image, He did infinitely more for him than any or all the invisible creatures of the *First Principle*, the apostate Angels, for whom is given no sacrifice nor mediator: Also in man's consummation, perfection, sealing and glorification and preparation thereunto, is much more done for him than for the holy glorious Angels (the sons and inhabitants (as morning stars) of the bright Heaven, the holy *Second Principle*; for the spirits of just men made perfect, the general assembly of the Church of the Firstborn are fellow-citizens with the Angelical worlds, and so share of the infinite goodness of God as they, and also have this more that they have had in the Lord their Head, the bowels of infinite pardoning mercy drawn out for them, which is peculiarly extended them and treasured up only in the *Emmanuel* for them.

[17Q 166:18] This most dear, boundless goodness calls for the highest and deepest contemplation. It is so profound, so large, so adorable, so admirable that neither can the earthen vessel bear it, the sidereal man find anything whereunto his bounty may be likened, the immortal soul be properly said to know it; for it is what passes knowledge. But the soul is known by it as it is more or less enlightened therewith, and man's intellectual spirit is so far from thoroughly penetrating it, that it only shines and flows by influence and reflection of it, for itself is as a drop of the Abyss enlightened by a beam of the eternal Sun, it burns and flames in the self-evidencing splendor of that incomparable inexhausti-

ble treasure and excellent majesty. This poor vile hand lies prostrate at the footstool of this grace the elementary, and astral man, the eternal soul and spirit is herein swallowed up once and forever.

[17Q 166:19] How reasonable, necessary and natural was what our Apostle said, *I beseech you brethren by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God.* This is the riches of His goodness, forbearance and long suffering to lead man to repentance. There is a promise that men shall fear the Lord and His goodness. Man's contempt for the bowels of infinite mercy shows him less rational than the brutes, than the insects (who all show the desire of self-defense), while he refuses to be shielded from the greatest of horror, by the free goodness of his God, purchased by His own blood, with sorrows aggravated to inexpressible mysteriousness. Yet is man offered all at the cheap price of acceptance, and importunately besought to open his hand, mouth and heart to receive pardon (from day to day, perhaps for many years) still in vain; while he rises early, compasses sea and land with his life in his hand, sweats, freezes, bleeds, frets, wounds his conscience, and sells himself. What therefore can be the account of such rejecters of the invitation to the Marriage Supper? Seeing to ingratitude is added stubbornness, to that despitefulness, and consequently desperate madness; being one, who having more done for him than for the holy Angels, and yet thus does more against the glorious grace of God in Christ by exalted wickedness, than the very devils.

[17Q 166:20a] Behold this, and blush, O heavens, O Sun and stars, gather blackness, let the earth be moved; let the stones of the streets and walls be witnesses, let the brutes and animals stand amazed. Melt, O rocks of adamant, relent and sigh, O mountains of ice, let marble and pumice-stones weep, come near, discover your inward forms, you savage bears, cruel tigers, vultures and unnatural vipers. The heavens, Sun and stars were never witness of the like tragic stupidity, for had they seen the Angels that fell become devils, yet had they not known them refuse mercy freely, continually and importunately tendered; the most brutish animals reject not, but greedily snatch what they want; the adamant and marble rocks are all easily dissolvable by their proper separators and dissolvents; the mountains of ice are as unwilling captives; bears, tigers and vultures are not only kind and friendly to themselves, but compassionate to their young; the viper, though he destroys his genetrix, yet seems to do it of necessity to preserve its own existence.

[17Q 166:20b] Where therefore can be found so obdurate a thing as the impenitent heart of man? So great a monster? So ferine a brute? Such a prodigy of ingratitude? So implacable a creature as the hardened obstinate sinner? No such ingratitude and cruelty can the astral world demonstrate in the contrary wills of the martial, mercurial, and other cross constellations, nor in the elementary offspring of them, nor all whose differences result to harmony in the earth or deserts, air or seas; no, not in Hell, the dark Abyss or devils, no sinners against so great mercies and means for recovery, no sinners against a redeemer, against the bleeding love and bowels of a Savior there, but man; the devils are those for whom nothing of mercy is prepared. Oh therefore that men were wise, that they knew this, and would hear that their souls might live, and not sink into everlasting indignation, wrath, tribulation and anguish, who can dwell with devouring fire under the wrath of the Lamb?