Spirit's Day Studies
The Writings of Jane Lead

Diane Guerrero, Editor
diane@janelead.org www.janelead.org

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

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Abbreviations used in this study
www.janelead.org/SDS Abbreviations.pdf

An I N D E X of Mystical Terms

Excerpt from *The Imperial Standard*
by Richard Roach, 1725
(Spirit's Day Version)

> And explanation of some terms, and the manner of their application, made use of in this work, and in *The Great Crisis* preparatory to it: digested in such order as may best serve to render the scheme at large more intelligible; and be also of more general use.

It will be needful here in general to apprize the reader, that the terms commonly applied by the learned to natural or corporeal things, are not in these writings transferred or wrested from their proper signification, considered in general: but are indeed often applied in a higher manner to *like* objects of a *spirtual* kind, in which the same properties or qualities are found; but are to be understood in a manner suitable to things or beings of a more sublime, and *spiritual* nature. The ground of which is this: that things below are formed according to the *patterns* of things above, and that *material* things are *figures* of shadows of *immaterial:* therefore it follows that the *immaterial,* and heavenly things to which the inferior bear relation, exist more in the *truth* and reality of essence; and consequently, that the *terms* common to both when applied to them have also a signification more according to the truth and reality of the thing.

This was not unknown to the Ancient *Philosophers,* as may appear from that famous *axiom,* said for its great import and excellency, to have been written in the *Smaragdine* Table (*i.e.* of Emerald),[1] viz., *All heavenly things are found on Earth; but after an earthly manner; All things on Earth are found in Heaven; but after a heavenly manner.*[2] The terms then thus applied from the figures or *copies* to their *originals* are not only *metaphors,* as they are generally taken to be; but, as before, more truly, and highly significant than as commonly used.

To give an instance or two, there is an internal *spiritual space,* as well as an external *local;* and of which the latter is a figure: *viz., That* in which the spiritual worlds exist, and in which Angelical beings live, move and act: the root whereof, or the inmost *ultimate* space, is the infinite *being* of *God* himself; in whom all worlds have their foundation and existence.

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1 SDV Note: *The Emerald Tablet,* attributed to Hermes Trismegistus.
2 *Omnia coelestia sunt in terris; Sed modo terrestri, Omni terrastria sunt in coelis; Sed modo coelesti.*

There is *spiritual dilatation,* in enlargement of soul, and capacity of comprehension: as whereby it can take in still greater degrees of knowledge, and open still more and more in participation and enjoyment of God the Fountain of it; also whereby in thought or mental act it can stretch itself to a view of the whole system of the Earth and Heavens. And there is a *spiritual contraction,* whereby it can settle down again to the consideration of a single, or of the most minute object.

So there is *spiritual generation,* and *divine* generation, and the *Marriage* of the *Lamb* with the Church his Bride; all most true and *real* in their sublime and *spiritual* sense. I have insisted the more on this point on account of the great usefulness and weight of it, and as it is indeed in itself, and may be found in the right application of it, a *fund* of *endless* knowledge.

I shall also in this *Index,* for the use of the unlearned reader, give the explication of some scholastic terms in use, and some more common, in which distinction may be needful on account of the ambiguity, or where the full import of them may not be generally apprehended.

Adept, Adeptist

One that has attained that art. These terms are sometimes used, as applied to matters or subjects of a higher or spiritual kind.

Adeptical

Belonging to *that* art.

AEra (or Era)

Derived as some think from the *Latin* word *AEera* or money paid for the tribute as such time imposed; or as others from an *Arabic* word signifying to compute or count. It is used for a time made signal by some remarkable action or event, by which particular countries *date* their account of time: as the *Romans* from the *building* of their city; the *Greeks* from the institution of their *Olympic Games* in honor to *Jupiter Olympius;* the *Turks* from the time of *Mohammed's* flight from the city of *Mecca,* which they call their *Hegira;* the *Christians* from the *birth of Christ.* from *AEra* comes the English word *year.*

Analogy

The *proportion* or just agreement of one thing or part to another; or of a part or parts to the whole. So where we may speak of *Scripture analogy,* or the *analogy of faith,* the interpretation of any part or portion of the former, or explanation of any article of the latter is to be judged of by its agreement or disagreement to the main scheme and design, as the *proportion* or *disproportion* it bears to the whole.

Arcanum

A peculiar secret.

Archetypes, or Prototypes

The first, original *patterns* or *ideas* in the *mind* of God, according to which all created things were formed.

Achives

Places in great libraries where books of more recondite or *secret* knowledge are kept from public view, and for the use of such as may be capable of it.

Binary, Ternary, Quaternary, Quinary, etc, to the Denary

These here used to denote in the numbers proceeding on from the Unity, *viz.*, two, three, four, five, *etc.* to ten, the *variations* of the *Divine* Powers explicated in the process of simple or single numbers. These terms have their signification *abstractedly* or *substantively, i.e.* as expressing the import or *power* of the number by itself, without connoting or implying the subject in which they may be found. They are also otherwise applied to the process of *nature* tending to its perfection, or as bearing an impression of the Divine Powers, operating in or through it.

Center, Principle, or Region

Often taken as *Nature* before in its full sense for both the origin, source or regent power, and its product at large. So in a transcendent sense we say the *Father's,* or the *Son's* center or principle. Also the principle of Eternal Nature, the principle of this world, the worldly principle; And sometimes the principle or region of pure-deity, *i.e.* as above or beyond all created beings or worlds.

Central, Circumferential

These words are often used in a transcendent and spiritual sense. They are also in ordinary speech sometimes translated from the *mathematical* sense, *viz.*, of a middle *point,* and the circle or globe around it, to other natural things of different kinds; as where we say the center of *motion,* the center of *life; i.e.* from where the motive or vital power springs, and communicates itself to the most distant parts as its circumference. So with relation to *time,* the present *now* is the center between time past and future; and even time itself between the two eternities considered as before and after it.

The mystical divines, and also philosophers (as the *Platonists*), have gone further in the application of these terms to purely *spiritual* objects, and been censured sometimes by the common learned; as particularly for that expression of the *Center of the Soul:* which yet has a deep and solid meaning, *viz.,* the *spring* of spiritual life, thought or act, originally in the *will* as the first mover: and as *that,* the will is considered in conjunction with the purer or superior *intellectual* part, distinct from the ratiocinative faculty, it is as the *gate* of emission or giving out its influence, and of admission or reception, both with respect to *God* the Fountain of its being, and to others; or as the navel string or medium for communication with them also.

These terms of *center* and *circumference* are also sometimes applied to the *Divine* Being, and may represent the spring or origin of the Divine Life and Power, diffusing and varying itself to infinity; or otherwise of the Divine *Unity* explicating itself in endless *variation.* These terms indeed, according to their natural signification, import a *limit;* both of the littleness and greatness; but as here transcendentally applied, *viz.,* to God, They denote a central or original power *without* determination to a *least,* and a circumferential without the bound of a *greatest.*

Had we the proper terms in which an angel might be supposed to speak of the deepest spiritual and divine subjects, there would be no need of representing them by their *types*[3] or *figures* in nature, as for want thereof we are forced to do; and for the same reason those who, for want of knowledge in the mystical or Theosophical Way, censure and reflect on this manner of expression, are themselves often constrained to do the like in their own way and sphere.

[3] SDV Note: "ectype" in the original.

Central Pass

A middle passage, or transition from one ministration to another: here applied to the time of preparation of the Kingdom of Christ, as between the Gospel suffering state, and the Gospel triumphant. This is two-fold; first, the preparation in strict justice and judgment. Secondly, in grace and love, or the fore-shooting powers and foretastes of the Kingdom.

Coalesce, Coalescence

Where distant or disagreeing things accord, close, or grow on together as it were, in one substance or body.

Defecated

Purified, purged from its dross.

Denary (see Binary, etc.)

Denizen, Indenizen

Made free, and having right to all the privileges of a city, community, or ministration.

Dispensation, Ministration, Economy

(As of the *Law,* the *Gospel,* or the *Patriarchal* State, *i.e.* of the Fathers before the Law.) These agree in a general signification, denoting a course or appointment of God in such an order, and under such rules, suitable to the degree of manifestation of himself to mankind, in such a time or age. Yet they have some difference in the manner of denotation, and in the particular application of them; grounded on the immediate signification of the words themselves.

Thus the word *Dispensation* has regard to God's dispensing or giving out his rules and institutions, and his assistant grace therein: and is applicable also to a less or more private providential course.

The word *Ministration* bears respect to the administration of government therein: which may be referred to the Spirit of God as Supreme Regent, or the administrators under it.

The word *Economy* imports the government of a house or family according to laws or rules proper for it: and so has its first signification more restrained: But with respect to *God* the Universal Father and Governor, it may be extended more largely, and denote either his government of a Chosen People, as the *House* of *Israel,* the *Household* of *Faith;* or of all the families of the Earth, or even the whole system or frame of the universe.

Economy (see Dispensation)

Ectypes

The things outwardly or visibly formed, or accordingly to these *ideas* and original *patterns.*

Elixir

An *Arabic* word, importing a pure or quintessential extract in the former *chemical* sense, of spirits drawn from grosser matter.

Emanation

A flowering forth, as of a stream from its fountain: applied spiritually to the procession of Divine Power or virtue, and the influence of the Holy Spirit. Emanation and influence import the same thing, only the former respects the origin or term from which the power or virtue comes; the latter the subject into which it is received.

Epoch

Signifies also such a *date* of time; only connoting or implying the *stop* or interruption of the former general computation by the introduction of a new one, and particular to such a state or nation.

Essence

In the strict sense, denotes the *being* of thing in general, *prior* to the consideration of the *substance* and *nature* of it: and so is opposed to *non-entity*, or not being. It is used also in a more loose and general sense, including the substance and the nature also; as usually in the term *co-essential;* and as we say all *beings* in Heaven and Earth.

Existence

Implies a thing in act, or in *actual being.* Essence, in the strict notion of it, may be applied to a thing yet in its causes, or seed of production; as the ear of corn in the grain sown, or a son yet in the loins of his parents. But *existence* implies the thing brought forth in a distinct being of its own, as the product or *effect* of those causes.

Extraordinary Powers and Operations

These are acts and influences of the *Spirit* of God in the same kind and nature as those experienced by the *Prophets* and *Apostles; viz.*, by voice, vision, dream, impulse, union and communion with God: as thus differing from the *common* operations of grace, experienced in a more secret and hidden manner in the souls of the good and pious.

They are called the *Charismata*, or *Gifts* from the peculiar grace and favor of God: and are to be considered first with relation to the persons possessing them, as given to carry on the work of regeneration in them to higher degrees, in the more perfective part of religion; and secondly for the edification of others. They are also considered here as *reviving* again in this age, in *preparation* of the Kingdom of Christ; as found, in various degrees in the souls of the Elect hereto, according to their growth; and in some more eminently to qualify them to give forth the Manifestations of the Kingdom; or to warn, instruct, and prepare others for it.

Again, the *Extraordinary* Powers of this day come forth and will proceed with some difference both in kind and manner from those in former times. Those under the Gospel differed from those under the Law; and those of the Third and Last Ministration will differ from those under the Law and Gospel, both in kind, manner, and degree; and that on the account of *Christ's* coming therein more peculiarly and eminently in the power of his *Father;* in the opening of whose Principle, together with the *Virgin-Wisdom's*, to prepare and establish the Kingdom of his Son, this difference will chiefly consist.

These *Internal Extraordinary* Powers may be called, in the general, miraculous operations, as proceeding directly from God, and evidencing his immediate presence in the Spirit. But what is more particularly called *miraculous* operation, or outward miracle and sign, refers to those that are *without*, as 1 *Cor.* 14:22, for *them that believe not*, i.e. upon other sufficient evidence.

For *such* appearance of the power of God the present day and dispensation, like that of *John Baptist*, is not ripe. Though for excitement of faith, and as a *sign* of the times, God has been pleased to give forth some few instances of *miraculous healing*, as in the case of the *French maid, Susannah Arch, Lydia Hills*, and others, fully attested before, and the attestations *signed* by, the public *magistrate.* Several instances have been also given in private among the waiters for the Kingdom, both in way of the effect of faith, in the persons themselves restored, and also by the mediation of others in whom the Divine Power has opened: which will be known more generally as the work of God and progress of the preparation of the Kingdom in this our age shall be further inquired into.

Grand Arcanum

The great secret of the Chemical Philosopher for transmutation or changing of grosser metals into gold; and for universal medicine.

Grand-Elixir

A more perfect extract or composition; a universal restorative of health.

Heterogeneous

Of a different kind.

Hierarchy

A state, principality or kingdom, as under its chief and inferior rulers. The word originally denotes a *sacred* state; but is used indifferently: as where we say, the *Luciferian*, the *Roman* hierarchy.

Holy Septenary (see Seven Spirits)

Homogeneous

Of the same kind.

Inchoation

A beginning.

Idea

Signifies a thing seen; but is translated to the mind, as a thing *seen* therein; and so imports a *mental conception*, or a representation of anything in the mind: which is either by the pure *intellectual* power as conceiving a thing, or a truth of a more sublime and spiritual nature; or in the *imaginative* faculty forming an *image* of a more gross and *spiritu-corporeal* kind, by aid of the *animal spirits;* as of a house, a tree, or the outward form of a man. The word *idea* is often applied to both, though more strictly and properly to the former, and the word *image* to the latter.

Intermedial

What is contained between two terms, extremes, or ends.

Internal or Spiritual Senses

These terms are sometimes used more generally and indistinctly, to denote the perceptions of various kinds, in the regenerate soul, in the extraordinary way; as the soul has in it powers of perception purely *spiritual*, yet answering to those of the *corporeal* Senses. But more properly and distinctly speaking, these internal *senses* belong to the *internal* and *spiritual body;* which under the extraordinary powers

and influences is gradually formed, and becomes the immediate vehicle and organ of the soul or spirit; and by means of which, as disentangled from the clog and fetters of the inferior body, the spirit obtains ascent or *translation* sometimes into the heavenly world. And these in a *Spiritu-Corporeal* manner answer to the *outward* senses of the natural body.

This inward spiritual *body* with its proper senses is formed by feeding on, and being clothed with the *Body* of Christ, in its *diffusive* virtue. And by these purer senses the more compacted spiritual-bodily powers of the heavenly creation are received and enjoyed; and a more *external converse* maintained by and with pure departed souls, and angelical spirits; while a *higher* is carried on in a purely *spiritual* and intellectual way.

Kingdom

This word has several acceptations. First the *place* or country wherein a government is administered. Secondly, the *subjects* over which such dominion is exercised. Thirdly and most fully, as including the two former senses, a state wherein a *king*, in such a place, and over such subjects, is found in the actual administration of his government.

Kingdom of Christ

This is here taken in the full sense, of a King in his Kingdom: and is understood of his *Millennial* Kingdom; which is to begin according to the *Revelation* prophecy of it, upon the sounding of the *Seventh Angel*, and the *finishing* (and manifestation) of the *mystery, viz.*, of God's secret conduct of, and operation in the process of the Church periods in order thereto, till at last Satan is dethroned and bound, and the kingdoms of the Earth become the *Kingdoms of the Lord and of his Christ.*

Life

The first general constant *act* of the nature or *form* in the being so constituted. The central spring of motion and operation therein, actuating each part or organ in its proper office. It arises from the just degree of heat, or participation of the active element of fire concurring in its constitution; and chiefly in natural beings from the influence and genial warmth of the *Sun;* which as communicated and wrought into the animal texture or composition; and seated in the heart is by some called the *Archeus*, and the *Archeal* power, which imports the principal *regent* and actuating power of the whole: and is by some also subdivided into *inferior Archeal* powers, regent of the principal parts of the body, as the head, stomach, etc.

Magia, or Divine Magia

So called to distinguish it from both the *Natural* and *Diabolical Magic*. *Natural Magic* is performed by the agency of middle spirits residing in, or regent of the air or elements: and by determining, and combining the powers or virtues of the elements, planets, and constellations to the product of uncommon effects: now lawful, especially under the *Gospel;* because of the danger of mixture and intrusion of evil spirits, not easily to be discerned; and because of that being a dispensation, in which the operation of the *Holy Spirit* itself is found: from which books of this kind were brought and burnt at the feet of the Apostles.

Diabolical Magic is by the concurrence and operation of wicked and infernal spirits, acting upon and in the corrupt part of, and through the curse in nature; also perverting the powers of the elements and stars to wicked ends and purposes. The *Divine Magia* then is the operation of *God* himself by the agency of his *Holy Spirit;* in the efficacious power of his own will and word; or the power of the Divine *Fiat*, say-

ing *Let it be done*, and *It is done; viz.*, by the outflowing virtue of and from his Word, as a *seed* to the designed product: by which the miracles both of the Law and Gospel were brought forth.

Millennial

Belonging to, or continuing for a thousand years.

Millennial Doctrines

Relating to the Thousand Years Reign of Christ.

Ministration (see Dispensation)

Mystical Theology. or Spiritual Divinity

Distinguished from the common systems or bodies of divinity in the way of human reason and learning. First, as it depends more immediately on the conduct and illumination of the *Holy Spirit.* Secondly, as to its subject; chiefly the inward operation of the *Holy Spirit* upon the soul, rooting out the most secret vices and corruptions, and carrying it on in the *perfective* part, to divine contemplation, union, and communion with God. Thirdly, as it contains the rules, doctrines, and experience of the most advanced and spiritual Christians, both ancient and modern, in their process towards perfection. It is as to the substance of it the *same* in the writers of all ages, however differing in external profession or denomination.

Nature

At large, is the whole *frame* of created beings, considered as under its *immediate* regent power; and *superior* regency of its *Author*. This is called *Temporal* Nature, as distinguished from *Eternal Nature:* which is the whole frame of the *Heavenly* created worlds, in like manner considered under their immediate regent powers; and with relation to *God*, the Supreme, as manifested in them, and acting in and through them.

Nature of a Thing

Denotes the modification or form introduced into the matter or substance, constituting it in such a kind or class of beings; from which arises its *act* and *product*, according to its kind.

One-Element, One Elemental

Denoting the *four-elementary* powers in *Eternal* Nature combined in perfect harmony and unity.

Prescinding, Precisively

Where of several parts, properties or qualities that are conjoined in any subject some one or more are taken, and attended to apart from the rest. The word signifies a *cutting off*, and as applied to a *mental* act, a *distinction*, or distinct consideration.

Principle (see Center)

Quaternary (see Binary, etc.)

Quinary (see Binary, etc.)

Quintessence, Quintessential

Signifying a *Fifth Essence.* In a more loose and *chemical* sense, a pure *extract* of *spirits* drawn from a more gross matter; And more strictly and properly an essence in which the properties and powers of the

four elements are so combined as to lose their contrariety to each other, and concur to the perfection or happiness of the subject in which they are thus combined.

Region (see Center)

Sephiroth

The powers of the Deity explicated in this number or order, according to the Jewish *Cabbala:* (the more secret or mystical knowledge and writings of the *Jewish Rabbins,* or chief teachers). The word *Sephiroth* implies *numbers;* and may also denote *books,* as so many volumes of the Eternal *Word,* Truth and Wisdom, thus expressing and unfolding the Divine Powers and Properties.

Seven Forms, or Properties of Nature

The Seven Principal operative Powers and movements in Nature, in order to its various effects and products: these answering to the properties and operations of the Seven *Planets:*

1. The first *Astringent,* binding, close compacting, *attractive* towards the center: in the property of *Saturn.*

2. The second *Opening,* dividing, dilating and elevation; *abstractive* from the center: in the property of *Jupiter.*

3. The third *Whirling* in a dubious or mixed movement, partly *spiral* as a screw, or a worm in an alembick; but forwards and backwards; and sometimes direct forwards with a quick return backwards again, so making sharp and pricking angles, as in the motion of *lightening.* This is the property of *Mars.*

4. The fourth comprehending these three as farther advanced into a *General* Motion of all its parts, and so producing *fire.*

These four considered as not reaching further in the process of nature, are in discord and contrariety; and the cause of pain and suffering (in subjects capable of it), or of corruption and dissolution (otherwise). But where they reach the *fifth* form they combine in amicable unity.

This fourth form is in the property of *Sol;* and as it is the center of the seven is considered in a twofold *aspect:* First backwards, as receiving the concurrent influence of the three first forms, and so as a body of *fire.* And secondly, with its aspect forwards, and so receiving the influence of the three latter forms; by which all is reduced to concord and harmony. Here indeed *Sol* is considered as the *Sun* in his central position and due distance, giving forth light and kindly heat for vegetation, life, generation, production; and adding luster and beauty, or also comfort and joy to beings partaking of his influences. And *thus* the fourth form is considered as *light* producing *love.*

5. The fifth form, then, is the *Love* thus produced, and moving through the union of the proceeding forms or properties, in a gentle, *lambent,* and delightful flame; This accordingly in the property of *Venus.*

6. The sixth form, in the property of *Mercury,* gives the *Voice,* Speech, and Musical Tone, and the mutual intercourse, and more external expression and celebration of the Love-Harmony thus attained.

7. The seventh form, in the property of *Luna*, gives the Compaction into *Body*, and forms as it were the house or palace wherein all the other properties, having reached their end, acquiesce and rest, or dwell together in perfect accord and unity.

There is to be observed in these *Seven Forms*, as also in the *Seven Planets*, an agreement or likeness in properties between the first and the last, as *Saturn* and *Luna*, both in degree binding or close compacting; between the second and the sixth as *Jupiter* and *Mercury*, both abstractive, dilating, and volatile; between the third and fifth as *Mars* and *Venus*, the former being in the nearest advance to the fire, the latter advancing the fire into the Love-Flame. Therefore it is that *Mercury* has been by some put here in the place of *Jupiter*.

These *Seven Forms* have their operation not only in the material world, but in the *spiritual* also; and not in temporal only but also in *Eternal* Nature or the heavenly creation; and they are considered as under the supreme conduct of the *Seven Spirits* of God. In the soul of man they may be considered as acting in their bad or divided properties, or in their good as tempered into a degree of harmony and union.

- Thus the *First*, in the *Astringent* or *Binding* property, tends to produce, in the bad part, covetousness, immoderate desire for self-ends, or self-love; also moroseness and stinging satyr: and in the good part, frugality, recollection, and staidness of mind, smartness in reproof. The abstractive and dilating property produces, in the bad part, prodigality, looseness or dissolution of mind and manners: in the good part, as in the union with the other properties, openness, generosity of mind, liberality.

- The *Third*[4] form in its *Whirling* and *Mixed* movement, etc. causes, in the bad part, uncertainty, doubting, anxiety, anguish of mind, violent movements, strong flash, with sudden turn of passion: in the good part, activity, boldness, martial courage, point or emphasis of joy and delight, also languor of love.

- The *Fourth* or *Fiery* property produces, in the bad part, wrath, enmity, rage, destructive intent: in the good part magnanimity, nobility of mind, capacity of government, friendship, love, love-flame; *viz.*, from the *light's* giving knowledge, wisdom, discovery of beauty and excellence, and consequently producing love; and thus also the poetic faculty.

- The *Fifth* form, as in the property of *Venus*, gives in the good part, inclination and determination of will to marriage union, generation; also spiritual union or communion of souls in sacred, or even *Divine Love;* where they are highly sanctified. The good part is here, *viz.*, in the latter forms, *fir-t mentioned;* because in the regular process through the four first into the *fifth* form, the contrariety and evil ceases; but without that, or in disjunction, the property here declines to unlawful love, lust, fornication, adultery.

- The *Sixth* or *Mercurial* property gives the faculty of quick and ready thought and expression, facetious wit, dexterous application, and musical genius; But where without the temperature, it tends to the perversion of these talents, readiness to mischief, lying, tricking, stealing, etc.

- The *Seventh* form, in the *Lunar* property of *Compaction* into body, gives in the *mind* solidity and gravity, due care of the body, and outward concerns: and in the divided or bad part, heaviness, dullness, sloth, and immersion of the soul into low and earthly things. *Note:* These prop-

[4] SDV Note: A "second" form does not appear in the original, nor in the *Errata;* Possibly an accidental omission by the printer.

erties in themselves tend to good; the evil part is only where the band of harmony is *broken*, as in the state of *fallen* and corrupt nature.

I have enlarged on these forms of nature as they are the ground of the deepest *natural* knowledge, and of the true *Theosophy*.

Seven Spirits, or Holy Septenary

The outgoing powers or emanations of the One *Holy Spirit* of God.

Spiritu Corporeal, or Spiritual Bodily

Belonging to a *resurrection* body; or to the internal *Spiritual* Body of Christ, with which he clothed himself externally and visibly at his *transfiguration.* Applicable also the *internal* body gradually formed in the *New Man;* also to the figures and *images* of things formed by the soul by the mediation of purest *animal spirits* supplied from the brain.

Spiritual Divinity (see Mystical Theology)

Spiritual Union and Communion

This experienced by many under the extraordinary operations, or preparatory powers of the Kingdom at this time of the so near advent of the *Bridegroom*, giving holy and separated souls the *foretastes* of the *Marriage Feast.* It is experienced sometimes in influences from *God* himself, and sometimes between highly regenerate souls under the operation of the *Spirit;* and is the primitive *Communion of Saints* again reviving. It is, inferiorly to the Spirit's operation, facilitated and carried on by the *medium* of the *spiritual body*, that also concurring in it.

Sublimate, Sublimated

Refined, and exalted to a high degree.

Sublunary Things

Such as are beneath the *Moon;* in the air, or on the Earth.

Substance

Strictly taken is the *matter* of which anything consists: and is considered *prior* to the modification or *form* introduced into it: and is sometimes more generally used, as including also the matter so modified and formed.

Super-Coelestial Planets

The original *planetary* powers in the *Heavenly* creation; to which the planets in the outward visible Heavens correspond, or answer in their peculiar properties: as they (the *super-celestial*) answer to, and are under the regency of the *Seven-Spirits* of God, mentioned in *Rev.* 1:4.

Ternary (see Binary, etc.)

Theosophy, Theosopher

As the common *philosophy* by the faculty of human reason, or a more peculiar talent therein, considers things chiefly with regard to their second or more immediate causes, though with a general eye to their first; *Theosophy* in a more intellectual way, and from a peculiar talent or gift of the Divine *Wisdom* in order thereto, has its chief regard to the first cause of all Things, and its act upon and operation in and

through both the invisible and visible creation; and that both in their first constitution, and also in the government of them in the state wherein they now are.

It gives a more fundamental discovery of the state of fallen nature both *Angelical* and *human,* and the influence of God upon them in his strict justice or anger only, or also his grace and love: as also of the deep mystery of our redemption by *Jesus Christ;* the regeneration, new birth, and restoration to the divine image again: and gives further and deeper manifestation of the nature of the soul, the state of the heavenly worlds, and of the nature of God himself, than can be attained by human reason and learning. This chiefly relates to the works of *Jacob Behmen*,[5] who is called the *Teutonic* (G*erman*) *Philosopher*, and by way of eminence the *Theosopher:* but it is also applied to other writers in the same way.

Transcendent, Transcendental

Passing the common bound, use or sense. Where applied to a term or expression, the taking it in a higher, or a spiritual sense.

Virgin-Wisdom

The Divine *Intellectual* Power, *original* in the Father, *derivative* in the Son, and *processive* in the Holy Spirit: and going forth with the *Divine Word* to creation, and manifestation of God to, and in his works.

[5] SDV Note: Or, Jacob Boehme.