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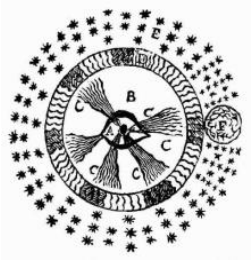
JANE  LEAD

A

Living Funeral

T E S T I M O NY

or,

Death Overcome,

AND

Drowned in the LIFE of *Christ.*

Spirit's **D**ay **V**ersion

With Modern Language & Paragraph Numbering

Transcribed and Edited by
Diane Guerrero

A Living Funeral Testimony
by Jane Lead

Spirit's Day Version (SDV)
Transcribed and Edited
by Diane Guerrero

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The Spirit's Day mission is to sound the trumpet-alarm for the coming Kingdom of Christ's Love; and to reach and equip the Children of the Kingdom, in preparation for this ultimate and glorious event, through the literary works of ancient, prophetical, holy and devout souls.

About the Spirit's Day Version

The goal of the Spirit's Day Version (SDV) is to assist the modern reader wherever archaic language might prove difficult in reading and understanding these glorious Mysteries. The paramount ambition was to remain faithful to the text, while preserving the beautiful writing style of this Mystical Author, and the classical flavor of the time period. The SDV is not a paraphrase, thus the writer's beautiful prose and unique terminology remain intact. For more information about how the SDV was prepared, please visit About the SDV on the website. For those who love the poetic flavor of the King James Bible, the 17th Century Version (17CV) is also available on the website.

Electronic texts for both the SDV and 17CV were created by this Editor (unless otherwise indicated), using microfilm images of the original books which were converted to text. Scanning, transcribing, editing, proofing, revising, layout, etc. were also performed by this Editor.

As the manifestation of the Kingdom of the Love draws near, His promised Spirit will explain all things, and lead us into all Truth. For indeed only the Anointed Holy Seekers and Loving Inquirers shall truly understand and advance in these profound Mysteries, as presented to us by the Spirit of Truth—whom we are to earnestly look for, and diligently wait upon.

Diane Guerrero
Editor of the SDV and 17CV
†††

A Living *Funeral Teſtimony*:

OR,

Death Overcome,

AND

Drown'd in the LIFE of *Chriſt*.

WITH

A Further Deſcription of the Various States of Separated Souls; as to what they may expect will enſue after Death, whether *in* Chriſt, or *out of* Chriſt.

P. J. De Loutherbourg

By *J. LEAD.*

Rev. iii. 20, 21.

Behold I ſtand at the Door. — — To Him that Overcometh, will I grant to ſit with me in my Throne, even as I alſo overcome, and am ſet down with my Father in his Throne.

LONDON: Printed by *J. Bradford*, at the *Bible* in *Little Britain*, 1702.

A Living

Funeral Testimony:

OR,

Death Overcome,

AND

Drowned in the LIFE of *Christ.*

W I T H

A Further Description of the Various States
of Separated Souls; as to what they may
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By *J. LEAD.*

Rev. 3:20, 21.

Behold I stand at the Door.—To Him that Overcometh, will I grant to sit with me in my Throne, even as I also overcome, and am set down with my Father in his Throne.

LONDON: Printed by *J. Bradford*, at the
Bible in *Little Britain*, 1702.

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The Editor to the Reader

[LF E:1] It may be expected that this piece will be as surprising to some, as satisfying to others. It is a new kind of *Funeral Sermon*, preached in the Person's lifetime: It is a *Living Testimony*, bearing the marks of a *dying legacy*. The motives and occasion for writing the same, and leaving it to the world, are sufficiently declared by the Author. If anyone reaps not edification hereby, he will do well to examine himself.

[LF E:2] For nothing can be more absurd or ridiculous than to imagine that a Person daily expecting to be dissolved from this mortal Tabernacle, being aged near fourscore years, and deprived of the light of the world, but enjoying the perfect use of the mind, should attempt to impose upon mankind after such a manner as this—if it be not *reality* what is here declared. Since if it be a reality, and the matter of fact be faithfully represented, it is impossible but it must edify those who entertain it accordingly.

[LF E:2] There are many circumstances herein to corroborate the veracity of the Deliverer, if it were needful to insist on them. But enough has been said, and this is the most solemn appeal which can be made to God: Who therefore is obliged to appear against it; if it be not from Him; as for it, if otherwise.

[LF E:4] The *Reader* is further desired to take notice, that this is an authentic confirmation of the former Books and Tracts published by the Author, and especially in those points that are the most doubted.

P. J. De Loutherbourg

The Preface

[LF P:1] I find it obligatory upon me to recommend this following Treatise as my *Funeral Testimony* to the beloved *Philadelphian Society* (as accounting myself a member thereof, not as to the title only, but as to the essential property and nature of *Love*), wherever they are scattered or dispersed throughout all kingdoms and nations, being gathered into one unity of Spirit, as baptized into the Fiery Pool of Love, bearing the inscription of the God of Love; who swallows up all variances, controversies, and disputations into the unity of Himself: This being both the profession and practice of such as are of this Love-Fold, to whom may be expected the dominion and Kingdom of Christ to appear first, as built upon the Pillars and Foundation of Love.

[LF P:2] To such as these I must acknowledge my nearest alliance, as also theirs to me; of which I have received signal proof, in that many of them have been raised up as witnesses and receivers of the Dispensation of Truth, which is in several Volumes and Treatises that have been published, from after the year 1680 to this present date of time; which God has set His Seal unto upon the hearts of many; and this by blowing up the Flaming Coal of Love in them, which has been matter of great joy and praise to the Mighty Operator, that has wrought so effectually through them, in the Chosen Vessels thus prepared. Which has given me also great encouragement still to dip the pen of the Spirit in what shall still be springing from the Holy Anointing, persuading myself in good assurance, that the subject matter that I have here treated upon, may have no less efficacy for information and spiritual improvement, than that which has preceded.

[LF P:3] For there is nothing of so great a weight and concern to the soul, as the consideration of that which closes up, and is the consummation of all that we have labored for in the Life of Christ, according to the track and race that Christ did Himself run, so as to be perfected by suffering—of which the first part of this Treatise gives an account, as most necessary for the filling up that part in conformity with Christ our Head, who wills all that are partakers of His Life, must taste of the same cup with Him; having put Him on always as the Armor of Proof, for fence and security, as not knowing how long we may have occasion for the exercise of every spiritual weapon. For after one or more overcomings, still more may attack us; all being contrived in the Wisdom of the Father for great advantage, both during the present time, and also the future state. For it may often happen that through great tribulation, the Firstfruits and beginnings of Christ's Kingdom may have its manifestations in some particular souls; that through refinings and humblings may receive the Gift of the Holy Ghost, for reign and dominion, as setting afoot Christ's Kingdom here upon the Earth; recovering the long lapsed dispensation of the Spirit's ministration, that was witnessed in the days of the Apostles.

[LF P:4] Upon this account no trial will seem grievous, nor yet to abide (as in some sense) absent from the Lord, while present in the body, as to the full fruition of being with His personal glory; though it may put the soul to some strait and uneasiness to be held out of those more full and perfect enjoyments with Christ in His triumphant Kingdom. Because nothing can come there to disturb, nor molest the felicitous state of that Kingdom, which gives pre-eminence beyond what can be expected

here. Therefore till this come, in which Satan shall be bound, and Christ in His Saints possess the Kingdom; will be made good that saying: *Blessed are those that die in the Lord,* ceasing from all their conflicts, strifes, labors and sufferings, both in the mind and in the outward body.

[LF P:5] Now give me leave to recommend to you, especially who are of the number of the Love-Fold, that which I have exercised myself for some late years, which is to acquaint myself, and to be much conversant with that Translated State, that enters the soul into immortality, involved among the Denizens of that City, where all are crowned as kings, to reign in righteousness. The consideration of which may be great pleasure, during the time of temptation and tribulation here, that we may have a foresight that we shall inherit no less than the joy of the Lord. Therefore let not the passage-way hereinto seem grievous or frightful, reckoning or accounting it but a Love-Call and Kiss, as it was to *Moses,* to go up to *Mount-Nebo,* there to be disposed on, according to the purpose and will of a faithful Creator and loving Father, that will take delight to have His Kingdom near Him, and conversant with Him; to open and make known Himself in such variety of wonders, as well to give all endless pleasure and entertainments: which while living in this gross and Earthly Principle, there is no possibility of being capable of—not for any Saint, though mounted up to a very high degree of communion and fellowship with the whole body of the Trinity.

[LF P:6] For such is the impediment of an Elementary Body, that it cannot for any considerable space, bear up under such weights of glory, as in the Kingdom of Christ will open. Therefore great excitement and encouragement it may be to you, who have known the Mystical Death: according to what has been published in the *Heavenly Cloud,* reprinted last year. Which as it has been beneficial to many, so it may go on to be, to bear a new impression in the mind and heart of such as are well-disposed; All which may be in order to prepare for a Dissolving Day: as there are various manners of death, some by violence, others by the common course of nature, and others may live in such a Time and Age, in which mortality shall be swallowed up of life; which shall be counted not a death properly, but a change into a transfigured body. Now any of these may happen to be our lot to stand in, as by living in Christ we may be found in a ready posture for it. To which I doubt not but you to whom I have directed this Epistle will apply yourselves.

[LF P:7] And for such as have been careless and negligent, and disregardful of this Great Change, of being unclothed of their mortal forms; not having taken care to live Christ here, and so running the hazard of being separated from Christ their Life: for such I cannot but express my deep sense and sorrow at the dangerousness of their states; and therefore out of love-compassion to them, do warn them to escape those punishments that will certainly follow after death, as I have in this Tract made mention of; Which is according to the records of truth, both old and new, revealed by the Spirit of Truth. Which as they would deliver their own soul, they would do well to ponder.

[LF P:8] Now having discharged what was committed in stewardship to me, my soul shall stand in all readiness to depart in peace whenever the joyful sound shall be heard, *Come away, put off your Earthly Tabernacle, and enter the Heavenly with all triumphant joy.* In which habit of mind I shall remain (while in the body) a true, ministering assistant to those, who in the fellowship of the Spirit have been known to me, and I to them.

In all true service of love, reckon me yours to be both in time and eternity,

Jane Lead

A Living Funeral Testimony

Motives for writing and leaving this Testimony (1-10)

With observations upon some peculiar providences

[LF 1] Having an excitement from the Superior Wisdom of God, to recollect and make observation of the various passages and peculiar providences relating to myself and some others; and more especially since *December* 1700 (by which great experiences and improvements may be made), in reference to the Prize of the Heavenly Calling; in which, with several worthy souls with me engaged in the spiritual *warfare*, I am obliged to go forward on, till as the finishing part the *victory* shall come: I do therefore, according to the divine excitement, leave this as my Memorial and Testimony.

[LF 2a] §.Now whereas in the year 1699, the Prophetical Spirit did foresee a war to be commenced of a spiritual kind (as the wheel within the wheel, that had the Foreseeing Eyes of what was to come to pass, and must have its time of fulfilling, upon such subjects or persons as were to be counted worthy to follow the Lamb, as valiant Batteliers under His Standard), verily, so it happened to be. Whereupon I was chosen out, with some other Precious Stones that were to be tried with me, to put on Armor of Proof against this Great and Notable Time; in which the fight of faith was to be maintained against all those great potentates, acting by such in whom the Evil One did find place and matter to work upon, so perniciously as might reach to the afflicting and wounding the soul, that would not have been distressed, nor put by from riding on in the Chariot of Love's Peaceable Kingdom, against which such great strife and contest was made.

[LF 2b] The Blessed Vine that had been spread upon the walls of the mind, by the arrows shot still from the anger of the Evil One, was made to bleed often fresh again. But I was not thus left without relief, because the Olive-Tree still dropped most sovereignly and sweetly, and poured into these wounds all-healing, as from a spring, which gave great refreshing and support, with renewed strength to repel all the assaults from the furious warriors, and to still stand on the foundation of faith's unshaken ground, not doubting but to see (as hereof some evidence is already given for encouragement) that a total rout shall come upon all that has confederated against the peaceable and Love-Reign of the Great *Immanuel:* whose Kingdom can never be supplanted, while in this world Heroes in the Faith, empowered in Spirit as mighty Champions, shall go forth with their Captain, who commands all the Angelical Hosts.

[LF 3] §.Thus far it may be observed, that agents may be taken up to do violence, by laying waste and making spoil, as it was in *Job's* case: The Evil One stirring up and tempting God, thus far to

permit such calamitous things to fall upon those that are beloved and precious to Him, and God eyeing the great advantage that all these sufferings shall produce. For if that Just One must not be spared, till He has passed through the hottest furnace, though He had no dross therein to lose, yet tried and *perfected* hereby this *Green Flourishing* Tree was to be; much less the Dry Trees. That hereby we might come to know what is lacking in our patience and entire resignation, and reconcilableness to what we are to be proved withal. The loving design of God our Father is to melt and dissolve what in reluctancy in His own Children may be found, into a silent nothingness; quite abnegating and losing their own will, whereby they may be made meet subjects, as wax, to take such an impression as may render them of a meek nature like to the Lamb of God, and bearing His Inscription.

[LF 4] §.Now what fault then can be found, or exceptions made, against chastisements or afflictions from our Father's hands? When so great a good is designed hereby, to make us meetly qualified, through all humbleness and pliableness, in being brought to the foot of our suffering and now Glorified Head, so as we may be raised up from this low degree, and be made partners with Him in His Crown-Dominion.

[LF 5] §. It is observable that whenever any great blessing and advancement is intended by God to His Children, He prepares them by exercising and proving them through manifold and various conflicts *within*, and onsets from the *outward* principle. Therefore I have been admonished hereby myself, who would willingly have been at ease, and would have put off knowing any further what might molest or disturb the desired rest of my soul in the Inward Kingdom that had opened itself in me. But now being made to see further the great immunities that will follow, I do excite and persuade all my dear fellow Members and Branches, that from the True Root of Life do grow, that if they be exercised and proved through manifold assaults *without*, and temptations *within;* they may look upon it as so necessary and needful, as to bear it without murmuring or repining: considering that without following the process of our Suffering Jesus, and being Baptized with Him into His *Dying* Cup, we cannot otherwise drink with Him out of that Cup, where nothing of death nor sorrow is mingled: but where, from a bubbling spring of *Immortality* of Life, and joy, and glory, as we shall drink with Him, in His (and our own) Kingdom.

[LF 6] §.Therefore how expedient is it to keep full pace in that way that leads up to Him, who has overcome and entered, not only for Himself, but for as many as shall keep the Word of His Patience, and so possess the same glory with Him. Now for support and encouragement, we must look through that prospective glass, that sees afar off what is the issue and the event of the various passages of the Love, and Divine Providences, as to what they will conclude in. For if we take but a part of the whole scheme and scene of what is intended by the Supreme Wisdom of God, we might then be cast into many suspensions and fears: As surely it was with those precious worthies, *Joseph*, *Job*, and *David*, till the accomplishment of the great good that God designed them herein; which when brought about, how amazing and surprising was it, and what matter of admiration and Love-adoration did it give?

[LF 7] §.And thus by later instances also, I cannot but for myself and others bear witness: that so for the future, whatever may happen to the Children, that are brought up in the school of trials and afflictions, they are not to fear or mistrust; but all shall turn to a most happy and Blessed Issue, as under the management and government of such a tender and compassionate Father of our spirits.

[LF 8] §.I shall now add further, for memorandum to myself and improvement to others, that in this present plight that (as a cloud) did spread over me, and those bound in the same bark with me, an additional exercise of the outward corporal, and elementary part; which for some weeks was under

the dolorous feeling of a violent predominant humor, sharply piercing through all parts. This gave me opportunity of consideration of the brittleness of the tabernacle, which thus under suffering was brought; and hereby great teaching I had for lying low and humble, as one that in some respect had entered upon dissolution. So that calling to mind that state prophesied to me of, wherein sicknesses, diseases, penuries, persecutions, and death itself shall be all swallowed up in the reigning Life of Christ completed, as reaching to the full and mature age appointed herefor; I much reflected upon how far remote yet I was from attaining to this mark, so that herefrom I make this observation: "That God may take some vessels chosen for this purpose, to make known to them, and give a discovery of the great and wonderful *powers* of Christ's Kingdom; that shall *move* and rest upon some persons hereto Ordained and Elected, but haply to be under *concealment* till time shall show it."

[LF 9] §.Therefore the use that the Spirit, the True Monitor, has counseled is, that we always be found in a waiting posture, whether to entertain the appearance of Christ in His Kingdom visibly, in its grandeur and glory, or as now carried on hiddenly and privately, without such public manifestation; not excluding ourselves from the hopes thereof, because it is left in a suspension; for it may be upon us before we are aware. However nothing can debar or hinder the present enjoyment of the Kingdom of Heaven within us, which nothing of mortality or even death itself can hinder.

[LF 10] §.The sufferings and symptoms of which, upon the mortal part, gave a very good occasion for a further inquiry and searching into the Mystery of the *Corporeal Change:* even as in the volume of my writings much has been treated of the *Mystical Death,* in order to prepare a safe and sure passage into Immortality of Glory. But as there is a *dying* into Christ, so then the *resurrection* does follow; which those who obtain may truly say: *That now, for me to live is Christ; and to die is gain.*

What it is to *Live* Christ (11-12)

[LF 11] §.From these words I had a precious opening and explaining thereof: *First,* what this Life of Christ does imply. And it was made out to be a Living Quickening Seed, which in the refined mold, and inward ground of the Soul, puts forth and springs gradually in every branch, till it comes to a full grown tree, which has life in itself from its own Root. And this is assigned and appropriated to each one that has passed through the inward spiritual death, according to the saying of the Apostle, *I am crucified to the world;* and *I live; yet not I, but Christ lives in me.* And thus the soul enters into Eternal Life, from that nourishing Sap which it feeds upon. For indeed, great is that mystery which Christ spoke of: *They that eat Me shall live by Me, as I derive My life from the Father;* which expresses no less than that the humanity of Christ was fed from the Deity. And thus it must still be, running through this line of Eternal Life, that we may be co-partners with Him in the same Eternity of Life, which drowns and swallows up the death of sin. O! Happy translation from this death! Blessed are those that are come here, so as to know no other feeding but what they draw in from this Tree of Life in themselves: by which they shall come to be exempted from sucking in that Venom, which the Serpent had introduced into Nature's Tree: upon which did ensue the miserable sting of sin, that brought in mortality.

[LF 12] §.Now then, seeing Christ the Lord has offered Himself to become this Tree of Life in each holy and believing soul, who would not refuse the bitter *Death's* Tree, and open the ground of their hearts to take in this Seed of Immortal Life: and to no more be debtors, to feed on that Tree upon which the curse of misery and death is pronounced?

An Objection against it Considered (13-14)

[LF 13] §.But here it may be objected: *That the most perfect and greatest of Saints, both in the Ages before and after Christ, were not excused, nor redeemed out of the persecution and suffering-state, both as to violent and natural death which happened to them.* To this there is a twofold answer. The *first* is: That they were to fill up the measure of the sufferings of Christ, which were left to be performed by His Members, in succession of time, in conformity to their Head. But it is not to be concluded that the least of the Curse, or displeasure and wrath of God, should mingle herein; because the obligation to the demands thereof is made void, by the finishing of a Triumphant Redemption in us, as He in His own person did make an open show over all principalities and powers of darkness.

[LF 14] §.*Secondly,* There is a time and age coming on, in which all of these sufferings, calamities, and death itself, shall be turned into a victorious overcoming; wherein the Life of Christ shall so swallow up the Corporeal Death, that it shall not be reckoned a death; but a putting off the elementary part; the elements only being untied, to set the spiritual body free from what is natural. So that it does but change its vile figure of corruptible clothing, that it may put on its change of raiment, which is the *AEtherial* body, in which Christ did appear after His resurrection, that could come in and out when the doors were shut. And this may well enough consist, while we do remain in the body elementary: and so hereby the natural day of outward life may be lengthened out longer, in all readiness for the great appearance of Christ in His Glorified Body. But for this there must be an extraordinary Spirit of Faith; which Christ says at His coming would so *rarely* be found: which does infer it will be an extraordinary and choice *Gift* that will be given to some against His appearance.

The Blessed Estate of Dying in Christ (15-19)

Reasons to Groan for a Dissolution from the Body

[LF 15a] §.But nevertheless we must conclude, according to that saying of St. *John: Blessed also are they that die in the Lord:* albeit they do not live in the body to such an age and time as to see Him in His *Personal* Majesty and Glory, to set His foot here again upon the Earth. For such as can say with that great Saint, *I live; yet not I, but Christ lives in me:* to such death can be no *loss,* but great *gain* and *advantage.* For though we live such a Life in Christ, as to enjoy many familiarities, and immunities, of Divine Manifestations, and Openings of the Heavens upon us; with the Ministration of *Angels* ascending and descending for strengthening and support; yet all of this is much below and inferior to that which souls *separated* from this Elementary Body do possess and enjoy: such as die in the Lord, who before their departure, have attained to the First Resurrection in Spirit; seeing they will cease from their labor of fighting and maintaining the war against those assaults and tempting objects, which from this principle raise up, as it were, a battery against them.

[LF 15b] For the highest Saint cannot keep the Vision of the Face of God open and clear unto it, but as the clouds that rise from these mortal and elementary things be made to vanish away, through the co-working power of the Spirit of Christ in the soul. So that the mind will require a continual guard and industrious watchfulness, to keep out those numerous evil things, that would insinuate themselves, and invade upon the soul; whereby the intercourse and all intelligible communications from the High Throne-Trinity would be restrained. So that while living in corporeity, this danger does us attend; which the separated souls that are in Christ are freed from.

[LF 15c] For in the *Mount-Sion* Kingdom, as any are gathered there to be with Him, nothing there presents to tempt: but all variety of beatitudes do offer themselves for delight and pleasure: no interruptions, no ebbings and flowings—but all in a constant temperature, without fear of change. Whereas, contrariwise it is with us here: if we enjoy at any time transports into the heavens, and ravishing visions, with the beloved *John:* all of this is so envied from the Prince of this World, and his legions of spirits, that we cannot hold it in constancy, but are often pulled down: which causes a painful anxiety to lose the Divine Sensation of such glorious appearances Although it does not in the least lessen or abase the Love of God in such a soul: For of the Covenant of Life and Peace, there can be no nullification.

[LF 15d] Neither let such as have not arrived to these high degrees of intercourses and correspondences in the heavens (which are peculiar and rare favors), be any way doubtful of their title and claim to the redemption purchased by Christ; and to the friendship and favor of God the Father. For the covenant is established upon a sure foundation, to those that are of the faith of *Abraham;* that is, not in the open sight of God's countenance, but in the blessing of them who do not see, and yet believe: which stands as a sealed evidence in the regenerated soul. So that though death may in its natural course make its seizure, it must of necessity prove great advantage and gain, upon further manifold considerations, as:

[LF 16] §.That we are here clothed upon with such a gross material body, that hinders by reason of the cloudiness, and the often infirmities and diseases, it is incident to; which impedes and weakens the forces and organs, of what pertains to the function of the soul, that it cannot so freely act in its own sphere and element: all of which arises from the influences of the elements, and the planetary constellations, which take hold of what is their own. But this may not have power and dominion over all Saints. There are some that have already experienced a virtual power and spirit, that has opened the healing power, and bound down for the present, the malignancy of the Stars and Elements; and have wrought cures upon themselves and others, through a strong magnetic faith, that has fetched *medicine* from the Tree of Life. But this is a special Gift, which may be assigned to some, which yet to others may be denied.

[LF 17a] §.Another consideration and advantage of a dissolved state, is being free from having an habitation and living among the *Babylonish* trafficking and commerce, amongst those that have neither fear nor love to God; but are of a crooked and perverse spirit, persecuting and defaming such as are of a Christ-like conversation: The *Ishmaelite* spirit so overspreading and multiplying itself everywhere; that will be casting up stumbling blocks, and making bars to stop the Saints in their further progress in Christ their life and way: All which from this world of evil are great grievances to a Heaven-born soul; Which makes it sigh and groan after another world and state, that sets itself free from such mortals as are of this vile and wicked race. And by passing through the Valley of the Shadow of Outward Death, an entrance may be made into what is all agreeable and suitable for divine and immutable association amongst the just, perfect, and Holy Ones; where nothing is known but tranquility, love, joy, and peace.

[LF 17b] Could there be such a suitable concord and fellowship of love found in this habitable part of the Earth, it would conduce to the desire of a longer continuance in it. Which when the Kingdom of our Lord shall so come into His Saints, as to suppress and bind down the evil of Sin, with all the monopolizing powers that are agitated by the Prince of Darkness, who rules in the Children of Disobedience, then it would be well worth our living upon the Earth; because the Life of Christ in its sovereignty would overrule all contrarieties, so that the heavens would open and spread over the Earth,

and from themselves in a greater heavenly-mindedness, in those that have been carnal and worldly-minded. And this must come to pass by the rising-day, with the glorious powers of the Holy Ghost descending upon a Number Selected, and set apart for this, as shall so influence and send forth a Fire-Leaven, as to beget souls into this New Spirited Life, that shall be divine, according to the nature of *Jesus:* and then shall righteousness spring, and truth flourish throughout the Earth.

[LF 18] §.But this happy state, being only in prospect and faith's expectation, may admit a groaning under the sinful weight of this present creation, and to be in a longing and ardent Love-desire to be absent from the body, which detains from the full fruition of God (as in a naked clearness, eye to eye, to behold and see) in the glorified humanity of the Lord Christ, with the fellowship also of the Saints in light that be with Him. For as this assurance and foretaste to any soul is given, it cannot otherwise be but a great spiritual self-denial, to be willing to be detained in this outward figure of mortality; as finding nothing in this temporary life that can suit or agree with it for conversation, but what it must fetch and draw in from the Super-Celestial World. So that (though living in it) as one dead and absent from it, is such a soul according with that worthy saying of the Apostle, *I am crucified to the world, and the world to me: So that now I live, yet not I but Christ lives in me.*

The Reason Reconciling the Author to Continue Longer in the Body (19-20)

[LF 19] §.Now presented to me, there is no other motive to induce or reconcile me to live in this corporeal house, but to run out the *full race* assigned me, for the perfecting of that which may render me all, that may make meet for such an high conjugal union with Him, that is crowned with glory and immortality: And in the second place to be reconciled hereunto for the furtherance of my fellow-members growth and increase in the *faith, love,* and *joy* of the Lord unitedly with me; and also for the sake of others that may be brought in to the light of this Gospel-Dispensation, and fellowship of the Spirit: and so to be as an agent for Christ to act and perform by His Spirit, all that is great and worthy; and that may answer His appearance in the ministry of His Spirit. Now only on this account length of days can be desired.

[LF 20] §.But this belongs only to the Firstborn, that by Mystical Death have obtained the beginnings of a Resurrection-Life; which quite delivers from the bondage and fear of a natural death, if it should so happen to them. And this cannot properly be called a death to them, but a swallowing up off mortality into life; and the putting of corruption, and putting on incorruption. Thus while living, the soul has been *in* Christ, and *for* Christ; and must necessarily finish its course with great joy, and with triumphant faith say, *the Life of Christ is now become the Overcomer of death: Thus now are we the Sons and Daughters of God: but it does not yet appear what we shall be, when He shall appear to put upon us the transfiguration of His own glorified body.*

An Excitement to Others, to Prepare for a Blessed Change (21-22)

[LF 21] §.The consideration of all this may provoke us to such a posture of spiritual-mindedness, as may make us capable of reaching this High Mark, highly magnifying His great prerogative, to be Spiritual Factors here upon Earth, as trustees deputed from the Lord Christ to manage what refers to His Kingdom: the glory of which only consists in the increasing and multiplying such revenues, as the Spirit of Faith brings in from God’s storehouse; for giving proof of whose family we are of, being

distinguished from the rudimental way of the nations of the Earth. Highly blessed are those that are found thus living: Nothing of death need to be frightful to them.

[LF 22] §.But what shall we say to the greater part of the world, that stand out yet as strangers and aliens to this happy state: for whom our compassions and bowels of love are strongly moving, if by any means, by setting forth the excellency, both of a present enjoyment and a future felicity, any may be induced to falling in with, and embracing this Life; which can no otherwise be, but by renouncing and denying that life that is born of the earthly lapsed state. For which there are so many motives, in order to the awakening and stirring up of such a firm resolution. Which being found negligent in, and dull, and slighting of this super-abounding Love God, hereby they run the adventure of the loss of what would have been their greatest advantage and gain; by so living Christ here in this body, that when separated from it, there may be no stop from entering into some celestial degree of His glory. For as Christ says, *In His Father's house are many mansions.*

Now we are to denominate the various states and degrees of souls, that have their birth according to natural course in this principle.

The Various States and Degrees of Souls Departing out of the Body (23-28)

[LF 23] §.We shall *first* speak of such as are only born *after the flesh*, by sowing of the Serpent's Seed in the degenerated ground of nature; from which springs and puts forth wild and evil plants; which are the vain and wicked imaginations, which generate and multiply, so as to overcharge and overspread, for the increase of the Satanical Kingdom in them; passing thus (as is the case of the generality) the whole time of their life in an animal sensitive love, to the things that are only transitory and temporal; by which they quench and bury that Eternal Spark, that it never comes to a resurrection in them. Thus living void of the quickening Life of Christ, they depart out of the body, ignorant of where their souls must go—which state is to be lamented and deplored. And were it not for the extension of an Infinite Grace and Love that reaches at last to these, they might be eternally and totally lost. But albeit they may be exempted from Everlasting Perdition, yet not from a state of suffering and punishment in those centers and regions where they are assigned to be; where they will have cause enough of repentance, for the loss of their opportunities they had here in this world.

[LF 24] §.But among these, those that have been more incarnated with the Satanical spirit, into an open boldness of defying God, and profaning His Holy Name, doing despite to the Spirit of His Love and grace; this sort are still more under the reign and terror of the Prince of Darkness than the others. And yet such are the compassions of the Mighty God and Savior, even towards the worst of these, that He takes care to send His Messengers as Christ Himself did, to go and preach to the Spirits in Prison, for the bringing of them out of that doleful state. So, by the same Spirit of Christ, care is taken for their admonition, and hopeful expectation that a release may at last be given, for a gradual admission and translation into a more bright and light principle. For as it is here in this world, the dead in trespasses and sins do hear the voice of the Spirit of God, through the ministry of those Messengers sent forth by Christ: even so it is with those separated souls; the Love of Christ and the efficacy of His redemption being in like manner offered to them there.

The Redemption of the Body in the Approaching Blessed Kingdom (25-41)

[LF 25a] §.For upon the complaining and lamenting the state of the Visible Region, that after such an open show of Christ in the flesh, and offering up Himself through the Eternal Spirit for the restitution of the lapsed creation, yet still after all this there remains the same reluctance and insensibility, for a renewing and coming out of this vile and evil Body of Sin: I say, as I was bemoaning thus before my Lord, concerning the delay of His coming, to put an end to the births and generations, wherein the predominance of sin still remained, iniquity still abounding everywhere; the reply of the Holy Spirit to me was,

[LF 25b] That *I did not understand the deep Wisdom of God herein, whose counsel was unsearchable; But thus far be it known, that one end of the Lord's not coming to make a full end of transgression and sin, in this visible world, was for the sakes of the Elected Ones, that were in these invisible regions, to be brought in to the knowledge, love, and acceptation of Him to be their Redeemer. For that there were such works to be done, in the changing and making removes among the Regions of the Dead, as no mortal has ever entered into the thoughts of. But this mystery* (it was further said to me) *shall be better understood and known before Christ's return to this world in His glorified humanity.*

[LF 26a] §.Therefore a warning-peal rings and sounds now very loud, to awaken the inhabitants of the Earth, that lie buried so deep under the face of the vile covering; that they cannot find how to heave it up from that load of careful weights, that is from this Visible Region is thronged in upon them. Out from which there is a call to come away; for no excuse must justify their neglect hereof; to say this, or that I must provide for my bodily subsistence, and the like. Here is included both the countryman with his tillage, putting forth his plea; as also the citizen, with all the numerous merchandizing and trafficking of this kind, which so universally take up the whole mind, that there is no leisure to concern themselves about knowing a Life of *Christ* in them, either in the present time, or for a future eternity.

[LF 26b] Not that there should not at all be the use of these worldly callings, by such as are assigned and fitted in their capacities for them, as outward stakes for the Tabernacle-Body of the Visible Creation to be supported by: This is granted to be all necessary. But it is to be after such a wise management, as nothing of the external business and outward calling may interfere, so as to block up their way in the performance of their High and Holy Calling. For truly herein lies a great danger, wherein there have been many instances of a spiritual birth's miscarriage, in such as have made a fair progress and appearance in travailing to obtain a formation of *Christ* in them; but have choked and smothered the Life of *Christ* in its infancy. Therefore now is this message sent peculiarly, to all such as may find themselves under a defraud herein, through the temptations of this worldly principle. For though they may not be excluded from a future salvation, yet they cannot be exempted from what must purify and prepare them afterwards (if not done while in the body). Suffering in this case can no way be avoided, when parted out of the body: some of one kind, some of another, according to their demerits while living in the confines of time.

[LF 26c] For such as live naked and divested of Christ, which is the True Living Clothing, cannot hope suddenly (when out of the body) to put Him on—till they have suffered first an annihilation of that Body of Sin they brought with them out of the world. For as the tree falls here, so it will lie in the separated state: That is, with the same evil habit, and Body of Sin, that they had at the time of their death, when they go into the other world. Therefore let this excitement take place, and be con-

sidered of weightily: for it will be found much more easy to do this work while we have our day lengthened out here; both for putting off and putting on what may render souls in such a similitude and likeness to Christ, as free access may be found, up to those mansions which encompass the throne of the Lamb, the Mighty Shepherd of that Separated-Fold: where nothing more is to be done or added, but to know the blissful rest, entering into their Lord and Master's joy.

[LF 27a] §.But here I may meet with several contradictions, objecting that this assertion is not according to the reserved doctrine generally preached, and believed in. Albeit it has been traditionally set afoot in the world (at least in these parts of it), that there are but two receptacles for departed souls, which are the *highest Heaven,* and the *hellish Lake;* yet is it most ungrounded. If it were so, Woe, Woe, unto the far greater part of the world, that go out of the body altogether unqualified, and incapable of entering into that high and perfect degree, where nothing that is unholy can appear. Therefore, let it be judged how small a number goes out of the body, so clothed upon with the Pure Fine Linen of Christ's immaculate righteousness. Such indeed as obtain this excellent degree may pass swiftly, and not be detained in any of the Lower Regions. But as for those who have not reached to this High Prize and Mark, though even Illuminated and Regenerated in some part, there is an assignment made for such in the out-borders of the glorious City of God, the *New Jerusalem,* there to remain till they have put on the Flaming Garment of the Deity, by which all defects are swallowed up in Immortality of Light.

[LF 27b] And for those other various numbers of souls, that are as numerous as the stars in the sky, that die *ignorant,* and void of the Light and Life of Christ in them; what should become of all these, if there were not provision made by the great God and Creator, that so they might not fall into the *Lake,* where such terrible and fearful torments are known? But the depths and ways of God's Wisdom and Love are without bounds. And so accordingly He has prepared for these *desolate* souls habitations in the air, or other elements, according to what they most lived in here; until another moving mystery of God's creating power shall take hold, to bring them up to a higher fold.

Grounds and Assurances for the Truth hereof (28-35)

[LF 28] §.Now it may be further queried, *What Scripture have we for ground to believe this?* We must answer, that the time for the full and general discovery of this Great Secret was not when the Scriptures were written; and yet they are not altogether without testimony of its truth. But it has lain couched among those truths that Christ left, to be brought to light and full manifestation in the latter ages of the world.

[LF 29] §.One instance is, that there was a custom practiced by those that were baptized not only for themselves, but for those that were *departed,* not having known the efficacy thereof; which implies a washing from sin. And not only so, but it reaches further, as to the *fiery* Baptism of the Holy Ghost, which falling upon the persons baptized with *Water*-Baptism, might affect also those for whom they were baptized, that might have a relation to, and a sympathizing with, those that are living. The place is 1*Cor*. 15:29.

[LF 30] §.Another testimony is that of the Apostle in 1*Cor*. 3:15, where he shows that such works as have been wrought here upon a wrong foundation must pass through the *Fiery* Judgment; by which the soul being purified, and the dross *burnt up,* the Eternal Spark in them—which is of God—shall obtain salvation; which is the sense of the Apostle here. So that by all this is to be understood that there is a relief after death, through the meritorious death of Christ, for the whole lapsed crea-

tion. Whose intercession must never cease, till He has gathered in *all* that may make up the total victory over Sin, Hell, and Death; throughout *all* Regions, and Worlds, for the *full* manifestation of His Kingdom, so that God may fill *all* in *all.*

[LF 31] §.There is another instance practiced before Christ's appearance, of praying for the dead, mentioned in 2*Maccabees* 12:40 to the end; which concludes thus: *Whereupon He made a reconciliation for the dead, that they might be delivered from sin.* Therefore the inference may be made that those that die in a low and sinful state may have some relief, by such as are great Saints living, yet here upon the Earth. This (though it may not be canonical Scripture) may yet pass for a true history, as from those that were eminently holy in that age.

[LF 32] §.But what is without further doubt or question is Christ's going into the Regions of the Dead, to *preach to the spirits in prison, that were disobedient in the days of* Noah (1Pet. 3:19,20). By all this is proved that there may be restoration of those who are under present condemnation.

[LF 33] §.Now I come further to give testimony of what has been revealed to me concerning the truth of this, at such a time when I was exceedingly affected for those numberless souls that departed Christ-less. And while I was bemoaning this, I had this Word of assurance given me, that *The blood of God, shed through the humanity of Christ, was of that cost and price, that it was sufficient to ransom ten thousand worlds more than ever was, is, or shall be; and nothing less than this is the eternal purpose of the Creator towards His lapsed creatures. But for this it was to be made known and manifest, as the time approaches for its completing, as the greatest wonder beyond all that has been brought forth.* From this I was much quieted and pacified, in the admiration of such an extension of Love Universally.

[LF 34] §. I could also further make mention of *Visional* Openings, from the higher degrees to the lowest of separated souls, in their several apartments, which gave a confirmation to me, though it may not reach to give belief to others. Also I have had several outwardly-related, and other acquaintance, that have appeared to me, as my spirit stood open into those Regions; and some pressing hard to embody themselves in me, seeking to find rest and ease. And others have been presented unto me more pleasant, as in a more happy and free state; and would have been intelligencers to me, concerning such secrets that lay hidden in those Regions. But such was my own fear and shyness that I could not admit thereof; though perhaps it not might have been to my detriment, as they were spirits of no inferior order. But having espoused, and passed away myself, to that one Eternal Spirit, which is God, the Being of all spirits, there in security I was, and am resolved to fix. Albeit, the great Elders and Worthy Conquerors, that are now resident with Christ in His Kingdom, may do the Saints below many offices of kindness by their influences, because it is from one and the same Spirit with Christ; With whom to maintain correspondency and communion is an high privilege and prerogative; for which it is worth our while to separate from all gross, vulgar, and earthly matter: otherwise there can be no fellowship with Christ, or them.

[LF 35] §.For here is a time near approaching, that the greater and higher degrees of Saints in the Principle of Light will send forth such bright glances and rays, by which the superior and spiritual part will have a free way of commerce with them, who hereby will open the state and magnificence of that Kingdom, which they are in possession of. And thus the *New Jerusalem* (by degrees) will begin to descend and spread, and open the Eternal Powers, by the descension of these Elders and Great Worthies, which will so heighten and greaten the spirits of the inhabitants of this Lower World, that they will live in holy neglect and disregard of all whatever belongs to this Outward Principle.

Then, as radiant stones they will sparkle forth; and it shall be known then what is that *New Name* that shall entitle them as denizens that make up this Holy City. And though many attempts may be upon these that are so holily compacted together for a spiritual edifice, yet such will be their sovereignty as no force of carnal weapons shall be able to hurt or destroy. Whereby such an astonishment and conviction will be to those that have been aliens and strangers of God, as shall cause a submission in them, to those that are the Firstfruits, to whom the regency of *Christ's* Kingdom is committed.

[LF 36] §.Whereupon it was testified to me, that it was not to be expected that any overturning of the worldly kingdoms for reformation, would be from the vile conversation that is now so universal, by which the greater part of the inhabitants lie buried in the love of earthly things, and can no other way be awakened out of their slumbering and dead state, till such a time as this shall come; In which the great Kingly Shepherd will depute under Him Principal Shepherds, that shall bind on their golden horns, that shall sound so loud, that it shall be heard through all nations to the end of the Earth. Nay, more than this it was said to me: *The very regions of the dead should be alarmed hereby, as a voice that to them also should cry, in order to a Goal-Delivery, and Jubilee, for Redemption of those that are more ready and ripe for it; and who with joy shall hear and embrace the sound of the Everlasting Gospel.*

[LF 37] §.This is that Great and Notable Day that will be all-wonderful. And all that is the rubbish and lumber of an Earthly Image, both in *bodies* visible and invisible, shall suffer loss; which is the vile face of a sinful clothing: So that nothing must remain but what came forth from the Womb of pure Eternal Nature; for whom is prepared another covering, which is a Body from God, all spiritual and immaculate: making good that ancient prophecy, *Behold the day comes that shall burn as an oven; and the elements shall melt with fervent heat.* And where will it have its first beginning, but upon man's *old* earth and heavens, by the Spirit of Judgment and *Burning*, that will open from out of the essence of the soul: by which the whole degenerated nature will some to be refined and calcined. Then shall it be seen, that the Outward Elements and the Starry Constellations, will all be reduced with man, into their first eternal original, where no strife or curse shall be known. Thus after this manner the *New* Heavens and Earth will have their beginning, in the plantation of a New Generation, that shall be all righteous. And so they will have their increase till the Thousand Years *Sabbath* shall be accomplished.

[LF 38a] §.Highly blessed shall those be that shall live to see such a time and day as this, though yet remaining in the form and figures of humanity. For it will be the fulfilling of that prophecy, in which the Saints shall bear rule as Kings, Priests, and Prophets, entering upon the Reign of Christ, and so making ready to entertain the Lord Christ in His Personal and Glorious Appearance. Then shall all the kingdoms of the Earth submit, and bow to the New Laws of His Kingdom; For He comes to make all old creatures new. For the very terrible brightness of His person will give such a reflection, as will put a Transfiguration upon the dark and earthly image, so that the Sons and Daughters of *Sion* shall arise, and shine in the beauty of His glory. And from these will go forth such Sparkling Glances, as shall multiply Spiritual Generation, among the inhabitants of the Earth. And unto these Christ frequently does, and will appear, that they shall behold Him as He is.

[LF 38b] Here no common or corruptible death will have dominion; but they shall only put *Christ* on as their change of raiment; ascending and descending with Christ, sometimes appearing to the world, at other times disappearing, as occasion may be required. For this will be a wonderful time, unfathomable and unknowable, but by those to whom Christ shall give a prospect or a foretaste of it: which He does not fail to give already to some, in order to the expecting, longing, and preparing for

it. For here will be Redemption as well for the *body*, as for the *soul* and *spirit;* which now under many oppressions both inwardly, and outwardly, in the bodily part do lie. So that this may well beget all vehement and fervent prayer, for *Christ* to appear thus in His Kingdom, for the release of His captives and exiles; who in this long cloudy day have been in a suffering state, as under the reign of the Satanical Kingdom.

[LF 39] §.So that while it remains thus to be, and that the Kingdom is not come after this manner, in power and sovereignty, so as to Rule and reign *openly* over all principalities, and earthly powers; it will be the royal prerogative of the Saints, now living in *this* age of time: wherein may be expected nothing less than turmoils, and perplexities of nations, and tribulations throughout the whole universe; Which, as it is in the Divine Seeing, must come before, to make way for the aforementioned state; for to have passage through death, into the Kingdom of Immortality and Life.

[LF 40a] §.But chiefly and principally, this will belong to such as have been baptized into the dying spiritually into *Christ*. They have no cause to fear: but are secure from the Second Death. Because in very deed there is a tasting of *Eternal Life*, that swallows up the Body of Death, that so no Sting is found therein. This made that worthy Apostle find himself in a strait between two, because *Christ* was his Life, that he lived while in the flesh; which gave him yet to but know and possess in part: And so hereby he knew that he was kept from the full fruition of the joy with his Lord.

[LF 40b] But it may be said, This is a high degree, which very few may reach to, that are able to say in assurance of faith, *I know that when this vehicle shall be dissolved, I have a Mansion ready prepared to receive me*. In answer to this, take the Apostle's words, *And not for me only, but for all those that love His appearance: We know that if our Earthly Tabernacle were dissolved, we have a building of God; an house not made with hands, eternal in the heavens*, etc., that so *mortality may be swallowed up of Life.*

A Manifestation of the Light-World, and the Insatiable Longing to be Translated (41)

[LF 41] §.Now from this give me leave to recommend the same motives that have had great enforcement upon my own particular, and induced me to take pleasure in the meditation hereof; as having obtained a prospect from the heavens opening up me; into which it was given me to view and see the wide and infinite spaces of Christ the Lord's Kingdom. There I saw, as it were, Clouds of Transparent Gold, numberless as the stars in the heavens, which were nominated to be the Goodly Tents prepared round about the high and mighty Kingly Shepherd. The chief of which were assigned for the First Order of the High Elders and Worthies, that are elected thereunto. The foundation of this Holy Place was all bright, and full of light. And there seemed to be an open pass into it, for clarified spirits that had the Transfiguration of Christ's body upon them, being seen still swiftly ascending up. And as this principle shut up out of my sight, I had a fresh communication with one of the inhabitants of that place, saying to me, *What have you here seen, but what may invite and draw you away from what is of the course matter of the bodily form? Now then, slack not to make yourself ready; and put on the Fine and Undefiled Garment: For none else can come up to this Third and perfect Heaven of Glory, where Christ appears in His magnificence and majesty*. For it was said to me: Lower degrees must serve for such as have not put on Christ throughout.

A Reproof for this Eager Longing: with a Gracious Promise made to the Author (42-43)

[LF 42] §.When this communication ceased, I found in myself an insatiable longing to get admittance into this Orb and Sphere of Glory. But through internal communication with the Spirit of *Christ* (which was in way of reproof for being so eagerly desirous of a dissolution of the body, before I could say I had *overcome* and subdued all contrarieties under me), that Scripture was brought, *Rev.* 3:21: *To him that overcomes will I grant to sit with Me in my throne, even as I have overcome and am sat down with My Father in His throne.* So being conscious in myself that the full victory was not yet obtained, the Spirit told me I must in faith and patience go on to pursue it: and not think much to live in a suffering body, but entertain hopes that what is imperfect maybe swallowed up in perfection.

[LF 43] §.Then it was further given me to know that there was considerable business and work designed for me, not only as to my *own* particular, but for the furtherance of the knowledge and the joy of *others*, by giving out what should be entrusted to me of the Spiritual Mysteries. So by all these considerations, if there should be a further lengthening out of the day of my life, I was admonished to rest quiet and pacified in the Divine Will: and be content while absent from this Heavenly Court and Family, as to all the glories therein reserved. The Spirit assuring me that "He would not be wanting to give me Intelligence, whereby I should understand and know how the Heart and Mind of Christ and the Father stood towards me; though absent in the body: And what should be expedient, and necessary, to be further revealed of the Higher and Lower Worlds, and various Regions therein contained, which were things so wonderful and marvelous, that neither Past nor Present Ages had conceived or believed; it being the pleasure and Wisdom of God to shut up these Secrets, so that the Scripture itself makes little mention of them."

The Doctrines of Intermediate States and Universal Restoration further Confirmed (44-49)

[LF 44a] §.But it was further said to me, that *The Age both is now, and is further coming on, in which these deep Grounds and Centers, wherein Separated Souls are confined, shall be better known to the living: that Holy Souls may not go out of the body so ignorant, as they have done, of the Receptacles appointed for them; each one according to what they have attained and reached to here.* Concerning what has been revealed, you may find more at large in the *Eight Worlds,*[1] the *Enochian Life,*[2] and the *Mount of Vision*:[3] Since the publishing of which, I have had further confirmation of the truth hereof: As also of the *Universal* Restoration, whereby all that has been impaired, desolated, and made miserable by transgression, shall to the greatest amazement (as the renewed wonder-work of the Creator) be repaired and redeemed; God in *Christ* reconciling again to Himself all that had departed and fallen away from Him.

[LF 44b] Though I am not ignorant of how much this has been objected and caviled against; yet it shall be found a truth, as the Circle and Ages of Time shall be further manifested. This is not only my own sentiment; but God has raised up other Assertors hereof, both in former and present Ages, who have searched out this Mystery and cleared it up. There has lately been put forth a book of an eminent and very learned person in *Germany*, who has published a large folio concerning this General

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1 Full title: *The Wonders of God's Creation Manifested in the Variety of Eight Worlds,* pub. 1695.

2 Full title: *The Enochian Walks with God, Found out by a Spiritual Traveler,* pub. 1694.

3 Full title: *The Ascent to the Mount of Vision,* pub. 1699.

Restitution of the Creature, with the State of Separated Souls, and various punishments of negligent and wicked souls, as preparatory, in the order of the divine scenes, for the lapsed state both of Angels and mankind to be restored. It is written in the *High Dutch.*

[LF 45] §.This, however it might be before known to others, I received not from man, as is declared in the book *The Everlasting Gospel,* published by me in the year 1697;[4] which evidences after what manner it was revealed and made known, as I was in doubtfulness of this truth: where you will also find many objections against it answered.

[LF 46a] §.Since then, another grand objection has come to my hand, that: *The everlasting bliss of the Saints, in the expression of it, runs parallel with the punishment of the wicked: And if one be for Ages of Time only, as is interpreted, then so is the other.* Answer: Though it is Christ's own saying, yet He admits of His own Spirit to interpret and unfold His meaning, as to what hereby is to be understood by the True Disciplehood: Which Spirit leads us back to the Original Copy, which is God Himself, where we may find there was no beginning nor end of goodness, love, purity, and perfection of righteousness: That is in the *strict eternity* of God's Essence, from which must necessarily follow *endless* pleasure, joy, and glory.

[LF 46b] Now then, this preceding before sin, evil, and misery were awakened (which can be reputed no other than an accident happening), this last must fall again into its own *non-entity,* as a *fire* blown up by the *Luciferian* spirit, and so must be quenched again, by the meek *water* out of the Throne Foundation; which the Lamb of God, by descending into His own meek humanity, has freely set open: so that it must carry the preeminence, by swallowing up all of sin, wrath, and misery, in the finishing part of this great wonder of His inconceivable and unsearchable Love, which none can set measure to, or prescribe bounds unto it. Therefore it is to be concluded that the State of Bliss is eternal, according to its original nature; the other but temporary.

A Necessary Caution against Presumption (47-48)

[LF 47] §.But from this let none dare to take boldness or liberty, because their punishments are not strictly for perpetuity, and without end: But let all that are so careless, as to run the hazard and adventure of their souls, by living Christ-less, and without God in the world, dread and tremble at the terrible judgments, and anxious painful state, that they will after death know; if not also partly before, by the Sting of Sin, by which the Serpent will challenge his dominion. In whose kingdom will be nothing less than bitter woes, wailings, and gnashing of teeth; and this will be found terrible enough, if it holds but to Ages of Time. For according to the years they have lived here, sporting themselves in earthly and worldly loves and pleasures, forgetting Lord their Maker, and rejecting and despising Christ the Rock, who offers Himself to be Salvation to them: so will be punishments inflicted upon them. But I shall not further insist, having already made mention of the degrees, ranks, and orders that are liable to such fiery indignations, from the vindictive justice of the most impartial God.

[LF 48] §.Now it is much to be prayed and wished for, that the Shepherds and Pastors of the Flocks had their eyes so enlightened, or at least would but faithfully and diligently inquire into these things, that are of such import and consequence to souls: that so they may not go so darkly and ignorantly out of the body, not knowing where they go; there being so many Mansions, or Regions, allotted out

[4] Full title: A Revelation of the Everlasting Gospel-Message, pub. 1697.

by the Divine Wisdom of the Father. But, O the happy stations, goodly tents, and dwelling places, that are prepared for Christ and His, that are gathered into that Holy Corporation and City, which is the New *Jerusalem*! Whereinto a free entrance may be found, passing through all Lower and Inferior Regions, into this blessed harbor, and joy of their Lord: while those others, we have made mention of, are shut out and excluded; who (like *Dives*) have their pain augmented, by seeing the righteous received into the Bosom-rest of God their Father.

Of the Improvement of Time for Attaining the Fullness of the Stature of Christ (49-52)

[LF 49a] §.Now I come to the concluding part of this Treatise, and to add something more to that point, which is the main scope I drive at: the making out the happy state, of such as so live in the verge of time, as by a wise improvement of the number of days given them, they may have here arrived, and attained to that Pure and Perfect Stature; of which it may be said, *Christ is become all their Life.* And then with what welcome may be entertained a disappearing, as to this visible mortal figure, when they have thus put on Christ beforehand, as their invisible body, which may well take away all the reluctancy in its passage through death? For what of this kind can separate from the Life of Christ? Surely the stream must run back to its own fountain.

[LF 49b] §.But here I meet with an objection: *Who is it among all that profess a dying life to the earth, and a living life as to Christ in the heavens, that can come up to such a perfection of unity?* In answer to this I say: Though it may not be the lot of all good and Holy Souls hereunto to attain, yet it is not to be concluded that there is not a *possibility* that some may reach hereunto; though but few in number to what may die in an inferior degree. And yet those that die short hereof, shall not want their due proportion of the fruition of Divine Joys. But there will be a preeminence of glorification to those that have lived to come up to a *full* ripe fruitfulness, with Christ their Lord and Head.

[LF 50] §.Upon this consideration, that by longer date of time, living there is an advantage for increase and growth to such a stature, whereunto a ripeness may be attained, to possess the Kingdom in joint-heirship with the Firstborn Inheritors with Christ: I have patiently born and suffered in this frail elementary body, which is subjected to manifold infirmities and troubles, incident to the corporeal life. But I may well say that though there may be impairments and decays, as to the outward form of nature, yet there has been a deiformation, springing and growing, as a suitable adorning for admission into the Royal Court and presence of the Prince of Glory: So that the Marriage solemnity may be immediately performed before the Great Assembly of the Glorified Saints, in *Mount-Sion's* Kingdom, without being detained in lower centers and degrees. The assurance of arrival hereunto, gave a stillness and pacification, to abide till the fullness of time shall be for Translation out of this principle, as now it consists in disorder and confusion.

[LF 51] §.But a *second* motive to bear yet to live in the body of time, may be the expectation to see a change upon the earth, according to that, that a Peculiar People, and Royal Nation may be brought forth in a day: which implies a sudden overture or change; by which the kingdoms of the earth shall be forced to bow under the Saints of the Most High. And then indeed it would be worth living in time, when the powers of eternity shall rule in it and over it.

The State of Perfected Saints Considered in Seven Particulars (52-66)

[LF 52a] §.But in the interim till this shall be, I pursue what in prospect I have seen in the Upper World; Where Christ appears in His Glorified Figure: wherein consists the Saint's certainty of all fruition of joy in these several particulars:

1st: As to the change of habitation, or place of residence.

2nd: As to the community and society.

3rd: The dignification in office and employ.

4th: In their spiritual clothing.

5th: The festival varieties and dainties for entertainment there.

6th: The Blessed Marriage of the Lamb.

7th: The duration, and unchangeable fruition of these divine joys and pleasures.

[LF 52b] Of these invisible things I shall not add more than what has been presented (as in Divine *Wisdom's* Glass) unto the eye of my understanding: which has given me some relish and taste beforehand, of the powers of this world that is to come.

1. The Change of Habitation (53-54)

[LF 53] §.*First*, as relating to the change of *place*, the manner of being loosened from the body is to be considered; which is in some more gradually, in others more immediately, through the knot of the four elements untying, which the body consists of; which therefore must be before the imprisoned soul get free. This cannot be without some conflict at the departing each from other. But this will all be conquered and vanquished, by the descending of *Three* Angels from God and the Lamb: which sometimes appear to the party, though invisible to another that may be about them. These *Three* Angels answer to the three parts in man, which are *spirit, soul*, and *body*; taking care and charge to guard the *Threefold* Personality, having put on Christ as a Spiritual Body: And so is it guarded through the Lower Regions and principles, in which those that have not reached to such maturity of life in Christ may be detained; though not excluded from a good degree of blessedness and glory; For Degrees of the Heavenly Worlds must be allowed, as *Paul* witnesses, when he was taken up into the *Third* Heavens.

[LF 54] §.Concerning the place and habitation, into which these Angels usher the soul, it consists of an inaccessible pure and transparent light, from the reflection of the Father of Lights. The climate is pure air that breathes nothing but gusts of odoriferous perfumes. No scorching heats or aching colds; but all of an equal even temperature. Here needs no buildings for shelter, other than Goodly Tents, or Mansions like Golden Clouds, which pitched are farther and nearer about the Throne of the Lamb: The One Eternal Element, spread as a canopy over their heads; and the paved-street upon which they move and walk, is as the continual flowing in of the Glassy Sea: upon which they most solacingly converse. This is the one Everlasting Day, in which there is no night for slumbering or sleeping, such as the First *Adam* was cast into; but the Second, with His Offspring, are ever watchful and waking, and in Divine Joys each other recreating. O blessed Translation out of death and darkness into this glorious light! Let all that hear, acquiesce with me herein.

2. Their Society and Conversation (55)

[LF 55] §.Now as to the *second* (particular), for community and society: there is first the Tri-Un *Deity*, wherein is included the Virgin-*Wisdom*; and the glorious *Humanity* of Christ, as the High Majestic Kingly Power that rules and governs here; which all appear with pure and open face of Transfiguring Glory: so enamoring and ravishing, that it opens a gulf of perpetual pleasure to the beholders. Because here they come to know as they are known, and so are changed into the express similitude of the object seen. Here also is enjoyed a free fellowship and conversation with the Glorified *Saints*, being a Body so compacted together, as no less than the deep immense Love of God does radically act, move, and work through every individual Saint: as being all *One* in Christ their Head. So also their whole consistency stands in Love, from which they flow as Burning Streams of Love towards each other, taking up their joy and felicity in conversation with each other. Neither can there here be any excluding from the *Angelical* Society, that are all fellow companions, being taken into God's household and family. The felicity and joy of this communion is so great and marvelous, as this pen must stop. For an injunction is put upon it as to what might be further uttered and declared.

3. Their Employment and Offices (56-61)

[LF 56] §.And so we pass on to the *third* particular: which is the *office* and *employ* of the great Saints in this High Orb and Sphere of Eternity; which is so various, great, wonderful and glorious, that it is unaccountable. For the Scriptures themselves are very silent here. They only tell us in general of entering into the joy and glory of the Lord. But I shall make report so far as it has been made known to me, visionally and communicatively, by the Spirit of Christ.

[LF 57] §.In the first place there is an holy institution of *Priestly* Ministration. For there is an holy solemnity here maintained, in the Temple not made with hands, nor of any created form: where the furniture is so rich and glorious, that it can be likened to nothing but the glorious God spreading Himself forth in manifold appearance; which draws forth a continual bowing and worshipping, and paying homage. Then further, they have their courses in high triumphant songs and praises, which proceed from such pure Ætherial organs, as send forth most ravishing sounds, as if they were playing on harps, and all manner of musical instruments in consort. And yet nothing of outward form of that kind appears; for they have the very essences of these things in themselves, as part of themselves.

[LF 58] §.Now as the Firstborn of this *New Creation* or *Kingdom* is crowned with a *Triple* Crown, as the high and mighty *Monarch* over all kingdoms, and worlds that ever were, are, or shall be: so it is given Him to have numerous *Crowns* to put upon His Anointed Priests, so that they with Him shall bear rule and reign, and sit to *judge* all worlds and kingdoms, and determine all matters according to the Laws of this Eternal Principle and Kingdom, with Him, the supreme King.

[LF 59] §.Another peculiar privilege is given to these high and great Saints, that they have power to do offices of kindness to those that are either relations, friends or acquaintances, whether living in bodies, or deceased; both living and dying, but in a lower degree as to the work of Regeneration; having made but a slow progress in it: and so detained in such regions as are remote from the Throne and Court of Christ's presence. Liberty is granted to these Worthies to be as advocates for them. And more than that: To descend and acquaint them, upon their desires and longings to be set free from that oppression and confinement they may be in, that the Lord and King of *Mount-Sion*, freely gives such to be under their care, and tuition, and advocation, and to bring them up to a higher degree, as they shall be found pliable hereunto. For as Christ Himself went down to preach to the spirits in prison, to give redress to their present thralldom, so mission of grace is granted to these high favorites, to

be Ministering Spirits to those, where they may have a sympathizing withal, as being touched with a feeling of their condition; Which will be no little advantage to these that may be but yet prisoners of hope. So that it may be concluded, there is employ and spiritual business very honorable for the high Saints to be exercised in.

[LF 60] §.After this was opened to me, I then preferred (by way of query) to my Lord: Since there was no night there, for rest and suspension of the senses, how such infinite spaces of time could pass away without weariness? To this the Divine Wisdom answered, *That God had such infinite treasures and stores, and prospects of glory to bring Himself forth in, that they should give still fresh and new delight to every spiritual sense, so as to take off all that can be accounted tedious or tiresome.* The pleasures that entertain these Royal Kings are inconceivable; which attract, excite, and convey such powers into them, that they are drawn into a concurrence with God, in the product and enjoyment of His wonders: which is so stupendous as cannot be further declared.

4. Their Royal Apparel (61)

[LF 61] §.The *fourth*: These high potentate Princes, as they are of Royal Degree, so answerable must their *apparel* be. Their Garments highly excel all that can be named in this outward creation, to set it forth, as gold embroidered pearls or jewels, or anything of that kind. For these vestments are such as consist all of Bright Transparent Light, being interwoven with the Pure Fire of the Deity, with the Meek Water of Christ's Humanity, so co-mingled, as to sparkle forth most radiantly. This is that Pure Habit that will last out to all Eternity, in which God the Father sees now His own similitude and image, rejoicing over them, as having put on the beautiful sun, which can never be clouded or eclipsed; so every way suited to that high degree of the Heavenly *Community*. Thus it is not glory only within, but glory throughout.

5. Festival Varieties and Dainties (62)

[LF 62] §.The *fifth* particular is the Royal *Table* that is furnished with all variety for this Holy Family to feast continually upon. But how and after what manner is this to be understood? Not according to the manner of this world, as if there were a material substance to be taken into the mouth. There is no occasion for any such manner of eating; for the quintessence of all that can be tasted, for delight and spiritual nourishment, lies at the Root of Eternal Life; and is always springing up to suffice itself from itself. As, for instance, after the manner of this world trees grow from their own root, and the life in themselves make them flourish and fruitful: so it is with these Celestial Bodies, whose strength never decays; but is mighty and powerful, to do and act, according to the various powers that move here. O blessed augmentation of all desirable good and pleasure!

6. Matrimonial Union with Christ (63)

[LF 63] §.The *sixth:* Now all these proceeding qualifications in glorification make the Bride allready, for a Consummation and Solemnizing of the Blessed Matrimonial Unity, with the Son and Heir of the Eternal Father: which is every way set forth in unknowable magnificence, that no account can sufficiently be given. For here the whole *Angelical Host* sound their Trumpets, and sing their Anthems of joy and praise, that the *Jerusalem-Bride* sits down with her Bridegroom, and inherits all that He possesses Himself of Glory. This is a great and Glorious Day. But there will follow a greater yet than this, when the Full Number is made up, that no more are to be added to this Higher and Upper Fold. All of which Secrets must lie hidden in the Trinity, till the time for manifestation shall be fulfilled: for there must be degrees of joy till the fullness of all be brought in.

7. The Duration of their Glories (64-65)

[LF 64] For here the case is otherwise than it was with the First Paradisical state, which felicity and pleasure stood in the power of the will to be held or lost; which according to the instability and power of temptation was forfeited, and so he was turned out of his Inheritance. But now all is co-centered in the fullness of the God-head, in the Glorified Figure of the Humanity; from which the line of pure Eternal Generation is brought forth, to be as one Body with Christ, filled with the Deity. Thus there is no possibility of admitting anything of diminishment or decay, of what is here possessed and enjoyed; which crowns with an unfadable joy and glory.

[LF 65] §.In this *Mount-Sion* Kingdom, *Christ* the Supreme King deputes all to be in joint-kingship with Himself, and to have dominion over regions, both of the dead and of the living. Much more than what has here been declared is reserved to be known and enjoyed, by the possessors that shall be counted worthy to come up here.

The Conclusion Drawn (66)

[LF 66] §.Now by all this that has been thus far revealed and made known, it may well kindle a love-aspiration, and holy ambition, during the time of living in the body here, as to be daily dying out of it, for a free and abundant entrance into this highest region, which flows as a perpetual river of light, joy, and pleasure. I think there are none that hear of this happy state, in which such full fruition of the Tri-Une God is so joyfully known, that can ever refuse a self-dying, to make room for a Christ-living; whereby there will be a putting out of all doubtfulness and fear concerning outward mortal death, which is now made only as a pearly gate, that gives entrance into the *New Jerusalem*-State.

[LF 67] §.But here having given an account of the variety and Degrees of Separated Souls, it may be queried, *How I come to have such a sight and knowledge of it, as if I were already absent from the body?* Answer: I am willing to give satisfaction to the impartial and sober inquirers, according to the Measuring Line that has set bounds to me so much to give an account of, so far as the Wisdom of God directs.

The Manner of the Author's Certainty concerning such Secrets (67-68)

[LF 68a] §.In the first place, the consideration and expectation of my own approaching change, which for some time of late has most deeply seized and taken hold upon me, insomuch that I was made very importunate with my Christ, to have a prospect beforehand of the future degrees and stations of Separated Souls; which I was watchful and fearful to take from any other hand than the *Alpha* and *Omega*, which revealed the great secrets to the beloved *John*, as to what was future and invisible. And laying this for my foundation, in great lowliness and humility, I was answered in my desires, in great favor and love, from a Central Light that surrounded me, and parted me at some seasons and times from my natural self: which opened such an eye in my understanding, that I became as an eye in Christ my Head, and so made a swift flight into various regions: and as suddenly then returned again into the still Central Deep, where my Blessed Jesus did meet me, and there communicated and revealed what has been under concealment from the world; which now the time was for disclosing, being some so near to the approaching of the Kingdom of our *Emmanuel*:

[LF 68b] Therefore, though the Scripture has been much silent and obscure concerning the State of the Departed Ones, yet now it was no longer to be sealed up; but the Book wherein the Names of the

Dead are to be enrolled, shall be set open to the Spiritual Seers: who may know for themselves, and sometimes for others, how their lot does or will stand; which is a needful advantage, thus to have a certain knowledge of the Place or Mansion that is prepared for each one, according to what they have been made meet for, as to the Degrees and Stations that have been already mentioned. This is no new thing: for the Great Worthies, in sacred record, have left their testimony, in way of assurance of their stations, with numerous others in all ages.

The Great Consequence and Use of this Manifestation (69-70)

[LF 69] §.Therefore, surely nothing is of more consequence and concern, than to be Inquirers hereinto, and not to be willing to go out of the body at an uncertain adventure. For there is no soul who, but by earnest seeking, may obtain a prospect beforehand, of what place they are designed for. A further demonstration might be given, from one that had a particular evidence and assurance given by the Lord Christ Himself; that so loved him and possessed him, while living in the body, that death should not divide him from the participation of His presence: And (as making a renewed *affirmation* to such a soul) saying, "Where I am, there you shall come with me, to be sharing with me in the same glory and joy that the Father has invested me."

[LF 70] §.O, therefore, who would not suffer the loss of all, by sinking away from their own carnal, sinful, separating life; that they may come to know no other than Christ as their new raised up Life; which will put all out of danger, and exclude all fears that usually attend the outward death, or suspicions of the blissful and happy state, which is to follow after death: which is so great and so stupendous in its full latitude of glory, that it is not for mortals to comprehend. All that is required is to be fitly furnished out, and adorned, as a Bride that is to enter into the joy of her Lord.

And so I conclude, with a pronunciation of all fullness of blessing upon all them that shall so live Christ here, as death may become a sweet savor of a triumphant life in glory.

Hos. 13:14
O death I will be thy plagues: O grave
I will be thy destruction.

Postscript

[LF PS:1] §.Here the Author farther recommends a most inward and intimate conference between *Christ* and her *superior mind;* all of which may be as a forerunner to make way for that high participation and fruition of God in a Glorified State; which through association and intercourse with Christ's Spirit, while in the body of time yet remaining, gives great certainty of the possessing with Christ the Lord, of what now in His Kingdom is entered upon, after the dissolving of what is elementary. For certainly if such ravishments and tastes of the powers of the Kingdom may be enjoyed here, what may be expected, and how transcendently more fully shall it be, when death is swallowed up in victory?

[LF PS:2] Therefore all this is to excite to live the life of the righteous, or, the life of Christ in Spirit. Remember *Balaam's* Vision, who had a sight of the invisible glories; who desired to die the death of the righteous, though he had no power to live in it; and that his latter end might be like theirs. Therefore let it be of caution and use to well-disposed souls, as they would be preferred to have a place in the Third Heavens, or the High Court of God's presence, that they live in all answerable purity, and grandeur of spirituality, that may suit such high and holy aspirations, and that there may be no frustration after death, is the counsel I have to leave with you, who would be numbered among the Denizens of that City, which is filled with the Glory of God and the Lamb,

J. Lead

Testimony 1:
The Seraphic Voice that Echoed to me from the Heavens

[LF T1:1] "O Princess of another Kingdom! What makes you draw in breath from such a foggy putrefying air as this worldly principle is; which damps and chills the Love and Flaming Heart which I have given you? Remember, Oh remember, you are admitted into a Higher Order of fellowship than the drossy spirits, that live after an earthly life. Have you not (O *Shulamite!*) sometimes felt the mighty Ravishments of my Love, and out-spreading influences? Have not I, your only Bridegroom, allotted you for Myself? Strongly zealous am I, lest any other love or lover should inflame your heart. Behold me your Prince, your Bridegroom and Savior! And do not turn away from Me. What is it you would have? Are there not all things in Me that may satisfy you?

[LF T1:2] "Up, I say! Then with fresh winged power, pass through all watches and wards that would detain and keep you out of the warm bosom of your dear and only Bridegroom: who has repaired a Bed of Spices, with all Precious Perfumes, with Golden Curtains, that therein we may secure our Loves and joys together. Round about you shall behold Troops and Trains of Angels there to guard us, while in our Nuptial Embraces we together lie, in your soft Paradisical Rosy Bed; where with unknown pleasures I will My *Shulamite* feed, as My Virgin-Spouse, in whom I joy and delight: Giving forth still from the fresh abounding God-head, which shall maintain all your springs."

[LF T1:3] After these all-powerful joyful sounds, which penetrated into my soul, Oh, what a sweet heavenly gust did I feel! Another air did upon me blow; which was that Holy Wind which did most strongly drive me into the very arms of my Beloved Lord; where I found rest, yea, rest indeed for my weary head, and comfort for my sad and heavy heart. Here, Oh! Here let me forever be enclosed. I no more would know another state of dwelling than in this pure transparent air. Oh! Now I fear to look out, or cast my eye towards things that are but mortal; lest I should lose these Heavenly Joys. Therefore I am constrained to let fall that mantle-covering that would cloud this Glory from me. All lives, I see, must be given up. None with this will agree, but what is pure and immaculate. The Virgin-Wisdom has now put my *Nazarite*-Coat upon me, and given strict Laws that I should not disobey, as I would enjoy her Son and Heir in the Celestial Unity.

[LF T1:4] Therefore I lie under the strongest Bond of Love. Oh! Love that will make all the Dark Spirits and powers fly from me. Here, I think I see myself lie in the very *Sharon Glory*. What is able to hunt my soul out here, when so greatly environed about with Cherubims of Glory? Oh! The sweet repasts and mutual embraces which I now feel with my *Jesus:* that makes me disdain and slight all of this Lower World, which with her false glass would have flattered me out of these real substantials. My only rest, joy, and glory now will be in my Dear *EMMANUEL*, to whom I give myself as an offering all free.

Testimony 2
A New and Hidden Way

Personal Testimony by the Author

[LF T2:1] I have found the gate that opens into the new and hidden way, for intercourse with my Lord and dear *Immanuel* in the heavens, which is all I have to take joy in; whereby I am permitted in spirit to ascend, where I am enclosed presently with such a Society, as well agrees with my eternal spirit. And may I but hold up my communion while here in the Body of Time, it will bear out all mortal maladies.

[LF T2:2] For sometimes it happens so to be: as I am in view of that Angelical World before me. Wherefrom such gusts and tastes I have, and still do retain them, as are a prelude and assurance unto me, that it shall not be long before I shall ever and fully be with my Christ and Lord, in the Kingdom of His joy; to which now tends the principal exercise of my mind: that so the *outward death* may not be grievous. Neither can it be unwelcome unto such a soul that is *dead* beforehand to all that is but element and creaturely; as having taken leave of this Low World, and now packing up for Heaven.

[LF T2:3] Now therefore while I have some remnant of life yet left, not knowing how soon it may be taken away from me, I am stirred and impulsed to add to all what I have thus far written and published, and specially to this my *Funeral Testimony*, yet this one testimony and witness farther for GOD, according to the manifestation of the Spirit. Which in holy fear and humility I dare appropriate to be my dictate, and true Guide, for the declaring the reserve of that which in trust has been left with me: that so when death shall seize me, I in no bonds may be; having faithfully communicated what the Spirit of CHRIST has revealed in me.

[LF T2:4] For thus it is given me to finish the remainder of my days, in this way of taking in and giving forth the deep things of the HOLY GHOST *in power*. And I do foresee, though I may cease to be, as to my *visible* figure; yet the Mystery of the Deity, as it refers to the creaturely humanity, shall of a surety have its *rising* day, in the glory of a most amazing way: Yea, so it will verily come to some yet in this world.

Jane Lead

Testimony 3:
Of the Blessed Kingdom

By a Friend of the Author, from his private memoirs, given May 19, 1701

[LF T3:1] While I am writing at this time, I feel a fresh gust of the Holy Power: and the Eternal *Virgin* opens her principle and blessing in the sacred Nuptial Union. The holy influences rise and increase in the joys of the *Holy Spirit.* And now the Lord Jesus; and with Him the Eternal Father in mighty power give forth their influence and blessing.

[LF T3:2] And now there is a descent of many of the Holy Angels and *Saints*, whose spirits I distinctly feel, viz. the Royal *David, Moses, Elijah, Samson, Paul, Mary Magdalene,*[5] seeming more free and forward than the rest: The Angels *Michael, Gabriel,* and my own Angel, with the spirits of many others yet in the body, but called into participation and *communion* with each other in the Inward Kingdom.

[LF T3:3] I perceive also an attack of the *opposition* and *fury* of evil spirits; but as a vain effort, bound up, and in good degree triumphed over.

[LF T3:4] From the Holy Powers thus moving, I had this *Testimony* of the *Kingdom* given me to bear at this time.

[LF T3:5] The blessed *Saints* above, *Patriarchs, Prophets, Apostles, Virgins, etc.*, are descending, and *ingenerating* themselves, through the *Spirit*, into many holy souls this day, to accompany the Blessed *JESUS* in His *Spiritual Nativity*—not as before for *suffering,* but for *conquest* and *dominion.* Some to see their *prophesies fulfilled,* and *concur* in the execution of it; others, as the *Jews* more particularly, to obtain the *promises of an Earthly* Glorious Kingdom, under their Glorified *MESSIAH:* All to receive the *blessing* and *answer* to their faith and hope, their prayers and tears, while on Earth, groaning for the *Times of Refreshment* and *Deliverance* of Sion, and *triumphs* of the Church-*Militant* here upon Earth. For the introducing of which, they now concur and join with us in the *Spiritual Wars* against the enemies of the Kingdom: and in the Divine Union, or Communion of Saints in the Holy Spirit; Thus *enlarging,* through conquest and *propagation* of their spirit, their own particular borders, and portion, or the sphere of their own dominion, and kingdom, as well below as above.

[LF T3:6] The Holy *Angels, Arch-Angels, Principalities* and *Powers* of *Heaven* are coming down also: impregnating and ingenerating themselves into holy and prepared souls. And thus taking up each one their proper post and station, for *attendance* upon the Mighty *Father,* and the Eternal *Trinity,* the Holy *Jesus,* with the Virgin *Wisdom,* and the Seven *Spirits* that are before the Throne of God; *descending* into nature, and bringing down the *New-Jerusalem.* Therein to tabernacle with men, and

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5 *As an Embassadress 7 Proclaimer of the Resurrection of Christ in Spirit in his Church.*

keep *Heaven* as it were upon *Earth;* and gradually to begin and work out the *New Creation* of all things: And this in compensation and *reverse* of the *suffering* state of the Holy *JESUS*, both in His *Person* while on Earth, and in His *Members* ever since, *Crowned with Thorns, derided and crucified.*

[LF T3:7] This is the *Testimony* of the *Kingdom of Christ* now opening. To the truth of which I doubt not but there are many others that can set their *Seal.*

F I N I S

SDV Note: Omitted from this publication is The Cyrus Gate, an epic poem by Richard Roach, successor to Jane Lead as the leader of the Philadelphian Society.