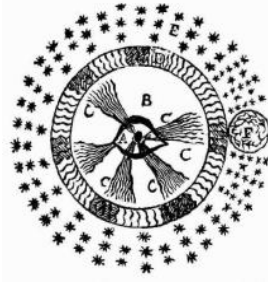


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Created: 10/26/2009

Revised: 3/20/2025

JANE



LEAD

The  
Everlasting  
G O S P E L

Which shall never cease to be Preached,  
till the Hour of

*Christ's Eternal Judgment*

Shall Come

---

**Spirit's Day Version**

With Modern Language & Paragraph Numbering

Transcribed and Edited by  
**Diane Guerrero**



*The Everlasting Gospel* by Jane Lead

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

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Diane Guerrero

Editor of the SDV and 17CV

Spirit's Day Studies

The Writings of Jane Lead

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

### About the Spirit's Day Version

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

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

Diane Guerrero

Editor of the SDV and 17CV

†††

THE  
 REVELATION  
 OF  
 Revelations:  
 AN  
 ESSAY

Towards the  
 Unsealing, Opening and Discovering  
 THE  
*Seven Seals, the Seven Thunders,*  
 and the *New-Jerusalem State.*

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By J. LEAD.

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The Second Edition. With an *Appendix.*

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Rev. 5. 9. *And they sang a new Song, saying, Thou art worthy to take the Book, and open the Seals thereof.*

I Cor. I. 10. *For God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God.*

---

LONDON: Printed by J. Bradford, at the Bible in Little Britain, 1701.

A

# Revelation

OF THE  
Everlasting Gospel-Message,

Which shall never cease to be Preached  
Till the Hour of

*Christ's Eternal Judgment*

SHALL COME:

Whereby will be Proclaimed the Last-Love Jubilee,

In order to the Restitution of the Whole  
Lapsed Creation,  
Whether Human or Angelical,

When by the Blood of the Everlasting  
Covenant, All Prisoners shall be set free.

---

Jer. 33:9

*It shall be to me a Name of Joy, Praise, and an Honour before all the Nations of the Earth [Creation] which shall hear all the Good that I do unto them: And they shall fear and tremble for all the Goodness, all for all the Prosperity, that I procure it, [the whole Race of the Apostasy.]*

Rev. 21:5

*And he that sat upon the Throne [of Judgment] said, Behold I make All Things New.*

By Jane Lead

1697

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## THE PREFACE

[EG P:1] §. That which was from the beginning declare we unto you; that *God is Love*. But if that be His *everlasting* and *immutable* nature, it may be demanded, *What then is that Wrath of God which is to be revealed against all impenitent sinners? And what will become of not only some portions, but even of the greatest part of the Scriptures* (those most adorable records of truth), *which are so filled with scenes of woe and misery, that in above ten thousand places of these very writings, that we believe to have been dictated through His Spirit, we have plain and distinct footsteps of this wrath, and of an appearing mutability of the Divine Nature?* With judgments and curses; with bitter imprecations and lamentations; with all manner of plagues (both internal and external), said to be inflicted by His wrathful displeasure; with various (apparent) mutations of His design: His repentance, His reconciliation, and His actual superseding of what He has (more than once) expressly and positively declared by His messengers the prophets; with those most unaccountable methods of His, with respect to His turning the hearts and wills of men (and so by parity of reason of *all* kinds of spirits too) as the streams of water: His hardening the heart of one, His mollifying that of another, His pouring out the spirit of *deep sleep*, His stopping the ear, His closing the eye, together with all the intellectual and spiritual faculties.

[EG P:2] If then God is *Love*, and if the Scriptures are true (which are the revelation of His *will*, and none other than the very dictates of *Truth* itself), here lies the main knot to be resolved: How there can be that continual vicissitude of good and evil, light and darkness, mercy and judgment, which is found to run throughout both the Testaments: How God, who is in Himself so unchangeable, *with whom there is no variableness*, neither so much as a *shadow of turning*, may yet be said to alter His first design; to curse that which He had originally blessed; and then to bless again that which He had before cursed; how He can seem to be pleased at one time, and displeased at another; to make alive and to kill; to build up and to throw down; to give and to take away again what was given; to lift up and to remove the light of His countenance; to hear and to be deaf; to pity and to despise; to save and to condemn.

[EG P:3] And most especially how He, who is so expressly, emphatically, and pompously asserted to be *Love*, can for one or more acts of rebellion in His children, who were *made subject* to variation in their very *primary* constitution, recede so far (as to our view) from it; as to alter His original purpose, to estrange Himself from the effluence of His own being, and to reverse His decree which had gone forth in their production toward making them partakers with Him of light and glory; so far as to suffer the greatest part of them (according to the common belief) to fall into utter darkness and misery, which could not but be diametrically opposite to those ends proposed by Him, and repugnant not only to the goodness, but even to the justice of His nature: who as He gave them their existence at first, so still sustains and upholds it every moment.

[EG P:4] And if by many it be deemed so very inconsistent with the truth and wisdom of the Divine Being, to annihilate that which it has made, how much more inconsistent will it be (with the deepest reverence and abasement be it spoken) with both these, either to create from the beginning that which is most directly contrary to its will, that which may oppose the beauty of the divine harmony, may violate the order and scale of beings, and live a life that is incomparably worse than death



itself, full of discord, anguish and misery: or else to preserve in existence by a mighty hand of power (no less than that which did create the same at first), that which has alienated itself from the bright Image of *Light* and *Love*, and even broken asunder the very *essential* band of unity, truth and goodness; introducing in the stead thereof, duality, falsehood, and evil?

[EG P:5] If then the same Fountain does not send forth *sweet water and bitter*, and if *creation and sustentation* are but one and the same continued act in the Creator (who is *Light*, in whom there is no *darkness* at all; and by consequent *Love* also, in whom there is no *wrath*, as He himself says, *Fury is not in me*); whoever can untie such a complication of difficulties (with many more that might be instanced) so as to harmonize all the divine attributes one with another, and to reconcile both the whole body and the several portions of the Holy Scripture relating to the dispensation both of the Law and of the Gospel, into an unanimity of consent; may not unreasonably be supposed to have been assisted by a Superior Beam of Light in making this discovery.

[EG P:6] And it will still be the more wonderful if this be done by a person of no extraordinary capacity or learning; if also by one that had rather an aversion from, than a propensity to it; and especially if there could be no encouragement from without, but all manner of opposition was to be expected. But if the Person besides be so far from being extraordinary in the eye of the world, as not to be at all considerable; if it be one that is simple and unlettered; if it be a woman who can therefore have no authority, and against whom many not unjust prejudices do lie; if it be one who had let this rest for many years after the knowledge of it, and could hardly be prevailed upon to let it be published—even by the commanding voice and hand of Heaven; and if not only all manner of opposition from without, but even from within also, from the very Household of Faith itself, such as are initiated into the very same Spiritual Life and Light; and if it must become both *foolishness* to the more *exterior*, and a *stumbling-block* even to the more *interior Christian*; This will be the more admirable still, and bespeak our examination and attention as to this small apologetic treatise for the *eternity* and *universality* of the Divine Love.

[EG P:7] Whereby all the aforesaid difficulties, with the most considerable objections of the learned *atheists* and *theists*, either against the nature and attributes of the Deity, or against the creation itself, or thirdly, against the authority of the Scriptures; will be made to vanish as of themselves, and like wax to melt before the fire. For thus it will be seen how God was Love from the beginning; how He is Love at present, even in the Day of Wrath and Misery; and how He *will be* Love unto the end. It will be seen, how all that contrariety and mutability which have been before represented, are not in God or derivable from God; who is the very same *unchangeably*, towards every one of His creatures, now at this very instant as He was the first day, yet the first moment of their creation; and that He *will* and *must* be the same towards them, even towards every individual of them, for all eternity of eternities. And that *in Himself* he remains the same yesterday, today, and forever, Love without end, and the Rock which cannot be moved; while yet *in nature* He may not improperly (with respect to vulgar apprehensions) be said to vary, and so to move Himself this way or that way, according to the different affections, passions and alterations either in man, or in any other intelligent creature.

[EG P:8] It will also be seen how the righteousness, holiness, and mercifulness of God may come to be perfectly harmonized; how the order and beauty of the creation, and of His whole economy towards angels and men, may be distinctly discerned; how the sacred authority of the Scriptures may be preserved inviolable against the attacks of its most potent enemies; and how even all whatever may seem the most to oppose, shall but serve to a greater, higher, and more glorious manifestation



and illustration of that Love of God, which endures forever, when all scenes, shadows and accidents shall pass away.

[EG P:9] §. Which if, after many revolutions, *eons*, and transient circles of duration, it may consist with the justice and truth of God to bring about for His Glory; let it not seem strange to us if this *message* of peace and good will from Him unto *All* (that is, unto everyone in their *Order*, and according to the *Degrees* of their alienation), be called the *Everlasting Message*, and the *Gospel of the Everlasting Love*. For if it be the declaration of that which was from the beginning, even before the foundations of this world, and that the Tree of Good and Evil was planted in it: then it seems to me it may not unfitly be called Everlasting *Backwards*. And if it be also the declaration of that which is to be, even after the end and consummation of it, when that Heaven and Earth shall have passed away, then may it on the other side, too, be called Everlasting—that is, Everlasting *Forwards*. So that if the message prove but *true*, this title will on *both* sides be compatible with it.

[EG P:10] §. Now that it may be *true*, and that after various revolutions all judgment may be at last swallowed up *in victory*, I dare appeal to the most rigid opposers to examine their own hearts, whether they would not find there some relencings towards their offending Brother, after a most long and grievous punishment inflicted upon Him upon their account. I dare appeal to the customs of all (even barbarous) nations, to those that are called *common* and *innate* notions; to the early traditions of mankind in general, and of the Church of Christ in particular; and to the very procedures even in human courts of judicature, and the manner of sovereign princes: Whether all punishments ought not to be for some end, for the good either of the criminals themselves, or of others, or of both; and whether also there may not possibly be a reserve for mercy, both in and after judgment.

[EG P:11] Who is it that can set bounds to the Almighty, and can say unto Him, That He shall not dispense with the rigor of His own Law, or alleviate the severity of His own sentence (allowing even the most rigorous interpretation of it), but that the fierceness of His wrath shall endure beyond all ages of worlds, and that He shall not be pacified at last towards the works of His hands? What He has done He may do again. And that He has both moderated His own Law and found room for grace—even after the sentence of condemnation has been pronounced—numerous instances from the Holy Scriptures might be produced. And that this is not in the least derogatory to His essential *truth*, but highly consistent with it, will be manifest to every impartial eye in the above distinction of GOD in *Himself*, and GOD *in Nature*.

[EG P:12] For that in himself He varies not, moves not, is not angry, condemns none. But *in nature* He may be said to vary and to move; and in it (as corrupted, that is, removed farther from Him, its right Center and Bias), to be angry, and by consequent to condemn whatever is opposite to Him. Which wrath therefore, and condemnation, not being founded in the essential truth of the Divine Nature, but being merely *accidental*, and grounded in the contrariety, vanity, and mutability of the creature; it does not appear (however it may be expressed), that it *must* be everlasting, in the strictest sense of the word. Nay, it appears that it ought to be everlasting only in that ground in which it stands, or in a lower and looser sense of the word.

[EG P:13] §. Now if this lower sense be not expressly against Scripture and nature, and may serve to vindicate the rectitude of God against the greatest enemies of religion: however frightful it may appear to some, it is humbly hoped that very few, if any, will much condemn it in their cool and calm thoughts. But that it is not against the Scriptures, I leave the critics, and all those that understand the propriety of either of the originals to decide. They that understand the languages in which the Scriptures were written, are here the only capable judges: and let these speak. Some of them have already

spoken their sense, and the sense of antiquity. And persons of the most celebrated fame, and highest dignity in the established Church of *England* and *Ireland*, have made no contemptible advancements hereto—which they would never certainly have done, had they seen in the Scriptures what some do think they see there.

[EG P:14] §.And that it is not against nature, I leave all the natural philosophers, and as many as have any understanding in the principles of true and solid physiology, to determine. And surely there may be some warrantable prejudice against the contrary sentiment (of a strict eternity applied to a *dying* life, or a *living* death): as not according to nature, when the naturalists are, by the maintainers of it, so generally descried, as they are, for not believing it.

[EG P:15a] §.It matters not what names the zealots of any party fix upon what they have once received an aversion against. Truth will be truth and error will be error under whatever disguise they pass. If Scripture and nature be not against us, we hope we shall not be afraid or ashamed, though we should have as many opponents as either *Origen*, or *Athanasius* had. Neither shall the name of *Origen* be at all a matter of confusion, if objected. There is a *letter of resolution concerning him*, known well enough to have been written by an eminent and learned bishop, and printed in the year *1661*. That must be first confuted, together with other authors of no mean name, before we shall be ashamed of this great man. But whatever it might be that gave such offence in him, we shall not therefore be so over-solicitous as to fly into the adverse party, or to condemn him without a full hearing or perfect understanding of what he maintains as to this point.

[EG P:15b] For after long examinations we are well convinced that the opposite doctrine, or the grounds upon which it stands (and only *can* stand), would insensibly lead us, if followed, into the heresies of the *Manichees* and *Anthropomorphites*—both of which, they who most eagerly assert it, do abominate with the greatest detestation. And therefore it would be a piece of great uncharitableness, as well as injustice, to charge them with consequences which are not presently, or to every one discernible: and which they do condemn as much as the others. We cannot now stand to examine into the origin of these gross and pestiferous errors; both arising from the same source, though looking different ways. But the pillars hereof are perhaps nowhere so overturned as in this little treatise: as may, if demanded, be made good.

[EG P:16] §.And indeed however the Scriptures may ascribe *human* passions to God, it is most certain that they cannot be understood until we see through all these, and behold that He is *God who changes not*. So also, however they may ascribe evil, misery, vengeance and the Curse to God, it is not possible that anything of this nature should be understood as it ought to be, until we can see through all this, that He is sovereign and absolute in His will. For if the contrariety to His will can ever cease, then must evil and misery be at an end, which do proceed from that contrariety. And if His will be indeed sovereign and absolute (as it is unchangeable), all contrariety to it, in *all manner* of spirits, must at last cease; except we could conceive that God could will both parts of a contradiction, or would create beings that might oppose and war against Himself eternally. Let but His will then be allowed to be superior to the (asserted) liberty and supremacy of that of the creature, and that there is no co-eternal contrary will uncreated, and the natural and easy consequences thereof will be, that this will of God (which is no other than *Love* itself), may come to be done by every creature, in all regions and worlds; and the Curse being thus taken away, *all the Sons of God to shout for joy*, as they did in the beginning, before any curse entered into nature.

[EG P17] §.When the wrath of God *in nature* shall totally expire, and vengeance being perfectly satisfied shall be forced to withdraw, that so after a long restrain the tender bowels of compassion

may be made manifest, and the dark cloud be removed from before the face of the eternal *Sun of Righteousness* (then arising with *healing* in His rays to all universally), this Universal Jubilee comes now to be proclaimed and testified in an acceptable and *due time*, for the honor (as we hope and believe) of GOD only; And not for the lessening of His justice and holiness (as some will say), but for the vindicating and exalting of them both, no less than of His mercy.

[EG P:18] §.Holy, holy, holy, Lord God of Sabbath: let your whole creation be full of your glory; yea, let the very place of your footstool not be left void and empty of you forevermore; but let the Earth, and all that is under the Earth, be made to praise you, O Eternal LOVE.

## Timotheus

[Known to be Dr. Francis Lee]

## AN INTRODUCTION to the Impartial Reader

[EG I:1] §.Having had a peculiar manifestation of the unfathomable deepest deep of God's *bottomless* Love, which is reserved to be broken up; and wherein He requires that right should be done Him, for the harmonizing of all His attributes, that one might not jar against the other; and that Eternal Nature in its first original (which brought forth first the *Angelical* world, and then the *Paradisical* or *Human*) may again revive into its ancient primitive existence, through the Seven Forms of the Eternal Circling Light (which was before the eruption of the darkness), so that God, who is the Abyssal Light and Love, must reduce all the inhabitants in all regions or centers (whether they be originated from the Angelical or the Paradisical ground, and lapsed down into various mansions and worlds) back to their true image and similitude, in which the Deity saw Himself in His beautiful perfection: I am thus under a constraining power from the Most High, to unveil the face of the covering that has been almost universally spread, to the disguising of His grace and good will towards all His offspring. For the time is now come for this *veil* to be rent away, that the pleasant countenance and Love-aspect of the Great Creator and Father may in plainness appear, to the opening of such wonders as eye has not seen, and as no mind has been able to comprehend. For God will move a new *mystery* in order to this.

[EG I:2] Therefore let it silence all flesh. For such are the immeasurable and limitless circles of His wisdom, love and power, that none can be capable to pass judgment hereon, but such to whom these secrets are revealed. Therefore I have no more to request of you, but that you would forbear running into any inconsiderate and unmediated censure, according to the common traditional knowledge; and that you would enter into the internal center of light in your own souls, where all the treasures of understanding and wisdom in God may open, to clear up what is most abstruse and dark. So offering you up to be made knowing in all that may make further for the praise, the honor, and the magnificence of Him who was Love from the beginning, and so can never cease to be, till He has swallowed up all into the same unity with Himself: in which flaming circle, there to meet and embrace you, I shall ever remain

*Yours,*

*J.L.*

## Part 1 Introductory

### 1. The occasional cause of this treatise.

[EG 1] §.Having put out a treatise in 1694 called *The Enochian Walks with God*, and in pages 17, 18, 21, 36, 37 specified the *universal* restoration of all mankind, with the *fallen Angels*, upon which many objections were raised (from the illuminated and the regenerated, as well as the unenlightened and unregenerate), which point being not so fully cleared up in that discourse as might satisfy the objectors, I found myself obliged to give a further narrative concerning this matter, from the deepest ground of revelation that opened itself in me.

### 2. An account of a visional transport into the Regions of the Dead, and what passed before the Mediator Throne of CHRIST.

[EG 2a] §.For I may truly say, I received it not from the wisdom of men, or according to tradition, but from the pure manifestation of the *Love*, that broke open its *deeps* in me. For albeit I had heard of such a notion, yet I did altogether disregard it; and would not entertain any belief concerning such a latitude as this, that should extend so far as to recover the *whole* lapsed creation, till I had an apparent vision opened unto me. My spirit was carried out to behold several regions, wherein I saw the dead numerous and variously in their confinements, being in dark centers, as bewailing and bemoaning their state, that they had while in the body, misspent their time, and lost their opportunity of taking hold of the redeeming Love of Christ.

[EG 2b] Then my Spirit passed through these, and was carried beyond them into a *Light-Orb* and principle, where I saw the Throne of CHRIST in His Kingly and Priestly office, interceding and pleading before the Father the validity of His *redeeming* blood. And right against this Throne, I saw *ADAM* the first, with his *EVE* placed together, as rejoicing in hope that the mediatorship of *CHRIST* would be of that power and force, as to release their off-spring out of all woes and miseries, both in bodies of time and out of time.

[EG 2c] And I further saw numerous spirits, as bright flames flying, as it were, swiftly into this principle, being set free from the confinements they were in. Upon which, I being as a naked spirit there, did query: *What these were?* And the LORD Himself pronounced this Word, “These are those for which my blood was shed, though long involved and shut up as in the *Second Death*, having passed through many agonies and anguishes. Yet now see how they are set free, and come here to be clothed with new and bright bodies.”

[EG 2d] Upon which I saw *ADAM* and *EVE* rise up with exulting joy, saying: “Thus shall our whole offspring be restored, and come in by degrees.” At which Word I addressed myself to *ADAM*, saying, *How can this be, that all should be restored that from the beginning of the world had lived and rebelled in diabolical spirits?* And it was answered: “The *Second ADAM*, the *Lord from Heaven*, is more than sufficient to repair that breach that was made by *me*. Therefore doubt not, but salvation shall gain the victory. For Love’s Kingdom will swallow up all kingdoms that have been under the *diabolical* reign.” This was an amazing vision that made me consider and weigh well what was meant hereby, I being left still in some doubt.

### 3. A further manifestation with relation to the Apostasy of the Angels.

[EG 3] §.Then it was thus further revealed by *CHRIST* the Lord Himself, who drew up my spirit very near unto Him, saying these words, “*Do you marvel at this full and perfect redemption by me of all creatures in humanity? What will you say if the Love of the Immense Deity shall open yet more wonderfully and deep, so as to reach the Fall of Lucifer and his hierarchy, that they too may be reduced to their first primary glory and excellency?*” At which I was cast into a silent wonderment, saying in myself: *Lord, who has comprehended, or fathomed what the immense Love of God may bring forth?* So returning again into my bodily sense, I began then to entertain a certain belief hereof, and searched the Scriptures, what I could find to make this out.

### 4. The testimony which the Holy Scriptures bear to the latitude of the Divine Love towards the Race of Adam.

[EG 4] §.Then were opened to me several Scriptures concerning the restoration of mankind, as *Romans* 5:14, 11, 19, 21, which were very emphatic to that purpose, with *1 Corinthians* 15:22, *As in Adam ALL die, so in Christ shall ALL be made alive*, and *1 Timothy* 2:6, where it is said, that He was *given a ransom for ALL, to be testified in due time*. So that these Scriptures, with several others, did a little confirm me.

### 5. A dissatisfaction from the silence of the Scriptures concerning the Restitution of the Angels; and how it came to be removed.

[EG 5a] §.But then I could not satisfy myself concerning the fallen *angels*, as not finding Scripture ground to clear up their restitution, that had brought all this mischief upon mankind. And I had no way to inform my understanding, so as to see how this breach could be made up from Scripture ground: but I referred myself to the more immediate revelation of God’s mind herein.

[EG 5b] And so I passed it over, saying nothing of it, till I had a further, more clear evidence, which was in the year 1693. Then I had a fresh moving and enkindling upon my spirit concerning this general redemption, and had many times hints and excitements by the Spirit to attend this manifestation, and not to neglect it. For I had this word spring up in me: *Neglect not to look into this thorough salvation. For though it has been a mystery from ages sealed up, and unknown, yet now is the age and time for its publication*. Which drew my spirit forth much into the inquiry; for I knew no other way to be resolved than by that Spirit that searches the deep things of God’s counsel: which Spirit drove me so deep into this immense Love, that I was, as it were, all over clothed with it.

### 6. A demur concerning the publication of this doctrine of God’s Universal Love: and what assistance was hereupon promised in the going forth with it.

[EG 6] §.Then it was thus with me, that if I was to publish this large dispensation of the Love, how shall I do for arguments to strengthen it against all opposers? Thus freely communing with my Lord about this matter, it was said to me, *Fear not, but proceed and go on to vindicate the boundless Love of your Creator, and the precious worth and weight of the Blood of your Redeemer*. Who promised, *He would be with me, to open that which has been locked up in the eternal secrecy*.

### 7. The motives which prevailed against all impediments and difficulties.

[EG 7] §.Though controversial points is a strange and unpleasant work to me, because I am rapt up so much in the sweet Love-Harmony that I care not to enter into any contest, but am satisfied in this

unshaken and foundational truth. Yet for the sake of such as do earnestly desire to be informed and resolved in this matter, being of a tender spirit, out of all bitterness, rashness and fury; and who handing this in a *childish* simplicity, are willing to have the mind of God unfolded, or searched out; I find myself engaged to give forth what has been so freely communicated to me. And being it is a matter of that moment and concern, wherein God Himself requires the clearing up of the deeper and yet more hidden reserves of His good will and love: so by the pure dictate of His Spirit, I shall go on to fix the pillars and foundation of the *creation* by the Second *ADAM*, by whom all things are to be renewed.



## Part 2 Of the Extent of the Love of God to Man

### 8. The vulgar opinion of a scholastical eternity of torment not founded in Scripture.

[EG 8] §. Now whereas it is charged that redemption is to reach no further than to such a number as receive and believe in Christ while in the body; that if they fail of it here, they are destined to an everlasting damnation: this I deny, as to that eternity of punishment which is meant by them. Because those Scriptures mentioned for the confirmation of the *never-ceasing* torments are properly to be understood but for *ages of time*; which indeed may be long and tedious enough, according as the height of their transgressions have been here. So will they find that worm of their accusing conscience cannot cease, till the determinate time when the celestial Love-fire shall break forth to extinguish it. For it has been little understood or known what the purgation work will be, and how much is to be done in other regions and worlds: because it has pleased the Father of Lights to reserve and conceal what has, is, and shall be agitated there in these invisible regions.

### 9. There are various periods of divine revelation, and a succession of the prophetic spirit in all ages.

[EG 9] §. Therefore let none be so rash as to judge that nothing more is to be known than what has been reported of. For God does not bring forth or reveal His counsel, and the whole extent of His mind, all in one age, no not in several ages. For instance, what He revealed in the Patriarch's days and the first ages of time had their cessation and period. And so as occasion was, new prophesies and revelations did succeed, till after Christ's time. Now we are not to think that there was a stop, as if no more discovery should be made of what is further needful to be known: Of the which there are many witnesses, both dead and living, that have further and new discoveries relating to the restoration.

### 10. The vulgar opinion is derogatory to the justice and truth of God.

[EG 10] §. Now as to that dreadful sentence that many do pass for all eternities, it is very much to the impeachment and violation both of the justice and truth of God—which is not to be violated. For God gave that eternity of *life* and *being* from Himself into the creature. And though sin happened as an *accident*, being awakened by the subtle introduction of the *Serpent*, and so became a *limited* transgression, which did admit that such should reject in their lifetime that grace that brings salvation, yet this is but after the similitude of the sin under the *Old Law* and Covenant. For in the *New*, God undertakes to blot out all transgression and sin, and to be a *Law of Life* written within. And this stands firm, while the other covenant is nullified. So that to assert this is very injurious to the *Grace* of GOD: For though He may punish for the sin of *unbelief* (which is the grand iniquity), and chasten and rebuke, yet it is reckoned but as *for a moment*, if you compare it with the many circles of *eternity*. Because it is but *just* with God to save and recover what is of His *own*, which can never be annihilated: and that is the *breath* of His life, and the *essence* of His own being.

### 11. The vulgar opinion is not for the honor of the merciful Love and Grace of Christ.

[EG 11] §.And then it would be also exceedingly lessening of the Love benignity in the manifestation of the great gift *Christ JESUS*, that He should be so very weak and incapable to repay, save, and recover what was left by the transgression of the first *ADAM*.

### 12. It is not consistent with the right of paternity and creation in God.

[EG 12] §.Therefore let none judge that they do God right, to make Him such an inveterate avenger against His creatures, that had never known a being, but from His *willing* them to *be*; and that the eternal wrath must everlastingly kindle upon them without cessation. It would have been certainly much more kindness and favor in the Creator, to turn them into a non-entity or no-being again. Therefore God cannot take it well from any that should render Him such an *unreconcilable* Father to His *offspring*. For though they have proved rebellious and obstinate, with great despitefulness to His grace, yet He cannot cease to be a *Father* to that Eternal Spark and Spirit, that is of His own in all mankind, yea, and in angels, too.

### 13. It is not at all efficacious to the end, for which it is pretended.

[EG 13a] §.It is sufficient that some are banished for a *time* and *times*; and some that have been more highly rebellious even within the circles of eternity--which I have been made to understand have their limitation, as if they were in the number of outward time. For the consideration of this sentence may sufficiently frighten any soul from slighting and neglecting the time and season of the Love-offers to them. Therefore they need no more terrible a sentence than Christ has passed, *Depart from me ye workers of iniquity, where is weeping and gnashing of teeth* (Luke 12:27, 28).

[EG 13b] But this is not to be reckoned for-*ever*, as worlds without end. Love and light, I confess, is without limits and bounds. But death, darkness, curse and punishment must unavoidable have their end and period. For only that which has no beginning, as Love, Wisdom and Goodness, that must abide and can have no end, and must drown and swallow up whatever is its opposite. O that I could persuade, or rather the *Love* that dwells in me, might open and blow up such enlivening flames, as may devour these harsh and unconsidered conclusions, as make God so irreconcilable to that which is issued from Him, as being of His Being.

### 14. The belief of the latitude of God's love is operative of the same in us, and will be of very great efficacy in the conversion of souls.

[EG 14] §.Let me therefore entreat you to whom this comes, that you pass a favorable censure upon your fellow-creatures, though you have been as the beloved *Jacob*, and your brethren abiding in *Esau's* nature. It is said that *The fire of Jacob shall consume the stubble of Esau* (*Oba. 5:15*). What *fire* is that? It is not the fierce fire, but the Love-fire that must do this cure. O, I think we ourselves have so much of this apostatized nature, that though we cannot love or indulge the sin in our fellow-member, yet we should fall upon him as the Father upon the Prodigal; and send out our fire-loves sparks, and pour out our oily meekness as true *Samaritans*, to heal him and perform the office of our Blessed *JESUS* herein, who came to save and seek *that which was lost*. For I am well assured that if this Everlasting Gospel of the Love was better understood and cleared, as accompanied with the Flaming Love of the Holy Ghost, it would convert, and affect more hearts: and be as the Golden Net, that would drag in thousands out of the sea of this worldly principle, to the shore where they might set down in rest and great refreshing.

### 15. The Gospel of the Everlasting Love is to be preached both to the dead and the living.

[EG 15] Blessed are those that shall be publishers, and go forth with this Everlasting Gospel-Message, which may reach both to them that are dead and in prison, as well as the living. Let this not seem to be a hard saying: for Christ went to preach to the spirits in prison that were so long disobedient before. This Gospel is given me to understand, that it is the love and good will that is to be preached, so long till all regions, centers, and worlds shall be given up to the power that shall constrain them to yield up themselves, to be metamorphosed into a new created being. For which, O God, hasten your messengers that may proclaim this blessed *Jubilee*.

### 16. An objection from the dangerous consequence of the universal publication of this doctrine considered.

[EG 16a] §.But here it may be objected: *This doctrine may be dangerous to publish universally, that after this life there may be hopes of restitution into the same glory and liberty with the Children of Light.* In answer to this I shall refer you to a treatise entitled, *The Eight Worlds*, wherein are opened the degrees of punishments and purifications, in order to prepare for admittance into higher ranks and orders belonging to the redeemed. And as for the taking of liberty while in the body, to be more highly wild and wicked, we may conclude that there will be no such occasion taken from this. Because they must pass through such bitter anguishes and torments, which is enough to deter any from being *diabolical* in conversation, as not knowing how long their term of suffering may be, under the power and sovereignty of the cruel and dark Prince that rules in the Airy Regions.

[EG 16b] Now for instance, we have made this observation, that the doctrine that has been preached of an endless misery and torment has wrought very little effect in fighting or terrifying them from their evil courses. But it has on the other hand run many into despair, and made the desperate to run the adventure, being the sentence is so irrevocable, as to be reprobated throughout all eternities. Whereas if the Love's Center were rightly and duly opened and made manifest, it would have worked far more naturally and kindly, to gain upon the will of those that are perverse and obstinate. And I am sure that until this Love shall come to be more displayed and declared, there will be little reformation or change accomplished in order to regeneration.

### 17. Another objection from the Roman Purgatory considered.

[EG 17a] §.But now here is another objection that meets me, which is: That *this leads to a papistical sentiment; that if souls after this life may have hopes, by passing through the purifications, it may too much countenance what they have adulterated.* But let it be *Turk, Jew, or Papist*, we are not to reject or throw it away because it is their opinion. It is very obvious and clear to me that what the *Romanists* have in this point owned to be their faith, they have derived from the *Primitive Age*, which was in that time a pure Gospel-discovery. But since that time they have corrupted it, and mingled with it their sorceries, and so have brought the true thing into a disreputation. For it is of great consequence to be understood and known.

[EG 17b] For how many millions of souls are there that depart out of the body in an *imperfect* state, very short of reaching to an Heaven-grown-stature, being but *in part* regenerated? What disappointments do they then meet withal, when they are out of the body, thinking they must directly ascend from Earth to Heaven, and then enter into the *Mount Sion* Kingdom? But O how few and rare are they, that have attained to such a degree of a full grown stature in Christ, as to come to be glorified with the same glory immediately: which must be attained to by degrees—yea, after they

are set loose from the body. Therefore it is great kindness of the wise Creator that *Middle* Regions are prepared for the *ascent* of those souls that die in a *good* state, and the *purgation* of those that die in an *evil*. This we see in Christ Himself, who ascended first to *Paradise*, before he entered *Mount-Sion* and the *New-Jerusalem*; which you may find more largely in my book printed in 1695, and called, *The Eight Worlds*.

**18. A necessary caveat to the reader; with an account of the process observed in the public manifestation of this great mystery of God's Love.**

[EG 18a] §.All that I have now to request of the doubtful that cannot receive these sayings, is: That they would be still, and quietly wait till the Central-Love within their own souls shall open and spring. For I myself was *averse* to the taking in of this universal doctrine; but was always taught by Divine *Wisdom* not to oppose what I could not reach or comprehend. So I let it rest for some years after the *vision* of it. And being well acquainted, and walking in fellowship with a very worthy person that had this sentiment in her, who often excited me to look into it, and to own it for a foundational truth, and so to be a publisher of it, I could no way concur by persuasion from any creature, till the Light, Life and Spirit of Christ so strongly set upon me, that I could not forbear to give some glances of it.

[EG 18b] Now I expected no less, whenever I published it, but that it would blow up some zealous angry flames upon me, as being contrary to the common doctrines preached. But I knew well the foundation and ground I stood upon; that though it should appear to many uncouth, and like a strange visage, yet the glory, beauty and strength of the *JEHOVAH*-Love would, as fire, drink up all the floods that should be cast upon it from the foaming sea. So I wait in hope to see something of this before the day of my life shall expire; the joy of which to see will be trumpeted forth among the *angelical* quires.

### Part 3 Of the Extent of the Love of GOD to the Angels

#### 19. The final restitution of the angels is not impossible to GOD. And as He must know therefore the possible means of it, so may He also communicate the same by His SPIRIT.

[EG 19a] §.Now I go on to proceed to the *second point*, which is the raising of *Lucifer* with all his hierarchy, which is the great block of stumbling, and the rock of offence, as being reckoned an impossibility, because they had exalted themselves above God himself, which is judged an irreconcilable arrogancy. Therefore, though I have not *letter* to go upon for my fundamental argument to make this manifest, I must run in the line of the *Spirit of Christ*, to the revelation (which may come in its time to be legitimated and owned by Him), according as He did declare it to me, for my further wonderment—who promised, He would make out to me, what I could not fathom.

[EG 19b] And thus the Spirit began, and opened the *way* and *means* that may bring about their restoration, which was to be through many *ages*, revolutions and vicissitudes that should happen, yet unknown to any mortals, or to these apostatized angels themselves, or to any of the inhabitants of their kingdom. And in answer to an inquiry upon this matter, it was said, that a wonderful new created mystery should open, for the reducing and bringing back of that which was so far sunk down into the dark Abyss that had separated itself from the principle of the Light and Love.

#### 20. A communication of the way and means of this restitution of the Luciferian hierarchy, by 1) The rise of a New Creation. 2) An universal dissolution, sometime after the Millennium. 3) A withdrawing of their subjects. 4) The ministration of the holy angels. 5) A generation from the Virgin Principle of Sophia. 6) An annihilation of the evil matter.

[EG 20a] §.But then it was further opened to me by the Revealer of all secrets, that when the final judgment should be, at the conflagration and putting an end to fadable corporities; all worlds would give up both living and dead, both the Sea, Hell, and the Lake; all regions, principles, and centers; all prisons and mansions of the dead. But this last dissolution, according as it is shown to me, is not to be until after some numbers of time had passed over beyond the Thousand Years Reign. Then the books of accounts shall be opened, and the high and great saints (both of the first and latter ages of the world) shall sit with Him as privy counselors and judges, and pass sentence in the priestly interceding and merciful nature of the Lamb. He shall then demand them, and set free from the dominion and power, and all tormenting tyranny that they had suffered under this dark Prince. From this will be found relentings and compunctions, with a ready embracement of the drawn-out Love-crook of the Great and Princely Shepherd. Therefore these principalities and dark potent princes can no longer hold them in captivity, but must yield them up to the Redeeming Love.

[EG 20b] Now the trial and probation will most deeply pierce, to see themselves divested of all that fiery might, and to become so weak and poor as to have no place nor subjects to exercise any authority upon. This will humble their pride, and work an inconceivable mollification. Which when it is brought to pass, the high and noble *tincturing* virtue, which from *eternal pure nature* generated itself immediately from God into these angels at the first, will now be stirred and *awakened* as

from GOD himself, being that which could never be corrupted or lost. And now that mere source of light opening makes them see what lofty haughtiness they have continued in so many thousand years, in a scornful derision to God; so that now they would willingly embrace whatever might tend to their reconciliation to God their Creator.

[EG 20c] Then it was further opened to me that the myriads of those *holy* and *good angels* that attend the Throne of the Father, they having something more of a *sympathizing* nature (being all of the same order, and created out of the same celestial matter), will be made instrumental; God giving them commission and liberty to minister unto them, and to make known the readiness of the Eternal *Father* of *their* spirits, to entertain and receive them again upon their abasement, and crumbling into self-nothingness. And also the Eternal *Virgin-Wisdom*, without whom nothing was generated, bears her part herein of a Mother-Indulgency to these fallen principalities. This is foreseen as making up the greatest wonder of wonders that God ever brought forth Himself in: in changing and altering the fierceness, pride and arrogance of these rebellious powers, into a mild and gentle constitution of Spirit.

[EG 20d] For it is against all contradiction that the groundwork lies so deep in these fallen angels, that He must restore and gather to Himself what is *purely* of His *own* essence, upon the concluding scene of all His various and manifold workings of Wisdom; nullifying and making void all the evil properties contracted to that pure spark of His own eternity. Which, being invisibly blown up by an impregnable *Love-Fire* rising from that center of Love (as the *breath* of GOD), consumes and devours all the *diabolical* matter. And so they are hereby set free, and are made to bow and pay their obedience to the Great Shepherd and Prince of *Love* and *Peace*; making application that He may be their Intercessor, that they may be admitted into their ancient throne of dignity: though yet CHRIST is not assigned, or need to assume their nature; they being of another kind of existency than other corporeal creatures. Therefore the Spirit of the Triun-Deity, agreeing to introduce themselves into that eternal part which was properly their own before they fell, can only stem and turn the tide of the evil nature of that prided spirit that was predominant. So that this might be great and marvelous, yea, more to the wonderment of the *Love, Power* and *Wisdom* of God, than whatever yet has been manifested.

## 21. Their submission will be a necessary consequent from their original dependence by creation.

[EG 21] §.And this further argument we have for the confirmation of this restoration: That the eternal essences of the Deity, being the original of their first *being*, they must return again to their primary angelical beings; For indeed if they had been as gods to themselves, and had no dependency upon this Supreme Creator, then it might be granted that the band of their diabolical power and dominion was indissolvable. They would have been able to equalize themselves to God, and never have submitted to any superior power beyond themselves. But being their dependency is upon that only true God that gave them their true being, they must be submitting and yielding, when times numbers shall be finished (as seeing that mankind was enthroned in their principality), when the deepest deep of all the wonders of Love shall be broken open, that never were yet brought into manifestation.

## 22. An objection considered, concerning the recovery of their thrones already possessed by man.

[EG 22a] §.Whereas it is queried, *How shall they recover new thrones, as princely angels to be fixed again?* To this it is answered: God has such infinite spaces of eternity in the angelical principle, as to create and erect *new* thrones to place them in; yea, or to stretch *this* angelical principle



wider as He shall see fit. All which shall make for the exulting joy to all the new created beings. For if there was so much joy at the return of the Prodigal, and the unrighteous, or workers of iniquity, more than for the ninety-nine just persons, what will it be for the return and humble submission of these haughty and prided angels, that have so many thousand years affronted their kind and loving Creator?

[EG 22b] What have we more to say to this, but to admire the height, depth, breadth and length of the Love, that passes all knowledge and understanding; when Christ shall deliver up all kingdoms, powers and principalities, that so the LORD God omnipotent may reign over all, through all, and in all. Who would not rejoice to hear the sound of this last Jubilee trumpet, which may put an end to all woes, curses, eternal deaths, that no more sorrow, weeping or wailing may ever be heard in any principle, center or region throughout all eternity? Even so has the *Yea* and *Amen* set His seal to this as a true and inviolable prophecy that shall have its fulfilling when ages of time shall be finished, according to the council of the Triune-Deity.

### **23. An objection considered, concerning the necessity of Christ to take upon Him the diabolical nature.**

[EG 23] §.And whereas it may be objected, That *there is a necessity for the Redeemer to take upon Him the angelical nature for the fallen angels, before they can be restored.* In answer to this it is thus given: That it is more proper to the *Father of Spirits* for this reason: Because the angels never had any such *corporeity* as man for their clothing: and also for that then *Christ* shall have delivered up the *Adamical Kingdom* to the FATHER. Therefore for *their* restitution, there must be the concurrence of the whole Deity in another order than for that of *man*; as their order of transgression was also different. And as *Christ* was the Creating-Word, by which the angels were created at first, so now again the second time He, in the *Father*, moves that mystery, through which will be the re-introducing of Himself in a *spiritual* way, blowing up those eternal essences, whereby they may be recovered to their first primary existence. For the foundation of His own being in them can never be nullified or made a non-entity.

### **24. The Wisdom of God is manifested in His permission of the fall of the Angels, and His glory will be in their re-establishment.**

[EG 24a] §.And though it has been permitted by the Wisdom of God that they should remain in their *diabolical* nature, to tempt and open the *Mystery of Iniquity*, that so the various wonders might come to be manifested from the Dark Principle: yet this must last no longer than the limited bounds known to God. And though I dare not positively conclude the time of the *end* of their reign and kingdom in the evil property, yet it has been glanced into me, that their restoration may *begin* in the 8000 years from the first creation, wherein God's eternal rest will be in the *new creation*, as it was in the *old*; wherein the old shall pass away, and *all* things become *new*. So that there shall be no more deaths, torments, sorrows, anguishes. For Christ will deliver up all kingdoms, powers, and principalities, clear, pure, and free from all anxieties; that only GOD may be in all, and through all, delighting and pleasing Himself to see His family about Him, consisting of angels and pure perfect souls. For all that was evil must now be swallowed up in the perfection of goodness.

[EG 24b] For it seems very much contrary to the nature and being of goodness, love, and the sovereignty of a power, if He should have permitted the stream and tide of sin and punishment to remain as everlastingly as Himself; whose originality consists in nothing but immense clarity, light and love, and will undoubtedly reduce all that He has created into the same being with Himself. Thus shall the Trinity sit down in the midst of all kingdoms, worlds and regions, with joy, pleasure and



glory, with their ransomed and redeemed ones, who shall indeed sing a *new song* of praise and laud, which never before was sung, most gloriously to Him that ever was, and never can cease to be LOVE throughout all eternities.

[EG 24c] Thus I have given you a true and faithful account of what has been opened and revealed to me by the *Alpha* and *Omega*. But I seek not to impose it upon any further than it may be made manifest by the same Light. For it is out of my element to contest points of controversy. But only this I offer to be considered by such that are found in an humble inquiry into the mysteries and deep of God's counsels: That they may hereby come to a sound and right judgment in what relates to the Eternal Father of all spirits, that right may be done Him as to the universality of His love.

## 25. A third objection from the authority of the illuminated Jacob Boehme,<sup>1</sup> considered.

[EG 25a] §.And whereas some highly illuminated ones, who have great veneration for *Jacob Boehme's* writings, object that he in his principles seems to contradict this universality as to the apostatized angels, I must own, that *Jacob Boehme* did open a deep foundation of the eternal principles, and was a worthy instrument in his day. But it was not given to him, neither was it the time for the *unsealing* of this deep. God has in every age something still to bring forth of His secrets: to some, one gift, to some another, as the age and time grows ripe for it.

[EG 25b] And having met since with some pretty deep arguments from an illuminated *Behmist*, that thinks he has such strong arguments from *nature* and *scripture* as might overturn the final restitution of the fallen angels, this I take no offence at, so far as I find any that are searching out for the fundamental truth.; wherein I do most tenderly embrace them, desiring to hold the indissolvable band of love-unity with all those of good-will in the lapsed creation. Nevertheless I must take liberty to maintain what is expected from God our Creator, which is, the vindication of the *eternal* purpose and counsel of His will, in making manifest that *LOVE*, which is called the *perfect thing*, that must swallow up all that is imperfect; which will be in the *fullness* of time, or ages of times, when He shall gather up and save all that is lost.

## 26. A fourth objection from the original root of evil and darkness, considered. The eternity of it is denied.

[EG 26a] §.But here is one main objection that appears very notably to be grounded, *viz.*, That *the Root of Sin was from everlasting, as God Himself is*. Now as to this matter we answer thus: by denying that God gave a being to anything out of Himself wherein the root of sin was found. For *Lucifer*, with his whole hierarchy, were created out of *pure* Eternal Nature, being of the same mold as those angels that have not left their first habitation as these did, but only awakening and blowing up a source, from which arose an aspiring ambition to make themselves as gods, or at least independent of God. And though there was no *law*, according to what God had given to *Adam*, by which law *sin and disobedience* was known, yet there was a *law* in *Eternal Nature*, which consisted in keeping all in harmony and government. The darkness in God did not jar against His light, neither the anger against the love: (admit there was anger in God: yet) it all concurred together to illustrate the immense love and goodness. So that nothing of this evil could be said to be everlastingly generated from God into the angelical principle, from which they were brought forth, as out of the womb of the *Eternal Morning*.

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<sup>1</sup> Behme in the original.

[EG 26b] But they, leaving this meek, soft, and gentle nature, awakened in themselves a monstrous shape. *And how came this to pass?* By trying and proving the strength of their fire-spirit, how far they could extend it, as to the sovereignty of power, whereby they would have equalized themselves to their Creator. Which finding themselves to miss, and to be disappointed in, this awakened in them envy: and so they would revenge it upon the simple innocency of *Adam*. But here losing their hold also, they must give up to Him, who challenges the right to all eternal spirits. So that, though God has permitted for numbers of times that this dark Prince must reign, rule, and have his kingdom in this world and airy regions, yet it shall be for no longer a term than that the various wonders be manifested, out of the Light Orb as well as the Dark Abyss. Which shall all serve to set forth the fathomless depths of the Love Angelical principle, with their wonders; when as *Lucifer* shall be enthroned again in high pomp, through humility and purity.

[EG 26c] For he did but *leave his habitation* (*Jude* v. 6.), but not so as never to it to return again; God having reserved this for an astonishing wonder beyond all that could ever be conceived. Nay, these that were chiefest in scorning and disdain, and blaspheming against the *Love*, shall be the subjects by which it shall be proved to have been such an *endless* depth, as no created beings could ever hope or believe for. Therefore let it not be reckoned impossible for God to uncliothe that *strange* and *monstrous* figure, by which they had made themselves *devils*; or hard for Him to make bare and naked His own pure *angelical* essence in them, as it was *first* generated, by making them pass through the Eternal Womb, wherein they were first conceived, and so appropriating thereby to them their bright angelical image and nature again, in order to be admitted into the fraternity of the rest of their fellow angels.

[EG 26d] Here cannot be unfolded the joys, praises, and glories that the whole heavens will be filled with, when they shall be installed into their *first dignity* with the greatest humility, which shall be their clothing. But before this comes to pass, there will happen many ages of strange revolutions; till the utmost variety of all amazing working powers shall be made manifest, both in the dark Abyss and in the Light.

## **27. A fifth objection from the diabolical fierceness and pride refusing to submit to a treaty, answered.**

[EG 27] §. And whereas it is said, That *the devils are so high, that they will entertain no treaty with God concerning subjection*: I grant it is true, that they *are* and *must* be so yet; till the fullness of time shall ripen the plants, of what are in God's Store to be brought. Let not any think that the highest diabolical fierceness and pride shall out-dare God's grace, pity, compassion and love. Though the diabolical spirits be chained together as links of iron, yet there is a burning furnace that they shall be cast into, by which the hammer of the power shall beat, melt, and bring them into that figure that God has assigned to them, by the flaming touch of the Deity. So that nothing of the diabolical and venomous evil of sin will remain. Which cannot be reckoned to be as everlasting as God: but it must be undeniable that it must have its period and end. For which God has prepared an *antidote* stronger than the awakened *poison*, which will make a cure through *all* God's own created beings. Yea, though the *Dragonish* spirit exalt itself ever so high, yet may his wings come so to be clipped, that he may be no longer able to overpower, and bear away this precious healing and redeeming tincture; but shall be forced to fall and sink down before the *Michael*-might, to which rightly belongs the victory and salvation.

**28. A sixth objection from the judicial sentence of Christ, the inextinguishable fire, and the nature of the worm, or Serpent, considered.**

[EG 28a] §.And whereas it is further objected concerning the punishment, that *Christ's sentence is everlasting, and that the worm dies not, and the fire is not quenched*: Here it may be demanded, *How is this to be understood?* Truly, this can only be through the divine spectacle of the Eternal Spirit that sees into God's deep, and interprets His meaning. Accordingly, it is shown to me: That the *Serpent's* head shall be bruised, and the strength of that life annihilated; and the *Worm*, which is the *Sting of Sin*, shall be changed; and the *diabolical* nature driven out, through the root-essence of the *Deity*, that will revive into its first *pre-existing* meekness of purity and love.

[EG 28b] So that it may be concluded, that though the worm may not be said to die, but lives as long as this state, or even as time itself endures, yet when time shall cease, it shall be *changed* by that invincible power, that transmutes *all things* into its own being and likeness. For if the *vile bodies* shall be renewed and made transparent and glorious, so also the *vile spirit*, with all its *diabolical* properties, shall be brought into a new *deformity* by the creating omnipotency. For says the *Yea and Amen*, Behold, I will make *all things new*. Nothing shall be left out which Word includes the *whole* of all created beings.

**29. A seventh objection from the nature of fire and light, the Dark World and the Light World, Hell, and Heaven, pretending that one cannot exist without the other, overthrown.**

[EG 29a] §.But whereas it may be objected further, that *the dark fire-spirit must remain, or else there could be no subsisting of the Light, being the strong fire is the root of the Light, and consequently CHRIST, with all the Adamical race, would be removed if this should be taken away*. In answer to this I grant it is true, that the strong fire is the *root*, and the Light World cannot exist without it. But this remained in God without violation, or breaking of the harmony: and the Light, as it was generated *from* it, so it shone back *into* the fire, and made it all lustrous.

[EG 29b] But when God created the angels, and they were branched out distinctly, then they found where their might and strength was, and so awakened, that they could not fathom its nature and consequences. Hereby the band of pure Eternal Nature being broken, and the Eternal Forms separated, darkness and wrath got the *superiority* over the Light and Love in them; which was no more than an imperfect act of a *created* being, after the work came out perfect of the *Creator's* hand. So that this confusion and disorder, arising from an *impotent* creature, cannot be greater than the Love and *Omnipotency* of the Creator; or so fixed, as not to be altered again.

[EG 29c] For even the magical might of the *will* in them, is not now natural and eternal, but preternatural and temporary; subsisting upon their own *creaturely* and *sandy* foundation which they themselves have formed: and not upon the *immoveable* Rock, that was before all ages. Therefore, whatever they have built upon their *own* foundation, with that which is preternatural and temporary in them, must fall. But that which is natural and eternal (which is a tendency in the *will* to God) shall again spring, and exert itself from the *pure* and *perfect* particle and essence, that remains *unchangeable* in them; though under the veil and covering of darkness, which cannot comprehend it. So that it may be said: Hell, death, destruction and the Lake are of themselves.

[EG 29d] But help and remedy is in Him who is the *Firstborn* of the creation. And as He is the *Alpha*, not only of the *human* race, but also of the *angelical* wherein He stood before, so He is to be the *Omega* in their restoration and consummation. It is His *right* to redeem *all* that is lost; their fall be-

ing a *loss* in His kingdom: which He has all power to repair and recover. So that the fire remains the root of the Light, as it was *in God* in unity and harmony, and so it must be in all worlds without end.

### **30. Some other objections are glanced at.**

[EG 30] §.And though it has been, and may be for several ages, as an impassable *gulf* and *partition wall*, yet the great Restorer of all things will break through and make a passage by Himself: and will be the leading way to all eternal souls and spirits, into those new thrones and mansions prepared for them.

## Part 4 The Conclusion

### 31. An Admonition for Peace.

[EG 31] §.I shall now conclude this point, having given forth the whole counsel of God as it was opened to me, which I doubt not will satisfy such as are humble true seeking spirits, that desire to know the extent and latitude of God's Love. I have only this request, caution, and counsel to offer, which is not after the weakness of *flesh*, but according to the Wisdom and Light of the Eternal *Spirit*. From which all are warned: To cease from what has been traditionally received against this point, and not to take up any weapons of war against the God of Love, in bounding that which is boundless. For in so doing He cannot take it well. It is much better taken to contend for the first *indissoluble* band, whereby all blissful unity and harmony may be restored again, in the concluding part of various scenes; which makes for the more eminent and wonderful Wisdom, Love and Power of God the Creator. Therefore my counsel is (yet not *mine* but from the LORD Himself), that wherein any cannot have clearness of understanding herein, they would remain in the quiet repose of their minds, and not stir up any misguided zeal against it; but let this matter rest, till the day break, and the shadows of ignorance fly away.

### 32. An excitement to the present work of regeneration.

[EG 32a] §.And this further advice is also given: That each one look to the present work in hand, which is working out salvation through the washing of regeneration, and so be renewed through the birth of the Holy Ghost born in them; whereby they may be secured from sufferings and punishments, either in this present world, or in other regions, for purifying and making meet to be joined to Christ our perfect Head. For without beautification, and transformation into the perfection of holiness, let none expect to see the face of the bright Body of Glory.

[EG 32b] I have given a large narrative of this process in those books that have been published, and especially in that which in this year (1697) is come forth of the journal, called *A Fountain of Gardens, Volume 2*. By all which you may well understand, that by holding of this universal restitution, I have not indulged or countenanced anything of liberty, as some do make this doctrine chargeable.

### 33. A prediction concerning the success of the Love-Trumpet.

[EG 33] §.For I am sure that if it were received and understood in the deepest and right ground, it would overturn the strongholds of sin, and bring in millions of souls, that are yet dark and ignorant, to weep and mourn. When the Love shall pierce them, it will open their eyes, so as to make them weep and wail that they have so lived to despise and trample upon the Blood of the Covenant of Grace and Love. I do see in the Spirit of Prophecy such a time is near at hand, that the *Love-Trumpet* shall so sound, as to bring them from the four winds and dark corners of the earth, to feed upon a *Love-Feast* that shall be prepared but yet not to be touched with defiled or unwashed hands. For there will be a Love-Life Coal from the Altar, that will fly to touch and purify such as have long lain under the death of sin.

### 34. A blessing is pronounced upon the witnesses and messengers of this Universal Love.

[EG 34] §. This is the Gospel-Message that has been given me to sound. Blessed are those that shall have the like mission, as raised witnesses to declare the same; their feet being shod with the Golden Sandals of love, peace, purity and unity, standing upon holy ground, that their Horn of Salvation may sound throughout the whole Earth.

### 35. The Acceptable Year is come for the promulgation of it; in order to prepare for the Second Coming of CHRIST in glory.

[EG 35a] §. For now is come the *Day* and *acceptable Year* for the alluring and drawing in such a draught, by the spreading abroad of this Love-Golden Net, as numberless numbers may be gathered in, to make up the superstructure of the Spiritual Temple-Body; Which will be so magnificent that *Solomon's Day* shall be renewed much more transcendently; because this all-Spiritual Temple will be compacted and built together of such Stones, that shall sparkle forth as the Flaming Eye of the *Alpha* and *Omega*. The attracting virtue of it shall be such, as to draw in the *potentates* of the earth. For as the Queen of *Sheba* came to *Solomon* to admire the magnificence of the Court and Temple of the Lord: so truly it will be, that such swift flyings of souls shall be awakened from the *Love-Trumpet*, as to bring praise and renown to Him who has founded the *Temple*, and set up the anointed *pillars* hereof; which shall also, with their Head-Foundation-Stone, be honored.

[EG 35b] And offerings hereunto shall also not be wanting, to make it stand firm and fixed; rising still in its degrees of glory, as a super-addition of bright and pure Stones shall daily be added. Then we may expect the glorious LORD will not stay long from His Temple-Body, but will make His descension, as a Bridegroom over His Bride, to display and spread His Banner of LOVE; which is to be in such terrible brightness, as the whole earth may be enlightened with its glory. This will be the reigning power and kingdom of our LORD.

[EG 35c] When His Temple-Bride shall be gathered and made ready, He will not fail then to appear, and with His presence to comfort and cheer all His mourning Dove-Flock; which shall be the joy of the *angels* above, with the perfect Saints *there*, as well as the sanctified and regenerated ones *here* below. With one harmonious sound may cry: *The Lord Omnipotent is come in His Kingdom to reign upon the earth, with all His kingly, priestly and prophetic train*. Even so, to as many as do believe, expect and look for your Kingdom thus to come, it will in its due time in great power and glory most certainly be accomplished. So hasten it, O Faithful and Great *Amen*, that we (who *universally* shall be gathered of the Temple-Body) may sing the Song of *Salvation* in triumph and victory. *Amen! Amen!*

Rev. 5:13

*Blessing, and honor, and glory, and power be unto Him,  
that sitteth upon the Throne, and unto the  
Lamb for ever and ever.*

Hallelu-JAH.

## *An Advertisement*

While these sheets were in the press, there was sent out of *Holland* by the Post, to the Editor here-of, a manuscript treatise, entitled, *Entretiens sur la Restitution Universelle de la Creation; or A Conference Upon the Universal Restitution of the Creation*, between Dositheus and Theophilus, wherein the very same doctrine is accurately examined into, and asserted after another method, and from other arguments.

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