
Spirit's Day Studies

The Writings of Jane Lead

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

The Eight Worlds

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Abbreviations used in this study

www.janelead.org/SDS_Abbreviations.pdf

The Five Wonders in the Most Holy Place

Excerpt from John Pordage's Theologia Mystica.

[TM 160] The third particular is the wonders which are to be seen in this place, in respect of which, as was mentioned before, it was called the Rock of Wonders; and these wonders are five in number, viz.

1. The Spirit of Eternity, or the Eternal Unity.
2. The Holy Trinity.
3. The Virgin Wisdom of God.
4. The Seven Spirits before the Throne.
5. The Inhabitants of the Still Eternity.

First Wonder: The Spirit of Eternity

[TM 161] The first wonder which manifests itself in this Rock of Wonders is the Spirit of Eternity, or the Eternal Unity, which fills the total deep Abyss with itself, that is, with all power. Here the Spirit of Eternity discovers itself to be the first and original Power, the Power of all Powers, yea all-power itself. And this manifestation of the Spirit of Eternity's being all-power, is more full, magnificent and glorious in the Still Eternity than in the Inward or Outward Court, where the Deity also discovers Himself to be all-sufficient and omnipotent, but not in that sovereignty and majesty with which He appears to the Eye of the mind in this His presence-chamber. Here the glory of the All-Power of the Deity is seen nakedly, openly and without a veil, eye to eye, and face to face; the sight of which causes ravishing ecstasies, inexpressible joys, and transporting admiration to fill the heart of the beholder; it being a sight so glorious as no words can express, nor no thoughts represent to the mind, as being beyond all comprehension.

Second Wonder: The Holy Trinity

[TM 162] The second wonder in this Rock of Wonders, the Still Eternity, is the holy and ever-blessed Trinity, Father, Son and Holy Spirit.

The Father

[TM 163] The Father is the original power of all powers, subsisting in, by and from Himself; which original power of the Father is most clearly and openly discovered in the Still Eternity, in the highest magnificence, majesty and glory. This supreme power of the Father is the beginning of all power, and the fullness of all power, filling the heights, depths, and breadth of the Still Eternity. This power of the Father is an eternal unity and simplicity, that is, it is free from all manner of contrariety, divisibility, composition or mixture, as being an uniform, universal, diffusive power, which is nothing else but pure Deity. And further we cannot search into this power of the Father to know what it is, for none knows what pure Deity is but God Himself. It is this paternal power which fills the Still Eternity throughout, in the appearance of the clearest transparency and brightness.

[TM 164] I have now given you an account how the Father manifests Himself in the Still Eternity, to be All-Power, yet before I leave this particular for further explanation, I shall show you negatively what this power of the Father is not:

[TM 165] First then, I say that this power of the Father is no personal power, for nothing of personality is manifested in the Still Eternity, only an uniform, universal diffusive power in the appearance of the greatest brightness fills it throughout.

[TM 166] Neither is this power of the Father any organical image resembling that of the Angels or men, having distinction of parts and members, for nothing of this kind can be found in the Eternal Unity of the Father's All-Power. And thus much shall suffice to have spoken concerning the Father, who is the First in the Trinity. We now proceed to the second, viz. the Son of the Father.

The Son

[TM 167] The Son is an essential power immediately generated by the Father, out of His own divine Essence: and therefore He is co-essential and co-equal with the Father. For the Son's power dilates and co-extends itself in, with and through the Father's power, to the utmost bounds and limits of the Still Eternity, and fills the deep Abyss with His own powers, in the Father's power, as being co-essential, and co-equal with the Father. Again this power of the Son is also the co-eternal with the Father: for though the Father may be said to be before the Son in order of nature, forasmuch as he is the generator of the Son, yet we cannot say that the Father is before the Son as to priority of time, for the Son exists from all Eternity at once, and together with the Father, and therefore is the eternal Son of the Father. If you would further know what this generated power of the Son is, I say it is an Eternal Unity, and pure Deity even as the Father's power is. But for the further opening of what the Son of God is, you may take notice of these following particulars.

[TM 168] In the first place the Son of God is the first begotten of the Father; He is the first born of all beings, as being that Essential Word, co-eternal with the Father, by whom the Father made all things, and without whom nothing was made. By Him were all things created whether they be in Heaven, or on Earth, whether visible or invisible, whether Thrones or Dominions, Principalities or Powers, all things were created by Him, and for Him; and therefore He must needs be before them all, and consequently be the first begotten of the Father.

[TM 169] Secondly, this Son of God is the only begotten Son of the Father: all other sons whether Angels or men receive their filiation or sonship from this only begotten Son of the Father, and are called sons forasmuch as they partake of, and are centered in this only begotten Son: they are sons in and because of this only begotten Son, and beloved in the only beloved of the Father.

[TM 170] Thirdly, this Son is the co-essential Son of the Father, of the same essence and nature with the Father. Now the nature of the Father is purity, holiness, righteousness, meekness, love, goodness

and perfection; and such is the Son's nature also, and therefore the Son is called the brightness of His Father's glory, and the express image of His subsistence. But the image of the Father is no organical image, but consists in light, life and love. The Father is all light, and in Him is no darkness at all; He is all life, and in Him is no death; He is all love, and in Him is no wrath; and the Son being the co-essential Son of the Father, must also be all light, all life and all love. Thus the Father is in the Son, and the Son in the Father. Neither is the nature of the Father and Son distinguishable in the Still Eternity, the nature of the Father is not severe and wrathful, and that of the Son, sweet, mild and gentle, for this is no way consistent with the simple nature of the Deity. The Father is all light, life and love in the Son's nature, and the Son is all light, life and love in the Father's nature: the nature of the Father flows from Himself, as the fountain-head and spring, into the Son, and from the Son again into the Father; and therefore the Son is called the Heart of the Father; because He is the fixed seat of the Father's light, life and love. Thus we see that neither Angels nor Saints are in this degree co-deified and consubstantiated with the Father, for he fills the Still Eternity with the light, life and love of His Essential Deity in co-equality with the Father.

[TM 171] Fourthly, this Son is the well beloved Son of the Father, the Son of His loves, in whom He is fully well pleased satisfied and delighted. And indeed how can it be otherwise? since He is one being and one nature with the Father, the very Heart of the Father, and His express image; when He is the beauty, brightness and excellence of His Father's glory, and exalted to an equality of honor and dominion with the Father, as sitting in the same Throne with the Father, and possessing the kingdom with Him. This is the Son in whom the Father will have honored and worshipped as Himself, and to whom the Father has committed all judgment, neither can the one be worshipped without the other, they subsisting in each other. This is the Son who is exalted by the Father to be heir of all things.

The Essential Christ

[TM 172] In the fifth place this Son is the Essential Christ of God. I would not have you stumble at this expression, I might indeed have omitted it, but for the matter's sake: for you must take notice that I speak here of the Holy Trinity as they exist without Nature. And in this state the Son of God cannot properly be called the Christ, that is, the Anointed, because thus considered He is not anointed to any office. For it is after His entering into the properties of Nature that He is anointed to be the Mediator. Yet bear with me for using this word improperly, because I do it only for this end: to give you a more clear and distinct knowledge of what the Son of God is as He exists before Nature, as well as what He is in the properties of Eternal Nature.

[TM 173] But you'll ask of me: *Why I speak of the Holy Trinity out of, and before Nature*, and particularly, *why I speak of the Essential Christ of God as existing before Nature*? I answer that my speaking of the Holy Trinity, and particularly of the second-person, who is the Christ of God, as He exists *before* Nature, is only in order to give you a more distinct knowledge of the Son and Christ of God *in* Nature, and to enable you to distinguish between His being *out of* Nature, and His existence *in* the properties of Nature.

[TM 174] This Essential Christ is one with the Father. It is He who is the same yesterday, today and forever, even before all time and before Eternal Nature. And He is the connection with the Father: He is the Word, wisdom, power, the light, life, love, the heart, righteousness, purity, brightness, excellency and glory of the Father in the Father. For we must not conceive of Him as a distinct Person from the Father, because that would destroy the high unity and simplicity of Divine nature, which admits of no composition or division: nor on the one side must we conceive the Son of God to be only a distinct denomination, for we shall see that in the Still Eternity, there is a distinct representation of the Son, from that of the Father, and the Holy Ghost: For the Son is represented in the image of an Heart, the Father of an Eye, and the Holy Spirit in the stream or emanation which issues from both.

4 Five Wonders in the Most Holy Place

[TM 175] But you will say, *Is then this Christ the Son of God the Redeemer, Saviour, Justifier and Reconciler of mankind?* I answer, that to speak properly, the Son of God, as He exists out of and before Eternal Nature, is not a Redeemer, Saviour, etc. and that because in this state He has no relation to any creature whatsoever; and therefore as long as there was nothing for to be redeemed or saved, He could not properly be called a Redeemer or Saviour.

[TM 176] But you'll say *This Essential Christ, the eternal Son of the Father, is not the Christian's Christ, in whom they trust for redemption, salvation and glorification?*

[TM 177] 1. I grant that properly He is not, first because the object of the faith of Christians is a God-man; a Christ clothed with humanity, in whom two natures, pure Deity, and pure humanity are hypostatically united, so that according to His Deity He is true God, and according to His humanity, pure man: whereas the Essential Christ is not made up of two natures, but is whole Deity, unity and simplicity, being co-essential and co-equal with the Father, which He could not be, if the human nature was joined with Him; for then He could not be one eternal unity and simplicity with the Father.

[TM 178] 2. The Christ of the Christians is born in time, even in the fullness of time of the blessed Virgin Mary; but the Essential Christ is co-eternal with the Father, and exists from all eternity with the Father, before all time.

[TM 179] 3. The Christ of the Christians is a personal Christ, found and brought forth in flesh, in the figure of man; being made like unto us in all things, sin only excepted: but the Essential Christ of the Father has no human figure, or organical personality; and consequently it was impossible for Him, as such, to shed His blood upon the Cross for the redemption of sinners, which was the great work of the Christian Christ.

[TM 180] 4. The Christ of the Christians arose from the dead the third day and ascending on high, is sat down on the right hand of the Father, being made the head and king over all Angels on mount Zion, and over all his Saints and members within the walls of the New Jerusalem: but the Essential Christ of God reigns and rules on the same Throne with the Father, in the Globe of Eternity over all worlds and over the Person of Christ in His glorified corporeity.

[TM 181] 5. The Christ of the Christians was before promised to be the Seed of the Woman, and the Treader down of the Serpent, and it was with reference to this Christ that the Covenant was made with Abraham, that all nations should be blessed in his seed: Isaac being a type of Him and His birth, life, death, resurrection, ascension and glorification, were shadowed out by the dark types and figures of the ceremonial law. Now we see that these things are not applicable to the Eternal Son of God, as He exists in the eternal unity of the Father, without any human nature.

My Own Declaration of Faith

[TM 182] Now because I have been misrepresented by some as if I were a Socinian, and denied the Deity of Christ, I think it not amiss to give this following declaration of my faith concerning Christ, viz., I believe Him to be perfect God and perfect man; that He was born of the Virgin Mary, being made like unto us in all things, sin only excepted; that He died on the Cross at Jerusalem, and rose from the dead the third day; that He ascended into Heaven, and is sat down at the right hand of the Father, being constituted head and king over all Angels and Saints, All which points I cordially assent to, and do from my very soul abhor those ranting principles, which deny that ever there was such a person as Jesus Christ, who was born at Bethlehem of the Virgin Mary, and who acted all those miracles the Scriptures of truth relate of Him; which deny His death on the Cross at Jerusalem, His resurrection, ascension and personal glorification: for they reject and deny the true Gospel-Christ, the personal Christ, to whom the Scriptures bear witness, even that Christ, who is the object of the faith

of Christians, whereby they destroy the Christian faith, and make the Scripture an heap of allegorical confusions and untruths: Which principles I am so far from owning, that I here once more declare that I do from my heart and soul detest and abhor them.

The Holy Ghost

[TM 183] I come now in order to speak of God the Holy Ghost, who, as was said before, is the out-flowing power, proceeding from the Father and the Son. It may be distinguished from the Father's power, in that the Father's power is the original, primary, fountain-power of the Trinity, without which no Trinity had ever been; whereas the power of the Holy Ghost is the consummating and finishing power which makes the blessed Trinity perfect and complete. And it differs from the Son's power, forasmuch as that is a power begotten and generated out of the Divine Essence of the Father, but the power of the Holy Ghost is only a proceeding out-going power, not from the Father only, but from the Father and the Son: it proceeds from the Father originally, as being the fountain-spring of it, and proceeds derivatively through the Son, and for so much as distinguishable from Father and Son; though indeed it be co-essential, co-equal and co-eternal with the Father and the Son; for the Holy Trinity are centered and rooted in the most perfect unity.

[TM 184] In the First place, I say that the Holy Ghost is co-essential with the Father and the Son, that is, of the same nature and essence, being all pure Deity, even as the Father and Son is.

[TM 185] Secondly, this proceeding power of the Holy Ghost is co-equal with the Father and Son, for even as the power of the Father and the Son is dilated from the center to the circumference of the Abyssal Globe, so likewise is the out-going power of the Holy Ghost.

[TM 186] In the Third place, the power of the Holy Ghost is co-eternal with the Father and the Son, for the Holy Trinity exist from all eternity at once, and altogether; and as the Father never was without the Son, nor the Son without the Father, so likewise the Father and Son were never without the Holy Ghost proceeding from them.

[TM 187] In this Fourth place, this out-going power of the Holy Ghost was manifested to be a bodily power, I do not mean that it appeared as an organical and visible body, capable of division into parts, but as a body of power filling the whole circumference of the Still Eternity. Therefore it is that this all-filling power of the Holy Ghost is called the Temple and Tabernacle-body of the Holy Ghost, because as the Father dwells in the Son, and the Son in the Father, so both Father and Son dwell in this body of power of the Holy Ghost, as in a temple or tabernacle.

[TM 188] But you will object, *That here I seem to contradict what I said before, viz. that the Abyssal Globe of the Still Eternity was the Body of Corporeity of the Holy Trinity, Father, Son and Holy Ghost, whereas here I make the all-filling power of the Holy Ghost to be the Temple-body of the Deity.* To which I answer, that I do not attribute two distinct bodies to the Deity, for these are as a wheel within a wheel, and as an inward skin covered with an outward: in like manner the outward cover or body of the Trinity is the Abyssal Globe of the Still Eternity, but the inward covering or corporeity is the all-filling power of the Holy Ghost, and both make up one Divine corporeity, which is the place and temple of the Holy Trinity. And this one of these wonders which are manifested in this Rock of Wonders viz., that the all-filling power of the Holy Ghost is the innermost temple and tabernacle-body wherein the Father, Son and Spirit have their mutual co-habitation.

[TM 189] The Fifth and last property of the out-flowing power of the Holy Ghost is this: it is an essential creating power, insomuch as nothing can be effected or created without it. It is by this acting power of the Holy Ghost that Eternal Nature and her forms were brought forth. It is this power that brought all things, all worlds, into act, according to the will of the Father; so that this Divine body of power is the united acting power of the whole Trinity. The Father operates from Himself, as being

the beginning of power, through the heart of His Son, with and by the acting power of the Holy Ghost; the Son operates from the Father, in Himself, by the effecting power of the Holy Ghost, The Holy Ghost works from the Father, through the Son, with and by His own effecting power: Thus the Holy Trinity act harmoniously from, through and by one another in this ghostly body of power, which fills all in the Still Eternity. This body of power is a most spiritual, divine, refined body, which nothing can shut out, neither can any think keep it in: it is far more refined and subtle than any personal organical body whatsoever of Angels or men; and it is so infinitely powerful, that if it were in Hell, Hell would not be able to keep it, but it would raise itself from there to glory, the omnipotency of the Holy Trinity being lodged in it.

The Trinity in Unity

[TM 190] Thus far I have spoken of the Unity in Trinity, viz. how the Eternal Unity and simplicity manifests itself in Trinity; I shall now come to speak something briefly of the Trinity in Unity, and show you how the blessed Trinity, as they proceed from Unity, so they return to it and are centered in it. St. John hints both these mysteries to us in 1John 5:7: *There are three which bear record in Heaven, the Father, the Son and Holy Spirit, and these three are one*: as if he had said these three, Father, Son and Spirit, proceed from one Eternal Unity, and yet they are three distinguishable powers, so as one is not the other from Eternity to Eternity, and can never be confounded together.

[TM 191] For first they are distinguished by their names Father, Son and Spirit, and this distinction of names necessarily implies some distinction of nature.

[TM 192] Secondly, they are distinguished according to order, the Father first, the Son next, the Holy Spirit last of all.

[TM 193] Thirdly by number, as one, two, three, and are therefore well called the holy number three.

[TM 194] In the fourth place the Apostle distinguishes them by their relative properties of Father, Son and the outgoing Spirit of Power.

[TM 195] Now after he has spoken of their distinction, he tells us that notwithstanding all this, these three are one, that is, that they are all centered and rooted in one undivided unity and simplicity, which is the pure essential nature of the Deity. And indeed if the Holy Trinity were not thus centered in the most perfect Unity, they would be three distinct deities, which is contrary to the Christian faith and divine revelation. No, the Holy Trinity have but one divine Nature, one Eye, one Heart, one Body of power between them, for to dwell in.

[TM 196] And thus much shall suffice to have spoken concerning the second wonder, which is to be seen in the Still Eternity, viz., the Unity in Trinity, and the Trinity in Unity: though no words are able to express the majesty and transparent clarity of this sight as it presents itself in the Still Eternity, where the Trinity appears in the triumphant glorious body of power of the Holy Ghost. I now pass to the third wonder.

Third Wonder: God's Divine Wisdom

[TM 197] The third wonder which was presented to my intellectual sight was God's Wisdom, concerning whom I shall speak under these three headings: First I shall speak of the birth and nativity of the Wisdom of God; Secondly of its nature; Thirdly and lastly of its office.

The Birth and Nativity of Wisdom

[TM 198] 1. First then, as to the birth and nativity of Wisdom, we are to know that it springs and flows from God's Eternal Eye, as from its Eternal root and original, and here it is fixed as in its proper seat

and center; for it is by this Wisdom, that all the desire and motions of the Deity are most wisely ordered, conducted and governed. For it proceeds from and is seated in the same Eye with His desiring mind, and willing will. These three are in one another and penetrate through one another, and make up but one inseparable, indivisible power. I say that all three exist in the Eye as one power, yet distinguishable, and without the least disorder or confusion; the first is the wisdom, then the mind, and next the will; for as the wisdom proceeds from the Eye, so the mind proceeds from the wisdom, and the will from the mind. And thus much for the birth and nativity of Wisdom.

The Nature of Wisdom

[TM 199] 2. I come now in the next place to speak of the second heading, viz. what the nature of the Wisdom is. I say then that the Divine Wisdom is a flowing, moving power, a moving motion immediately proceeding from God's Eternal Eye. God's Wisdom is a bright ray or glance issuing from the Eye of Eternity; therefore she is termed the brightness or clarity of the Godhead, and a pure breath or efflux from the majesty of the Almighty. We can say nothing of her but that she is the brightness and glance of the Eye of Eternity; who as she proceeds from the Eye, so she is moved by, and only by the same; for she is a mere passive bright shining virtue that swiftly passes through and pierces all things, by reason of her high purity and subtlety, which can be compared with nothing better than to a lustrous shining glance, being perfectly passive and moving only according to the motion of the Eye of the Father, which makes her more swift and piercing than anything whatsoever.

The Essential Properties of Wisdom

[TM 200] But for a further illustration of the nature of God's Wisdom, I shall a little enlarge myself upon these following particulars, which are so many essential properties of the said Wisdom.

[TM 201] In the first place this Wisdom is co-essential with the Holy Trinity: Because as has been said, it proceeds from the Trinity as an outgoing ray, glance or brightness; now nothing immediately proceeds from God, but what is of the nature and essence with Him, and consequently what else can this bright shining glance from the Eye of the majesty be, but pure deity, as proceeding from, and fixed in the Eye of Eternity.

[TM 202] The second essential property of this Divine Wisdom is that she is co-eternal with the ever-blessed Trinity. God was never without His Wisdom, nor the Eye of Eternity without this glance and bright ray which proceeds from it; for else God could not have been an all-wise and all-knowing God. Therefore, according to order of time, the Divine Wisdom is co-eternal with the Holy Trinity, though in order of nature and dignity, the Holy Trinity are before Wisdom, which is nothing else but a passive efflux from the ever-blessed Trinity. Wherefore you are not to imagine that the Wisdom of God, as she is co-essential and co-eternal, is also co-equal with the Holy Trinity, because as was said before, she is perfectly passive, and moves not herself, but as the Eye is moved, whereas the Blessed Trinity is all act, all acting power. She is indeed said to be a co-operator with the Trinity, but yet so as that she moves not, except she be moved, nor acts except she be acted. Thus far indeed she may be said in some sense to be co-equal with the Trinity, forasmuch as she fills with her glance and brightness the whole Still Eternity; but this cannot amount to a proper co-equality, because she is wholly passive, and depending of the Trinity. Besides she is clearly distinguishable from the Eye, and the Spirit of the Eye, as being only a brightness, glance or ray proceeding from it, and is consequently inferior, and subordinate to the Blessed Trinity.

[TM 203] The third and last essential property of the Divine Wisdom is her virgin purity, which consists in this: that she is free from all desire, will and motion of her own. She desires and wills nothing, but as the Eternal mind and Will desires and wills in her; she moves not, but as she is moved, and acts not, but as she is acted by the Spirit of Eternity; for she is nothing but a bright passive glance

from the Eye of Eternity. She is an eternal stillness in herself. She is not the majesty itself, nor the Eye, but she is only the beauty, glory, brightness, lustre and glance of the majesty in the Eye, and that such a transparent clarity and brightness as is without all spot or blemish. And in a word, she is nothing but perfect, absolute purity; she is a thousand times brighter, and purer than the Sun, and fairer than the Moon, and indeed nothing can be compared to the excellence of her virgin purity.

[TM 204] But her pure virginity does not only consist in this, that she is free from all manner of spot, blemish or mixture; but especially in this: that her bright glance is from all Eternity fixed upon the Flaming Heart of God's love, which is the Center of the Holy Trinity. This Flaming Heart of Love is the sole object to which her regard is fastened continually: she receives nothing into herself but this Divine Love, from the Heart of God. She espouses herself to nothing, inclines herself to nothing, but only to this essential Love, the Word of God, fixed in the Heart of the Deity. Thus the Holy Trinity have their delight with Wisdom, and again the whole joy and delight of Wisdom is the flaming Love of the blessed Trinity. She is exalted above all things, because of her beauty and immaculate purity; she is the highest purity; she is purity and virginity in the abstract. She cannot be touched by sin, evil or self, because she cannot mix with, nor incline to anything, but only the essential Love of God. She is free from all essences whatsoever, being nothing else but the unspotted mirror of the glory and excellency of God. And thus we have declared to you what that pure virginity is, which is one of the essential properties of God's Wisdom.

The Office of Wisdom in the Still Eternity

[TM 205] I now proceed to the third and last heading, viz., What the office of Wisdom is in the Still Eternity. I find that Wisdom discharges these two offices, viz. 1. She is a revealer of the mysteries and hidden wonders of the Deity; 2. She is an enlightener of the Still Eternity.

[TM 206] First, as for the first of these, Scripture and revelation assure us that Wisdom is the revealer and manifestor of the unsearchable secret of God: she is the golden key of the Eternal Eye, by which all the wonders of the Trinity are unlocked. As the office of the Holy Ghost is to effect and create all things, so the office of Wisdom is to manifest and reveal all things. She never brings forth anything, and upon that account also, is called a pure virgin, but only discovers and manifests whatsoever the Holy Trinity, by their effecting-creating-power, are pleased to bring forth. This Wisdom is the companion of the Eye of Eternity, by her out-going glance, revealing the wonders contained in it: She is as an handmaid waiting upon the Holy Trinity, to declare, publish and make known their counsels, secrets and wonders.

[TM 207] Secondly, the other office of Wisdom is to give light to the deep abyss of the Still Eternity. It is Wisdom's bright glance which is the day and light of this most holy mansion, not a created light, but a pure divine Light, in that sense as God is called a light in whom is no darkness at all, and no otherwise.

[TM 208] But you will object, *That the Holy Scriptures and divine philosophers seem to give a different account concerning Wisdom than I have here given?* To which I answer, That I easily grant that the Scriptures of Truth, and holy enlightened men, have spoken concerning Wisdom after another manner than here I have done; and the reason of it is plain, for they speak of Wisdom after the production of Eternal Nature, as Wisdom is introduced into the seven forms of Eternal Nature: whereas I speak of Wisdom's existence with the Holy Trinity, in the Still Eternity, before ever Eternal Nature was brought forth.

Forth Wonder: The Seven Spirits of God

[TM 209] The fourth wonder (which my spirit was made to take notice of) in the Still Eternity was the Seven Spirits of God, which stand before the Throne of the Holy Trinity. Saint John does oft make mention of these in the Revelation, but he speaks of them there as they were seen by him on Mount Zion, in the New Jerusalem, after their being introduced into the working properties of pure Nature; whereas I treat of them here as they were seen in the Still Eternity, before the existence of pure Nature, out of which the New Jerusalem is created, and brought forth by the Holy Trinity. And accordingly we are to distinguish between these Seven Spirits here mentioned, and those seven generating fountain-spirits, out of which pure Nature and her elements were generated, according to the highly enlightened Boehme, for those are the working powers of Eternal Nature; whereas these are in the Still Eternity, which was before Eternal Nature, co-existing with the Holy Trinity, and Divine Wisdom in the Still Eternity.

[TM 210] What I have further to declare concerning these Seven Spirits, I shall refer to these following particulars. First, I shall speak of their number; In the second place, of their birth and originality; thirdly, of their nature; fourthly, of their office; fifthly and lastly, of their place in the Still Eternity.

Their Number

[TM 211] For the first, viz. their number, which is seven; for so they were named to me, the Seven Spirits of God. They do indeed subsist one in another, and through another, and appear but as one power, yet they are seven in number; even seven distinguishable powers flowing from and rooted in the unity of the Trinity. They were not distinguished to me by their several names, but only by their number: though, I know, that as they are in Eternal Nature, they enjoy their several distinct names; but it is not time now to speak of them, because here we consider them as existing in the Still Eternity, out of, and before Eternal Nature.

Their Birth and Originality

[TM 212] As to their birth and originality, they spring and proceed from the Temple-body of the Holy Ghost, as well as they have their subsistence in the same: for as Wisdom is a beam or glance proceeding from the Father's Eye, and subsisting in the same; so these Seven Spirits, or seven lustrous powers, proceed from the Divine body of the Spirit, as from their source and original, and subsist in the same, as in their true ground.

Their Nature

[TM 213] The third particular I am to speak to is the nature of these Seven Spirits, which I shall endeavour to declare to you in these following propositions:

[TM 214] The first is this: the Seven Spirits of God are so many various outgoing powers, immediately proceeding from the body of the Holy Ghost; they are the true fruits of the Spirit, they are as so many derived streams, from the head and fountain-stream, the Holy Ghost. They are a variation of that one all effecting power of the Holy Spirit. For as the supreme Unity varies itself into a Trinity, so the all-effecting power of the Trinity varies itself into a Septenary, or Seven Spirits.

[TM 215] In the second place, these Seven Spirits are co-essential powers with the Holy Ghost, and consequently with the whole Trinity; for they immediately proceed from the essence of the Holy Ghost, they are essences out of His essence, and therefore must needs be co-essential with Him.

[TM 216] Thirdly, the Seven Spirits of God are co-eternal with the Holy Spirit, for they exist together with the Holy Trinity, which was never without these spirits proceeding from them, and consequently

these Seven Spirits must needs be co-eternal with the Blessed Trinity. But here we must not think that their being co-essential and co-eternal with the Holy Trinity makes them co-equal with them: no, the Spirit of Eternity does not bring forth spirits equal to Himself; but such as are subordinate and dependent, otherwise He would make other gods beside Himself, which cannot be supposed. Besides their subordination and inferiority in this appears, that they are not shut up in the Unity of the Trinity, but appear distinctly from the holy and ever-blessed Trinity, as shall be more particularly declared hereafter.

Their Office and Function

[TM 217] The fourth and last particular is: *What are the offices and functions of these Seven Spirits?* Which I find to be these following:

[TM 218] In the first place, their office and function is to wait upon the majesty of the Trinity, in the Still Eternity, in the holiest of all. They are waiters and attenders on the majesty of the Father, Son and Holy Spirit, in the Presence-Chamber of the Still Eternity; where these glorious waiters make a great part of the pomp, stateliness and magnificence of the Most Holy Place, and Presence-Chamber of the Holy and ever-blessed Trinity.

[TM 219] Another office and function of these Seven Spirits, is to execute and perform the will of the Holy Trinity: whatsoever the blessed Trinity will have done, these can, and do effect in a moment: there is nothing too hard, or difficult for them: so that these are the high princes and offices of the supreme majesty, always attending in the Most Holy Place, the Presence-Chamber of the Deity, to effect and execute the will and pleasure of the blessed Trinity. These are those miraculous powers continually assisting before the Supreme Majesty, who have manifested and effected their mighty works of wonder in all ages, for which end also the Deity has introduced them into the working forms of Eternal Nature.

[TM 220] In the third place, the office of these Seven Spirits is to be the high princely counselors of the Divine majesty: all the secrets of the Holy Trinity are revealed to them, all their purpose and will is made known to them, for the Holy Trinity does nothing without them: for they perform and execute all the will and purpose of the Deity.

[TM 221] In the fourth and last place, their function is this: they are the high favorites, friends and companions of the Supreme Majesty; for they are not only always in His presence in the Most Holy Place, but they are admitted to His most secret, bosom-counsels. They are exalted to a degree next to the Holy Trinity, which argues the high favour the Supreme Majesty has for them.

Their Place in the Still Eternity

[TM 222] Having thus declared to you the office and functions of these Seven Spirits, I come now to speak of the fifth and last particular which I was to open concerning them, viz., the place they have in the Still Eternity: concerning which we are to know, that they are placed next to the Supreme Majesty of the Holy Trinity, and therefore are said always to stand before the glorious majesty of God in the Most Holy Place; not in the Outward or Inward Court, but in the holiest of all, which is the Presence Chamber of the Deity, where the highest pomp, glory and magnificence of God is displayed. Here they behold the Supreme Majesty face to face, and eye to eye; that is, most clearly without any veil or similitude whatsoever.

[TM 223] I shall now briefly show you what these spirits are not: they are no personal spirits, as the Angels are, who appear in organical bodies: they are pure Simplified Spirits, without composition. They resemble the supreme unity and simplicity of the Deity, from which they do immediately proceed. Neither can it be otherwise, for that in the Still Eternity nothing but what is pure spirit and power is to be found. It is true St. John in the Revelation represents them as burning lamps, but he

speaks of them there not as they exist in the Still Eternity; but as they appear in the properties of pure Nature, where they are tintured with the fire and light in harmony.

Fifth Wonder: The Simplified Spirits

[TM 224] I now come to speak of the fifth and last wonder which was seen in this Rock of Wonders, the Still Eternity, viz., the inhabitants of this Most Holy Place. You must not think that the Deity is solitary or unattended, except only by those Seven Spirits before mentioned, for there are an innumerable number of pure Simplified Spirits that stand ready in all humble resigned obedience, to execute the will, and perform the good pleasure of the Father of spirits. As to their number they are ten thousand times ten thousand, and thousands of thousands, and indeed are innumerable as to us. And as I told you, they are all pure Simplified Spirits, not like the Angels, who were created out of the forms of Eternal Nature, but they are pure abstracted spirits, proceeding from the supreme Unity, who is a Father of Spirits.

[TM 225] I intend here for a further illustration of the present subject to speak something concerning the nature of spirits: and before I proceed any further, shall distinguish between pure, simple spirits and mixed spirits. Pure and simple spirits are such as exist without Eternal Nature in the Still Eternity: mixed spirits are such as are created out of Eternal Nature, and exist in the same, as all Angelical spirits do, and are therefore said to be mixed, because they do not immediately proceed from the supreme Unity, as simple spirits do: but are created out of Nature's forms. Wherefore they that suppose the Angels to be spirits of the first degree of perfection are mistaken: they are indeed the most perfect that were created out of the principle of Eternal Nature; but they do not reach the perfection of those simple spirits, who proceed from the Unity, and cohabit with the Unity in the Still Eternity.

If you ask me a description of these simple spirits? I say, that they are most simple essences and powers, free from all manner of mixture, or duality, without any Angelical or other figure, and are eternal unities, proceeding from the supreme Unity itself.

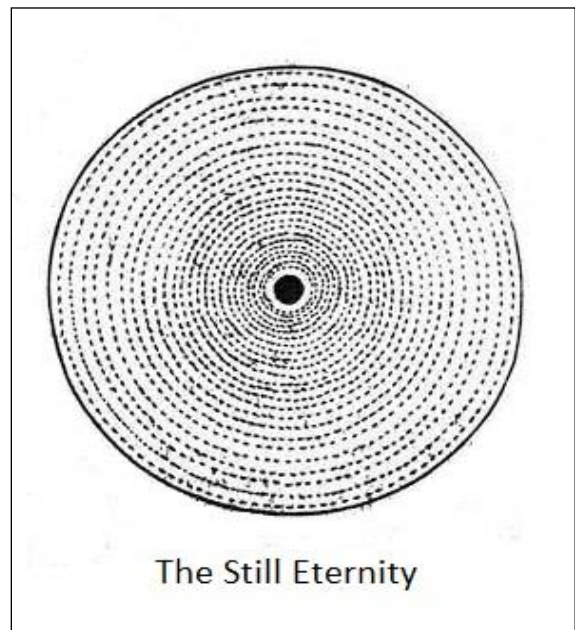
[TM 226] I shall here subjoin a figure, wherein by way of likeness you may conceive in what manner these Simplified Spirits, the inhabitants of the Still Eternity, were represented to the eye of my spirit.

[TM 227] This figure represents the Still Eternity, or Most Holy Place; the black spot in the midst or center of this circle figures the central Eye of Eternity; and the black points, with which the whole circumference is filled, denote those pure Simplified Spirits, which are the inhabitants of the Still Eternity, or the Most Holy Place: From which representation of them, we may learn,

[TM 228] First, that they are numberless.

[TM 229] Secondly, that they compass the Deity, and fill the whole round of the Still Eternity, ready to execute the commands of the High Majesty.

[TM 230] In the third place, the figure shows us, that they are distinct one from another, like the stars in the firmament.



[TM 231] Fourthly, they are all alike unto and co-equal with one another; they are all of the same essence, and all of them equally eternal, all of them equal in function, charge and dignity, all being obedient children and servants of the Deity. They are all alike in their external form and figure, appearing all like bright points, sparks or eyes.

[TM 232] In the fifth and last place, the figure shows us they all resemble and are like the central Eye of the Deity, from which they do not differ, but as a less from a greater: for as the Spirit of Eternity represents Himself by the sight or black of an eye; so these Simplified Spirits, the inhabitants of the Still Eternity, appear like so many bright points, sparks or eyes, all multiplied and derived from the Eye of Eternity: So that these spirits are true resemblances of the Spirit of Eternity, being of the same nature, only with the above said difference of greater and lesser, and of original and copy, for they are lights from Light, and nothing else but the Eye of Eternity multiplying itself through the unmeasurable extent of the Still Eternity.

Definition of Simplified Spirits

[TM 233] Having thus opened the figure, I proceed now to give you a definition of simplified, pure spirits: Simplified Spirits are spirits generated by God (that is by the whole Trinity, not as the Son is generated by the Father) immediately out of himself, in the likeness and similitude of Himself, and for Himself.

[TM 234] This definition is made up of a genus and difference, the genus or general comprehensive notion, is spirits which is common to these Simplified Spirits with all others; the difference, or that whereby these pure spirits are distinguished from all others, is laid down in the causes, viz., the efficient, material, formal, and final causes of Simplified Spirits.

[TM 235] We shall begin with the first of these, viz., the efficient cause, which is expressed in these words of the definition, *generated by God* which intimates to us that God is the efficient cause and sole generator of those pure spirits, which are the inhabitants of the Still Eternity. I have told you before that these spirits are simple, pure powers; and no wonder, since here you see that they are the off-spring of the Deity, who is all pure power. They partake of His nature and essence, as children partake of the nature and essence of their parents; and therefore it is that God is called the Father of Spirits, in reference to these pure Simplified Spirits who resemble Him in the unity, simplicity and purity of His Divine nature.

[TM 236] But you will say: *How and after what manner were these pure spirits generated by God?* This I confess is a great mystery, yet for the satisfaction of the inquiring mind, we shall speak something of it. We are to know that these Simplified Spirits did from all Eternity exist ideally in the Eye of Eternity, and the said ideas were actually and essentially manifested by production, before all worlds: The manner of their generation we may thus conceive of, their ideas being conceived in the Divine mind, raised a desire for their manifestation, and this desire awakened the omnipotent will of God to their actual production. For in the will of God stands the omnipotence, which effects all things. This all-effecting power is the power of the Holy Ghost, who is the producer and actual manifester of whatsoever lies hid in the Eye of the Father ideally. Neither could the Spirit of Power ever have brought forth these pure spirits, had not their ideas pre-existed in the Eye of the Father, as their first ground and original pattern, according to which they were brought forth actually by the Holy Ghost.

Their Material Cause

[TM 237] I next proceed to speak of the material cause of these Simple Spirits, the inhabitants of the Still Eternity, which is expressed in these words of the definition, *immediately generated out of Himself*.

[TM 238] Though these pure spirits be immaterial, that is, free from all gross materiality and corporeity, yet are they not without a material cause, from which they derive their substance and essence; so that materiality in this sense is taken for essentiality. Now this material cause is expressed to be God Himself, for there was nothing in the Still Eternity but the blessed Trinity and the Seven Spirits immediately proceeding from them. Therefore they must needs be generated out of God Himself, for there was no other subject matter, no Eternal Nature, out of which they might be taken. The word *immediately* is added in the definition to distinguish these pure Simplified Spirits from the Angels who were brought forth out of Eternal Nature, as their material cause, and not immediately out of the Divine Essence, as these are. Now this Divine nature, out of which these spirits are generated, is no other than the Heart of God, which, as I told you, is the central Heart of the Deity. And this Heart of God is the eternal flaming Heart of God's Love; it is Love itself, and the fullness and perfection of Love, and accordingly St. John gives us this account of God, that He is Love, and He that dwells in Love dwells in God, and God in Him. Though this Scripture has relation to man literally; yet we may here apply it for illustration that God is Love, which Love is the generator of these Simplified Spirits. And it is out of this Love's eternal substantiality, that the numberless number of the inhabitants of the Still Eternity were actually manifested, for the glory of the supreme Majesty.

Nature and Properties of Divine Love

[TM 239] Now because I have told you, that Love's eternal essentiality is that out of which all pure Simplified Spirits were brought forth, I think is not amiss to open to you the nature and properties of this Divine Love; to the end you may have a clearer understanding concerning the nature, and qualifications of those pure spirits, which did proceed from it. For by opening unto you the nature of this Divine Love, which is the cause, I must at the same time lead you to the knowledge of these spirits, which are the effect or product of it.

[TM 240] In the first place then, I find the nature of Divine Love to be a perfect unity and simplicity. There is nothing more one, undivided, simple, pure, unmixed and uncompounded than Love. You will say how do I prove this? Very well: for this Love is God Himself. Now it is well known that there is nothing more essential to God than unity and simplicity, nothing more contrary to the Divine nature than duality, division or composition. Besides, it is this Love which gives unity and harmony to all things. There is no unity in Heaven nor on Earth but what derives from Love, and must acknowledge Him the author. And do you think Love can want that unity, which it gives to all others? No certainly, rather conclude, that which makes all things one, which harmonizes and agrees the most different and discordant natures, must needs be unity itself.

[TM 241] In the second place, I find Love to be a most perfect and absolute liberty. Nothing can move Love but Love; nothing touch Love but Love; nor nothing constrain Love but Love. It is free from all things, itself only gives laws to itself, and those laws are the laws of liberty; for nothing acts more freely than Love, because it always acts from itself and is moved by itself; by which prerogatives Love shows Himself allied to the Divine nature, yea to be God Himself.

[TM 242] Thirdly, Love is all strength and power. Make a diligent search through Heaven and Earth and you'll find nothing so powerful as Love. What is stronger than Hell and Death? Yet Love is the triumphant conqueror of both. What more formidable than the wrath of God? Yet Love overcomes it, and dissolves and changes it into itself. In a word, nothing can withstand the prevailing strength of Love. It is the very munition of rocks, and the strength of Mount Zion, which can never be moved.

[TM 243] In the fourth place, Love is of a transmuting and transforming nature. The great effect of Love is to turn all things into its own nature; which is all goodness, sweetness and perfection. This is that Divine power which turns water into wine, sorrow and hellish anguish into exulting and triumphing joy, curse into blessings; where it meets with a barren desert, it transmutes it into a paradise of

delights. Yea it changes evil to good, and all imperfections into perfection. It restores that which is fallen and degenerated to its primary beauty, excellence, and perfection. It is the Divine Stone, the White Stone with a name written on it which none knows but he that has it. In a word, it is the Divine nature, It is God Himself, whose essential property it is to assimilate all things with Himself; or (if you will have it in the Scripture phrase) *to reconcile all things to Himself, whether they be in Heaven or in Earth*; and all by means of this Divine elixir, whose transforming power and efficacy nothing can withstand.

[TM 244] In the fifth and last place, Love is of a fruitful, prolific, multiplying, diffusive and communicating nature. It is that Love makes all other things to be fruitful and multiply, and to be diffusive and communicative of themselves. Therefore Love, which gives to others this property, must needs possess it by way of eminency itself. Upon this account it is that Love says, *Shall I cause others to bring forth, and shall I not bring forth myself?* I shall speak no more of this property of Love now, because I shall have occasion to mention it again in the next paragraph.

[TM 245] It was out of this fruitful womb of eternal Love, that the acting power of the Holy Ghost, in union with Wisdom, brought forth these Simplified Spirits, as out of their first matter; and consequently all these spirits must needs be co-essential, as being all brought forth out of the essence of Love, which is the common matter to them all. Neither are they only co-essential with one another, but also in some sort co-essential with the Deity, being immediately produced out of the Divine Love-essence, yet with this difference: that the Divine Love-essence is the cause, and the spirits are the effects, and so are subordinate and inferior to Him who is the Father of spirits. This Love-essence (as you have heard before) is the Center and Heart of the Holy Trinity, and is consequently the first of all essences; as being before Eternal Nature, and all things else, and will be the last, and reign and triumph over all to eternity.

[TM 246] But here it may be objected, *That it does not seem consistent with the unity and simplicity of eternal Love-essence, to be the producer of so many distinct spirits, because unity and multiplicity are opposite to one another?* To which I answer, that if these spirits be conceived to be taken out of the Love-essence, as so many divided parts, or parcels torn or separated from the whole, this cannot consist with the unity of Love. But it is not so, for it is the fruitful womb of the Love-essence which has brought forth all these innumerable spirits, without the least division or separation of its own simplified essence. But as we see here in this world, that one seed (by reason of the blessing of the Love-essence hid in it) brings forth, and varies itself into many, not by dividing itself into so many parts, but by a magical multiplication: even so we must conceive that this eternal Love-essence did magically multiply itself into this innumerable number of spirits, without making the least rent or division in its own most united and simple essence.

[TM 247] These spirits are first in the Eye of the Father, as so many ideas, which ideas afterwards are fruitful seeds in the womb of Love, and are brought to actual manifestation by the all-effecting power of the Holy Ghost, with the assistance of Wisdom. So from here we see that these spirits, which were only ideas in the Eye of the Father, receive their essentiality and become fruitful seeds in the Love-essence, which is the womb that cherishes them. Therefore it does not appear impossible or unintelligible, that the unity of Love's essence should multiply and vary itself into an innumerable off-spring; because we see both the light and fire of this outward creation to multiply themselves without any division or loss of parts: How many sparks do proceed from one fire? And how many candles may be lighted by one? But how much more then must we suppose that the Heart of God, the Eternal Love-essence, is able to multiply itself; since all the multiplying virtue, which is found in things here below, are only the effects of the all-fruitfulness of Love, which is communicated unto, and diffused through all creatures, causing them to multiply, and bring forth according to their several kinds. So that it appears that this Love-essence is the mother of all essences, but more immediately and peculi-

arly of these Simplified Spirits, which are the inhabitants of the Still Eternity, as being her own immediate off-spring, without the intervention of Eternal Nature: wherefore they also partake of the nature and essence of Love, being all meek and pleasant essences, beautified with all the graces, powers and perfections of Love, and exempt from all contrariety whatsoever.

The Formal Cause of Simplified Spirits

[TM 248] I come now to speak of the formal cause of the inhabitants of the Still Eternity, which in the definition is laid down in these words, *in the image and likeness of himself*: intimating to us that which makes these Simplified Spirits to be what they are is the image and likeness of the Holy Trinity; which is their internal essential form.

[TM 249] I now proceed to a more particular explication of the formal cause of these pure spirits; and to this end shall give you an account of what was declared, to the spirit of my mind, concerning them in the Still Eternity.

[TM 250] First, I was expressly charged to observe diligently what difference I could find between the Holy Trinity and these spirits; and upon observation I could find no other difference but that of greater and lesser; whereupon it was further expressly told me, that these spirits were spirits generated out of, and to the image and likeness of the Spirit of Eternity. And again, that they were lesser wonders, as we may say, lesser deities generated by the universal Deity of Love. And what can more significantly express the formality of these spirits than these words which were revealed to my spirit in the Most Holy Place? Insomuch as it seems superfluous to add anything further: but yet if any should desire further to be instructed what this image of God is, which is the essential form of pure spirits, I say, this image contains the whole nature, essence, and all the perfections of the Deity; yet with the distinction of greater and lesser, original and derivative, independent and dependent. For example, do you find God to be a perfect unity? So are these spirits an unity in themselves. Is God Love? So are these. Is God wise, good, powerful? So are these. And the same may be said of all the excellencies and perfections of the Divine nature, in the perfect image and likeness of which they were brought forth, by the acting power of the Holy Ghost.

[TM 251] I come now in the last place to speak of the final cause, expressed in these words, *For himself*, that is to say, these Simplified Spirits were brought forth for the manifestation of the Deity. For had the Divine nature always continued shut up in itself in the Still Eternity, without bringing forth itself, without itself, it would never have been known to any but itself. Therefore for the manifestation of the triune Deity were these Simplified Spirits brought forth to be the inhabitants of the Still Eternity.

[TM 252] 1. But more especially these Simplified Spirits were brought forth for the manifestation of the attributes, virtues and excellencies of the Divine Essence, in the Still Eternity, viz., His eternity, infinity, all-sufficiency, immensity, as also His unity, simplicity, liberty, goodness, perfection and happiness; for though all these were well known to themselves, yet they were not manifested to others, till these Simplified Spirits were brought forth.

[TM 253] 2. Again they were brought forth for the manifestation of the Divine sovereignty, majesty and dominion, in the Still Eternity: which could not be known or manifested till there were spirits which might be the subjects of this dominion and sovereignty.

[TM 254] 3. In the next place, one of the ends of the production of these spirits was that the mystery of the Divine Being and subsistence might be known to others beside itself, in the Still Eternity. Therefore were these spirits produced which are all Eye, and every way capacitated eternally to dwell upon the blissful contemplation of the triune Deity.

[TM 255] 4. Another end why these spirits were brought forth was to manifest the generating and multiplying fruitfulness of the Deity, in His abstracted nature in the Still Eternity, without Eternal Nature's principle. There being nothing more essential to the Divine Nature than to multiply, diffuse and communicate itself, which essential property had never been known in the Still Eternity, without this production of Simplified Spirits.

[TM 256] 5. Again, a main end why these pure spirits were brought forth was for the manifestation of God's glory, which consists in the triumphing exulting nature of Love, in the Still Eternity. Now that this pleasant and all glorious Love-essence might be revealed, in the Still Eternity to others beside the Trinity; therefore were these pure spirits brought forth, that they tasting, seeing and enjoying this glorious, pleasant and blissful Love-essence, might celebrate the praise and glory of the Triune Deity to all eternity.

[TM 257] 6. Lastly, these pure spirits were brought forth for the manifestation of the hidden will and good pleasure of the Trinity. The Divine Will from eternity was to bring forth spirits in the Still Eternity, to be the inhabitants of it; which might know Him and enjoy Him, and in so doing, be eternally happy: Which Will of God could not be manifest till such spirits were actually produced, who were capable of knowing and enjoying Him; and such were these simplified, pure spirits; and therefore they were brought forth by the Holy and ever-blessed Trinity.

[TM 258] The Divine Wisdom very well knew, that nothing less than spirits of the highest degree of purity and simplicity, could be capable of receiving the manifestations of the Trinity in the Still Eternity, that is, in their pure, simple, abstracted and solitary being. Therefore were these spirits brought forth in the perfect image of the Deity, as He subsists, all pure spirit, and unity, without and before Eternal Nature; that they might be vessels capable of receiving the Divine fullness; for which they were brought forth.

Essential Qualifications and Properties

[TM 259] Having now finished the manifestation of the nature of these Simplified Spirits from their causes, I shall next come to give you a brief account of some of their essential qualifications, properties, and adjuncts; the explication of which may afford a fuller and clearer understanding of their nature.

[TM 260] 1. In the first place then, I say, that these inhabitants of the Still Eternity are most highly Simplified Spirits; which simplicity of theirs consists in this: that they did immediately proceed from the most simple and abstracted essence of the Deity; and were not brought forth out of Eternal Nature's principle as were all other creatures, which therefore want much of the simplicity and unity of these pure spirits. And again, these spirits are justly said to be Simplified Spirits, in that they have no souls, or any personal organical corporeity; but are mere, pure spirits, that is, nothing but spirit, all spirit. Yet I do not deny but these spirits have a body which is common to them all; which body is the Temple body of the Holy Ghost: which fills that whole circumference of that Most Holy Place, in which body they do all dwell; yet reserving their numerical distinction.

[TM 261] 2. These inhabitants are intellectual spirits, that is, they were endued with understanding and will; for otherwise they could not have resembled the Father of spirits, neither could they have been capable of knowing, loving and obeying Him, and consequently would have been unmeet for the company of the Holy Trinity in the Still Eternity.

[TM 262] 3. These spirits are endued with the spiritual senses of seeing, hearing, smelling, tasting and feeling, whereby they are enabled to discern the object of the Still Eternity. They behold the Trinity face to face, they listen to His still and awful voice, they are refreshed by perceiving the ravishing odors, which continually perfume the Most Holy Place, they taste and feed upon the outflowing

sweetness of the Deity; and they feel nothing but the eternal goodness of Him, who with His fullness fills the Still Eternity.

[TM 263] 4. In the fourth place, these spirits are endued with a spiritual kind of materiality from the Love-essence in the Heart of God. But because I have fully spoken of this in the material cause, I there refer you.

[TM 264] 5. In the fifth place, these spirits are all of them co-eternal, I mean in relation to themselves, not to the Holy Trinity who were before them, in order of nature; as the cause is before the effect, and the generator before that which is generated; though we cannot deny but that in some sense these spirits may be said to be co-eternal with the Trinity, because we cannot say that the blessed Trinity ever were without the company of these spirits in the Still Eternity. But in this place, when I say that these spirits are co-eternal, my meaning is, that they were all brought forth at once in the Still Eternity, without any priority or succession of time, which is not to be found in the Most Holy Place.

[TM 265] 6. In the sixth place, these spirits are all of them co-equal with one another, I say, with one another, not with the Holy Trinity: for though these Simplified Spirits may in some sense be said to be co-essential and co-eternal with the Blessed Trinity; yet can they not be said to be co-equal with them. They were indeed the off-spring of the Divine Essence of multiplying and propagating Love, proceeding from the Heart of the Trinity, and so may be said to be co-essential with the Deity, as immediately proceeding from the Divine essence of Love; and they were brought forth in the Still Eternity, where time is not to be found, and so may be said to be co-eternal with the blessed Trinity; who were never without the company of these pure spirits in the Still Eternity. Yet notwithstanding all this, they were never admitted to a co-equality with the Deity, because it is contrary to the nature and right of the Deity, to bring forth sons which should be equal with them in the sovereignty, kingdom and dominion; for so the Holy Trinity must have brought forth many absolute, independent deities like themselves, which cannot be admitted. It remains then that this co-equality, which we attribute to these spirits, is only to be understood with respect to themselves, viz., that they are all alike, without having any pre-eminence the one before the other.

[TM 266] As first, in their birth and original: they all have but one father, the Father of spirits, and but one mother, as proceeding all from the womb of Eternal Love: They are all children, and brethren alike: They are all equal in dignity and glory. Here is no election or reprobation takes place amongst these spirits, as being all of them the sons of God's Eternal Love. They are all of them co-heirs alike of all their Father's goods, even of all the riches and glory of the Still Eternity: they enjoy the beatifical vision, and union to and communion with the blessed Trinity alike. All the wonders of Eternity are theirs in community, and are all alike sharers in the powers, raptures and joys of the Most Holy Place. They are all members of the same body, viz. the Divine Love-essence. They are all citizens of the same city, all subjects and obedient servants of the same sovereign majesty. They are all equal in the divine perfections, and heavenly gifts and graces: they are all of them most lovely, holy, pure and righteous. They are equally meek, humble, obedient, resigned, etc., so that they may very well be said to be co-equal with one another.

[TM 267] 7. In the seventh place, these spirits are all fixed spirits, that is, they are unchangeable and unalterable, and by the power of the Holy Ghost filling them throughout, become fixed and unmovable pillars in the Most Holy Place. The reason of their unchangeable fixation is, that the Holy Ghost is the life of their life, the spirit of their spirits, and the moving power in all their motions. They desire not, think not, will not, speak not, move not; but the Holy Spirit desires, thinks, wills, speaks and moves in and through them. Not that they want these faculties and powers, but because the Holy Ghost also is the acting and moving power in and through all their faculties; themselves being purely and merely passive. And therefore it is impossible that any of these spirits should fall, because they

stand all fixed in and by the unchangeable power of the Holy Spirit, owning no will, but that of the Blessed Trinity; so that there is no way for sin or self to enter in and take possession of these Inhabitants of the Still Eternity, forasmuch as the Holy Ghost, who performs all the good will of the Trinity, is become their acting and moving power.

[TM 268] 8. In the next place, these Simplified Spirits, as to their number, are innumerable as to us, though not to the Holy Trinity, to whom their number is exactly known, and who calls them all by their names. This innumerable number of spirits proceeded (as I told you before) from the overflowing stream of Love's Eternal Essence. For when the Father and Spirit moved in the Heart-essence of Love, then the Heart of the Son's Deity opened itself; and then the Love-essence shut up in the Heart, flowed forth as a stream from the Heart-center; out of which essentially the Holy Ghost, in conjunction with Wisdom, formed this numberless number of Simplified Spirits. And this infinite fullness of the Divine Love might have suffices to the production of many more of these spirits than were brought forth; therefore the out-flowings of this ocean sea, what shall I say, of Eternal Love, were bounded by God's Will and Wisdom, who brings forth all things in number, weight and measure; and so were these spirits also produced according to the will and good pleasure of the Holy Trinity.

[TM 269] 9. In the ninth place, we may consider the place or *Ubi* of these spirits, which is no other than the Most Holy Place, the Still Eternity; the Heaven of heavens, differing from the Angelical and all other heavens, in that they were brought forth out of Eternal Nature, but this was before, and stands without Eternal Nature: and is the Most Holy Place, and Presence-chamber of the Divine Majesty in its own pure abstracted essence. But to speak somewhat more particular concerning the place of these spirits; I say, that they are placed round about the Eye of Eternity, not in the very Eye; which situation of theirs is a mark of their inferiority, subordination unto, and dependence upon the Trinity.

[TM 270] 10. In the tenth and last place, I shall speak something concerning their outward form and figure, which as was told you before, is the very same with the figure of the Eye of Eternity, only with this difference: that the Eye of Eternity is greater, and these also many lesser eyes encompassing it round. According as you see it represented in the above figure [of The Still Eternity], where the great spot in the midst deciphers the Eye of Eternity appearing like the black or sight of an eye; and the lesser spots round about it represent the inhabitants of the Still Eternity, exactly resembling the Eye of Eternity, with this only distinction, that they are less than it. And here we may also take notice, that as these spirits do exactly in their outward figure resemble the Holy Trinity as they exist in the shut up Eye of Eternity, so also they exactly resemble one another, without any the least difference, appearing all not only in the same figure and form, but also of the same bigness; so that there is no distinction between them, but only a numerical distinction, whereby one of them is not the other. And one of the greatest wonders of the Still Eternity is this: to behold this innumerable number of spirits bearing the exact and perfect resemblance with the Deity both outwardly and inwardly. At which sight my spirit was in a manner all absorbed quite swallowed up with wonder and amazement.

[TM 271] Having thus spoken concerning these qualifications and adjuncts of these pure spirits, I should now draw to a conclusion of this subject, but because some, it may be, will be curious to know what the manner of living and employment of these spirits in the Still Eternity is.

[TM 272] As to the first, we must know that being living spirits, their life requires to be maintained with food; for no life, though the most spiritual can be continued without a supply of meat and drink, according to its kind. It is not to be thought that we speak here of any gross way of eating and drinking, but of that which is purely and highly spiritual; for the food of these spirits is nothing else but living powers, or rather powers of life proceeding from the Holy Trinity. Their eternal Mother, that brought them forth to be living spirits, does feed, nourish and maintain them with her divine influences and distilling powers; which Mother of theirs is the eternal Heart of Love, which is the Center

of the blessed Trinity: from where proceed these impregnating, penetrating powers which feed and maintain these spirits, which powers are the very blood, life and spirit of Love, which is the food of those inhabitants of the Still Eternity.

And thus much shall suffice concerning the manner and way of living of these spirits in the Still Eternity: I shall now come to speak a word or two concerning their employment.

[TM 273] Their employment is to attend in the presence of the Holy and ever-blessed Trinity, being ready to perform the will of the supreme Majesty. Their minds are continually taken up and delighted with the beatifical vision of the Deity; their wills fully satisfied in the immediate enjoyment of the chiefest good; their senses pleased with most suitable and ravishing objects; and they continually bathing themselves in those rivers of unknown delights, which proceed from the Heart of the Deity without intermission. Thus they spend that eternal day in never ceasing praises and hallelujahs to the ever blessed and incomprehensible Trinity.

Their Language and Speech

[TM 274] Question: If anyone further inquire concerning these spirits: *What speech or language they have, or how they communicate their thoughts to one another?* I answer, that their speaking to one another is by thought; whatever they do but think, is answered immediately; their thoughts are all known to one another, and forthwith answered: which awful silence adds much to the glory of this Presence-chamber of the supreme Majesty.

[TM 275] But it is not only their language which is wonderful, they being full of wonders; for they all see but through one eye, hear through one ear; they all live from one heart, and from one center of life; they move from one moving cause, they all breathe from one breath, they all will from one spirit, and they all stand in one body. For God the Holy Ghost, who is a breath, air, life and power proceeding from the Father's Eye, through the Son's Heart of Love, is all in all in these spirits, so that the will of the Trinity is fully performed in them, and by them.

[TM 276] I have but little more to add, and that is concerning the nature of this Still Eternity, and the ends why it was brought forth. To the first of these I shall speak in these following particulars:

[TM 277] 1. In the first place, then I say, that the Still Eternity is a principle; now what a principle is, I shall afterwards set down, to which therefore I refer you.

[TM 278] 2. Secondly, the Still Eternity is the first eternal principle; because there is none before, above or beyond it: But God alone who is the cause of it.

[TM 279] 3. In the third place, this Still Eternity is the original principle of all principles; because all other principles proceed from it.

[TM 280] 4. In the fourth place, this Still Eternity is the original principle of Eternal Love; and therefore it is called the Kingdom of Love, because here is the birth of Love, and here the blessed Trinity dwell in the eternal unity of their Love-essence, which is the first and last of all beings and essences whatsoever. But you will object, *that Mount Zion, the New Jerusalem, and the Angelical world, are called by the same names, viz. the Kingdom and World of Love.* To which I answer by granting that it is true, Mount Zion, etc. are called by the same names, as is the Still Eternity, but yet with this difference: that the Still Eternity is the kingdom and mansion of the Love, as it exists without and before Eternal Nature's principle: but Mount Zion, the New Jerusalem, and Angelical world, are called the Kingdom of Love, manifested in and through Eternal Nature: so as the one is the Kingdom of Love out of Eternal Nature, and the others are the Kingdom of the said Love, brought forth in Eternal Nature's principle.

[TM 281] 5. In the fifth and last place, the Still Eternity is a simple undivided principle, without any distinction of parts, composition or mixture whatsoever. It is all Light, and all Love, without anything of contrariety or disagreement whatsoever.

Why the Still Eternity Was Brought Forth

[TM 282] I now come to speak briefly concerning the second heading I just now propounded, viz., the ends why this Still Eternity was brought forth.

[TM 283] 1. In the first place, the Still Eternity was brought forth, that it might be the palace and habitation of the ever-blessed Trinity, in their abstracted and solitary being.

[TM 284] 2. Secondly, the Still Eternity was brought forth to be the council-chamber of the Holy Trinity; where all their eternal decrees, counsels, purposes and predestinations are agreed upon, and from where they proceed. And because we here have made mention of the decrees and counsels of the blessed Trinity, it will not be amiss if we speak something concerning the nature of these decrees, etc. We are to know that all the decrees and counsels of the Holy Trinity do wholly and solely depend on the will of their Eternal Love, without the least regard to anything without themselves; being nothing else but the pure results of the will and purpose of their Love. But if we consider the Holy Trinity as being invested with the principle of Eternal Nature, so their decrees and counsels, concerning Angels and men, may be said to have a conditional regard to faith, obedience, perseverance, etc., which distinction, if well understood, will put an end to all those disputes, which have been concerning the decrees and purposes of God, whether they be absolute and independent, or conditional, and with regard to things without them; for both opinions are true, if rightly and distinctly taken. In the Still Eternity all the decrees and purposes of God are conditional and independent of anything but their own wills; but in Eternal Nature their decrees do not absolutely and solely depend on the sovereign will of the Trinity, but upon conditions and qualifications found in things without them. As for example in Angels and men, concerning whom God's decrees are limited, and conditional according to the several dispositions of those creatures.

[TM 285] And thus I have finished the Second Part, viz., what God is in His original being, in the Globe of Eternity, before Eternal Nature was in being. And now shall proceed to the third part of this treatise, wherein the third heading is handled, which is concerning Eternal Nature's essence, with her working forms, subsisting in her own eternal principle.

Soli Deo Gloria.