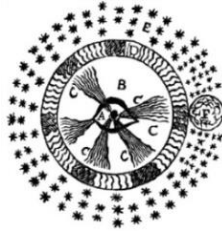

Spirit's Day Studies

The Writings of Jane Lead

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

The Eight Worlds

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Abbreviations used in this study

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

The Seven Spirits of God

Excerpt from John Pordage's Theologia Mystica

[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, pro-

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ceed 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. †††