
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 Holy Trinity

Excerpt from John Pordage's *Theologia Mystica*

[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

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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.

[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.

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[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.

A 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 then 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.

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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. †††