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# Spirit's Day Studies

The Writings of Jane Lead

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*Shake, shake your earthly dust away  
Now it's the Spirit's Day,  
that will admit of no delay.*

The Eight Worlds

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Abbreviations used in this study

[www.janelead.org/SDS Abbreviations.pdf](http://www.janelead.org/SDS%20Abbreviations.pdf)

## *Jane Lead's 60 Propositions*

### Proposition 6, Pt 1

# The Mystery of the Redemption

or,

## Understanding Divine Mysteries

**In this gradual opening of the Mystery of the Redemption in CHRIST, consists the unsearchable Wisdom of God, which may continually reveal new and fresh things to the worthy searchers.**

Throughout the Bible the Lord uses parables, metaphors, and “types” of things, which are designed to lead the seeking soul into a deeper and more perfect understanding of a specific *truth* as revealed by God to faithful His servants. When a mystery is unfolded to the *Holy Seeker* or *Loving Inquirer*, the explanation becomes a *teaching*; and by its veracity it becomes a *doctrine*. For what else is a *mystery* but a *doctrine* that is not easily or immediately perceived? The holy, humble, and obedient soul, that has received the Spirit of Christ, and seeks to understand these mysteries with the whole heart, soul, mind, and strength, will be given divine knowledge (heavenly doctrine), according to his present degree of light.

The following statements by Jane Lead and other mystical writers are not in any particular order; and are offered as a prelude to Proposition 6, Pt. 2 of *The Mystery of the Redemption in CHRIST*. (Unless otherwise noted, all references are to the SDV. For a list of abbreviations [click here.](#))

1. A mystery teaches divine living doctrine. (177Q 117:7)
2. Faith and doctrine are an open gate of the great mystery of God. (IN, Pt 3, Tree of Christian Faith)
3. Mysteries and doctrines must go hand in hand. One is not greater than the other; rather, the one leads us to the other. (1F I:7)
4. Mysteries are withheld until the soul has obeyed certain instructions (doctrine). (1F 12:14)
5. Certain mysteries (that is, the teaching and the ultimate entering into) are reserved for those specifically designated to receive them. (2F, *Epistle by the Author*, p.5,6, orig.)

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6. Mysteries are designed to be searched into. (2F, February 8, 1677, p. 51-53, orig.)
7. They are hidden in the Trinity. (2F, April 10, 1677, p. 174, orig.)
8. They are revealed by the Trinity. (2F, July 1, 1677, p. 286, orig.)
9. They are often given (opened) by degrees. (2F, August 8, 1677, p. 350, orig.)
10. Mysteries are revealed by the Spirit of Revelation and Prophecy. (4F, January 25, 1681, p. 259, orig.)
11. Mysteries are understood by the Spirit in the New Heart. (2F, November 26, 1677, p. 476, orig.)
12. Mysteries are everlasting truths. (2F, November 22, 1677, p. 472,473)
13. A teaching is “mystical” as it relates to the hidden mystery of God in the soul. (RR P:2)
14. Mysteries are to be sought out. (RR 17:14)
15. They are revealed through the counsel and revelation of the Virgin-Wisdom. (RR 19:4)
16. Jesus’ parables contain the mysteries of the Divine Kingdom. (RR Q11:b; EP 4:17)
17. They are revealed to those in a deeper capacity to receive them. (AS P:1)
18. The mysteries delivered to Jane Lead are to be given to a specific group of people, who have been taught under Wisdom’s discipline. (AS P:1)
19. Divine mysteries lay hid among the dead, concealed and shut up. But as the finishing of the fullness of redemption is near approaching, the Word of the Eternal Wisdom has been pleased to make known what is beyond the present belief of the world. (AS 20)
20. Mysteries are communicated to the impartial seekers and worthy inquirers. (AS 20)
21. There are measures and degrees of mysteries. (EW 1:27a; TR 1b; HC P:6)
22. Mysteries are taught by the Holy Unction. (HC P:6)
23. They are hidden in God’s Kingdom, but revealed to the worthy. (*Resurrection of Life*, Preface, par. 3)
24. The mysteries of the secret and hidden divine life are given by initiation. (AR P:6)
25. The *rules* of the mystery of faith must be kept. (AR 4)
26. Certain mysteries will be better understood in their fulfilling day. (AR 9)
27. We are to wait in great clarity of mind, and sanctity of heart, in pure and perfect dedication, and separation from all that is gross and vulgar. For none else can have admittance into this [mystery] Holy Ark, but such as are fully and wholly purified by faith. (AR 9)
28. Holy Seekers and Loving Inquirers must *thirst* after the mysteries. (EP 9:27)
29. Those who would follow on to know the Lord, according to the mysteries as revealed by Virgin-Wisdom, must enter into covenant with her, and keep her laws. (LA P:2)

30. A “dark” mystery may be allowed—until the “light” mystery is revealed. (AL 21-22)
31. Mysteries are wholly hidden to the earthly man. (MM 24:3)
32. The wicked and malicious man is not worthy to know the mysteries of the Kingdom. (MM 32:10)
33. [The mysteries] cannot be taught by false teachers who have not the Spirit of God. (MM 36:30)
34. They cannot be expounded or apprehended through human reasoning. (MM 40:33)
35. Cease from the *contention* of the letter, and learn to understand the hidden mysteries. (MM 41:35)
36. They cannot be understood by the worldly spirit. (MM 42:30)
37. Jesus spoke in parables (mysteries) for man’s unworthiness sake. (MM 46:32)
38. The mystery of the Kingdom of God must first be unfolded and explained out of its *types*, and become wholly manifested. (MM 46:33)
39. God often withdraws the mysteries from the most holy, that they must become like children, with a childlike heart to understand. (MM 52:46)
40. Where are now the high priests, schools, and universities, who ascribe to themselves and assume the authority and power of these Mysteries, and often tread underfoot the gifts of the Holy Ghost in such shepherds, and laugh at them, and count them fools? Are they not, all of them, Cain, Ishmael, and Esau, of the *left* line from the kingdom of this world’s nature, in the hypocrisy of self-reason? Which in the sight of God is not so acceptable as a shepherd. (MM 58:37)
41. If [any] shall attain to the contemplation of the Divine Mysteries, then he must first be judged, and come under the censure and judgement of the world; that they may judge his inbred sins, and sacrifice them before God, that he, in the figure of Christ, may force through the judgement of God, and come to the divine vision within himself. (MM 64:51)
42. Thus a right true Christian [before he attains the science of the Divine Mysteries] must be wholly severed from the pleasure and honor of the world, and become altogether foolish, and a child to his own reason in himself; and also outwardly be accounted a fool, as the world likewise esteems him a foolish silly fellow, when he forsakes temporal honor and goods for the hope of the eternal good which he sees not. (MM 64:52)
43. We must labor in these great mysteries as a child that goes to school. (EP 2:10)
44. The mystery of God’s Wisdom lies in every man, according to the measure, manner, and condition of his internal hidden constellation. (EP 2:26)
45. We must take no thought or solicitous care what we are to know, and how we will know, but we must merely enter into the Incarnation and Birth of Jesus Christ, and into His suffering and death, and continually, with all willingness, tread in His footsteps and follow Him, and think that we are here only upon our pilgrim’s path, where we must walk through a dangerous way, and enter again in Christ on the narrow way, into our native country, from which Adam has led us astray. In this way only lies the Pearl of the *Mysterium Magnum* [or the Jewel of the Great Mystery]. (EP 2:41)

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46. The ground of all mysteries and secrets are in the *Philosopher's Stone*. (EP 3:16)
47. All studying, book reading, seeking, searching, and grounding [on our received principles or orthodox apprehensions] besides, and, without this way, are but dead means, and obtain not the virgin's crown [or the Pearl of Sophia], but gather together heaps of thistles and thorns, which sting and gall the Children of God. (EP 2:41)
48. The greatest and deepest mysteries are revealed to the internal man...in humility. (EP 3:21)
49. [It is] altogether impossible a thing...to search out and apprehend the mysteries of God without God's Spirit. (EP 3:23)
50. I only set forth an open mystery, whereunto God shall stir up laborers of His own; let no man seek the work from me, or think to get the knowledge and operation of the *Philosopher's Stone* [or universal tincture] from me. And though it is known clearly, and might be opened more clearly, yet I have broken my will, and will write nothing, but as it is given to me, that so it may not be my work. (EP 3:34)
51. The dark mysteries are no other way at all to be known, save only in the Holy Ghost; We cannot make conclusions upon hidden things, unless we have the same in real knowledge, and experimentally find in the illumination of God, that what we aver is the truth and will of God; and that it is also agreeable to His Word and grounded in the light of nature. For without the light of nature there is no understanding of divine mysteries. (EP 4:13)
52. And if we see in *His* light, then we must declare His wonders and manifest and praise His glorious name, and not bury our talent in the earth; for we must deliver it unto our Master with increase. He will require an account of us—how we have traded with it. And without knowledge or certain illumination from God no man must presume to judge, or be a doctor or master, in the great mystery; for it is not committed to, or commanded him, but he must labor to attain the true light, and then he goes rightly to work in the school of God. (EP 4:16)
53. For there be many masters to be found who *presume* to judge in the mystery, *and yet they are not known or sent by God*; and therefore their school is called *Babel*, the mother of whoredom upon earth. They flatter on both sides, they play the hypocrites with God, and also serve the Devil; they call themselves the shepherds and pastors of Jesus Christ; they run and yet are not sent, much less does God own them; and what they do they do for their honor and belly's sake [their livings], and they would not run neither, if they did not obtain it in their course of spiritual whoredom and hypocrisy. (EP 4:17)
54. They have turned the right and exceeding precious mystery of God to a mystery of their whoredom and pleasure. And, therefore, the Spirit calls it *Babel*—a confusion—where men practice an hypocritical service and worship of God, acknowledging Him with the tongue but denying Him in the power; where men dissemble and flatter God with the lips, but in the heart they embrace and love the Dragon (in the Revelation). (EP 4:18)
55. Such as these we must not be, if we would obtain the Divine Mystery, and be capable of the light. But wholly approve our way to God, and resign ourselves up to Him, that God's light may shine in us; that He may be our intelligence, knowing, willing, and also doing; we must become His children if we will speak of His being, and walk or labor in the same, for He commits not His work unto a stranger, who has not learned His work, or the mystery of His wonders in nature and grace. (EP 4:19)

56. I leave it to my God, and to those to whom God shall vouchsafe the right understanding of it, till God is pleased to open my eyes concerning these mysteries. (EP 4:36)
57. The outward instigation to manifest and reveal the mystery proceeds from the *stars*; for they would fain be freed from vanity, and they drive mightily in the Magical Children to manifestation. Therefore we must prove and examine the instigation, whether it proceeds from God's Light, from God's Spirit, or from the dominion or government of the stars. (EP 4:115)
58. It belongs not to man to make conclusions about [secrets] without the command and light of God; but if any had knowledge and illumination of the same from God, I should be ready and willing to learn, if I could see the ground thereof in the light of nature. (EP 4:37)
59. All strife about the divine mysteries is an unprofitable thing, and is done from without, without God, in self-perceptibility. (HB 1:11)
60. There is no comprehension or true understanding or knowledge of God, except the image-like reason forsake itself and sink down with its own will into its center again, out of which it is gone forth, viz. into the Eternal Speaking Word of God, that it receive that speaking or breathing of God into itself again, and through the divine science or skill, speak in a separable and sensible form: That it be a dwelling and temple of God, wherein God's will works, governs, and wills. Else there is no true knowledge or skill concerning God and His being or essence. (HB 1:11)
61. ...there is even nothing in nature, but it might be fundamentally searched out, and grounded upon this way; for it shows and opens the Stone of the wise men, unto all the secrets and mysteries, both in the divine and earthly mystery—by this knowledge, and understanding, all the metals of the earth may be brought to the highest degree of perfection, yet only by the Children of the Divine Magia, who have the revelation [or experimental science] of the same. (EP 3:33)
62. Therefore God has hidden them from us, that the earthly mystery might be accomplished and fulfill its wonders on us. How can a man undertake to reveal such secret things without the consent of the mystery? Indeed he tampers about the outside of the mystery, but if he comes in he must have the will of the mystery. (EP 4:114)
63. You complain that you are not always able to reach, comprehend, and keep the divine mysteries, and moreover you say that many times you get a glimpse of them, and that my writings are hard and difficult to be understood of you; I will therefore show unto you, according to the power and ability that I have received from God, how the being of your hidden mystery stands, which at present you are not able to understand. (EP 5:19)
64. For God does not always move Himself, but the longing and earnest travailing of the creature *moves* the mystery, that the image, or idea of the Divine Wisdom, may be sought and found; therefore Christ commanded us to seek and knock, and withal promised to give us the Pearl or Jewel in the seeking. (EP 5:21)
65. The words of the holy Children of God remain as an hidden mystery unto the earthly man. And though he thinks that he understands them, yet he has no more than a darksome [historical] glimpse of them. As we see now-a-days how men wrangle and contend about Christ's doctrine and worship, and fight about God's will, how He must be served; whereas He is not served or worshipped with any opinion, but in the Spirit of Christ, and in Truth, men serve God. (EP 5:53)

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66. The Revelation is spiritual, and couches or sticks deep in the mystery; it requires an high illuminate mind and understanding, which has power to enter into the mystery of God; it speaks magically. There belongs likewise a magical understanding about it; on this manner I find not the magical apprehension, for that is an historical apprehension. (EP 5:76)
67. There are also false mysteries, corrupt and decayed. (EP 7:10, 14)
68. The spirit must be capable of, and acceptable to the mystery, that God's Spirit may be the guide in its seeing, else it only sees in the outward mystery, viz., in the external heaven of the constellation, which often vehemently enkindles and drives the mind of man; yet he has not the divine magical school, which consists barely in a plain childlike mind. (EP 5:82)
69. The book in which all mysteries lie is man himself; he himself is the book of the Being of all beings; seeing he is the likeness [or similitude] of God; the great Arcanum lies in him, the revealing of it belongs only unto God's Spirit. (EP 9:3)
70. Truly I am a simple man, and I never either studied or learned this high mystery, neither sought I after it in such a way, or knew anything of it; I sought only the Heart of Love in Christ Jesus. But when I had obtained that, with exceeding great joy of my soul, then this treasure of divine and natural knowledge was opened and given unto me, wherewith I have not hitherto vaunted, but heartily desired and begged of God whether the time were yet come that this knowledge might be revealed in the hearts of many, concerning which I obtained my effectual answer; so that I know very well what I have hinted and made mention of [in my writings]. (EP 21:13)
71. Mysteries must be sought with a thirsty, fervent desire and love, with diligence. (EP 32:2)
72. The *Flaming Fire of Love* unlocks all mysteries to the soul. (EP 32:8)
73. *We* are the mystery of God. We ought not to suppose that we must not so much as look upon, nor meddle with such mysteries, as Antichrist teaches. For none takes unto himself anything of God's mysteries, unless it be given him: and St. James said, *Every good and perfect gift comes from above, from the Father of lights, with whom there is no change nor alteration.* (40Q P:5)
74. Seeing you seek so eagerly after such things, you become thereby even the cause of finding them; for God gives His mysteries both by means, and also without means. But that no man might boast, He often makes use of very mean people about them, that it might be acknowledged that they come from His hand. (40Q P:6)
75. A man's own reason, without the light of them, cannot come into the ground [of them], it is impossible; let his wit be ever so high and subtle, it apprehends but the shadow of it in a glass. (CL 2)
76. It is written, The natural man receives not [understands or perceives not] the things of the Spirit, nor the Mystery of the Kingdom of God, they are foolishness unto him; neither can he know them. Therefore I admonish and exhort the Christian lover of Mysteries, if he will study these high writings, and read, search, and understand them, that he does not read them outwardly only, with sharp speculation and meditation; for in so doing, he shall remain in the outward imaginary ground only, and obtain no more than a counterfeit color of them. (CL 1)
77. If God should reveal Himself and His mysteries to [any soul], he would be one spirit and have one will with Him, and wholly resign and yield himself up to Him, that God's Spirit might do what He

- pleases with him and by him; and that God might be his knowledge, will, and deed—he is not yet fit for such knowledge and understanding. (CL 5)
78. There are many that seek Mysteries and hidden knowledge, merely that they might be respected and highly esteemed by the world, and for their own gain and profit; but they attain not this ground, where the Spirit searches all things, even the deep things of God: as it is written. (CL 6)
79. When God reveals his Mysteries to any man, He then also brings him into a mind and faculty how to express them, as God knows to be most necessary and profitable in every age, for the setting of the confused tongues and opinions upon the true ground again: Men must not think that it comes by chance, or is done by human reason. (CL 11)
80. The revelations of divine things are opened by the inward ground of the spiritual world, and brought into visible forms, just as the Creator will manifest them. (CL 12)
81. Now is the season and time for a more bare and naked manifestation of Myself, which by immediate speech from your Lord, you shall know what has till now been kept secret; as finding so few that could gather up their faith and expectation for it. But it will be given to the close *setters* and *waiters* for it; because the Lord has taken notice what *wrong* judgments have passed from those that have professed to promote light and knowledge, relating to the mysteries of His kingdom. Therefore He will call some aside as He did Moses, to hear His own voice expressly out of the *Burning Bush*. And as that was visible and outward, so now it will be invisible and inward, in the *Flaming Heart* of Christ's humanity, that stands guarded and separated from all whatever is of the imaginary and outward part, which the soul must turn aside from; that nothing of a mixed spirit may here enter. (AL 31)
82. Though indeed I here dive and search sublimely and deep, and set it [the Holy Supper] down very clearly, yet the Reader must be told thus much: That without the Spirit of God, it will be a mystery to him, and not apprehended. (HS I:1)
83. To work *Repentance* is better than to desire to know much: Is not the knowledge given from God to a man? Then he will not [be able to] understand the Ground of the Divine secret Mystery, but if it be given him, he need no Image: To continue in the Humility and Simplicity of Christ, and to cleave to His Love and Grace, without despising of any one, is good Christianity: All whatsoever that speaks of itself is Babel. (HS 5:15)
84. That it was of great acceptance that I had made search into this matter, which few or none had deeply considered of, and which was needful to be understood; for in it lay a Great Mystery, which was to be opened in its season and time. (2M 6)
85. Every party strives only about a *literal* Image, and will have Christ bound to their image-like opinion, and will be patron of that image, and do it upon no other ground, but that they will attain glory, honor, and high esteem by it; which may be known, in that they all of them disgrace and contemn one another, that each of them may but maintain his image-like opinion, and be called and esteemed Lords of the Mysteries of Christ; and yet in their Hearts respect nothing but the earthly Lucifer, with temporary honor and self-will; and will be worshipped as Christ. Every venerated party would have it so, that men should worship their image, viz. their framed literal opinion. (HS 5:7)
86. It is not the essence of the mystery, but a desire [seeking or longing], like a palpable glass, in which the mystery is beheld. (40Q 17:13)

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87. My outward man is not worthy of the mystery; but God has so prepared it, that He might reveal Himself to you by that means, that you should know Him by some other means, and not say, it is from my own wit and understanding. (40Q 1:293)
88. Also may be mentioned are those other gifts that were exhibited in the Apostolical day: as the Word of Wisdom, and fresh centers and springs of revelation, that shall open what has been shut up and sealed from the knowledge of any, except such as are set apart to wait upon the ministration of the Spirit. It shall *especially* be given to them to know the deep mysteries that are needful in *this latter age*, for help and direction to the builders upon this foundation; that have a call at this time, more immediately to set upon this work from the flaming ardency of love, to carry on and not stop till the top stone be laid, as a covering that shall appear in the Triune God, in all splendor of majesty and glory. (GL 23b)
89. Behold your Mother, and know that you are to enter into covenant with me, to obey the Laws of the New Creation, which shall be revealed. And upon this a Golden Book, sealed with Three Seals, was presented by her to the said Person; declaring that in it were declared the deep mysteries of the *Divine Wisdom*, which have been sealed up from past ages, and were now to be opened and manifested to Her Children, that should be found willing to receive and observe such Laws as she should deliver forth in the new heart, and in the new spirit. (LA P:2)
90. If you should see your spiritual neighbor much increased in powers, in gifts of prophesy, in knowledge, in understanding the deepest of all mysteries, and living in a more stately habitation than you, enjoying therein the Virgin Wife of Youth, having men-servants and maid-servants to command, saying to this, Go, and he goes, having all things put under and in subjection to him, as a Solomon in great dominion and glory in the reign of the Holy Ghost—yet all this must not draw you out to covet. (LA 1:38)
91. ... therefore, searching is not the best way to find the mystery in: But to be *born in God*, is the right way to find it; for without that [the Essential Birth] all is but Babel. (40Q 1:254)
92. If you would seek the mystery, seek it not in the *outward* spirit; you will be deceived, and attain nothing, but a glimpse of the mystery. Enter in even *to the cross*, then seek gold, and you will not be deceived. You must seek in another world for the pure child that is without spot. (40Q 17:14)
93. An herb grows without your counsel [or direction]. Neither does it inquire for your art. Yea, the mystery is grown also without your art. It has its own school; like the Apostles on the day of Pentecost, who spoke with many languages and tongues, without premeditation and art. (40Q 17:19)
94. 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. (40Q 26:2)
95. Those souls that are highly enlightened, who have heavenly essentiality in their spirit, they have the skill and knowledge of heavenly things, and of whatsoever lies hidden in the mystery; especially those who have been conversant with the mystery in this life: the other search not into the mystery. (40Q 27:4)



96. All arts will not be regarded: But you must know that they who have borne the mystery, and to whom it has been revealed, they shall have far greater wisdom and knowledge than others, and much excel others. (40Q 32:13)
97. Whoever will be nurtured and trained up by *Sophia* [God's Divine Wisdom], and learn to understand and speak the language of Wisdom, must be born again of and in the Word of Wisdom—Christ Jesus, the Immortal Seed. The divine essence which God breathed into his Paradisical soul must be revived, and he must become one again with that which he was in God before he was a creature. And then his eternal spirit may enter into that which is within the veil, and see not only the literal, but the moral, allegorical, and anagogical meaning of the wise and their dark sayings. He then will be fit to enter not only into *Solomon's Porch*, the *Outer Court* of natural philosophy, sense, and reason, but likewise into the *Inward Court* of holy and spiritual exercises, in divine understanding and knowledge; and so he may step into the most inward and Holiest Place of theosophical mysteries, into which none are admitted to come, but those who have received the high and Holy Unction. (Sig. P:10)
98. Neither had [Christ's Apostles] any ability from their own strength and power to teach of God's mysteries in that kind, but all was by the impulse of God. (AU I:14)
99. Without the illumination thereof you will not understand this Mystery; for there is a strong lock and bar before it in the spirit of man, that must be first unlocked or opened; and that, no man can do, for the Holy Ghost is the only key to do it withal. (AU 13:31)
100. Here now is the true ground of man; observe it exactly, for it is the looking-glass of the Great Mystery, the deep secret of the humanity, about which all the learned, since the beginning of the world, have danced, and have sought after this door, but they have not found it. (AU 26:104)
101. This now is the very door of the hidden, secret Mystery of the Deity; concerning which the Reader is to conceive, that it is not in the power or capacity of any man to discern or to know it, if the Dawning or Morning-Redness does not break forth in the center in the soul. (AU 26:142)
102. For these things are Divine Mysteries, which no man can search into by his own *Reason*. I also esteem myself most unworthy of such a gift; and besides, I shall have many scorners and mockers against me; for the corrupted nature is horribly ashamed before the light. (AU 26:143)
103. You bind the true meaning [of the Scriptures] to your art: he that has not been a student, or scholar in that, can have no understanding in the hidden mysteries of God. (3FL 3:83)
104. If you would understand the high mysteries, you need not first put an academy upon your nose, nor use any [such] spectacles, nor read the books of many artists and scholars: for the high mysteries are not to be sought after, searched out, and found, only in the high schools or universities. Whatsoever reason seeks in the art of this world, without the divine understanding, is vain and fictitious. (3FL 3:29)
105. No wit of our own attains the crown of the Mystery of God, it is indeed revealed in the Scriptures of the Saints, but the *Spirit of this World* apprehends it not. Herein no doctors (though they have studied never so much) have any ability in their own wit, to attain the crown of God's secret Mysteries. (3FL 5:72)
106. Reason, without the Divine Light, lies quite dead; as it is written: *The natural man receives or conceives nothing of the Mysteries of God, they are folly to him.* (EL 10:29)

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107. It behooves everyone who would speak of the divine mysteries or teach them, that he have the *Spirit of God*, and that he know in the divine light what he would give out as true; and not suck it from his own *reason*, nor take his stand upon the mere letter without divine knowledge and drag in Scripture by the hair, as reason does; from which a great deal of error has arisen, because men have sought for divine knowledge in their own understanding and art, and have thus passed from the truth of God into individual reason, and regarded the Incarnation of Christ as something strange and remote, whereas we must all be born again of God in this incarnation, if we will escape the wrath of the Eternal Nature. (IN 1:3)
108. God dwells not in this world in the external Principle, but in the inner Principle. Certainly He dwells in the place of this world, but this world apprehends Him not. How in fact should the earthly man apprehend the mysteries of God? And if a man should apprehend them, he would apprehend them according to the inner man, who is born again of God. (IN 2:11)
109. For none know anything of God, but only the *Spirit of Christ* which is in God. The Son in the bosom of the Father, searches out in our spirit even the depths of the Deity. Our spirit must stand in the Spirit of Christ, if we would understand the Divine Mystery. (IAP 305)
110. [The] Day-spring from on high that has visited me, would not have me to conceal those considerable heavenly mysteries that I have been taught in by the Holy Unction, having well assured me that there is a Bright Star that shall descend from Heaven, and closely attend all these practical and weighty truths revealed, and fasten them with a golden nail, which shall not be moved away. However, I am also made to know that this divine ray shall pass over some, and glide away without making any impression. (HC P:6)
111. Thus is the infancy of this blessed babe, such a mystery as teaches divine living doctrine, and is the impregnable fort or bulwark which Hell has ever in vain besieged; for while we keep faithful to this holy integrity, our peace is perfect. (177Q, 117:7)
112. It is called *mystical* as it relates to the hidden mystery of God in the soul: and it is called *magical* as it relates to the knowing and setting on work the forms of nature by the Holy Ghost. (40R P-2)
113. The Faithful Witness and Ground of all Mysteries minded me of His charge to His disciples when He was to disappear as to the outward, viz. That they should wait at Jerusalem, the Holy City, in harmony, concord and oneness of mind, with great confidence and love to each other. (RR 1:1)
114. Come apart and sanctify a fast, touching nothing of the leaven which is found in the house of fallen nature. Abstain from every other cup but what I the Anointed shall fill out unto you from the burning Sea of Glass, which will be a lamp to give light and perfect knowledge in the most hidden things that everlasting Wisdom has till now sealed up. (RR 8:1)
115. The divine arts and mysteries [will not] be transferred commonly, but upon such who have sought them *diligently*, and have let go all other arts and callings, being resolved to know no other but the Heavenly Magia. This is the invisible stock which the Virgin traffics with, to gain honor, wealth, renown; and a Crown of Glory to her God and Bridegroom. (RR 17:14)
116. Some mysteries are revealed by degrees, at the appropriate time. (RR 17:15)
117. Certain mysteries cannot be found out except by Wisdom's *Magi*, who are under [the Divine Wisdom's] discipline, and who lay in her Bridegroom's bosom. (RR 17:20)

118. Too many are Pretenders to the *Gift of Prophecy and Revelation*; whereby they put a cheat upon themselves and others, and bring themselves under that woe of taking up the Lord's Spirit for their covering; which is the greatest of all evils. Therefore, let everyone search, try, and examine from what ground and spirit they come forth as the Oracles of God, to give out His mind. For assuredly they will be called to a severe account by the Spirit of Truth. (RR 30:1)
119. There are spirits that will put on such a priestly dress, like those that rose up against Moses, the Lord's infallible prophet, saying, *Are not we spiritual? And therefore may we not be admitted into the secret of God with you, and there give our verdict as from the Oracle of God?* Thus we are in danger to be encompassed with spirits so finely clothed, as they would think much to be refused. But where the *Urim and Thummim* of sound judgment in such is come, they only can discern and taste spirits of all sorts of qualities, natures and degrees. (RR 30:7)
120. A mind may be replenished with knowledge and understanding of divine mysteries, from the outward tongues and sciences, received and taken in; and yet have been kept a *stranger* to the flowing springs of Wisdom and Revelation within; from which alone the certainty of the True Prophet is to be known. Therefore let everyone look to it, what they speak, teach or write; for it will pass through the inward ground for trial, where the *Fiery Region* will prove it. (RR 30:7)
121. SOPHIA is known only by, and acquainted with, the Children of the Inward Light World; and suffers not herself to be unclothed by any unregenerate, unchaste heart. She kisses but her own inward fire-ground: for she is God's chaste Marriage or Bridal Bed. (RR A:1)
122. This is the true theosophic school [or, School of Wisdom] wherein this Author [JB] learned the first rudiments and principles of Wisdom, and to which we must go if we would understand his deep writings: For we must know that the Sons of Hermes, who have commenced in the high school of true magic and theosophy, have always spoken their hidden Wisdom in a mystery; and have so couched it under shadows and figures, parables and similes, that none can understand their obscure yet clear writings, but those who have had admittance into the same school, and have tasted of the *Feast of Pentecost*. (Sig. P:8)
123. The more man longs after God, and the more he pants and runs after Him, the more he comes out of the end into the beginning—not only to God's wonder, but to his own edification. For the twig of the tree continually thirsts after the sap and virtue of the tree. It travails in desire after the tree, and draws its sap and influence into it, and so thereby it grows up to be a great branch. Thus the anxious hunger and earnest longing in the human mystery draws the Kingdom of God into itself; of which Christ said, *The Kingdom of Heaven suffers violence, and the violent take it by force to themselves*. (EP 5:23)
124. Thus is the infancy of this blessed babe, such a mystery as *teaches* divine living doctrine, and is the impregnable fort or bulwark which Hell has ever in vain besieged; for while we keep faithful to this holy integrity, our peace is perfect. (177Q-117)
125. Indeed not in contention and doctrine, but their wisdom will begin all manner of exercise in the heavenly mystery, to the stirring up of joy; for as children flock together when one beginneth a sport, so also here. (40Q 32:14)
126. The outward matter and form indeed, or that wherein the positive institution consists (as I have already said) is sufficiently plain and intelligible from the bare words of the institution, and is by them made unalterable. This is the only plainness of the institution. But what mysteries or doctrines of Christian

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faith are to be acknowledged or confessed by the words, the form, and the matter of it, and what are not, cannot be known from the bare words of the institution, but are to be learnt by that light which brought the apostles and the church after them into a true and full knowledge of the fundamental articles of the Christian faith. (DE 35)

127. In [the] poor literal exactness lay all the infidelity of the Jews, the blindness and hardness of their hearts, and their incapacity to receive their Savior. Look at every folly, grossness, and erroneous principle of the Scribes and Pharisees; look through the whole of their false religion, and you will find, that they fell into it all, because they had this author's method of finding the truth. They placed all in the *letter* of Scripture, as this author does; they understood that letter only according to the common rules of speaking amongst men, as this author does; they looked upon and understood all the institutions of their religion, as this author looks upon and understands the sacrament; they saw just so far into the Law, as he does into the gospel; they had his degree of knowledge, and he has their degree of ignorance. For take but away from the Scribe and Pharisee the *letter* of Scripture, understood according to the common rules of speaking, and you take away all their religion; they see no more of an inward mystery, spirit, or doctrine in it, than this author sees in the sacrament. (DE 60)
128. For no more can be known of the sacrament, than is signified by them. All that is great, mysterious, and adorable in these doctrines, as found in the Scriptures, is equally great, mysterious and adorable in them as they are found in the sacrament. (DE 172)
129. Therefore, all the particular doctrines, institutions, mysteries, and ordinances of a revealed religion that comes from the God of nature, must have their reason, foundation, and necessity in nature; and then your renouncing such a revealed religion, is renouncing all that the God of nature can do to save you. (AAD 1:31s)
130. For if they are to believe, that to be born of God, born from above, born of the Spirit, born of an incorruptible Seed of the Word of God, signifies no more than this now mentioned, must not this naturally lead them, to take everything that is said of God and Christ, in the Mysteries of their Redemption, in a Sense as much below the Expression, as this of the New Birth? Must it not naturally lead them to think, that all Scripture-Doctrines, have more of Height and Mystery in the Expression, than in the thing itself? and that there is no need to fear, or hope, or believe, or trust, or resign, or love, or seek, or do, or bear, or give, or suffer according to the apparent Language, and plain Expression of the Gospel? And thus, the Words of him that spoke as never Man spoke, have all their Spirit and Life taken from them; and we may be said to have the Words of Christ, as though we had them not. (NB 130) †††