THE
GREAT CRISIS:
OR, THE
MYSTERY
OF THE
TIMES and SEASONS
UNFOLDED;
With Relation to
The late Disorder and Confusion of the Seasons
of the Year, and other SIGNS of the Times.

WITH
Considerations and Observations, tending to bet-
ter Understanding the Wisdom of Providence
in the Order of the Ages; and as couch'd in
the Prophetick Schemes and Emblems

AND
Some Calculations of the Numbers of Time, as
pointing out the Introduction of the Blasph's age,
or Great Sabbath, of the World

PART I.

Rev x 4, 5
And [the Angel] said to him that stood for ever and ever,
that these shou'd be Time no longer but in the Days of
the Voice of the Seventh Angel, when he shall begin to
sound, the Mystery of God should be Finished

Dan xii 12
Blessed is he that wasteth and cometh to the One thousand, three
hundred, and five and thirty Days

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TO THE
READER

Courteous Reader,

Presume I need not use many Words to recommend the Usefulness of a Treatise of this kind, tending to interpret the Voice and Intent of God, in his surprising Providences and the extraordinary Appearances, even in Nature itself, as at this Day; Which is one of the Ways by which the Author of it uses to give us Warning and Excitation: especially as we find them reiterated, and the Calls growing louder and louder, to engage our Attention and Consideration: Nor to represent it reasonable and agreeable to Readers of all sorts, especially to such whose Awe of the Divine Monitions disposes them, or whose Curiosity in natural Things may incline them to inquire into the Ground or Causes of ’em. It was taken in hand this last Summer, under frequent Considerations of the Mixture and Confusion of the Seasons of the Year, in such cold and Winter Weather, and the abounding of Rains and Floods continued thro’ the whole Quarter, to contrary to the natural Course and Constitution thereof.

It proceeds to a more general Inquiry into the Wisdom of God in the Order of the Ages of Time, and especially of the Christian Church.
To the Reader.

Church: In which many Things are further advanced towards the understanding the Prophetic Schemes, Inconsistencies, or Emblems, and Figurative Representations used in the Description of the Process towards the Kingdom of Christ; and the glorious Scenes of the Latter Ages; wherein the last finishing Strokes are to appear, and the Concentration of the Works of God, and of the Glory and Blessing re-dounding from them in all preceding Ages. The Mystery whereof, when finish'd, is also to be manifested.

The Work will contain the Observations of many Years, under much Retirement and Freedom from the Cares and Concerns of the World: and some also of other Persons, collected or communicated for the publick Benefit. Thou wilt find here much in a little Compass; and that with an impartial Regard to Truth and Primitive Christianity, free from the Bias or Prejudice of Sect or Party: To the Removal of which, and the Uniting all in Brotherly Love and Christian Communion, what is offered in this Point, will be found directly and fundamentally tending. May the good Spirit, whose Office it is, lead us into all Truth, necessary to our Salvation, or which otherwise may be found useful for us, and tending to the Glory of God. To whom thou art recommended.

PART I.

It has been observ’d, that when the Course of Nature is chang’d, and moves in an unusual and Extraordinary Manner, it is always for some particular Warning to Mankind, and to be interpreted the Voice of the Great Author of Nature in it and through it.

It is to be consider’d then, whether there is not something more than ordinary to be collected and learnt by us from the numerous Instances of this kind, crowding as it were upon us, and even forcing Thought and Inquriny into us of late Years, viz.

From the new and surprising Phenomena in the Heavens, as of the running Fires, or Coruscations, call’d the Aurora Borealis, contrary to the usual Course of these Climes. Also Balls of Fire descending and burfting with prodigious Noise and Flash of bright Light, with dismal ruinous
ruinous Effects in some Places: Nor are the great and signal Eclipses and Comets to be without Regard: which tho' they are found to have a natural Course, yet may there-in be appointed for Times and Seasons of Admonition to Mankind; nor are without their Influences and Effects. And here we may remember the prodigious Comet in 1780, the Tail whereof swept a third Part of the Hemisphere, the late triple Conjunction of Saturn, Jupiter and Mars, and the signal Conjunction preceding it of Saturn and Jupiter, the Seventh of that kind from the Creation; thence judg'd to be of Sabbath Import and Influence.

Whether likewise there is not a Lesson to us in the amazing Frequency of Fires, and Devastations thereby, both in our own and other Countries, not known to any Age before? To which we may add the Frequency of Damages, Strokes of Death, and also of Fires on Earth kindled by Lightning; as God's pleading with Mankind also by Fire from Heaven.

I forbear enumerating the many Instances of Fires which have happen'd of late, being so fresh in our Memory, and still so frequent, only shall take Notice, that soon after the great Fire in Southwark, which appear'd also sig'nd in a particular Manner by the Finger of Providence, as happening the first Night after the Fair there beginning, so as a Check to the Licentious, Revels, and Wickedness of that Place and Time, and even stopping up for a while the Way thither, by its consuming several Houses upon the Bridge itself, and this accompanied with another Fire the same Night at Knightsbridge. I say, that soon after this there were again two Fires together; one in Fleet Street, and the other on Ludgate Hill, by the Bell Savage Inn, and the same Night by the Post came an Account out of the Country of a great Fire that had happen'd the same time in Northamptonshire, so that, as it were to force Regard, and a Sense of God's Hand lift up in Judgment through this Element, there was the next Day an Account in the publick Papers of Three Fires together. It was the Wildom of Solomon, nicely to observe the Circumstances and Signallities of the Divine Providence, in its Works of Judgment in Times past, but it is ours, of more near Concern, to do so when they are coming upon us, or actually going forth.

We
We have also been alarm'd thro' the Element of Air; from the Pestilence raging of late in divers Countries, and so difmally in our neighbouring Nation, in which the Grace of God has spar'd us: but more loudly by the Great Storm and Hurricane on the Eve of Advent 1703; and its Returnings in like Effects on the very Day of our Humiliation for it.

In like manner also from the Watery Element, so much and so oft exceeding its usual Bounds in great Floods and Inundations: sad'y experienc'd in Holland and other Countries, and not a little in our own; as the Accounts both from the West and the North confirm, and particularly from the excessive Rains of this late Summer Season, with unusual Cold, as of Mid-Winter striking in and combining with Mid-Summer. To these we may join the Merchant's Complaint of such great and frequent Losses by Sea, through Storms, Shipwrecks, and Pyracles so much abounding: And likewise add, though in a Figura, yet more ruinous than the other, the great Roaring and Inundation of the South Sea, in which so many Peoples, Families, Estates, Houses, and Lands have been overwhelm'd and delug'd. If this, with relation to its Effects, belong not rather to the following Head of Commotion in the Earthly Part, and of Man in his Earthly State, Acquaints and Possessions.

Some Notice may be here taken of the late Extraordinary Phenomenon in the Waters at Margate, where the Sea drew back all on a sudden, and left the Port quite dry, and in a quarter of an Hour return'd with such a violent Flood, that several Ships were cast away, others greatly damag'd, and the Waters flow'd into the Houses adjacent.

And lastly, we have been warn'd from the great Comotions in the Earth it self, or so many terrible Earthquakes within our Memory, and in many Countries, especially in Jamaica, the dismal Accounts whereof have founded in every Ear. As also a gentle Memorandum to us in a Shock of that so general Earthquake soon after the Revolution. To which may be likewise added that strange Phenomenon on Earth, viz. the great Earthquake or Shaking of the Microcosm, or Man the Little World, in the late French and English Prophets, so frequently seen in our Messias, and spreading it self into other
other Parts of the Kingdom. If ominous, apt in the Nature of it to signify the Shaking of Mankind in all its Faculties, Relations, and Dependencies; which Appearance, though of false Prophets in the Non-accomplishment of their Predictions, may yet be permitted and appointed in the Divine Justice, and have a Voice of God in Judgment to the World.

Now from all these strange and Extraordinary Appearances and Deviations from the regular and usual Course of Nature, it may justly be queried, and left to the judicious Observers of the Times and Seasons to consider, whether God’s Judgments are not actually abroad in the World, and that the Signs of the latter Times begin to appear.

To these we may subjoin the numerous, strange, and unhappy Accidents, sad Casualties, unaccountable Sadnesses upon the Minds of many, extreme Violences and Barbarities, and many laying violent Hands upon themselves, with sudden and surprizing Distractions, some of which have seem’d to have even the Nature of a Possession. I speak here of the great abounding of them, and their increasing daily more and more, apparent to those who make Observation thereupon.

On the other hand may be also queried and consider’d, whether there are not, and especially in this Nation, as eminent and signal Tokens of Grace and Mercy concurrent and wrestling as it were against Justice and Judgment; which may give us Hope, this great Struggle and Commotion in Nature, and general Ferment throughout the whole World, may prove in effect only the Preparation for some great and general Blessing, and the Travail as it were for better Times to succeed.

And this First more generally In the Peace of Christendom concluded and long maintain’d, as by a providential Contraint, and that even against the greatest Efforts to the contrary.

In the so generally prevailing Spirit of Moderation, Accommodation, and Adjustment of the Rights and Pretensions of Princes, and powerful Mediations, preventing War and Bloodshed, and promoting the Peace and Concord of the Christian Nations.

In the many wonderful Genii’s arizing in the Sphere of Arts and Sciences, carrying them up to such a Height, and
and with so quick a Progress, as no Age, in its Proportion of Advance therein, has ever shewn.

In the surprizing Genius and Inclination of the Czar of Muscovy, travelling into other Countries, in order to acquire and introduce Arts and Sciences, and the best Inventions and Improvements therein, into his own, civilizing, and taking several notable Steps towards their more perfect Reformation. His great Influence on the Pope to allow of greater Liberty to the Christians, and to others of Inquiry into Matters of Religion: Also his Conquests in Persia, opening a Door, as may be hoped, for the Propagation of the Gospel among the Infidels.

The Wonders of Hall, printed at large in the Piaetas Hollenis, in even a miraculous Excitement, Gift, and AnSwer of Faith, for Temporal Support, in a long and continued Series, wherein, from the small Beginning of a Sum under twenty Shillings, laid out in Books for the Instruction of poor Children, by still further providential Supplies, a large Hospital was rais'd, and in a little time a University form'd and founded, the most flourishing and celebrated in all Europe, and whether Princes and Nobles chuse to send their Children for Education.

The strange Impulse and Motions of the Children of Silesia, getting together in Bodies, praying and preaching, and worshipping God together, so that neither their Parents, private Governors, nor the publick Magistrates could restrain or prevent them. Of which also we have had the printed Account.

The wonderful Progress and Success of the Danish Missionaries (Pupils in the Faith and Piety of Hall) in Propagation of the Gospel at Tranquebar, on the Coast of Malabar, in the East Indies, belonging to the King of Denmark, and that through this seeming insuperable Difficulty, that as many as they converted they mult Maintain, where, nevertheless, they have form'd a Plantation of the Gospel Faith, and built them a Church.

And this appears further, in the fresh Spring of Zeal among many of the Roman Catholics for the more Spiritual Part of Religion, and particularly in France, on occasion of the late Pope's Bull against it, and condemning the Spiritual Principles and Maxims contained in the Book of Father Quefnel. Against which Bull, several of the great Dignitaries of the Church have remonstrated, with a
very great Number of the inferior Clergy, and an Appeal made by them to a General Council.

And lastly, in the surprising Turn of the Face of Things in Rome it self, justly call'd the Seat of Antichrist, as the Kingdom which both in its Spiritual and Temporal Capacity, has been ever since its first Erection so directly opposite to the Kingdom of Christ; yet now forc'd to bow and submit so far to the Power of it, as is seen in the Pope's Conversion, I may say, consider'd as much his Zeal for Reformation, his Council called for it, and his resolute Efforts to promote it, even (as the Cate there stands) with hazard of his Life, and that in Points, which, prosecuted, tend to unhinge and subvert the Babylonish Structure there. Quo Whether this may not be a peculiar and central Sign of the Times, or an Indication, that the Time and Kingdom of Antichrist is near upon its Exp.ring? Though probably, for the present, it may prove no more than a Fore-Flash, and a Sign.

As to our own Nation, keeping to Things only within Memory, the peculiar Providence and Grace of Heaven has appeared in our late Deliverance from Popery and Arbitrary Power, and the Continuance of our Liberties and Properties, with the free Exercise of our Religion; and this in the great Moderation of the national Church, allowed to Parties of different Persuasion, hence all amicably concurring to the Support of the Government, and Maintenance of the Protestant Religion in general.

In the Blessing we enjoy of a firm and settled Peace from Enemies without, the Prevention of all the Designs and Attempts of the Disaffected and Rebellious at home, and the sinking daily more and more of the Principle of Disaffection, Discord and Enmity both in Church and State.

In the signal Protection and Deliverance of this Nation, when in the Court of the Peilsence so raging abroad, it was come as it were to our Doors, and we expected it next, as in our Turn, and had a general Humiliation on that account, and afterwards Thanksgiving for the So signal Favour of Providence in diverting it from us.

In the Conduct of Art and Science to So high a Pitch among us also, as has render'd Great Britain renowned among
among other Nations, as much for her Arts, as for her Arms, answering that Character of the latter Times, Many shall run to and fro, and Knowledge shall be increased.

In the Publishing of Secret Wickednesses, as on the House Tops, and the Discovery of Mysteries of Iniquity among us, and bringing the close Artificers therein to publick Shame and con dign Punishment, and the Advance of such into publick Posts, as are singularly eminent for Integrity, Piety and Justice.

In the wise and prudent Conduct of Affairs in the present Parliament, through so great Difficulties, winding off the Intricacies, and relieving the many sad Cafes of to nice a Juncture of the Times, their good Accord with, and Affection to the King; and their so close Application to the good of the Subject, private as well as publick. And lastly, their singular Goodness and Charity to the meanest of all, in setting open the Prison Doors, and giving Liberty to such great Numbers of poor Inocent Debtors.

In the so particularly providential Conduct of the Crown of Great Britain, and Appointment of such to fill the Throne as were fit and prepared Instruments, qualified to concur and act in the gracious Designs of Heaven, and the Wonders of Providence which have appear'd in the Three last Reigns in which the Happiness and Glory of this Kingdom has been projected and carried on, in the subduing our Enemies, the Conclusion of Peace, and the Establishing and maintaining it hitherto, and even propagating it Abroad, by our present gracious Sovereign, appearing to act herein as Viceregent, or Prime Agent under the Prince of Peace.

Nor must we here forget a very notable Excitement to the Faith in God's extraordinary Power and Operation in this Nation also, (generally so far sunk, as to deny and reject any thing of this kind in these latter Days,) which has appeared in several Miraculous Operations, as in the Case of Mary Mantard, the French Maid, restored by an Act of Faith from a very great Lamenest; the Account of which was published, together with her Pastor the French Minister's Sermon upon the Occasion. Of Mrs. Savage, who had a wetter'd Hand suddenly restored whole as the other: Susanna Arch, miraculously cured of a Leprosy, Lydia Hills, and several others. And these attested by Affida-
Affidavit, and signed by publick Magistrates; as that of Mary Maillard was, by Sir William Asturys, in his Mayorsly; and an ingenious Letter thereupon written by Dr. Welwood to the Lady Mayoress. With many more that might be produced, which have been Private.

Nor are the numerous and extraordinary Cures of Greatrakes, though in a different manner, to be overlooked, who, in his Letter to the Honourable Mr. Boyle, and following his Advice therein, collected a very great Number of Testimonies and Hands of the most eminent Persons in all Faculties, to Cures which they had seen him perform, and of one Bishop of the Church of England, who had himself been relieved by him: This Letter is extant in Print.

More Instances might have been added to these in both kinds, both of signal Mercies and Judgments, the most conspicuous and generally known being here only collected: of which the Instances in both kinds, in private Families and Persons, would be innumerable. But from the general Cause and Hypothesis, viz. of God's so nearly at this time interposing in the Affairs and Actions of human Kind, thus made known, particular Instances also, as consequent of it, together with the Intent of 'em, may be better understood, and the End of 'em obtain'd by those who are concerned in them.

But the Disorder and Confusion of the Seasons being what is at present most conspicuous, and the Cause of the Wonder and Discourse of all, as it is also of the present Reflections, requires a more Particular Consideration. The present State then and Course of the Seasons of Year may, as in an Emblem, be exactly represented by folding down the Upper half of the Sheet-Almanack upon the Lower, where we shall see January meet and combine with July, March with September, and June with December Spring with Autumn, and Mid-Winter with Mid-Summer. Now the meeting of such Contrarieties must necessarily make a great Shock and Combustion in Nature, under the Effects of which, consider'd as a Part of God's Work of Judgment at this Day, many may suffer; yet as we look further, and into the Sphere of Grace, we may discover the Footsteps of Grace and Love herein also.

As first that, notwithstanding this Disorder, we have had Years of as great Plenty as to the principal and most needful
needful Fruits and Products of the Earth, as have been commonly known: Nay something lately almost miraculous, in a double Spring and Summer, and even a Second Product of the Fruits of Autumn.

2. In the Qualifying or Restraint of the Extremities of the Winter and Summer Season; rendring them more moderate, and, in the main, more pleasant and accommodating to the active Part of Life.

3. This Course and Proceed of the Year, continued, tends naturally to a more happy Equality, Harmony and Temperature of the whole together, and to produce a Union of the Seasons in a perpetual Spring, wherein Blossoms, Buds, maturing and full ripe Fruits may be seen together at the same time of which Nature has given Instances in some happier Climates.

Now that this Course is likely to continue, may appear, First from its having continued so many Years already, even from the Revolution, or more exactly from the General and Central Earthquake in King William's Reign: whereby it may with good Ground be concluded to be a stated and settled Course, and such as if look'd into, will be found to have all along proceeded on this Scheme or Hypothesis, viz. the Combination or Union of the Seasons. And in order hereto, in the preceding Strife or Clash of the Contrariets, has been seen sometimes one, sometimes the other prevailing, according to the Fate of War, and the Conqueror, from the Opposition overcome, exerting itself the more intensly in its peculiar Properties, here in extraordinary Heat and Drought; there in hard Frost, Cold, or excessive Rain. And sometimes Truce as it were for a Time; But still a constant Pretension of each to, and Invasion of the Dominions or Territories of the other. This therefore most probably is likely to continue till Peace be adjudged, and that in such an amicable Accommodation and Union as has been represented, viz. a Degree of Paradisical Temperate through the whole Year.

Again, as from the Hand of God thus set both in Judgment and Mercy to the Reformation of the World, and from the expiring of the Date and Power of Antichrist, and rising of the Power and Kingdom of Christ, Mankind shall in these latter Days consider, and amend their Ways, and so be at Peace with God and each other.
His Elements also through which he war'd against them shall be at Peace also, both among themselves, and with Them, and concur to promote the Blessings of Peace, and become instrumental Causes of their Happiness and Delight, as they were before of Vexation, Distress and Disappointment: The Good and Virtuous enjoying as it were a State of Paradise on Earth, the Obstinate Wicked, as without the Holy City, and still under the Influences of Judgment proceeding, condemn'd to the Reverse.

Many have been calculating the Prophetic Numbers, and looking after the Limit of the Beef's Time and Kingdom, and the Beginning of Christ's: And 'tis very observable, that however they differ as to particular Times, here a little sooner, there later; they all yet concur in the general, to throw it upon, or about, these Times. But we have been inquiring, fixing, unfixing, and doubting, nay disbelieving and denying the forrung Powers and Testimonies of the Kingdom, not discerning the Whitening of the Fields already unto the Harvest, even till the immediate Signs and Appearances themselves are running into our Eyes, the Time just upon us, and we neither aware of it, nor prepared for it.

All is not to be done at first: nor will the Kingdom of Christ drop down at once as out of the Heavens upon us, but have its gradual Rise and Progress. Remember it is compared to a Mustard Seed. Let not then a too hasty Expectation of Great Things in the Beginnings of it prejudice or blind the Eyes of any, as to make them overlook or despise the Day of Small Things, which yet may be only to comparatively, either to their imperfect Sight and mis conceived Ideas of 'em, or to what the further Progress of it shall really bring forth: Yet proving to the Possessors of it a Pearl of inestimable Value, but rather let them, as wise Naturalists and Observers of the orderly Course of Things from the first Steps, infer the Determination of the following Processes, from the Sign the Thing Signified, and from the mix'd Twilights, or the reflected Rays of the Morning Redness, infer the Rising of the Sun.

SECT.

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SECTION II

I shall now proceed to shew that these Two Signs, viz. That in the Disorder and Confusion of the Seasons, and that in the Flood, or Abounding Waters, are Scripture Signs adapted to, and more immediately preceding the Blessed Times, and the Glories of the Latter Day breaking forth. The first is

Isa xvi 11, 12.
Watchman what of the Night? What of the Night?

The Watchman said, the Morning cometh, and also the Night.

This is declare'd in the Burden of Dumah; i.e. Idumea, or Edom, in the Type, and which, in the Anti type, is interpreted of the Edomites Gentilizing Christianity of the Latter Days, in the Outward Forms of Religion, without the Power of it, That being neglected or superseded by external and temporal Regards. which false Bias and Prevalence of the Spirit of this World, was shewn and figur'd in Little in Esau, the Father of the Edomites, who sold his Birthright for the Mosti.

The Night here signifies the dark and dismal Time of God's Judgments going forth. The Day or Morning, the Blessed Time of God's Grace and Favour to Mankind proceeding both here represented as going forth together: (the Morning cometh and also the Night.) Which has been here shewn in a very signal manner, exemplify'd in this present Age. The Observation of which, as it is of near Concern, so may be of particular Use and Service to the Watchmen of this Day.

It follows, in the same Verse, If ye will inquire, inquire ye: Return, Come, i.e. If any of you are so ingenious, as to inquire, and search into the Causes of this so strange Appearance, and Enigma of Providence, Do so; and you shall find therein, as well as Judgment, Threatning and Executing, Grace and Mercy also inviting. Therefore, Return, Come: i.e. As the Effect of your
your wife Dispecemtment and Choice, by your turning to
God in Repentance and the Amendment of your Lives,
go out of the Sphere of Judgment, and avoid its Stroke,
and come into the Sphere of Grace, and partake of the
great Blessings and peculiar Favours of Heaven, there
prepared, and coming forth to meet you. Another Pafs-
page is that

Zech xiv. 6, 7.
And it shall come to pass in that Day, that the Light shall
not be Clear for Dark.
But there shall be one Day, [or, the Day shall be One].
which shall be known as the Lord, not Day nor Night.

The also import in like manner a strange Appearance
and Work of Grand and Grace going forth as it were
like a Light and a Light of Providence, requiring Expec-
tation and Expectation, etc, etc, which is implied
in the Expression, Expectation, etc, etc, but hard for
the Understanding of Man to apprehend the Mean-
ing of.

In the same Verse, But it shall come to pass,
the Lord, not Day nor Night.
This may be true in a general Sense, as of the
Rising of the World, or Preparation of the Grand
Sabbath, and to relate to the End of the Sixth Morn-
yng, or Day at three Ages again, or another Proportion to
the E., or Preparation of the Kingdom in the Sixth
Pence of the Church, in which it is both
began and continued, but more particularly and
especially in Lighting in which the Light shall break
forth in the Morning or Destiny of this wonderful
Day, or the Sexual of Day and Night running parallel
or contiguous with each other, or of the Shortest
Course of Judgment and Grace concurrent, and of Grace
Prevenient, which moves these preparers and others in the
Grand. And note the Night, having had its Pro-
course, and hand together with the Day, and being con-
cluded and swallowed up by it, succeeds not after it, ac-
cording to the usual Course, but the Living Light, with-
out any Interruption of Darknes or Eclipse, springs into
and commences the Morning of the Solitarie Age, and the
Grand Sun of Righteousness arises which coming to
its

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its fixed Meridian, can no more verge towards an Evening, nor set in Shades of Night.

Then follows, ver. 8. And it shall be in that Day, that living Waters shall go out from Jerusalem, Half of them toward the Former Sea, and Half of them toward the Hinder Sea. This is represented as a two fold Effect of this two fold or mix'd Time or Dispensation, of Judgment and of Grace and indicates a two fold going forth of the Living or Extraordinary Powers of God in the Church.

The first in a Revival of the Powers of the Former Ministration of the Gospel Suffering, and these as Christ comes in the End of it as Judge, and appears in his first Course and Work of Judgment. The Second is in the Powers of the latter Ministration, breaking forth to prepare and introduce the Gospel Triumphant State.

After this follows again, In Summer and in Winter it shall be. Still urging the so strange and Signal Circumstance of the Time, or of the Contrariety of Seasons combining. But this being introduced after the Effects declared of the preceding mix'd Season of Day and Night, Grace and Judgment, going forth together, and though it bears a Relation to that, yet added as with an Import of something further, and more Emphatical as also there needed not another Emblem of the Times more Remote to be thus added out of its Place, when a more Immediate had been before given in its proper Place: therefore we are to look for another Interpretation, which may answer the Manner and Emphasis of its Introduction: which will be effectually done as we take it, viz. Summer and Winter, not in a Figurative or Spiritual Sense, as Day and Night were taken before, but in a Literal, and so to represent not directly the Time it self, as productive of such Effects, but the External, Visible Sign, or the Index whereby this Mysterious Time and Process is to be Indisguised, and Own'd in its Appearance.

This Index therefore and Sign of the Times, so notoriously appearing, andcausing the Wonder of all at this Time, and this consider'd in Conjunction with the many other Signs and Products of the Times already mention'd, may serve to give us yet further Indication and Assurance, that the Times we stand in are the Last Days of the Wonders and Enigma's of Divine Providence here pointed to by the Prophet, in the End of his prophecy,
Prophecy, where, (as the other Prophets generally do,) he launches out into a Prospect of the Ultimate Glories of Christ's Kingdom on Earth, in which all the Prophecies both of the Old and New Testament Concenter, and which, as immediately following this Index and Introduction, he goes on to Describe.

There is another Scripture Passage, which, when thoroughly examined into, will be found also to relate to these Times, and particularly to the Sign of 'em in the Waters. It is that,

Dan ix. 25

And the End thereof shall be with a Flood.

This Passage and Prophecy seems indeed very remote from the Time and Case in hand, being applied to, and fulfill'd at the Time of the Destruction of Jerusalem. But let it be considered,

As there is a Typical and Anti-typical Analogy between Pers. in the Holy Scripture, so there is also between Places: As there is a Literal Betrayion, so there is a Mystical also: and as there is Literal, so also a Mystical Jerusalem, under the Christian Dispensation.

The same is also observed of Times, or of God's more Notable Appearances in his Church, whether in Grace or Judgment.

So, that of the Destruction of Jerusalem is made by Christ himself, in his Prophetic Description thereof, the Type, the Scheme and Pattern in Little of his Great Advent to Judgment, at his last Appearance. And whereas there is an Intermediate Advent to his Temporal Kingdom also, and a Great Judgment-work preceding and preparing that, this middle Circle, between the less and the greater, bears also its Analogy to both.

This Middle Advent is a Coming of Christ in his Kingship, or Regal Power, and that Advent also to the Destruction of his Enemies, the Unbelieving Jews, and the Deliverance of his faithful Servants, whether Jew or Gentile, is called by himself his Coming in his Kingdom, as his First Regal Act after his Ascension, whence the Analogy is plain between his First Coming in an Act of his Regal Power as Preludious, and his Second to take actual Possession of his Kingdom in Earth.
Christ's Coming in Judgment on the Unbelieving Jerusalem was after he had been Crucify'd therein, and also after his Grace in dying for them had been Rejected. So in the Jerusalem of Christendom, Christ is represented again Crucify'd (in Spirit,) that having an Evil Part in it as well as a Good, as is represented by St John, Rev xi. 8, where it is called Sodom and Egypt and 'tis added, where also our Lord was Crucified.

Thus far the Parallelsom holds. In Place, in Time, and in the Great Judgment-work going forth. But there is yet a great Difference in the Case, and the Circumstances of it, Christ was Crucify'd in the Literal Jerusalem by Them, but yet for Them whereby he stopped the Great Flood of Wrath then coming, and obtained a Time of Grace, and Tender of Salvation to them notwithstanding which they despis'd and rejct'd. So Christ is Crucify'd in the Mystical Jerusalem, by Them, yet in Grace for them, and obtains a Time of Grace and Peace, and of the Promulgation of the Gospel-Triumphant, thus Preparing, and paving the Way to his Kingdom as with his own Blood, in which Design of Grace his Witnesses also concur with Him. Now Christ has suffer'd in Spirit, and is riven in Spirit, and has appear'd to many, and it has been by them Testify'd but the Time is not yet come of the Descent of the Spirit, belonging to this Time, to enable the Disciples of this Day to go forth with the Promulgation of it, in full Demonstration of Power. So that the Jerusalem of this Day is not here, in the Case of the Jews at that Time. The Answer and Anti-type to this Part will be found in the Case of the Great Whore of Babylon, where Anti-christ has his Visible Seat and Kingdom, who will, like those Jews, reject the Kingdom, even appearing with full Demonstration, and have the whole Flood of Judgment pour'd upon her, without Refrains. But in the Chosen Nation and Jerusalem of Christendom, to which Great Britain and its Metropolis, in every Circumstance, appears to bid the fairest, and if so, where the Powers of the Kingdom are left to break forth, there Judgment and Mercy go forth together, tending to meet and Kids each other where by She is Prepar'd, and Providentially Dispos'd to Receive the Faith and Blessing of the Kingdom there proceeding. And the Judgment Part concluding the Former Dispensation, and C. 2. Preparing.
Preparing the Lattet, goes forth here upon Her, as found to far Declining and Falling from her First Faith and Love in the former Ministration of Christ Crucified, into which she had been call’d, as to have the Names of Sodom and Egypt also applied to Her. The Great Work of Grace appears on account of Christ’s being crucified again in Spirit, in her, and for her, and in the fresh rising Powers preparatory of his Kingdom in her; whereby the full Procedure or Deluge of Judgment is stopp’d, and the Black and threatening Cloud, by the Reflexion of the Sun of Righteousness so near approaching in his Resurrection and Kingdom Power, brightens into, and only gives the Sign of Grace and Glory succeeding and so proves but as a Foul of Contrariety, through which breaking forth, it may shine out with greater Strength and Luster.

Thus far to show how this Prophecy of Daniel relates to the Antitypical Time and Place, and the Difference of the Case in general. It remains to be clear’d, how this particular Part of the End being with a Flood, comes to be applied in this different Manner to the present Time, viz as a Literal Sign in the Waters; whereas there it had a Figurative Sense, and of more dreadful Import, viz. a Flood of Defolation and Destruction. Though it must be remember’d that, in degree, it has a Fulfilling in this Sense also; in the preparative Course of Judgment, before spoken of. But in order to the clearing up the remaining Difficulty, this Point lying deeply involv’d in the Mysteries of God’s secret Operation in the Time and Ages of the Church, we must here also take a little Course to lead to it by degrees.

Let it be then considered.

There is a Natural Aptness in such or such External-Natural Things to represent such or such Spiritual Things; as the whole Natural World bears a Conformity to, and Shadows out the Spiritual.

There is also a Tendency of the Spiritual (descending into the Natural,) to Cloath or Imbodie themselves with, or more peculiarly to Influence their proper Eldyes or Representations in Nature.

Thus the Fire of God’s Wrath, in External Manifestation, tends and naturally subsides into External Fire; otherwise as he pleases variously manifestable.

Thus
Thus Christ in his Spiritual Existence as of Heavenly Flesh and Blood subsides, in his Descent into Nature, into Natural Flesh and Blood.

And thus also when representing his Heavenly Flesh and Blood to us in a Sacramental Sign, in the Quality and Nature of Food, as the Food of the Soul, he does it by Bread and Wine; which outward Visible Sign is accompanied with the inward Spiritual Grace; and becomes a Medium of its Conveyance to us.

So also in the Sacrament of Baptism relating to the Mortification and Purgative Part, the Sign is constituted in that Element which corresponds to the Nature and Quality of that Spiritual Work, viz. in the Water; which Sanctified becomes also the Medium of the Spirit's Operation in that kind. And here John's Baptism (in the River Jordan, thro' which the Israelites passed into the Land of Canaan) is Adopted into the Gospel Work, and made the Initiatory Sign of our Entrance into that blessed Dispensation of Grace, thro', and unhurt by the Flood and River of Judgment, as the Waters both of Jordan and of the Red Sea had been before in the Figure divided for the Passage of the Israelites, and as the River Euphrates is to be again, both Literally for the Ten Tribes to Return, and Spiritually for the Kings of the East or Magi of the Kingdom to pass through. In each of which is represented the Suspension of the Wrath of God, with an Eye to the contrary Flood or Torrent of Grace, poured out in and thro' the Blood of Christ to which the Flood of Judgment gives way, divides, and leaves the Passage Free. Tho' yet the Blood of Christ, considered first as Crucified, engages us first into a Baptism of Suffering, or a Spiritual Crucifixion and Death in Conformity to Him; and thro' that leads us to partake of the Wine of the Kingdom, in its first degrees of Resurrection Life, or the Baptism of the Spirit as then poured out.

Now to apply this to the Case in hand. In the Antitypical Time and Place then, Answering both to the Judgment upon Jerusalem of Old, and to the Passage at this Day as thro' Jordan or the River of Judgment into the New Canaan of the Kingdom or the New Jerusalem, (both which in this Central Time and Work are found Concurring,) hereby we say, as Grace is found Prevailing against Judgment, and thereby the Judgment is driven back, and born down be...
fore it, it naturally sinks and subsides into its Sign of Manifestation in its proper Type or Representation in External Nature; and not being able to proceed further with his first Intent, and in its superior Sense, as a Flood of Total Desolation, exhibits only a Lateral Flood, as of the Abounding Waters, and so becomes a peculiar Concurrent and more immediate Sign of the Times; as of the Waters of Judgment Decreasing, and giving Way to the glorious Rainbow to appear in 'em and thro' 'em, as the Sign of the New Covenant of Grace and Love coming forth in its Full and Ultimate Display. And thus, on account of this Second and Glorious Advent of Christ to his Kingdom, the Spirit of the Law, or of strict Justice and Judgment, is made only the Baptist, Indisposer, and Preparer of his Way; and here predicts and represents, in its proper Figure, the Blessed Effects of this Second Advent, viz. the pouring out of the Waters of the Sanctuary which rise first to the Ankles, then to the Knees, and to the Looms, till it become a River that can not be pass'd over, Ezek. xlvi. 3, 4, 5. which is the same with the great River of the Waters of Life proceeding from the Throne of God and of the Lamb, as represented by St. John, Rev. xxii. 1, 2. which Prophecies are to have their utmost fulfilling in the pouring out of the Spirit in the Second Pentecost, or rather Feast of the Full Harvest; which the former relates to, implies, and as an Earnest in the First-Fruits given, engages for and which will be to the Blessed Partakers of it, in its peculiar Difference and Configuation, viz. no more to suffer in the Members of Christ but to Reina with Him, the Changing of the Old Wine of the Kingdom of Christ as in the Suffering Delineation into the New, as to be drank in the Kingdom of His Father; in which he now Comes, to reign to the Ends of the Earth.

What then is the Import of this Great Warning and Sign in the Waters, as at this Day, of the Former and the Latter, the Summer and the Winter Rains in Conjunction? Verily no other than, in the First Baptistical Sense, Repent, and be Converted and Wash'd from your Sins; Die to the World, to Old things, Old Times and Customs, and prepare to meet your Lord coming to make all things New. And in the second Sense the so earnest and repeated Call and Cry is, The SPIRIT, the SPIRIT the Primitive
tive Spirit of the Former Ministration of the Cross, now revolving; the Spirit of the New Ministration of the Kingdom of Christ now breaking forth, both neglected and disregarded, and even yet denied by the Generality of Christians in the Churches of this Day. Which call and cry those who shall hearken to, and make a due inquiry into the Times and Seasons, and into the great and Extraordinary Appearances therein, may not only discern the sign, but come to partake of the grace, ye'vn of the New Covenant of Grace, as now to be manifested in its full glory."

I cannot omit here taking Notice of a Season answering to this in the Year 1709, in which the rains in like manner abounded and continued thro' all the Summer Season, till Michaelmas, which considered also in quality of a Judgment Work, together with its good Effect following, which was the General Outward Peace of Christendom, from that Time beginning to be concerted, and proclaimed in the Year 1711, may be interpreted a Preludious Appearance to this Latter, and to have shown a more distant Reflection of the Rainbow, or Sign, of the New Covenant, as its Water-Gall, or fainter Image, cast off backwards, and as its Preceptor in the Course of Time, tho' yet proceeding from the same Cause. Whereas this Latter as the more Immediate Sign, according to this Hypothesis, will be found indicating to those who shall be prepared for it not only External, but Internal Peace, in the Grace of Heaven overshooting the Sphere of Judgment, and proceeding on by itself, from Grace to Grace, and from Glory to Glory.

In Conclusion of this Point, If any shall yet think this Disquisition too-subtil and thin-spun, and that there was no need of further Inquiry into this Prophecy, resting contented with the Literal Interpretation; let them consider it as reprefented in the Gospel, where it plainly appears that something Extraordinary and Mysterious lies couched therein, from that Interjected Mition, Mat xxiv. 15 and Mark xiii. 14. (where this Prophecy is referred to) in order to engage our greater Regard viz, Who so readeth, or let him that readeth understand, which certainly there could be no need of with relation to the Sense in which the Prophecy was first accomplished, which is plain without the least Difficulty, as understood of the...
the Destruction of Jerusalem, and the Flood of Desolation there to be poured out without Restraint. What then can it be on account of which we are so particularly excited to a more close Inquiry into the Intent of the Spirit in this Prophecy, but to look deeper than the Letter, and thro’ the Veil of the Type to the Antitype; to compare the Analogy of the Times and Places concerned in the Prophecy; and thereby, as Antitypes generally differ in some Circumstances from their Types, to observe how far the Analogy between ’em is to be carried on, and wherein the Case and Circumstances of the Antitype differ from those of Type, which is what is here attempted to be done.

Having before observed the Intermediate Advent of Christ in Judgment between that upon Jerusalem and that at the End of this World; which is that which prepares his Temporal Kingdom; as a Middle Circle, in which the main Lines both of the Lifs and the Greater appear in their Proportion; and in which a like Course of the Signs of the Times is found, several of which have been already pointed out, I might go on and show at large how the other Signs of Christ’s coming to Judgment, mention’d in the 24th Chapter of St. Matthew, have had their Fulfilling, as previous to this Middle Advent, in these Times wherein we stand; several of which have been so notorious that I need but turn the Eye of the Reader that way, and he will discern it with a single View. That of Wars and Rumours of Wars our selves in the late Reigns have been chiefly concerned in. That of the Sinking of Faith, and Love waxing Cold, not only in many but now more generally, appears too visible; that of the Decay of Christian Practice, and even Practice directly contrary thereto abounding in all the Instances St. Paul has given in his Description of the Latter Days, is of this kind also, manifest and flagrant which I shall only represent in his own Words,

2. Tim 1, &c.

This know also, that in the Last Days perilous Times shall come

For Men shall be Lovers of Theyselfes, covetous, boasters,
Proud, blasphemers, disobedient to Parents, unthankful, unholy,

Without
Without Natural Affection, Truce breakers, false Accusers, Inconsentient, fierce, Defiers of those that are good, Traitors, heady, High minded. Lovers of Pleasures more than Lovers of God, having a Form of Godliness, but denying the Power thereof, From such turn away.

A Character indeed too justly applicable to the State and Manner of this present Age, in which the Mention of God and Christ, except in Oaths or Disputes against them, and all that relates to Religious Practice is banished out of Publick Conversation; and the Spirit of the World everywhere got Predominant and Rampant. So that here if ever there is Cause to cry out, O Tempora! Oh the Times! Oh the Manners! and that especially when compared with those of the Pure and Primitive Church State.

But there are some Signs mentioned in this Chapter of St. Matthew, which may require more Particularly to be considered, and Indiginated, as fulfilled in our Days, and that eminently in this Kingdom of Great Britain.

That of the Sun being Darkened, and the Moon turned to Blood, was most notoriously fulfilled in the Time of King Charles the First, wherein both the Temporal Government and the Ecclesiastical were obscure'd, trod down, and utterly subverted; and where the Nobles in the Former, and the Dignitaries in the Latter were seen as Stars falling from their Spheres. Nor is it to pass Unregarded, that so lately in this Critical and Central Season, in which we now stand, and in Concert with other Signs appearing, there has been the Literal fulfilling also of this Sign in the Sun and Moon, in the late so signal Eclipse of them, and the Latter so Central, and of such long Continuance.

The Abomination of Desolation standing where it should not, beside what Accomplishment it might have in the preceding Desolation of the Church and State, has had a nearer fulfilling, more lately in our Memory, tho' as met by the Grace-Work of the Kingdom advancing soon diverted. This was in the Time of King James the Second - when Popery came in with a Torrent, abetted by the Supreme Power, threatening and designing the Utter Extirpation of the Protestant Religion, and the Liberty and Right of the Subject. When Maje was publicly celebrated in many Places, and even in three Principal Collegiate Chappels in Oxford, from which God wonder-
fully delivered us in the Revolution, by King William. This also has been seen yet later in another violent Effort, tho' more cloze and subtle, yet tending to the same End and Effect, in the last Four Years preceding the present Reign; and this in the Excessive Violences of High-Church, Torsio, and Jacobitism, continued and carried on in another Form, and with a more specious Pretence, and where there appeared such an Extravagancy of Rage and Malignity against Christian Brethren differing in External Circumstances of Religion, yet with the Cry of the Temple of the Lord, the Church, the Church, which it was at that time really undermining. And here the Abomination was seen in an eminent manner standing where it should not, viz. in the Church also. And on this Sight, and to avoid the Influences and Effects thereof, many flew from their Posts and Stations, and some of singular Note even into Distant Countries. But as all this appeared in Reverse to the Measures which Providence had before so wonderfully blessed and crowned with Success, (Tho' it also wrought a Good out of this Evil,) so by another Wonderful Revolution, God in his Work of Grace delivered us by the Accession of his present Majesty King George to the Crown of this Kingdom, chosen to resume and carry on the Former Measures, and continued Blessings of Heaven to this Nation; and particularly to Suppress the Remainder and last Efforts of that Malignant Spirit.

As to the Sign of False Prophets arising and deceiving many, scarce any has been more notoriously accomplished than this. One has appeared declaring himself to be the Great Elias, (yea, several of this Kind.) Another has pretended to a Conception, and drawn many after him to go in Progress to the Old Jerusalem, there to meet the New. Another has foretold Doomsday at Hand, and fixed the very Day for it. Another has fixed the Day for Christ's glorious Appearance, and drawn Multitudes after him to stand ready with him to receive Him. More might be produced, but single Instances are superfluous and own'd in the great Confluence and Body of 'Em that has so lately appeared among us, viz in the French and English Prophets, speaking in violent Agitations of Body, and giving out Predictions of several Kinds which have failed in Accomplishment according to the Times by them prefixed, and...
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One more Notorius, upon which they had put the Truth and Demonstration of their Commission, who tho' sent, as in the Anger of God, with a Mixture of Truth and Falsity, with a just Reproof to the Errors of the Age, and a Testimony to the Kingdom of Christ on one hand, and on the other with Great and Strong Delusions, according to that Threatening of God in his Wrath, if. lxvi. 4. and 2 Thess. 2. have in the latter Part in the most flagrant manner verified the Prediction, and given this Great Sign preceding the Coming of Christ in his Kingdom.

As to that of many Saying here is Christ and there is Christ, and of False Christ's appearing, I understand it chiefly of False Pretension to some more than Ordinary Authority and Deputation in his Name and Power. And this has been often made Good in this Nation; and sometimes by Perfions not of a wicked Life, but of Spiritual Knowledge, or in Expectation of the Kingdom, and perhaps under some Experience of the Extraordinary Power, but puff'd up therewith, and running into a great Conceit of themselves, and so tempted and drawn down by the Delusions of Satan. Hence one has vended himself as the Representative of God the Father, another of the Son, another of the Spirit, as in the Case of Magginton and his Followers. Others, and many of this kind have set up for the Fifth Monarch, to whom all the Nations must submit. Others of the Female Kind to be the Wonderful Woman in the Revelation, clothed with the Sun, and crowned with Stars, and with the Moon under her Feet, who is to travel and bring forth the Manchild, that is to rule the Nations. Some in these latter Kinds I have met, and discurst with, and One a Representative of the Holy Spirit, and found their Case to be rather Temptation and Spiritual Delusion than Madness, as the common Cry of the World is in such Cases. Of this Nature I take that of Naylor to have been, before whom Hosanna was cried, as before Christ, and who being asked if he were the Christ, Answered, in our Saviour's Words, Thou sayest Right. He was publickly Tried, and had his Tongue bored thro' on the Pillory.

But the most notorious Instance in this kind, and with a Pretension to be the very Literal Messiah, was that of Sabates Sers, who drew the Jews after him in vast Multitudes in Smyrna, Constantinople, and others Places who...
left off their Occupations, and laid aside the Care of their Outward Concerns; and were driven by a strange Infatuation into many Disorders, Tumults and Extravagancies. He received their Homages, appointed them New Forms and Religious Rites, and chose his Vice Roy, and other Kings, Princes and Nobles, to conduct them into the Holy Land, and Govern there under him. He had also his Great Prophet or Elias to Proclaim him, and Prepare his Way; Nathan Benjamin, a Jew, who declared that his Lord and Master should go to Constantinople, take the Grand Seignor Prisoner, and lead him in Chains. At last the Impostor being himself taken up, and Imprisoned by the Grand Seignor's Order, and afterward brought before him, and put for Proof of his Divinity, to stand the Test of his Archers, he immediately disclaimed all, and to save his Life professed himself a Mahometan.

It is also very observable, that this Judgment came on the Jews not long after their General Council or Assembly in Hungary, to enquire whether the Messiah was yet come, and whether Jesus Christ was He; which was concluded in the Negative, Anno 1650. Also that this great Impostor broke forth among them, in the Year 1666, and so Concomitant with the Great Work of Judgment proceeding upon Great Britain, between which and the Jewish Nation there appears to be a peculiar Affinity and Analogy which may give some Ground to hope that the Jews of this Nation may either together with it, or First of all their Brethren, otherwise dispersed, receive the Faith of Christ, as the Messiah Triumphant.

It is likewise very remarkable, that the great Judgment of the Total Extirpation of the Jews out of Persia, happened also in this very Year 1666, where, the Country being thin of Inhabitants, People of other Nations were Invited and encouraged, and among them a vast Number of Jews came and settled there by whom, in some time the Wealth of the Nation was thro' Craft, Extortion and other Indirect Practises, chiefly got into their Hands; so that the Natural Subjects were oppressed, and the Treasury it self began to feel it. Upon which the Sophs summoned, and Examined them about their Religion; and was proceeding in utmost Severity against them; but they evaded it for that Time, by advancing a great Sum of Money, and complying with the Emperor's Demand.
Demand of setting a Precise Time wherein their Messiah should appear; in which if he did, the Emperor Covenanted to turn Christian with his whole Country, if not, they should be utterly destroy’d and extirpated out of his Dominions: and this by a Formal Instrument sign’d and seal’d on both Sides. By this Means they gain’d the Respite of Seventy Years, which was the Time they set, and continued unmolested for above a hundred Years after, till a Person, curious in Antiquities, found the Instrument, and show’d it to the Sephi then reigning whereupon he call’d and communicated that Matter to his Council, who still looking upon the Jews as Impostors and Oppressors of the People, agreed with him to take the Forfeiture. Upon which the Emperor’s Orders were immediately issued forth throughout his whole Dominions, both to his Natural Subjects, and those of other Nations planted there, to fall upon and destroy all the Jews, Men, Women, and Children, without Remorse; and to seize upon their Estates and Effects. This began to be put in Execution in the Year 1663, and was fully effected in the Year 1666. So that none escap’d but such as turn’d Mahometans, and some who got away thro’ the Desarts into other Countries. The Rumour also now of the Commotions of the Jews in Turkey, on account of their False Messiah, contributing to enhance the Fury of their Enemies, and urge them to the Finishing Stroke.

Another Sign of Christ’s Advent is the Whiteness of the Fields unto the Harvest, which is to be understood with a two-fold Regard: First to the Tares, as by the abounding of Iniquity to its Fulness, (the Wicked as to be seen at this Day more than ordinary wicked) being Ripe for the Sickle of Judgment. And Secondly with Relation to the Wheat, (the Good being also at this Day more than ordinary So.) as Ripe to be gathered into the Garner of the Great Husbandman. The State of the Former is Visible to the World, but that of the Latter not so fully, by reason of many at this Day in a Rest’d State of Preparation; and of a Church yet in the Wilderness, there fed with the Manna of Heavenly Powers; which they are constrained to keep to themselves, and possess their Treasures in Peace and holy Secrecy: thus eluding the Insults and Irruption of the Unbelieving and Opposite Spirit of the World to any thing of this kind, through which the Great
Great Enemy would also find way to molest them: (excepting only in such Cases where they may in Prudence see it needful to declare of them to any well dispos'd, or otherwise may be called out to a Publick Testimony, thus watching and waiting for the Coming of their Lord, while the World, as in the Days of Noah, is Eating and Drinking, Marrying and giving in Marriage, pursuing their Pleasures or Interests, not aware of the Day of the Lord to near at hand, or of Christ's coming upon them, as Himself has declar'd, suddenly, and as a Thief in the Night."

The last Sign to be expected, is That of the Son of Man; Mat xxiv. 30 where we are to distinguish between the Sign of the Son of Man appearing, when all the Tribes of the Earth shall mourn, and His coming in the Clouds with Power and Great Glory: both represented in the same Verse, which runs thus. And then shall appear [First] the Sign of the Son of Man in Heaven: and then shall all the Tribes of the Earth mourn and [after this again] they shall see the Son of Man coming in the Clouds with Power and Great Glory. Then follows, ver 31. And he shall send his Angels with a great Sound of a Trumpet, and they shall gather together his Elect from the four Winds, from one End of the Earth to the other. It is not to be doubted but this has a Reference to the Last Day of Judgment. Yet as there is an Intermediate Coming of Christ to his Temporal Kingdom, and as the Final Judgment and Sentence upon the Quick and Dead is not here, as it is elsewhere, describ'd, it may have also a Peculiar Reference to this his Middle Advent to his Kingdom, wherein, in a lower Degree, the same great Events and Transactions will be found.

This Sign of the Son of Man in the Heavens, most probably, as is the Opinion of several Inquirers hereunto, will be a Preludial Appearance of Christ Himself in the Air, attended with the Ensigns of his Crucifixion. And here the Jews will be at last indulg'd and gratify'd in what they seek, viz. a Sign in the Heavens, which was denied them by Christ, as not Seasonable while he was in his Humiliation-State, as belonging to the Time of his glorious Temporal Kingdom coming on; which they were so eagerly desiring and expecting before the Preparation for it by his Kingdom first in Spirit. Wherefore he then gave
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gave the true and proper Sign for them at that Day, viz.; the Sign on Earth, and that in the Waters; whereby he signified to 'em their being to be plunged like Jonah into the Sea, or Waters of Judgment, for Purgation and Purification; or the Baptism of Suffering, wherewith they must first be Baptiz'd, before they could come into the Kingdom they were then looking for.

This Sign in the Heavens is yet to be expected. And there is Reason to think from the other Signs on the Earth and in the Heavens appearing, that This also may be at hand, and ready to bring up the Rear Of which there seems to be already some preludious Tokens, and Fore-Flashes of Light and Glory in the Heavens, seen in the late wonderful Conjunctions, in the Nature of them apt to be Presignifications of such a bright and Glorious Appearance also the great Solemnity hereof seeming to require its more immediate Forerunners and Harbingers, in some peculiar Way of Manifestation, and as giving some distant Reflections of Glory in Exterior Nature upon its near Approach. Nay, several Persons have Attested, two of which I have myself spoke with, who seriously and solemnly aver'd, that on the First Day of the breaking forth of these Lights in the Sky, they distinctly saw, in the midst of them, a Glorious Personal Figure. But this being a private Declaration in this Case, and so liable to the general Objection of Imagination striking in, I leave in its place only may be allowed to mention it, as it falls in so far with the Time and Circumstances here represented, and may draw some Colour of Verisimilitude at least from its Correspondency to the present Scheme: viz of the Preparation for this Great and Glorious Sign of the Son of Man, which is to appear in the Heavens, Visible to All.

Whether also there is not a New Star to appear; Answering to That of Christ's First Coming, and bearing a Proportion to the Difference of the two Advents, Time will show.

There are two other very notable Appearances which are to be look'd out for, as Forerunning the Advent of Christ to his Kingdom.

The First is a most Violent and Extraordinary Effort of the Spirit of Antichrist, and of the Legion raging, as seeing
The singularity of his Time, and the rising of the Preparatory Powers of that Kingdom, by which his Own is to be utterly Subverted: And this has appear’d more particularly in the following Instances. First, in the late Extreme Violence and Rage against Christian Brethren, in a Disaffected and malignant Party, before mention’d, both in Church and State; and tending to the Destruction of both. Second, in the Revival of the Arrian Heresy, abetted by Persons of Great Note and Character for Learning in the Church, appearing as Fall’n Stars of the greatest Magnitude, (therein also Fulfilling and giving, in another and worse Sense, a Sign of the Times) and this Spreading like a Torrent both in the Church of England, and among Dissenters, undermining the very Foundation of Christianity, and destroying those Main Articles of Faith in the Divinity of Christ, and of the Holy Ghost. A Last Shift indeed of Antichrist, and showing him as on his last Legs, and at a loss for New Stratagems, as playing the Old over again, in which he had so well succeeded. Now who is Antichrist, as 1 John ii. 22. but he that denieth the Father and the Son? He that denieth the Father to be a Father indeed, and the Son to be a Son indeed, and makes them only Metaphorically or Figuratively So? And to these must be added, Thirdly, the Profane, Atheistical, Sodomitical, and other Hellish Combinations and Clubs; in which the greatest Abominations, Blasphemies, and Diabolical Rage and Despair to God and Christ, have been acted. Fourthly, to this Head and Caufe are also to be refer’d those deep Melancholies, unaccountable Sadnesses and Prejudices upon the Spirits of many, Temptations to unusual Violences and Barbarities, Murders, Self Murders, and even to all Appearance, Possessions by Evil Spirits, as before-mention’d, so Abounding at this Day.

The Second is the Rising of the Spirit of Elias in Opposition to thisfo violent Effort. This may be consider’d, First, more generally and distantly, in an Elias Spirit and Zeal for God, appearing in many, for Reformation of the Age, and making a Stand against the Prevailing Wickedness of the Times. And, Secondly, with a more particular Relation to the Spirit of Elias in the Wickedness arising to Prepare the Way of the Kingdom, and in both Cases, to be consider’d under a peculiar Excitement from the Grace of God, and in the Work of the Day, as Pre-
preparing the Way of the Lord: and more particularly as opposing and Rebating the Spirit of Discord and Enmity, so Offensive to him, and contrary to his Peculiar Command. Thus in the Spirit of Moderation, Peace and Fraternal Love, turning the Hearts of the Fathers to the Children and the Children to the Fathers, left the Lord coming in his First Work of Justice and Judgment, and finding all things so out of Course, and Contrary to the Pattern and Precepts he had given, should be provoked to smite the Earth with a Curse.

Now the Rife and Good Effects of this Elias Spirit have appeared among us in the following Instances. In a Society for Reformation of Manners, carried on with Great Zeal and Success In a Society for Propagation of the Gospel Abroad. In numerous Religious Societies, for mutual Excitement and Edification, spreading throughout the whole Kingdom, to which may be added the many Charity Schools and Work Houses erected for the Poor. And more particularly In a Society for the Promotion of Brotherly Love and Unity.

Against the Deluge of Arianism, In the Zeal of many Pious and Learned Divines Vindicating the Divinity of Christ, and of the Holy Ghost, both in Writing and Publick Preaching, and In a Lecture piously Founded to this End.

Further, with relation to the Spirit of Discord and Enmity against Christian Brethren so prevailing, In the Zeal of the Government itself, Opposing and Judging it down, and Promoting the contrary Principles of Moderation, Forbearance and Brotherly Love, and as to other Secret Wickednesses or Abominable Practices, these in the Light of this Day of Discovery both of the Mystery of Godliness and of Iniquity, being Published and proclamed upon the House tops, the Publick Justice also, as far as it can reach, pursuing, and bringing to Condemn Punishment the Secret and Subtle Actors therein.

And in these Preparations will appear also the Signs and Tokens of the Grace and Favour of God peculiar to this Nation, as they shall prove in Effect to be the Preparation for the Great Blessings of the Kingdom to appear therein. And whereas God in his Determinations whether for Grace or Judgment, has chiefly Regard to the Few Righteous, rather than to the great Numbers of the Wicked. We
we may hence conceive the good Hopes, that what he has begun in Grace, shall end in the same manner, and that Mercy prevailing against Judgment shall proceed on to its more full and glorious Manifestation.

The other Part relating particularly to the Elias Spirit in the Witnesses, as more directly and immediately preparing the Way of the Lord coming to his Kingdom, will require to be treated of more at large.

SECTION III.

Of the WITNESSES.

The Witnesses are to be considered First in a more General Acceptation, relating to all that have Testified for the Truth of Christianity, and been Sufferers or Martyrs for it in all the Ages of it.

And secondly, In a more Particular Sense, with Relation to the Testimony born in its proper Time to the Kingdom of Christ approaching. And these are more eminently the Witnesses to whom St. John in the Revelation points; the Drift of whose Prophecy is to shew the Progress and Appearance of Christ in his Millennial Kingdom and so may be called in way of Distinction, the Revelation-Witnesses.

In each of these Senses they may be considered either as in Single Persons; or in Bodies and with relation to Bodies, as Distant from the Central Time of the Kingdom, in Greater Bodies, and nearer to it in Less; but with greater Commission and Power and in the Central Time of the Revelation-Witnesses there may be among them Two Single Persons more eminently Authorized and Inspired for the Work of God in That Day.

The Appearance of the Revelation Witnesses is to be expected in That Nation in which the First Manifestation of the Kingdom is appointed to be made, as the Chosen People of this Day.

These Witnesses are of Two Kinds. First of the Candlestick, to hold forth the Light of Truth in Reproof of the Errors of the Age: And secondly of the Olive-Tree.
Tree in the Gentle, Peaceful, Healing and Reconciling Spirit.

They are again distinguished by the Time, and Manner of their Communion; as first with relation to the Expiring of the Former Ministration of the Gospel-Suffering State; in and upon which Christ comes first in his kindled Wrath as Judge, whence arise Witnesses in Part, i.e. in the Judgment-Work, in a Rough Severe and Mount Sinai Spirit. And, 2d. with relation to the Time and Grace of the New Ministration, and the Powers thereof shooting forth; of which the Witnesses therein partaking appear in the Spirit of Mount Sion, in the Gentle free and Royal Spirit of the Kingdom. These in Full Testimony.

In the Central or Revelation Witnesses in Full both the Property of the Candlestick, and of the Olive-Tree combine in One, qualifying each other, but the Olive Predominant. Hence their Remonstrances and Reproofs are all in Friendship and Love, till on Account of their Testimony Rejected they also are constrained to mingle the Severe Part, in Reproof of and Protestation against the Infidelity and Perseverence of the Age, and Pronounce the Judgment-Part that is thereupon to succeed.

And thus like John Baptist the Forerunner of Christ, they bear the Full and Double Testimony, both against the Errors and Corruptions of the Church, in their Day, and also for the Kingdom, and point on to Him who is to come and make all things New. Whereas in the more Doctrine Witnesses, the Testimony has been Divided, and Some gone forth only with one Half, or Part, and Others with the other.

Lastly, the Central Revelation Witnesses rising within the Philadelphia Period of the Church, eminently partake of the peculiar Power and Spirit of it, viz. the Fraternal Love, and hence by the Divine Appointment, and in the Spirit of Christ; they are made Sufferers and Sacrifices for their Brethren, and so, after a Series of the Judgment Work succeeding and mixt with Grace, obtain to make a Second Offer of Grace to them, in their Resurrection and Ascension wherein the Truth of their Testimony comes to be made plain and Evident, thro' the Concurrent Signs of the Times, and by the Powers of the Kingdom appearing in Demonstration, to that the Sincere of the Church, who...
before had Rejected them, receive them with Joy, and
the ObScinate are seized with Confusion and Terror, and
remain Consigned to the Judgment Work afterwards.
Opening upon those who, like the Unbelieving Jews in
Christ’s first Appearance, Rejected the great Salvation, after
it had been fully offered and Demonstrated.

Now that such a Testimony has also been born in
this Nation, and in the Metropolis of it, has appeared in
the Rise and Course of the Philadelphia Society which
broke forth in the Year 1697, Proclaiming the Kingdom
of Christ at Hand, and professing the actual Experience
of the Presencing Powers thereof and this not by Obscure
Persons, but such as were of known Character for Integrity,
Probity and Learning, several Fellows of Colleges,
and One a Councillor of one of the Inns of Court, being
concerned therein. Beside their Testimony held in Public,
several Books were written, and Queries Answered
from Learned Persons of the Age, and their Alta Phila-
delphia or Theosophical Transfections published for several
Months. Also a Declaration on the Subject of their Te-
mony, and of the Extraordinary Powers experienced
among them, with the Grounds and Reasons of their
Appearance at that Time and in such a manner, addressed
to the Arch-Bishops, Bishops, and Clergy of the Church of
England, was drawn up, and presented to the then Arch-
Bishops Dr Tennison, by a Presbyter of That Church. This
was done August 23 of the same Year 1697, at which time,
in Concurrency with this Public Testimony, the Wars of
Christendom Ceased and the General Peace was Preached.
This Public Preaching of the Advent of Christ to his
Kingdom, and Warning to the World to Prepare for it,
continued for six Years, in the Conclusion whereof they
went forth more in the Severe Part, and Published their
Preaching against the Infidelity, Superstition and Degeneracy
of the Age, and declared another Course of Judgment
at Hand to remain Severe and Private. This was
the Year 1699, after they had stood for about three
Years over the Neglect and Contempt of the Wise and
Learning and of the more Civili Part, and under the
same Year the Battle of the Work of Judgment began
again. The General Peace was Disposed and the War
was Resumed, the then Rod and Scourge in the Hand of
God,
God Commenced again, Anno 1703. But presently after the shutting up of their Publick Testimony, in the Conclusion of the Year 1703, it appeared more Signally in the Great Storm or Hurricane, and that Characterized for peculiar Note and Observation, as breaking forth on the Eve of Advent, thus aptly denoting Advent Reversed, or the Advent of Grace, which had been Proclaim'd, turned into an Advent of Judgment. And this Signality was carried yet further, as by the Finger of Providence Pointing yet more Directly, insomuch that on the very Day of the Publick Humiliation on account of that great Judgment, it Returned again, and the Storm broke forth for some time with the same ruinous Effects, aptly also Importing, the Sacrifice of the Day not Accepted, and that, Notwithstanding, Judgment should Proceed. A like Signality appeared on the Day of Pentecost following, in great and terrible Thunders and Lightnings, in like manner apt to Denote Pentecost also Reversed, and another Wilderness Round to be taken, on account of the Spies of the Good Land and their Samples of it thus despised and Rejected, before the Entrance into it should be obtained, and that by a Generation to succeed, more Ingenious and Flexible, and which by a Course of Judgment and Grace proceeding should be better Prepared for it and before the Second Pentecost or Full Harvest of the Spirit, that Proclaimed, should be actually poured forth.

Further, in about three Years and a half, appeared another Instance of Judgment, in the Great Earthquake, viz of Man, the Micmac or French Prophets, breaking forth in this City, about which Time the Philadelphia Testimony had its Resurrection, and appeared in Publick again, but, according to the Nature of a Resurrection State, after Evidence given of it, soon Retiring, and Waiting for its Time of Ascension in the Sphere or Heaven of the Church, and Acceptation therein. These Prophets of Judgment breaking forth Renewed and urged the same Testimony, which had before been born in the Meek and Gentle Spirit of the Gospel, in 11th and Fire, and Denunciation of the most terrible Judgments which tho' in Great Measure Defeated and reversed by the Grace of the Kingdom advancing, have yet had some degree of Fullfilling even in the Outward Part,
As in the Numerous Fires, (as also Floods and Inundations,) since happening; In the Shaking of Mankind in their Temporal Estates and Concerns. as also in the Spiritual Sense; In the Great Fire of Division and Contention since breaking forth both in Church and State. And as this was chiefly God's Judgment Work, or the French Rod shaken over us again in Spirit, its Influence has been chiefly on the Minds of Men, in Disquietude, Anxiety, Rebuke and Condemnation in the Consciences of many, also in Disappointment and Damp of Worldly Pleasures, as Imbittering the Harlots Cup, and in frequent Vexation of Spirit to the eager Pursuers of them and in Refinement as by Fire also to the Good and Pious. This Dispensation was also attended by the Opening of the Bottomless Pit, and the rising of Evil Spirits in great Numbers, by whom as its Executioners the Wrath of God, or Rod of his Judgment is always pointed. These here concurring to heat the Furnace in the Day of Fiery Tryal, Probation and Temptation, which belongs to this Preparative Season.

Now this Appearance of the Prophets of Wrath and Judgment being one of the strangest Phenomena, and greatest Enigmas of the Times, it may be expected here that some account and Solution of this also should be given among the rest. And as I have already set them in their Place as fulfilling the great Sign of False Prophets arising and deceiving many, in the Mixt Part of Strong Delusions, Strong as sent of God thro' em, I shall here do 'em all the Justice I can in Allowance of the Better Part appearing also in 'em.

First then, they are allowed to have been Sent of God, in Judgment, to have born a true Testimony against the Errors and false Traditions of the Age, and to the Kingdom of Christ also, as near Approaching.

2. They were sent as the Flout of Heaven, and in Mockery from the Divine Wisdom; according to that, Prov i 24, &c. Because I have called, and ye Refused, I have stretched out my Hand, and no Man Regarded, I also will Laugh at your Calamity, and Mock when your Fear cometh; and this particularly levelled at the Grand Error of the Age in Denying and Rejecting all Extraordinary Operations of the Spirit, whereby the Door is shut against the Return of the Primitive Powers of it to the Church.
Church; and against the Rising of the New Preparation
Powers of the Kingdom among them; and to the Way of
Christ as coming in his Kingdom Barricaded and blocked up.

3. To Heat the Oven, and make the Burning Day of
Elias more Conspicuous: and herein to Decoy, as it were,
and draw in many into the first Work of Judgment and
Preparation in Spirit to be made Sacrifices for the People
together with themselves; to which they were Consigned
of God, the Judgment they denounced on others chiefly
Recoiling upon Themselves, on account of the Mift evil
Part, and that by means of the Disappointment of their
Prophecies and Expectations, and of the Judgments they
declared, (otherwise due to this Age, and preparing to
go forth,) being in so great Measure Prevented and
driven back by the Grace of the Day.

4. As a Trial of the Strength of the Gospel-Professors,
whether they would Stand fast in the Liberty wherewith
Christ had set them Free, or suffer themselves to be Inangled
again by the Yoke of Bondage, in a Legal and Mone
Sinai Appearance. And here many Great Christians who
could discern God’s Hand and Spirit thus far concerned
in the Work, and yet its Difference from the pure Gospel
Spirit, acted the Part of Jacob’s Wrestler against God in his
And in this Wrestler the Spirit of these Prophets sunk
and gave way before them. And once a Great Christian
strong in the Faith of the Free grace of the Gospel, went
to one of them under the Agitation, and commanded him in
the Name of Jesus Christ to Cease; upon which his
Agitations left him, and he remained Still and Silent.

5. As answering to, and in Indication of, the Time of
the Angel of the Altar going forth, who has Power over
Fire, to Try the True Fire of the Altar all the Sa-
crifices and Altar-Fires so variably Offered in the Churches
of this Day. Of which Power in and over Fire there
was a very wonderful Instance among them in the Case
of Claris, who for a Sign stood in the Midst of the Fire
near a Quarter of an Hour, and came out Unburnt. The
Truth of which could never yet be Disproved.

6. These came forth much in the same Judgment Work
and Spirit as the Quakers did, only in a Greater Degree of the
Anger of God; as their Agitation or violent Shaking, the Out-
ward Indication of it, was above their trembling and Qua-
And Filled up the Defective Part even in the Judgment Work and Testimony wherein their Predecessors had appeared; who bore their Testimony only to Christ Within, and Rested there; whereas these Latter Pointed also to Christ as coming to his Temporal Kingdom.

7. With relation to the Children of God, and Waiters for the Kingdom, this Appearance bore an Allusion to, and was in the Nature of Joseph's Wiles, before he would make himself Known to his Brethren. Christ here in his Judgment-Work standing on the Side of the Enemy, and permitting Him to Accuse and Condemn his Chosen Ones, and concuring herein Himself in his Strict Justice, and thus appearing as in a Vizard-Mask of Terror and Affrightment: which as by Faith it is looked thro', and the Appeal is made from the Bar of Strict Justice, where indeed all must stand Guilty and Condemned, to the Mercy-Seat, and the Plea urged of Indemnity, notwithstanding remaining Defects, on the account of Gospel Grace; the Veil of Covering is rent away, the Frown of the Judge changed into a Smile, his Brethren are Owned and Embraced, and all proves but as a Sport, or Wile of Grace, and Love.

8. This serving, as a Vindication and Inforcement of the Rejected Testimony, so likewise as a Foil both to the Witness, and to the Dispensation of Grace and Love, as breaching thro' the Opposition of the Work and Sphere of Judgment with greater Force and Lustre.

And thus they have appeared in, and given a Threefold Sign First, A Representation of the Times, and State of the Christian Church at this Day, as standing in a Mixt Form and Manner of the Worship and Service of God, wherein Christ and Antichrist, God and Mammon are as it were blended together on which account the is in a like manner here applied in way of Reproof, by the Strict Justice and Severity of the Law, and called back as to Mount Sinai, there to be Reminded of the First Lesson both of Jews and Christians, so much Forgot, viz of God's more Immediate Superintendency by his Spirit, and its primitive Operation in an Extraordinary way: Which throughout the whole History of the Old and New Testament appears to have been the Peculiar Blessing of the Church of God, and the Manner of the Divine Concurrence therein for the Conduct of it, while it continued Faithful and Obedient to his Commands

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mands, and so abode in his Favour. - And the Ceasation or Scarcity of such Extraordinary Appearances were always the Signs and Tokens of its Declension or Apostacy, and of God's Displeasure, or Desolation of them on that account. So I Sam iii 1. (in the Time of Old Eli, and the wicked Administration of his two Sons,) And the Word of the Lord was Precious in those Days, there was no Open Vision. And Psal. lxxiv. 9 (the Prophet complaining of the Desolation of the Sanctuary) We see not our Signs; there is no more any Prophet, neither is there among us any that knoweth how long. So also Prov. xxix 18 Where there is no Vision the People Perish.

2. They have given in the midst, evil and Deceitful Part, the Sign of Talse Prophets ailing, and Deceiv'g many, as before.

And thirdly, the Sign of Judgment, in this Great and Central Scafon, Tailing and giving Way to Grace Prevailing shewn in their sudden and unexpected Ceasation and Silence; and that from a Prohibition to meet any more in Publick, by Express Order and Command of the Spirit (of strict Justice and Judgment) by which they were Commissioned and act'd. Wherein is discovered the Critical Time of the Laodician Church Period (as afterwards shewn in the Figure,) Supplemen'ted, and Perpetuated in Succession by that of Philadelphia, as Conquering and holding fast the Love, which Ephesus lost, and thereby proceeding on into the Millennial State and Kingdom.

To this may be added, a Sign, given of the Great Latitude of Grace in the Ministration of the Kingdom succeeding, which will tend on one hand to the Rich and Great of the World, and on the other also to Publicans and Sinners, giving Gifts even to the Rebellious, that the Lord God may dwell among us and is seen in the Dispensing of the Gifts of that Mixed Ministration, in Part Good and True, Promiscuously among all sorts of People, and to several also even of the Wise and Learned; and this, to such as have been enabled to distinguish separate the Tares from the Wheat, has proved a Blessing and Preparative to the Better Ministration succeeding, as it has engaged them into the Faith of the Kingdom, and of the Extraordinary Operations of the Spirit in order thereto, and also into the Suffering Part in the First Work of Judgment as making way for the Second in Grace.
Grace while those who stood aloof and Despised and Rejected it, without any Distinction made, remained as they were, and liable to the After-course of the Judgment-Work, not so easy as this was, and for which this began the Process, and opened the Power in Spirit; which afterwards spread both in Spirit, and in Outward Judgment also as far as permitted, and reached many who kept at this contemptuous Distance from it and may more of such who lay not hold of the Grace Proceeding.

Thus far of the Good Part of this Mixt Appearance and Work, or wherein the Divine Justice and Judgment Over ruled, and Acted in it to which I shall subjoin in further Confirmation, and that by a Testimony from Themselves, of a False Prophetic and Delusive Part therein also; That in the Conclusion of their Public Work the Spirit by which they were act'd gave this Declaration concerning it, under the Agitation, thro' one of their Primop Prophets, viz. My Children, there is in this Ministration, the Spirit of God, the Spirit of Delusion, and the Spirit of Flattery and Dissimulation. The Account of which I had from One of them

And here it follows in Course to speak something more particularly to that other Strange Appearance of the Quakers also who brake forth in the Beginning of the judgment Work in this Nation Preparatory of the Kingdom, and had also their Part in it, and in the Spirit in which they came forth an Influence of Causalitie in the Judgments which followed in that Time, as their Successors have had in These. They began their Work and Testimony in the Anger of God, in a manner crost and thrust to all Mankind, without Regard to Quality or Condition of any, and appearing as Perverse to Perverse; and especially Levelled against the Infidelity of the Age in Denial of all Extraordinary Communication from the Spirit of God. Beginning with the first Rudiments of the Innate Light, wherein Christ as the Wisdom of God, and Light of Divine Life taking hold of Humane Nature after the Fall, descends in the Virtue of the Promised Seed, and standing between the two Principles of

† Cunningham.
Heaven and Hell in the Soul of Man; Calls to and Warns every one in and thro' the Power of Natural Reflexion and Conscience, to Refuse the Evil and Choose the Good.
And thence proceeding to assert and vindicate the Truth of the Spirit's Operation still under the Christian Dispensation, in way of Vision, Voices and Influential Powers, directly and immediately. Testifying also against the Excesses and Superfluities in Apparel, in Complemental and Flattering Speeches; against Temporizing in the Spirit of the World, and Affection of Pomp and Earthly Grandeur; and herein for the Primitive Plainness and Simplicity, to much Adulterated by the Excesses of the Age in these Points.
And here they were as a Staff bent as much to the Contrary side, to reduce to the true Medium of Strengthen and so in a Pottage or Site useful indeed to such an End, but no more be kept to in That Extream than in the Other And in like manner as the Age stood so much sunk into the External, Literal and Former Part of Religion, their Plea and Testimony was altogether for the Internal and Spiritual Part and so in the Anger of God against the so great Immersion into the External were carried out to express his Contempt and Disproof of the present manner of Celebration of the Ordinances without the Primitive Power attending them and further to Inculcate that Lesson given by St Paul to the same End with relation to Baptism, of which he spoke with some Neglect, and yet Neglect of Christ in the Flesh, only to draw a greater Regard to Christ in the Spirit. This I take to be the Design of the Spirit of Justice and Judgment, by which they were excited and influenced in that Work. What Excesses they might run into in the Execution, and in their own Will and Act mixt with it, from which in so low and Legal a Ministration they might not be restrained, is not here considered. And as to their Disuse of the Outward Ordinances, as to themselves they have this Plea, that those were to be Observed till Christ came again, to whom as he thus came in the First and Preparative Powers of his Kingdom, tho' Themselves may be abetted and justified therein by the Spirit of strict Justice conducting them, Yet there is not an Obligation from hence to others to do the like, till Christ comes also to them, in the like, or a Better manner, as may be expected in his Kingdom of Grace and Love. But from hence there is a Warning.
ning to all to rise out of their so deep Immersion into the Letter, and to pray and endeavour after the Obtaining the Primitive Life and Power in the Ordinances, which according to Christ's Appointment they continue still in the use of.

And thus both the Quakers and Camisars, notwithstanding the Mixture or Defects found among them, and the Excessive Roughness of the Mount Sinas Spirit, in which they have appeared, and even exceeded that wherein the Law was given, (is That was only in strict Justice, but this in Anger and in a Course of Judgment,) have had their Part and Office in the First Work or Preparation of the Kingdom, and by the Wisdom of God, ordering all things in just Proportion and for the best Ends, been assigned their proper Place and Station in the Heaven of the Church th' yet, rather as Comets or Blazing Stars, Prefaging and Influencing in the Anger of God, than in the Nature of the Morning Star of the Kingdom, which appears brightly and serenely shining in the Influences of Grace and Peace, and which more nearly precedes and proclaims the Glorious Advent or the Rising of the Sun of Righteousness as breaking forth in the most benign and Propitious Aspect, and Smite of Love Triumphant on the Wise Virgin going forth to meet Him, and on the now Worshipper towards the East.

In the Process of God's Work in Preparation of the Kingdom, there are Courses of the Work of Judgment fresh beginning, and shorter still as they come nearer the Center, also in a different manner and more in Spirit, than in Outward Desolations, and more mixt with the Work of Grace proceeding. I have chiefly hitherto regarded and given account of the Appearances and Signs in the Courses nearer to and including our present Time: but as I have enlarged so much on the Subject of the Signs, it may be convenient to extend the View a little further Backward, and briefly to advertise the Reader of the great and Numerous Signs in the Heavens and the Elements in the Former Half of the Last Century, in which the great Judgment Work for Preparation and Introduction of the Kingdom in this Nation first began, and where therefore, as this Time and Nation and the great

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great Metropolis thereof have been shown to bear a degree of Parallel, with Judea, Jerusalem of Old, and the Time of God's Judgment coming forth thereon thro' Christ's First Advent in his Regal Capacity and Power, it might be expected that the Signs of Judgment fore-running and accompanying it should appear in the most conspicuous and terrible Manner. Only with relation to the forementioned Difference between the Typical and Antitypical Time and Place, and to the Work of Grace interposing, a Mixture also of Signs is here to be looked for, or Signs peculiar to the Grace of the Day, to appear concurrent with those of Judgment, but here the Latter chiefly. As First in Course Of the Signs of these Times several Collections have been already made and published, attested by such as lived in them, as may be seen in Turner's Account of Extraordinary Providences, Clarke's Propigies, and the Annus Mirabiles several also of them Recorded by our eminent Chronologers and Historians, as in Stow's Annals, Baker's Chron. &c. In those Times were most notably fulfilled in this Nation those Signs mentioned in the Prophecy of Joel, Chap ii ver 30. And I will show Wonders in the Heaven, Blood, and Fire, and Pillars of Smoke. The Sun shall be turned, &c. And whatsoever shall call upon the Name of the Lord shall be delivered. For in Mount Sion and in Jerusalem, [first Lit- teral, and afterwards Mystical] shall be Deliverance and in the Remnant whom the Lord shall call Evidently relating also to the Work of Grace Concurrent.

Some of these, and the most Notable, I shall collect and represent to the Reader's View, in order to set this Subject in a fuller and clearer Light, and for the rest refer such as are disposed to make a further Inquiry, to the already Published Accounts. And First of the Signs in Judgment.

Before the Civil Wars there was a dreadful Hurricane, or Storm of Wind spoken of with greatest Concern by Dr Jackson, Chaplain to the King, in the Appendix to his Sermons on Luke xxxi. 25.

Also Armies were seen engaging in the Air at several Times, and in several Places. This mentioned by Baker in his Chronicle.

Terrible
Terrible Noises in the Air, the Beating of Drums and Firing of Guns; these frequently heard, and in several Parts of England.

In 1648, a Fiery Meteor was seen with a prodigious Tail; in appearance 30 Yards long; of which there was an Account printed by a Minister in London. Also related in Clark's Prodigies.

After that first Course of Judgment, in the Civil Wars, was given an Interval of Grace and Peace. But with That the Evil and Befal Spirit Reviving in the Nation, with a Torrent of Wickedness abounding in all Kinds, a Second Course of Judgment began, and that more severe than the other, in as much as after the Outward Instruments of Judgment had acted their Part here, God took the Remainder of the Work into his Own Hand, and Commenced the War Himself. Which has often been observed to be his Method. So after the Judgment upon France, the Scourge of Europe, by the Outward Instrument of the English Arms, God took the Matter into his Own Hand, seen, as in other Instances, so particularly in the dreadful Plague suceeding, and raging in so many Places there.

The Signs of this Course of Judgment in Great Britain were so Extraordinary, and so Numerous, that from thence were written the Ainsi Miracles, or Tears of Wonders, continued for some Years from 1663, giving an Account of those Wonderful Prodigies, the Effects of which were so fatally Evident in 1665, and 1666. Some of which I shall produce.

A Rainbow was seen of a Blood red Colour importing the Covenant of Grace Reversed, and Judgment proceeding.

A Body of Fire in the Sky, first of divers Colours like the Rainbow, but presently changing into the perfect Form of a Dragon, and falling to the Ground.

A very large and strange Star seen in London for several Mornings together, appearing thro' the Telescope of three several Colours, on one Side Blistery like flaming Brassstone, in the Middle like another Star, and on the opposite Part like the Flame of a Smoaking Fire.

A Pillar of Fire seen in the Air, at Bednel Green.
A Light covering the Ground for about a Mile's Compass, very terrible to behold, and Ascending like a Pillar of Fire, in which appeared an Arm brandishing a Sword; and an Army engaging in the Air.

A Sheet of Fire, mingled with Blood; seen over St. Paul's Cathedral.

A Fiery Sword over the West Part of London, Bodies and Balls of Fire, and several Personal Figures appearing in the Firmament. Terrible Noises, as of Drums beating, and Reports of Great and small Guns, and many small Clouds dashing against one another Proper Signals of God's preparing War against us.

A Flame of Fire seen over London.

A Fiery Meteor, turning first into the Form of a Sickle, then of a Scythe.

A Field of Corn, and Reapers coming forth to reap it. Stars seen falling from the Heavens; and that directly and Perpendicularly, contrary to the usual Course of Meteors.

Apparitions in the Air seen by many Citizens of London at London Bridge, variously metamorphosed in Shapes of Men and Beasts and Armies encountering. Churches and Cathedrals flaming, and Steeples Inverted; and near One of them an Angel seen with a Flaming Sword.

A very strange Comet seen at Hereford, with a Dusty Circle about it; and two Streaks going thro' the Middle of it, which both above and below sent out continually great Flashes of Fire. And several other Comets.

A dreadful Whirlwind, accompanied with Appearances in the Air, of a Cloud-like a Mill, whirling with a very swift Motion, from whence appeared Dead Men falling, spreading their Arms and Legs, others as Cut off by the Waffe, and Quarters of Men's Bodies descending.

A Violent Tempest causing a great Inundation of the Sea, in Cheshire.

Six Coach Horses drawing a Coach first down then up the River with great Fierceness seen at Craven in Yorkshire.

The Water so Low at London Bridge, that with a Pole one might leap over the Channel.

A great Earthquake in Leicestershire.
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Raining of Asters in great Quantities, so as to cover the Fields like Snow. This about Chesterfield in Derbyshire.

A Woman in Scotland delivered of a terrible Monster, heard to Squeak and Cry in the Womb, and as it was coming forth shrieking so terribly, that all in the Room ran away affrighted. Afterward the Minister and others coming in, a Creature was born, little, with Two Heads, one above the other, and the Face of the Uppermost like a Lion. It immediately ran up and down the House, crying, If ye, ye, be to the Field, till they knocked it on the Head.

Besides this a sign of Judgement other have appeared also, in relation to the Work of God succeeding As

The Sun, in the Space of three, and twelve a Clock at Night, shone out the Day of Grace, breaking forth thro' the dark Night of Iniquity.

Many Stars are seen together. And in Yorkshire Ten, Twenty, and four. As one has the Sun. This as in the C 1645 Number Twenty, aptly denoting the Crown Dispers'd. and Kingdom of Christ succeeding, and the Multiplication of the sign of the Lamb importing the future Dispersion of it in all and amongst Grace among Mankind.

Three Stars are seen in the Firmament at once, in the Year 1644, and these are appearing in 1644, and thence the same great Sign 1656, 6, 7, and by some Accounts in 1648 also thus given and continued for four or five Years or another.

In like manner the Aries is seen in Norway, of equal Brightness and length of time, at a little Distance from each other, in 1644. And before that the like Appearance in the Years 1644, 5, 6, 7, like Mischief.

Three Giants, Heads together in a bright Cloud.

A Star near as big as the Moon is seen in Poland.

Several bright and glorious Stars are seen moving along in the Air.

To these are to be added the three Extraordinary and New Stars appearing in Three, P 1644, (or Peaceful) Reigns. The third in the year 1645, and the New Star in Corona in the Red, and, at Stars, and continuing for a Year and upward. The Second in the
the Reign of King James the First, appearing in the same Region, and with the same Duration, sparkling and brandishing its Beams with a Vivacity and Radiation not seen in any before, and varying its Colours like a Many-Angled Diamond in the Beams of the Sun. The Third was That appearing in the Warlike Reign of King Charles the First, to which the Name was given by the Astronomers of Cor Caroli. The Two Pacific Reigns bearing a Relation to the Blessed Kingdom of Christ, and his Glorious Bride, as the Warlike to Davidical Wars Preparing it, as is hereafter shown.

Thus eminently has God pointed out and signalized the Advent of his Son, in the Preparation of his Kingdom both in Judgment and in Grace in this Nation. Nor have there been wanting Indications and Signs relating hereto in other Parts of Christendom, some Account whereof may be had in the Book of the German Prodigies, and others of this Nature. The Signs, of Terror, are for the Wicked; to whom God thus condescends to speak from Heaven, and thro’ the Powers of Nature, since they will not regard or hear the Word of God either as Written or as Preached to them by those whose Office it is. The Signs of Grace are chiefly for Excitement and Encouragement to the Good and Faithful. And are Indications of the Blessed Times and Glories coming on to be Revealed, which the good Spirit in them may enable them to Apply, and receive the Benefit of.

It is further to be known and considered, that these Signs, being God’s Speaking to Mankind, and the Communication of his Mind and Intent towards them, tho’ in a more Distant or Remote Way, thro’ the Mediation of Natural Agents, Causes or Effects, which he Interrupts, Augments, or varies at Pleasure, or appears thro’ them, yet above and beyond them, I say, that these Signs have a direct Tendency to work themselves into Man, and so bring their Message Home affecting first his outward and Sensible Part, and thro’ that his Soul and that not only with the Notification or Indication, but with a Power and Influence of the Nature and Essence of the

* N. B. So is should be read Bis leat in this Paragraph viz. Two instead of Three as the Boston may be most easily corrected.
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Thing or Work, whether in Judgment or Grace, as first formed in the Mind of God, and thus conveyed to the Minds of Men attended with a Degree of Efficacy towards its proper End and Effect therein, where duly Regarded, or not obstinately Refused.

And here it may not prove unacceptable to pursue this Tendency and Course of the Signs from the Macro- to the Micro-cosm, and therein from the Outward to the Inward Part; and observe how the Work both of Judgment and Grace goes on from the Letter to the Spirit, from the Vials of Outward Deposition and Destruction of the Persons of Men, to Vials of the Anger of God poured out on the Seat of the Beast and the Beatial Properties in the Soul: Observing here more particularly, How the Signs in the Heavens or Elements, as of War, Blood and Fire, have wrought themselves into Scenes of War and Blood and Fire, in the Humane Sphere. Where also we may take Notice how, in the Immediately successive Judgments of 1655, and 1666, the Fire of Gods Anger, first entring into the Blood and Spirit of Men, to the Consumption of their Lives, proceeded on and subsided into Outward Fire, to the Consumption of their Habitations also, as in the Conclusion of that Course of Judgment giving the most central close and signification Representation of it. And here may further be observed the Course of the Judgment-Work, as Gods War in Spirit, or in the Ecclesiastical Sphere, carried on especially by the Quakers, rising in so vast a Body all in Obscure-Place and Contest for the Doctrine of the Spirit, and its Extraordinary Illumination and Operations; (with numerous Controversies of other Kinds,) and afterwards in a like manner by the Camisars: In which two Parties, as Instruments of the Anger of God, and of this His War in Spirit, the Signs and Elemental Representations of it, as shown in the Days of Elias, 1 Kings xix. 11, &c. viz. the Great and Strong Wind, the Earthquake, and the Fire, became Incorporated, appearing even in their Bodies, in their Tremblings and violent Agitations; and the Still Voice, (which even there, in Elias’s Time, was Denunciation of Judgment,) became here, in the Former loud and strained, in a harsh and Dissonant Tone, but in the Latter, in a more Fierce, Broken, and as it were Barking Tone, and sometimes with a Roaring Noise as of a Lyon, and heard at a great Distance from the Place wherein they met. And
And thro’ a like Movement, also in their Souls, they were often found to Influence and act upon the Minds of Men, in Violence, Turbulence, Wrath, and Contradiction to the Age; tho’ at other times, and especially as this Spirit became somewhat soften’d, as Translated from the French into the English Prophets, and more yet in the declining Remains of it, they have come forth with many excellent Prayers, Instructions, Exhortations, and Interpretations of Scripture. To this we may add, more lately seen, the Incorporation or Translation of the Signs, Spirit, and Power of the Judgment-Work into the Instruments thereof, in that sudden Revolution of Judgment at the latter End of Queen Anne’s Reign; thro’ which as the thickest Darkness before the Break of Day, the Twilight of the Age of Peace (External, and to these Nations) had its Birth.

And lastly it may be observed how the Milder Signs of the Work of Grace have wrought themselves into Mankind also, and appeared in Great and Extraordinary Persons Eminent in the Sphere of Religions, and especially in the Spiritual Part; and Persons in whom the Spirit of Faith has risen, even for Miraculous Healing, as shown before also in great and signal Instruments of Deliverance and Grace to this Nation, particularly in that bright Clutter of Persons so Providentially conducted and abetted to act towards the Peace and Happiness of these Kingdoms, viz. King William, Queen Anne, and King George. Also in the Progress of the Spiritual part of Religion as advance’d into the Faith of the Kingdom, and the Witan of these rising in Testimony thereto, with what may yet further be expected in the Course of Grace, prevailing and proceeding in its own Nature and its own Work, in Order to the full Manifestation of the Covenant of Grace in triumphant Glory, as wrought out in its last Display in the Kingdom of Christ; wherein the Father, Son, and Spirit, shall concur to Manifest their Peculiar and united Powers in the Church, beyond what any Age of it has hitherto produced.

These External Appearances, Signs and Visible Providences, are sufficient to give the Observers of them the Apprehension of some great Design of Heaven in Hand; the Effects of which in further time may be manifested. But as there has pass’d many Years since the Beginning of this Preparation-Work, (taking in the greatest Part of the last Century,) what has been transacted and wrought out, as in an
Inner Court, among the Chosen, and call'd to attend upon this great Work, those in the External way can have no Apprehension of but as the Day of Manifestation goes on, and the Scenes of Wonders in the Inner Court shall be laid open, to the Surprize of the World. Those who, (tho' Sincere,) have gone on supine and resting in their peculiar Forms, and despised the Declarations, Testimonies, and Warnings given out by the Waiters for the Kingdom and Adept of the fore running Powers of it, will then be constrained to say, Where have we been, What have we been doing, and how have our Eyes been held and blinded? and how are those, whose Life we counted Madness, become the Prime-Eleat and Favourites of God, and Witnesses to those Truths by the neglect whereof we are found so far Postpon'd in the Grace of Heaven, and Distant in our Course of Preparation for the great and transcendent Blessings of the Day wherein we stand? and are now Surpriz'd by the Advent of our Lord; who has yet given us so many faithful Warnings, and Evident Signs of his Coming?

From the time then of the Outward Vials preparative of the Kingdom, having been pour'd forth in this Nation, vii. In the Civil Wars, the Pestiilence and the Fire of London, the Course of preparation has been carried on more inwardly in the Spirit; especially in the Souls of the Elect, and call'd to partake of the Forerunning Powers of the Kingdom: among whom, in their close Sequestration, the Birth of the Manchild in its Dominion or Kingdom-Power has been more inwardly and centrally attended and travasi'd for, and the Floods cast out by the Dragon, abundantly experienced, as also the Manna, in this retir'd and Wilderness State, fed upon in Heavenly Powers, and Enjoyments opening for their daily Support and Comfort, and the great War between Michael and the Dragon, or the Daedical Wars in Spirit preceding the Solomonomical Reign of Peace, been maintain'd and transfer'd; wherein all the Fury of the Principalities and Powers of Darkness have been witness'd and withstood; and Antichrist in his subtlest Schemings and Forms of Light been baffled and driven back, and thence found raging in a more than ordinary manner, in the Outer Court of the Formal Professors also Innumerable Manifestations of the Wisdom of God, and Revelations of
of the Mystery, both of Inquisition and of Godliness, as also of the Nature, Process and Glories of the Kingdom, communicated, for which there has been hitherto in the Outer Court scarce any Earfound, or Passage open'd; but which in the appointed time will pour forth as a Torrent, and as found back'd by external Signs and Providences, appear still more plain and convincing; and in the like demonstrated with Power from above, and shooting forth like Lightning from the East to the West, which will occasion the great Surprise that has been mention'd.

This reminds me of and leads to a further Inquiry concerning the manner of the Witnesses being Slain, whether to be taken in a Literal or Mystical Sense. And here it is to be consider'd, that although the Powers of the Kingdom open first in the Mystical Jerusalem, (of Christendom,) there is another Larger Round or Course of Preparation for it to be among the Jews; and particularly in the Literal Jerusalem; which is again to be built in which also the Witnesses are to arise and bear their Testimony to the Kingdom of Christ, and to these the Eye of the Prophecy has its last and most central Regard. Now as with relation to the Jews standing so much in the Letter, some Promises, and other great Events are to be fulfilled and brought to pass to them more in the Letter, so the Witnesses here may be supposed to undergo a Literal Death. Some think, and not improbably, that Moses, and Elias, who talk'd with Christ upon the Mount at his Transfiguration concerning his approaching Death, will appear in their Bodies, (for which end Moses's Body was Hid,) and bear this Testimony to their own Nation; and go thro' a Literal Death as Christ the Head of their Ministry consider'd as under the Law, in whom it centered and was fulfill'd, had done, and Rise again in three Days Literally as He did. But under the Christian Dispensation, which had its Rise, in the Constitution of the Church from Christ Risen, and returning in the Spirit at Pentecost, the Promises and Events have their Course and are fulfill'd chiefly, or first at least, in Spirit thro' in another Process and as Jew and Gentile Unite the Great Literal and Temporal Promises are made good to the Christian Church also, as belonging to the Temporal Kingdom. But the Witnesses, under the Christian Dispensation, and in the Mystical Jerusalem, (more civilized, Modern, and better prepared,)
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prepared) undergo only a Mystical Death i.e. of Rejection, Contempt, or the Insults of the Ruder sort; but are exempted from a Literal, on account of Christ’s having undergone that before them, and for them, considered here as the Head of the Ministration of Gospel Grace, receiv’d and professo’d both by the Wives themselves, and those by whom they are Rejected; consider’d also as with a peculiar Relation to Them in his Suffering as the Porte-Martyr or Head Witness to the Truth of the Gospel; as Rev. iii. 14. Where he declares Himself the true and Faithful Witness; and again, Rev. xxii. 16. The Bright and Morning Star. Where Note, that the Morning Star has a peculiar reference to the Part or Office of the Wives, and the Testimony born to the Truth of God, as the Preparation of its way to rise in full Splendor; as the Morning Star prepares and foreruns the Appearance of the Sun. So Christ in Flesh, as the Suffering Witness, Pre-indicated and prepar’d the Way of his Glorious Resurrection, and Appearance in Spirit, in the Descent of the Holy Ghost at Pentecost. And, still with a further reference, the Holy Ghost, as appearing in the early time, and Dawn of Grace in the Church, and as the First Fruits of the Spirit, was also the true and faithful Witness to the World, and the Glorious Philosopher, Indigitor, and Preparer of the way of the Sun of Righteousness, as afterwards to appear in the full Glory of his Kingdom. And hence it is that the Promise is made to the Overcomers in the Church of Thyatira, Rev. ii. 28. And I will give Him the Morning Star, in which Porsed arose the first great Witness against the Antichristian Doctrines of the Church of Rome, in order to the Reformation, as hereafter shown.
SECTION. IV.

The STATE of the late Times, as to the Work of JUDGMENT in them. Of the FATHER's Session in Judgment. Also the Plea of the Dissenters to have been the Witnesses; and the Case between the National Church and Them more particularly consider'd.

THERE are some things yet relating to the last Century, and one especially which has some Affinity to the Subject of the Witnesses, and from whence Controversies have risen, variously Determin'd according to the Sentiments of Parties, which yet remains a Riddle of Providence; and requires a further search into it. The clearing of which will Fundamentally tend to produce a more Christian Accord, and to Heal the Divisions among us. I mean the pouring out of the Vial of Judgment in the Civil Wars; and that falling particularly on the National Church and Government. Now that the Severity of those Times, and Persecution of those who professed a more strict and Spiritual way in Religion, then chiefly under the Name of Puritans, together with the great Libertines and other Enormities of the Times, might be also, in their Place, an Occasion of God's Appearing in Judgment and Vindication, cannot be denied; nor will it seem strange that under such Circumstances God should give in a Distinguishing manner, a Series of Success to Armies in a Religious Posture, Preaching and Praying, against others so much in the Reverse. But beside such particular Occasion, This is chiefly to be refer'd to the Time of God's Session in Judgment, in order to the great Work of Preparation of the Kingdom and is so consider'd here, and without regard to the Defects of the Instruments concern'd therein.

But this must be further consider'd, in relation to the Time and Period of the Christian Church in which it fell. The Reformation first began in that of Tithn, by Wol...
life, Ruffe, Jermone of Prague, and so on to Luther. Where
the Intent and Hand of God ingaged therein, must be con-
sider'd in its full Scope of carrying it on till to greater
Degrees of Perfection, and at last to the more Immediate
Preparation of the Kingdom of Christ, as to succeed
that of Antichrist, subverted and destroy'd. Now this
God in his Providential Conduct heretof, appear'd
more generally to vindicate the Reformation, and gave
Success to the Arms of the Protestant Princes; yet his
Appearance in his First, and more Immediate Work of
Preparation of the Kingdom, was in this Nation, as the
Chosen for the First Display of the Powers of it therein.
And this appear'd in the Fifth or Sardinian Period of the
Church, and began in the Center of it, where according
to the Scheme and manner of Progress shown in the
Figure, that of Thuya ends, that of Sardis comes to its
Height or central Height, and that of Philadelphia begins;
in which the immediate Preparation of the Kingdom
is set on Foot. And to the latter part of Sardis, in which
the Judgment belonging to that Period opens, concurrent
with the former part of Philadelphia, in which the Vindi-
cation Power and the Davidical Wars, both in the Letter,
and in the Spirit, proceed, proves the great and Wonder-
ful time of the Judgments, the Signs, the Voices and Testimo-
nies, and the Universal Travail of the Church, and of Na-
ture itself for the Introduction of the blessed Kingdom
breaking forth. Which began from 1639 or 1640; and
still Continues; tho' now near upon its Expiration. A Time
full of Wonders, beyond any Age preceding, excepting
that of the Manifestation of Christ in the Flesh, and
requiring the strictest Review and closest Research into it
to be made by all who desire to see the Complication and
Central Compassion of the wonderful Works of God,
and the Mysteries of his Providence, Wisdom and Con-
duct of the Ages, coming to their Finishing Part, and
their Manifestation in the Church.

Now as this time of Wonder and Preparation of the
Kingdom, first in Judgment, begins with the Entrance of
the Philadelphia Period, in which the Grace and Love of
God is so Eminently to be display'd, and as opening
among his Chosen People, so the Severity of the Judgment,
at the worst partakes of the Nature and Spirit of that Pe-
riod in some degree; and has a Design of Grace and Love
at the Bottom which goes on Manifesting it self more and more, Qualifying and Prevailing against the Judgment, and at last sinking it down, and putting an End to this signal Course of it upon the chosen People whereby it passes on to others more Distant and behindhand, or next in Favour and Appointment, and leads them in a like Course.

Now the Great Work of Preparing the Kingdom belongs to the FATHER, Typified by David's Preparing and giving the Kingdom to his Son Solomon in Peace; and this is done by a Peculiar Movement and Opening of the Father's Principle and Dominion-Power, in order to make good his Promise and Oath to his Son, of giving him the Kingdom. And the bringing this into Effect, belongs to the sixth Period of the Church in which, according to Scripture Representation, the Millennial Kingdom is to appear: in order to which there is a Great and Solemn Session in Judgment, by God the Father Himself, as the ANCIENT OF DAYS, palling Sentence upon, and and taking away the the Dominion of the Fourth great Monarchy, and for Appointing and Establishing the Fifth in Universal and Endless Dominion, and thus given to the Saints of the most High, together with and under their Glorious Head. These Things consider'd and compar'd with the Events and Procedure of the Judgment-Work, continuing to this Time, and accompanied in its Course with so many Signs and Appearances of Preparation of the Kingdom, gives the Discovery of the Time of that great and wonderful Prophecy of Daniel, chap. 7, 9, 10, 12, 14 coming to take its Effect where the Awful Session of the Father in Judgment is thus represented by that great Prophet, so deeply skill'd in the Mystery of the Times and Seals, as held till the Thrones were cast down, and the ANCIENT OF DAYS did Sit, whose Garment was White as Snow, and the Hair of his Head like the pure Wool, [the proper Representations Naturally figure into which his Glorious Light, and Rays proceeding every way, as from the Sun, subside for Visonal Manifestation.] His Throne was like the Fiery Flame, and his Wheels as burning Fire.

A burning Stream issued and came forth from before Him. Thousand Thousands minister'd unto Him, and ten Thousand times.
times ten thousand stood before him. The Judgment was far
and the books were open'd.

And behold one like the Son of Man came with the Clouds
of Heaven, and came to the Ancient of Days; and they brought
Him near before Him.

And there was given Him Dominion and Glory, and a
Kingdom, that all People, Nations and Languages should
serve him. His Dominion is an Everlasting Dominion, which
shall not pass away, and his Kingdom that which shall not be
destroy'd.

Now that this Sitting in Judgment belongs not to
the final Judgment at the End of the World is plain.
1st In that it is represented at the End of the Fourth Mo-
archy on Earth, and in order to the Constitution of the
Fifth. 2d, That the Judge here Sitting is God the Father;
shown by his peculiar Title of the Ancient of Days, and
other Parts of the Description of Him. Whereas the
Last Judgment is to be Jesus Christ sitting as Judge. 3d,
That Jesus Christ, represented by his peculiar Title of the
Son of Man, is here Himself brought before Him, and re-
ceives the Award of a Kingdom and Dominion which
shall never end.

Now as to the Time of this, or the bringing forth of the
Eternal Decree of the Father to take its Effect in the Church,
it is not to be look'd on as a thing done at once; but as
having its several Steps or Stages in Procedure. Where
we may distinguish it first as more General; relating to
the Church of Christ, as to be deliver'd from its State
of Captivity and Bondage, under the Antichristian Utra-
pation and Tyranny: and so to have had its First Step
in the Reformation Beginning. Secondly, and more partic-
ularly, in a Session of Judgment in the Father's Power
with relation to the Chosen People, to prepare the King-
dom of his Son among them, by fully Reforming, and
purging out the Remainders of the Antichristian Spirit;
and opening the Preparative Powers of it peculiar to
the Time, and to His Operation in order thereto among
them. And this Work, both in Judgment and in Grace,
to be consider'd first as more External and Literal, and
secondly, more Inwardly or in Spirit, and relating both to
the Temporal and Ecclesiastical State; shown in outward
Visible Providential Appearances and Events, and ex-
perienced also in Inward and Spiritual Powers: and
this still in fresh Emotions or Appearances; according to the several Circles or Courses of the Preparatory Work, less and less, yet fuller of His Divine Power and Operation, as they come still nearer to the Center of Manifestation, or breaking forth of the Kingdom it self: the Judgment, tho' it has a fresh Emotion or Procedure in each, yet still gradually Subsiding, and giving way to Grace Prevailing.

The Time, then of this Great Session in Judgment, with relation to the Chosen People Began with the Times here under Consideration. Another Step or Course appear'd in the breaking forth of the Preparative Powers of the Kingdom in Grace, and experience'd in an extraordinary manner, in the Year 1697, in order to Impower the Witnesses of that Day, to go forth with their Publick Testimony: and further in 1700, to carry on inwardly and in Spirit, the Davidical Wars against the Powers of Darkness, breaking forth in greatest Fury, in Opposition to the Kingdom, and the Powers of it thus appearing. Another Course, of Grace and Judgment mixt, follow'd on the Rejection of that Testimony, as before shown. The last and Consummate Part of this great Session is yet to be Manifested: which will be at the time of the Father's Appointment of the Kingdom actually to Proceed; wherein he Delegates the Remainder of this Great Session in the Work of Judgment, more immediate, to his Son, in order to Execution of the Sentence pass'd upon the Great Antichrist, and the Whore of Babylon, and the Binding of Satan for his Thousand Years, which will be accompanied with the First Resurrection, both of the First Fruits of the Kingdom into their perfected and FIX'D State, and of the deceas'd Saints, appointed to appear again on Earth, and Rise in their Order, probably the latest departed First, and so on in a Gradual Process, and according to the Progress of the Kingdom and with the casting down, gradually also, the Thrones of Kings and Princes Opposite to the Kingdom of Christ, and Erecting them anew, and fill'd with such as shall be like David, according to the Heart of God; and lastly, as the End of this Grand and Awful Session of the Father in Judgment, the actual giving to his Son the Dominion, even to the Ends of the Earth, which the Seventh Angel sounding in the Father's Power,
as the Arch Herald and Trumpet of Heaven, Triumphant
ly Proclaims

This Great Appearance of the Father's Power in the
Last, and still continuing in the present Century, has
been especially the Caufe of the Prodigious Signs and
Wonders, with which these Latter Times have abounded,
and yet Abound for which reason the Histories and Ac-
counts thereof, with many Books written in the Spiritual
way, and of Experiences in the Inward Life, also disclosing
many things relating to the Kingdom are, as before, worthy
of our greater Regard and deeper Search into. The
suitably to the State of those Times, and the Night-
work of Judgment then proceeding, and also from im-
perfect or partial Application of Events, for want of
clearer Insight into the whole Design of Providence, some
Mixture and Errors will be found, and needing an Ex-
purgatory Index, which may separate the Dross from the
Pure Gold. which the greater Light of the Day will
give.

It is true indeed that Jesus Christ was Before Appointed
both Lord and King, and also Judge of Quick and Dead
at the last Day, and gave Proof both of his Regal and
Judicial Power, at his coming to the Destruction of
Jerusalem But as in the Wisdom of the Father it has
been His Will and good Pleasure, in order to the Actual
Performance of his Promise and Oath to his Son, to
open His Own peculiar Principle, and sit in Judgment
Himself, to appoint the Preparation, and to give Him
the Possession of the Kingdom, as from his own im-
mediate Hand, so he Transmits, together with the
Kingdom, as indeed Appendant to it and Consequent of
it, the Judicial Power of it a's, and that by a Special
Delegation or Commission actually to proceed in the Execu-
tive Part, both of the Judgment Work Preparative and
mixt with Grace, upon the Chosen here to, and at his
actual Entrance upon the Administration of the Kingdom,
of Final Judgment upon the Great and Obstinat Enemies
of it, viz Antichrist, the Great Whore, &c for their utter
Destruction Which that it is to be performed by Son,
Christ Himself, is confirm'd by St. Paul 2 Thess. ii 8.
declaring that Antichrist shall be consum'd with the Spirit
of Lies Month, and by the Brightness of His Coming.

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This so peculiar point, may be further seen into and illustrated by the as peculiar figure of it in David, giving by his own hand the kingdom to his son Solomon, which tho' after his wars, which were a preparation by a work of judgment, he delivered to his son in peace, with all the nations round about, yet it was accompanied with a special commission of judgment also, and in which he gave him particular directions, as in the cases of Abiathar and Shimei, which Solomon executed, and proceeded also against Adonijah the usurper of the kingdom, and put out Abiathar from being priest unto the Lord, who had also conspired against him. Thus Solomon began his reign with the needful executions of justice and judgment, which being made signal also by his determination of the case between the two harlots, it is said, 1 Kings iii. 28 'And all Israel heard, and they feared the king,' for they saw that the wisdom of God was in him to do judgment.

Here we see also how David, as in the figure of the father, gave his son the plan of his government, the model of the temple, the courts and offices of the priests and Levites, the singers and the captains of the host, even the pattern of all that he had from the spirit, as I Chron. xxviii. 12, together with a vast collection of treasure and materials for his building the temple. All which is to be understood as typical of this great appearance and work of the Father, giving the kingdom to the Son, and to be answered in the antitype.

There is one circumstance in this type, which is not to be passed without a further consideration, viz. that of the kingdom being given to Solomon while David was yet living, whereby there was, as it were, a union of the reigns and kingdoms of David and Solomon in joint concurrence, beautifully representing the concurrence of the father in his dominion power, as reigning together with his son; and the glorious manifestation of the paternal aid, (shown before so much in the work of judgment, conquest and preparation of the way,) now, in the kingdom of his son, all in peace, harmony, and love, the swords of the judgment work being here beaten into plowshares, the spears into pruning hooks, the sound of the warlike instruments converted to the service of the temple worship, in
in the Inspir'd Music, and to accompany the Songs of
the Multitude of Celebrations of Love by Wives
and Concubines, Figuratively exhibited in those two
Reigns, here Spiritualiz'd in the Property of the Father,
the Eternal Generator, and of the Son coming here
as the Triumphant Bridegroom, to the Abounding of
sacred Unions in the Communion of Saints; and to
the Loves of Christ and of his Now Triumphant and Spotless
Bride. And here it is that the Great King erects his Glorious
Throne, Chariot, and Bed of State in One; and gives
in Substance what was so Beautifully also represented in
the Figure, as Cant. iii 9, 10. King Solomon made himself a Chariot [signifying also a Bed] of the Wood of Lebanon;
He made the Pillers thereof of Silver; the Bottom thereof of
Gold; the Covering of it of Purple; the midst thereof being
pav'd with Love for the Daughters of Jerusalem.

This great Point of the Fathers Appearance and Session,
for the Inflation of his Son in the Kingdom, will
yet more plainly appear by Collation of what is de-
clared by St. John in the Revelation, correspondent to,
and further Opening and Confirming this of the Prophet
Daniel. which is seen first ch. 4 Where we find first a
Description of the Throne, and God the Father, or God
as in His Eternal Unity, sitting thereon, and no mention
as yet made of Christ, nor Appearance of Him And
ch. 5. 1. is mention'd the Seven-seal'd Book, in the Hand
of him that sat upon the Throne and Proclamation is
made by a strong Angel, with a loud Voice; who is
Worthy to open the Book and to loose the Seals thereof. After
which there is a Time of Stilness, and of the Pro-
phets weeping, because no Man in Heaven or Earth
was found worthy or able to do it, and his being com-
forted by one of the Elders. Then appears the Son of
Man, the Lamb slain, and stands in the Midst of the
Throne, and of the four Beasts, [or glorious Animal Be-
ings] and of the Elders, who comes and takes the Book
out of the Hand of Him that sits upon the Throne;
upon which those four glorious Beings, and the Elders
fall down and Worship the Lamb, and Sing their New
Song, Thou art Worthy &c. v. 7, 8, 9.

This Seven seal'd Book is the Book of Nature under
its Fallen State, Seal'd or shut up in the Anger and Judg-
ment of God, and that in each of its Seven Forms or
Constitutive

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Constitutive Powers, wherein otherwise it should have represented and Imag’d God by the Seven outflowing Powers or principal Graces of his Holy Spirit, in Correspondence to, and by the joint Concurrence of the Seven Spirits of God, which are the Variations of the Procesion of the One Eternal Spirit. Which Binding Power, or Sealing up of these Forms and Powers of Nature in the Soul of Man under the Anger of the Father, none but the Lamb Slain, in order to the Atonement of it, was able to dissolve or Unloose: thereby to Restore those Forms and Powers to their Original Perfection and Movement in Display of the Image of God in thee its Seven Divine Outgoings and Operations: which the Lamb had already done in his own Humane Nature; and both given the Patterns to his Members, and set the Work on Foot by the Gospel Oeconomy, by which at last the fame might be wrought out in his Members also: which noneafter Him having been yet able to attain, here appears a fresh Movement and Dispensation of Grace opening, viz. of the Gospel Triumph, in which thro’ the fresh concurrent Powers of the Father Appointing and Giving the Kingdom to his Son, there is a Preparation of Subjects also capable of Receiving Him, and among whom he may display the Powers and Glories of it; and of a Bride without Spot, with whom the Glorious Day of his Marriage may be Consummated. Without which Preparation he could not appear in his Temporal Kingdom, nor could the Glory of it be bearable by any within the Regions of Time.

This then is what by taking the Book out of his Father’s Hand, the Lamb engages now to do. And in this Book deliver’d to him by the Father, is contain’d the Substance of what He here Appoints in his own Part and Property, viz. the Order of the Ages of the Church, and the Times and Seasons appointed for these great Events and Products therein, the Father’s Scheme and Model of the Kingdom, (this Answering to the Type of David, as before;) the Method of Restoring the fallen Nature of Man to the Divine Image in which it was first form’d, the Patterns of all things relating to the Building the Spiritual Temple, the Courses of the Melchizedekian Priesthood appointed therein, and Services to be perform’d; and of the New Jerusalem on Earth, answ
ing to that in the Heavens which is to Descend and rest upon it. Also the whole Process of the Penetration and Introduction of his Kingdom in which by the gradual opening the Seals thereof, and by the Fire of Judgment proceeding among his chosen People, the contrary De-
secrets and Vices are to be rooted out, and the respective Graces to be wrought and formed in the Church; whence at last the Subjects are prepared, the Bride made ready, the King Ascends the Throne, the Coronation and Solemnization of the blessed Nuptial, and Administration of the Glorious Kingdom actually Provi. The Substance then of this Book appears to be what God by his own Eternal Word had written, and filled it with, Proposing here the Pattern of already refect Nature in the Humanity of Christ to be wrought out in his Members also, in Order to his Reigning among them, and theirs together with him. Where 'tis to be particularly noted, that this Book was written not only by John but Without, or on the Beatific and Importing the Perfection of the Humane Nature reflected to be in the Everlast Part also as well as the Interior in a Resurrection Glorified Body to be joined to a Perfected and Chaste Soul.

This Process in its several Stages in order hereunto is distinctly and at large described by his beloved Prophet and Disciple of Christ, who was his Brother Daniel, a Man of Desire and Love, of Power and also Discernible, and therefore greatly beloved of God, and admitted to the Bosom of God; and deeper Mysteries of his Divine Wisdom. And particularly, Christ going forth in the Executive Part, in Judgment upon his great and obstinate Enemies, at the more immediate Introduction and commencement of his Kingdom, is described Chapter xix. 11. &c. Where he is seen going forth, riding on a White Horse, His Visage doth in Beulah: His Name the Word of God, and the Armies of Heaven standing before his mouth armed a sharp Sword, whereupon he smites, and rules the [Opposite] Nations with a Rod of Iron, as he does the Submissive and Loyal with the Seal of Grace and Love. And on his Vesture, and on his Thigh, as in his Father's Power of Divine Generation, and concerning as the Bridegroom, he has a Name written, KING OF KINGS, AND LORD OF LORDS.
In this Great Battle the Beast is Taken, and the False Prophet, and Satan their chief Leader flying into his Dungeon for Shelter, is by Commission from the King pursued even thither by an Angel Leader of the Imperial Hosts, defending with a Great Chain in his Hand; dragging him out of his hiding Place, and binding him fast therewith for his appointed Time, then shutting him up in the Bottomless Pit, and setting a Seal upon Him, that he should have no more range about to deceive the Nations. And thus the thousand Years or blessed Millennial Kingdom of Christ, and his Saints with him proceeds Uninterrupted in its Triumphant Joy and Glory.

After this Satan is loosed again, for a little Time, till the Final and General Judgment, in which Christ appears to Judge both Men and Angels. And this Scillon in Judgment is represented by St John distinct from that of the Father, as ch xx 12, whereas this, viz. of the Father, as to its Manifestation in Time, is found represented Before, ch iv. In order to the Preparation and Introduction of Christ's Temporal Kingdom. And this is, in the concluding Part, after the Victory of the Lamb, and the binding of Satan, accompanied with a Resurrection also, which is call'd the 1st Resurrection, as we find ch xx 4, 5. And I saw the Souls of them that were Beheaded for the Witnesses of Jesus, and had not worshipped the Beast, &c. and they liv'd again in their Resurrection Bodies, and reign'd with Christ a Thousand Years. And Thrones also were set for them, and Commission of Judgment given to them also, in Concurrence with Christ their King. But the rest of the Dead liv'd not again till the Thousand Years were Fulfilled.

These are the blessed Effects of the Opening the Seventh-Seal'd Book. Accordingly we find on the opening of the 1st Seal, the Great and Mighty Angel appears, cloth'd with a Cloud, with a Rainbow on his Head, his Face as it were the Sun, and his Feet as Pillars of Fire, Holding in his Hand the Book open, ch x 1, &c. On which he cries with a loud Voice as when a Lyon roars, and immediately the Seven Thunders utter their Voices which is particularly relating to the perfected State of the Church, the Marriage of the Lamb, and the Glories of the Millennial Kingdom, so far distant from the Time of this Prophecy, were then order'd to be set up till the r
their proper time of Manifestation; when these great things should come to take Effect. Now the reason of this Angel appearing in such a Glorious Form, and so like That in which the Son of Man or Christ Himself is represented, is, that this is the Angel of that Church Period in which fallen Nature and the Image of God comes to be perfectly restor'd, and Christ appears Adult in the First Fruits of his Kingdom - which is the Angel of Philadelphia: who accordingly setting one Foot on the Waters of of the Sea, the other on the Earth, and lifting up his Hand into the Air, having the Sun-Fire, as before, in his Countenance, hereby shows the Amicable Accord, and Coalescence of the Contrary Elements, Powers and Properties of Nature into a Quintessential Unity; and so declares the Finishing of the Mystery, and the Cessation of the ordinary Course of Time, viz. by the Succession of an Era of a far different Kind, and in near Alliance with Eternity - and this to be upon the Sound- ing of the Seventh Angel, and in the blessed Period over which He Precedes.

After this the beloved Disciple is directed by a Voice from Heaven to go and take the Book, now Open, from the Hand of the Angel: And he goes to him as, v. 8 and says, Give me the little Book. And the Angel says, Take it and Eat it up - and it shall make thy Belly Better; But it shall be in thy Mouth more as Honey, which he accordingly found. And the Angel said unto him, thou must Prophecy again [or yet further, from, and concerning the Substance contain'd in this Book, before or concerning many People, and Nations, and Tongues, and Kings; who will be affected by, and have their Part in the Accomplishment of the things contain'd in it, viz relating to the Kingdom of Christ.]

Now St. John being the Disciple of the Love, and so Eminent, as his Writings and especially his Epistles show, in the Fraternal Love, which is the Peculiar Property and Characteristic of the Philadelphia Period, stands here as the Figure of the Philadelphia Church, in which the Substance of the open Book is to be wrought out into Effect. And He being to bring it forth in Prophecy, Manifestation is accordingly Himself Affected with it, i.e. by the Tast of the Sweetness in Eating, and the Bitterness afterwards in the Belly; which signifies the
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Sweetness of the Heavenly Powers, Manifestations and Enjoyments belonging to and Opening in That Church State in Preparation of the Kingdom, and to enable them to go thro’ the Davidical Wars, and Sufferings in Testimony to it, and the Travail for it, which is denoted by the Bitterness in the Belly; as in the Digestive Part, or bringing them forth into Act and Effect. And ’twas in a like manner that St. Paul, as an Extraordinary Disciple, and one Born, as he expresses it modestly, out of due Time, i.e. after the Time of Christ’s Appearance on Earth, and the Constitution of the order of the twelve Apostles, stood as a Figure of the Jews, afterwards to be call’d; and that, as He was, by a Sign from Heaven, or the Appearance of the Son of Man from Heaven, Manifesting Himself to be the true Messiah.

From this Account given of the Great Session in Judgment, and Work of the Father, and of Christ in His Power, it will appear, that the Work of Judgment is not to have its great and full Effect First on the Seat of the Beast or Anti-christ, as is commonly supposed, viz. on Rome: But before that, there is a Course of Judgment, mixt with Grace, upon the Reform’d Churches, thus Beginning at the House of God, to purge out the Remainers of the Anti-christian Spirit, (found in some Degree or other in all, both Religious Professions and Persons even the most Pure and Spiritual,) and to cleanse the Sanctuary there, where he intends First to appear in the Powers of his Kingdom. The want of this Distinction has been the Cause of so many Mistakes, and Baffles of Expectation among the Inquirers into and Calculators of the Times, who still fixing their Eye on Rome, have overlook’d the Preparations for, and Advances of the Kingdom at Home among themselves.

There may possibly arise here some Difficulty, and an Objection be thence form’d against the Session of the Father in Judgment, from those Words of Christ, John v. 22. The Father judges no Man, but hath committed all Judgment to the Son. Which may be thus Answer’d, and the Difficulty remov’d.

1 This Session in Judgment by the Father as the Ancient of Days, or God in his Eternal Unity, is expressly declar’d and describ’d by Daniel, and confirm’d by St. John, in each with the same Principal Circumstances attending

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attending it: and therefore these Words of Christ cannot be understood as Exclusive of it.

2. This Session of the Father in Judgment may be considder'd, First as his Decree and Appointment in Eternity, with Relation only to its Accomplishment as to be wrought on in Time, and Secondly as his actual Movement and Procedure in order to give it its Effect in Time; and particularly in that Time, which by his Spirit in the Prophets he has pointed out, which is at the End of the Fourth Great Monarchy, as to be succeeded by the Fifth. Now Christ having the Knowledge hereof, and an Eye to this Decree and Procedure of the Father both in Eternity and Time, it is to This he refers, in the Words here spoken; and hence declares the Commission of judgment given to Him by Virtue of this Judicial Decree of the Father, Prior in Eternity, tho' Posterier as to the bringing it into its Act and Effect in Time. And hence He Himself prophesied of his Coming to his First Regal and Judicial Act at the Destruction of Jerusalem, which he also calls his coming in the Power of his Father, and represents that his First Coming as Typical of his Last to the General Judgment: and therein also, on Account of his General Commission in Judgment, it included the Typification of his Intemodal Coming in the Power of his Father, in the great Work of Judgment preceding his Temoral Kingdom. In a Word, the Father Judges no Man Directly, but Indirectly, through and by the Son, who having as a Prince wrestled and prevailed with Him in his strict Justice, and Attoned his Anger on Man's Account, is now made Lord and Ruler in the Sphere of the Paternal Justice, from whence the Law was given, and the great Wonders of that Dispensation wrought, and also in the Anger of God, with Power, either to Restrain it or let it forth in its Influence, Strokes, or Works of Judgment upon Mankind as he pleases. For, it is to be understood, that there is still a Sphere of the Paternal Wrath Outflow, and moving in his Strange Work, on account both of the Fall of the Angels, and of Man, as by Them drawn into, and still continuing in Rebellion against Him, and which even with relation to Man was not wholly Abolish'd and extinguish'd by the Death and Satisfaction of Christ, only a Way or Track thro'
it made, and pav'd by His Blood, in which Mankind following Him by Faith, and Repentance, might obtain their Pass into the Sphere, of Grace and Glory And to this Sphere of the Strict Justice and Anger of the Father, has been since Added, That also of the Wrath of the Lamb, as provoked by Man's Ingratitude and Abuse of his high Grace, and thro' Iniquity still so abounding in the World And, in like manner Christ is appointed Lord and Ruler in the Sphere also of the Paternal Grace, and Chief Steward as of the Houghoul of God, to Dif pense the Influences of His, the Father's, Love and peculiar Blessings to Mankind at Will, or to Show and Manifest his Father to them in the Glory of His Grace and Love as John xvi. 25. and Matt xi. 27. And thus the Man Christ Jesus or the Son of Man in Union with the Eternal Son, as to his Divinity, is made the Great Plenipotentiary of Heaven, and has the Engine of God's Omnipotence put into his Hand, the Powers of Heaven and Earth, Law and Gospel, with the whole Frame of Nature Subservient to his Will, conspiring here to Advance him to his Kingdom and to Display the Glories of it. Or as Himself declares, Matt xlviii. 18. All Power is Given to Me in Heaven and Earth And John, iii. 35. The Father Loves the Son, and hath given All things into His Hand Yet, as St Paul says, 1 Cor. xv. 27. For he hath put all things under his Feet But when he saith he hath put All things under him, it is manifest that He is excepted which did put all things under him, and to whom, as v. 28 when all things shall be submit unto him the Son also Himself shall be Subject, that God may be All in All. So here, as the Kingdom is Appointed and given to Christ by the Father, His, viz. the Father's Superior Concurrence, and Administration of the Government both in its Regal and Judicial Power with Him and thro' Him, is here still to be Understood, and Acknowledged. And this Particular in an Earlier, and otherwise Inferior Type to that of David and Solomon, is more expressly and fully shown, viz. in Joseph's Administration of the Government, in the more Immediate Active and Executive Part, under and by the Authority of King Pharaoh, in the Land of Egypt which here serves us in its Place for Illustration also of this Point.
From the Opening of the Father’s Power and Principle in General, there is one Particular and highly Seasonable Use or Inference proper in this Place to be made; And it is this, that a more Peculiar Honour, Devotion, and Application is now, as in its Peculiar Season, to be made to God the FATHER; as thus coming, or brought nearer to us by and in His Son; as He, the Son, is now coming in so different manner from what he did before; and which Himself Distinguishingly calls, His coming in his Father’s Power; and thro’ Whom, i.e. thro’ Christ thus coming, the Father’s Center or Principle may be now more deeply press’d into, and the blessed Powers and Influences of it, found more freely flowing forth upon those who in this Faith and Knowledge, make their humble Approach and Application for so great and singular a Blessing. It is the Voluntary Motion of his own Free-Grace and Love to invite thus Graciously, and Draw us yet more nearly and Powerfully to Himself to which a suitable Return of Gratitude and Love is due on our Parts. And as those who have been Faithful to the Son’s Preceding Ministration as hitherto, shall be here by him presented to the Father for the Contribution of his Part, i.e. in his own Peculiar Properties and Powers, to prepare them for the Kingdom-State, so after he has contributed his Part, He delivers or Refers them again to the Son, in order to their passing another Course under His, the Sons, Work and Ministration. For, what the Father here gives us is to be understood as given and directed ultimately to his Son in us; and is wrought out in that Part, (or those Natural Powers in us,) which is correspondent to, and stands in a Capacity of receiving what he in his own peculiar Property and Act gives forth. And this is strong Faith, Holy Courage, Power of Spiritual Union, sacred Harmony, where there is a Natural Genius for it, but more particularly that Magnanimous, Free and Royal Spirit, suitable to a Kingdom-State, with which King David pray’d to be establish’d, Psalms li 12. Which the Seventy render Πνευματι Ηγεμονικο; the Spirit of a Leader or Governor, or the Spirit of Government. In this Contribution then of His Part, the Father in his Grace overlooks the Defects of his Children; leaving these to be clear’d off, and taken away in the
After Course, in the Son's Ministration, as the Scaffolding only to His Work or Building: in which much of the Natural Self Will and Aff, and Elevation of the Natural Man is found Remaining; which the Son purges off; and Balances their great Enlargement and true Elevation, as widening in Circumference, by the Central Graces of Humility, Meekness, Forbearance in Love, Condescension in Charity to the meanest of their Brethren; or the Graces Peculiar to his Own Ministration, added in their Due Proportion. This may appear strange Doctrine to those under the Ordinary Conduet of the Spirit: but it is written as Needful for the Use of some who under the Extraordinary Work of this latter Day have witnessed and professed such a Course and Conduct, under the Father's Operation; and stopp'd short, and shut up with it; and made as it were an Idol of it, (as many others have done with what they had attain'd in the Course towards the full Reformation and State of Perfection;) Misleading this their being given up into the Father's Principle, and taking it for the Delivering up the Kingdom to the Father in them; whereas This has been only to Prepare the Way of that Kingdom, which is Afterwards, s. e. at the Consummation of all Things, to be by the Son deliver'd up to Him. And by thus shutting up and Resting in what they have attain'd, are laid Aside, as to the Great Work, and others Chosen, who running the same Course, and bringing what they have therein receiv'd of the Father to the Son, are by Him and the Holy Spirit in the preparative Ministration, purg'd, prepar'd and carried on to the full End of their Course, viz. the Kingdom-State, which these Others, in their Way, can never reach, in this Life.

But particularly and with relation to such as go on with their Work, and to such who may yet be apprehended by, and partake of the blest Paternal Powers, to this Great End; What high Sense of Gratitude, what deep Awe and Veneration, what inflam'd Affections and Ardors of Divine Love should this Consideration excite in 'em, of the Eternal Father drawing thus near, and being thus plainly Manifested by his Son, according to that Promise: John xvi. 25. and thus concurring with Him in the last and Finishing Part of our Redemption and Restoration; and to Instate us with him in his Glorious Kingdom.
the Father has indeed been Honour'd and Worship'd in and thro' the Son hitherto, as 'more Distant' and less Known and the Devotions of many have prov'd short of that high Regard which is due to Him, which He has wink'd at, as accounting what is done to His Son as done to Himself. But as He now Appears Himself, and gives forth the Beatific Influences of his own Principle more fully and directly, He Expects, nor can the blessed Partakers of them do otherwise then pay, a Veneration and Devotion Suitable to so High a Ministration.

Here then, if ever we shall be oblig'd to the Performance of that great Command, which to the Faithful, and as directed to Christ form'd in them, is to be interpreted in the Nature of a Form, viz. Thou shalt Love the Lord thy God, with all thy Heart, with all thy Soul, with all thy Mind, and to all thy Strength, so Exert all the Powers and Faculties of our Nature, in their utmost Energy and Capacity, in the Service and Love of this Infinitely Lovely and Glorious Object, which it is not in the Power of Nature to do but as actuated in all its Faculties and Capacities by the Holy Spirit of God, and Christ grown Adult, and swaying the Sceptre of His Kingdom in us, whereby we become as preferred Instruments, or Vessels of the Sacrament, thro' which the Holy Powers of God and of Christ our Head, have their free Circulation. Descending in the Operations of the Divine Life and Love thro' all the Members of his Mystic Body, and Returning to Him again, by the continued Act of his own Spirit, made one with us, in the Holy Flame of Love, and in Triumphant Praise.

I did not think to have enlarg'd so far upon this Subject. But as in the Course of this Work I found it necessary to be spoke of in its Place, so being ingag'd in it, I saw it as necessary to be treated of fully, both as a Point hitherto as far as I have seen, not thoroughly inquire'd into and yet so immediately relating to and affecting both the Preparation, and Progress of the Kingdom.

I return now to the Print before in Hand, in which the Great Comotions and Wars in the last Century, and those follow'd by the Great Plague, and Fire of London, were represented as the Effects of the Great Judgment-Work of God, and as the Vis' Preparatory of the Kingdom of Christ, in this Nation, and this beginning with the
the National Church. In the Course of which, a Praying and Preaching Army Succeeding, and getting for a while the Reins of Government into their Hands, gave a Fore-running Type, and no more than so, of the Saints Possessing the Kingdom. Nor can there from such an Allowance be any just Cause of offence to the National Church; in as much as here Regard is only had to the Hand and Design of God, exclusively of the Defects of the Instrument; and especially as in that Church's being first taken hold of by the Judgment Work for its Preparation, and the Cleansing of its Sanctuary in order to God's own Appearance in it, is implied its Fore-Election also; or God's Appointment of that before Others, as the Chosen Church of the Chosen Nation, in which the blessed Powers of His Kingdom should First Appear, and be thence deriv'd and propagated among their Brethren.

From the Premises thus dispos'd, the Case of the Dissenters' Plea to have been the Witnesses to the Kingdom of Christ is easily determin'd. As then it has been shown, there are Witnesses of several Kinds, some more Distant and Circumferential, others more immediate and Central; some in the Spirit of strict Justice and Judgment, others in the Spirit of Gospel Grace and Love, and of the Kingdom to which their Testimony is born, They must be and are allow'd to have been Witnesses of the Former Kind, as Others beside, and since them have also been, and have been so in a more Spiritual manner, and yet in the Anger of God and his Judgment Work: In a word, they have been Witnesses, but were not the Witnesses ultimately ey'd in the Prophecies, in relation to the Kingdom as first breaking forth. And, however some may have magnified the Work of that Day, it can be allow'd to be no more than Legal, Old Testament Work, or Outward Court Service, Figurative of what was to succeed in a more Excellent Way, in the Spirit of the Gospel and of the Kingdom, in the Demonstration of Truth going forth to Victory, and by the Sword of the Spirit alone.

Neither yet was the Process of these, according to the Process describ'd of the Revelation Witnesses: For they themselves call the Silencing their Ministers, by the Bartholomew Act, the slaying of the Witnesses, or their Mystical Death. Now the Revelation Witnesses are first slain,
slain; and then Rife and Ascend into Manifestation and Acceptation, and Possession of the Kingdom, and when they have obtain'd it, Hold it fast, and become Five Pillars in the Temple of God. But these were First got into their Kingdom, such as it was, Figurative only; and when they had it could not Hold it; but were After That put down again, silenc'd, and Mystically Slain, nor have any Ground of Expectation, or Thought, as must now Charitably and Justly be suppos'd, of Rising into it again, in the same Manner, or in the Literal Sense: Tho' from their Part in the Spiritual Kingdom of Christ, and the Temporal Blessings attending it in the Fulfiling of the Types and Figures of it, None are excluded, but those who exclude Themselves by Unbelief.

But according to the usual Course of God's Judgment, Work, the Instruments of it when they have perform'd Their Part are, in the Virtue and Power of the Gospel Appointment in this Case, to be judg'd themselves, and so it happen'd to them. For when they had judg'd their Brethren of the National Church, they in their Turn were also judg'd by Them; Nay became Instruments of God's Judgment one against another, and thro' the Remains of the Antichristian and Babbling Spirit, yet in them as it is yet in some degree in All, concur'd to Depose and Confound one another.

Yet was not this Work, of the Instruments of God's Judgment in this Nation without Great and Good Effect, as always God's Works of this kind upon his own People are, and this has appear'd in the Liberty, in point of Conscience and different Sentiments in Religious Service, since Obtain'd by them, and a more Amicable Agreement and Accord between them and the National Church: which may be term'd their Reconciliation, as consider'd in the Quality of Witnesses in this Kind.

Now after all this Work was over, it is very Observ'd, how in the wonderful Wisdom and Providence of God, the same Power of Judgment and Vindication by the Literal Sword, was translated into the National Church: and how in this Work both Church and Diffenters unitedly 'concur'd against the Antichristian Power without, viz. of Rome; and that pouring in upon us as a Flood in the time of King James II. And here those of the Church of England also, in their Turn,
stood in the like Quality of Suffering and Slain Witnesses; to which Her Bishops in the Tower, and other Sufferers in those Times had an Equal Plea: and had also their Deliverance, by Providential Success, in Peace and Liberty in Point of Religion obtain'd; as Their Resurrection also.

And after this the same Vindication-Power was found Proceeding on with them against the Antichristian Power then in the highest Degree exerting itself in France, the Rod and Scourge of the Nations, by the Instrumentality and Arms of King William, and afterwards Queen Anne Where it may be said I think without any just Offence, with regard to God's Hand in the Work, that the same Victorious Power and Spirit, which had before appear'd in Oliver against the Church, here appear'd in it, and for it, against the Enemies both of the Church and Nation; and of the Protestant Religion in General, and Rofe again in the Great Vindicators and Warrior of that Day; and in one more Particularly, whose constant Success and Victories, gave such full Proof of the Hand of Providence interposing as no one could deny. Nor is it least to be wonder'd at, how the Spirit and Principle of Moderation, and even the very Name of Whig, before so Odious, became Adopted with Honour, and Acceptation even with the most Learned and Pious, into the Church it self: Surely the Lord's doing; and justly Marvelous in our Eyes. And in Consideration Hereof, and of the further Preparations of this Day, it may not be thought Impossible, however improbable it may yet appear, That the Work and Testimony of the latter Vindicators, Spiritual Warriors, and Witnesses to the Kingdom of Christ, in the Gospel Spirit of Grace, Peace, and Fraternal Love, may have its Resurrection also, or Ascension in the Heaven of the Church, both National and otherwise Diffusive in these Kingdoms, with Honour and Acceptation, in proportion to the Different Quality and Nature of it. And the Name and Spirit of Philadelphia be no more a Strange and Barbarous Term; and as a Speck or Chimera in the Eye of the World.

But to proceed, both the Dissenters then, and the Church, in their Turns, have been Providentially engag'd in the Preparation-Work of the Kingdom Both been Witnesses, and Vindicato]; and both have given Figures, Types and Flourishes of it: And that even in this very Cafe and Contention between them, King Charles I. with...
his Party stood as Representing the State of the Christian Church as so far at this Day degenerated, and the Declining State of the Gospel-suffering Ministration: in which He represented also Christ as Suffering therein: Whence, Observing so many Particulars agreeing with the Sufferings of Christ, the Church appointed the History of it to be read in the Service for the Thirtieth of January. And Oliver with his Party, represented the rising Vindicative Power of the Ministration of the Kingdom succeeding. But as this was in the Judgment-Work of Power only, and reaching not the pure Spirit of the Kingdom, it declined and gave way to the Royal Party, and Preheeminence of the National Church again restor’d. What was chiefly wanting on the Diffters side, was the Gospel Grace of Moderation, Tenderness and Fraternal Love, by which the Kingdom of Christ is to be Obtained, and Held fast. Now this, notwithstanding the Prevalence of the Contrary Spirit sometimes therein, was more Eminently found, and more deeply rooted in the Nature and Spirit of the Church of England. Who as Reuben, together with the Weakness as of Water, had also this Excellency of Strength, as Reuben only had and express’d the Tenderness for his Brother Joseph. Wherefore after her Humiliation and Preparation by this Course of Judgment pass’d upon her, She was again restor’d to Power, and had the Reins of Government put into Her Hand. And tho’ on the Restoration, under the fresh Memory of her Sufferings, there appear’d in the Left Christian Part, a Spirit of Revenge and Persecution; yet from the Seed of Grace quicken’d and growing on from this Purification, and thro’ the Waters of Affliction, this particular Grace has since flourish’d, and sprung up to that Eminency wherein it now appears, and whereby she maintains her Preheeminence, and Supremacy having in great Measure over-shot, and judg’d down in the Contrary Party in her, that Spirit of Animosity, Enmity, and Hatred of Christian Brethren of Different Sentiments in Religion, which has lately made such violent Efforts: and also in her Zeal for Christian Practice, made a Considerable Stand against the Abounding of that Antichristian and Befal Spirit of Irreligion, Luxury, Sensuality, and Immorality in every kind, which had such a Revival on the Restoration; and against the Errors and
and Herefes since Sprung, and carried on with so great Abetment and mistaken Zeal, in her defective Part; as before observ’d: On which Accounts she will prove the First who shall rise as the Favourite of Heaven, in which the Powers of the Kingdom shall have their First Manifestation to which as the shall be found Submitting, and Form’d into the Model thereof, Her Wandering Sons shall be invited to Return again with Joy into her Bosom.

I must here observe with relation to the TypicalAppearances, and Fore Flourishes of the Kingdom in the Church of England also, some further Particulars worthy of Note. The Opposite Party, or many of them at least, as seen in their Writings, ran out against King, or Monarchy in General; urging the Case of Saul, and God’s Anger on the Jews desiring a King: but forgetting how this in the Wisdom of Providence was conducted, and made Subservient to the Divine Will, in raising up, and giving Glorious Types of the Kingdom of his Son, in the Royal Line of the Jews, and in Kings of his own Appointment, as in David and Solomon, the first of which represented the Warlike State, preceding and preparing it, the latter the Glorious and Peaceable Reign itself. And this Kind of Figure was of such Consideration with God, that in Honour to his Son, in whom both Jew and Gentile were to Unite, he gave a more frequent Manifestation of it, not only in the Kings of the Jews, but even among the Gentiles themselves, as in the Case of Cyrus, and other succeeding Instruments, by whom he wrought out the Restoration of the Jews from Captivity, and the Building again their City and Temple. The like in Alexander, (as indeed all the four Universal Monarchies preceding were Typical of the Fifth,) who, as Josephus and others relate, being before warned of God by a Vision, and remembering therein to have seen Gadus, the High Priest of the Jews in the same Pontifical Habit in which he actually came forth afterwards to meet him, chang’d immediately his Purposes of Hostility, fell down before him, and went with him to the Temple, and there offer’d Sacrifice to God, and gave the Jews full Liberty for the Exercise of their Religion in all Nations, with other Privileges and Immunities, even whatever they desired of him. This is further seen appearing in the
the Reignts of Julius Caesar, and Augustus in whose time the Prince of Peace was Born, and in Honour thereto, by the Providence of God, a Universal Peace wroght out and establish'd throughout the World, these exactly corresponding with the Reigns of David and Solomon, the Former Warlike; and Latter all in Peace. What Wonder then if in the Chosen Nation of this Day, and in the Royal Line thereof this Honourable Signation shall appear also to have been made; and Types therein appointed of the Glorious Monarch and Kingdom, yet to be manifested. Not to insist on what of this kind might be found in the Reign of King Henry VIII. whose Obstinate and Resolute Spirit prov'd a proper Instrument in the Judgment-Work of that Day, upon the Antichristian Spirit and Power so generally Prevailing, and for the Establishment of the Reformation. (Personal Defects not being regarded in Designations of this Kind,) as also in that of Queen Elizabeth, and King James I. at least the Analogy and Correspondency of the two Reigns of King Charles I. and King Charles II. to those of Julius Caesar and Augustus, and to those of David and Solomon, as thus Typifying the Preparation and Introduction of the Kingdom of Peace is very easily Discriminable I say the Reign of King Charles I. with relation to the Wars therein, as it Comprehends the Part also of the other side, concern'd in them, which had a Part also in the Typification, viz. as to the Vindication Power, as this had as to the Preparation by Suffering and Purgation.

But here is to be particularly observ'd, how the True Design of God between the here Opposite Parties appear'd in the Unity of the Type, to the Constitution of which they here jointly concur'd. Whence the Suffering Part has appear'd, and prov'd in Effect but as the Chastisement of a Father for Good, as Contrariety and clashing for Concord, and War for Peace: As it prov'd also in the Vindication Power opening afterwards in the two Parties amicably conjoint'd and concurring against our Enemies without, in the War with France; which after it, and by it, became our good and faithful Friends and Allies which is still the design of the great Prince of Peace in his Work of Judgment, and more particularly that of this Day; except where it goes forth against the Harden'd and Obstinately Wicked. And with an Eye to
to this Universal Intent of Providence, I remember some Perfections of the Church of England of a Prophectic Spirit, whose Books I have seen, but retain not the Names, predicted in the Time of the King's Exile, his happy Restoration, and represented him, and the then Possessor of the Throne, as in perfect Amity and Concord. Herein foresignifying, in and by the Figure of the Heads of them, the Future good Accord to be wrought out in their respective Parts at Large; as has been since, and is seen at this Day.

Having here touch'd upon the Subject of Types and Figures in the Royal Line of Great Britain as the Chosen Nation of this Day, in like manner as in that of the Jews of Old, I shall only turn the Readers Eye upon That Beautiful one which appear'd in King William and Queen Mary; as reigning together in full and joint Sovereignty; not seen in so perfect a manner in any Reign before or since in these Kingdoms. Whereby, on the so near Approach of the Blessed time, and also in the Time of the great Testimony to the Kingdom exhibited in 1697, A Representation was given in the Throne of Christ and his Spouse the Church reigning together, in joint Sovereignty, and Influencing all with Concord, Peace and Love. And as such peculiar Providences attend'd and concord'd with this Typification, which have still continued, and been seen, in yet greater degrees, in the Succeeding Reigns, the Sagacious Eye will probably discern a Signification of this Kind, to have been, and to Be, there also.

And in this Grace and Regard of Heaven to the Royal Line of Great Britain, and so many Glorious Instruments of Providence raised up and appointed to fill the Throne, and so abett'd and inclined to Act for the true Interest, and the Blessing of God upon the Nation, both in Church and State, may be seen in a very and Signal manner, the good Effects and Answer of Heaven to their so constant and solemn Intercessions, and Supplication, after the manner of the Primitive Christians, for their Kings and Queens, and for the Royal Family as also in like manner for those who are put in Authority under them, both in Church and State, This being the most Effectual Application to God, for the Good of the whole Kingdom.
It may likewise be further observ'd, how Representations and Figures on the other side, viz. of Antichrist, the Beast, and the Babylonish Harlot, have appear'd also, in Persons and Times, wherein That Spirit has prevail'd.

Those who have run so much against Monarchy have done the like against Prelacy, its Faithful, constant and inceperable Attendant, and that even in the Bad Part, as well as the Good. Which has had, in this its Connexion and Alliance with Monarchy, its Course also in the Providence of God, of Disapprobation, Rectification, and Sanctification to the same Good Ends, as That has had. Its Disapprobation, thro' its Abuse, Excess, and Affection of Worldly Pomp and Grandure, as running into its Kingdom before the Time, and while yet the Church is under her State of Conformity to its Humble and Suffering Head this teen most Eminently in the Romish or Antichristian Hierarchy. The Rectification, in the truly Good and Pious under the Reformation, who notwithstanding have given Examples of Christian Humility and Condescension to all; and made use of their great Power and Authority for greater Benefit to the Church, and of their Wealth, and large Revenues for greater Hospitality and Relief of the Poor and Indigent. Its Sanctification, more especially on the nearer Approach of the Kingdom, as the Grace of it rises in Preparation, as the Types thicken, and the Fore-shadowes of it appear more numerous, in Typification of, and Honour to, the Priestly Dignity of Christ also, (as well as the Royal,) which in the Kingdom-State, wherein Law and Gospel, Letter and Spirit, Spiritual and Temporal Glories Combine, will have in its Representations also, as in the proper Season for it, and its External Appendages and Euphemas of Honour and Dignity, as under the Law, superadded to the Internal. And I doubt not how hardly forever some may judge in the Cafe, but a Taylor, a Patricke, a Ken, a Tetiotsen, a Tennis, &c. have been allowed, and approv'd of God in their stations, Sanctified to these good Ends. Tho' yet this cannot be generally applied; nor belongs to such who, in the Spirit of the World, pursue and rest in such Acquests and Honours, with only a Private and Selfish Regard.

But
But as to the Present and General State of the several Religious Parties in this Nation, there is this further to be consider'd: As the Reformation was begun by the Hand of God, and his Design must be suppos'd to go on with it, and carry it on to its Perfection, it cannot be thought but that the Spirit of God has concurred in every Step of further Reformation made still more and more from the External and Literal Part to the more Internal and Spiritual. And hence we must charitably Supposè that in the several Recesses of these Parties one from another still for greater Spirituality, the Good Spirit has had its Work therein, amongst the truly Sincere and Pious, and taken these Steps to prepare its own Way, in order to its Return to the Church, both in the Primitive Powers of the Gospel, and in the Powers of the Kingdom further to be manifested. And where any Party has stopp'd, and shut up with what they had obtain'd, the Spirit has gone on still, and rais'd up others in Testimony to some yet remaining Part of Truth, and of the Will of God, needful towards the Perfection of the Reformation at last to be wrought out.

And hence as to the Pretension of each Party in this Nation, in a Visible Church State, to be the only True Church, to which all must Submit, at this Distance from the Primitive Times, and in this State of so general Declension from the Purity of the Apostolical Church, it cannot justly be made by any. All are yet short and Defective, and as weigh'd in the Balance of the Sanctuary, are found too Light, i.e. as such. On which account the Spirit, which has had its Course, and Work, in and thro' all, and wrought out Good in all, (to be collected in God's Time,) Now Returns where it Began, and centers again in the National Church, for the great End before-mention'd.

But the Church and Spouse of Christ, which is most truly and properly so, appears not at this Day in a Visible Collected, or Pompous Church-State, but is in the Wilderness; Vitally united to Christ its Head, and its Members to each other by his Spirit flowing 'in and thro' 'em, but otherwise scatter'd among the various Forms, some in Conjunction with them, and others retir'd as in a Inward Court, Worshiping him in Spirit and Truth, free from the Mixtures that in some degree or other are found in all, and

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and there Waiting and Preparing for the coming of their Lord. At which Time this Invisible Church will become Visible, and fully Answer that Glorious Prospect and Prophecy of her, Cant. iii. 6 and viii. 5. Who is this that cometh forth out of the Wilderness leaning on her beloved; Fair as the Moon, Clear as the Sun, and terrible as an Army with Banners, ch. vi. 10

From this Representation of the Case of the divided Parties in this Nation, I shall conclude this Section with some Peculiar Considerations and Motives for the Promotion of Charity, Christian Love and Unity among them.

And First, from the General View of their State, Site and Habitude towards each other. This is to be considered in a twofold Respect, First of the truly Pious and Moderate. And these, as agreeing in the main Substance of Religion, notwithstanding their Different Sentiments in some Particular Points, are so near to, and so like one another, that they are as One, and appear so in the Eye of God, as Cemented by the same Spirit that flows throu', and actuates the whole Church of Christ. And could these be brought together, who are best able, and indeed only Qualified to do it, they would soon Adjust all the lesser Matters wherein they Differ, and whereby the Church of Christ has been, and still remains so miserably distracted and divided.

Secondly, With respect to the more General State and Aspect which they bear towards each other, and which is found among those in whom the Evil Influence of the Party-Spirits Prevails, into which Thousands are unwarily led, and acted by it; and being possessed with an Opinion of their Own being the only true Way, and all others contrary to the Will of God and Mind of Christ, are thence drawn into Uncharitable Censure, Contempt, and many even into Hatred and Enmity against others. Here the Extremities or Bounds of the several Parties appear like the Bounds of Hostile Nations, fortified and arm'd against one another, with their Guards plac'd, and their Champions set both for Defence, and also Offence and Annoyance. And here it is, viz. in the Jie Abarim, the Division of Passages, or the Party-Bounds, that the great Enemy both to Christ and them Plants Himself, erects his Engines and Batteries, and imploys all his Strategems, to maintain and widen the Breaches, Foment the

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the Hostility, and drive on to Extremities; and to ren-
der the Walls of Partition Impregnable against all Attempts and Motions towards Accommodation, and for Recovery of the Primeval Unity in the Church; which indeed as the Case now stands appears Morally Impossible, and a Work left for God or Christ alone at his Appearance; who by the Breath of his Holy Spirit, will kindle the Flames of sacred Love, and Thaw these Orbs of Ice into which the Particular Spheres or Heavens of the Churches are stuck or frozen up; and cause them like the Orbs of Heaven to move in Harmony and Unity, and in the mutual Communication of their Proper Influences, by his own Spirit, as the Prime-Mover, flowing in 'em and thro' 'em.

Secondly, All Parties should consider this, that as the Best things Corrupted become the worst, so Enmity between religious Parties, and on account of Religion, becomes the most pernicious and Destructive to it; as it proves the Bane of Charity, which is the Life of it, and as the Enemy under this Specious Pretext, as in a Form of Light, has the Opportunity of Acting both left Discern'd, and to more fatal Purpose and Ef-fect.

Thirdly, All are found Defective, and short of the Primitive Model or Standard by which they are now to be Tried. It is Time for Each now to look to themselves, and to find out the Beam in their own Eye, and think how they may best recommend, and answer for themselves before the great Judge of all, as already set down upon his Seat of Judgment, and proceeding in his Work.

Fourthly, As there is, in the better Part of all, the Grace of God, and in Some, a more Peculiar Cultivation of Truths in this or that kind, which God will stand by them in, as wrought out under the Conduct of his own Spirit, this is an Argument also for a more friendly and Christian Regard, of each to each, for mutual Condescension, and Impartial hearing of each others Plea; and of Charity even where Defect and Error can be really Demonstrated, which yet on each side is sometimes thought to be done when it is not.

Fifthly, Each Party, and some more particularly, have been as Thorns in the Eyes, and Goads in the Sides.
of Others; but it has been Good for them all, to excite and rouse them from a too Supine State, or false Rest, and to Spur each other on towards the Perfection of the Reformation Work, also as they have been Witnesses to each other, for some neglected Truth or Christian Practice. They have been likewise made sometimes the Instruments of God's Judgment, one against another, but under the Divine Conduct, all has wrought for Good in the Issue, either in Particulars, or to the Body in general, and so with Relation to the Hand of God therein, is rather to be put on his Account, and thankfully receiv'd. And even where greatest Offences have been given, or Injuries done, This ought not to be kept always in remembrance, so as to become the Occasion of Alienation of Christian Love, in Societies or Bodies especially professing the Doctrine of Christ, who has so freely injoynd Forgiveness of the Trespasses of our Brethren, as the Condition of the Forgiveness of our own; and who has declar'd, and infor'd it by a Parable of the Unrelenting Servant, so insensible of the Grace and Goodness wherewith his Lord and Master had dealt with Him, So shall my Heavenly Father do also unto you, if ye from your Hearts Forgive not every one his Brother when Trespasses, Matt. xviii. 35.

Sixthly, If we Love only those of our own Family, our own Tribe, our own Party, what do we more than others? The Heathen do the same. If then as Christians we are yet further oblig'd to Love our Enemies, how much more to Love our Christian, and nearer yet, our Protestant Brethren.

Seventh. All Parties are deeply in Debt to each other, for Chr. iv. and Love. 'Tis now high time to clear off all Scores, and Even their Accounts, and indeed the proper time for it, as the Audit Day of their great Lord and Master. On which account St. Paul's Argument is now in greater, yea in its full Force, Let your Moderation be known to all Men. The Lord is at Hand, Phil. iv. 5.

Lastly, There has been indeed thro' the Grace of God, a Considerable Progress of the Spirit and Principle of Moderation and Brotherly Love among us, which may be good Step and Preparation toward the Healing the Dissensions among, and restoring the Church of Christ.
in these Nations to its lost Unity. And the Providen-
tial Encouragements thereof, in the Blessings which have
follow’d it, may both give us Hope that God will go
on, in the Grace of the Day, to Effect it at last; and
further Excitements to proceed in those Principles and Practi-
ces which so peculiarly Engage the Favour and Blessing
of God, which is the Point so earnestly recommended by the Holy Psalmist, and as notably exemplified in the
xxxiii Psalm, which was pen’d on the Occasion of the
Civil Diffentions and Feuds between Israel and Judah
expiring into an Amicable Accord in Brotherly Love and
Unity under King David, crown’d a second time, and
that over the House of Israel and Judah in One, Behold
how good and Pleasant a thing it is for Brethren to dwell
together in Unity, which the Psalmist here Illustrates with
two beautiful Similes, the First from the Holy Union.
v. 2 It is like [1 e as Acceptable and Delightful both
to God and Man as] the Precious Ointment, [with which
the High-Priests and Kings were anointed,] which [from
the Head,] ran down upon the Beard, the Beard of Aaron,
that went down [diffus’d itself upon his rich and Priestly
attire even] to the Skirts [the Border and Fringes]
of his Garment. And this Figurative of the Heavenly
Union of Christ the Supreme anointed; from whom
as the Head, the Spirit of Peace and Love descends and
diffuses it self into all, even his least and most Distant
Members; tending to work out the same Mind and Frame
of Spirit in them also. The Second Simile is from the Dew
of Heaven, v. 3 As the Dew of Hermon, and as the Dew
that Descends upon the Mountains of Sion. Son here rep-
resenting Judah; and Mount Hermon, as more distant,
and beyond Jordan in the utmost Borders of the Divi-
tion to the Tribes, representing Israel. Both here as un-
der the Heavenly Influences, and Communicating therein
with each other, in order both to the Spiritual and Temp-
oral Blessings to be multiplied upon them, in Accom-
modation to, and as the good Effect and Reward of this
their Amicable Combination. Or, as it is otherwise ren-
der’d, as the Dew of Hermon which falls on [or Commu-
nicates it self to] the Mountains of Sion, which the
Original rather favours whereby may be denoted, in
way of Allusion, Israels coming over to, and Communica-
ting with Judah in this Peaceful and Amicable Spirit.

And
And then it follows, as the Result of the whole, For
there the Lord commanded [or appointed] His Blessing:
[there, i.e. on Mount Zion and Mount Hermon, on Judah
and Israel thus combining in Love and Unity] Even
Life for evermore; Or Lives, for it is Plural in the Ori-
ginal, Chaim; so with a Temporal Denotation also, viz.
Long and Happy Lives here on Earth; and Everla
Sting Life Hereafter; Or more fully, as the Words and De-
sign will allow of, and for Inforcement also of the
present Application to the Mystical Zion, and Israel of
God at this Day, Long and Happy Lives to the thus
United, in the Good Land which God has given them,
(the Jews of that Day,) in the Figure, and to both the
Literal and the Mystical Judah and Israel, in the New
Canaan, and Kingdom on Earth of their triumphant
Messiah, so often prophesied of, and so Gloriously describ’d
by the Prophets both of the Old and New-Testament:
in which the New Jerusalem, or City of Peace shall de-
scend, and God shall Tabernacle with Men, and in which
Life for evermore shall Begin even on Earth, in the Holy
and perfected Saints; and after that be carried on in the
New-created Earth and Heavens; or in Eternity, and

To Eternity

With such deep Sense and excellent Matter, with so
much Art, Excellency, and Charm of Divine Poesy is this
Little Psalm or Canticle on this great Occasion and
Subject fill’d, as it were crowded, yet all in an orderly and
Beautiful Range, as a Little Chain of Pearls, or a Locket
of Diamonds.

It is hop’d the Enlargement here will be excus’d by
the Subject, and may give Weight to the Argument

Ninth, There is a great and very Particular Motive
from the peculiar Nature of the Kingdom of Christ, the
Signs and Preparations whereof are so visible at this
Day; which is the Kingdom of Peace and Love Tri-
umphant the Qualification for which in us, in order
to our Admittance to the Marriage Feast, is the Wed-
ding Garment of Charity and Love, both to God and
our Brethren, and the Oil in our Lamps must be the
Extract of the sacred Olive, the Gentle and Peaceful Spirit of
the Gospel, or the Spirit of Christ Innate in us thro’ the New-
Birth. Peace is the necessary Requisite to, and Companion
of the Happy Efiare of Love, shown in the Figure in Solomon’s
Reign,
Reign; but ordain'd to triumph Universally in all its Charms and Glories, and in Degrees of Peace pass'd all Understanding, in the Reign of the Second Solomon, the PRINCE OF PEACE. Thus each Particular Church, as hoping to become his Spouse, must be found both at Peace and Unity with Her Self, and with Her Sisters round about Her, who are to concur also to the making up the Universal Bride.

Tenth. What then have all to do in Relation to each other, but to Study Peace, and be found with that necessary Preparation recommended by the Apostle, Eph. vi. 15 of being Shod with the Preparation of the Gospel of Peace, which denotes the having our Affections, which are as the Feet of the Soul whereby if it fixes on any Object, rightly set, or regulated according to the Gospel Principles, and so rooted in Love to God, and our Neighbour, wherein is found the greatest Strength, both for Standing and for Holding fast, and particularly, in the Continence or Restraint of the Inseparable Affections, the true Foot-Armor against the Assaults and Temptations of the Spirit of Discord and Enmity, as a Preparation of Defence by a firm and steady Resolution both to do and Suffer according to the Command, and after the Example of Christ. who in the great Strength of Meatness, Patience, Faith, and Love, not only conquer'd the Powers of Darknes, but outwrestled and prevail'd against the strict Justice and Anger of God Himself. Thus Peace is further shown the Preparative, the Introduction, the Element in which Love moves, And the time of Peace the time of Love; from the Season of Outward Peace in which the Gospel-suffering began (continued with the Inward,) to the Age of Peace both Inward and Outward, in which it has its Crown, and Consummation.

A further Care in the Divided Parties, as such, will be, to remove all Stumbling-blocks, and Occasions of Offence out of the Way of their Brethren, to stand Loose to all their Particular Forms as such, and ready to run into the Embrace of each other, and Combine together into the Unity of That Church, which is to be wholly Reform'd and Establish'd by the Spirit in a Second Pentecostal Effusion, or rather Profusion of the Latter and Harvelt Rains, (with Relation to Church Time at Large,) which are to increase and abound, and that without Confusion, till they have overflow'd the whole Earth.
A Word is here Seasonable in particular to the Pastors in their several Forms and Professions, as chiefly concern'd in this Cafe; viz. that they be found Especially in this Practice, and Preparation Themselves, and as true Watchmen upon their Watch-Towers, both headfully Observe the Signs of the Times, and of their Lord and Masters Coming; and Faithfully Warn and Prepare their Flocks for it and that they stand in a Generous Openness and Freedom of Spirit, ready to Comply with, and Concur in the Methods and Measures of their Head Shepherd, who will Appear, according to the Nature of the Ministration here proceeding, with the Spiritual Blessing in one Hand, and the Temporal in the other, to lay his Hands on the Heads of the thus Submitting and Compliant, and Bless them with both together, And to Consecrate them Priests of a far Higher Order, even the Eternal Peaceful, and Royal Order of Malaehzedek, by which Himself is still'd.

SECTION V.

The General APPLICATION. Of the VIRGIN-WISDOM, as the Superior Bride of the Kingdom: Her Peculiar Influence on the Female Sex; and Her Conduct of the Inward Court, in the Spiritual or Mystical Way. The Conclusion.

Having thus gone thro' the many Wonderful Appearances, and Signs of the Times, it remains to speak something more Particularly of the Import of them all together, or what they Conspire in such an Extraordinary manner to Indicate, and warn us to Prepare for.

In short then the meaning of all these Strange and mixt Appearances, and Providential Riddles; of this Confusion both in Nature and Time, (as Symptoms of their Old Age Decay and Catastrophe,) and of the Mixt Work of Judgment and Grace, which has had its Process therein,
therein is, that old Things, old Time, or the Ordinary Course of Church Time, under the State of Corrupt Nature, so much prevailing, is now passing away; and a New Dispensation, and Scene of Things beginning; A New Age and Course of Time proceeding, into which the Powers of Eternity shall descend, and run Concurrent with it, and which shall be as under the Regency of the Superior-Celestial Sun, Moon, and Stars: thus making good the Oath of the great Angel, Rev. x. 5, 6, 7. That Time should be no Longer, but the Mystery of God in the Order of the Times and Ages in the Church, and the Wonderful Products therein should be finished in the Seventh Number, or the Time of the Sounding of the seventh Angel, and as finished Reveal'd also and manifested in the Church Plainly and in a Word, This has been the time of Work in the Church (in the Souls of Men) and even of Nature it self more at Large, as here mov'd, and Trembling under the Weight of the Defending God, for the Birth of the Manchild of Power, as Rev. xii. 5. Or the Manifestation of Christ in the Church, in the Power of his Father, here making good His Oath of giving Him the Kingdom and Dominion to the Uttermost Ends of the Earth: On the Disclosure of which Birth, caught up for a Time into the Heavens, and soon to descend, is heard that great Voice in the Heavens, saying, o now is (fully) come Salvation, and Strength, and the Kingdom of our God and the Power of His Christ uz, in which he is to Reign, and his Saints with him for his appointed Thousand Years, in which, as a Day with the Lord, the Marriage of the Lamb with his Spouse the Church, here perfected and shining in his Glory, is to have its Celebration. And in which the Heavenly Bride and Mother, the New Jerusalem, as the Prototype and Original, shall Combine with her Image and Representative, the Church or Spouse on Earth: Whence Divine Light and Knowledge shall cover the Earth, as the Waters cover the Sea; and the Virgin Wisdom of God, as the Aftrea of this Golden Age, shall have again Her Delights with the Children of Men. Her Abundant Light Concentrating in Pure Hearts, shall like the Raies of the Sun thro' a Burning Glass kindle into Fire of sacred Love. And thus she will be found as the Divine Mother and
Turores, so also the Bride of Pure and Virginiz'd Souls.

I make mention here of the Name Astraea, by which Justice was represented by the Ancients, as it bears a Relation to, and is in a Symbolical manner Expressive in Part of the Heavenly Wisdom which in Scripture is represented in a twofold Work. First as leading in crooked Ways of Severe Discipline, and having her tart Correctives, and Rod for the Backs of the Foolish and Perverse: thus bearing Her Part in the Work of strict Justice and Judgment. And secondly Her Law of Kindness, and Methods of Grace and Love, in Reward to such as have submitted to, and gone thro' her former Course, with whom, Her Way are Ways of Pleasantness, and all her Paths are Peace.

Now as the clear Manifestation of the Divine Wisdom, is one of the Peculiar Glories of the Latter Day; and has so great a Part in the Work and Blessing of the Kingdom, concerning which also several Things here follow to be Spoken, which Iye out of the Road of common Observation, it will be needful to show more distinctly what is meant by it, and how it is here understood.

The Divine Wisdom then is the Divine Intellef, to be consider'd, First as Originally in the Father, and Secondly as Derivative in the Son. The Divine Intellectual or Conceptive Power stands, with Relation to the Will, in the Female Capacity and Property, and is so represented in Scripture both by her great Favourite King Solomon, and by Christ Himself. And as both Will and Intellef Necessarily Combine to the making up one Person, so the Objection of a Fourth Personality in the Trinity, will be here obviated and precluded. She is, from the Father originally, and from the Son Derivatively, the bright Processive Efflux, Spiration, Mirror or Womb of Manifestation, wherein God is reflected to Himself; and thro' which he is also manifested in and to the Intellectual World. And this is represented and Shadow'd out, in Nature, by the Wide Expanse, or Firmamental Womb, wherein the Sun and Moon and other Lumanaries of Heaven are Exhibited to view. And herein as we distinguish the pure and Serene Ether from the Atmosphere or gosser Air next the Earth, together with that other Region of the
the Air, in which Clouds and Rains, Winds and Storms, Thunder and Lightning, &c. are generated; so hereby Wisdom is represented in her twofold Sphere of Influence and Operation with Relation to Mankind, viz. of Grace and Love, and of Severity and Judgment. And as in time of Clouds and Storms, the Serene Ether and beautiful Face of the outward Heavens is veil’d, and a Partition of the Firmament made, which after they are over becomes one bright and Continued Sphere again; so it is also in the Spiritual Sphere, in the Time of her Severe Work or Course of Judgment. Her Upper Sphere is divided from her Lower, and her Smiles and gracious Influences intercepted; but when the Storms are over, and Justice is reconcil’d in Grace and Love, all becomes One Sphere again, with the Sun of Righteousness shining thro’ it; and Areta and Sophia appear as one.

This then was the Heavenly Bride, the Blessing which the First Adam lost in the Fall, but which the Second Adam posses’d in Himself, and which was the Cause of that so Particular Testimony born to Christ, as the Bridegroom, by John the Baptist, his so highly inspir’d Forerunner and Proclaimer to the World, and born to him at his First Appearance, not only as a Future Bridegroom to a Church afterwards to be Gather’d, but as such in a far Higher Sense, and even at that Time, as the Words of the Testimony import, viz. John iii. 29. He that hath the Bride is the Bridegroom. But the Friend of the Bridegroom, which standeth andareth him, Rejoiceth greatly because of the Bridegroom’s Voice. This my Joy therefore is fulfilled.

This Particular Testimony of the Baptist being here represented in a Sense differing from that in which it is commonly taken, with Relation to his Future Bride the Church, which is true also in its Place, and in a Secondary Sense; it will be needful here to enlarge a little, in order to explain and Confirm it from its Original Ground.

We may consider, First, there was an Original Pattern or a Tabernacle in the Heavens, as the Prototype, according to which Moses was to form that on Earth. Secondly, there was the Tabernacle by him so made, which together with the Temple was a Type under the Law, or Model, in Immutable Nature, according to which in the Fulfilling Part under the Gospel its Antitype was to be form’d in Anim
mate Nature, \textit{viz.} First the Temple-Body of Christ himself; and secondarily his Church. Thus the type of the Bride bore a twofold relation, backwards, towards its Prototype, and forwards, towards its Antitype. So also Christ himself, as in Flesh and Blood made under the Law, stood in a Middle Capacity, and with a twofold Reference, first to himself in the Glory which he had with his Father \under the World \textit{was}, and as in Union with the Heavenly and Eternal Bride, the Jerusalem that is above; and secondly to himself as in his Resurrection State, and Glorified Humanity also, in Union with his glorified Spouse the Church. So that in this Middle State he was as the \textit{Model}, manifested in External Nature, Plain and Visible to all, according to which his Church was to be first form'd; and whereby seeing him as he was in his Life and Actions, she might by following his Example become \textit{like} him, and have him in Spirit form'd and Born in her, growing on, and acting the Scenes of his own Life and Process in her, whereby she might become \textit{One} with him, and at last be glorified together with him, and united to her Prototype, the Jerusalem-Bride in the Heavens.

And thus Christ in Divinity and Humanity is to be consider'd, both as the true Tabernacle and Temple in which the Divine Shecana or Glory of God is manifested, and also as that Shecana or Divine Glory himself, as consider'd in his Divinity. And again, as in Union with his Church which is the Temple in a Secondary Sense, he is both the Temple and the Lord of it also. And thus, as Cant. ii. 1., he declares himself both the Rose of Sharon, and the Lily of the Valley, the Bridegroom and the Bride (Superior and Inferior) in One, the King and also the Kingdom, or the King \textit{in his Kingdom}, in actual Administration of that Government wherein \textit{right} Justice and Grace combine in \textit{Unity}, \textit{Righteousness} and \textit{Peace} \textit{Kiss} each other, and concur to enhance the Everlasting Glories, Joys, and Triumphs of the Divine \textit{LOVE} as Psalm lxxxv. 10. And as \textit{v. 9} That Glory may dwell in our Land.

Yet further, Christ as in Himself showing the Humane Nature restor'd to its Primeval Perfection must be suppos'd to have in Himself the whole Humane Nature restor'd, \textit{viz.} in the Female Property as well as the Male, which he also receive'd from his Virgin Mother and Spiritualiz'd, and which in him did not lye Dormant and \textit{A\textit{le}ss} in its Di\textit{b}n\textit{et} Nature,
Nature, as the Maternal Part does in the Male descending from slain Adam; (as also the Male Nature in the Females,) who before the Separation posses'd his Virgin and Bridal Nature in himself, so truly Imaging his Maker - But This also in Christ was Quickened and actuated in the Divine Life of Love, and so became in and thro' him united to, and Representative of its Prototype the Eternal Virgin or Bridal Nature in God: which Divine Virgin Nature, as the Day of Finishing and Manifestation of the Mystery goes on, will be further reveal'd, and shown to be a jewel hid from the World, and reserv'd to be a Peculiar Grace and Glory of the Latter Day, and of the Kingdom of Christ as the Triumphant Bridegroom. The right understanding of which, viz. the Virgin Wisdom of God in its Proceeding from the Father Originally, and from the Son Derivatively, may lead on the humble Inquirers and Contemplators of the Divine Nature, and prove the Key in their Hand to Unlock the great Mystery also of the Holy Trinity in Unity: which in the Day of Manifestation and of the Kingdom of Christ, in which God shall Tabernacle with Men, is among others to be reveal'd in the Church.

That the Doctrine of the Sophia or Wisdom of God, as represented in the Virgin Nature or Female Property, is no New thing, will appear from What Solomon has wrote so peculiarly of Her, and from Christ's own Expresison, as Luke vii 35. But Wisdom [as a Mother] is justifi'd of all her Children. Nor has it been without Peculiar Regard in the Writings also of the Ancient Fathers, tho' by them more generally applied to the Divine Wisdom as Derivative in the Son, good and true in its Place: But the Sense of the Primitive Church, as taking it in the Superior Sense also, appears from that noted Passage of Tertullian, Adversus Hermogenem, Cap. 2. Prophetis & Apostolis tradunt - Primo Sophram Comditam, In tum Vernum in Opera Iphjus: De hue [vel, unde] & Sermonem Prolatun, per quem omnia satia sunt. I. e. The Prophets and Apostles have deliver'd down to us, that the Sophia [or Wisdom] was first form'd [into Manifextation,] the Beginning of the Ways [of God] in order to his Works [as Manifexting himself, and proceeding towards Creation:] From whence, [or thro' whom] the Word was brought forth, by whom all things were made. This is to be
be understood with the Difficultion made by the Ancient Fathers between the Logos Endiatethos and Logos Prophorics; with which I need not trouble the unlearned Reader. Both the Wisdom and the Word are here spoken of, not as Originally Immanent in the Deity, but in the secondary Sense, as Manifestative and Procesive; yet the Wisdom is evidently represented in a Superior Sense, or as Prior in Nature to the Wisdom as Derivative in the Word. And it is Plain from the Nature of the Thing, and implied in the very Terms, that the Intellectual or Mental-Conceptive Power is Antecedent, as a Productive Cause, to that which is Manifestative or Expressive of it.

If we Consider then Christ in his Divinity as the Son of Gods Love by Eternal Generation; and as manifested in Humanity by Generation also in Time, thro' the Over-shadowing Power of the Holy Spirit, and that he posses'd that Spirit in himself which in the Annunciation to the blest Virgin is call'd the Power of the Highest, and this in a Transcendent manner, not given to him by measure as to others, considering also what he says of himself, John iii 13 The Son of Man, who is in Heaven, and consequently in Possession of the Joy of it, this is sufficient Ground for taking this for Singular Testimony of his Herald and Indigntor in a Superior Sense also, as supposing him to have First in himself the Power and Enjoyment of that Heavenly Nuptial or Divine Communion, into which, according to the Testimony of Scripture, he is to admit his whole Church on Earth, at his coming to his Kingdom. Hence also those who partook of the Spirit of Christ the Bridegroom, and so fed at the Marriage Feast, and were call'd the Children of the Bride chamber, could not Fail as long as the Bridegroom was present with them.

This Christ elsewhere expresses and explains in Terms somewhat Covert to the Vulgar Apprehension, but plain enough to the Experient in the Spirit, as John vi. 57. to which I shall add a short Paraphrase, interpreting the deep and Spiritual Sense of the Place, viz. As the living Father [in Life of Love Eternally Conunmutate.] hath sent me, and I live by the Father [have my Life and Essence from, and abide in the Communion of that Divine Love.] So he that eateth me, [Feedeth on me by
by the like Spiritual Union and Communion; even He shall
love by me: [Partake of my Heavenly Nature, Life and
Spirit; and abide in the Communion of the Divine Love
as I do.] And this is the Mystery of the Spiritual Eating, re-
commended as so absolutely necessary to the Divine Life in
us, Except ye eat the Flesh of the Son of Man, and drink his
Blood, ye have no Life in you. And Jesus Christ was indeed
the Messenger of the Covenant, according to the Prophecy of
him, Mal. iii. 1. vix. He in whom we should Delight.

This was the Secret Jewel, or Union-Pearl, with which
the Church or Spouse of Christ was adorn'd, and made
Glorious Within, in the Time of her Virgin Simplicity and
First-Love, before the Desolator came in upon her; extinguish-
ing her Inward Glory and Power, and luring her into an Af-
fection of Outward Glory, and a Kingdom-State on Earth
before her Time.

But in this first Early State, or Ephesian Period of the
Church, the Seed was sown, the First Fruits brought forth,
and the Nuptial Pledge or Earnest of the Spirit given, In-
gaging for the Harvest to follow, in the Solemnization of
the Marriage of the Lamb and Bride at Large, at the next
coming of the Bridegroom, i.e. to his Thousand Years
Reign, in a Temporal State (between his First, and Last
Coming:) And this, according to the Revelation Account,
to be in the Philadelphian Period of the Church, in which
it Recover's, and Holds fast the First Love (which Ephesus
lost,) and thereby Conquers, and enters into the Actual Pos-
fession of the Kingdom-State. In which those who shall
be made First Pillars in the House or Temple of God, no
more to go out, as Rev. iii. 12. i.e. the Perfected Saints, are
Virginiz'd or made Masculin Virginis, in the highest Sense of
the Word, i.e. possessing thro' the Restor'd Image of
God in them, the Bridal Power and Nature in themselves,
as Christ did, for Divine and Spiritual Union and Commu-
nion; vix. First, with God in Christ, Second, with the
Saints of the Church Triumphant in the Heavens; 3dly,
of that also here Triumphant on Earth.

This is the White Stone of the Divine Philosopher,
Rev. ii. 17. which has the New Name written in it, and
which no Man knows but he that receives it: and which turns
all into its own Nature, pure Gold, Perfect Love. This
the Angels possessing, neither May, nor are given in Mar-
time, i.e. in Way of Particular Appropriation, as on Earth,
as both enjoying Conformal Love in Themselves, and ranging at Liberty, as Birds of Paradise, in Universal Communion

The Restraint on Mankind in this Particular was the Effect of the Fall, and with Relation to the Earthly Principle into which they were so deeply sunk, and the Deification thereby to the Spiritual or Angelical Union which Christ restoring, every particular Soul is to be thus United to Him, and also to each Other in the Marriage of the Lamb; according to that John xvii. 21, 22. That they all may be One, as Thou, Father, art in me, and I in thee; [i.e in Love-Communion.] That they also may be one in us. And again, v. 23. That they may be made Perfect in One. To which Answers, in the Mystery that of St Paul, Gal iii 28. There is neither Male, [without Female,] nor Female [without Male, as the Rib separated;] But All One in Christ Jesus. This gives us rightly to understand what the Primitive Communion of Saints, under the Immediate Operation of the Spirit was; which we daily profess in our Creed, but generally know so little of.

There is a particular Observation to be made, as consequent of this so peculiar Opening of the Principle, and Manifestation, of the Virgin Wisdom of God, in these latter Times, viz. that, as standing in the Female Denomination, and as the Heavenly Bride in the Kingdom of Christ, she will in an extraordinary Manner Excite and Animate that Sex whereby she is Represented; and Endow them with her Peculiar Graces and Gifts, in such Degrees, that they shall often Outrun and Exceed the Males themselves. And as the vehement and flaming Love, (the great Qualification and Preparation for the Kingdom) is in Nature more their Property, so, as it shall be rightly placed, they will be found generally most Forward in the Ministration of Love, and be made Emmissaries of the Resurrection, to declare the good Tidings of Christ’s coming to his glorious Kingdom, as Mary Magdalene did of his First Rising from the Grave to his more Tardy Disciples. And herein they will Fulfill that Eminent Prophecy, so little understood or regarded, which is found Psalm lxviii. 11. The Lord gave the Word, [as he did to Mary Magdalene] Great was the Company of the [She] Preachers, [or Emmissaries.] For so it is in the Original, viz. expressing these Preachers to be of the Female Sex, and so

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it is render'd in other Translations of the Bible, both in Foreign Languages, and also in our Own.

The Female indeed was first in the Transgression, and drew the Male into the Fall with her. But this Disgrace has been more than retriev'd, and the Injury Repair'd, in a far greater Blessing Deriv'd to all Mankind for the Restoring of all, thro' the Womb of the Blessed Virgin. And in yet farther Reparation, the Female Sex, as here Commission'd and Instructed by their Mother Wisdom, will act the Reverse to their Former Temptation, and now Tempt and draw the Male Upwards, in Order to the Recovery of Paradise again, even on Earth, and that in a far more glorious State than that from whence they fell.

Some very notable Instances in this Kind have already appeared in the Preparation-Work, as in the Café of Mrs. Antonia de Bourignon, under whose Conduct the Famous Mr. Poirot, Monsieur De Cort, and others submitted themselves. Also Madam de Guion, from whom the Archbishop of Cambrey had his so great Improvement in Spiritual Maxims. And Mrs. Jane Lead, under whose Conduct those ingag'd in the publick Testimony to the Kingdom in this Nation, were led forth with many others in more Private Station, Who as the History of these Times with Relation to the Spiritual Process, and Preparation of the Kingdom shall be given, will be brought upon the publick Theatre with Applause and Admiration. But the Three here mention'd by Name, have been great Authors, and of numerous Volumes, which have been translated into other Languages, and are highly valued, and admir'd by such as have an impartial Tast of Truth, and have attain'd Spirituality enough to understand them, the two Latter especially. And to these might be added a Catalogue of bright Genius's Eminent for Piety, or Learning also, in the External and Rational Sphere; and several of them Ladies of Quality; who by their Influence and Example, or their Writings, have appear'd for the Excitement and Improvement both of their Own, and the Other Sex also, and that particularly in this Nation. A Lift of which the Survey of our own Times will readily supply.

Something further yet may be added for Illustration of this Point, with Relation to the hirt Rising and Appearance of the Preparatory Powers of the Kingdom in this Nation, wherein the Beginning of the Fulfilling of this

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Prophecy,
Prophecy, viz. of the Female Embassy, as in a Rough Draft, or a Message of the Spirit's Reviving and Rising again in the Church in the First Work of Judgment, was proclaimed by the Appearance of the She-People among the Quakers. And as the Law was a Preparative Course, and a Ministration as of the Travail of Wisdom giving it forth, out of which, as thro' a Womb, the Gospel was to be brought forth, and so the Law containing the Gospel in Little in it Self, as seen in that Command, the Sum of both, that He as love the Lord thy God with all thy Heart, and with all thy Soul, with all thy Mind, and with all thy Strength, and thy Neighbour as thy Self. So together with this Mount Sinai Ministration appeared also the Little Embryo of the Love, or the Spirit and Power of the Love Kingdom, which as a Central Beginning of the Dispensation of Grace and Love was to grow on and increase, till at last thro' the Judgment Work (consequent of the Former, which was to Decrease in its Power, like the House of Saul, and give Way as to that of David,) it should come to full Birth, and Manifestation to the World.

This Spirit and Power of the Kingdom thus centrelly opening, appeared first in a Female, the Wife of Dr. Forde of Brenchfield in Berkshire, and was as a Little Pentecostal Power of the Victorious Love, and Preludious to the more Grand and General yet to come. And from hence it spread it self, and took hold of many whence a Gathering follow'd, and a Meeting was held in the Doctor's House, in which a Noble Lord of this Kingdom, of Highest Quality, attended, and contributed towards its Support wherein together with the Powers of the Heavenly those also of the Dark World, or the Powers, and Principalities of Darkness, broke forth with the Utmost Opposition, and Fury against them, but were conquer'd and repell'd by them. This was that John Forde, M. D. Author of the Theologia Mystica, or the Mystick Divinity of the Eternal Treasuries, treating of God Above Eternal Nature, or the Heavenly Created Worlds, or the Archetypal Globe, and the Still Eternity To which is added, A Treatise of Eternal Nature, with her Seven Effeminate Forms, or Original Working Properties as also of the Spiritual Discoveries, printed by the German, as more skill'd in Writings of this Kind, in their Own Language, but not yet in Ours. Also of several other Deep and Curious Tracts in
in Manuscript, as of the Dark World; the Angelical World; Of Seeds and Trees [Spiritual] &c. Referv'd for their proper Time. In the Progres of this Spirit and Power, Assemblies were held in other Places; and One more Eminent in London by Capt. Safferton; with such great Resort of Gentry and Persons of Quality, and among these so many of the Female Sex, that it was thence call'd the Taffata Meeting. It was after this carried on in more Private Meetings, the Principal of which was that in Baldwin's Gardens, held by Mrs. Anne Bathurst, who has also left her Works in Manuscript, too highly tintur'd in the Scrapbuck Love for this Rougher Age to bear Referv'd likewise for their Time. From Hence sprung those under the Name of the Philadelphean Society, appearing first at Hungerford Market, then at Westminster House, and Lovimer's Hall, who afterwards settled at Hoxton, and finisht their Public Testimony to the Kingdom there. Since which, and thro' the Judgment-Work proceeding on the Rejection of it, and at this Day so signal, (tho' not yet without Mixture of Grace) this Power and Spirit of the Rising Kingdom has been carried on in Single or Private Persons, Retir'd and Hid, as Slain Witnesses in their Graves, but now Rising in more full Manifestation, and to more general Acceptation. And it is from this Rising Power and Spirit of the Kingdom, that this Present Warning, and Interpretation of the Mind and Intent of Heaven, and of the Voice of God thro' his Spirit, his Providence, and Nature it self thus concurring, is given forth, and Address'd to the Church; and that by one of her Watchmen from his Watch Tower of close and strict Observation, both of the Inward Progres of the Kingdom-Work, and of the External Signs and Appearances of it also, now so visibly breaking forth. This Society was led forth, as before, under the Conduct of Mrs. J. Lead, a Person highly Favour of the Divine Will of God, of, and from which she has wrote many deep and useful Tracts, chiefly relating to the Kingdom of Christ, which have all been Coveted, and translated into the High German Tongue, and have had great Effect in several Countries; tho' disregarded in her Own. A Confirmation of which may be found in Mr. Poitev's Bibliotheca Mysticae, giving an Account of the Extraordinary and Illuminated Persons of This and the Later Ages where she is two or three Times mention'd with great Esteem. And this render'd
render'd the more signal by Mr. Dodwell's Reflections upon him for it, being, tho' so great a Scholar, unacquainted with, and opposite to the Spiritual or Mystical Divinity, and by his Criticising upon him about the rend'ring Her Christian Name; the Former filing her Joabana, whereas He contended that it ought to have been rend'r'd Jane.

There is also in this Collection Mention made of two other Eminent Persons, in this Way and Talent, of our Nation, viz. Dr. J. Pordage, here spoken of, and Mr. Tho. Bromley, Author of that Excellent Piece, The Sabbath of Rest, and of the Journies of the Children of Israel, with An Account of Spiritual Dispensations, all three now extant in One Volume. He, Mr. Bromley, was One also of those concern'd in the Great Work with Dr Pordage, &c. before-mention'd Of these, as likewise of Mrs. J. Lead, and indeed of all the great Genius's he there produces, Mr Potter gives both the Internal Character, and also an Account of their Writings. This Author in all his Larger Works, as his Cogitationes Rationales de Deo, Anima, & Materia, his Erudition Solida, Superficiaria, & Falsa, and his Divine Oeconomy, which is extant in French, Latin, and English, every where Recommends the Internal and Spiritual Divinity, and Demonstrates it to be the only Solid and truly Christian Theology, in Opposition to that which is call'd, Systematic, Critical, Polemical, &c. In his Opera Postuma printed at Amsterdam, 1722, in Quarto, there are large Apologies for the most Eminent of those Enlight'ned Persons by him recommended, in Answer to the Reproaches cast upon them by Mr. Jeger, and two other Lutheran Divines. He had several Years before Solidly Confuted three Famous Adversaries, on the same Subject, namely, Mr. Boyle, Mr. Juren, and Mr. Le Clerk: And afterward saw their Contention against Him as it were repaid and Punish'd in Kind, by themselves, all three failing out among themselves, and Exposing and worrying one another.

I am hence reminded, and led in this Place to the Representation of another Point to be consider'd as a Work of, and under the peculiar Conduct of the Secret Wisdom of God, and of greatest Importance to the Church of Christ, both in order to the Revival of the Primitive Spirit of Christianity, and to the Preparation of the Kingdom,
Kingdom, and wanting to be set in its fullest Light at this Day, and especially among us of this Nation. And that is concerning the Nature, Rise and Progress of this Mystical or Spiritual Divinity; in the Defence and Recommendation of which to the Christian World, so generally sunk into the External and Literal Part, This Learn'd and Pious Author has so earnestly and faithfully laboured and to whose Works the Desirous to be informed herein are, as to the Main, refer'd what is here offer'd relating chiefly to the Deep Ground and Origine of it; and to the Subject of the Divine Wisdom, here in hand, as the Inspirer and Conductor of it, and with regard, to its Further Progress, and the great and good Effects of it more lately produc'd

It has been before declar'd that the Virgin Wisdom of God is the Superior Bride of Christ, and the Church the Inferior, in a secondary Sense. And so what is written Rev. xii of the Wonderful Woman clothed with the Sun &c. is to be understand, in the Superior or Mystical Sense, of the Divine Wisdom, Travelling in and with the Church for the great Birth of the Manchild of Power, or Christ in his Kingdom; and Consequently leading the Church in its Purer and more Spiritual Part, into the secret Wilderness-State, where she may avoid the Floods of the Dragon, and be fed and nourished by the Hidden Manna, or Powers of the Spirit, ceasing as to its Extraordinary Communications in the External and Visible Church

Thus was more especially upon the Empire's becoming Christian, in the Time of Constantine the Great, when the Church, having been before kept Low and Humble, and close to its Spiritual Work and Principles, by great and frequent Persecutions, now obtaining the Favour of the Government began to Temporize, and let in the Spirit of this World, running out into the Affectation of Earthly State and Grandeur, thus giving way to the Spirit of Babel and Antichrist. Insensibly creeping in upon them, whence they were driven on to Disputations, Contentions, Divisions and Heresies, the Bishops opposing, Anathematizing, and Excommunicating one another, and often without Sufficient Ground, and out of the true Christian Spirit. And here Carnal Reason, (as the Apostles says, If there be Divisions among you, are ye not
not yet Carnal:) began to get the Ascendent, and Usurp upon the Spirit, and to Determine without, or Contrary to, and at last even against the Spirit itself, in its Extraordinary Influences and Operations. So that the Remainder of the Primitive Powers and Experiences, not yet wholly Ceas'd in the Church, came to be denied, and decried, and counted Enthusiasm: and so at last was driven into Corners, in those who yet posses'd it. This Cessation of the Immediate and Extraordinary Powers of the Spirit, in the Visible Church State, will be found to be the taking away of the Daily Sacrifice therein, thro' the Obstruction of that Power by which it was before offer'd: and to give the Mystical Epocha, so much wanted, from whence the Calculation of the Blessed Times is to be made Of which more particularly in the Second Part of this Work, to which it belongs.

Now whereas, Before This, the Christian Church was One in its Outer and Inner Court, (or Courts) One, Distinguish'd only by Degrees of Spirituality, and her Doctrine and Body of Divinity one also. Here is shown the Time of the great Revolution and Division therein, and the Time of the Woman or the Church's going into the Wilderness, the Purer Part into the Mystical or Spiritual Wilderness, the other into the Temporal, or the Great Wilderness of the World. And here is shown the Time of the Distinction or Separation made between the Inner and the Outer Court, and consequently of the Body of the Internal and Spiritual Divinity from the more External Humane-Rational, and Humane-Learned, which was Debas'd thro' the Corruption of the Rational Faculty by the Fall, its strong Bias to the World, and thereby the more easy Inagination of the Serpent into it, as the Tree of mixed Knowledge, Inclining it to become Carnal and Sensual, and Adulterating it by the Mixture of Heathen and other Vain Philosophy, of the Disputative and Contentious Spirit of the Greek, together with the Worldly-Pompous, Offentatious, and Luxurious Spirit of the Roman: and this for Want of, or from this Recept of the Spirit in this Extraordinary Illumination and Conduct. And to this Day the External and Humane-Rational Systems of Divinity are set at such a Distance from the Spiritual, that the Latter is not so much as understood, by those who are taken up with and detain'd within the Course or Extent.

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tent of the Former. Whence they appear like Esau
and Jacob, from the same Root, yet in Opposition one
to the other, or like Branches from the same Stock but
bearing Different Fruit.

And hence the External Church of that Day, under a
more Distant and General Influence of the Spirit, for Aid
in the Sincere Part thereof, was left to see the Effects of
this her Different Course, and so far Self Conduct; which
Ended, in the Eastern Part of the Empire, in Maho-
netism, and in the Western settled into an Antichristian
Hierarchy in the Spirit of this World, and after the lofty
Model of the Principalities and Powers of Darkness under
the Prince of the Air, as forming itself into, and still
continuing, the Mystical Babylon. Under which the Sincere,
yet not wing'd for Retirement into the Spiritual Wilderness,
have all along suffer'd Contempt, Molestation, and Perfe-
cution, until the Time they were call'd by the Providence
of God to come out of her, by the Reformation which has
gone on Gradually, and on Account of some hankering
still after the Garlick and Onions of Egypt, in the Spirit
of this World, has been led, first, into a Wilderness-State
of a Different kind, like the Children of Israel on their co-
ing out of Egypt, viz. of Probation and Purification, or of
Special and Providential Conduct of Grace and Judgment
mix'd, in Preparation for the blessed Canaan of the Kingdom.
and this by leading on to greater Degrees of Spirituality,
and Perfection of the Reformation begun, and in Order to
their obtaining the Return of the loft Powers of the Spirit,
and being met by the outflowing Powers Preparatory of the
Kingdom which have been witness'd more or less not only
in this, but other Countries. Among whom some have ob-
the great Eagle's Wings, and Retur'd to Worship God in the
Temple of their own Hearts, by the Living Power of his
Spirit, which they were not permitted to do under the Pub-
lick Forms, which are for Constraining all to their Own
Manner, and keeping them down still to their Own Size and
Growth. Others yet continuing under the Forms, and pos-
sething in Secret what they have obtain'd in this kind, and
Others call'd forth, and abett'd to bear Witness of the yet
Living or freth Rising Powers of the Spirit, to others, either
more Privately or Publickly.

Among these then, or in this Inward Court of the most
Spiritual Christians, it is that the true Primitive Spiritual
Principles

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Principles and Maxims of Christianity, tending to the Perfective Part, have been preserved and cultivated, the Inward Experiences of Primitive, Successive, and Modern Christians, in their Highest Attainments, explain'd and testified: And the Doctrine and Methods in the Way of Perfection, by Divine Contemplation, Illumination, Converse and Union of the Soul with God in the highest Acts of Faith and Love, in great Simplicity declar'd and Exemplified, the subtle Stratagems of the Enemy detected, and the proper Rules and Cautions to be observ'd in this So Solitary and Arduous Course laid down, and adapted to the several Cases or Occasions Emergent therein. This is what is call'd the Mystical Divinity, Uniform and Consistent in its Ground, and Harmonizing with itself, (and with the Pure Gospel Spirit,) in all Ages, and in all Countries, and even in all Authors treating of it, however otherwise differing in Perswasion, or Religious Profession, and free from the Disputes and Wranglings with which the Common Systems and Controversial Schemes in Divinity so much abound, to the Prevention and Eradication of which, in the very Nature of it, it directly tends: Yet, by reason of its great Depth and Spirituality, lying so far out of the Reach and Experience of Christians in the Ordinary Way, and so attach'd to their Schemes and Forms, in the Outward and less Concerning Part of Religion, it is generally look'd upon at this Day, as onely Airy Speculation, or as mere Enthusiasm.

Many Excellent Books have been written in this kind, for Service of the Exterior Christian, and great Benefit and Spiritual Improvement gain'd by many thereby, whose Sincerity, and Progress in Religion, and Freedom from the Prejudices of their Times, have render'd them Capable of receiving it.

This has been much Cultivated in the Hermitsical State, and Tolerated, in Cloysters, in the Church of Rome. Probably one Reason why God has born with that Church so long, as herein a Testimony of Important Truth has been held to the Protestant Churches, who, as chiefly concern'd in the Reformation of Errors relating to the more External Part of Religion, have let go and lost much of the Spiritual. And hereby That Church has Prevented the Separation of great Numbers from her on Account
Account of Spirituality; choosing to continue in her Bosom, and privately enjoy what they cannot see elsewhere.

This Toleration of the Spiritual Divinity continued for several Ages in the Church of Rome, while it was kept still Private in the Cloysters, and as She could serve her own Glory by Eminent Saints within her Bosom, and even by real and True Miracles wrought by some of These among their numerous Counterfeit ones. But when Molinos brought it forth into Publick, by Printing his Spiritual Guide, and by his so general Converse and Correspondence gave Occasion to many in the Light thereof to Remonstrate against the Errors of that Church, and even in Rome itself, it was then immediately decried; Himself put into the Inquisition, and the Spiritual Books all taken away from the Nuns, and others in the Convents, and they Remanded again to their common Course in the External Way, to their great Grief and Spiritual Detriment.

Notwithstanding this, it hence spread mightily in Rome, in Italy, and in other Countries, and wanted not Vindicators of greatest Eminence among them; and has since produc'd very great and surprizing Effects. Hence arose the Sect call'd the Questists, of which Bishop Burnet has given a large Account in the Appendix to his Letters. Cardinal Petrucci wrote in Defence of this Way, whose Books, Of Christian Perfection, &c. we have translated into our Language. And hence arose the great Vindicators of it in France, Father Quefnel, the Arch-Bishop of of Cambray, and Cardinal de Noailles; against the spreading of which the Pope appear'd with greatest Zeal and Indignation, and thunder'd out against it with his Bull Unigenitus; so call'd from the First Word wherewith it begins, Unigenitus Dei Filius, &c. What the Effects hereof have been is well known, seen in the Remonstrances against it, and the Appeal of so many Bishops, and such vast Numbers of the Clergy to a General Council. All Unanimously Agreeing and Representing, that the Denying and Condemning the Maxims of this Spiritual Divinity, is no less than Denying and rejecting the Principles of Primitive Christiannyaity, and Spirituality of the Gospel itself. And if France, as it is probable in the Issue the will, shall Reform upon these Principles, she will soon outstrip and put other Protestant Churches to the Blush, who are
funk so far from them, and from the Purity of their 
First Reformation.

Luther indeed in His Work was chiefly taken up in 
Reformation of the more gros and External Errors of 
the Church of Rome, but Himself was not Ignorant of 
the great Necesity of keeping up to the Internal and 
Spiritual Part, and was Himself not only skill'd in the 
Mystical Theology, but together with his Doctrines of Re- 
formation, recommended it to be kept close to; and that 
Particularly, as couch'd in that Excellent Compendium 
of it, intitled, Theologia Germanica, or, The German Divi-

nity. And for yet more General Recommendation had 
a Fresh Edition of it in His Time, and wrote Himself 
a Preface to it. This Book of the German Divinity was 
also publish'd and Recommended by the Reverend Doctor 
Spener, Provost of Berlin; who was there, as he had been 
before in Saxony, the Head of the Lutheran Clergy; and 
Privy Counsellor to his Prussian Majesty. And His Edi-
tion had this Recommendatory Preface of Luther printed 
before it. Together with this he Publish'd also and 
Recommended the Works of Thaulerus, and Staugus of 
the Love of God, two other Authors in this Way; with 
Too, a Kempis his Christian Pattern: all which Pieces are 
likewise Approv'd and read in the University of Hall. And 
I am inform'd there is Hope of a New Edition of the 
German Theology in our Language, with a New Transla-
tion of it, from one who has been Conversant there.

Thn, a Kempis is at the Bottom an Author truly of 
this Kind, but conceals it in such a manner as where-
by the meanest Capacity, may find what is suitable to 
it, with a Lift into a further Degree of Spirituality; and 
the more Spiritual discern a deeper Intent. And to his 
Works may be reckon'd the best Introduction to the 
Mystical Way. But there are many Authors, or Writings, 
more truly of a Middle Nature, between the Rational 
and the Mystical, serving to this End, and gradually 
leading on the Soul in Preparation and Advance toward 
the more Sublime and Perfect Part. Such are St. Austin's 
Contemplative Pieces, as his Soliloquies and Meditations, 
Macanus his Homilies, lately Printed in English, Smish of 
Cambridge his Select Discourses, Peter Sterry's Sermons, (call'd 
the Angelical Preacher,) Dr. More's Divine Dialogues, Judge 
Hales's Contemplations, and Mr. Norris's Works; also the 
Life

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Life of God in the Soul of Man, by Mr Scougal a Scotch Clergy Man, publish'd by Bishop Burnet, with an Account of a Spiritual Life added to it, written by Himself, A Moral Essay on the Soul of Man, a very useful Piece, Spiritual and Philosophical, and written with a great Warmth and Spirit of Devotion, only tinctur'd with the Cartesian Error, of Brutes being mere Machines, without Real Sensation, or Act of their own; whereas in Truth they have Souls of an Inferior Kind, capable of Exerting the various Passions, and of perceiving and reflecting upon the Impressions of all sensible Objects, and acting thereupon accordingly. Also Mr. Boyle's Book of Sapphirine Love, Doctor Horne's Works, and especially those of John Arndt, Superintendent General of Lunenburg, the great Recover of Primitive Christianity; All Excellent Manifolds; as exciting and Inlarging the Soul, by Sublimier Notices and Ideas, to a more Spiritual Frame, and to a nearer Conversation with Heaven. And to these may be added the Works of Mrs. A. Bourignon, whose so Singular Talent lies also in the Middle Way between the Common, Rational and the Mystical; and seems to be that of true Illumination, (or a Lower kind of Inspiration,) within the Sphere or Faculty of Reason, or as the Light of Nature Unadulterate, and admitting the Rays of Superior Light for Distinction of Truth and Error, but relating chiefly to the Lower Sphere of Human Determination and Action. The Heavenly Wisdom here acting rather as Aesop, than Sophia, according to the Distinction before made, i.e. in the Work of strict Justice whence This Author is found so much in the Severe Part, and engaged in the Discovery and Regulation of Errors and Abuses, false Traditions and Tenets in Religion, or the Removal of Impediments, rather than in the more Sublime Speculations, Experiences, and Divine Intercoules of the Mystical and Spiritual Way. So also in a Course of Preparation, in its kind, for the Advancement of Souls into it.

There is also a Difference and Distinction to be taken Notice of between the Elder, and the Latter or Modern Mysticks, many of the Former, (tho' some of them also had the Experience of such Things) rather Neglecting, Fearing, and Cautioning against Extraordinary Communications, Visions or Revelations, for avoiding all Imposture,
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Psalms; or 'Elevation of Spirit.' Contenting themselves with a constant Intention, and Dependence on God, in an Act of Naked or Simple Faith and Love, or a Living Confidence in God, as some express it, in the Suspicion, otherwise, of their own Thoughts, and the Motions of their own Desires, or other Passions, wherein consists their Mystical Silence: and which is by some made threefold: viz. First Silence of Words. Secondly Silence of Thoughts. and Thirdly Silence of Desires: wherein, the Impediment by Creatural Act being remov'd, and the Hurry of the Mind reduc'd to Quietude and Calmness, the soft and still Influence of the Spirit may move upon it, and the Holy Light Love reflect and kindle in it.

By the Modern Mysticks I mean here such as have been under the Operations of the Spirit as after见效, and the Preparatory Powers of the Kingdom breaking forth among the Waiters for it, within the last Century: which Powers are found moving after the Primitive Way and Manner, in Visits, Voices, Transports and Ascents in Spirit into the Heavenly Regions, and in Extraordinary Manifestations, and Revelations given forth for the use of others, fitable to the Day, and the Work of God therein. And in this Case these Extraordinary Communications are not to be Neglected, or Fear'd, but rather to be rejoic'd in, as the Genuine Effects of the Rise and Progress of the Spirit in those who thus Notice it, and the Indications, of the near Approach of Christ's Kingdom, by its Preludious Powers which bring also a sufficient Guard and Defence along with them, to such as continue Faithful to 'em: Nor must here the Work and Design of God be Neglected, or Impeded by the Will of the Creature.

I might have added among the Experiences of these Moderns, that of Miraculous Operation also, Externally, of which several Instances have appear'd amongst them, tho' yet kept Private, as given chiefly for the Support and Animation of the Candidates of the Kingdom under their hard Labours and Travail which I should not have thus mention'd, had I not been a present Witness to some of them, both of the Inward Power, and the Outward Effect, and had I not been encourag'd also by the Appearance of several Instances in this Kind for Publicly, as an Alarm and Excitement of Faith to the Christian
Christian Church; and these Testified before, and Sign’d to by Publick Magistrates; as in the Cases of the French Maid, &c. before spoke of. These more Private Instances may also have their Manifestation in their proper Time and Way.

Hence many who receive and read the Elder Mysticks, cannot Receive, but either Deny or Doubt concerning the Modern, as not being aware of the Particular Occasion mention’d of their abounding so much in the Extraordinary Experiences, with relation to which the Former are often found so Cautious: tho’ the Latter Own the Former in Their Way, and proceed upon the same Principles with them, only, as the Light and Power of the Latter Day have open’d more freely, they have been carried on to still Higher Degrees, and further Manifestations from the Spirit, with Regard to its Present Work.

As the Reformation began Openly First in Germany, so That Nation was before us also in the Beginning of the Second Reformation, or Preparation of the Kingdom: thro’ a Deceit therein of the Heavenly Powers, and that first in a vast Profusion of Light and Knowledge, concerning the Heavenly Worlds, the Fall of Lucifer and Adam, and the State of the Dark World, or Region of the Fallen Angels under the Wrath of God, and of this World under the Mixt Operations of the Divine Anger and Love; as also of the Mystery of our Redemption thro’ the Incarnation and Process of Christ, and the Mystery of the Scriptures more generally, with many other deep Points in Divinity, and in Nature also, as under the Operation of God in it and thro’ it. And this thro’ a Plain, Simple, and Illiterate Person, whose Writings have such a Veil or Cloud spread over them, as few of the most Learned of his own, or of the Present Age, have been able to see thro’ And so in Effect serving only for the Use and Benefit of such, whom God has hitherto, or shall yet call and prepare for the Participation of such an Immense and Recondite Treasure. This appear’d in the Theosophical Works of J. Bohem, or Behmen, which began to be publish’d after the Beginning of the last Century, His Aurora, or the Morning Redness, the First of them, being written in the Year 1610. And this after his having been, some Years before, as Himself expresses it, Environ’d with a Divine Light for seven Days together, and standing in the highest Contemplation,
tion, and Kingdom of Joys. And after that in the Year 1600, he was again surrounded with the same Light, and replenish'd with Heavenly Knowledge, in so much that going abroad into the Fields, and viewing the Grains, the Herbs, or Plants, in this Inward Light he saw into their Essences, Use, and Properties, which were discover'd to him, in their Outward Signatures. In like manner he beheld the whole Creation, and from thence wrote his Book, De Signatura Rerum.

Being Persecuted at Goslits, and Removing thence to Dresden, he was there Examined in the Presence of the Prince Elector of Saxony, by Six of the Ablest Doctors in Divinity, and Several great Mathematicians, Convened to that End; to whom he gave such solid Answers, putting also Questions to them, and pointing out to 'em the Originals of most of the Errors of those Times, that they were amaz'd at the Mysterious Depths of his Knowledge, and Fulness of Matter, in so many Points beyond their Comprehension, and Return'd in Answer to the Prince, requiring to know the Result of their Judgment in the Case. That they desir'd his Highness toExcuse them at present, and have Patience till the Spirit of the Man had more plainly declare'd it to them, since in many Particulars they could not Understand him, and that afterwards they would give their Judgments; which at present they could not.

Two of the Six, Dr. Meisner, and Dr. Gerard, meeting at Wittenberg, express'd their Admiration of the continu'd Harmony of Scriptures produc'd by him at his Examination; and declar'd they would not for the World have serv'd the Malice of his Enemies in Confusing Him: For, said Dr. Meisner, Who knows but God may have design'd him for some Extraordinary Work? and how can we with Justice pass Judgment against what we Understand not? For surely he seems to be a Man of Wonderful high Gifts and Graces of the Spirit, tho' we cannot at present, from any Ground of Certainty, Approve or Disapprove of many things he declares. In which, as also in the Answers and Department of the other his Learned Examiners, appears a Moderation and Modesty that deserves both a Particular Regard, and a more General Imitation; and that as founded on the same Principle with that of the Wise Gamaliel in his Judgment given
given concerning the Apostles, I have been the more particular in this Account, as looking upon this Miraculous Effusion of the Divine Light, from the Opening of Wisdom’s Principle, or the SOPHIA, of which he so often speaks, to be the First great Preparation in Grace towards the Kingdom of Christ within the Philadelphia Period of the Church, and an Index of its being Begun, and upon this Wonderful Person Here breaking forth, as the Luther of the Second Reformation.

The dark Veil upon his Writings has in great Measure been taken off, by an Author in our own Language, and Master of all the Beauties and Elegancies of it; and Writing with a Flame of Piety and Devotion, which runs thro’ his Work, very Singular and Affection: by whom (it may be said,) the Rough Diamonds of this Obscure Author are often seen Polish’d and Set with just Advantage, and the Clouded or Undistinguish’d Stars, as thro’ a Telescope, or a clearer Medium, discover’d in their true Figure and Lustre. This is E. Taylor, in his Considerations on the Scope of J. Behmen’s Writings, &c. with an Abridgment of his chief Pieces, tho’ yet, as keeping so much to that Author’s Terms, standing in need of some further Elucidation. Also a Learned Person, and Master both of the English Language, (tho’ a German by Birth,) and of the whole Scheme of these Writings, has, at the Instance of a late Eminent Divine, made yet a farther Progress herein: And from what I have seen of his Manuscripts, there appears Reason to Hope and Expect, that this Deep Mine of Knowledge both Natural and Divine, may at last be laid open for the Use and Service of all.

From the same Country, so fertile of Pious Productions, we have since receiv’d also what is of yet nearer and more direct Tendency to the great Preparation and Work of the Day; and that thro’ the Hands and the Writings of the Reverend Dr. Petersen, sometime Superintendent in Lunenberg, and Depriv’d thereof, on Account of his great Zeal in Vindication of, and Testimony to the Kingdom of Christ; and particularly in his Letter to some Divines, on the Subject of Extraordinary Revelation at this Day; which he therein Asserts, and produces the Revelations of a Noble Young Lady, (Rosamunda de Affelburg,) who was in an Extraordinary manner Visited, from a Child at Seven Years of Age, which Continuing with her, she had afterwards many Wonderful Intercourses, Experiences,
Experiences, and Glorious Manifestations concerning the
Kingdom of Christ Approaching, and as to proceed in
the Philadephian Period of the Church, declar'd thro' Her
by the Spirit to be Then Current (this being within the latter
Part of the Last Century;) This Book was translated into
English by the late Learned Dr. Francis Lee, and Pub-
lisht with a Preface of his Own before it. Both Dr
Petersen, and His Lady, Herself also a highly Illumina-
ted Person, and under the Experience of the Kingdom-
Powers, have lately publish'd each an Account of their
Own Lives, in their own Language; much to be wish'd
they might be seen also in Our's. Others Here also of like
Tendency might have been Produc'd.

Having already made mention of so many Writers in
this Way, chiefly Later or Modern, it may not be Un-
acceptable to the more Curious Inquirers, to give some
Fuller Account especially of the Elder Mysticks, accord-
ing to the Different Ages in which they wrote; which
I cannot better do than as Receiv'd from Hand of a
Learned and Pious Friend, and which I shall Subjoin
in the Conclusion of this Discourse upon the Subject.

The Holy Scripture itself is in many Places and
Points as Spiritual and Mystical, if not more so, than
those of Writers are; and contains many things
not only hard to be Understood, but not yet Understood
by the wisest of these Times, with all the Advantages
they have had from the Recherches into, and Explica-
tions which the Ancients have made of it; and is oft
as much Mistaken and interpreted below the Truth of its
Sublime and Spiritual Meaning as these other Spiritual
Writers are; who keep up Thereto, and are led into
the deep and Mystical Sense of the Holy Scriptures from
the Experience of the Spirit's Operation and Products in
their Own Souls: which they have the Opportunity of
by their so great Abstraction from the World, and constan-
Introversion for Conversation with Heaven. Nay the
Scripture itself is as much or more Conversant about,
and full of the Accounts of Extraordinary Experiences,
Visions, Voices, Prophecies, Raps and Revelations, than any
of these are: But we have That indeed Authoriz'd; and
as it is daily in our Hands and our Ears, its Terms also are
become Familiar to us, and the Strangeenes of 'em is
taken off.

It
It should also be here considered, that the Scriptures were wrote by Persons actually inspired, and particularly that what is deliver'd in the New Testament by the Apostles, and the Sense and Ideas they had of it, bare a Relation and Conformity to the Extraordinary Power of the Spirit, under the Experiences of which they all were at that Day, which being now lost, as not believed in by those of the Rational Way, they now Interpreter the Sublimer Passages of Scripture according to their Present Experiences, and Ideas of them: and That often as Low and Distant from the Deep Intent of the Spirit, as the Learned Pharisees did our Saviour's Discourse upon the Regeneration. Thus his Wonderful Discourses and Declarations, of the Spiritual Eating and Drinking his Flesh and Blood, of the Spirit Dwelling in us, and flowing in Rivers of Living Water out of the Belly of those who possess'd it, our being made One with him as he and his Father are One, also the Marriage Union with him as the Bridegroom, and the Feeding, or not Fasting, of the Children of the Bride-chamber, &c are brought down to a Moral, a Metaphorical, or otherwise Inferior Sense, far from that Heavenly Substantial, and Spiritually Sensible Operation and Influx which the Primitive Christians, and others since, under the Immediate Powers and Influences of the Spirit, have actually Experienced, and this thro' the Opening of the Internal Senses of the New Man, Correspondent to the Outward in every kind whereby there is a Real Seeing, Hearing, Smelling, Touching, and Tasting Objects of a Spiritual and Spiritu-Corporeal kind, or such as by which the Angels and Saints now in Heaven, and Divested of their Natural Bodies, perceive and sense the Objects of that Sphere, and Converse with each other, and by which also the Beloved Apostle saw, heard, and conversed with Christ after his Ascension into Heaven, and could say, in this Superior and Mystical Sense also, as 1 John i. 1. &c. That which we have heard, which we have seen with our Eyes, which we have look'd upon, and have handled, [touch'd and felt] of the Word of Life, declare we unto You. And tho' this Apostle generally wrote in the greatest Simplicity and Plainness of Stile, yet, as he was so Eminent in the Love, which enters deepest into God, and partakes of the Bofom Favours, and Consequently of the Bofom Secrets, none of them all are so deeply Mystical and Spiritual.
As He; thro' whom it pleased the Holy Spirit to bring to remembrance, and transm. those Extraordinary Deep and Spiritual Discourses of Christ, which the other Evangelists give us no Account of.

St. Paul also, who wrote in a more Learned and Elegant Stile, has yet many things so deep and hard to be Understood, as St. Peter Himself declares of them; nay some things even so Shocking, that were not his Epistles, as Scripture, Authenticated, and familiariz'd by common Use, as he lies equally Open to it, he would in all probability incur with many the same Censure as Others do. One late Instance of which I had the Assurance of, from the Person to whom it was spoken by one of a greater Learning than Spirituality; viz. that St. Paul was doubtless an Honest and Good Man, but that, (as between them speaking,) he appear'd to Him to be Inclining to Fanaticism. How strange, and seemingly out of the Way, is this Apostles Discourse, Heb. vi. 1, 2. of leaving the Principles of the Doctrine of Christ; and those mention'd to be, even of Repentance from Dead Works, and Faith towards God, of Baptism, and Laying on of Hands of the Resurrection of the Dead, and of Eternal Judgment: which may be call'd the All of the Religion of many at this Day? And from these thus left behind of going on still unto Perfection; What Offence would it have given, had it not been said by him, to speak with so much Neglect of the Ordinance of Baptism? God sent not me to Baptist, &c. and, I thank God I Baptiz'd none, but, &c. Nay to hear him speaking so Inferiorly and even Degrading of Christ Himself in the flesh. 2. Cor. v. 16. That we have known Christ after the Flesh, yet henceforth know we him no more; in order indeed to the Knowledge and Experience of Christ in Spirit form'd in him, and growing on in Spiritual Stature to Maturity, or more full and Perfect Operation in Himself. His Allegorizing in such a manner the Scriptures of the Old-Testament, is what many of this Present Age bear with in Him, but Condemn in Others going upon the same Ground: and as I have heard it declar'd, they will Admit of what He has advanc'd in this kind, but no more of that Nature must be Toler'd at, or expected to be found out by any other. His Renunciation and Abnegation of himself, to such Degree as to be Himself no more, not I but Christ, is but the
the same thing with the Mystical Examination and Annihilation, or becoming Nothing, (the Term so much ridicul'd,) viz. Nothing of the Old Self, thro' the Perfect Denial of Self; according to the Christ's own Expression and Command.) His Declaration of our being made Partners of the Divine Nature, and of God being All in us, is but the same thing with the Mystical Transformation and Deification; and even with that Old, and indeed Odd Expression, of being Godded with God, and Christed with Christ, so often charg'd with Blasphemy, perhaps suffering in the Translation, yet really meaning and Importing no more, than that Mystical Union and Oneness with God and Christ, which our Lord himself so particularly declares, and even dilates upon, John xvii. 21, 22, 23.

And besides this Depth and Spirituality of the Holy Scripture here mention'd, there is the Mystery all along contain'd under the History of it; and under the Types and Figures, the Tabernacle, Temple, with the Parts and Utensils therein, and under the various Institutions, Rites and Ceremonies of the Law, and this together with the Obscurity of Prophecies, Prophetic Schemes, Iconisms, or Emblems, Times and Numbers: many of which have never yet been found out, but are reserved for the Latter Day and Times of the blessed Kingdom, to which the whole Scripture Oeconomy of the Patriarchal, Legal, and Gospel Dispensation have their Aim and Eye; and in which, together with the Mystery of God's Operation in all Ages, they are to have their Ultimate Fulfilment or Finishing, and full Manifestation.

Thus the Scripture is justly compar'd to a great River, which has its Fords in which Children may wade, and its Depths in which an Elephant may Swim. And to a Table richly furnish'd with all sorts of Provision, where there is Milk, or gentler Diet, for Children or Babes, and Stronger Food for Young Men; and that also of highest Savor, and Strength, suited to the Tast of Elders, and for the Nourishment of the greatest Proficients in their Progress to Perfection, where each may take what is proper for them, without being any way Offended with what appears either below or above their present Relish or Occasion. And what Ground then can there be of Exception against the Spiritual Writers in their Conforming to the Scripture in this Point, and providing to plentifully, (or tho' chiefly,)
for those of the Higher Order or Degree, while there is yet that which may be Food for all, and what may Invite on, and Quicken their Appetites to what is more Substantial, and conducing towards their Spiritual Health and Growth.

The Opposition then of the Systematic and Rational to the Superior-Intellectual or Mystical Divine, arises from the Different States and Spheres wherein they move: the One as in the clear Ether, (under a Higher Conduct of the Spirit,) the Objects and Truths whereby cannot be rightly discern’d thro’ distant and ting’d Perspectives; or otherwise than by coming up into the Region where they may be seen in their Native Beauties. The Other as in the Lower more Dense and mix’d Atmosphere, and under a mix’d Conduct, partly of the Spirit, more distant and less Prevalent, and partly of Humane Reason, too much Incroaching upon it; and by its Corruption thro’ the Fall, its Prejudices Imbib’d, and its strong Bias to the World, Subject to frequent Error in its Conceptions, and Conclusions in Matters of Religion. Hence those in whom the Powers of Nature, or the Natural Man, too much prevail, discern not the Deeper things of God relating to the more Spiritual Part of Religion; as the wholly Natural Man does not the First Rudiments of the Spirit. And that for the same Reason, because they are Spiritually to be discern’d, that is not by the Inferior Powers of Nature and the deprav’d Faculty of Human Reason, Judging of them, but as the Application for Truth is made in the more Inward Sphere of the New Man, and where the Soul is found in such a Frame of Resignation and Dependence on the Spirit of God, as not to Impede or Obstruct by any Interposition of its own, in Will or Act, its Superior Influence and Illumination.

For by the Natural Man is not only to be understood, the Wicked and Unregenerate, but the Regenerate also, with Relation to the Remains of the Corrupt Natural Part, This St Paul sets in a clear Light, Romans vii 14 & c. where he distinguishes a Twofold Man in the Soul, the Inner Man and the Outer, under two Laws, the Law of Sin, and the Law of God, and two Principles, of Nature in its Corrupt State, and of Grace, and a Conflict thence arising in the Regenerate, which is
is not found in the wicked and Unregenerate Man: in whom indeed there is a Strife sometimes between his Corrupt Will and his Judgment, or Natural Conscience, relucating against Evil. But this is in Different Faculties of the Mind, whereas in the Regenerate this strife is found in the same Faculties, in the Judgment, (that which I do I allow not, v. 15) in the Will, (what I would that do I not,) in the Affections, (I delight in the Law of God, but I see another Law, &c. v. 22, 23. and what I hate that do I v. 15.) Now what particularly Concerns the Case in Hand, is the State and Capacity of the Human Understanding, and with Relation to the more Sublime and Spiritual Truths, in the Perfactive Part of Religion, to which thro' the yet Remaining Power of the Natural Man in the Regenerate to such degree, there is a Blindness and Reluctance, an Opposition to, or even an Enemy against them. And St. Paul taxes his Corinthians, among whom the Extraordinary Gifts of the Spirit were found, with this Carnality of Reason also, on account of the Divisions among them, and for their Want of Spirituality as 1 Cor iii. 1, 2, 3.

And I brethren could not speak unto you as Spiritual, but as unto Carnal, and even as unto Babes in Christ. I have fed you with Milk, and not with Meat: for hitherto ye were not able to bear it: neither yet are ye now able. For ye are yet Carnal. For whereas there is among you envying, and strife, and Divisions, are ye not Carnal, and walk as men.

The Apostle further explains this, and confirms the Incapacity of Human Reason, to apprehend the Things of God, and the Necessity of their being communicated from the Spirit only, by the same Argument here before made use of; viz from the Different Sphere or Region in which the Natural Man moves; as 1 Cor ii. 11. For what man knoweth the things of a Man, [what is in another Man's Mind,] save the Spirit of a Man [of Him that Conceives them?] even so knoweth no Man the things of God, but the Spirit of God, [which is in Him, and conceives them together with him: And which consequently can only Reveal them.] Hence he declares v. 9, 10. Eye hath not seen, nor Ear heard, neither have entered into the Heart of Man, the things which God hath prepar'd for them that Love him. Which belongs not to an After-state only. For he
be immediately subjoins, But God hath revealed them unto us by his Spirit. Hence also the Apostle infers the Certainty and Assurance, the spiritual Man has of what is thus manifested to him, by the Spirit it self witnessing in him to the Truth of what it Reveals, (whose Influences are Evidente'd also to the Internal Sensibilities; as also by their blessed Effects,) as v. 12. Now we have receiv'd, not the Spirit of the World, but the Spirit which is of God, that we might know the things that are freely given us of God.

This Matter may be further represented and illustrated to such as can receive the Original Hypothesis of the State of Man, before and after the Fall, with relation to his Participation of the Divine Light: Who being made a little lower than the Angels, was ordain'd in that State to receive the Heavenly Light, in a Manner only a little lower than Their's. The Angels receive it by Intuition, as having the whole Field of Divine Truth at once before them, whereon they may, beside the General View, fix upon this or that Particular Truth, and pursue it on as it is rooted in the Infinite, spreading therein still deeper and wider: 'Tis they are continually Drinking in, and Feeding upon the Divine Light and Truth in its Essence and Substance, and that by Knowledge in the Deepest and Mystical Sense, viz. by Union and Communion with the Virgin Wisdom of God. Whereas Man was to receive his Knowledge by Partial and Gradual Inspiration, and also Communion with God, and with the Divine Wisdom, thro' the Spirit, in such Degree and Measure, and at such Times as were suitable to his Capacity and Growth; as God in his Converse with him should see fit, till he should arrive to the Angelical State, and see and enjoy Uninterruptedly and fully as they do.

While Adam yet stood with the Faculties and Powers of his Soul in their Perfect Harmony and Order, his Immortal Soul was in its Root United to, and Founded upon God Himself, and as a Stream from its Fountain, or a Ray from the Sun, maintain'd a Communication with him; and receiv'd Supply from him. It was Inbreath'd at first, from or Out of God, and so, as partaking of his Nature, was a Love-Fire a little LOVE, Representing and Imaging the Great and Universal LOVE, And consisting of Two Parts, (according to St. Paul's Distinction,) viz. of Soul, and Spirit. The Soul may be represented
presented by the glowing Coal of Fire, as the Foundation or Ground-Essence; the Spirit, by the purer Flame and Influence of Light and Heat; first conceiv'd in it, and Born of, or out of it, as its Latent Seed Educ'd into Act; and proceeding in a Distinct, more Pure, and Spiritual Sphere of its own. Thus the Spirit, i.e. of the Soul, its Foundation and Ground-Essence, is to be Apprehended first Immanent in it, as Generated in its Center, or Innest Region, and thence Dilating thro', and Illustrating the Whole in every Part, and proceeding in Emanative Rays of Glory above and beyond it as its Superstructure, Efflorescence and Crown.

Now as the Coal or grosser Part of Fire is the Lowest, next to the Ashes and to the Hearth, or to the Ground or Earth, and Produces its Flame according to the Nature and Fuel its Feeds upon, either pure and lustrous, and with a Grateful or Odorous Effluence; or otherwise Dark, Smoaky, and Smothering, and with a Noisom and unwholesome Efflux, so it is also with the Soul, as the Lower Part or Ground-Essence, and nearest to the Body, and to External Nature, if it is Fed and supplied with Pure Matter from Above, and thro' its Inner and Upper Part the Spirit, viz. with Divine Light, and Heavenly Wisdom, it produces the bright Flame of Love, and keeps up to the Divine Image. If it is fed and supplied from Below, with False Light, and from the Mift and Corrupt Spirit of this World, it produces a False Love, of the World and of itself, and from thence Blindness, Ignorance, Error, Inordinate Desire, Wrath, Strife, Division, and all the Evil Effects of a Deprav'd Understanding, Will, and Affections. And herein Consists the Carnality of Mind, and Carnality of Reason, tending to form the Image of this World, and the God of it in the Soul.

Reason then, in its Right and Highest Sense, as the Faculty in Man Conceptive and Deductive of Truth from the Fountain of it, belongs properly and Originally to the Superior-Intellectual Part, or that which is Distinctly call'd the Spirit, which as nearest bordering upon the Heavenly Region, was at first Adapted to maintain a Correspondence with it, and to which the Divine Light and Truth was Immediately communicated, and thro' it Transmitted to the Inferior Part. But Reason, in the Primitive and Perfect State, Existed not in a Distinct and Separate
Separate Faculty, as it has appear'd, and continues to move and act since the Fall; but as the Animal Soul is generally conceiv'd to be Comprehended in the Unity of the Rational, so was then the Rational, (as now,) in the Unity of the Superior-Intellectual, and in, and under That, its office was, to Regulate it Self in all its Affections and Motions, according to and by the Divine Light thus transmitted to it, and Therein also, as next Bordering upon External Nature, to Speculate and Transact Matters belonging to That, and to the Affairs of Humane Life.

But when the Evil crept in, and Extinguished or Suffocated the bright Flame, whereby the Communication with the Divine Light was broke off, and the Superior Intellectual Part, thro' the Poison of the Serpent, became Torpid and Dormant, here the Lower Faculty of Reason, in such manner as now moving, broke forth, in its Distinct Life and Act, and getting into the Seat of its Superior Regent, Usurp'd the Government, and took upon it the Regulation of the whole Man; and set up for Judge in Divine and Spiritual Matters also, which Power it still strives to Maintain, and hence is found so much Reluctating against these Spiritual Principles, and against the Spirit itself, which tends, by Regeneration and Formation of Man Anew, to Reduce it again to its due Subordination, and Restore the Broken Frame of the Soul to its Primitive Unity, in the Harmony of all its Parts and Powers.

And thus as Fain Man was Doom'd to get his Bread, the Food of his Body, by the Sweat of his Brow, so Internally also must he now get even his Natural Knowledge in the Inferior Rational Part, by the Way of long and Labourous Deduction, and his Divine Knowledge, the true Food of his Soul, by the yet Harder Course and Wilderness Round, of Mortification, Self-denial, outward and inward Suffering, in a State of Temptation and Probation, and by a Constant War to be maintained against the Powers of Darkness, and the Spirit of this World, by which he has been Blinded and Captivated; and against Himself also, for subduing those Reluctant and Self-active Powers of Nature in the Soul, by which the pure Operations of the Holy Spirit are Impeded, and the Divine Light Intercepted, or Blended.

Further
Further, as the Heart in the Body is the First-Mover, the Spring of Life; which it Communications to every Part. to the Heart in the Scripture Sense, Spiritually taken, imports the Prime and Central-Regent Power of the Soul; and the Spring of the Divine Life of Love: which is the Foundation upon which every Christian Grace is built; and the First Mover by which they are actuated, and by which all the Movements and Acts of the Soul are to be regulated. Thus Faith is to Work by Love, Gal. v. 6, both From it, as its Inward Ground, and Productive Cause, and, as showing it to be Genuine, by Works of Love, or Charity, Mercy, and Benevolence Outwardly also. The Heart, in this Sense, is the Inmost Court, or Region of the Soul, Opening Inwardly and Upwardly towards Heaven, and for Communication with God, and wherein the Divine Light, First receiv’d, Generates the Divine, and Fraternal Love. But where the Heart is Corrupted, and its First Motion wrong set, viz. with its Inclination Downwards or Outwards, the Soul is hereby chiefly actuated by its Lower Power and Faculty, and therein by a Mere Light or Knowledge, partly wrought out in and of its self, in its own Conceptions and Imagination, partly Infus’d from the Soul one, and partly from the Spirit of this World, in Notices brought in thro’ the Senses, upon which this Faculty Operates and Employes it self, suitably to its Inclination: And accordingly it here Inclines, from the Heart, the Gate of Heaven, to the Head, where the Senses are Seated, or the Open Doors for Inlet into and Communication with this World, or thro’ which the Affections, receiving the Allurements of it in the Impressions of Sensible Objects, may fallily forth to the Enjoyment of them: wherein also (viz. in the Head) the Imaginative Faculty resides; by which Spiritual Ideas are cloth’d with Groffer Images, and brought down into the Sphere of External Nature, whence oft Deception ariseth, and the Allay of Spiritual Truth wherein also the Soul has the Means and Opportunity to Form, and fill itself with the Pictures, Representations, and Scenes of Worldly things, in which it delights Also wherein the Enemy most early Forms and presents his Bait of Temptation, and Scenes of Illusion.

And hence it is that the Scripture all along speaking of True Wisdom and Understanding, takes no Notice of that Q
of the Head, but refers it still to the Heart; which here
shall remind of in some Instances, may prove of good
Effect. AS, Beossed are the Pure in Heart, for they
see even God Himself, the Fountain of Light and Truth:
Mat. iii 8 Wisdom Resteth in the Heart. Prov xiv. 33.
and ch. vii. 2. Apply thine Heart to Understanding. He [i. c.
God] is Wise in Heart. Job ix. 4. And God asks him ch.
xxxviii. 36. Who hath given Understanding to the Heart?
Solomon puts Heart for Understanding: A Rod for the Book
of him that is void of Heart; For so it is in the Original,
Prov x. 13. And the like in several other Places. The Heart
of the Wise teacheth his Mouth, and addeth Understanding
to his Lips. Prov xvi. 23 Solomon also, in his Petition
for Wisdom, sets it in its Right Place, 1 Kings iii. 9.
Give thy Servant an Understanding Heart, to Judge thy
People; and to discern between Good and Bad. And God
accordingly Answers Him, v. 12 Lo, I have given thee a
Wife and an Understanding Heart. And even the Knowledge
in Natural things, of Art, and Handicraft, as coming from
God, is represented in Scripture as deriv'd thro' this
Medium and Seat of it also. Exod. xxviii. 3. And thou
shalt speak unto all that are Wise-Hearted, whom I have
fitt'd with the Spirit of Wisdom, that they may make
Aaron's Garments, &c. So ch xxxv. 10 And every Wise-
Hearted among you shall come, &c. Also v. 25, 26 And all
the Women that were Wise-Hearted did spin -- Blue, and
Purple, and Scarlet, and the Women, whose Heart spin'd them
up in Wisdom, spun Coats Har.' And particularly God
thus inspired Bezaleel and Abiubah, to Devise cunning Works
in Gold, in Silver, and in Brass, and in cutting of Stones
to set them, &c. ch. xxxi 1 &c and it follows, v. 6. And
in the Hearts of All, that are Wise-hearted, I have put
Wisdom

These Passages with many other that might be pro-
duced, show that the Heart, in the Spiritual and Scriptu-
re Sense, or as the Spring of Life and Act in the Soul,
is the True Seat of Wisdom and Understanding thro'
which (as a Vital Fire and Flame) in its Desire of true
Knowledge, its proper Food, the Divine Light Receiv'd, and
kindling the Divine Love, is to Communicate its Influ-
ence to the Inferior Rational, Imaginative, and Sensible
Powers of the Head, and thro' them proceed to the Wise
Ordering Matters belonging to their Sphere. The Powers of
the

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the Head, or the Brain and Senses, being in the Right Frame of Man, as first Constituted; or as to be restored, like the Moon, to receive and reflect, in an Inferior degree and Manner, the more Spiritual Life and Light, (or Light of Life,) from the Heart-Powers, as their Sun: and as They do of the Sun of Righteousness Himself. And consequently is shown, that where the Head-Powers, in the Corrupt and Fain State, get into the Heart, and bring their Carnal Reasonings, Imaginations, and Sensual Inclinations and Motions into it, they shoot beyond their proper Place and Element, and become Usurers, Excluding and Debating the True Wisdom, and Introducing the Wisdom of this World, which is Earthly, Sensual, and Divilish: i.e. in which the World instead of Heaven, Flesh instead of Spirit, and the Devil, the God of this World, in the Place of God and Christ, have their Influence and Operation: and that wholly in the Wicked and Unregenerate; and in Part, tho’ less and less according to their Degrees of Growth, in the Regenerate also but is Gradually rooted out as they go on in the Perfect Part, wherein the true Wisdom or Heavenly Light, is found Enkindling the Sacred Love; and thereby giving the Right Ground and Spring of Divine Life, whence all the Christian Graces may grow Sincere and Unmixed, both in their Inward Motion, and Outward Manifestation.

These two so different Fountains of Wisdom are excellently described by St. James, ch. iii. 11 &c. Dost a [True] Fountain send forth at the same Time Sweet Waters and Bitter? Who is a Wise Man among you? let him show, out of a Good Conversation, his Works with Meekness of Wisdom. But if ye have bitter Envyings and Strifes in your Hearts, Glory not, and Lie not against the Truth. This Wisdom descendeth not from above, but is Earthly, &c. For where Envyings and Strifes is, there is Confusion, and every Evil Work. But the Wisdom that is from Above is first Pure, [Deriv’d Unmixed] then, [as Qualified and Temp’d with Love] Peaceable, Gentle, easy to be Intreated, full of Mercy, and Good Fruit without Partiality, without Hypocrisy. And the Fruit of Righteousness is Shown, in Peace, of Them that make Peace [Who from the Inward Region of their Souls, where all is in Stillness, Peace, and Love, both Divine and Fraternal, Communicate the like Frame of Spirit to those with whom they Converse.] Where the

Q. 2

Apostle

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Apostle truly describes in the two Springs of Wisdom; 
Carnal and Divine, the two Trees of Knowledge, growing 
still in the Garden of Man's Soul, that of the mixt Know-
ledge of Good and Evil, and that of Pure Knowledge or of Good 
only, or the TREE OF LIFE. Concerning both which 
as growing in the Garden of Eden, and the Means ei-
ther of Man's Standing, or his Temptation and Falling, 
at First, and ever since, and tending to give a Deeper 
Insight into the Subject in Hand of the Divine Wisdom, and 
the Improvement thereby in Spiritual Religion, also with 
Regard to the Time of Wisdom's Manifestation, and Her 
Discovery of the most Hidden Secrets; I shall, as here invited, 
add a short Elucidation: this being a Point, tho' so 
Mysterious and Curious, yet, on these Accounts, Equally 
Important.

The Tree of Life, then was a Tree of Knowledge also; 
or of Heavenly Life, Light, and Love. It was Knowledge 
of the Heavenly Virgin Wisdom by Immediate Inspiration 
from Her; and in the deepest and Mystical Sense, by 
Enjoyment of, or the sacred Union and Communion with 
Her. Hence it is said by her great Favourite and Adept, 
Prov iii. 18. She is a Tree of Life to them that lay bold 
of Her; and Happy is every one that retaineth Her.

And this Tree is said, Gen. 11. 9 to grow in the midst 
of the Garden, (it follows immediately,) and the Tree of Know-
ledge of Good and Evil, seeming to Import, in the midst 
of the Garden also.) And thus Tree of Life, was First 
in the midst of their Own Garden, or the Inward Para-
dise of the Soul of Adam and Eve, and Secondly in the 
Outward Garden of Eden, which at Large bare a Conformi-
ty to, or was an Outward Representation of their Para-
dise Within. And the Tree of Life and Pure Knowledge 
within them was First, their unpur'd Knowledge of Divine 
Truth, and their Communion with God, in the Divine Life 
of Love, as before and Secondly, under that, their Spi-
ritual Union and Communion with each other, by which 
they were to have Propagated their Pottery, in the Way 
of Irradiation or Overshadowing, thus also Honour'd to 
Image and Represent their Maker, and not after the gross, 
manner in which the Inferior Animals were to Produce 
their Kind.

The Tree of Life, Outwardly, both represented, and 
contain'd the Virtue of the Inward Tree, here Incorporated, 
as
as a powerful medicinal Tincture, or Elixir Vite, communicating Power of Life, or Immortality to External Nature also, or Qualifying and actuating the Body to Concur, in its Place, with the Soul in its Participation of the Divine Life; thus affecting both Soul and Body in the Nature of a Sacramental Medium.

In this State Adam and Eve continued for some Time; yet not without some steps of Declension and Degradation, before their Total Fall. And this was thro' Defect in Point of Love, or in this Point of Spiritual Union, between themselves, asinking too far into themselves, and taken up with their delight in each other so as to Neglect, and not keep up to the Superior Union and Communion with God; which increasing, they lost at last their Hold of God, whence the Deep Sleep came upon Adam, and his Eve yet in Him, and One with Him: wherein God, in Grace not taking this Forfeitue, separated the Female from the Male Power, and by a Second Formation, made them distinct in two Persons. For it is said Gen. v. 1, 2. In the Day that God created Man, in the Likeness of God made he him [With his Female or Bridal Power within Him.] Male and Female [in One] created He them, and call'd their Name Adam, [Both here, as One, comprehended by One and the same Name.] In the Day that God [First] Created them. The Reason and NECelity of this New Formation was, that by their so far Declining, and from the Spiritual Terror which had thence seiz'd him, Adam had lost the Power, and became wholly Debilitated to the Superior Way of the Spiritual Union. Wherefore, that the End and Blessing of Fruitfulness and Multiplication, might not be wholly Frustrated, he had his Bride presented to him again in Ouatward Figure, and the Lower Way of External Propagation, proper to Brute Animals, Appointed him: therefore always, and justly, attended with the Memorandum of Such, in the Humane Species, tho' in them not, as keeping to the Order of Nature in their Creation.

Yet for a Tryal and Probation of their Fidelity and Obedience to God, and for Restraint of their Excessive Delire to each other, which they now in a more particular Manner stood in Need of, having prov'd Defective therein before, they were Injoin'd a Time of Forbearance from this new Way of External Union; and that for Forty Days, as gather'd from
from the Restor'd Forty Days Fast, or Time of Probation and Temptation in the Wilderness; wherein He, standing in Man's stead, and abiding Firm and Faithful, acted the Counterpart and Reverse of their Defeat, and Fall in the Time of Theirs. Yet was not their Fall by direct Procedure to this, but by first Disobeying the Command in tasting the Fruit of the Outward and Figurative Tree, of mix'd Knowledge: which grew in the midst of the Garden also, Adjoining to the Tree of Life, and appertaining to it as an Offshoot or Excrement from it, not deriving the full Virtue of it from thedeep Root, but something of the Quality of it Debased by a Mixture from the more Outward Earthly Mould; and so as it were, a Mock Tree, in Imitation or fainter Reflection of the Tree of Life, somewhat in the Nature of a Parhelion, or Paralhelson, a Mixt Sun or Moon, partaking of Wisdom and Knowledge indeed, but that Mixt and in part Earthly and Carnal. Bearing its Part in the Conformity of the whole Garden to the Inward Paradise of Man, (or indeed to the Whole Man both in Soul and Body;) and accordingly now representing also the late Change therein, or outwardly Reflecting the gross Desire and Inclination sprung in their Souls, and Corresponding also to the State of their now more Terrene and Gross Bodies. And in this Sympathy between them, it was partly an Effect of this Strong and Magical Desire, which as in the Caffe of Woman's Longing, had a Tendency and Power to produce an Outward Eff'ct; and partly from the Will of God concurring, and appointing it as a Memorandum and Caution to 'em, and as the Subject of their further Tryal and Probation. And as he had before, in Grace Overlook'd their First Step of Declension, and Restor'd and rectified them again by a Second Formation, tho' not to so perfect a State as at first, but bound up the Defective Part in their Inward Tree from any Constraining Power or Influence upon them, so also did he in this Outward Tree, which had in it the Incorporated Quality of this Irregular Desire and Inclination, as in the Nature Property of the Mandrake, or Incentive to the more Gross and Inferior Union which therefore as God so strictly Forbad them to Tast of, he gave them the Means and Opportunity still of Standing, and had they Obeyed, they might in Time have Recover'd their Former State again.
In this Tree then (both Inward and Outward) was the Bound and Barrier set to the Beginnings of Evil, and of the Serpent’s Insinuations: and the Outward was the Door, which if Unlock’d, would give him free and full Admission into the Humane Sphere, both Inward and Outward; and into the Kingdom and Lordship of this World again; out of which he had been Ejected, with his Angels; and Man Created to Supply his Place, as the New Lord of it. For the Space in which This World now exists was the Place or Heaven, wherein Lucifer and his Hierarchy reign’d, and abode in Glory before their Fall: from the Ruin and Devastation of which thereby, came the Tobu Vaboku, the Chaos of Confusion, and Darkness upon the Face of the Deep, before the Creation, mention’d, Gen. i. 2. Which other-wise cannot Tolerably be accounted for. Here then, in his Main Point, upon which All Depend’d, the Excluded and now Envious Hierarchy, bent any way to Regain his Lost Dominions, implo’d his great Subtlety, and form’d his Stratagem. And watching his Opportunity, he presented himself to Eve Alone, thro’ the Serpent, under which he Disguis’d himself, which was then a Beautiful Creature, Subtle in its Nature, and of an Infatuating Property: and suited by its Viperous Stimulating Quality to his End in the Temptation. In Contrariety to which, as in the deep’s Part, under the Curfe, Christ was afterward Figur’d, and by his Divine Power, act’d thro’ the Medium of the Brazen Serpent, for Healing, and Expelling the Venom of the Fiery Serpents in the Wilderness, and that Sympathetically also thro’ the Powers and Properties of Nature. For Brass is Copper, (whose Signature is in Venus,) only mixt with a Stone, call’d Lapis Calaminaris. And it is most probable that This, call’d the Brazen Serpent, was made of Copper, the Antiquaries justly doubting whether there were any such Brasses as now among the Antients. Now Copper is as the Mother of Gold, and is said to have more of the Pure Tincture or Seed of Gold in it than any other Metal, even than Gold it self, whence out of it the greatest and most Powerful Medicines are to be Extracted. Further, such as write Theosophically of Nature, speaks of this Animal, before the Curfe, as standing in a Virgin Property, and to with a Utterine Sympathy. However the Tempter well knew to Choose his Instrument most Proper to his wicked End. The Serpent in Paradise was also of the Noblest Species. And there
there are still found in the Eastern Countries such as are Wing’d, and flying in the Sun, appear very beautiful to the Eye, and glittering with Different Colours. This Figure, by his Magical Transforming Power, he Improv’d, and so represented, to Eve, that she took him for some Superior Angelical Being, such as in that State they sometimes had the Sight of, and Conversed with. So that giving Eat to his Artful Infination, and Deluded by his fair Suggestion of Increasing Knowledge, and becoming as Gods, and tempted also by the Beauty of the Fruit, on which she fixt her Eye more Intent thro’ his Commendation of it, she giving it also Magically a further Lustre, and Impression upon her Sight; together with his Own Impression in the way of a Spirit upon her Mind, Drawing and Inclin’g, tho’ not able to Constrain; she Took and Eat: and afterwards Alluring her Husband also, giving Way to her more easily from his great Love to her, they Unlock’d the Fatal Door, and let in the Enemy upon them; who carrying on his Temptation, now together with the powerful Incentive of the Forbidden Fruit, drove them on to the other Forbidden Act, which Compleated their Ruin: from which Act, Cain the Murderer, in the Image of the Serpent, was Begotten, and the Seed of the Serpent in degree Divoy’d to all their Posterity: which is, in its Ultimate Sense, Original Sin and Corruption in All, an Infection and Wound so Deep as nothing but That Seed which Bruises the Serpent’s Head can Reach, or Cure.

By this Fall the Constituitive Band, and Harmony of the Properties and Powers of Nature was Broken; and Man became a Monster, having now the Diabolical Nature in Concurrence with the Humane: whereby the Image of God being Effac’d, That of the Serpentine Self was Introduced; standing upon its own Basis or Bottom, in a Divided Self-Will, Self-Wisdom, Self-A ct, and Self-Love; like the Evil One Independent of God, and with its Motions in the Likeness of the Hieroglyphical Serpent with its Tail in its Own Mouth (its true Emblem,) viz. as its own Beginning and End, or working out of and into itself, from and to itself, as to its End. Herein Affecting to be as God, whose only Prerogative it is to Act, as the Alpha and Omega, the Beginning and the End, and the All in All.

This Monstrosity of the Soul, other appear’d in the Dislocution of its Parts or Powers; its Central Power and Poise
Poise being lost, the Upper becoming the Lower, and the Lower the Upper, as the Head in the Place of the Foot, and the Foot of the Head. Its Fore or Inner Parts Dilated and Tumid with Pride, its Outer or Back Parts, thro' which by a Preter-Natural Twist or Inversion it receives its Aliment, Swoln and Turgid, as glutted with the World, the Objects and Pleasures of it. Its Inward Senses Extinct, Blind, and Deaf, Perceptive neither of Odour, nor Sapor, nor Feeling the Influences or Pleasures of its Proper Objects, Lame, and Dumb, Dead in Sin, and Buried in Earth. So truly was God's Word made good, In the Day that thou eatest thou shalt Die. the Spiritual Death being, here the Principal thing; and the Outward Consequent of it, but its Representation in the Inferior Part O! the Need here, and O! the Grace of a Raiser! But Particularly, and with relation to the present Subject, this appear'd in the Extinction of the bright Flame of Love in the Superior-Intelliget, or Spirit of the Soul, the Medium thro' which the Divine Light and Life were to be communicated; and in the Inferior Power and Faculty, with its Dark and Smothering Flame and mix'd Operations, on one hand shooting in Elevation above its Place, and on the other, sinking down, and Captivated in the Lower Sculptive and Elementary Regions, and receiving its Ideas and Notices of things from thence. So that it is Now too true, as said by the Philosophers, nihil est in intellectu quod non prist erat in sensu. There is nothing in the Understanding but what was before in the Senses. whereas, Before, there was also Light and Knowledge communicated Directly from the Superior Regions, and into the Superior-Intelliget, without the Aid or Concurrence of the Senses. Such is also the Definition they give of Man, that he is Animal Rationale, an Animal Indued with Reason, (of this Lower Kind) whereas, according to the Scripture Definition, He is Animal Deiforme. In the Likeness and Image of God; and herein Distinguish'd by his Superior-Intellectual Power, or Capacity of Knowledge of the Divine Wisdom, the Food of Life Suitable to his Nature, as Partaking of the Divine, or by the Tree of Life and Pure Knowledge in him, rather than by that of mix'd Knowledge, of Good and Evil.

Another Prospect, with some Advantage, may be taken of Man's Temptation and Fall, by Considering the R

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Temptation of Christ by the Devil in which he stood and Conquered. His Temptation was also Appointed of God. He was led of the Spirit into the Wilderness to be tempted, Mat iv. 1. He held out his Forty Days Fast which they Broke. He was tempted to Invaade the Property, and Trespass upon the Providence of God, by acting in a Will of his Own, and in a Miraculous Way before his Time and Commission for it, to make Bread of Stones’ in his Answer to which he prefer’d the Living Bread, the Word of Truth and Divine Wisdom, or the Tree of Life; they consented to act in a Will of their own, and before God’s Time and Appointment to Provide for themselves, and Feed upon the Forbidden Tree of Knowledge. He was set upon a Pinnacle of the Temple, and bid to cast himself down, depending upon the Divine Power for Preservation. He would not Presume or tempt God, they were pleas’d with the Idea of Elevation above themselves, and the Imagination of being as Gods, and Yielding to his Suggestion, cast themselves down Headlong to the Earth, depending upon being unhurt thereby, and Presuming to their utter Ruin. He was by the Devil set upon a high Mountain, and shown all the Kingdoms of the Earth, and therein all the Glory, Riches, and Pleasures of this World, and tempted by the Offer of them to fall down and Worship Him as the God of it. This he rejected with Indignation. They lust after this World, took in the Band, Obeyed, and Worship’d Him thereby Forfeiting and Resigning their own Dominion and Lordship over the Creatures, and letting him in to be the God of this World, which he has in Degree hitherto Maintained. And thus all these three Temptations were Included in, and submitted to, in this One Point, and Act of their Transgressing the Divine Command.

Now the Devil here appearing to Christ, and knowing him to be the Messiah so long expected, cannot be supposed but to make, in order to his End propos’d, the best Appearance he could possibly make, and to Transform himself in such a manner as might represent him the Prince and God of this World, thereby also to give some Colour to his Insolent Claim to a Right of Adoration, and Worship as such. Nor are we to suppose the Devil had Power so far to seize the Body of Christ, as to carry it from the Place where they were, and set it Literally upon
a Pinnacle of the Temple, or to translate it to the Top of a high Mountain, thence to give him the Sight of all the Kingdoms of the Earth, and the Glory of them; which to the Outward Sight could not be done but this is to be understood as transitivated by Visionary Scenes of these Things, presented in the Sphere of the Imaginative Faculty, and by Impression upon the Understanding Will, and Affections of the Mind, in which the Act perform’d is Real and Original, whether brought forth into Outward Act or not. And thus both Ways, viz. Outwardly and Inwardly, the Serpent tempted Eve. And tho’ thro’ the Power of the Gospel, and Christ’s Conquest of the Powers of Darkness, their Outward Power is restrain’d, yet from the Hold and Part the Evil one has in all under the State of Corrupt Nature, He has yet Power, as an Enemy Within, to Temp Mankind in this Inward Way, to form his Scenes in their Imagination, and make his Impressions upon their Understanding, Will, and Affections, which he still chiefly does in these three Articles or Points of Temptation, in which he prevail’d upon our First Parent’s, and Attempted Christ himself, and wherein Mankind are still daily Tempted, and daily found Falling Against which therefore the Inward Watch is daily to be set, and closely Attended, and in which Inward Scene the Spiritual War is to be carried on, or the Wrestle against the Principalities and Powers of Darkness, and Spiritual Wickednesses, (both the Tempers to, and the secret Voices themselves,) in the High Places, and Inmost Regions of the Soul. And in this constant Inward Watch, we are to observe every Motion, Thought, and Imagination arising; and Examine from what Source and Principle they Sprung, and to what they tend wherein we shall often find a long Series and Train of Thoughts following one upon another, and Scenes form’d, which as trace’d backwards to their first Rife, will be found to have been excited from the World, the Flesh, or the Devil, and tending to some Evil as its End. And on the Contrary, sometimes from a Good Principle inclining us to, and centring in what is for our Real Interest and Happiness;

None then in this Probation and Temptation, but Christ Himself have either before, or yet since, come off Titl Conquerors. But, by His Grace and Aid, Partial and Gradual Conquests over these, our Spiritual Enemies are daily

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daily gain'd, by those who in Faith depend upon Him for it, whereby we are Accepted of God, and thro' His Merits made Evangelically Perfect, and at last obtain a far higher State than that from which Adam fell, or could ever have reach'd if he had stood, as now the Son of God has taken our Nature upon him, and rais'd us by Union with Himself, as Members making up one Body with Him our Glorious Head, to a State above that of Angels, and to a nearer Union and Communion with God than Man-kind had otherwise been ever Capable of. And thus indeed we are made as the Apostle express's it, more than Conquerors thro' Him that Lov'd us, Rom viii. 37.

Let it now be further observ'd, and Particularly with regard to the Communication of the Divine Light or Heavenly Wisdom, as Conducting our Spiritual Course, how and in what Manner, God has for Relief of the wretched State into which Man fell, Adapted and carried on his Oeconomy of Grace giving the Divine Light again thro' His Son; viz. the Eternal Logos 1 e the true Eternal Reason, or the Essential Wisdom, and Word of Truth. And this first in Promise, and in Spirit, In Spirit; as not yet taking Flesh upon him; but preparing and taking Steps in Order thereto, and in the mean Time Illuminating, and Assembling Mankind in their Repentance, and Gradual Restoration; and this in various Manners, as by Renewals of the Promise, Sanctifications of Generation for Types of Christ, Providential Conduits, and Appointment of Signs of the Covenant, and Figures of Diverse kinds as under the Law, exciting the Faith in Him as the great Restorer afterwards to be Manifested in Promise, viz. of this his full Manifestation in Flesh, by the Assumption of the Humane Nature, in Conjunction with the Divine, and this thro' the Seed of the Woman, which thus United with the Divine, should Crush the Serpent's Head, and Repair the Ruin of Mankind, which he had Effect'd.

As then the Serpent had Vitiates the Seed of the Woman, and thro' her of the Man, shown in the Birth of Cain, and this Corruption or Poison, of the Fountain, being Consequently to descend in all the Derivations from it to obstruct this, God in Grace began a Sanctification of the Marriage Bed which appear'd first in the Birth of Abel, who was begotten under the State of Repentance, and the Influences of Grace, in whom on this Account a Holy
Holy Line was begun, the Future Bridegroom of the Church here giving forth his Initial Blessing in this kind. yet not at once to Root out the Infection, but to Restrain and put a Stop to the full Course of it, and Commence a War against the Invader and Usurper, to be carried on in the Field of Humane Nature, in order to his being conquer'd by degrees, and wholly Ejected at last: which Method serv'd also for the fuller Manifestation of the Nature and Peculiarity of Grace, and the Wonders of God's Wisdom and Power in the Course of it, both to Men, and to Angels also, who with Desire and Delight look into and Contemplate this Wonderful Economy; Redeeming Grace being to them a New Thing, and not seen indulg'd of God to their Own, tho' Higher Order. This Point then of the Sanitication of the Marriage Bed, or calling the Holy Salt into the Corrupted Fountain, and opening again the Course of the Blessing of Multiplication, being a matter of so deep and near Concern to all Mankind, I shall pursue it further in other Instances which the Holy Scripture has given us of it.

As the Promise and Covenant of Grace was made at first with some seeming Resistance, not Direct to Adam and Eve, but Obliquely, as involv'd in the Denunciation of the Curse upon the Serpent, Gen iii 15. I will put Enmity, [Power of Grace, for War against thee,] between thee and the Woman, and between thy Seed and her Seed; It shall bruise thy Head, and thou shalt bruise his Heel: So neither was this Sanitication of Generation directly specified, but was herein also couched and involv'd: but both This, and the Promise, or Covenant it self, were afterward more Directly given, and distinctly express'd and Ratify'd both in Word and Effect, as most particularly first to Abraham. This Sanitication appear'd also, chiefly in its Effect, in the second Birth, viz. of Seth, in whom the Holy Line, interrupted by the Malice of the Serpent thro' Cain's killing his Brother Abel, was Restor'd, and from him continued and whose Succession herein to his Brother Abel appears to be couched in that saying of Eve at his Birth, Gen. iv 25. God hath appointed me another Seed, instead of Abel, whom Cain slew. And from Seth came Enoch in whom the Power of Grace and Blessing descending in this Line show'd it self in a very high Degree who walk'd with God; and by his Translation out of this Life without Death, became the
the great Figure of Christ's Ascension, and of the Perfected State, afterwards to be wrought out in Others in the Kingdom of Christ. And this was Equivalent to his Reaching the full Thousand Years, which is the Number of Perfection, and the Number of the Lamb. And His Son Mathuselab, as the Offspring of a Person so highly Sanctified, came the nearest to it of any of the Sons of Adam; living as Gen. v. 27 to the Age of 969 Years. His Death of the full Thousand, vix. 31 Years, Typifying or showing what was to be made up by Christ; who in his 31st Year came forth fully Prepar'd and Qualified for his Publick Ministry.

This further appear'd in Noah, who as Gen. vi. 9 was a just Man and Perfect in his Generations, and walk'd with God. Who therefore became the Second Father of all Mankind, by whose three Sons Shem, Ham and Japhet, the World was again after the Flood Repeopled. In One of which yet the Seed of the Serpent more Distinctly appear'd, vix. in Cham and his Posterity, Answering to Cain and His. And even Noah himself in his Drunkenness Reflect'd also the Shame of his Forefather Adam. When the Flood was Abated, and Noah Built his Altar, and offer'd his Sacrifice to God of every Clean Beast and Fowl, God Smelt a sweet Savour, and Establish'd his Covenant with him, (here more Expressly) and with its Sign, viz. the Rainbow and Confirm'd to him the Dominion over the Creatures, as at first given to Adam. and particularly Renew'd the Blessing of Fruitfulness and Multiplication of his Seed, as Gen ix. 1. And God blessed Noah and his Sons, and said unto them, be Fruitful and Multiply, and replenish the Earth. And this is again repeated more Empathically, v. 7. And you, be ye, Fruitful, and Multiply, bring forth abundantly in the Earth, and Multiply thereon.

The Covenant of Grace, and this Blessing of Fruitfulness, and in order thereto the Sanctification of the Marriage Bed, was yet more fully and Signally given to Abraham and Sarah, who is the First Female mention'd in Scripture with God's Regard in Grace, Since Eve's Transgression. These being the First Parents of the Chosen People, and in whom, or thro' whose Faith in God's Promise, all other Generations of the Earth were to be Blessed, and from whom Isaac the great Type of Christ was to be brought forth. When Abraham was now a Hundred Years Old, and
and Sarah Ninety Nine, being also before barren, so that all Hopes and Possibility in Nature appear'd to be excluded, God Interposes, and gives him the Promise of a Son, and thro' Him of a Numerous and Blessed Progeny: as Gen xvii. 1. &c. I am the Almighty God, walk before me, and be thou Perfect. And I will make my Covenant with thee, and will Multiply thee exceedingly. Thou shalt be a Father of many Nations, and Kings shall come out of thee. And I will Establish my Covenant between Me and Thee, and thy Seed after thee in their Generations, for an Everlasting Covenant; to be a God unto thee, and to thy Seed after thee. And as ch. xii. 3. In thee shall all Families of the Earth be Blessed. And ch. xvii. 19 Sarah thy Wife shall bear thee a Son indeed, and thou shalt call his Name Isaac. Abraham here fell upon his Face, and Laugh'd in his Heart; but was not Reprov'd as Sarah was, because his Laughing had not as Her's, a Mixture of Infidelity. Here the Female as taken Notice of in Grace, is Blessed also, v. 16. I will Bless Her, and she shall be a Mother of Nations, and Kings of People shall be out of her. Here is also a New and Particular Sign of the Covenant Instituted; and bearing a nearer Relation to the Blessing of Multiplication attending it, viz that of Circumcision, importing a Restraint of Corrupt Generation, and God's Interposing with Blessing and Sanction of the Marriage Union. And, hereto also relating, God appoints yet further a Change of their Names, and puts into each a Letter of his Own Name Jehovah; viz the He, or H. in Nature, as the Aspirate, expelling the Earnest Breathing or Panting in Desire, and as thus applied, and given from God, denoting and Conveying to 'em the Power of Love-desire Pure, and Sanctified of God. Hence, Abram before, which signified a High Father, is chang'd to Abraham, signifying a Father of a great Multitude, or of Nations, and Sarah before, which signified a Dame or Mistress, is improv'd to Sarah, which signifies a Lady or Princess, as over Many. Herein is also, lying deeply couch'd, a Mystick Jewel or Pearl of Wisdom, which must here be expos'd to View. The great Tetragrammaton, the Name JEHovah, has in it two Hs. Hs or Divine Aspirates, denoting a Twofold Inspiration, or Breathing Desire in Divine LOVE; viz One the Divine-Maternal, the other Bridal, in the Divine Virgin-Nature, and Representing the Virgin Wisdom of
of God the Powers of both which were accordingly in their Difinite Natures and Properties here applied to Abraham and Sarah. And among the Scripture Names of God, we find one is J A H which is the Contraction of the Name J E H O V A H, and Representative of it in the Divine Virgin or Bridal Nature and Property and by which Name the Royal Psalmist excites Mankind, in a very peculiar Manner, to Extol and Praise God; and to Rejoice before him as Psalm lxviii. 3, 4. Where after he has mention'd the Judgment on the Wicked, at God's glorious Appearance, as driven away like Smoke, and melting like Wax before the Fire at the Presence of God, he adds, But let the Righteous be glad; let them Rejoice before the Lord, yea let them Exceedingly Rejoice. Sing unto God, sing Praises to his Name, Extol him that rideh upon upon the Heavens: [and that Particularly Here] by his Name J A H. the Reason of which is this. The Occasion of this Psalm was the Removal of the Ark of the Divine Presence, which had been taken from them by the Philistians, and under the Figure of the Return of it again, the Prophet is carried out to Celebrate the Glorious Time of the Divine Presence with Mankind under the Gospel, and the Deceit of the Holy Spirit, upon Christ's Ascension, as v 18. Thou hast Ascended on high, thou hast led Captivity Captive, thou hast received Gifts for Men, &c. But as David stood in the Royal Capacity, and so was a Figure of Christ in his Kingdom State, (as in his Troubles he was of Christ in his State of Suffering,) so the Prophetick Aim shoots here further, and Centers in the Glory of the Millennium Kingdom; which is the Peculiar Time of Manifestation of the Bride; and so of God by this his Name J A H, which is the Occasion, as of the Exulting Joy here express'd, so of the Call of the Church to Praise God in Particular by this his All Charming and Amiable Name. And this is further confirm'd, by the mention Here, of the She Preachers also, v. 11 as under the Peculiar Influences of this Time, and on the Appearance of the Divine and Heavenly Bride, the Female Sex are Animated to become Embassadors of the Resurrection State, and of Christ, and the Powers of Holy Spirit, or the Ark of the Divine Presence so long With held and Captivated, as it were, by the Invasion of Antichrist, Returning to the Church again in the Latter Day, where the Lord Appearing, gives the Word [Afresh,]
Great is the Number of those of the Female Sex: that Publish it.

The Covenant also, with this Blessing Annex'd, was given to Isaac, and to Jacob, these Three being Jointly a Figure of the Holy Trinity, and so of Christ, with whom the Godhead was United; and from whom the Gospel Church was to be brought forth in Regeneration, built on the Foundation of the Twelve Apostles. These also Figure'd by the Twelve Patriarchs descends from Jacob, who was the Representative of the Spirit, as Isaac was of the Son, and Abraham of the Father. Hence also the Females, their Wives, are so peculiarly mention'd and regarded: And all three, viz. Sarah, Rebekah, and Rachel, were exceeding Beautiful and Amiable, standing here in Representation of the Virgin Wisdom, as the Bridal Power and Nature in God, and varied in the Holy Trinity as Original, Derivative, and Procreative.

To Isaac God renew'd the Covenant and Blessing, Gen. xxvi. 3. I will be with thee, and Bless thee; and will perform the Oath which I sware to Abraham thy Father. And I will make thy Seed to Multiply as the Stars of Heaven; and will give unto thy Seed all these Countries. And in thy Seed shall all the Nations of the Earth be blessed. Here were also Providential Preparations, in Order towards the Sanctification of his Bed and Seed First attending Ether, Abraham's Steward, when sent to take a Wife to Isaac of his own Country and Kindred where God Answer'd the Prayer, and the very Thought in the Servants Heart, and made it a Sign of the Divine Appointment, as Gen. xxiv. 14. Let it come to pass that the Damsel to whom I shall say let down thy Pitcher, I pray thee, that I may drink: and she shall say, Drink, and I will give thy Camels Drink also, be She that thou hast Appointed for thy Servant Isaac, which came to pass accordingly. Isaac also first saw and receiv'd her, when he was walking out in the Fields for Meditation. Rebekah was likewise restrain'd for a Time from Bearing, which Occasion'd Prayer and Application to God; as Gen. xxv. 21. And Isaac intreated the Lord for his Wife because She was Barren; and the Lord was Intreated of Him: and Rebekah his Wife Conceiv'd. She also Inquiring of the Lord about the Children struggling in her Womb, obtain'd a Direct Answer, v. 23. And the Lord said unto her, two Nations are in thy Womb, and two
manner of People shall be separated from thy Bowels: the one People shall be stronger than the other People, and the Elder shall serve the Younger. A Preface of the Future Contests both in their Persons and their Posterity, was here given by their struggling in the Womb.

It is also Observative how God appointed a Figure, and Reflection, as it were, of his Blessing, and the Multiplication of the Seed of Isaac, in the Wonderful Product of his Fields, as Gen. xxvi. 12, &c. Then Isaac sow'd in that Land, [of Abimelech, or of the Philistines,] and receiv'd in the same Year, an Hundred Fold. And the Man waxed Great, and went forward, and grew until he became very great; and the Philistines envioud Him Whence also King Abimelech, taking Notice how God was with him, came and desir'd to enter into a Covenant of Peace and Amity between them, and their Posterity.

In like manner God renewing his Covenant with Jacob, interpos'd also in Order to a Sanctification of this kind, and for his Blessing of Multiplication to be deriv'd to him, which is a Blessing of the highest Degree, and also the greatest Honour and Happiness, as it is in the Point of Love, wherein the Divine Nature and Happiness consists; and wherein Man is appointed to Represent God, the Infinite and Eternal Generator which is yet far Higher exalted and Ennobled in the Cæse of Spiritual Union, Generation and Multiplication, in the Divine Communion, the great Blessing of the Kingdom. First then He obtains Directly, and without a Wile, his Father Isaac's Second Blessing, with peculiar Relation to this Point, which was not contain'd in the Former Gen. xxviii. 3. God Almighty Bless thee, and make thee Fruitful and Multiply; that thou may'st be a Multitude of People. Then going to Padan Aram he law in a Dream a Ladder reaching from Heaven to Earth, and the Angels of God Ascending and descending upon it, Gen xxviii. 12. And God standing above it, who renew'd with Him the Covenant and Blessing, as v 12 14. I am the Lord God of Abraham thy Father, and the God of Isaac. The Land whereon thou liest, to thee will I give it, and to thy Seed after thee. And thy Seed shall be as the Dust of the Earth, and thou shalt spread abroad to the West, and to the East, and to the North, and to the South, and in thee, and in thy Seed shall all the Families of the Earth be blessed. Upon which Jacob
Jacob set up his Pillar, made his Oblation, or Libation of Oyl pour'd upon it, and Vow'd his Vow, that the Lord should be his God.

There was also a Providential Preparation to this End, in the Restraint and Disappointment of Jacob's eager Desire of the Beautiful Rachel, by Leah's being first given. And God interposing, Gen. xxix. 31. and seeing Leah was hated, open'd her Womb but Rachel remain'd Barren. This Restraint occasion'd Rachel's Application to God in Prayer; and as Gen. xxx. 22. God Remember'd Rachel and hearken'd to her, and open'd her Womb. Herein was the Sanctification, in order to the Birth of Joseph, the Great Type of Christ, both in his Humiliation and Exaltation. And in giving her Son's Name Joseph, which signifies Adding, the Prophecied, as v. 24. The Lord shall Add to me another Son also which was confirm'd in the Event, and refer'd to at the Birth of Benjamin, by the Midwife, saying, Fear not for thou shalt have this Son also, ch. xxxv. 17. And this Name, by her given to Joseph, viz. of Addition and Enlargement, comport'd with the Event of God's Providence, both in the Person of Joseph, inlarg'd and rais'd to the Government of Egypt under King Pharaoh and in his Posterity also as inlarg'd by their Obtainment of a Second Lot, or Double Portion of Inheritance in the Division of the Promis'd Land, and both Portions too in the Mountains, as in a State of Eminence: as Josh. xvii. 15. 19. Where God says, If Mount Ephraim be too Narrow for thee — [as thou art a great People, and hast great Power, thou shalt not have one Lot only, but the other] Mountain shall be thine.

Thus in Appointing these Three great Patriarchs to so Glorious a Figure, and interposing so far with his Power and Blessing for Sanctification of their Seed, God set his Seal and Impression, or stamp'd his own Image and Supercription, as it were upon them, Figurative of the Name of God, and Christ's New Name to be given to the Gospel-Children, in its Finishing and Perfective Part. And hence, God own'd and led them, and appear'd with such mighty Powers among them as 'his own,' his Chosen and Peculiar People. And here we may take Notice of the great Extensiveness, and long Continuance of the Blessing of God upon the Generations, or Descendants from those that Love Him, which Point himself has made Signal, and peculiarly...
liarily Recommended to the Regard of All, by inserting it into the Second Commandment, which forbids all Idolatry not only Literal, but Spiritual also, which consists in Idolizing the Creature to the Neglect, or Forgetfulness of the Creator, as Exod. xx. 4. Thou shalt not make unto thee any Graven Image, nor the Likeness of any thing, &c [nor any Darling Image, or Idol in thy Heart, to the Injury of him who claims it Whole;] Thou shalt not bow down thy self to them, nor Serve them, [Worship or give of that Honour to 'em which belongs First and only to Me.] For I the Lord thy God am a Jealous God, [both of the Honour, and of the Love, that is due to me] Visiting the Iniquities of the Fathers upon the Children, unto the Third and Fourth Generation of them that Hate me, And shewing Mercy to Thousands of them that Love me, and keep my Commandments And tho' this Peculiar Grace to the Jews, God's chosen Nation, was oft interrupted by their Forsaking God, and turning to Idols; yea, tho' God has now for so many Ages rejected them, as having rejected their promis'd Messiah in his First appearance in a Low and Suffering State, yet God Remembers them still; and the Blessing Abides yet in Force. And as he has by his Prophets among them Foretold their Repudiation and Dispersion, as under the Figure of Hosea's being married to an Adulteress, whence it is declar'd Hose 11. 4. The Children of Israel shall Abide many Days, without a King, and without a Prince, and without a Sacrifice and [also] without an Image, without an Ephod, and without a Teraphim; i.e. neither in a State wherein they shall be able to perform the true Sacrifices, as by their Law Appointed, nor yet in a State of Image and Idol Worship, to which their Forefathers were so Prone. So has he, in like manner Foretold their Return, and Reinstatement into the Favour of God and their Peculiar Privileges again; as v. 5. Afterward shall the Children of Israel Return and seek the Lord then God, and Druv, [i.e. Christ the Son of David, and own him for] their King and shall fear the Lord, and [Experience in their Participation of Gospel Grace] his [Great] Goodness in the Latter Days. So Ezek. xxxvii. Under the Figure of the Dry Bones, cloath'd again with Flesh, and animated with new Life, their Restoration and Resurrection as out of their Graves is promis'd and Describ'd. And by the Union of the two Sticks the Re-Union of the Scatter'd Tribes of Judah and Israel is Figur'd.
Figur'd. And God says v. 21. Behold I will take the Children of Israel from among the Heathen whether they be gone, and will gather them on every Side, and bring them to their own Land. And my Servant David shall be their Prince for Ever v. 25 Moreover I will make a Covenant of Peace with them, it shall be an Everlasting Covenant -- and I will set my Sanctuary in the midst of them for evermore.
And the like in many other Places.

From these Principal, and therefore the more fully represented, I shall proceed more briefly, where it may be allow'd, to other Instances of Sanctification of the Marriage Bed, in order to a more blessed Progeny, where Perfons have been more Signal in their Regard to, and their Zeal for God.

The next Instance appearing is the Case of Manoah and his Wife, of whom Samson was born who in a very singular manner Typified Christ. First in his great Strength for the Deliverance of Israel, and Secondly in the Recovery of his Strength again after it was departed, and He taken Captive by the Philistines, his Eyes put out, and himself made a Mock of by 'em, wherein is Prefign'd the Divine Light and Power of Christ in the Holy Spirit (as First given to the Christian Church,) Extin'gushed therein, and Dier'd; yet Returning again, and pulling down the whole Structure of Babel, and of Antichrift therein.

Manoah's Wife was also Barren, and the Angel of the Lord appear'd first to Her, (and then to Him also) declaring that God would give them a Son, who should be a Nazarite unto God from the Womb, and should begin to Deliver Israel out of the Hands of the Philistines, who were then Lords over them They believ'd the Word of the Lord, and Offer'd their Sacrifice, in the Flame of which, while they look'd on, the Angel in a Wonderful Manner Ascended as carrying up their Oration, their Faith, and Prayer and Thanksgiving, to Present it to God. Judges xiii. After which, as v. 24, 25. The Woman bare a Son and call'd his Name Samson, or Shemson, which signifies, there the Second Time, relating to the Angel's Appearing, and upon Manoah's Intreating the Lord for it, his being There a second Time Judges xiii. 8: This being the Principal, and most Particular Passage of the Case, to which in other Cases the Scripture Names are generally Adapted. It follows, And the Child grew, and the

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the Lord blessed him. And the Spirit of the Lord began to move Him, at times, in the camp of Dan, between Zarah and Elthaol.

After this appears the instance of Boaz, and Ruth; thro' whom the holy line Descended, and in whom there was a peculiar blessing and preparation for the manifestation of it in its royal capacity; as in David and Solomon. And therefore it is that their history is so particularly recorded. Boaz, or Boa, as Mas. i. 5. signifies in strength, [as blessed in order to a great and powerful progeny.] And Ruth, signifies, Water'd, or Filled; [as blessed for increase.] Her being mention'd by St. Matthew, in his genealogy of Christ, has some thing in it very singular, also the mention there made of four other females. And this is done in honour to the line of Christ as coming here to the manifestation of its Royalty the Right of which, in descent of the line among the chosen people, began in the patriarch Judah, to whom the dominion was assign'd, as from him, or in his line, to be carried on to Christ, which appears Gen. xlix. 10 The scepter shall not depart from Judah, nor the Lawgiver from between his feet [as brought forth in succession of births.] until Shiloh come. Accordingly here is first mention made of Tamar, of whom Judah begat Perez, the first step of descent in this line. And secondly Rachab, the wife of Salmon, and mother of Boaz, as here the descent came near to the manifestation of its Royalty. Thirdly, Ruth; in whom the particular providential power and blessing open'd in sanctification, and preparation for it. Fourthly, she who was the wife of David, and mother of Solomon, in which two the glory of Christ's kingdom, was figur'd out, in the one the conquering part of heroic love; in the other the more glorious works of peace, and love triumphant. She is not indeed mention'd directly by her name Bathsheba, but with the periphasis of, her that had been the wife of Urias, so with some reserve, as in her first birth she bore a reference to Eve in her's; and yet with an honourable regard also, as in her second she stood in a relation to the blessed virgin and mother of Christ himself, as she (Bathsheba) was of his greatest figure, and most glorious representative in the royal capacity. And lastly is mention'd, directly, and with greatest honour, the virgin Mary, as the spouse of
of God, and Mother of Christ, in whom the Royal and Holy Line was Completed, and its Types Fulfilled. Thus, as the Old Testament, in the Beginning of it, sets forth the Disgrace of the Female Sex, as first in the Transgression, and continues a long Disregard of them; The New Testament, on Account of their Concurrence in the Holy and Royal Line of Christ, the Restorer of All, Begins with an Honourable Regard, and Mention of them, together with the Males; and shows, in Reverse of the Original of Evil thro' that Sex, the Origin of Grace and Salvation springing thro' a Female also and Continues this regard to 'em, as now both Male and Female are United, and made one in Christ. And further, herein, and especially in and thro' the Blessed Virgin, as Representative of the Virgin-Wisdom of God, there is a Superior Reference and Honour given to Her (the Virgin-Wisdom) also; as Concurring in her Divine Power and Property for the Manifestation of the Son of God, and Building the True and more Glorious Temple of His Body; and as She is yet further in the Finishing Part of the Gospel Economy, to bring Him forth and Build his Temple, or Body at Large, in the Church Triumphant on Earth, in order to his Manifestation in the full Royalty and Glory of his Kingdom.

The Piety of Ruth towards her Mother in Law, and her turning to the true God, is set forth ch. i. of the Book so nam'd. v. 16 And Ruth said, [to Naomi,] Intreat me not to leave thee, or to return from following after thee, for where thou goest I will go, where thou Lodgest I will Lodge; thy People shall be my People, and thy God my God. Under a Divine Impulse she desir'd of her Mother to let her go and glean in the Field of Boaz, a mighty Man of Wealth in Israel, and a Kinsman of Naomi; with an Inward Prefage, which She declares to her, ch. ii. 2 that she should Find Grace in his Sight. Accordingly Boaz taking Notice of her, and of her leaving the Land of her Nativity and Kindred to come with her Mother in Law, and to a People which she knew not, adds, The Lord Recompense thy Work, and a full Reward be given thee of the Lord God of Israel, under whose Wings thou art come to Trust ch. ii. 12. And after the Divine Providence had so order'd it that, following her Mother's Direction, she claim'd of him the Performance of a Kinsman's Part, to which he consented, his observant how the People and Elders of Israel, before
fore whom the Compact between Him, and a nearer Kinsman Reigning his right to Him, was made, Pronounce a Solemn Blessing upon them both, on this singular Agreement or Marriage Contract, ch. iv. 11, 12. And all the People that were in the Gate, and the Elders said, We are Witnesses; the Lord make the Woman that is come into thy House, like Rachel, and like Leah, which two did Build the House of Israel, and do thou Worthy in Ephratah, and be famous in Bethlehem. And let thy House be like the House of Pharez, whom Thamar bare unto Judah, [from whom Boaz was descended,] of the Seed which the Lord shall give thee of this young Woman So, v. 13. Boaz took Ruth, and the Lord gave her Conception, and she bare a Son, Whose Name was Obed - the Royal Line continu'd thus Running, Judah, Pharez, Hezron, Ram, Ammiñadab, Nahshon, Salmon, Boaz, Obed, Jesse, David and Solomon, and so down to Christ, in Whom Jew and Gentile unite at Large; as here Singly in the Persons of Boaz, and Ruth the Moabite, in Defect of the Holy Line towards the Constitution of the Royal Types, viz. David, and Solomon; who was also, of all his Wives, first and most solemnly Married to a Gentile, the Daughter of Pharaoh; Prefiguring the Future Call of the Gentile Church, and its Preheminence in the favour of God. And it was in these two Royal Types that the Point of Plurality of Wives and Concubines, Permitted under the Law, came to its Height, and was most Eminentely display'd; and this too Sanctified so far as to give a Figure of Christ the Universal Bridegroom: Also as hereby the Seed of the Tribes of Israel, and of the Gentile Nations, was collected, United and Transmitted down in the Royal Line, as to Center in Him, which was also begun in the Original Constitution of this Line (as to Descend among the Chofen People,) in Abraham himself; who beside Sarab had two Others, viz. Keturah, his Wife, and Hagar his Concubine. So in Jacob, who had Two Wives, and Two Concubines. But Isaac the more immediate Figure of Christ, had only One Wife, Prefiguring Christ's Reprising of this Liberty (as putting an End to Types and Figures,) in the Flesh, and opening it in the Spirit, as the Bridegroom of the Church at large, and in the Communion of Saints in the Spirit; which is also Free, and Universal. And that this Liberty in the Figure, and the Letter, at the Highest, was Allow'd of God,
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God, and Appointed by him, will appear from that Passage, 2 Sam. xii. 8. Where God, Reproving David for his taking away the Wife of Uriah, says to him by the Prophet Nathan; I gave thee thy Father's House, and thy Father's Wives into thy Bosom, &c. and, if that had been too little, I would moreover have given unto thee such and such Things. Note, and add here, Keturah was indeed Married to Abraham after Sarah's Death, and gives one of the most Wonderful Instances of this Peculiar Blessing of God; in the Continuation of Abraham's Strength and Vigour thus Renew'd. by Whom he had Six Sons after Isaac was grown to Manhood, had mourn'd for his Mother's Death, and was Comforted therein by his own Marriage with Rebekah. And whereas it is said Gen. xxiv. 1 And Abraham was Old, and well Stricken in Years, upon which he took care to provide a Wife for his Son Isaac, it follows Chap. xxv. 1 Then again Abraham took a Wife, and her Name was Keturah, and she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah and perhaps Daughters between them also, not mention'd.

To this succeeds the Cafe of Elkanah and Hannah of whom the Prophet Samuel was born. 1 Sam. ch. i. Elkanah had Children by his Wife Peninnah, but Hannah the most Belov'd was Barren, and on that Account triumph'd over, and sore vex'd by Peninnah, call'd therefore her Adversary. Elkanah was a very Devout Man, and went up Yearly to Sacrifice to the Lord in Shiloh. Where Hannah in the Grief of her Soul Offer'd her Prayer, and made her Vow to God, that if he would give her a Son she would Consecrate him to the Lord all the Days of his Life; and no Rafter should come upon his Head. And the Lord Remember'd her, and the bare a Son, calling him, Answearably to her Cafe, Samuel, i.e. Ask'd of God. For which she sing her Divine Hymn, Agreeing in several Parts of it with that of the Blessed Virgin, and Beginn'd as that does. This Sanctification from the Womb, was shown afterwards in the great Piety and Acts of this Prophet; in his being in Favour with the Lord, and also with Men; ch. ii. 26. and in the so Early Favour of God to him, calling him by Name while he was yet a Child, and Receiving in him the Extraordinary Manifestations, which had then for some Time past'd, as 1 Sam. iii. 1

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The Word of the Lord was Precious in those Days, there
was no Open Vision and giving thro' Him the Prophetic
Denunciation against Eli and his House. He was
Born at Ramah, or Bethlehem of Judah, where Christ was
Born. He was not only Prophet, and Priest, but also Chief
Governor in Israel, being the last of the Judges therein.
There was also in him a Translation of the Priesthood
into another Family, upon the Rejection of Eli and his
House, as 1 Sam. ii 30 where God declares to Eli, I said
indeed that thy House, and the House of thy Father, should
walk before me for ever But now far be it from me, saith
the Lord, &c. And I will raise me up a Faithful Priest,
that shall do according to that which is in my Heart, and
in my Mind and I will Build him a sure House; and he
shall walk before mine Anointed for ever, v. 35. All which
put together will show him standing, Typically, in a nearer
Relation to Christ, and Representing Him as Priest, and
Prophet, and in some degree as King, or Supreme Governor
also.

Hence we are led to the Case of David and Bathsheba,
for the Birth of Solomon, the great Type of Christ
in his Kingdom of Peace and Love. Here was first a
Desecration in their Adulterous Act wherein they stood
with a Reference to, and Reflection of the Fall of Adam
and Eve, in Point of Love: and their First Birth was Re-
spected, and Banished from the Land of the Living, as
Cain was from the Presence of the Lord, and the good
and Cultivated Land wherein he Dwelt. After David's
Reproof by Nathan the Prophet, his Deep Humiliation
and Repentance, and therein God's Return to him again
in Grace, whereby there was a more particular Prepa-
ration, Sanctification and Blessing in order to a Second Birth,
Solomon was Born; Answering to Abel, and was in like
manner Accepted, yea also Beloved of God, as 2 Sam.
xxi. 24 And [after the first Child was Dead] David Com-
forted Bathsheba his Wife, and she bare him a Son, and
he called his Name Solomon And the Lord Loved Him.
For Bathsheba also had gone thro' her Course of Hu-
miliation and Repentance, and as under the Reproof for
her Crime, further impressed upon her by God's taking
away her Child, was in a Defiled State. For she was
otherwise a Prudent and Pious Woman, and prov'd after-
wards Eminent for her Wisdom, and even became a
Prophetess.
Prophetess: So that on her Part also there was, thro' Grace Prevailing over the Cont. - v Evil, a greater Preparation and Sanctification in order to the Second Birth. And from Her Natural Signature for Wisdom, improv'd in her Course of Life, and thro' her Tryal and Suffering, the Grace of God Interposing, also from her Wise and Pious Instructions of her Son in his Minority, there was derived to Him a Peculiar Preparation, and Pre disposition to his Wife Choice.

Now that Bathsheba was a Prophetess appears, Proverbs xxxi, which Contains her Prophetic Reproof, and Instruction to her Son, as v 1 The Words of King Lemuel, the Prophecy that his Mother taught Him: i.e. given thro' his Mother, and by Him Written, and Recorded which is a Wife and Beautiful Peice, and adapted to Restrain him in those Defects to which he was most Prone, and particularly level'd against Excess in his Love of Women of various Nations and Religions, (in which afterwards was his great Fall) and this by representing and drawing as it were the Portraiture of the truly Wise and Virtuous Woman, as only Deserving his Regard and Love. The Occasion of this Prophecy and Monition, as the Rabbins tell us, was, that Solomon upon the Night of his Marriage with Pharaoh's Daughter, had drank much Wine; and Sleeping long the next Day, having the Keys of the Temple in his Chamber, the Priest could not come at them, so that the Morning Sacrifice was wholly Omitted. Hence at his first setting forth in the Cafe of Women, this Seasonable Reproof and Restraint was appointed by the Spirit thro' his Mother, who could best do it of any from the Authority she had with him, and so much more as thus Commission'd, and his Regard thereto is shown in his thus Recording it, as his General Regard and Esteem of her as a Pious and a Wise Woman, is implied in that Passage Prov i 8 Hear the Instruction of thy Father, and Forsake not the Law of thy Mother. For they shall be an Ornament of Grace about thy Head, and Chains about thy Neck where he refers to the Law, the Rules, and Wife Instructions given Him by his Own Mother in the Time of his Youth.

The Effects of this Sanctification and Blessing of the Marriage Bed for the Birth of Solomon, appear'd in the Great Favour of God to Him, Renewing the Covenant with T
him, as with David his Father, and his other great Progenitors. In the Gift of Wisdom in such a manner as none before or after him should enjoy. This to be understood with Exception of the Antitype, as to appear in the Substance of what he was a Type of, and to whom the Word and Aim of the Spirit was thro' the Type directed; and so of further Antitypes, in the Time of the Kingdom, here Prefigur'd, standing in the same Capacity and Line, in whom Christ Born and Adult in Spirit shall Multiply himself, and appear as in Plurality, in the Sons of God then to be Manifested. It appear'd also in his great Acts, or Works of Peace, far greater than those of his Father David in the Heroic and Conquering Part, Preparative As in his Building the Temple, with all its Furniture, and Appendages, his actual Appointing and setting on Foot the Ministry and Service in it, his Dedication of the Temple with such Grand and Numerous Sacrifices, and in such Solemnity and Magnificence as otherwise was never known, at which God Himself in a most Wonderful manner appear'd, and Fill'd the Temple with his Glory. Here may be mention'd also his other Magnificent Structures; his Paces, his Judgment Seat, and His Ivory Throne, in the Order of his Princes, Officers, and Attendants in his Court; all which the Queen of Sheba, coming from far on the Report of his Wisdom and Glory, was so transported at the Sight of, that it is said, there was no more Spirit in her. Also in his great Improvement and Success in Navigation, whereby such Abundance of Gold and Silver was imported that it became in Jerusalem as Plentiful as Stones. And lastly in his inspir'd Writings, his Wise Proverbs, His Preaching from the most full Experience the Emptiness and Vanity of the World in all its Glory, his Celebrating the Marriage of the Prince of Peace with his Bride the Church Triumphant, of which his own was a Figure, in the Song of Songs. These together with his other inspir'd Writings in Natural History, reserv'd for the Latter Day. Thus in the Triumphant Peace and Glory of his Reign, in General representing the Glory of the Peaceful Kingdom of Christ in such manner as never was, nor will be, till the Antitype itself shall Appear, and show the Shadows and Figures, themselves to Glorious, in their Substance, and Reality.

Solomon
Solomon, as the Figure of the great Restorer, Peacemaker and Harmonizer of all, stood in the Conclusion of one of the Great Periods of the Holy Line, here become actually Royal also. The whole consisting of Three Fourteens of Generations, making 42. Through which Christ as the Promis'd Seed, palling in the Descent, Suffering in Spirit, and in Spirit also gradually Conquering, made his Way to his Outward Appearance, Suffering, and Conquest to which Number also, viz. 42. the Journey of the Children of Israel in the Wilderness, and the 42 Months of the Christian Church, in its Wilderness State, bear a Relation and Conformity, as Christ, therein also Suffering, and Conquering Works out the Evil, and Harmonizes the Discord crept in by the Fall. The Whole then of these three Fourteen Generations, may be consider'd as a Harmonic Round, consisting of Six Septenaries, which make the Number 42. Now Solomon, in this Consideration, stood in one of the Grand Closets, as the Fifteenth from Abraham, or the double Octave, reckoning Inclusively after the Harmonic way where the Eighth ending one Course of the Seven Notes is reckon'd again, as beginning another, whereby the otherwise Sixteen are reckon'd to Fifteen. And this twice taking the Eighth gives it a Double Length of Time, wherein consists the resting or Close. And thus Christ as the Center of the Ages, the Principle of Union, and the Grand Close Rest or End, is the Beginning also, the Key of Endless Generation and Multiplication of Concord and Harmony, Peace and Love, Joy and Blessing in every Kind. And thus also, into Solomon, as the Close in the Octave, the First Series of Fourteen Generations, with its descending Power, and Blessings Subsided; (the Defect also,) and a new one Began and the Union of the Former Series with the latter is further shown by the foremention'd Copula, or Tie of the two Kingdoms, viz. that of David with that of Solomon, who was instituted into the Throne, and Crown'd while his Father was yet Living.

In this Close then, or Resting of the Descending Power and Blessing in the Holy Line, there was so large a Draught of it into Solomon, in order to the Glorious Representation of Christ, and his future Kingdom, that there was but a small Portion of it participated by his Successor, his Son Rehoboam to which might contribute also his being conceiv'd and born of a Gentile Woman, viz. Naamah, an Ammonitess.
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Also on Account of his Father’s Defect, in the midst of the Pomp and Glory of the World, and too forward Sallies of Natural Defire, so far Forgetting God. So in Rehoboam a Series of Declension was carried on. In whose Time Jeroboam’s Apostacy broke forth, and in many of whose Successors the Impression here first made, shou’d itself afterward in greater Degrees, in Wicked and also Idolatrous Kings, and was both sharply Reprov’d and Punish’d, as in Ahaz, Manasseh, and Jeconiah, and Ended in the Captivity both of Judah and Israel in Babylon, wherein also the Future Declension of the Gospel Church, and its Captivity in Babylon, Mystical, may be read. And on the other Hand the Remains of the Power and Blessing Descending, and Quicken’d by Fresh Showers from Heaven, appear’d in the Good Kings, as Jephthah, Hezekiah, and Josiah; whereby God’s Regard and Favour to the Children of Israel was still in degree Preserv’d, and carried on, so that he restor’d them again from their Captivity, and appear’d for them, at Times, in various Providences and Blessings, Sustaining them as his People to the Appearance of Christ. But Without those Extraordinary Tokens of his Presence and Favour, after their Captivity in Babylon, (of the Spirit whereof there was a Tincture Remain’d among them,) as before, while their First Temple was yet standing: in which also the Parallel carried on in the Latter Ages of the Christian Church, after its Captivation in Mystical Babylon, may be Read and trac’d out: And therein observ’d, how after Constantine’s Reign, which was like Solomon’s, a Figurative Representation, and a Forebod as it were of Christ’s Kingdom yet to come, a Series of the Church’s Declension also began, in which Antichrist prevails. And how after the Blessed Millennial Kingdom it self a like Declension is to succeed, wherein the Laodicean Lukewarmness appears, Satan is Loos’d again, and Gog and Magog come forth to War against the Holy City; as Rev xx 7, 8, &c and explain’d in the Scheme of the Church-Periods.

And thus in the Course of the Generations, and Order of the Ages, with their Mystic Times, and Numbers, the Deep Wisdom of God has been found Working, and That all in Exact Proportion of Number, Weight, and Measure. So truly is it said, Thes mali’a Panton Geometres. God is, in Truth, the greatest Mathematician, Geometrician, Mathematician,
tician, and Musician of all. Who Working variously by Himself, (by the Powers and Properties of his own Nature,) against what is got in by the Fall of Man in Contrariety to Himself, and Obviating Darkness with Light, Error with Truth, Sin with Grace, and generally Evil with Good, in Gradual Renovation or new Creation, in the Soul of Man, Here Restraint, There Less in the Evil, (always Ready,) in Icf or greater Degrees, and meeting it, in his People, breaks it down by his Power and Work of Judgment, and by Grace and Mercy applied in its Place melts them into Submission, is reconciled to, and restores them again to his Favour, hereby giving them Conquest of, and greater Strength to proceed against the Evil: and thus goes on changing and Rectifying the wrong Modification in the Essences, Powers and Properties of Nature, and Restoring his Own Image again therein: thus showing his Art and Wisdom in the just Proportion of all things, or Working in Exact Number, Weight, and Measure in the New and Spiritual Creation, as he did before in the Outward and Visible.

I must here also take Notice of the Propriety of the Names, 'as Adapted to the Nature, State or Cafe of the Persons concern'd, in the Instance here mention'd. David's Name imports Love, or Beloved, so call'd a Man after God's own Heart, as in the General Standing in a Signature for, and strongly inclin'd to Love the best Constitution, and Frame of Soul, as where rightly applied, it Disposes us to the Love of God, and Mankind; tho' where Corrupted and wrong Determin'd, as the best things in such Cases bane me the Worst, (seen also in his Fall,) it Produces the Worst of Effects. Uriah signifies the Light of God, or Divine Wisdom in which his Wife Communicated with Him; but which by David's Sin was Extinguished both in Himself, and in Them. Bathsheba is the Seventh Daughter, in the Excellent Number of the Holy Spirit, of which after her Repentance the partook in an Extraordinary manner otherwise also importing some Excelling Properties. Also it signifies the Daughter of an Oath; She being Appointed to Concur for the Performance of the Oath of God to David, as Psalm CXXXII. Of the Fruits of thy Body will I set upon thy Throne. The Name of Solomon imports Peace, suitable to his Disposition of Mind,
his Reign, and the Representation he was Appointed to bear, viz. of the Prince of Peace.

This Point of the Apf Significance of Scripture Names both of more Remarkable Persons, and Places, being as a Lesser Fund of Scripture Science, tending in its place also further to Illustrate it, and Discover some Particular Beauties of the Divine Wisdom, and also Foreknowledge, and Providence in the Ordination of Humane Affairs and Events, and as a Key to other Mysteries contained under the History of it, I shall to Excite a more Particular Inquiry, in such a form may be disposed, add here a few of the more Notable Instances, and First two or three of the Persons concern'd in this present Subject, before omitted. As, Isaac, importing Laughter; found both in Sarah, and in Abraham also, and as on his Birth and Circumcision Sarah declares, Gen. xxii. 6. God hath made me to laugh; so that all that hear will laugh with me. Jacob, Supplantation, which Esau takes Notice of when Supplanted by him both in his Birthright and Blessing. But there was also a Supplantation of a Higher kind here denoted, in the Mystery, Esau, which signifies Doing or Working, stood as a Figure of Man, in his Corrupt Natural State, or as under the Law of Works, Willing, and Running, and Acting of himself. Jacob was the Figure of Man under the Covenant of Grace, and in the Gospel Spirit, by which God in Christ Works and Acts in him, giving both to Will and to do according to His good Pleasure. In which therefore Man's Doing and Working is Supplanted by God's, which Obtains the Heavenly Birthright and Blessing, which the Other cannot reach, Those under the Law being as Bondmen and Servants, whose Business it is to Work and Toil; but those under Grace being made Children, and Heirs, and Coheirs with Christ, th'o' his being Form'd and Born in them, and consequent-ly having all provided for them of their Father. Israel denotes a Prince of God, and Prevailer with him, as by Wrestling, i.e. thro' the Power or by the Spirit of Christ, the Mediator, Wrestler, and Prevailer with God for all, here opening a degree of his Power in Him to Consti- tute the Type. Here may be noted, How Hagar, whom (like Esau) St. Paul declares to be a Figure of Mount Sinai, imports Fear, and being a Stranger, suitably to the Legal State, also Chewing the Cud, Works of the Laws, as in like manner the
the Types and Figures of it being Defective, or Incomplete, and to be brought over again to be Perfected, and Fulfilled.

Leah, Wearied and Pain'd, as Unappy in being Despised by her Husband, which God himself took Notice of, and therefore gave her Children, while he denied them to her Sister, Manoah, (Samson's Father,) Rest or a Gift. Elkanah, (Samuel's,) the Zeal of God Händhab, Merciful, taking Rest, or Gracious. The Names of the several Places of Israel's Encampment in the Wilderness, have been particularly examin'd into, and shown Conforming to the various Stages of the Regeneration-Work, of which their Progress thro' the Wilderness was an Outward Figure, by Mr. The. Brome's, in his Tract of the Journeys of the Children of Israel. The like is also found in the New Testament. Mary, the Name of the Blessed Virgin, (the same as Miriam,) signifies Myrrh, (which also imports Bitterness,) a Sea of Bitterness, and Mistress of the Sea, as also Exalted, each of which are accommodable to her Name, as Exalted to be the Bride of God, and Mother of Him in whose Blood the great Fountain for Sin and Uncleanliness was open'd, and is expressive of the sweet Savour of her Oblation of her self to God, and Relative to Christ's for us, so also of the Bitterness and Anguish of her Soul, pierc'd thro' as with a Sword, and Relative also to His, in his Crucifixion, of which she was a Sad, and of All the most Mournful Spectator. The Name John, Signal in the beloved Disciple, denotes the Grace of God, or Tenderness of Mercy, the greatest Effect and Demonstration of Love. And One may be also mention'd as rendering most Particular and Signal, both in the Evil Property of the Perion to whom it was given, and in its exact Denotation of it. And the Name is Double, showing first a great Good, and secondly that Good Corrupted to the greatest Evil. This is Judas Iscariot; whose first Name denotes Confession, and Praise, the same with Judah, and represents him in his Honourable Advancement to be an Apostle of Christ, in Confession and Acknowledgment of the true Messiah, and as a Preacher of the Gospel, but his Second Name Iscariot, which signifies a Hireling, Proclaims Him a False Apostle, and a False Teacher, Covetous, and Greedy of Gain; as choosing also to bear the Bag for the Opportunity of Robbing it. And Secondly, it signifies A Man of Death and herein Proclaims him a Traitor.
and Betrayer of his Lord; which he actually prov’d: and that too for Gain, undertaking to sell his Lord, and Deliver him into Hands of his Murderers for Thirty Pieces of Silver; and selling also his own Birthright and Blessing, both Temporal and Eternal, as for the Mess. And as this Act was before particularly Prophesied of, with Contemnous Mention of the Goodly Price, as Zech. xi. 13. And the Lord said, cast it to the Potter. a Goodly Price that I was prised at by them: So it cannot be thought but that his Name, in which his State, his Properties, and Disposition of Mind, together with the Acts and Events Consequent of them, are so particularly couch’d and indignated, must in the secret Wisdom and Providence of God have been Fore appointed and Appropriated to Him: And lastly the Double Name of the Lord, the Savior of the World, J E S U S C H R I S T, Expresses his Character, and Work: the Former signifying A Savior, the Salvation of the Lord, or the Lord a Savior and the Latter the same as Messiah, the Anointed, as the Anointed of God to his three great Offices, of Prophet, Priest and King. But this so peculiar Significance of Scripture Names is suppos’d to be Answer’d in the Properties or Circumstances of Persons, &c not Generally, but where God in a more peculiar manner Appears, or is concern’d, and suitably to his manner of General Influence, Appoints a Reflexion or Signation more Distantly and Externally of what he moves in, or what is mov’d against him And as these Names which he Himself has directly given are thus Significant, and Others in Cases of Concern, are found to be so likewise, Such also may very reasonably be suppos’d to have had a Secret and Providential Appointment, and with Relation to Places, either of the Names at first, where not first given from the Events in them, or of the Scenes of his Appearance, in Conduct of his People, to be where all things are ready Prepar’d and Accommodated to his Intent therein, and so the Names, as before given, suiting his Design.

God’s Reproof of Solomon’s Excesses in the Use of Women, and the Evil Consequences seen thereof, are sufficient Warning, and imply a Greater Reproof to Such as under the Gospel, which strictly forbids such Promiscuous Liberty, yet, as is too common at this Day, allow themselves in it. But leaft, as some may do, and have done, any should take Umbrage and Shelter for such Crimes under
under the Liberty allow'd by the Law, and particularly in these Instances of David and Solomon for the Ends here mention'd, I shall put in a Consideration in way of Antidote. It is seen how Solomon with all his Wisdom and Piety was here Deceiv'd, and led aside even to Gross Idolatry, and this the Effect of his setting up Idols first in his Heart; which in a strange and Sympathetic manner, wrought in him towards the Manifestation of themselves in their gross and External Figure: the Natural Reason of which I shall here Examine into; Which may possibly be Regarded by some who neglect both the Authority, and the otherwise Reasonableness of the Command. Love then is Conceiv'd and Transacted First in the Heart, taken in the Scripture Sense for the Mind or Will: whereby there is a Union or Mixture of Souls, and from thence a Mixture of the Properties, Modification, Temper and Inclination of the Mind and Soul also, in the Ideas of Complacency and Love. Desire mutually convey'd and as Love outwardly produces its Likeness and Image, so inwardly also it Conforms to, and draws the Likeness of its Object. Further, Here is a Communication in the Fund or Fountain of Life, the Blood; which passing in Circulation thro' the Heart, partakes of the Vital Flame or Heat; and has its Influence Upwards, as affected by, and Re-affecting both the Animal Soul, and thro' that the Superior Soul also, and thro' the Blood and its purest Extract, there is a Union Effect'd even in the Sphere of Body also, which Argument is in this Case us'd by St. Paul, in his Excellent, Short, and yet withal full Sermon against Fornication; 1 Cor. vi. 15, 16. What know ye not that he which is joined to a Harlot is one Body? For two shall he shall be One Flesh, [as Communicating in its inmost and Regent Principle, or the Fountain of its Life.] But he that is joined to the Lord is One Spirit. From this Action and Re-action of Soul upon the Body, and Body upon the Soul, the Inclination to a Mutual Conformity in the Soul is drawn on Downwards, and tends to Work out a Conformity even in External Actions also; and thus Solomon was drawn down, and by the Idols in his Heart, sly'd even to an intire Conformity to the thus United with him; even to the Worship of Idols also in the most Gross, and External Sense. And thus still, in such as follow a like Course, the Heart is insensibly Alliened.
enated from God and Goodness, and Prostituted to the World, therein Worshiping and Serving the God of it. This Solomon was afterwards Aware of, and the Divine Wisdom thro' him has given the Warning, and earnest Caution to Mankind against it, in the Description of the Whorish Woman, and the Young Man void of Understanding. Prov vii. 22, 23, with this Emphatic Irrision, and Indignation of his End, viz. He goeth after her first way, as an Ox goeth to the Slaughter, or as a Fool to the Correction of the Stocks, until a Dart strike thro' his Liver, as a Bird hasteeth to the Snake, and knoweth not that it is for his Life.

It was Needful to enlarge upon this singular Instance, But to Contract.

The Cafe of the Shunamite also is not here to be overlook'd, who is said, 2 Kings iv. 8 to be a Great Woman; whose Zeal for God, shown in her Entertainment of his Prophets, and preparing a Chamber for him, was rewarded in this kind. She was barren: And Elifha calling her said, About this Season, according to the Time of Life, thou shalt embrace a Son, v. 16, and v. 17 the Woman conceived and bare a Son, at that Season that Elifha had said unto her, according to the Time of Life. And her Son thus given afterwards Dying, was again by the Miraculous Power of God, and by the same Prophet, restored, and given to his Mother a Second Time.

Hence we come to the Cafe of Hadassah, or Esther, the Kinwoman and Adopted Daughter of Mordecai the Jew, brought up by him, in the Fear and Service of God who thro' the extraordinary Favour and Blessing of God found Favour in the Eye of the Great King Ahasuerus, was made the Partner both of his Bed and Throne, and became the Great Instrument of the Deliverance of her People, by the Pride and Malice of Haman Devout to Destruction.

Esther signifies Secret or Hidden, here as a Rare thing, or choice Jewel. Hadassah, a Myrtle Tree; which is Evergreen, Fragrant, and Medicinal, Low in Stature, and growing in Valleys or Low Places, so an Emblem of Meekness and Humility by the Ancients, whose Mythology has always a Ground in Nature, Dedicated to Love: Vitis Jaccha, Formosa Veneri Myrtus: And in a Parallel Cafe, of God's Riding for his Deliverance of his People, the Church of God is reprented by a Grove of Myrtles, in a Low Bottom, Zech i. 8. I saw by Night, and beheld a Man Riding
Riding upon a Red Horse; and be stood among the Myrtle Trees that were in the Bottom, and behind him there were Red Horses, Speckled, and White: His Hoofs of Angels, First in Judgment upon their Enemies, Secondly, in a Mix'd Work of Judgment and Grace, to Affect the Church also, or to Purify and prepare them for the Intended Blessing, and Thirdly, Of pure or Mere Grace as the full Effect of this great Procedure. The Name of Mordecai is also of Kin to this, denoting the Purest Myrrh which, as importing Bitterness also, is more suited to His Case.

Nor is the Particular Case of Tobias and Sarah, where the Evil One had so near an Access, wholly to be neglected; which tho' it should be suppos'd written only in an Allegorical way, contains yet Excellent Instruction in its Kind, and may be of great Service to Mankind where the Intent of it is rightly regarded. The Piety of Tobias, and of Tobias and Sarah, their Prayers to God, and the gracious Returns of 'em, the Surprising Scenes and Incidents, the Extraordinary Power of God so variously appearing, together with the Conduct and Conclusion of the whole, render it indeed Entertaining like a Theatrical Composition, and Extremely Moving and Affecting; and tho' Apochryphal, yet as Books of that kind are Recommended by the Church as next in Esteem, Authority, and Usefulness to the Holy Scripture itself, and therefore Annex'd to it, so this both on its General, and Particular Account, as relating to the Immediate and Momentous Point in hand, may merit a Peculiar Recommendation, and Regard.

The Great and Evangelical Prophet, Isaiah, and the Prophets' his Wife, whom he recognizes as such, ch. viii. 3, give another Instance in this Kind, in order to the Birth of Maher-shalal-hash-baz, so nam'd of God, signifying, Make speed to the Spos, hasten to the Prey, in whom a Sign was given of the Powerful and Quick Deliverance of Judah; when in the Time of Ahaz invaded by Rezin, King of Syria, and Pekah the Son of Remaliah King of Israel—ch. vii. 1 call'd by the Spirit, v 4. The two Tails of Smoking Firebrands; and the King of Israel call'd in way of Contempt, only the Son of Remaliah, as being of an obscure Family, and coming to the Crown by Ulterior. And this Sign is given in Concurrence with a Greater, in a more Direct Prophecy of Christ, to be born of
of the Line of David; which was here Conspir’d against for its utter Extinction, thro’ the Concurrence of the Son of Tabeal, Isa. viii. 6. in order to his Own Succession to the Crown. This follows v. 14. Behold a Virgin shall Conceive, and bear a Son, and shall call his Name Immanuel, &c.

This here as bearing up the Sinking Faith of Abax, and the Line of David, with Assurance of the Continuance of the Royal Line. And it follows v. 16. For [in so little time as] before the Child shall know to Refuse the Evil, and choose the Good, the Land that thou abhorrest shall be Forsaken of both her Kings: And this in Conformity to what is declared in the other Sign of Mabon-shalah-besh-baz, ch. viii. 4. For before the Child shall have Knowledge to cry, My Father, and my Mother, the Spoil of Samaria shall be taken away before the King of Assyria.

In order to the Birth also of the Prophet Jeremiah, there was a Sanctification, and Blessing of this Kind. of whom God declares, Jer. i. 5. Before I formed thee in the Belly I knew thee, and before thou camest forth out of the Womb I Sanctified thee, and I ordained thee a Prophet unto the Nations.

To These may be added an Instance or two out of the New Testament. And First, it cannot be suppos’d that the Marriage in Cana of Galilee, to which Christ and his Disciples also were Invited, could be without a Blessing of this kind; where there appear’d the Preparation of Faith, viz. in Him, as the expected Messiah, and of Love and Good Will to Him and Those belonging to him, implied in the Invitation; and where the First Miracle, in Circumstances suitable to his so Eminent Character as the Bridegroom of the Church, was wrought, where also the Blessing of Multiplication and Melioration was Outwardly Represented, by his turning Water into Wine, in so great Abundance.

But more directly and Evidently, as in order to the Birth of John the Baptist, (the Immediate Fore runner and Proclaimer of the wholly Sacred, and Divine Birth,) this appear’d, in the Case of Zachariah and Elisabeth; of whom it is said, Luke i. 6. And they were both Righteous before God; walking in all the Commandments and Ordinances of the Lord Blameless. And, v. 7 they had no Child because that Elisabeth was Barren; and they were both now Stricken in Years. This Birth was also fore-shown by the
the Appearance of an Angel; and this attended with a Miracle, of Zachariah’s being struck Dumb, and afterwards being restor’d again, and fill’d with the Holy Ghost to sing his Benedicamus, on the Circumcision, and giving the Name to this great Prophet. His Mother was a Prophetess also; shown in her Inspir’d Re-Salutation, and Predictive Blessing to the Virgin Mary, to which She also Responded in her Magnificat. And here Elisabeth stood in the Communion of the Holy Power, breaking forth in the Young Prophet yet in the Womb of his Mother; Even thence beginning his Work of Notification, and Proclamation of the Advent of his Lord, and giving the Signal of it by Springing with an Exult of Joy; or as the her self Expresses it, v. 44. For, Lo, as soon as the Voice of thy Salutation founded in my Ears, the Babe Leaped in my Womb for Joy. Such a various and Wonderful Concurrence was there of the Power, and Spirit of God in this Cafe, and to Celebrate this great Congres, and Interview.

And this leads us to the Last and Glorious Preparation and Sanctification of Marriage Unity, in the Blessed Virgin, and Spouse of God, in order to the Birth of JESUS CHRIST, the Savior of the World. Her Preparation and Qualification may be consider’d in these Particulars. First, Her Fore-Election hereto in the Eternal Purpose of God. Secondly, The Power and Blessing, descending in the Holy and Royal Line, Centering in Her Also the same Descending in Joseph; and, in the Love of their Espousals, in Spirit Uniting with Her’s. Thirdly, Her great Innocence, Simplicity, and Piety; and particularly her singular Meekness and Humility. Fourthly, Her Youth, as in the Bloom of Nature, and under the First pure and Innocent Desires thereof. Fifthly, Her Virgin State, Untouch’d by Man in the Act wherein the Original Evil and Serpentine Nature is Traduc’d. Sixthly, Her being in a State or Frame of Love, and Love Divine, Holy and Approv’d of God, from her Espousal, or Despoination only. And Seventhly, To this added, her State of Despoination to God, thro’ the Annunciation of it by the Angel Gabriel, in which her Desires were rais’d and Spiritualiz’d, and Determin’d to the most Glorious Object, the Fountain it self of Sacred and Eternal Love. whereby she was Prepar’d and Sanctified for the Descent of the Overshadowing Power, of the Highest, viz. the Holy Spirit, the United Active Power of

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of God, ad Extra, or upon Objects whether in Temporal
or Eternal Nature: The Blessings of the Fruit whereof
the World has since found, and will yet further Experience
in such manner, and Degree, as is not to be Express'd,
or Conceive'd.

I enlarge on this Subject of Sanctification of Mar-
riage, as it proves also propert Application of the Subject
in General Purity, Chastity, and Holy Love, being (as
its Contrary is one of the greatest Impediments,) the proper
Qualifications, in their Kind for Meeting Christ as now
Coming, both to Revive the Superior and Spiritual Union
in the Communion of Saints with each other, and to So-
lemnize the Glorious Nuptial of the Church with Him-
self. And This is indeed the true Mysteries Ground of the
Institution, and Consecration of Marriage; which is the Apretst
Representation in Nature of it, as wherein Man, God's
Image, Images him in the Generation of his Eternal Son;
and wherein is represented thro' the Church's Union with
Christ, in Spirit Born in her, Her becoming, in a highly
Qualified Sense, both the Mother, and the Bride of God, of
which here the Virgin Mary was the Outward Figure, by the
due Consideration of which Mystery, and the Coming
together of Perfons, in the Fear and Love of God, the
Sanctification of Marriage is obtain'd; and the Blessing Ap-
plied; in order to bring forth the Image of God, in
Multiplication. But where this is wholly Neglected, and
in the Lust of Corrupted Nature, the Serpent still Ad-
mitted, the Contrary Image must of Course be produc'd;
and Can't be still brought forth instead of Abel's For
indeed the true Copy cannot be drawn without an Eye
to the Original; and what is Ey'd is always Traduc'd.
And when this Point shall come to be further Inquir'd
into, and the vast and General Importance of it
weigh'd, and duly Regarded, whereas now the Serpen-
tine Image so generally Prevails, and shows it self in
the Lives and Actions of Men, A New and Better Ge-
neration shall be brought forth, all in Peace, Concord, and
Harmony; who by the Beauty and Amiablenes of their
Conversation shall Evidence and Confess their Origin, and
Glorify their Father which is in Heaven

Hence yet further, and more Particularly, in the Blessed
Kingdom of Christ, now at Hand, an Honour of the
Like Nature, with that to which the Blessed Virgin was
Advanc'd

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Advance'd in her Day, will be indulg'd to Numerous Virgins; and Others also; viz. of being Overshadow'd by the Divine Power, and Spirit of the Triumphant Kingdom; not for Fleshly Births, (tho' Instances may be of highly Sanctified or Angelical Births in External Nature also from the Spiritual Unions, rising to the highest Degree, under the Operation of the Holy Spirit;) But for the Conception and bringing forth Christ Triumphant, and in Spirit in them; and in their being made actually the Blessed-Spouse of Christ, and Co-Partners also of his Throne, and Glory, as Rev. iii. 21. and John xvii. 23.

Nor will a Left Happiness and Honour be indulg'd the Males; who in like manner shall be espous'd to the Virgin Wisdom of God, as in the Father, and in the Son, thro' the Spirit Overshadowing, and taking them into actual Participation of the Divine Communion, in the Marriage of the Lamb.

But to proceed as Before. The Fountain of Grace being thus open'd again after the Fall, the Word of Truth, and Heavenly Wisdom, was Reimplanted, in Spirit, in the Humane Nature, and stood therein, in some Degree in all, between the Principle of Heaven and Hell, (both now open in the Life of the Soul,) and thro' the Light of Nature, and Conscience, Warning, Reproving, and Directing all to the Right way; yet it was chiefly open'd, and Decended in the Holy Line, Constituting them, as Lights and Monitors, and also Examples to the Rest of Mankind. And here let it be observ'd, how God led both the Patriarchs before the Law, and the Prophets, Seers, Judges, Kings, and other great Representatives of Christ under the Law, still in this manner, as the True Light, viz by Extraordinary Illumination, or Inspiration thro' his Holy Spirit, till in the Fulness of Time the Heavenly Wisdom became Incarnate, and taught Mankind Immediately, and in Person, thro' the Mouth of Christ, bringing the Will and Word of God down into the Region of Sense, to make it in the highest Degree possible plain and Evident to 'em. And this in a Preparatory Work, and Manifestation, in order to lead them up into a Higher, which was to Abide: and wherein what had been Externally Represented to 'em was to be Receiv'd, and the Benefit of it convey'd, more according to its Heavenly Nature,
in the *Spiritual Essence and Substance* of it: of wherein Christ in Flesh, and his External Work and Ministration in the Flesh, was to give way to that of Christ in Spirit: whence he tells his Disciples John xvi. 7. *It is Expedient for you, that I go away, for if I go not away the Comforter will come* [who is to be given thro’ my transform’d and Gloried Humanity, for yet greater Ends.] As if he should say, you desire, and think it would be best for me to Continue with you in the Body; but there is a further and higher Work to be wrought out for you, and carried on by me in another Manner. The Aim and End of my Outward Process is to bring you into a Conformity to Me by having it wrought out in Spirit in your Souls; where you are to find me Suffering also in you, and for you; and working my Miracles of Healing and Restoration; and planting my Graces in Renewal of the Image of God therein; which I have laid the Foundation of and begun by my Outward Process; Needful indeed as serving both for Manifestation and Initiation; but which will prove, if Refreshed, Impedimental to your progress towards Petition. As then I am now to Ascend, and Henceforth to Operate thro’ the Spirit, more Immediately and Directly upon your Souls, above the Region, and without the Mediation of the Senses in order thereto; from which you are to Rise and be led on to the Region of Spirit; to your Fleeter Ideas, and Thoughts so much Exercise’d about me in my First Appearance, are to be Spiritualliz’d, and the Adversion and Application of your Souls to me to be turn’d from Earth to Heaven; and that by Introversions, or turning Inwardly to meet me descending in Spirit into, and Affecting first and Directly the Soul in its own Region, as next Bordering on the Heavenly Regions: from whence the Comforter is now to be sent, and to Act upon, and in you.

And accordingly after his Ascension, Christ sent the Holy Ghost upon his Disciples in mighty Power at Pentecost, whereby such Works were wrought thro’ em as made good his Word, Job. xiv 18. *Greater things than these shall ye do!* because I go to my Father, [and thence shall Operate in a far higher Power thro’ the Spirit, than I did while in the Flesh yet among you.] For indeed this succeeding Ministration of the Spirit was but Another manner of Christ’s Presence with them, and Working in them,
them; as he says, Mat. xxviii. 20. Let I am with you Always, even unto the End of the World. Which appears also from that Job. xiv. 26. The Comforter, whom the Father will send in my Name, &c. in my Nature and Office, to supply my Place, and carry on the same Design and Work of Grace and Salvation which I have Begun.]

He shall teach you all Things; [bringing to your Remembrance what I have already declared to you, and Leading you on, and the Church in succeeding Ages, to the Knowledge of all Things further Needful in the Progress towards the Perfective Part. Hence also Christ says, v 16 I will pray the Father and He shall send you Another Comforter, that He may Abide with you for ever. Herein implying Himself to have been such also, as pos-
sessing, and acting by the same Spirit, tho' in a Lower Manner, and now also Concurrent with it, only in a Higher Ministration of it. And Accordingly, the Spirit here, (or Christ in the Spirit,) takes upon it self, the Administration of the Government, and Conduct of the Church, to lead it on according to the Mind of Christ, and Will of the Father. And that the Difference of this Ministration from that of Christ in the Flesh, might be fully Known, an Extraordinary and Extranumerary Disciple is call'd by Christ from Heaven, in the Bosom of his Father; viz. St. Paul, and Instructed to Represent and clear up this Important Point, and shew the Difference of the Cæse, arising from the Change in the Nature of the Ministration on Christ's Ascension and Glorification with his Father; and the Improvement of it to a greater Degree of Spirituality, thro' the Father's more Peculiar Concurrency, and sending the Holy Ghost in such an extraordinary Degree and Manner, and whose Power, (viz. the Power of the Father,) was in a more Peculiar manner Manifested in and thro' this Great and Singular Apostle, standing in a greater Liberty, and Latitude of Spirit than Others, Condescending Lower and Rising Higher, piercing Deeper into the Mystery of the Gospel, and obtaining a San-
ctification of the Talents of Nature, and of Humane Learn-
ing, made Subservient to the Spirit, and as himself ex-
presses it, Labouring more Abundantly than they all. [than the other Disciples call'd by Christ yet in the Flesh.] From this Commission he has faithfully and Effectually Executed which has been the Occasion of those Doctrines

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and Expressions, seemingly Strange, and Hard to be receiv'd, which have been before taken Notice of: and whereby Christ, Foreseeing the Future Declension of the Church, and Proneness to Adhere to the Initiatory Part of the Gospel, viz. the Letter and the Flesh, and to stick in the First Rudiments and Principles of it, has in Grace laid in this Precaution, and given forth the Declaration of his Mind and Will concerning it in, as it were, A Supplement or Codicil Annex'd to his Last Will and Testament.

While the Spirit, as at first Given, viz. in its Extraordinary Powers, continued in, and Conduced the Church, Humane Reason the Usurper of its Seat, was kept down, and under its Foot, or made only to Subserve; till by the Declension of the Church from its First Love and Primitive Purity, it fell from its Paradisical State, or from the Kingdom of God Within, which the Holy Spirit as thus Possess'd and Indwelling in the Soul truly was: and this after the manner, and Answering in a Collective Body to the Fall of Adam and Eve in Single Persons And Tempted also as they were; Outwardly to the Enjoyment of this World, and Inwardly into Spiritual Elevation, and Affectation to Aggrandize itself, Incroaching upon God's Government of it by the Immediate Powers and Operations of his Holy Spirit, and setting up in Effect the Powers of Humane Reason, assisted by Philosophy and Humane Learning in its Place. And this still more and more Increasing, till all Pretension of the Christians Right to it, in such manner, came to be Denied, the Effects of which soon began to appear; as has been before represented, (there being oft a Necessity here of Repeating, in Part at least, the same things, as Recurring in Different Application.) And upon this Lapse of the Church, and Loss of the Immediately Inspir'd Light, and the Inferior Faculty breaking forth again in the Church at Large, as it had before in Adam and Eve, God set his Wisdom in Grace again to Work, Conducting Some prepar'd for it thro' the Mystical Wilderness, as the Outward and Direct Way to Perfection, Others thro' the Wilderness of Suffering, Probation and Gradual Reformation, in the External way, and more About. The Former is found to be the Spiritual Process according to what is now call'd the Mystical Divinity; which directs to the Silencing, Suspension,
An ACCOUNT, and CATALOGUE
of the Spiritual or Mystical Writers, in the several Ages of the Church.

The Mystical or Spiritual Writers of the several Ages of the Church, as they are many in Number, so their Characters are very Different. They spake and wrote at various Times, and in divers Manners, according to their various Degrees of Illumination and Experience, some in the Active, and some in the Contemplative Way. Some treat only of Mortification, and Prayer, Conformity to the Life of Christ, and the like; Others enter more fully into the several Degrees of Purification, as External and Internal, Active and Passive; and so of Prayer, as Vocal and Mental, and the various Degrees of the Last, viz., Meditation, Contemplation, the Divine Presence, and Union. Again, Some wrote Methodically and Distinctly of the three great Periods, States, and Ages of the Spiritual Life; viz., the Purgatory, the Illuminative, and Contemplative, or Incipientium, Proficientium, & Perfectum, agreeably to St. John’s Distinction of Children, Young Men, and Fathers, and
and St. Paul’s of Babes, the Strong, and the Perfect. And indeed it will be Generally found, that these Writers, Ancient and Modern, very few excepted, have not only taught the very Doctrine of Christ and his Apostles, but have retain’d too the very Words and Expressions of the Holy Scripture; bating only a few Terms, such as Intercession, Annihilation, &c. which are Expressive enough of their Meaning.

Some of those Holy Men began early to write; as they were mov’d, in the very Infancy of the Church; but almost all their Works are Lost. St. Jerome in his Book de Scripturis Ecclesiasticis Mentions several; and Photius long after him Names Others, which we know nothing of.

Among the Greek Fathers, some of the Antientest which are Perny’d to us are, The Homilies of St. Anthony, and of St. Macarius the Egyptian, the Works of Ephrem the Syrian, and the Ladder of John Sirmian d Climacus.

Theodoor, Caesian, and Palladius have Recorded great Numbers of Venerable Names, whom they knew and convers’d with, in the Deserts of Egypt, Arabia, Syria, or Palestine; and have deliver’d down to us very valuable and Authentic Accounts of the Holy Ascetics, of their manner of Life, of their Continual Prayer, of their Rules, and Divine Discourses. The great St. Basil also, the Gregories, and St. John Crysostom, in many of their Homilies, and Pratical Treatises, plainly discover and Recommend the same Internal Spirit.

It prevail’d also Early in the Latin Church, both in the West, and South; but was soon Eclip’d, partly by the Growth of Error, and by the Spirit of Contention and eager Disputation rising among them, and partly by the frequent Inroads of the Barbarous Nations. And thus it continued pretty much Neglected till the latter End of the Eighth Century, when St. Benedict wrote his Rule, and Instituted his Order, which was afterward confirm’d in the Main, by St. Francis of Assisi, the Institutor of another. These two Orders having been Receiv’d and Propagated with great Zeal all over the West, became the Nurseries at first of many Excellent Men. And as in Process of Time they fell into great Decay, thro’ the Relaxation of Discipline, and the mighty Increase of their Numbers, it pleas’d God to raise up Some, Time
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Time after Time, powerfully to Retrieve the Decay’d Discipline, and to Revive the Primitive Spirit. Amongst these were St. Bernard, St. Bruno, and several Others.

But the most Eminent of all, and the best known to us, were sent forth in the Beginning of the Fourteenth Century; viz. Jo. Thaulerius, Jo. Ruskrobius, Henricus Harphius, and Hen. Suso. The first and the last in Germany, and the other two in Brabant. These were the Four great Restorers of Internal Prayer and of Spiritual or Mystic Divinity in the West.

Thomas a Kempis also, and Gerardus, call’d Magnus flourished about that Time in Gueldre; and were perfectly of the same Spirit; but wrote with more Perspicuity, and in a Way more Accommodated to common Capacities.

Then arose others of a lower degree and Character; but still of the same Spirit, as Albertus Magnus Dionysius Carthusianus, &c.

There were also three of this Country, tho’ at Divers Times, and Writing after a Different manner; viz. Walter Hilton, Aug. Baker, and Bened Canfeld. The First wrote the Scale of Perfection, the Second Sante Sophia; and the Third the Rule of Perfection.

But about the middle of the Sixteenth Century, arose one in Spain the most truly solid, and most highly Illuminated of the Later Ages; namely Juan de la Cruz, or John of the Cross, who was the great Friend, and Assistant, of the famous St. Thereza. Never Man wrote more Substantially and Judiciously than he did, or gave Better Rules and Marks, to prevent and detect all manner of Delusion.

About the same Time, and soon after, many Others came forth in several Parts, much in His Way, tho’ not of so high degree, such as Ludovicus Granatensis, Lud. de Pomse, Lud. Boloius, Tho. a Jesu, Const. de Barbonjus, & Victor Gelenius; who all reduc’d the Mystic Divinity into a distinct Method and System.

There are likewise many little Treatises of this kind, Extant in several of the Modern Languages, and justly Celebrated by all that know them, such as Theologia Germanica, (which by the way ought to be read Germania, i.e. Realis & Vera, the Real True and Genuine Theology,) Margarita Evangelica, Matri. Hymni, Epistola, & Epistola.

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There have been likewise many Famous Inlighten’d Virgins, who have wrote in this Way, as St. Theresa, who in the Reign of Philip the Second of Spain Reform’d the Order of the Carmelites, of which she was, and introduc’d a Stricter, call’d the Discalceate, of which she Founded many Houses in Spain, for those of her Own Sex; as Johannes a Crusce, her great Friend, and Assistant, brought in the same Rule for the Men. She wrote her own Life at Large, with an Account of her Rule, and her several Foundations. Beside her very many Letters, she wrote several Treatises, the Principal of which are The Way of Perfection, the Castle of the Soul, Thoughts on the Love of God, and Meditations on the Father, &c. They are all excellent in their kind; and have been Translated into most of the European Languages. Her Device or Motto was, Aut Pati, aut Mori. To Suffer, or to Die.

Juliana—Who from her Infancy almost, led a very strict and Mortified Life. She was so affected with the Sufferings of our Lord, that she desir’d to feel them in her own Body; and did suffer very much; she liv’d in the Reign of Edward the Third, was a downright Anchoress, or Solitaire, for many Years scarce Converting with any; had her Abode at Norwich; and left behind her a Book of Sixteen Revelations.

The Two St Catharines, one of Sienna, the other of Genoa, and Angela de Fuligni, who were great Lights in their several Ages, and Countries, but are known to few here.

St. Gertrude, who flourisht’d in the Twelfth Century. She was of a very Noble Family in Germany; and wrote Originally in Latin. Two of her Books are still Extant, One Infinimationes Divinae Pietatis, the other Exercitatio Amoris Divini. And St. Mechtilde, who was also a Countess by Birth, and St. Gertrude’s dear and Intimate Friend, liv’d and Died in the same Monastery with her.

Two other Famous and Inlighten’d Women liv’d at the same Time, the one in the Diocese of Menz, the other
other in that of Triers viz. St Hildegardæ, and St Elisabeth. Their Works, and Letters written to the greatest and most Eminent Men of that Age, were collected and printed in Latin, at Paris, in the Year 1513

St. Brigitte, a Swedish Lady, descended of the Blood Royal, who liv'd also in the Fourteenth Century, she wrote very much, and mostly in the Way of Vision, and Revelation, but was generally Esteem'd as a Person Divinely Inspir'd Her Works have been several Times Publish'd in Latin, and last of all at Munich, 1680

And to these may be added Gertrude More, an English Woman, and Descendent of Sir Thomas More, Lord Chancellor of England. Her Spiritual Director was Augustin Baker, Author of the Sanita Sophia. Her Book, full of Breathings of Divine Love, and Interpers'd with Raps of Divine Poetry, was Printed in the Year 1658.

Most of the Spiritual Writers are Extant in French. And indeed it must be own'd, that no Nation or Country has produc'd more Excellent Persons, or better Writers in this kind than France has. I shall Name a few of the Principal, as St Francis de Sales, in his Treatise of the Love of God, and his Introduction to a Devout Life. Mr. de Bernieres Louvigni his Interior Christian. He was a very Divine and Enlighten'd Person, and Died at Cour in the Year 1659. aged 57. Pere Suri's Catechism Spiritual, His Fondemens de la Vie Spiritual, and his Letters. Mr Olier's Spiritual Catechism, and Francis Maloua's Practice of Contemplation. But among the Writers of this Nation there is none more Excellent and Solid than the Late Famous Madam Guion, whose Life written by her self shows her to have gone thro' the Deepest Work of Purification, and to have been led, and taught by the Unerring Spirit. She wrote above 30 Volumes in Octavo, some of which were Publish'd before her Death, the rest also since. She rais'd the best Superstructure upon the Foundation of Madam Bouignon that possibly can be [viz as going on from the Sphere of First Principles, to that of Perfection, from the Purifying Baptism of Water, and the Preparatives of that Course, to the Baptism of the Spirit, and from the Seerver Fire of the Strict Justice of God, to the Holy Flame of Love, its End and Crown whereby both the Divine Nature, and the Kingdom of God are Introduc'd into the Soul.]
I ought now to take Notice of some Books of this kind, which are Extant in our Own Language. Several indeed have been translated out of others into it, but very few written in it. Originally, that bear a Higher Character, besides Hilton’s Scale of Perfection, Baker’s Sanæa Sophia, and Canfeld’s Rule before mention’d: [Some Moderns to be Excepted.]

Dr. Jo. Everard’s Sermons, Francis Rous Provost of Eaton, his Academia Celestis, and Matrimonium Celeste, &c. Mr. Smith of Cambridge, his Select Discourses, Lord Chief Justice Hales’s Magnesimus Magnus, his Contemplations, &c. Also Dr. Whetstone’s, and Bishop Leyton’s Sermons, Dr. Worthington of Resignation, Mr. Norris of the Love of God, and the like, have deeper Searches, and often more Spiritual Ideas than are ordinarily found in Other Writers. But three of the purest Spirit, and Deepest Ground of them all are, Mr. Tho. Bromley, Dr. Gell, and Bishop Ken.

Something more Particular may be added in the Character of two or three of the here mention’d. Dr. Everard wrote in a very Familiar Way, and Plain Stile, yet couches under it very Deep things in Divinity, and also in the more Secret Philosophy of Nature, and labours to set the History and Mystery of the Scripture in a clear Light, (which also Dr. Gell, in his Remains pursues more largely and Particularly:) He likewise advances far in the Discovery of the Secret Holds of the Evil One in Corrupt Nature, and toward the Rooting out the more Secret Vices of the Soul. Bishop Ken is chiefly concern’d in the Superior Part, or the Seraphic Love, which he Reduces to Practice, and that beyond what many can bear and on which Account he stands, by a Learned Doctor, (as I have seen,) Publicly Charg’d with Enthusiasm. Mr. Bromley writes in a more pure, Scholastic, and Modern Stile, and the like Tho. a Kempis he Conceals Himself, and gives forth what may be for Use and Ex- citements to All, yet he was One of the Deepest Modern Mystics, and Himself under the Extraordinary Powers and Experiences of the Kingdom-Work, with relation to which he has a Latent and more Spiritual Sense, Perceivable by such as are Qualified for it.

Of those that have been Translated into English, the Principal are the Imitation of Jesus Christ, and other Treatises of Tho. a Kempis, Michael Molinos’s Spiritual Guide,
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These or any of these may be freely Recommended, and I doubt not but the Sober and Serious Reader will find Solid Comfort and Instruction in them.

Thus for the Account and Catalogue of the Mystical or Spiritual Writers.

Such then, and so various has been the Blessed Fruit of the Secret Wisdom of God in the Church, in all Ages of it, and particularly of Her Conduct of Soul’s in the Internal and Spiritual Way, and even in the Latter Ages of it so Immersed into the Letter, and the External Part of Religion. And far greater and more Glorious Effects and Products of it are yet to be Expected, from the more peculiar Opening of that Divine Principle, in Preparation for, in the Constituting, and carrying on the Glories and Triumphs of the Millennial Kingdom.

In the Conclusion of this so Singular and Fertile Subject, (Productive of so many others Contain’d as in its Womb,) yx the Manifestation of the Virgin Wisdom, or the Heavenly Bride, I cannot Omit taking Notice of that so Particular Passage in E’dras.

Behold the Time shall come that these Tokens which I have told thee shall come to Pass, and the Bride shall appear, and she coming forth shall be seen that is now withdrawn from the Earth.

And whoever is deliver’d from the foresaid Evils shall see my Wonders, 2 Esdr vii 26, 27.

This Manifestation of the Bride has a Threefold Reference. First in the Literal Sense, to the Virgin Mary, call’d from an Obscure State to be the Bride of God, and Mother of Christ. Secondly in the Mystical Sense to the Church, call’d and separated from the World to be also
the Spouse of God in Christ; and the Mother of Christ also, as Born in her in Spirit. And in a further Revolution, and Fullness of Time, to the Church-Triumphant on Earth, with whom the Marriage of the Lamb is to be Solemniz'd and Consummated, and together with Whom coming forth out of her Wilderness State, She is shown Openly to the World, Perfected, and shining in His Glory. Thirdly, in the Highest Mystical and Divine Sense it relates to the Virgin Wisdom of God, Travelling in and with the Church, for the bringing forth Christ therein in the Power of his Father, to Reign in Actual, and Universal Dominion, She likewise coming out of Her Refuge in the Bosom of God, and after her Retirement from the World, (as to her former Degrees of Appearance in the Church,) thro' the Declension of the Latter Ages of it, into a more full and Glorious Manifestation. And now that the Great River Bypasses, the River of Judgment, or Sphere of the Divine Anger, and of the Powers of Darkness under the Prince of the Air moving in it, is Dried up, i.e. the Anger aton'd, the Work of Judgment Ended thro' Grace Prevailing, the Powers and Principalities of the Air driven down and Conquer'd, and their Region broke thro' by the Descending Powers of the Kingdom, She brings forth her Secret Favourites, and Disciples, as the Church of the First Born, and Manifests the Sons of God, for whom, as to be Reliev'd by 'em, the Creation has so long Groan'd and Travail'd in Pain. And thus Way is made for the Kings of the East, the Adepts of the Mysteries of God, and Nature, to Display their Gifts, Proclaim the Glory of the Rising Sun, the Sun of Righteousness, coming forth here actually as a Bridegroom, out of his Chambers in the Mystical Sense, &c. the Mansion or Principle of Divine Wisdom, as the Womb of the Morning and Spring of Divine Light, and Rejoicing as a Giant, of Infinite Strength, to run his Course, Conquering All before him, and bringing together with Him his Heavenly and Eternal Bride, to Unite with his Earthly and Temporal, now to be made Eternal also, in Celebration together with them of the Eternal Nuptial. And to this Manifestation of the Bride out of her Retir'd State, relates also that Peculiar Passage before cited, of Solomon the Great Manifester of the Wisdom of God in His Day, and Representative both of Christ, and of the Royal

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Magi of the Kingdom, under Him their Supreme; and which Passage with some Variation is three times brought in by him in his Book of Canticles, viz. Who is this that cometh forth out of the Wilderness, Leaning upon her Beloved, Fair as the Moon, Clear as the Sun, and Terrible as an Army with Banners? Terrible, in the exceeding Purity, Brightness, and Beauty of Holiness, to the Impure, as Unable to bear it, but All-Charming, and Amiable, and Fran’d for Delight, in the Eye of God, and Angels, and Defecated or Purified Souls.

Those Points, of Spiritual Union and Communion, of the Bride Superior, and Inferior, with the Ideas of Love and Subject of Marriage handled in this Work with so much Freedom, will probably give Offence to some less acquainted with the Progressive and Perfective Part of Religion, and indeed those who stand in the more Astonish Way and Spirit, will find a Difficulty at first to open into the Generous Latitude, the sacred Liberties, and Immunities of the Children of the Kingdom, and of the Bride Chamber now again Appearing. And on the other Hand these things may also be made the Jelt of Mock of the more Loose, and Profane. A Word therefore of Information, and Caution, must here be given to those of both Kinds. For there is a Day of Manifestation, wherein the Pearls of the Kingdom, and the Glories, and even Mysteries thereof, are to be freely and Openly Display’d, without Regard to the Shortness and Weakness of those in the Lower Classes of Religion, or the Ignorance and Petrulancy of the Worldly Spirit in such as have either Little, or no Religion at all.

Let it then be consider’d, What is the Cause of this Reserve on one Hand, and Irrision or Mockery on the other. And it will appear to be, only the Degrees of Defilement and Corruption adhering to Foul Nature. For Nature as she came out of the Hand of God had no such Ground: But Heavenly, but Divine Love, is a Perfection, a Glory. No Servile Attendant of Shame here; No need of a Recept or Hiding Place for the Celebration of it. But as the Apostle say, on another Occasion, Let God be true, and every Man a Liayer. So here let God be Holy, let Jesus Christ be Admire’d and Glorify’d in his Triumphant Altar of Love, while Sinful Man and Woman hide their Faces, and Shame in Their’s, so Defective from its
its Original Constitution, that even Nature itself, is as it were Abashed at it, and by a Secret Infinite Directs them so to do. The Shame then and Degrees of Pollution attending the Corrupt Natural can be no Argument of Reserve, or Bar against the Free Declaration of the Spiritual and Divine which is represented in the Holy Scripture to be the Ultimate Grace of God to be Manifested to Mankind, and wherein their greatest Happiness consists; and this especially in the Time and Seal of Preparation for so great an Appearance of it which is the true Reason of the Liberty here taken, and such free use of the Type or Figure in Nature, prefiguring from the Defects thereof, to lead up to the Glosious Arche-type and Original.

Let us then with humble Awe and Adoration, yet soaring on the Wings of Faith and Love into the Heaven of Heavens, and to the Throne itself of the Divine Majesty, Contemplate there the Nature of God as Love, in its Eternally Triumphant and Vital Act, which is the Eternal Generation of his Eternal Son, and take in a Glimpse at least of this Highest of Divine Mysteries, (the Foundation of, and Spring of Light into all others;) which is in itself a Glory Transcending all that can be conceived of it. It may in some Degree (tho Infinitely Purer and Brighter,) be represented by the Act of the Sun in the Generation of Light, its Shadow only in Inferior Nature; as this Act of the Divine Life in the Brightness of the Love-Flame, is the Light, the Life, the Glory and Joy of the Heavenly Worlds, the very Sight whereof Transforms all into its own Likeness, as the outward Sun shining upon a clear and Polished Subject produces the Reflection of Himself therein. And this is here done really and Substantially, after the Manner, tho in Part or Degree, wherein Christ himself is the Reflection and Express Image of God, and whereby God and Christ in every Pure and Perfect Soul is truly Form'd, Lives, and Moves in the Beatific Act wherein his own Life and Nature consists. And this is couched in that Expression of the great Disciple of the Love, 1 John iii 2. We know that we shall be like Him, for we shall see him as he is as compared with, and Interpreted by that of our Lord Himself, Matt xiii 43. Then shall the Righteous shine as the Sun in the Kingdom of their Father, which is a Plassage
Passage render'd more Signal and Observable by that peculiar Monition, He that hath Ears to hear let him hear; as of some thing couched therein of Greater Weight and Uncommon Import, and is as if he should say, Then shall each Righteous One become a Little Sun of Righteousness Begotten of God by Re-generation, and like Him flaming out in the Glorious Act of Divine Love and thus Imaging God, and Reflecting Christ Himself, thro' the Processive and Reverent Raising, or Emanations of his Spirit, to Himself, as the Great One. And to this Glorious Act of the Divine Life and and Love, the Blessed Union of the Lamb and Bride on Earth, and Inferiorly the Communion of Saints under the Operation of the Spirit, bear their Respective Proportions.

With what Sacred Awe then and Reverence, as well as Wonder and Delight, ought we to consider and Contemplate the Manifestation of this Glory of Eternity within the Regions of Nature and Time, thro' the Appearance of Christ as the Heavenly Bridegroom, and the Descent of the New Jerusalem Bride, from Heaven, to combine with the Spouse of Christ also the Jerusalem Bride on Earth?

Something further may be here added to render what has been said of Spiritual Unions, of the Distant Union of Souls, and of Communion in the Spirit, more Intelligible.

Let it be considered then, there is a Degree of Union of Souls in Friendship, as in their proper Region or Sphere they attract each other, mutually Influence, and draw a Conformity and Likeness to one another.

And this is carried to a much higher Degree, where Persons are mutually in Love, in order to the State of Marriage, or in the State of Desposition preceding; where there is a more Intimate Twisting or Mingling of Souls in their own Sphere whence arises chiefly the Previous Joy in each, and the so agreeable Movement of the Thoughts and Passions; which in degree affects the Animal Spirits, and thro' them the Body also. Even their Words of Affection and Consent are Impregnated with and convey a Virtue or Emanation from their Spirits mutually.

But where the Spirit of God in its Extraordinary Operation opens in any, and begins to form in 'em a New Sphere,
Sphere, and an Internal Spiritual or rather Spiritu-Corporeal Vehicle of the Soul, in the Nature of an Internal Resurrection-Body, which has its proper Internal Senses belonging to it, Answering to the External, and as the Spirit here opens the Divine Communion, as also the Communion and Converse with Heavenly Beings, and with Saints on Earth in whom the same Powers are found moving, here all isTransacted in a more Sensible manner, yet without the Concurrence of the Inferior Senses, viz. Spiritu-Corporeally whereby the Superior or purely Spiritual Movements of the Soul, under the Divine Operation, form and Image themselves in a Lower Sphere or Chrysaline Mirror; and are perceived and Injoy’d both Spiritually, and Superiourly Sensibly at the same Time.

Some Footsteps or Remains of this loft Power of Distant Union and Communion, first shut up in the Fall, and again, (after its Restoration by Christ and his Apostles under the Powers of the Spirit,) by the Declension or Second Fall, viz. in and of the Church, as before, are Experienced in Dreams, viz. in a Superior Region to the Outward-Sensitive, where there is sometimes perceiv’d a Congres of Spirits, and a real Union and mutual Enjoyment, sometimes more gross and Impure, and reaching even to the Body it self, as in Cases of Nocturnal Pollutions, and sometimes also more pure, and confin’d within the Astral Region only.

By the Astral Region, which may be first conceiv’d at Large or in General, is here Understood, not the Outward Firmamental Space in which the Stars and Planets move, but the more Internal Sphere of the Virtue of the Stars and Planets, and this penetrating thro’ and existing within the Outward Forms and Essences of all Sublunary Beings; and may be represented by the White of the Egg, between the Shell and the Yolk which in the Creation, thro’ its extream Subtil and Spirituus Nature, was design’d a Medium of Communication between the more Spiritual and Earthly Regions. But as now Invaded by the Prince of the Air, and Powers of Darkness, on which the Wrath of God is pour’d forth, it proves in the Mystery, the great River Euphrates, which is to be dried up in order to the free Communication of Heaven with Earth again, And Herein, (Lucifer and his Legions being Expel’d,) Christ Himself will pitch his Throne
Throne, and open an *Intermediary* Paradise between the Heavenly, and the Earthly.

In this Region Man has also a Part; and that both an Astral Body, and also an Astral Soul, but so Stak'd up by the Fall, and the so near Influences of the Powers of Darkness, that it lies in a manner, the Astral Soul especially, benn'd and Torpid. The Astral Body not so much, because more actuated by the Immortal Soul, funk out of its Throne and Station, and Captivated in the Astral and Elementary Region. His Astral Body is Compos'd of the Virtue of the Heavenly Orbs and Bodies, Descending, and the Purest Elementary Spirits, Ascending and Combining with them. His Astral Soul is Specified by the Power of Rationality, which properly belongs to the Spirits of the Astral and Elemental Regions, and has its Origination from the Universal Spirit-Regent or Soul of the World; which immediately under 'God Prefides over all Generations and Productions, Natural and Spiritual, beneath the Immortal Soul of Man, which in its Nature and Original is Superior to it.

This great Regent-Spirit of the World is, according to Information given from the Deepest Theosophy, In-thron'd in Glorious Majesty in the Sun, and is the Immediate Regent of it, and Representative of God, in his proper Sphere, and Dominion. His Body, is the outward Light of the World, and its Heat and Prolific Influence the Spring of Life and Product in Cornoreal Nature both of the Vegetable and Animal Kind. Hence the Fetus, in the Womb is Quicken'd in the fourth Month under Sol. His Soul is Inferiorly the Origin of the Animal Soul in all Creatures inform'd therewith; and Superiorly of the Astral, or merely Rational Soul, in Spirits Specifically inform'd therewith as thro' which the Divine Light or Truth is Reflect'd or Refract'd as thro' a Glass or more Condense Medium; and as Receiv'd also partially, Gradually, and Deductively. And this is strictly and properly speaking, the Light of Nature. wherein he lends the Immortal Soul, under the 'Fall, as sunk from its high Station of Vicinity to, and Communication with the Fountain of Divine Light, an Inferior Aid, and Fig Leaf Covering, yet of Service to it, where not blended by Corrupt Nature, to lead it upwards to the true Fountain, or Light of

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of its Divine Life again. Which is more Effectually, and
can only perfectly be done by Jesus Christ, the Light of
the World, in the most Sublime and Spiritual Sense;
as the Original Eternal Truth, and Food of the Soul, who
as the Sun of Righteousness, and with Allusion to this In-
fluence and Operation of the Natural Sun, has declar'd,
John viii. 12. He that followeth me shall have the Light
of Life. viz. in the highest Sense, the Immediate Illumi-
nation of the Holy Spirit, quickening him to the New and
Divine Birth, Feeding him with Supernatural Knowledge,
and Conducting him to the Regions of Everlasting
Day.

Yet further, this great Regent Spirit of the Inferior
Creation, maintains his Power and Domination in his own
Sphere, and his Universal Act upon all Sublunary Beings
but not without the Opposition of a Potent Enemy,
viz. the Prince of the Air, and Spirits of Darkness, who
tho' the Fall of Man, and the Curse thereby entering,
have incroach'd upon his Dominions, and settled a King-
dom of their own therein, viz. in the Air; whereby they
often Intercept, Distraet, and mix their Evil Influences
with the Descending Powers or Virtues of the Stars and
Planets, especially in what we call their Malignant A-
spects or Influences (not so in themselves, but from the
Accidental Indisposition of Subjects, and the Impediments
in Corrupt Nature to their Full Act and Product, to
which That not being able to Conform, and so Reluc-
tating against it, is thereby brought under Suffering; Es-
specially as the Evil Powers take therein the Advantage and
Opportunity of Daring in upon them)

Against these Spirits of Darkness, this great Regent under
God maintains a constant Strife or War, who hate his
Light and Power so Repre sentative of the Glory, Majesty,
and Benignity of God so that Shoals of Evil Spirits avoiding
it, move continually round the Earth in the Shadow
of it, or the Night-Season, as a more Agreeable Sphere or
Element for them to move and Act in, while others,
more Strong and Envious, bear it, for the sake of Mischief
to Man.

And in this Power Usurp'd upon and in the Astral World
the Spirits of Darkness serve themselves of the Powers
and Prophecies of it, and make them become a Medium
of Conveyance to their Evil and Dark Magic Influences, as
Operating in like Manner Emanatively and Distantly, upon both the Souls and Bodies of Men, of the Wicked especially as more expos'd and Defitute of the Defence and Guard which the Regenerate obtain.

Now as the Powers of the Spirit, and of the Kingdom Open, and begin to form the Internal Spiritual Body, the Powers also of the Astral Man, begin to be excited, and Quicken'd in order to their Restoration also, and its Natural or Intermedial Powers, Subtil, Emanative, and of Sympathetic Operation, under the Divine, begin to exert themselves, and Concur in the Divine Magia, or Operation of the Spirit, in those who possess it, upon Distant Objects or Persons, as in the Times of Christ and his Apostles, and of the Prophets of Old.

It must be acknowledg'd, that under the State of Corrupt Nature, from which none are yet exempt, even in the Spiritual Unions, and Communion in and under the Holy Spirit, there is on the Creatures side shortness and Defect, and still a Door open, where Souls keep not up to their Superior Guide, and Agent, for the Temptation and Evil to enter and bring in Loss and Suffering. But Grace, and the Holy Laver are here still at Hand, and the Strong Ones, or Spiritual Fathers, are appointed to suffer for their Brethren, by taking into Participation of what they enjoy the Spirits of others less pure, and thereby their Burdens also, to help them on in their Regeneration Work, Combating the Evil One for them, sinking down the Operation of the Judgment upon them, and thorough the Cross, of Love thus crucified, soon rising again into their own Sphere and to their Crown of the Divine Life and Love.

But in the Perfected State, where all Bars and Impediments are remov'd, and the pure Internal Resurrection Body is entirely Conformable to every Motion of the Soul it self, Souls will mix like Air or Water, or as the Active Spheres of the Stars and Planets, Uniting in every Part or Point of their whole Essence, and to become One in the Communion of Sacred Love according to the Pattern set, and the Prayer of Christ, viz. as He and the Father are one.

This for Service of those in their First Work, and not yet appriz'd of the Perfection and Mystery of Godli-
nesse. To those of the other Kind here mention'd a Word in short.

Let then both the Looser sort, and the more Prophane Scoffers of the Age, be Aware of the Sacred Awe due to the Mysteries of God; and from the Caution given, take Heed of throwing their own Filth in the Face of Christ, and of his Spouse, as in their loose and Foolish Mirth they will be apt to do. And let them know, that the Angel of the Judgment, already come forth in Execution of his General Commission, stands Appointed, and Ready to give them an Answer. Mirth and Laughter were made for the Righteous, together with all the Natural Expressions, and Celebrations of Joy, on their proper Occasions. The Wicked wrest it for themselves as Robbers and Invaders of other's Right, and when they really have the greatest Caufe for Sadness and Mourning, Solomon tells us, There is a Time to Laugh, and Times of Marriage Solennity are in their Nature Times of Mirth and Festivity; and will be found to in the highest degree to such as are Prepar'd for the Blessed Time and Solennity Approaching. If any then shall Laugh as Abraham did, and not as Sarah, in Unbelief, or Contempt, they may do it Unreprov'd, as Abraham was, and as Sarah also was upon her Second and Rectified Thoughts, when she gave Isaac his Name, and said, God hath made me to Laugh, and all they that hear shall Laugh with me. For Sions Mourning is then at an end, and her Right to Mirth and Joy, and Holy Festival is Recover'd and Returns in full, when the Antitype in this Particular Answers the Type, when He who was so peculiarly Figur'd by the Son of Laughter, Isaac, having Escap'd with Life thro' the Mournful Scene of Sacrifice, Returns with the Smile of the Bride-groom to meet his Bride. And the Psalmist in Prospect of this Time thro' the Return of Sions Captivity, as the Figure of it, says, Psalm cxvii. 1, 2. When the Lord turn'd again the Captivity of Sion then were we like them that Dream. Then was our Mouth fill'd with Laughter, and our Tongue with Singing. The Change of the Scene of things was then, (and will be much more in the Antitype,) so Sudden and Surprising, and so contrary to what they had been before mur'd to, that it seem'd as it were in another Region, and they could hardly believe their own Eyes and Ears, which Frame of Mind, on his sudden Deliv-
Verance out of Prison by the Angel, St. Peter carried yet further; and as Acts ix. 12. and thought really that he had been in a Dream, or only saw a Vision of it. And further, Here the Righteous shall turn the Flout and Laughter upon their Enemies, and those that Laughter at them. Psalm lii. 6. The Righteous also shall see; and shall laugh at Him, and that in Concurrence with the Divine Wisdom it self, which says, I also will Laugh at your Calamity; I will mock when your Fear cometh, Prov. i. 26. while at the same Time her All charming and Endearing Aspect, or Smile of Grace, is turn'd on those who are Her True Disciples and Lovers.

Of Things PECULIAR to the KINGDOM State.

I proceed hence to take Notice more Particularly of other Peculiarities, of the Succeeding Ministration, whereby it stands Distinguished from the Preceding, or the Gospel-Suffering State; which I have either not, or but Traniently taken Notice of. But for more Distinct Observation shall Collect and range them all together, in one View, Dilating only where it is needful.

First, The opening of the Fathers Center or Principle, in his Domination of his Son, and that by a Work both in Judgment, and in Grace.

Secondly, Of the Virgin Wisdom also, in like Manner Manifester and Concurrent.

Thirdly, From Hence, in the Church, a Mix'd Ministration or Transition from that of the Cross to that of the Crown wherein her Cross is turn'd into a Sword of Vindication, in Fresh Powers given for the Davidical Warfare, and for the Holy Wreste thro' the Ministration of strict Justice and Judgment, into that of Unmixed Grace and Love.

Fourthly, After this mix'd and Preparatory Course is the Manifestation of the Father, of the Virgin Wisdom, and the Return of Christ, and of the Holy Spirit in their Grace and Love, pure and Unmix'd.
Fiftly, And hence in the Church a State wherein her Holy Warfare expires into Peace, and her Suffering into Joy and Triumph wherein the Saints Attain to Perfection, and sit down with Christ on his Seat of Judgment, and in his Throne of Glory: and where their Christian Graces and Virtues after their long Probation and Exercise under the Cross, are all to be display'd in their Triumphant and Beatific Acts - which may be explain'd thus, the Grace of Faith, as reaching its End, turn'd here into Vis- sim, and obtaining the full and Beatific Influence of its Blessed Object, which Influence, and that sometimes in high degree it had before enjoy'd thro' the firm belief of the Reality and Truth of it. As 1 Peæ 1 7, 8, 9. That the Trial of your Faith, being much more Precious than of Gold that perisheth, tho' it be tried with Fire, might be found unto Praise and Honour and Glory, at the Appearing of Jesus Christ: When having not seen ye Love, in whom, tho' now ye see him not, ye believing ye Rejoice with Joy unspeakable, and full of Glory, Receiving the End of your Faith. And further as this Grace is here to be dispaid in its Capacity of Working in the Divine Magia, thro' the Holy Spirit, for Miraculous Products, bringing forth the Mighty Wonders of God, as in Former Ages, and ev'n exceeding all that either the Law, or the Gospel have pro- duc'd. The Grace of Hope, as attaining its End also, and advance'd into Actual Possession and fruition, and otherwise into Expectation, and Prospect of all Greater Blessings and Glories to be enjoy'd to all Eternity. And Patience into our only waiting in Joy for their Ripening, or our own Enlargement in Capacity to receive them. Poverty of Spirit, and being emptied of self and this World, into being Full'd with God, and the Blessings of his Kingdom, for which hereby Preparation and Room was made Hu- mility, in sinking down into Deep Adoration, and En- joyment of God in his Central Glories, and as Collected and Concentred in his Son Jesus Christ. Magnanimity or Greatness of Soul, and Hasty Aspiration, into Inlargement, and still greater Capacity, and Possession still more and more of the Wide Immense, or Circumfrential Glories of the Father in his Eternal Unity, and of the Holy Trinity in Unity. And Charity, or Love to our Brethren, into full and free Communication of our own Blessings and Joys to them; and from thence our full and free Communication with them.
them in their's also. In a Word where all Creature he
(i. e. Of Motion Distinct, and by it self in any Point.)
Geases, and the Soul is mov'd and Actuated wholly by
God Himself, Doing His Own Will, and Displaying Him-
selv in it and thro' it, as made One with Him in Jesus
Christ.

Sixthly, Another Peculiarity of this State and Dispen-
sation will be the Outward and Temporal Blessings and Glories
Accompanying the Inward and Spiritual For as Christ’s
Body is also Glorified, and the Bodies of his Members are
to be Glorified in like Manner, so is the whole Body
of Outward Nature to be Glorified alfo, viz, by New Cre-
tion. And this will gradually be begun in some Parts
of it, and Places, where the Powers of the Kingdom
shall chiefly open, Restoring them into a Paradisaical State;
wherein Nature shall be shown in every Part of its De-
sign'd Conformity to, or Representation of, such or such
Properties, Virtues, or Powers in God; this at last Dis-
fusely in the Whole, as more Compendiously and
Centrally in Man his Image And here all the Secret
Powers andArcana of Nature shall be Discover'd and
brought into Use for the Benefit of Mankind All the
Arts and Sciences be in the like Manner Display'd in their
full Perfection, and the Divine Theosophy and Angelical
Philosophy, in new and Surprising Schemes and Hypotheses,
be laid open, and Communicated to Mortals, growing on
now to Immortality In order to which as the Blessed
times Proceed, there will be a Prolongation of the Natu-
ral Life, as Is. lxv 20, 22. There shall be no more thence
an Infant of Days; for as the Days of a Tree are the Days
of my People, and the Child shall die at a Hundred Years
Old, and mine Elect shall long enjoy the Work of their hand.
This more Generally; while the full Conquerors shall be-
come Six Pillars in the Temple of God, as breaking thro' into Immortality, and Reigning on with Christ their
King. Rev iii. 12.

All the Arts that Minister to Delight and Pleasure,
Grandeur and Magnificence, neglected and Discontenent'd
under the Gospel-suffering State, and wrested during that
to become the Ingredients of the Harlot's Cup of Fa-
scination or Enchantment, asployed in the Spirit of
This World, shall be Re-claim'd, and Sanctified to their
Proper Uses in the Service of God, and for the Delight of
of his Children. And Music in an Especial Manner, as in the times of David and Solomon, shall be both Compos’d and Perform’d by Inspiration, and that with New Instruments Invented, as seen Prefigur’d in David Himself, 2 Chron. vii. 6. The Levites also [attended] with Instruments of Music of the Lord, which David the King had made to Praise the Lord. The Heavenly or Angelical Hymns and Anthems shall be Translated into this Region, to concur in the Temple Service, and Accompany the Solemn Festivals, and Love Feasts of God’s Children in their more Private Assemblies. Nor is it to pass Unobserv’d, how particularly in the Genuis of this Nation there appears at this Day a more than Ordinary Inclination to, and Delight in Music, and even in Psalmody spreading into all Parts among the common People together with the Great and General Improvement of this Art; especially from the Time of that Beautiful Figure of the Kingdom Exhibited in the Reign of King William, and Queen Mary, wherein the English Genuis appear’d at its Height, in the Solidity, Nervosity, Majesty, and Natural Aptitude of its Compositions. Since which has been brought in the Politeness of the Italian, and Improvements of the German Music; all Preparing for and tending to the Perfection of it.

There will be also Public Representations, in various Kinds, far Exceeding the Grandeur of the Roman, or the Theatrical Entertainments of these Latter Ages, all in the Divine Power, and Exhibitive of Sacred Mysteries, and wherein past or Future Scenes of Events and Products of Grace, of Judgment, and of the Opposition by the Powers of Darkness, with their Policies and Stratagems, as also of the Bestial and Harlot Powers, with their Tragical Acts and Products, and their Defeatment and Conquest, shall be Represented, and the Evil Part Instructively Expos’d. Even Dancing, which in Scripture is shown also to bear its Part in the Sacred Solemnities, as in David Dancing before the Ark, and Miriam leading out the Daughters of Israel, on their Passing thro’ the Red Sea, will appear likewise in its place, in beautiful and Mystic Figures, Instructive also and Representative of Divine Truths, and Movements. So the Psalmist calling to the Grand and General Confort to the Praise of God, and with relation to the Latter Grand Occasions of it, adds,
Let them Praise his Name in the Dance. Psalm cxlix. 3. 
And again Psalm cl 4. Praise him with the Timbrel and 
Dance. Also Jer xxxi. 4. Again I will Build thee, and thou 
shalt be Built O Virgin Daughter of Israel, thou shalt again 
be adorned with thy Tabrets, and shalt go forth in the Dances 
of them that make merry. And again v. 14. Then 
shall the Virgin Rejoice in the Dance, [with] both the Young 
Men, and the Old together.

And in like Manner the Talent of "*it* also, as it is 
the Handmaid of Wisdom, attending and serving in her 
proper Place, and to the Peculiar Gift of Wisdom, seen 
chiefly display'd in her Particular Favorites, as Solomon, 
and the Son of Sirach, (thought by some of the Jews to 
Equal, or come next at least to Solomon Himself in Wisdom ;) 
This will here be Sanctified and Display'd in its highest 
Degree, both for Delightful Conversation, and as in the 
Cafe of Eliaj's Mockery of the Prophets of Baal, in the 
Sarcastic Part also. And for the Exercise of this Talent, 
and generally for Innocent Mirth in Conversation, there 
will in the Course of Things here, many Particular Oc-
casions and Subjects arise As, in the Baffles of the many 
Plots and Devices of the Great Enemy, Overpower'd 
and, put to his last Shifts, and as at a Lofs for New 
Projects, or at his Wits End, acting wildly, Extrava-
gantly, and Ridiculously. In the Disappointments of his 
Great Agents on Earth, the Beast, the False Prophet, and 
the Babylonish Harlot, as their Trading in the Merchandise 
of Souls shall fail, and their Utter Bankruptcy, Confusion, 
and Ruin shall come on. In the Mistakes and Errors of 
the Opposers of the Truths of the Kingdom, or Antago-
nists in the merely Rational and Literal Way, where being 
Ingag'd on Subjects out of their own Sphere they will be apt, 
thro' Pre conceiv'd Notions, to mis their Ground, and In-
terpret Spiritual Things, as Nicodemus did the Words of 
Christ, below the Truth, and Dignity of 'em, which yet 
others, standing in Simplicity, and void of Prejudice and Pre-
possession, shall Apprehend and take in according to their 
true Intent. Also in the Extravagances, Affectations, and 
Odd Conceive's, and sometimes Deviations, of Persons in 
the Faith, of, and Progress towards Attaining the High 
State and End Propos'd, thou's Sincere and Dependent 
on the Divine Conduct, in such Arduous and Uncommon 
Track, they shall be reduc'd and set Right again. Even 
A a
the Appearances and Movements of the Judge Himself, towards his Chosen Ones, as under a Mask of Terror, and the Love-Weals as of Joseph, to his Brethren, trying and Exercising them in various manners before he Man-
ifeits Himself to 'em in his High Grace and Love, Will afterwards have a Pleasant Remembrance, and be a Subject of their Innocent Mirth and Delight. And more generally the Anger and Strict Justice of God itself, as it is gradually atton'd and outwrestled, and gives Way to Grace, in its Middle Pass from Judgment to Grace and Love, will display itself in a Middle Way and Manner also, and sport as it were in its Power of Judgment, and Mask of Terror and Affrightment, with its Children, and give numerous Occasions of the like plea- sant Remembrances. And it may be observ'd, by such as understand the Nature of the late Dispensation of the Instruments and Prophets of Judgment in this Nation, how much has been Contributed therein of this kind also: Among whom, beside their Uncouth Movements in their Agitations, and many other Odd and Antic Gestures in their Public Meetings, there appear'd yet further Indication of a Part Externally acted, with another or deeper Intent, or, (on this Supposition of their being Instruments in this Kind,) a sport, in Part at least, carry'd on by the Divine Justice thro' them, as they were seen under their Agitations frequently breaking forth into Fits of Laughter, and drawing their Assemblies into a Concurrence with them Which can scarce be accounted for but on this Hypothesis, and as a Secret Suspicion injected, or Hint given, that there was a Design of Grace Underneath, and that the Divine Justice, or Power of the Great Judge, appear'd not here, the Day of Grace being so far advanced, to exert itself in Devastation and Destruction, but to be Outwrestled and Atton'd, and by some Lighter strokes of Judgment to prepare the Way, and Concur in the Work of the Kingdom. Or as the Lamb, to the Children of Grace, shall appear in the Throne, Smiling thro' the Judge, and turning the Dispensation of Terror, tho' Smaller indeed in the Preparation for and Ingredients of it, into a Jest or Holy Sport in the End.

The Talent of Facetious Wit never flourish'd before in this Nation as it did in that little Adumbration of Solomon's Peaceful Reign in the time of King Charles II.
after the Wars of the Reign Preceding: tho in general Ill Applied. Nor was yet the Right Use and Application of it ever better and more fully set forth, and the Account of the Nature of it given, than in that Curious, full and Elegant Description of it, by one of the greatest Divine of that Age; viz. Dr. Barrow, in his Sermons against Pestilence. And as where Types are Appointed there is generally some Appearance of Divine Power, I cannot here but take Notice of an Information given me concerning this Prince, that in Company with some of his Nobles, without any Occasion appearing for it, He broke forth suddenly into a great Fit of Laughter, and being pres'd to declare the Cause of it, He Foretold therein, exactly as it came to Pass, the Course, and Fate of his Successor.

There will in like manner be set forth, as wherein also Profit and Delight shall go hand in, Accounts of the Acts or Histories of the Lives of Spiritual Conquerors, written in an Allegorical Way, surpassing the Affecting Scenes and Descriptions of the most Entertaining Romances, tho' with real Truth and Solidity at the Bottom. Others also in Divine Poetry which Talent in various Kinds will Abound in Highest Degrees of Inspiration, for the Praises of God, and Celebration of the Glories of the Kingdom.

And thus all the External, Natural Expressions and Concomitants of Joy and rejoicing, whereof the Prophets in their Descriptions of the Glory of the Latter Times are so full, will have a Literal Compleation and Sanctification tho' beyond what the Words Naturally express or a Few would take them in, or rather a Glorification, by being advanced into a Conformity to the manner of their Archetypes or Originals in the Heavens, as Jesus Christ, who is the Fullfiller of the Law in every Tittle or Jota, shall come to the Completion and Consummation of all, and therein Glorifie even the Letter, the Whole Body, of the Law also.

If any desire yet a further Reason of this great Latitude and Liberty in External Nature also, let them consider the Infinite Liberty and Latitude of the Father's Power, Who, where he Moves Himself, Moves the whole Creation from Center to Circumference, and where he moves in the Manifestation of his Wisdom in Grace and Love.
will have Her shown and display’d in every Point and part of his Works, in which she has so wonderfully and beautifully concur’d. As also that Jesus Christ comes now in this Power of his Father, and with his Eternal Bride to a State of Temporal Glory, after the time of his Sufferings on Earth; to which, (Happy indeed for Man but also) Melancholy, Scene, and without the Manifestations of his Royalty and Glory, These Attendants of it, or External Demonstration of joy and Glory were altogether Unfit; the Church also being to Conform to his Sufferings, and wear her Mourning Weeds till his Appearance again, in his Royal State.

Nor will here be any even the least Ground for the Objection, of raising an Expectation of a Mahometan Paradise, confiding in External and Sensible Delights, since what is of this kind here represented is only as Consequent and Attendant of the Inward Paradiso of the Kingdom of Christ first in the Soul, or its Reflection in Inferior Nature, and can no more diminish from the Glory and Blessing of that, than a Glorified Body can be suppos’d to do from the Superior Blessing of a Glorified Soul. Hence the Psalmist, in his Description of this State of the Church, Represents the King’s Daughter and Bride, first, All Glorious within, and Conformant thereto, Outwardly adorn’d with Reainment of Needle Work, and in Cloathing also of wrought Gold, Psalm, xlv. 13. 14.

All the Glories in the External Part, are to be con-sider’d as Founded on the Internal, and the whole Dispensation of Christ Triumphant, on that of Christ Suffering. And this is God’s Method of Proceeding and Working, viz. from, and out of Himself into his Creation. The Inward or Spiritual Creation is more Immediately Founded on God Himself, its Author and Original, Temporal Nature Immediately on Eternal, and Mediatly on God, The Ectype on the Archetype, or the Shadow and Figure on its Substance and Antetype. The Body or Material Part, every where Immediately on the Soul or Immaterial Part. The Letter on the Spirit, the Word of God Manifested, on the Mind of God, or the Eternal Word of Truth and Wisdom, The History on the Mystery, And even the Outward Sufferings of Christ in the Flesh on his Inward Sufferings in Spirit and more at large his Sufferings in the Appointed time in Jerusalem, on his Inward Sufferings

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ings as the Lamb slain from the Beginning of Time, thro' the Sin and Fall of Man: Which being a Point left inquir'd into, and lying deeper Within the Veil, it may be of Service and Importance to the Reader more generally, to open a clearer View into it, as wherein the Foundation and Origin of Grace, and Redemption thereby, will be found Ultimately Consoling.

The Lamb of God then, as the Holy Light, and Meek Love of God, was First Slain, and the Glory of his Kingdom in the Angelical Hierarchy, that Fell, Extinguished by their Rebellion and Apostacy. This as an Injur'd Monarch, and Reigning in Divine Power in his own Sphere, he proceeded against in the Strictness of his Divine Justice, Condemning, and Dooming them to Conspicuous Punishment under the Wrath of God.

But in Man's Cafe, the Bowels of Mercy and Compassionate Love breaking forth, tho' his Blood far louder than that of Abel's call'd for Vengeance, and the Divine Anger in his strict Justice was in like manner as before breaking forth for full Vindication, He interpos'd in Grace, and by Consent of the Holy Trinity, put a Stop to the Divine Justice, and took the Stroke of it upon Himself. And by this Suspension of Wrath and Vengeance due, His Blood thus Spiritually shed in Man, or his Divine Life-Power lying Extinguished in 'em as to them, yet having the Resurrection Power in it self, was left to have its Natural Course, and produce its Genuine Effect in 'em; which was to Rise to its Divine Life again in 'em, and together with them the Virtue of which Prior and Inward, or Spiritual Sufferings He began to Apply in Spirit Immediately on the Fall, and continued so to do till his Appearance and Suffering in the Field. And this is the Grace of Redemption and Restoration, and the Suffering of Christ confir'd in its Inward and Spiritual Ground, or Essence. Which lying so deep, and Distant from the Apprehension of Man, funk now so far into Sense, it pleas'd the Divine Wisdom to let it take its Course also into Outward Manifestation, thus carrying on and Representing the Work of Grace in Inferior or External Nature also, and therein Proceeding also to the Redemption thereof in its more Gros and Visible Part, viz the Restoration of the Body of Man; as likewise of the whole Body of Nature, into which the Curse had enter'd.

Upon
Upon the Manifestation then of the Meek Light and Love, the Truth and Word of God in Jesus, what Mankind had done before in Spirit, thro’ the Power of the Wicked One acting in them and thro’ them, they proceed to do Outwardly, viz. to Reject, to Cruelty, and Spy again the Holy Lamb, or Son of God Which in Corrupt Nature they stood dispos’d and inclin’d to do; as the Pre-Disposition in Soul tends to work it self into Outward Act, or as he who first commits Murder or Adultery in Spirit, in Will and Desire, stands ready and inclin’d to do it in Fact Externally, when Opportunity is given.

Thus the Outward Sufferings of Christ, and the Power or Virtue of them, are founded on the Inward; and thro’ Faith in the Outward we are led by the Spirit to the Participation of the blessed Effects of Both, in Soul and in Body also of Both, Efficacious, in their Place and Degree, to the Redemption of Both

Beside what is so largely exhibited of the Temporal Glories and Blessings of Christ’s Kingdom by the Prophets under the Law, we may observe a more Early Prophecy and Figure of it, Immediately following the great Figure of the Trinity given in Abraham, Isaac, and Jacob; and as arising out of, or springing from it; viz. the Great Figure of Christ in Humanity, first in his State of Humiliation and Suffering, and after that of his Exaltation also, as shown in the Person and State, particularly in the Blessing of Joseph. Which Blessing as to its Ultimate Fulfilling, and in a greater degree of Sanctification, belongs to those who stand in the Faith of Abraham, Isaac, and Jacob; and also in the Spiritual Line, and Capacity of Joseph, in the Time of Christ’s Exaltation in the Church, (after his Suffering,) here represented in Figure, as also to the Literal Seed of Abraham (to whom the promise of the Temporal Blessing was so particularly made,) at their Return, in the Faith of their Messiah Coming the Second Time, and that at last according to their Expectation and Desire to the Fulfilling of those Promises and Prophecies, in the Letter of which they have been so strongly Captivated and Blinded, and by it Spiritually Slain. This more General Blessing is Mythically couch’d in the Great Blessing given to Joseph by his Father Jacob on his Death-
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Death Bed, Gen xlix 22. &c. in several Particulars exceeding those given to Abraham, Isaac, and Jacob; wherein also the Mystical Relation to the Time of Christ's Kingdom is more Apparent, and especially as it is open'd and Inlarg'd by Moses in his Recital and Renewal of the Blessings of the Twelve Patriarch's, here more Particularly Applied in Defcent to their several Tribes, Deut xxxiii. 13. &c. Both which Accounts of it I shall therefore present to the Reader's View, as giving further Light into the Point in hand - with some Paraphrase bearing Aspects towards its Accomplishment in the Mystery or Antitype.

The Blessing to Joseph, as Pronounc'd by Jacob, runs thus, Gen xlix 22. Joseph [the Type of Christ] is [in his Person, in his Descendants Natural, or his Tribe, and in his Descendants Spiritual, as] a Fruitful Bough, by a Well, [near the Spring and Fountain of Divine Blessing] whose Branches run over the Wall, [Who flourishes, increaseth and Multiplies thro' the Inlargement of the Blessing of the Covenant pour'd out upon him, in his Fruit and Products, Spiritual and Temporal, beyond the usual Bounds and Measures of other Partakers of it.]

The Archers (v. 22.) [His Brethren, Natural, and Spiritual; Envy'ng him as thus Distinguish'd by the Favour of God; also the Powers of Darkness, warring against his Spiritual Seed, and Christ in them coming to His State of Exaltation,] have sorely GrieV'd him and Shot at him, and Hated Him.

But (v. 24.) His Bow [of Faith, and Dependence on God,] Abode in Strength and the Arms of his Hands, [His Active Powers in that Faith,] were made Strong by the Hands of the Mighty God of Jacob, [working in him and thro' him] From thence is the Shepherd, and the Stone of Israel. [From this Faith thus Firmly Rooted in God, Christ here Typ'd out, (and Literally to be Born in the Line of Judah,) is to be conceiv'd and born in Spirit, in order both to his Suffering and Exaltation also in the Faithful, Answ'ring in the Mystery to his (Joseph's) Time and State even Christ who is the Head or Chief Corner Stone, the Rock of Salvation, and Principal Shepherd; who in succeeding Times of Famine of the Word of God, thro' the Recesses of the Uttermost Comforts of the Spirit, and Procedure of the Work of Judgment Preparing Christ's Exaltation in the Church in the Latter Day, shall Feed
Feed his Peculiar and Chosen Ones, and Provide a Glean of Peace and Plenty for them, as Joseph did for the Chosen People, the Literal Israel, in his Day.

Even by the God of thy Father, who shall Help thee, [as he has done Me;] and of the Almighty, [who shall Bless thee more abundantly] With the Blessings of Heaven above [Temporally and Externally, with the Dews of Heaven and Fruitful Showers for Increase; and Spiritually, with the Influences of Grace, and Fresh Showers of the Holy Spirit Descending; and Ultimately by the Descent of the New Jerusalem, and th'o' the Influences of the New Created Heavens. And with Blessings of the Deep that lieth under, [the Springs of Water, and Moiture of the Earth, caus'ing Fruitfulness, the Nether Springs as well as the Upper, and Spiritually the Meek Waters of Life thro' Christ Manifested in this Lower Region in Humane Nature.] The Blessings of the Breast [for Nourishment, also in the Mystery, as Fill'd with the Pure Milk of the Word.] and of the Womb, [In Exceeding Multiplication of thy Natural Offspring or of thy Tribe; and Spiritually, hereafter from the Divine Union and Communion, in the Manifestation of the Heavenly Bride, as also from the Spiritual Union and Communion of Saints, in the Abundant Fruits and Products of Divine Love.]

[For] The Blessings of thy Father [which I from the Spirit of God here bless thee, and thy Descendants with,] have Prevail'd above the Blessings of my Progenitors, [Exceed the Blessings either given to them, or those by my Father Isaac, and Abraham my Grandfather, given to me; and on Account of the Great Figure of Christ to which thou hast been Appointed of God, these shall Extend even unto the Utmost Bound of the Everlasting Hills. Not only in thy own State of Eminency, and thy Tribe's in Possession of the Double Lot and Portion, and that in the Mountains also, but in the Spiritual Part, as Transcending all Temporal Increase of Honours, Glories and Joys, and Dilating into the Heavenly Regions. These Opening also, in the Kingdom State, into the Regions of Time and Nature, in which the New Jerusalem descends; And this Founded on the Seven Everlasting Mountains of Strength, Glory and Joy, viz. the Seven Spirits of God which is beautifully represented by the Angel to Esdras, and thus Introduce'd, 2 Esdr. 11. 10, &c.

Thus
Thus faith the Lord, Tell my People, I will give them the Kingdom of Jerusalem. -- And I will give them the Everlasting Tabernacles.

They shall have, at Will, the Tree of Life, Smelling of Omentum. [Of most Sweet, Penetrating and Reviving Odor.]

The Kingdom is already Prepar’d for you. Watch

I have Sanctified, and Prepared for thee, Twelve Trees, laden with Diverse Fruits; and as many Fountains flowing with Milk and Honey. Then it follows.


It follows in Joseph's Blessing, they [All these Blessings] shall be in the Head of Joseph, and on the Crown of the Head of him that was Separated from his Brethren; [viz., in his being sold by them into Egypt; there thro' Suffering Exalted above them: In his Descendants Natural, or his Tribe of Ephraim, being oft Repuls’d, kept under and Persecuted] by the Tribe of Judah, whence it was Separated also in the Judgment of God upon the House of Rehoboam, together with the other Tribes Revolting; which are call’d in Scripture frequently by the Name of Ephraim on Account of the Eminency of that Tribe and Separated also in the Situation of the Places, or Portion of the Blessed Land, assign’d for their Habitation, which was, even their Double Lot, in the Mountains: And in his Spiritual Seed, or Tribe Mystical, under the Gospel State Advancing thro' its Suffering to its Exaltation, Despis’d, Rejected, or Persecuted by their Brethren of the External and Literal Way: And Separated likewise thro' their Sequestration and Retirement into the Mystical Wilderness; and therein their Aspiration to the High Mountains or Hills of God, to the Mount of Vision, for more Immediate Communication with God, and to the High Mount of Perfection; the Summit whereof is to be reach’d in the Kingdom State.

These indeed, as the Offspring in Spirit of the belov’d and Beautiful Rachel, and Figure of the Divine Wisdom, the great Multiplication of whose Offspring is Reserv’d to the Time of her peculiar Manifestation in the Latter Days, or as the Children of the Belov’d and Peculiar Son,
Sion, which Psalm lxxxvii. 2. is represented Distinguishing in the Favour of God, The Lord loveth the Gates of Sion more than all the Dwellings of Jacob, These, I say, are at first but Few in Number, While Leah, or that Church in the more External and Literal Way, tho' less beautiful, less clear of Sight, or Spiritual Discernment, and so less Beloved, brings forth Her Offspring in great Abundance. But it is with peculiar Regard to these Few, or Handful at first, of the Sons of Wisdom, exercis'd in the Spiritual and Perfective Part of the Christian Process, that the Prophecy of Isaiah, ch. liv. 1, &c. is to have its Ultimate Completion: viz. Sing, O Barren, Thou that didst not bear, break forth into Singing, and cry aloud, thou that didst not Travail with Child. For more are the Children of the Desolate than the Children of the Married Wife, saith the Lord.

Enlarge the Place of thy Tent, and let them stretch forth the Curtains of thy Habitation: spare not; Lengthen thy Cords, and strengthen thy Stakes. For thou shalt break forth on the Right Hand, and on the Left, and thy Seed shall Inherit the Gentiles; and make the Desolate Cities to be Inhabited.

And, ch. xliv. 20 Thy Children shall sing again in thine Ears, [as Ephraim before in the Letter,] the Place is too Strait for me, give Place to me that I may Dwell.

There is also a more Particular Prophecy hereto relating, and by the Circumstances of it Evidently Determin'd to the Kingdom-State Psalm lxxxii. As said to be made for Solomon; and Describing thereby in the Figure, the Blessings of the Reign of the Second Solomon, viz. as v. 16 There shall be a Handful of Corn in the Earth, [a small Number of select and Separated Ones, and these] upon the Top of the Mountains, [in the highest Degrees of Spiritual Advancement; as the Flower, or purest Extract of the Churches of the Latter Day] The Fruit thereof shall shake like Lebanon, [shall Wave like the thick set Ears of Corn upon Mount Lebanon, so exceeding Fruitful of that Grain.] and [which shall so Multiply and Diffuse it self, that] they of the City [the Churches also of that Day] shall [from thence become more Fruitful and shall] Flourish [and spring up in the like degree of Purity, and Spiritu-ality,] like the Grass of the Earth; [for Number or Mul-titude]
The Blessing of Joseph is by Moses renew’d and varied as follows; Deut 33 where there will need no paraphrase, but on what is particular. Only I shall first observe, How Moses, as a Figure of Christ, takes away the Curse, and the Bars of Blessing which Jacob in the Strictness of Justice had mingled among his Blessings. Thus whereas He said of Reuben, Thou shalt not excel; because &c. Reciting his Defects and Crime, Moses takes no Notice of these, but adds, Let Reuben Live, and not Die. And let not his Men be few. And whereas Levi’s Crime together with Simeon’s, is objected by Jacob, and a Curse therefore pronounced; and Levi Excluded from his Portion in the Good Land, as to its Division for Inheritance to the Tribes; I will Divide them in Jacob and scatter them in Israel, Moses turns this Curse into a Blessing; and by pronouncing the Blessing belonging to Levi in his Priestly Office, Intitiles him, in another manner, to his Portion of Tribes and Dues, thence arising; and that with this Particular Addition, viz. Bless Lord his Substance: ver. 11 Simeon indeed is not here mention’d by Moses, but as He and Levi wereazen’d together by Jacob in the same Curse pronounc’d, so it is to be understood that they are here Compon’d also by Moses in the Reverse of it; and that the Curse being taken off the Door was here Open’d for the Blessing to descend to Simeon also. And accordingly, in the Event, He was not Divided from his Brethren, nor Scatter’d in Israel, but had his Share of the great Temporal Blessing, or his Lot and Portion in the Good Land Assign’d Him also in the Division of it.

Joseph’s Blessing then, as given by Moses, runs thus; v. 13, &c. And of Joseph He said, Blessed be the Lord be his Land, for the Precious Things of Heaven, for the Dew, and for the Deep that cometh beneath.

For the Precious Things brought forth by the Sun; [Ultimately by Christ the Sun of Righteousness, as by Him (by Joseph’s) Figur’d, in his State of Exaltation, and for the precious Things put forth by the Moon, [Ultimately by the Supercelestial Moon, the Wisdom of God, the New Jerusalem Bride as to Descend in the Time of Full Accomplishment of this Prophetic Blessing.] And for the Chief Things of the Ancient Mountains, and for the Precious Things of the [Ever] lasting Hills.

And
And for the Precious Things of the Earth, and [the] Fulness thereof; and for the Good Will of Him that dwelt in the Bush. [The Great Love of Christ, the Son of God; as in whom the Powerful, yet Meek and Lambent Flame of the Divine Love shall be found burning as in the Bush of the Humane Nature without Consuming it; and thro’ him at last, as Born, and grown Adult in the Sons of God by Adoption, shall be found burning in the Perfected Souls, and Resurrection Bodies of the Saints also.] Let the Blessing come upon the Head of Joseph [and his Descendants, in its Degrees of Procedure, till in the Fulness of Time, and on the appointed for it, it be Manifested in Full.] and on the Top of the Head of Him [and them,] that was Separated from his Brethren.

Here Moses adds further, v. 17 His Glory is like the Firstling of his Bullock. [Beautiful and strong as the first Product of the Strength of one of the Strongest Creatures.] And his Horns [Denoting Brightness as of Keys proceeding, and also Greatness of Strength, both for Conquest, and Governing Power,) are like the Horns of Unicorns. [or more according the Original, of the Unicorn in which, as the Strength of the usually Two Horns is collected into One, and that also pushing Directly, greater Power and Force is implied.] With them [or with which] He shall push the People together, even to the Ends of the Earth; [by which the Tribe of Joseph shall prevail against the Canaanites, to the utmost Border of the Land: and his Tribe in the Spiritual or Mystical Sense, go on Conquering and to Conquer, and carrying, as it were, the World before them.] And they are the Ten Thousands of Ephraim, [in the Later prefer’d before, and Multiplying beyond the Tribe of Manasseh; and in the Spirit, and Power of Christ, as figur’d by Joseph in his Exaltation (or in their Preeminent and Regent Power, here Concurring with the Spiritual Judah,) Multiplying more Exceedingly in their Spiritual and Victorious Offspring.] And they are the Thousands of Manasseh [who as the Offspring likewise of Joseph, tho’ in lower Degree, Multiply and Prevail also, and in the Spirit yet more, as in degree Communicating in the Fraternal Lot and Portion of Ephraim.]

Of so great Consideration is this Peculiar Type and Figure of Christ given in Joseph, On which account the History
History of his Life and Actions, in Canaan and Egypt, and his Dealing with his Brethren and Family, is so Fully and Minutey Recorded in Holy Writ.

Of the Twelve Patriarchs, Sons of Jacob, three, viz. Judah, Joseph, and Benjamin, in a Particular Manner bear a Relation to the Kingdom of Christ; and therein to the Temporal or External Blessing of it, on which Account I shall therefore here take Notice of the Blessings given to Judah and Benjamin also, chiefly with this View.

That of Judah by Jacob, Gen. xlvi 11. after assigning him the Scepter for Continuance in his Tribe, and the Gathering of the People to him, as under his Dominion, adds,


His Eyes shall be Red with Wine, and his Teeth White with Milk [Importing the great Afluence of all Outward Blessings and Enjoysments of this Life, Improvd in the Mystery, as before Specified.]

Moses adds Deut xxxii. 7. Hear, Lord, the Voice of Judah, and bring him to his People. [Settle him in the Promis’d Land in his Dominion over them.] This with relation also to His Tribes being Restor’d and Establish’d therein again after the Captivity which the Ten Tribes never were; only some few of them that were scatter’d, and Return’d mixt with the Tribe of Judah to their own Land again.

Let his Hand be sufficient for him, [Supply him with Strength to maintain his Dominion given.] be thou an Help to him from his Enemies; who will strive to destroy the House of David, and Alterate the Sceptre (as particularly before shown in the Case of Ahaz.) and thereby to Defeat thy Promise and Design. And this was accordingly made good in Event so that their Enemies could never prevail against the Tribe of Judah to ruin and Disperse it, as they did the other Tribes. And on these Accounts Moses Begins with Judah, pronouncing the Blessing First on Him.

The Relation which Benjamin bears to the Kingdom of Christ is in That Part Particularly which belongs to the Father, as concurring to prepare it and carry it on jointly with his Son, whose (viz. the Father’s) Great strength and
and Power is here represented in Type. Accordingly Benjamin signifies, The Son of the Right Hand: which Name was Prophetically given him by his Father Jacob, and chang'd from that of Ben-oni, denoting a Son of Sorrow, viz. of Rachel's, who gave it him, and who Expire'd in her hard Labour to bring forth this Figure of the Paternal Strength and Active Power, in its Time to be manifested to the World, viz. as Conquering the Enemies of the Kingdom, exciting the Victorious Faith of the Davidical Warriors, and for the Holy Wrestle, against the strict Justice and Judgment-Work therein proceeding; prevailing for Alleviation of the Cross at first, and at last Introducing the Crown; and after the Love-Elia Work thus Preparing and Introducing it, Concurring with the Son in the Former Part of the Kingdom itself, Answering to that of David; wherein the Paternal Powers will be peculiarly Predominant, reaching deeply into External Nature, and restoring the Powers thereof in the Abundance of Temporal Blessings also: as those of the Son, and Spirit Concurring in a yet higher Degree, will Predominate in the Solomonical wherein Temporal and Natural Things will be yet farther Spiritualiz'd, and brought nearer to their Archetypes, or to the Manner and Model of the Heavenly, in his Gradual Procedure to New Creation of the Whole at last. And Accordingly Moses who particularly Respects the Descent of these Blessings in the Tribes, and After-Generations, puts Benjamin, the Figure of the Father's Strength or Hand of Power thus interposing, Preparing, and Proceeding in the Kingdom-Work, Immediately before Joseph, as in his Proper Place, and accommodated to his Appearance, or the Appearance of the Great Power God thus figur'd out, coming forth in the Antitype.

The Blessing then of Benjamin given by Jacob runs thus,

Gen. xliv. 27 Benjamin shall Ravin as a Wolf in the Morning be shall Devour the Prey, and at Night he shall Divide the Spoil. [He shall be Strong, Warlike, and Courageous, Fierce and Eager, and Quick in his Conquests, and be Enrich'd and Filled with the Fruits of them.] And this appear'd in the Course and Acts of that Tribe out of which also several Great Deliverers of their People arose. As Ehud, Judges iii. 15 who thrust his Dagger into the Belly of Eglon King of the Moabites, and Deliver'd Israel after it had been Oppress'd by and serv'd them Eighteen Years.

Saul

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Saul also, the first King of Israel, who delivered them from the Ammonites, and the Philistines, and smote the Amalekites, the Moabites, and all that spoiled them, 1 Sam. xiv. 47, 48. And Jonathan his son, who, with his Armor-Bearer only, smote the Garrison of the Philistines, and put them to flight, whereby Israel was saved in a most Miraculous Manner, 1 Sam. xiv. As also Mordecai, thro’ whom the Great Deliverance of the Jews was wrought in the Time of King Abasurus, &c. This answer’d in the Mystery as before.

To this Moses adds, as Deut. xxxiii. 12. And of Benjamin he saith, The Beloved of the Lord shall dwell in Safety by Him; near to Him the Lord shall cover him all the Day Long.

As Benjamin was the Darling of his Father Jacob, so shall he be of God his Father; Indeed to Him thro’ the Great Strength of his Faith, and close Dependance upon Him:

In Answer to which, tho’ Expos’d to great Dangers, and Engaged in Warlike and Hazardous Achievements, he shall still be Protected and Defended, and Abide in Safety.

And be [tho’ God] shall Dwell between his Shoulders. In the Letter, God’s Temple, wherein he may be said to Dwell, shall be Built on the Eminent Part belonging to His Tribe; viz. upon Mount Moriah, which tho’ within Jerusalem, in the Lot and Portion of Judah, appertain’d to Benjamin.

In whose Tribe, as that nearly allied to Judah, an Offer at, or first Step to the Kingdom, was made in Saul’s Case. Partly indeed Condemned, and partly Allowed of God; as Saul was Anointed by Samuel, by God’s Command, wherein is Figur’d the Preparation of the Kingdom of Christ in the Latter Day by the Course of Judgment, in the Paternal Power, preceding; Appointed of God, but with a Mixture of his Displeasure and Anger, and therefore to Decline, and the House of Saul, the Figure of the Strict Justice of God, (Answerably to the Course of the Judgment-Work,) to grow Weaker and weaker, and the House of David, the Figure of the Father’s Vindicating Power, and the Introduction of the Kingdom of Grace, Peace, and Love, to grow Stronger and Stronger. And hence it was, that God Dealt so severely with Saul in his Leffcr Crime, viz. according to the Figure and Spirit wherein he stood, to wit, of the Law, and of Strict Justice; and so Graciously with David in his Greater Crime, viz. according to the Nature of the Dispensation and Spirit wherein he stood, as typifying the Grace and Love of God in Christ under the Gospel, and
and that as Advancing into its Triumphant, or Kingdom State. Into which State, by his thus near Alliance, both to Judah and to Joseph, and from the Great Love of his Brother Joseph [and Elder Brother Jesus] to him, as Assigning him the Five-fold Portion, Benjamin in the Mystery is both Sooner and Nearer Admitted. And thus Opens in the Mystery also the Fulfiling the Prophecy and Promise to Benjamin, of God's Dwelling Between His Shoulders, as his Descendents in Spirit, or Sons of the Right Hand Strength of Victorious Love, in their Part of the Holy Warfare, are Animated, Actuated, and Back'd, as it were, by the Paternal Powers Preparative; and Concur with those also Communicated to Joseph and Judah, for Introduction, or First Obtainment and Possession of the Kingdom, as of Immanuel, in the Highest Degree, or God with them and in them.

And herein lies couch'd the Mystery and Ground of the State of Great Britain at this Day, as Answering in General to that of the Chosen Nation of Old, and more Particularly to the three Great Relatives to the Kingdom-State in Judah, Joseph, and Benjamin; and First to the Latter as moving in the Right Hand of Power for Preparation of it: to wit, Her Pre-Election and Precedence to Other Nations; Her Great and Mighty Acts and Successes in War; the Wonderful Providences appearing for her Deliverance, Protection, and Safety, thro' God's being so near to Her, and Dwelling as it were between Her Shoulders, as the Beloved of the Lord, and to Whom He will First Appear in the Glory of His Grace. If she be the Chosen Nation, and if her Metropolis be the Jerusalem of this Day, there her Benjamin also must have his Part, or Conjoint Portion in Her, and shine out as the Union Gem, Compleating the Circle of the Tribes, as the Last Meeting and Coinciding with the First and on this Holy Ground, and High Mount of the more Powerful, Spiritual, and Perfective Part, must the Mystic Temple also be Built, the Glory of which shall Exceed the Glory of that of Solomon, or even That which So much Surpass'd it in Glory thro' the Preence of Christ in the flesh.

But I must here forbear the further Investigation of this Deep Ground. A plainer and more Convincing Argument of what is here declar'd will appear, as we shall turn our Eyes upon the Effects thereof, in the Providential Course of

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of Wonderful Events, and Matters of Fact already Experience'd, and Observe the yet further Course and Issue of them.

After this Inlargement on the Peculiar Subject of the External or Temporal Blessings, Appendant to, and Consequent of the Temporal Kingdom, I proceed to the other Peculiarities of it which Remain; and which will be abdolv'd more briefly.

Seventhly, Another Peculiar Difference of the Ministration of the Kingdom from that of the Cross, is the Peculiar Call of the Rich and Great, the Wise, and the Noble to have their Part in it. The Gospel-Suffering was preach'd First and chiefly to the Poor, as Christ Himself declares, Mat. xi. 5. Luke iv. 18, 21. And as St. Paul explains it, I Cor. i. 26, 27.

Not many Wise, not many Mighty, not many Noble are call'd: as who on account of their Grandeur, and Fulfness of the things of this Life, or their Fulness of themselves, in their Worldly Wisdom, could not stoop to enter in at the Steet Gate, viz. of Mortification, Renunciation of the World, and Denial of themselves to follow Christ in his State of Humiliation. (Whence the Impossibility by him declar'd of a Rich Man's Entering into the Kingdom of Heaven) But now by the Grace of the Eternal Father, to whom all things are Possible, and of the Now Triumphant Saviour, the Broad Way also to Heaven is made known, the Two Lead'd Gates, or the Palace Gate of the Great King is thrown open, and the Rich, the Wise, and the Noble, in their Turn, or in their Proper Day, are call'd in and Summon'd to Attend Him. Who as they shall admit the Faith of the Kingdom, and therein obtain the Aid of the Fresh Powers of Grace opening, and from the greater Liberty of Enjoyment of the Temporal Blessings, here Granted as Accompanying the Faith and the Inward Graces of the Spirit, will find the great Difficulties in the Way Remov'd, and from their Great Power and Authority in the World, and the Influences of their Example upon others Dependent on 'em, or standing in great Dереnce to 'em, become Eminent Instruments of the Glory of God, and Propagation of the Kingdom among others. And this will in Signal Manner be shewn in those who are in the Highest Degree of Authority and Power, as according to the Peculiar Prophecies of these Times. Kings shall be made [most Eminently] Nursing Fathers, and Queens Nursing Mothers, to the
True Israel of God. To which the Jews are call'd to 

Listen, Isa, xlix, 1, 23.

And in the Latitude of the Grace of this Day, to wit; of Christ coming in the Power of his Father, may be added here, the Extraordinary Call also of many Publicans, and Great Sinners, particularly in the Case of Misanthroped, and Dishonest Love: the Proneness whereto, when Rectified and Determin'd to its true Object, will be Exercised in greater Degrees in Divine Love, and Universal Charity. Many also who like St Paul have been Violent Opposers and Persecutors of the Brethren, will be like Him, by an Overruling and Constraining Power of Grace, brought in; and turn the Current of their Misguided Zeal into its Proper Channel. And the Converts in these Kinds as they shall come in like the Prodigal, or Those at the Last Hour, throwing themselves wholly upon Grace, and taking hold of the Benefit of the Ark of Grace, Publish'd by the great King on his Accession to his Kingdom, will be Enabled to go thro' a Quick and Short Work, and taking Large Steps, as here led into the Short and Direct Way to the Blessed Land, (see Exod. xiii. 17, 18) will sometimes be found to Prevent Others who have gone about, as in the Way, of the Wilderness, more Exempt from the State of Heroic Achievements in the Wars against the Philistines or Spiritual Enemies; and so be made Equal in Reward to those who have born the Long Heat and Burden of the Day.

Eightly, And Lastly. In this State, wherein Perfection; and Freedom from Sin and all Remainder of Corruption will be Wrought out; by the Perfected Saints will put on a New Cloathing, viz. a Resurrection Body; such as where- in Christ appear'd after his Resurrection. Whose State between That and his Ascension is that to which the Saints who reach the Kingdom-State on Earth are to bear Conformity: Who having the Inward Resurrection Body within the more Gross and Outward, will have the Power of Transfiguration on Occasion, for Converse with the Inhabitants of Heaven Descending, or for Converse with Christ also as on his Throne in the Inner Court or Paradise within the Region of Nature Restor'd or New-created; and thence Returning with fresh Orders or Commission, appear again among Mankind, in like manner as Christ did Converting with
with his Disciples, in a Condensed Body of Nature, and therein Appear or Disappear at Pleasure.
These are the Peculiarities of the Difference of the Two Gospel Ministrations.

The CONCLUSION.

Such then is the Nature of the Blessed Kingdom, of which the Signs and Indications in so Extraordinary a manner Appear in these our Times. And such the Nature and Gracious Intent of the Warnings and Call of God therein, to the Christian World more especially: which by the Divine Assistance, and from a strong Impression upon my Spirit, I have been excited and Enabled thus to Represent to the Churches of this Day. All then is, in the Issue of it, Preparation, and Invitation to the Greatest Blessing that ever appear'd within the Ages of Time.

Since then the Voice and Call of God is thus Universally going forth, since the Trump of Judgment is heard so loudly Sounding, yet to us at least of this Nation not like that of Mount Sinai waxing Louder and Louder, but Softening into the Call of Grace, since the soft and still Voice or Call of Love is growing Stronger and Stronger, since the Winter is now Expiring, and the Rains going over, and the Time of the Singing of Birds is coming on, Since Jesus Christ the Eternal Bridegroom, and his Father Reconciled to Grace and Love, say, Come; since the Spirit and the Bride, even the Heavenly Bride Appearing, say Come, and Those that hear also say, Come; Let us be persuaded to Answer the Gracious Call and Invitation, let us be Persuaded to Inquire, Return, and Come, and Drink of the Waters of Life freely. Which now as the Glorious Rainbow of the Covenant in its full Extent of Grace, is seen appearing in the Clouds, flushing up the Former Cataracts of Heaven, and Forbidding the Deluge of Judgment proceeding, will be found descending in Showers of Grace, and of the Spirit, in its New Triumphant Process and Emanation, into the Hearts of all that shall prepare and Stand Open to Receive it,

C c 2

Awake
Awake, Awake then, O Thou Drowsy and Sleeping World. Awake O Holland, France, Italy, Germany, &c and see the Day, and Caufe of your Visitation. Awake all ye that lye Dead in Sin, and Drown'd in Sensual Pleasures, and if the more Diftant and Spiritual Motives yet reach you not, at leaft that you may Avoid the Stroke of God's Judgments now Abroad in the World, which is your Time for it, Learn Righteousness But rather in the more Ingenious Part let the Surprising Grace and Goodness of God Melt you into Repentance, and Submiffion to Indecaring Call of Love which is Strongest, and to such as shall but give an Ear to it, as new Sounding, even Irresistible.

Awake, Awake, O Great Britain, and Ireland, and Rejoyce in the Grace of thy Peculiar Election And thos' to Intent on the Temporal, Maintain till thy Spiritual Birth-right, and Blessing, by seeking First the Kingdom of Christ, First Offer'd to Thee, and wherein both the Spiritual and Temporal by the Divine Wisdom are thus Beautifully Adapated to the Improvement of each other

Awake, Awake, O thou Jerusalem of this Day, and what the Literal could not, see thou, at leaft in this Thy Day, the Things that belong to thy Peace; even the Glorious Kingdom of Peace breaking forth in thee. And thou the Spiritual Law, put on thy Fair and Ornamental Robes, and thy Glorious Breast-plate, as the Heart-Cloathing and Covering; in which is the Urn and Triumphal, the Light and Love, wherein Perfection only consiûts, by which thou may'st Conduct thy Flock where thy Great Shepherd Feedeth his Flocks at Noon, in the Meridian Light of the Sevenfold Sun, and under the Zenith of Flaming Love. And let thy Myre shine with the Great Name of God, and the New Name of Christ Triumphant written upon it.

And thou especially the Mystical Sun, and Tower of the Flock, who art in Degree Awaken'd thro' the Faith and Expectation of the Glorious Advent, Shake thy self from the Dust, and the Remains of Spiritual Slumber, put on thy Beautiful Garments, and Adorn thee for the Nuptial Inlarge Thou thy Heart, and Spring in Suitable Aspirations, and Love desires, while the Breath of the Spirit, thus sweetly Calling and Wooing thee, blows up the Holy Fire, and feeds the Love of God abroad in thy Heart. For the true Qualification, and Frame of Spirit, in which the Spouse of
of Christ is now to be found, is That of an Espous'd Virgin, wholly in Love, and Longing for her Bridegroom's Coming, (thine Altogether Lovely and Divine,) and Hasting on his Way to the Crown and Consummation of her Desires Trim then thy Lamp, and put on thy Sacred Ceftes, the Girdle of Truth and Wisdom, whereby the Heavenly Bride shall be found Uniting with thee, and rendering thee all Amiable and Pleasant for Delights in the Eye of thy Divine Spouse. While the Cherubims of Glory shall spread their Wings within thy Sanctuary, and stand ready with thee to Attend their Lord Cry out then, and that with Exulting Joy, Lift your Heads O ye Gates, [of Faithful Hearts,] and be ye lift up ye Everlasting Doors, and the King of Glory shall enter in. Who is this King of Glory? even the Lord of Hosts, [the Eternal Father, in and with his Eternal Son, in the Power and Unity of the Holy Spirit, coming now to Reign in Heaven and on Earth Conjointly.] He is the King of Glory. O thou Princest, now of Another Region, and Daughter of the King of Kings, Hearken to his Love-Calls, Consider, and Incline thine Ear; Forget also thine Own People, and thy Fathers Hourses. So shall the King greatly Defie thy Beauty. For he is thy Lord God, and Worship thou Him. Instead of thy Fathers, [on Earth Governing and ruling over thee,] thou shalt [Now Rule and Govern as Queen thy self, and shalt] have Children [Ruling under thee.] whom thou must make Princes in all Lands. [All Lands now Subject to thee as Sitting down with Christ thy Lord in his Throne, and Advanced to Co-Hership and Communion with Him in the Inheritance of all Things.

Thus I have gone thro' this great Subject of the Extraordinary Appearances and Signs of the Times, given the Interpretation, and shown the Issue of this Great Crisis. I cannot expect but among so many things out of the Common Track, some, at least of the Speculations, may be look'd upon as the Product only of Imagination. But I am Perswaded, Those who shall Consider the Unity and Congruity of the Hypotheses in General, in all its Parts, its Consonancy and Coincidence with the Holy Scripture, and more Particularly with the Prophecies.
Prophecies both of the Old and New Testament; and especially how Events have also struck in, and Answer'd to the Scheme, here propos'd, together with the Numerous lesser Incidents Conspiring to the same End, and concurring in their Places to the Confirmation of it; will not be able to say with the Sceptics of Old, as 2. Pet. iii. 4. Where is the Bronife of his Coming? and That founded on the same Reason, viz. that All things Continue as they were, or proceed in their Usual Course, without any Appearances, Indications or Preparations for it. Nor will there I hope need much Apology for the Method and Manner of Writing, here us'd, viz. in the Speculative Way, running so much by way of Position; which is to be understood rather as Declarative of Experience, and Observation, or Science otherwise Attain'd, and offer'd to the Considerations of others, than any way Imposing such Sentiments upon 'em which Method is also useful for more Compendious Writing, as wherein often the Reason of Things, or their Connexion and Consequence, is Virtually and closely couch'd or Interwoven with the Oration, or Sentence, Current; and Deducible from it. And if in such Variety of Uncommon Matter, or in the Interpretation or Application of Scripture any Mistake shall be made to appear; which I have guarded against as much as I could, I shall be ready to Acknowledge it, and receive further Information.

I might add here a large Postscript or Appendix of Extraordinary Instances in the Work of Judgment both at Home, and especially Abroad, since the former Account was set and Printed off, in the End of the Year 1725, which as they are so fresh in the Memory of All, and as it is to be hop'd that Scene is now putting up, in this Nation, I shall forbear to Enumerate. Only taking Notice in the General of their Concurrence to Establish the Hypothesis here Deduc'd And tho' we hear yet of Wars, and fresh Rumours of Wars, in which Great Britain also may be in Part, and Distantly ingag'd, yet, as this Scheme shall prove to be the Truth of the Cafe, it will only tend the further to Aggrandize, and give Her Greater Power over the Nations, thro' the Continuation of the Peculiar and Providential Blessings and Successes with which She has been so long Attended. Also for Powerful Aid to her Friends and Allies, for De-
fence and Vindication of the Protestant Interest, and for
Constraint of the Peace of Christendom in the Life, and
therein the Preparation of the way for Propagation of
the Blessed Kingdom Enjoying in the mean time Peace
at Home, and the Increase of Blessings from the Course
of Grace Proceeding. And thus standing, with Relation
to the World Abroad, as the Genesis of Peace and Plenty;
while the Preparative Vials, in a Sharp, but short Work,
are pour'd forth upon the Nations round about Her; (in
which yet the Righteous, will have Signal Deliverance);
and lastly becoming an Asylum, or Place of Refuge, to
the Good and Pious of other Nations, flying from the
Storm in their Own, and to the Glory of the Kingdom
Rising in Her.

May Grace, Peace, and Love from its Eternal Foun-
tain, God the Father, Son and Holy Ghost, and that Peace
which is given at this Day from the Prince of Peace, be
Multiplied upon us, upon Thee who Readest, these Things;
and in an especial manner on all those that Love and
Long for His Appearance.

A M E N. H A L L E L U J A H.

Jer. xxx. 24.

The Fierce Anger of the Lord shall not Return, [His Work
of Judgment Begun shall not give way to that of Grace,]
until he have perform'd the Intents of his Heart [in Pre-
paring Mankind for it.] In the Latter Days ye shall consider
it And cb. xxiii. 20 In the Latter Days ye shall Consider
is Perfectly [He will Manifest his Deep and Secret In-
tsents plainly to you, by taking off the Mystic Veils that
are spread over them, and caufe you throughly to Under-
srand them.]

Isa lv. 1.

Ho every One that thirsteth Come ye to the Waters. And he
that hath no Money, Come, [and] buy Milk and Honey, with-
out Money and without Price.

John
John vii. 38.

He that believeth on me, out of his Belly shall flow Rivers of Living Water.
This spake He of the Spirit, v. 39.

Rev. xix. 7.

For the Marriage of the Lamb is Come.
SECTION VI.

An APPENDIX; and INTRODUCTION to the SECOND PART.

HAVING now Finish'd the Former Part of this Work, in which are contain'd the Things chiefly and more Immediately needful to the Preparation of the Blessed Kingdom; and those Recommended upon the more Evident and Awakening Motives of the Previous Signs and Appearances of it, I shall Post-pone for some time the Second Part, which is to contain the Calculations of Prophetic Times and Numbers, a further Examination into and Application of the Apocalyptic Scenes, as showing their Tendency to and Concurrence in this great End. In order to which yet a Middle Part is here added, in the Nature of an Appendix to the Former Part, and an Introduction to the Latter, giving an Account of the Series, Succession, and Peculiar Characters of the several Ages or Periods of the Christian Church, as Represented by the Seven Churches of Asia, from the Time of Christ's coming in the Flesh to his Second Appearance in his Millennial Kingdom, and from thence to the End of this World, and the Consummation of all Things Together with a Scheme or Figure representing their Process, and the manner of their Succession; with Proper Emblems representing the most Material Characters, or Events therein. Needful also to be Recurr'd to for Explication of several Passages in this Former Part. Thus serving as a Medium of Union to the two Parts of this Work and herein not disconsonant to the Manner and Course of the Church-Periods themselves; which appear link'd together, and proceed mutually Interwoven one within Another, as founded upon, and representing the Unitive Quality and Power of the Great Mediator and Uniter of All, Who is the Centre and Circumference, the Beginning and the End of the Ages in One. This Agreeable also to the more General Course of
of the Distinction and yet Union of the Ages as by a Copula; wherein the Round Number, as of a Centenary or Millenary, is reckon'd as Ending the Preceding Course or Age, and Beginning that which follows. Only the Reader is desir'd to take Notice, and Excuse, that the Pagin'd Noted on the Figure Answers not here to the Place or Page where it is inser'd, this Figure being only Borrow'd from Another Work, relating to the Kingdom also, ent'ring further into the Substance of it, and the Practical Part thence arising, Design'd for the Publick Service in its Time; out of which many things Preliminary and more Immediately Needful are transfer'd into this Work for Present Use. wherein also several things, here but lightly or transiently taken Notice of, will be found Deduc'd more at Large, as on the Contrary many things there spoken of more Generally will be found here more Particularly and fully Explain'd and prov'd: what is here offer'd thus serving as an Introduction to, and for the better Understanding of that: Whereby is also Prevented That other Work swelling to too Great a Volume.
Of the ORDER and Process of the AGES or Periods of the Christian CHURCH.

The Seven Churches of Asia to whom Christ directs his Epistles in the 2d and 3d Chapters of the Revelation, are Representative of so many Successive Periods of the Christian Church, under the same Character and Denomination. This is acknowledg'd by the best Interpreters; the Ground and Reasons for it are chiefly these:

First. The Seven Churches here singled out, according to the full and perfect Number of the Spirit, must be supposed to have among them, or upon them, the full Impression of the Spirit's Influence in the Church, viz. in its Various Properties, Gifts, and Operations: and in like manner the whole Impression of the Contrary Powers of Antichrist, rising in Opposition to the Spirit, and beginning to show themselves in all their various Properties, and Operations also. And hence the Impressions both of the Good and Evil, like those made on Water, must be supposed to spread themselves in larger Circles, viz. of Defect into the succeeding Ages of the Church; the same Good or Evil Dispositions still appearing as the Subjects for the Good or Evil Powers to Work upon. And further in this full Number of the Spirit, Importing its Operation in all its various Properties, is Implied, its Septenial Emanation and Variation, viz. in the Operation of the Seven Spirits of God; from whom the Blessing is here given to the Seven Churches: whence may be also infer'd that these Seven Churches according to their various Properties, and the Different Operation of the Spirit in them, were each under the peculiar Regency and Operation of one of these Seven Spirits. From these Considerations, the General Ground of the Relation between the Seven Churches and the Church Periods to succeed, the Distinction of the Latter by the same Properties, Characters, and Names, and their Continuance under the same peculiar Profitiveness of the Seven Spirits, and the Conduct thereby of the Overcomers in them shew the variously
viously Opposite Powers of Darkness or of Antichrist, may in some Degree Appear. But further,

Secondly, In the Conclusion of every one of these Epistles of Christ to the Seven Churches, is added that Singular Caution and Monition, He that hath Ears to hear let him Hear. which always Imports something deeply Mystical, and of Greater Concern than appears Obvious at first Sight from the Literal Sense, and often a Reference thro’ the Type to the Antitype.

Thirdly, The Distinguishing Character, and Particular Properties, both of Good and Evil, in these Seven Churches, also their Effects and Products, and even the Grand Providential Events succeeding thereupon, have also appeard in the following Church Periods in their Successive Order; and Answer in exact Analogy between the History of the Types and of their Antitypes Understand, as far as the Process is already gone, which is thro’ the Major Part of them whence may be concluded, the same Analogy will appear in the Remaining.

Fourthly, It appears that the History and Process of these Seven Churches contains in Little the History of the Church in General from those times to the Consummation and End of all Things, and so runs Parallel with the other Part of the Revelation at Large. This is evident from several Synecdoches of Events; viz. wherein it agrees with and Indicates the same Times and Events represented in that Larger History of Church-Time. As for Instance, The Church of Ephesus its First Love for a Time, and then Declining, is found Answer’d in the Succession of the Epheline Period of the Church at large. The Ten Days of Tribulation in Smyrna, by the Ten Persecutions in the Smyrnean Period. The Towring Pride of Pergamus, the Synagogue of Satan, and Harlot Jezebel, and the Martyrdom of Antipas, by the Usurpation of Supremacy, the Antichristian Doctrines, the Idolatrous Worship, and the Persecution or Martyrdom of the Antipapal Christians, in the Pergamean Period, &c. I shall only add that in the Epistle to the last of the Churches, viz. Laodicca, the Characters of the last times, the General Judgment and New Creation are represented. This Point will be further clear’d in the Particular Account of the Successive Periods.
Lately, the Prime Characters and Events belonging to these Original Churches appearing also in their Successive and Correspondent Periods, justly intitule the Latter to the same Names, with the Former. And these Names are also found Significative, and Expressive of the Principal Characters of, or Events in, the Successive Periods, Equally with those of the Churches themselves, as is after shown.

Further, as the Seven Churches of Asia were in Being All together at the same Time, so also in and under each General Succeeding Period, Predominating in its peculiar Property, each other Church is to be suppos’d Contain’d in Little, acting in or according to its own Spirit and Property, in which the Principal Churches or Religious Professions, (as suppose at this Day,) may be more particularly Sign’d; and in which Character the Seven Principal Religious Parties or Professions in this Nation, at this Time, may be suppos’d to stand: and even with something of this Septenal Variation of the Spirit in them. In which also Particular Persons may be found; some shooing forwards into a further and Higher State, and Process; others declining into the Spirit of a Lower; for Instance some in the more Formal and Lifeless Spirit of the Sardian, and Others quicken’d into the Spiritual Life of the Philadelphian, and Others with the Knowledge, and even Degree of Extraordinary Experience obtain’d in the Latter, declining from it, and shooing on into the Security, Self-Conceit and Earthly mindedness of the Laodicean; and so wheeling round into the World again. And under this View the Epistles of Christ may be understood as Directed not only to the Seven Churches of Asia, and their Respective Periods, but to those also who stand in the same Spirit, and maintain the same Character, in any of the General Descending Periods, to the End of Time.

These Things in General Premis’d I proceed to treat of the Seven Periods more Particularly.

Of the Ephesine Period.

The Church of Ephesus being the first Single out and Distinguishing’d in the Epistles of Christ to the Seven Churches, and for Representation of the First or Ephesina
Ephesine Period of the Church, a little Inquiry into the Literal State of this City and Church may be of Service to show its Qualification for this Priority, and Aparts for such Representation. Ephesus then, for its Beauty and Eminency call'd the Star of Asia, had been before Famous for its Ethnic Temple, one of the Wonders of the World; and on its Conversion to Christiannity became the most Eminent of the Gentile Churches for the mighty Powers of God, and Wonders of the Spirit appearing on its first Conversion: which was by the Great Apostle St. Paul who continued therem, Acts xix. 9, 10, by the space of two Years, Preaching, Disputing, and bringing forth the Wonderful Works of God in a very Extraordinary manner; as it is said, v. 11, 12. And God wrought special Miracles by the Hand of Paul, so that from his Body were brought unto the Sick Handkerchiefs and Aprons, and the Diieses Departed from them, and the East Spiss went one of them. There seem'd to be here a little Representation of the Time of Pentecost, or First pouring out of the Spirit: where as v 1, 2. he found certain Disciples, Believing in Christ, but who had not yet receiv'd the Holy Ghost. But when Paul laid his Hand upon them, the Holy Ghost came on them, and they spake with Tongues, and Prophesied: and as v 7. The Men were about Twelve in Number. And hence the Word of the Lord Jesus was spread every way, so that it was heard of all them that dwelt in Asia, both Jews and Greeks. And when the Sons of Cæsar the Jew pretended to call out an Evil Spirit, adjuring him by the Name of Jesus whom Paul Preach'd, it Answer'd them; Jesus I know, and Paul I know, but who are ye? And the Man in whom the Evil Spirit was, ran upon them and prevai'd against them, so that they fled out of the House Naked and Wounded. Many also that us'd Curious Arts brought their Books and Burnt them openly, amounting to the Value of Fifty Thousand Pieces of Silver. So mightily here grew the Word of God, and Prevai'd. v. 20. And thus in the Ephesine Church may be seen the Prime Event of the Ephesine Period of the Church at Large, contain'd in Little. The Ephesine Period then begins from the Time of Pentecost wherein the Church was Founded by the Holy Spirit, as built on the Foundation of Twelve Apostles, Jesus Christ Himself being the Chief Corner Stone. This Period then Contains the Lives of the Apostles and the first
first Insipr'd, by whose Faithful Zeal and Labours, their Miraculous Works so Abounding, and their so Exemplary Lives, the Church of Christ was Excited and Animated, and kept up in the Strength of its First Faith, and the Ardor of its First Love. And as the Church of Ephesus in the Epistle of Christ is tax'd also with a Remission or Declension therefrom; so the Ephesine Period Answering herein must be farther Extended, and contain a Time of Relaxation also, or the first Declensions of the Church from its Primitive Fervor and Purity, after the Times of the Apostles. But the more Particular and Critical Adjustment of the Times and Bounds of the Church-Periods is not here intended, only a General Account and Designation of 'em, as to the manner of their Proceeds, and from the great Events and Appearances in them; Conformably to the Characters and Description of 'em here Typically given in Christ's Epistles to the Seven Churches.

And how That to the Church of Ephesus is also suited to, and points out the State of the Ephesine Period, will further appear from the Particulars of it, as Rev. ii. 1, 2, &c. I know thy first Works, thy Labour of Love and Patience. That for my Name thou hast Labour'd, and not fainted. And thou hast tried them that say they are Apostles, [Counterfeiting the true ones then in Being,] and are not. [Such.] Nevertheless I have somewhat against thee, because thou hast left thy First Love. Remember therefore from whence thou art Fallen, and Repent, and do the First Works; or else I will come unto thee Quickly and Remove thy Candlestick, &c. To Him that overcometh [the great Temptations to Declension here moving,] will I give to eat of the Tree of Life which is in the midst of the Paradise of God. [to feed on the Divine Life in the Communion of the Holy Spirit, yet moving in the Church in its Extraordinary Powers, wherein the Paradise and Kingdom of God in the Soul consists.]

In like manner the Title Christ here assumes, viz. 'He that holdeth the Seven Stars in his Right Hand, and who walketh in the midst of the Seven Golden Candlesticks, sits in the Chair of the First of the Seven Churches, as Leading up the rest, under the Conduct of the same Spirit of Christ their Head, and by whom the rest of the Church-Periods were to be constituted, carried on, and Influenc'd in their Order of Succession.'
And lastly the Name also of Ephesus exactly answers to and denotes the Principal Character of this Church-State succeeding As Ephesus in the Signification of the Word Imports, First Disease, agreeing to the Zeal of its First Love; and therein also may be Included its being Desirable, and Belov'd by Christ; as Daniel was said to be a Man of Desires, greatly Loving, and so, greatly belov'd of God. This Name also further imports Remission (growing Remiss) or Relaxation; wherein also the other or Defensive Part of its Character is Couch'd and Indigitated.

The Smyrnean Period.

Next to the Ephesian Period follows, according to the Order of the Seven Churches, that which derives its Name from the Church of Smyrna. But before I speak particularly of that, I must show the Peculiar manner of these Periods succeeding one another: which is not after the Ordinary way of Consecution, viz. of one Beginning where the Others Ends; but as in a Unitive Way, and so Interwoven one in Another as that the Second begins in the Center of the First, and runs concurrent with the latter Part of it, so that the First reaches to and Unites with the Beginning or Entrance of the Third. Thus where the Ephesian comes to its Acme, or Middle Point, That of Smyrna Begins, and goes on Concurrent with the Latter Part of the Ephesian, till in the Acme or Center of Smyrna. Ephesus Ends, and Pergamus Begins. And in this manner the Process is continu'd Whereby each Church State, having in a Manner Three United in One, bears an Impression of the Holy Trinity. And this Course three times taken, so as to show three full Circles, consider'd at large, or not thus Interwoven; and reaching to the Sun (as in the Figure) breaking thro' the Darkness, are Included and United in degree, and in the Power and Virtue of them, the whole Seven thus bearing an Impression, as of the Trinity, So in it of the Holy Septenary also, or the Seven Spirits of God, concurring in the Conduct of the Ages of the Church, according to their Varied Powers and Operations.

Where then Ephesus comes to its Acme, from whence its Relaxation and Declension Begins, Smyrna Enters, and being

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being Now the Purest Part, proceeds as in an Inner Court; and by its Strength of Zeal, Faithfulness, and Constancy even to the Death, in Patient Suffering under the Persecutions Beginning, Supports and Relieves the Declining Part of Ephesus, or the Ephesian Period. And thence carries on, and Maintains its Constancy and Zeal thro' and against the Rising Evils in the Former Part of the Pergamean So that this Church-State, keeping close to the Faith in the Continual Exercise of their Patience under the Ten Persecutions herein arising, is found Unreprou’d of Christ; which none else is beside that of Philadelphia. And in Reward of its faithful Suffering under the Persecutions this Church State in its Latter Part, running Contemporary with that of Pergamus, as in an Inner Court, obtains a Time of Rest and Sabbath and outward Propriety; in the Empire becoming Christian’s which she during her Time of Continuance joys in Praise and Gratitude to the Holy Lamb, thus advancing His Cross into the Imperial Crown, and giving herein a Sketch or Figure of his Future Temporal or Millennial Kingdom.

And to this Church-State the Epistle of Christ to the Church of Smyrna is also found exactly Corresponding, as Rev. ii 9, &c.

I know thy Works, and [Great] Tribulation, [by continued Persecutions,] and thy Poverty [in Spirit, as thus Humbled] But thou art Rich [herein unto God.] And I know the Blasphemy of them which say they are Jews and are not, but are of the Synagogue of Satan [here rising, especially in the Pergamean Part to which it more peculiarly belongs viz. Tho’ who Profess themselves Christians, but not rooted in the true Faith and Spirit of Christianity, under Persecution Deny it.] Fear none of these things which thou shalt Suffer. Behold the Devil [by his Heathen Instruments] shall cast some of you into Prison that ye may be tried and ye shall have Tribulation Ten Days [thro’ Ten Seasons of Violent Persecution, under the Heathen Emperors] But be thou Faithful unto Death and I will give thee a Crown of Life [Hold out to the End of these Persecutions, and I will in the Latter End of thy Suffering, put a Stop to the Power of Death in their Persecutions from the Heathen Emperors, and turn their Power for the Defence of thy Life and Liberty, by Conversion of

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of the Empire to Christlianity; and therein Crown the Church
with a Time of Safety, Peace and Prosperity.

Hereto also the Title of Christ before this Epistle has
a Particular Reference; viz The First and the Last. [Who
Begins and Ends the whole Course of the Church,
and brings all to a good Issue at the last.] Who was
Dead and is alive. [Who began this Course of Patient
Suffering; and Rose thro’ Death to Life; and by the
same Power of Resurrection-Life, will Sustain and carry
you thro’ Victorious, in each Single Person, and as a
Body or Church-State give you at last the Victory over the
Power of Death outwardly also, yet fo raging in your Per-
secutors.]

The other Promise to the Overcomers in this Church-
State has also a Particular Relation to their Case viz
That they shall not be Hurt by the Second Death [That
Is: their Obtaining Eternal Life after Death, where
the Powers of Darkness cannot reach them, as they here
go thro’ the Outward and Bodily Sufferings in Martyr-
dom, they shall be so sustain’d and animated by the
Comforts and Joys of the Holy Spirit, that neither their
Outward Torments shall be of any Account with them,
nor shall these Powers of Darkness be permitted to press in
upon, and Inject their Stings and Anguish into their Souls,
as in other Cases, and particularly in Their’s who for fear
of Persecution are Tempted to Deny the Faith, they are
permitted to do.

And it may be here noted as to the rest of the Pro-
mises made to the Several Churches, that as the General
Drift of the Revelation is to Represent a Glorious Temporal-State in the Church before the End of all Things,
so the Promises to the Overcomers in each of these Churches
or Church States have a Temporal Denotation, tho’ not
Excluding their being Fulfill’d in a more Perfect manner
or Degree Hereafter; viz. such as are Capable of it,
some in the Nature of them being necessarily Determin’d
to this Life.

Nor is lastly the Name of this Church or Church-
State without its particular Allusion to its Prime Cha-
racter Smyrna signifying Myth. wherein is denoted both
the Bitterness of Suffering, and also its being a Sacrifice
of Sweet Savour, most Acceptable to God, and Christ their
Head and Pattern thereon.

Tho
The PERGAMEAN Period.

TOGETHER with the Latter Part of the Smyrnean Period Rifes and Proceeds concurrent, as in an Outer Court, the Pergamean. And here, upon the Cessation of the Persecutions, and the Favour of the Empire obtained; and the Door thereby open'd for Temporal Grandeur, and Worldly Enjoyments, while the Constant and Faithful Spirit of Smyrna hates it, and uses the World as thus given without Abuse, the Haughty and Earthly Spirit of Pergamus Embraces, and runs eagerly into it, and thus letting in the Spirit of this World, and the Powers of Darkness and of Antichrist therein Working, declines from the pure Spirit into the Spirit of Carnal Reason and Worldly Wisdom, which in the Mystery is the Great Harlot, opposite to the Wisdom which is from Above as opening thro' the pure Spirit; which is also in the Mystery the True Heavenly Bride, and Mother. And hereby is laid the Foundation of the Great Anti-christian and Babel Structure, which in the Proceeds or in the Spirit of this Church Period, is carried on, and still maintain'd, in the most Corrupt Part of the Church, as seen in the Claim of Universal Supremacy, Pretension to Infallibility, Affectation of Temporal and Royal Grandeur, and carrying on the External Figure of the Kingdom of Christ as if it were the Thing itself, with numerous Humane Inventions, Perversions of the true Faith, Superstitions and Idolatrous Tenets and Practices, with a vast Body of Jewish and Gentile Ceremonies, Loads of Hay and Stubble Built on the True and Primitive Foundation; all in the Spirit of this World in its utmost Latitude and Excess; and under the Pretense of the Greatest Holiness, and of Divine Sanction.

And further yet, as Answering more directly and Literally the Character of the Seat and Synagogue of Satan, it has appear'd that some of the Popes themselves have been Magicians or Necromancers, and herein found Dealing more Immediately with him.

This being Matter of Fact, and succeeding as to Rife in the Church Period after that of its Humbled and Persecuted State, represented in the Church of Smyrne, and Answered in the Successive Period under that Denomi-
nation; let us further see how it appears Figur'd out and Pre-indicated in the Character of Pergamus given by Christ in his Epistle to that Church, only first observing, that as there are Overcomers in this Church-State, to whom Christ chiefly here Addressed Himself; so these, as overcoming the Greatest Temptations and Evils, become thereby the more Bright and Eminent; and as conquering the Spirit of the World in its greatest Earthliness, and strongest Powers of Enchantment drawing Souls into it, become thereby so much the more Abstracted, and Spiritualiz'd, and as Overshooting the False Aspiration, Rise in a Holy Ambition and Elevation of Soul, Aspiring to the Mount of Christian Perfection, in the Interior Spiritual and Mystical Way. And it is Observeable that still, (as in an Inner Court,) even where the Seat of Antichrist and the great Harlot has been so Conspicuous (in the Outer,) Such have actually appear'd, and shone forth, with Great Lustre and Eminence.

But Defect is here also found, and charg'd upon the Inner as well as the outer Court; and this partly on account of their too much Conniving at, or not appearing sufficiently Zealous in Testimony against the Corruptions of their Times, so Establish'd and Maintain'd by Authority, both Ecclesiastical and Temporal; and further as some are found giving Way to, and in degree Defiled by 'em. These Considerations will give further Light into the Manner of Christ's Address in his Epistle to this Church and Church-State, as follows Rev. ii. 13.

I know thy Works, [Your's who are of the Inner Court,] and that thou dwellest where Satan's Seat, [and Antichrist's] is [Erected in the Outer.] And thou holdest fast my Name, and hast not denied the Faith, [as those in the Outer Court have done And this] even in those Days wherein Antipas my Faithful Martyr was Slain among you, where Satan dwelleth. [When such who had the Courage openly to oppose the Prevailing Corruptions under the Papal Power were Persecuted and Martyred for it, there where Satan dwelleth, and Antichrist is got into Power and Dominion in the Church, and acts as the Heathen Emperors did before Without it.]

But I have a few things against thee, because thou hast there them that hold the Doctrine of [the Earthly-minded, and Covetous] Balaam, who [for Reward or Temporal Gain] taught
taught Balac to cast a stumbling-block before the Children of Israel, to eat things Sacrificed unto Idols, and to commit Fornication. [Some of you who know better, and in your Minds condemn these Evils, yet as I say'd by the Power of the Times, and thro' the remaining Corruption of Nature, give way to, and are tempted both to the Abcement of 'em, and to Defile your selves with them.]

So hast thou also them that Hold, [and are in like manner tempted, and carried on in the prevailing Current, and Inclination to Fleshly Desires according to] the Doctrine of the Nicolaitans, which I hate. [Which yet thro' the Pretended Power of Indulgences, Pardons so easily purchas'd, and even Public Tolerations of Infamous Houses, for Stipend, are so much Encourag'd, and the Temptations thereto Increased by such Constraint of Celibacy, and Prohibition of Marriage.]

Repent, or else I will come unto thee quickly [in Judgment: wherein on Account of your Defective Part, in Conviance, and as found in Communion with this so deprav'd Church, You who are the purer Part may expect to Partake in Degree. and so much more those among you who give way to the Defilements. And I will bring forth my Bold and truly Zealous Witnesses, both against the Generally Corrupted of the Outward, and the Temporizing and Declining of the Inner Court,] and will [thus] Fight against them with the Sword of my Mouth, [the Word of Truth: which shall be Seconded by that of Judgment yet mere Sensible, in my Providential Appointment; viz. of the Litteral Sword also: And thus make way for, and cause an open Separation at last to be made and Maintain'd of the more Precious from the Vile, in a Work of Reformation.]

And to this Zeal of the Lord against the Great Corruptions and Growsht of the Antichristian Power and Kingdom in this Church-State, and his proceeding in Judgment, and War against it, the Title Chrift assumes in his Address to this Church in like manner Corresponds; viz. And to the Church in Pergamos write, these things saith He which hath the Sharp Sword with two Edges; referring to the Description before given of him, Rev. i 16. And out of his Mouth went a Sharp Two edg'd Sword.

But the Promise to the Overcomers in this Church-State, has something very Remarkable and Singular, To Him that Overcometh, [that maintains the Inward Spiritual Life amidst
Amidst such Propensities and Temptations to mere Literal and Formality; and converts the Lofty and Ambitious Inclination, so prevalent among you, into Holy Aspiration in the Perfective Part of Religion; to Him I will give to Eat of the Hidden Manna; [to partake of the peculiar Favours allow’d to those in the Inward and Abstracted Life; viii. the Extraordinary Experiences and Influences of my Spirit, (not ceasing in the Inner, as in the Outer Court of the Church;) the secret Manna or Heavenly Food of the Spiritual-Wilderness-State, as Rev. xii. 6, 14.) And I will give him a White Stone, [the Spiritual or Angelical Union, and the Divine Communion;) and in it a New Name [of Christ in Spirit born in them, and moving in his Resurrection Life of Divine Love, or the sacred Nuptials,) Which no Man knoweth saving He that receiveth it. [Which those of the Outward Literal and Formal Way have no Apprehension or Idea of:] Here it may be Remark’d how far the Promises of Christ to the Overcomers in this Church-State Conside with those to the Philadelphian; as Agreeing in the Character of Spirituality, and Aspiration to the Perfective Part. And indeed according to what was before premis’d of each Church in Little to be found in each Period at Large, the Overcomers here are those who make up the Little Philadelphian of Perseus, as in, Truth the Philadelphian Part is the Central, the Center-Holding, and the Overcoming Part in each Period.

The Peculiar Character by which this Church and Church State is distinguished as having in it the Seat of Satan, Rising up in the High Towering Pride and Aspiration, is found also Couch’d and Expres’d in the Name of it, viii. as taken from Pergama, which signifies High Towers, Turrets, or Battlements which first and more particularly gave the Name of Pergamus to the City of Ancients Troy; and thence more generally to the City it self.

There is something also more Particular, and Different from the Ordinary Process, to be taken Notice of in this Church-Period; on Account of the Powers of Antichrist herein coming to their Height or Kingdom-State, Answering, in the Evil Part, to the Powers of Christ coming also to their Height in Visible and Temporal Dominion in the Philadelphian. In Order to the Representation whereof I shall...
shall also observe some other Particulars of the Antichrist or Contradistinction of these two Kingdoms.

As first, That as to their Rise they begin together. Satan endeavoured by his Istagination of Herod to destroy Christ in his Infancy. And Antichrist was found working in the first Constitution of the Church, in various manners, as the Apostle declares, that there were even then many Antichrists.

Secondly, Christ's Kingdom begins in deep Humility; and goes on in Regular, and Sure Process, and comes late to the full Manifestation of its Power and Glory. Antichrist's Kingdom begins in Pride and Grandeur, and runs on without Stop or Delay to its Summit and crown.

Thirdly, Christ's Kingdom is not of this World; till by conducting his Church thro' the Septennial Process of the Spirit, he has prepared her for it by Conquest of the Spirit of the World: which is in the Sixth or Philadelphian Period, as by its breaking thro' the Judgment-Work of the Seventh or Laodicean it reaches the great Sabbath of the World. Antichrist's Kingdom runs directly into the World; and leads the Subjects of it into a State of Temporal Glory and Grandeur, before God's Time, and their being prepar'd for it. And this Kingdom is here establish'd in the Third, or Pergamean Period.

Fourthly, These two Kingdoms Wrestle together in their several Degrees of Advance, in the Descending Periods of Church, sometimes One, sometimes the Other Prevailing; and that of Antichrist coming first to its Fulness of Power and Dominion, Fortifies and Dilates it self, and proceeds as Uncontrol'd, Oppressing and Persecuting the Saints of God, during its Time allotted and Appointed of God for Manifestation of the Man of Sin, and the Mystery of Iniquity.

Fifthly, As then the Kingdom of Christ Entering and proceeding on to its Actual Dominion and Full Glory in the Philadelphian Period puts a Stop to the Ordinary Course of Church-Time, puts back the Laodicean, (as before observ'd) and Fills, Enlarges, and carries on the Philadelphian thro' the Thousand Years of his Temporal Kingdom; and after that admits the Laodicean to Succession, as in an Outer Court: So the Kingdom of Antichrist coming to its Establishment in the Pergamean makes some Confusion of Time, and the Order of the Ages, and from its Fulness and
and Abounding in the Evil Part, Swells and Dilates this Period to a greater Dimension, and Extent of Temporal Duration; and holds on its Course Prevailing and Triumphing in an Age of Darkness, Ignorance, and Corruption in every kind, according to its Character, without Interruption. And thus it presses down and Retards the Power and Spirit of the Church Period of Thyatira in its Succession. And when This begins its Works of Testimony against, and Opposition to, the great and Reigning Corruptions, they are at first but Faint and Weak, as born down by the Powerful Stream, and Torrent of Evil; till afterwards getting more Strength and Aid from the Power of Christ in its Latter Part Concurrent with the Sardian Period, as beginning his Work of Judgment; its Latter Works are more than the Former. And here Christ at last to the Sword of his Mouth thro' his Witnesses, adds the Vindication-Power by the Literal Sword also, against the Temporal Power by Antichrist obtained, thus Abetting the Work of Reformation, by which the Actual Separation is made, and the Children of God, as Israel of old, are Deliver'd out of Spiritual Egypt by a mighty Hand. But still the Kingdom of Antichrist goes on, in its own Sphere or Seat, to its Appointed Limit, till it is at last met by the Kingdom of Christ Rising to its Actual Dominion in the Philadelphian Period, and is utterly Overturn'd and Destroy'd by it.

Now in God's Calendar or Account of Time, a Day of Creation, or a Prophetic Year or Month, and so an Age, a Generation, or a Church-Period, is such a Course or Operation of the Spirit of God, gone thro'; or as in these Periods, such a Course of One or Other of the Seven Spirits, in which they Perform such an Operation. This Course and Operation of the Spirit, or of the Seven Spirits, may be sometimes Slower, thro' the Greater Impediment or Opposition in the Subject Matter they Work upon; or Quicker from its Disposition to receive the Divine Impressions. Hence in St. Matthew's, and St. Luke's Genealogies the Omission here and there of a Life or Generation, as Evil, and wherein little or nothing of God's Operation appear'd, may be Accounted for: The Defeat in that Part being Supplied, in Substance, by a greater Degree of God's Operation to his propos'd End in the Life or Generation Preceding or Succeeding it. And hence the Monstrous Tu
This farther Determination onwards, or Protraction of the Pergamene Period appears implied in Christ's Resuming again the Description of it under that of Thyatira; mentioning against the Harlot Jezebel, the Fornication and Adultery, and the Depths of Satan; and in his Renewing and Particularizing his Threat of Judgment against them, Otherwise not so directly belonging to this Church, nor Agreeing to the manner of his Address and Procedure in his other Epistles.

As this Church appears with so great a Character and Figure in the Evil Part; viz. wherein the Synagogue of Satan, the Kingdom of Antichrist, the Abominations and Enchantments of the Great Harlot, &c. attain their Kingdom-State, give me leave here to subjoin some particular Observations (or at least Conjectures) relating to Pergamus in the LITERAL and HISTORICAL PART, or further Inquiries into an appearing Analogy between the Ancient and Latter Gentile, the Gospel-Typical, and the Mystical Pergamus, and therein particularly their Relation to, their Communication in Properties, and Sympathy in Spirit with Rome, in which all the Babel, and Harlot Powers at last Concentr, as their Seat and Kingdom. For as much as there are often found Original Seeds of Evil, and that in the Genius and Disposition of a Nation or People, less Regarded at first, or suspected as to the Issue of them, which grow on in Time, and in After-Ages appear in Prodigious Hights and Multiplication; or which beginning under a Gentile State 'may be found yet moving after the Conversion of such a People, under the Gospel Dispensation, and thro' the Power of the Anti-Christian Spirit Corrupting the Better Part, breaking forth with far Greater Force, and rising to higher Degrees than Otherwise they were Capable of.

18. Then it may be Observed, that this Pergamus was a City of Myrina, next adjoining to Troas, of which the ancient Pergamus, or Troy was the Metropolis. On the Destruction of which 'tis not Improbable nor Unnatural to Suppose, the Broken and baffled Genius or Spirit of Old Troy might here.

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Rise again, as in Another Pergamus or Troy-novant: To which the so near Neighbourhood, and its bearing the same Name may give some little Countenance.

2dly, This New Pergamus like the Old, became for some Time the Chief Seat of a Great and Flourishing Kingdom as any of Asia: Begun by Philetarbus, and Ending in Attalus After Philetarbus succeeded Eumenes his Brother's Son, and carried on his Uncle's Designs, and probably in Pursuit of His Measires, for Improving and Aggrandizing this New founded Kingdom. And this was chiefly Shown in his Great Inclination to, and Encouragement of Letters: Insomuch that he Undertook the Foundation of a Vast Library, with Design to Rival that of Ptolemay Philadelphus, at Alexandria in Egypt Who therefore in his Jealously of such a Competition, forbade all Transportation of the Egyptian Papyrus, on which Books were at that Time written, into Eumenes his Dominions. Who thereupon applied himself to the Invention of Other Means, and found out, or at least Improvd the writing on Skins, or Parchment, which from thence is call'd Pergamene. And thereby he carried on his Design, and getting together a Collection of 200000 Volumes, Form'd, as it were, his Preludious Vatican And this Library sometime after came into the Hands of Romans, and was given by Antony to Cleopatra, to make up the Loss of that Part of the Alexandrian Library which was burnt when the Egyptian Fleet was destroy'd by Julius Caesar.

3dly, This Kingdom Ended in Attalus and That on Account of his great Inclination and Affection to the Romans; to Whom by his Will he Bequeath'd All his Goods: In which They Interpreting his Dominions to be Included, Seiz'd his Kingdom. the' it cost Them four Years War to maintain it, with the Loss of a Consul, and a Great Army, in Contet with Arisonicus a Brother of Attalus. After which it Totally Expir'd into, and Coalesc'd with the Roman Government.

4thly, This Kingdom of Pergamus Began in Defect and Revolt, viz. from Lykimachus the Then Sovereign, who had made Philetarbus his Treasurer, and Intrusted Him with the Government of Pergamus, in the Castle of which his Treasures were kept which Philetarbus afterwards convert- ed to his own Use. Herein appears an Analogy to the Defect and Revolt of Antichristian Rome, and her Usurpation of the Right of her True Sovereign.

5thly. This
This Kingdom of Pergamus was Founded by a Bunch: Wherein another Quality or Property of the Beastial Kingdom appears Alluded or Preluded to, viz. Its Disregard to Women: according to St Paul's Description, Forbidding to Marry, and according to Daniel's Denotation of Antichrist, as not Regarding the God of His Fathers, nor the Desire of Women. Also as the Government of this Kingdom is always to be by One under the Profession of Celtby.

6thly, It continued but for Six Generations, or during the Lives of Six Kings: Wherein it also agrees in the Ground or Foundation of the Number of the Beast, and of His Kingdom, which whether in Simple or Compounded Series is limited to Six, as ever Included in the Six Days Toil, and never able to reach the Seventh Day in the Number of the Spirit, or that Rest and Sabbath which is in the End and Crown of Holy Labour. But instead thereof meets the Spirit only in Judgment; by which as the Sword of Christ's Mouth it is Destroyed and in Analogy hereto, the Kingdom of Pergamus is here, in its Senary Limit, wasted by Four Years Bloody War, and therein Totally Expires under the Literal Sword.

7thly, In the Old Pergamus, or Troy, was found the Great Harlot, Helena, In the Latter or Typical Pergamus, the Great Harlot Jezebel. And in the Mystical Pergamus as the Seat of the Beast in the Roman Church, the Great Whore, and Mother of all Abominations.

8thly, On Account of the Abominations therein, Old Pergamus was Destroy'd by the Sword of the Greeks; Pergamus under the Gospel fought against by the Sword of Christ's Mouth, and the Mystical Pergamus as the Seat of the Beast, Whore, and the False Prophet, is fought against, First, by the Sword of the Word of God, or Testimony of Truth in his Witnesses against it, and Antichrist Himself is to be Destroy'd at last by the Immediate Sword of Christ's Mouth, viz. the Breath or Spirit of the Lord, and by the Brightness of His Coming.

9thly, And lastly, as there appears such an Evident Relation and Communication in the Spirit and Properties of Pergamus, and of the Pergamean Succession, so Eminently display'd in the Church of Rome, so it is not here to be left Unobserv'd, that a more Ancient Relation has also appear'd, and the Kindred been actually Claim'd, between Old Rome, and Old Pergamus, or the Ancient Troy; as it is seen both in

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that their Poets, and Historians, that Old Rome Derives; and glo-
ties in the Deduction of its Original from Thence, viz from
the Trojans under Eneas settling in Italy, and Erecting a
Kingdom there; thus translating the Old Pergamean Genius and
Spirit to Combine, Coalesce and Incorporate, as it were,
with the Roman And hence their Famous Julius (Cæsar) is
represented, and Complemented, as with an Accession of
Honour therein, with the Derivation of his Name from
Iulius, or Ascanius the Son of Edcis.

And thus may appear both between Pergamus, Old and
New, Typical, and Successive, and also between Them and Rome,
both Old and New, Literal and Mystical, a kind of Circu-
luation of Spirit, and Communication of Properties, (and
That reaching sometimes to a more External and Literal
Combination,) together with an Analogy also in Point of
Events, relating to their Rise, their Progress, and their End.
Only with this Difference, viz of the Root or Seed first
sprouting forth in the Former, or in lesser degree of Growth;
but appearing in the Latter as the Tree with its Body and
Branches, Leaves and Fruit, grown up to its full Stature and
Fruit.

But lest too hard a Censure be by any pass’d upon
These, or upon Observations of this Kind, give me leave
to Screen them a little under the Following Consideration,
viz. That the Same Properties and Movements being
found, in lesser degree, in the First Seeds or Beginnings of
Evil, as afterwards when in greater Growths; and the
Same Applications and Movements of Divine Providence,
(Ever Uniform in its Acting,) being in Degree found against
the Beginnings of Evil, as when further Grown, whence
Like Events, in their Proportions, must also Naturally fol-
low. Herein may be Discern’d a Sufficient Natural Ground
for Such an Analogy, as is the Subject and Aim of these
Latter Speculations.

The THYATIREEAN Period.

After that the Power of Antichrist, coming to the
Establishment of his Kingdom in the Pergamean Period,
had its Time of Triumph and Prosperity, going on
Uncontrolled, and Defying or Treading under its Foot the
First Remonstrances, and less powerful Testimonies against
the Corruptions of it; The Appointed Time comes on for
Rising

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Rising of more Considerable Witnesses, and a more Effective Testimony against it: Abettred of God, and Preparative of an Actual Separation to be made by coming out of Egypt, or Mystical Babylon. And herewith begins the Period of Thyatis: To whom the Morning Star is given, as the Herald of the Reformation, and Phosphor of the Kingdom: Particularly Denoting the Rising Light out of, and for more clear Discovery of and Opposition to the Darkness so Christ, as the Great, the Faithful, and True Witness, and Vindicator of the Light and Truth, is called also the Bright and Morning Star. The Works and Testimony of this Church, thro' the Great Prevalence and Authority of the Antichristian Power, are Less and Weaker in the Former Part, but in the Latter become Stronger and Greater. Here the Beginning or Foundation of the Reformation is laid. The Waldenses, and Albigenes appear in Great Zeal; Wicliff writes many Books against the Errors of the Church of Rome, which have great Effect, and especially in Germany. Whence arise Husi, and Jerome of Prague with a strong and Powerful Testimony: For which they Suffer Martyrdom. In Husi appears the Spirit of Prophecy; who at his Execution Declares, That they then put a Goose to Death; (which his Name in the German Language Signifies) but that, a Hundred Years After, a Swan should Arise (or be Born) out of his Ashes, which should Confirm (or Establish) the Truth for which he then Died. Wherein he Foretold the Rising of Luther, whose Name in the German Language Signifies a Swan. The same Spirit of Prophecy appear'd also in Jerome of Prague at His Martyrdom, to the fame Effect, tho' in a Diferent manner, or Form, viz of Citation of his Adversaries to Judgment, as thus: I Summon you all to Answer me [on this Account,] before the most High, and most Just Judge, a Hundred Years Hence.

Both these Prophecies were Answer'd, and Fulfilled exactly in Time, by the Appearance of Luther a Hundred Years After: who with Other Powerful Witnesses concurring with Him, were so Abettred by the Vindicative Power of Christ here appearing in his Power and Work of Judgment, and with such wonderful Concurrence of Providence, that whereas other Witnesses under the Power of the Beast Sealed their Testimonies, with their Blood, these Prevail'd against their Enemies, and together with the Sword of Christ's Mouth appearing in their Testimonies, had the Literal Sword appointed also for their Defence;

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Defence; or the Temporal Power of Reform'd Princes, turn'd against the Usurp'd Temporal Power of the Kingdom of Antichrist, and the Powers of its Abettors. And even before Luther's Time, after the Martyrdom of Huss, and Jerome of Prague, the Hussites appear'd in this Work of Vindication and Judgement, and under Ziska their General had a Series of Successes, and Constant Victories; in which Sigismund was wholly Overcome, and driven out of his Kingdom of Bohemia; and after the Death of their General, by long continu'd Successes in Germany, they Vindicated the Cause of Truth; and Aveng'd the Blood of the Martyrs from whence they Sprung.

As far then as the First Zeal and Purity of the Reformation Continued, may be accounted as belonging to the Church-Period and Spirit of Thyatira, concurrent with the Former Part of Sardis, which as in an Outer Court stands in a Defective Character, Only its Overcomers joyning with Thyatira in the Work of Reformation, but as to the Generality under the Name and Profession of it, it proceeds in a Form of Godliness without the Life and Power of it.

As to the First and less Effective Testimonies in the Former Part of Thyatira, before the Vindicative Power appear'd, as also Tohe against the Antichristian Power as Beginning its Usurpations, I shall here take Notice of the Principal Instances For the Spirit of Antichrist was found strongly Working, on the First Declension of the Church, after the Empire became Christian, in the Eastern Parts; and run on so fast, especially thro' the Prevalency of Arrianism therein, that it reach'd in a manner its Full End and Aim. and set up its Kingdom as it were in its Own Name, or by it Self, Extinguishing the very Name of Christ and Christian in those Parts. For Mahomet is Antichrist. Now, Without the Church, as the Men of Sin, Erecting his Kingdom in the Western Part, is Antichrist Within it, and as Siting in the House of God.

In the Sixth Century then the Title of Universal Bishop was Affum'd by the Patriarch of Constantinople and was then Oppos'd and Testified against by the See of Rome, viz. by Pelagius the Second, and also by his Successor Gregory. By the Former as a Title Savouring of Pride, and by the Latter as Antichristian and Diabolical. This probably more out of Emulation than real Detestation of the Rising Evil; as the Same Pretence appear'd afterwards made in Rome, was several
several times offer'd at, and at last Obtain'd, in the Beginning of the Seventh Century, by Pope Boniface the Third, who making use of the Opportunity, and taking the Advantage of the great Difficulties of the Emperor Phocas, then Desiring his Aid and Concurrence, got of him the Grant and Confirmation of the Supremacy, which is still zealously Maintain'd.

Image Worship Began, and was Oppos'd in the Eighth Century; being Condemn'd both by the Eastern, and Western Councils.

In the Ninth Century the Doctrine of Transubstantiation was first Publish'd, but Immediately Oppos'd tho' the Term was not us'd till the Twelfth Century.

The Worship of Martyrs was Forbidden in the same Century by a Spanish Council met at Cordova.

In the Tenth Century Persons arose who Oppos'd the Papal Power, the Celibacy of the Clergy, the Worship of Images, Transubstantiation, Purgatory, also Performing Divine Service, and keeping the Scriptures in a Strange Language.

In the Eleventh Century the Doctrine of Transubstantiation, and Celibacy of the Clergy were again Impugn'd, and the Papal Usurpations upon the Civil Power.

In the Twelfth appear'd first the Waldenses, and after them the Albigenses against the Corruptions of the See of Rome in General.

So in the Fourteenth we come to Wickliff, in the Fifteenth to Hus, and the Hussites, in the Sixteenth to Luther, &c. where the Witnesses become Vindicators, and have Power of Judgment given them Over the Nations their Enemies, to rule them with a Rod of Iron, and break them to Shivers like a Potters-Vessell, as in the Promise to Tophet, i.e. with the Spiritual and Literal Sword here combining, and Abetting each Other.

It follows now to Compare the Church History of this Period with the Church-Prophecy, in the Epistle of Christ to it; as Rev. 2. 18, 19, &c.

I know thy Works, and Charity, and Service, and Patience (under the Prevailing Power of Antichrist,) and thy Works, the Last [of them] to be more than the First.

Notwithstanding I have a few things against thee, because thou sufferedst that Woman Jezebel, which calleth her self Prophetess to Teach and Seduce thy Servants to Commit Fornication, and to
Eat things Sacrificed to Idols: [not duly erecting thy self against the Corruptions of the Pagan State; and some of you giving way to, and being Defiled by them].

And [as she has been found abounding in her Abominations] I gave her Space, [I have yet spared her and given her Time to Consider, and] to Repent of her Formations, and she Repented not. Behold I will cast her into a Bed, and them that commit Adultery with her into great Tribulation, Except they Repent of their Deeds, [In Order to which, as also Otherwise to let her Show herself, and the Mystery of Iniquity to the Full, I yet forbear Judgment, and allow her further Time] And [as that shall still prove Ineffectual, I will at last pour out Vengeance upon her in proportion to her Deeds.] I will k. her CHILDREN WITH DEATH, [send forth my Plagues and Engines of Destruction, even the Vials of my Wrath in such an Extraordinary manner, as that she shall be made a Spectacle to all Nations] and all the Churches [shall know that I am He which searcheth the Rins and Hearts, [who Discern, and bring to open Manifestation, and Judgment the Cloister, Subcloister, and most Secret Abominations] And I will give to every one of you, [even you also who, as within in the Bowel and Communion of this Corrupt Church, either Resist, or knowing better, give way to, and Partake of her Abominations] according to your Works, [to the degree of your Immerement into the Evil Part, or Proficiency in the Good].

But unto you, I say, [Chiefly to the Pastor of my Flock, whom it most nearly Concerns:] and to the rest, [[The Flock, or also to Those who stand most diligently in Place or Time] in [The True Spirit and Property of] Theasia, as many as have not [or shall not in their Day Consent to] This Doctrine, and which have not known the Depths of Satan, as They, speak, [They who Pretending to the Deeper Knowledge in Divine Things, would make the Mysteries of Ungodliness pass for the Mysteries of Religion,] I will put upon you none other burden, but that [Rule of Faith and Practice] which ye have already [receiv'd and Retain'd.] Bade [it] shall still I come, [for Justification and Deliverance to You, and for Condemnation and Judgment upon Them].

And be that Overcometh and keepeth my Works, [as Unpolluted by, and in Faithful Testimony against these Corruptions] unto the End, to Him will I give Power over the Nations (And be shall Rule them with a Rod of Iron; as the Vessels of a Potter shall they be broken to shivers) [viz Power of
Temporal Vindication by the Literal Sword, in Concurrence with their Spiritual Testimony, even as I through Patient Suffering and bearing Witness to the Truth. Received [Power of Vindication and Judgment] of my Father. And I will give him the Morning Star [the Power of true and Faithful Testimony, Prevailing against the Darkness, and shining in the Glory of my Appearance; First in Judgment, and after, in the Grace of my Temporal Kingdom.]

Hereto also Agrees the Title by which Christ represents Himself to this Church, viz. The Son of God who hath his Eyes like unto a Flame of Fire, as piercing into, and discovering the Mystery of Iniquity, and kindling the Fire of God’s Judgment upon it, and as Inlightning the Eyes, and Inflaming the Zeal of his Faithful Witnesses against it.

And his Feet like Fine Brass. For standing Steadfast in Purity, treading down the Evil, and not permitting any thing of it to cleave to ’em; and for enabling his Faithful Ones, as Refiners, to go forth with Invincible Strength, as breaking thro’ their State of Captivity.

And lastly, by the Name of this Church, Thyatira, signifying, a Sacrifice of Labour, is aptly Denoted its Laborious, Painful, and Acceptable Sacrifice and Service, in Testimony against, and in breaking thro’ the Kingdom of Antichrist, in the Height of its Power, into Actual Separation, and Reformation from it.

The SARDIAN Period.

WITH the Latter Part of Thyatira, wherein appears its most Zealous and Labours Service in the Work of Reformation, Begins the Sardian Succession, as in an Outer Court. The few Names in Sardis, who are the Overcomers therein, Concur with those of Thyatira in Testimony against, and strong Effort to break off the Yoke of the Antichristian Power, and come forth as out of Egypt or Babylon, in a Reform’d and Separate State. But the Generality, Retaining the Name of a more Pure and Spiritual State, are found Declining and Sinking into the Wordly Spirit again, and maintaining a Form of Godliness, and Pretence to Reform’d and Primitive Christianity, without the Real and Experimental Knowledge and Power of it.
The Revival of Primitive Truth and Practice in degree, by the Reformation, and that Effected thro' a Fresh Rising of the Power of God in the Church, after its Apostacy, bears some Parallel to the first Calling the Church from the State of Gentilism, and the Declension of Sardis here Answers to that before of Ephesus. The Jews after their Return from their Bondage in Egypt retaining something of the Spirit of Those among whom they had so long Convers'd, and hankering after the Garlic and Onions of Egypt, and prone even to Idolatry itself; were led and prov'd thro' a long Wilderness Course: Whereas the Old Ones, for their many Provocations of God, laid their Carcasses, and their Children were carried on into the Good Land. And after the Captivity in Babylon, tho' Reclaim'd from their Idolatry, they made not that Figure, were not found so Zealous for God, nor so peculiarly Favour'd of Him, as before while their First Temple stood, nor had they the Extraordinary Powers, and Manifestations of the Presence of God, as the Shewbread, the Urim and Thummim, the Ark and Mercy-Seat upon it, the Holy Fire of the Altar, and the immediate Word of the Lord thro' Prophets sent to them, as under the Former Oeconomy till Sisrah came, as with Life to the Dead, and more than Repair'd these Losses of the Favour and Presence of God. And to Both these States of the Jewish Church Answers in Degree this of the Sardian Period, under the Gospel, till Christ appears again, and leads his People out of the Corruption, and Deadness of their Church State, and the Bondage of Corrupt Nature in General, into the New Canaan of the Kingdom. The Preparation of which is made within this Period, in the Letter Part of it, wherein it runs Concurrent with the Philadelphian Succeeding.

As Sardis declines, and sinks into a Cold and Lifeless Spirit, to her Strength of Defence must be suppos'd to Decline likewise, and the Power before given over the Nations, to that, and Consequently the Antichristian Power for Oppression and Persecution to get Head again. Let us then see what of this kind may have appear'd, after the First Zeal and Labour of the Reformation Work Ceas'd, and Temporal Rest was obtain'd, and with it The Opportunity given for Worldly Inclination and Temptation to show itself. From the Time of Luther's appearing and Writing against Indulgences, which was in the Year 1517, the Work of the
Reformation went成功的, and Prosper’d, thro’ the Divine-Power and Providence Abetting, for a Hundred Years. Then it came to a Stand, and, as Evident a Turn and Change of the Face of Things appeared. And the Year 1617 was made Remarkable by these following Occurrences, as tending to it, or as the Beginning of it, viz,

In this Year, (the Jubilee of Rome), Ferdinand Arch Duke of Austria was crown’d King of Bohemia, which laid the Foundation of the Bohemian War that began the Year ensuing, and Ended in very great Deteriment to the Reformation, which was thereby Expel’d out of Bohemia, Moravia, Sileia, Austria, and the Palatinate.

In this Year also, viz 1617, the French King Restor’d the Roman Religion to the Duchy of Bearn, and the Church Revenues were taken from the Reform’d, and given to the Catholics, Which gave Rise to the Following Civil War.

These Troubles begun in the Empire, and in France, were follow’d by almost a General Oppression of the Reformation. It suffer’d very much also in Poland, in various Parts of Germany, in Piedmont, the Valtoline, and in France especially by the Ill Success of the Huguenots. Switzerland also had its Troubles, and a short Civil War on account of Religion. Here must also be mention’d the Great Calamity, and Suffering of the Protestants, thro’ the more Secret Working and Contrivances of the Roman Power, by an Insurrection and Massacre in Ireland.

Under the Late Emperor Leopold, chosen to that Dignity An. 1659, who was of the Order of the Jesuits, the Reform’d Religion suffer’d very much in Hungary. Great Oppressions and Violences were committed upon the Protestants in the Palatinate, as also in other Places on account of the Third Article of the Treaty of Ryswick.

The Persecutions in France were carried on, and the Huguenots expel’d out of that Kingdom, and those who remain’d there Faithful to their Principles were most Inhumanly treated by Variety of Cruelties. The Protestants Expel’d the Vallet of Piedmont by the Duke of Savoy, and out of Orange by the French.

I might rank also the Great Troubles in England in the Civil Wars, in the Clas of the Judgments of God on account of the Dead and Sardian State of the Protestant Religion therein, tho’ these come also under Another Consideration, as

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has been Shown, and were Succeeded by a Time of Outward Peace, but a yet more Supine and Lifeless State in Point of Religion. During which, as under the Sleep of England, France, and with it the Roman Power had the Means and Opportunity of Rising to so great Height. The Effects whereof England felt in the Succeeding Reign, in which, under King James the 2d, a Desperate Push of the Horn of the Beasts was made for the utter Extermination of the Protestant Religion therein. But as in this Kingdom, a peculiar Zeal for the Reformation had appear'd; and as thro' the Course of the Vials of Judgment preceding it flood in greater Forwardness of Preparation for the Kingdom of Christ Approaching, and from the Power and Spirit of the Philadelphian Period in some degree of Advancement working therein, and Wrestling for, as also Preparing the Way of Grace; It pleas'd God in his Grace and Providence to Appoint an Arrest of the Judgment here proceeding; whence, thro' the Vindication Power arising, the Design was render'd abortive; and herein the Turn given to the State of Christendom more generally, where under the Rod of Judgment thro' the Great Power of France, the then Scourge of the Nations Against which by the Hands of the Victorious Britons the Rod of Judgment was here turn'd back, and a Stop put to its Great Grandeur, and Oppressive Power. And in the Continuation of this Favour of Providence to Great Britain is seen the Restoration of the Promise of God made to the Faithful Witnesses of Thyatira in the First Reformation, and Last again in the Declining State of Sardis, viz. of Power over the Nations, for Repressing, and keeping them under by the Rod of Iron; so by Temporal Power, and Authority, Abetted by Concurrent Providence. And herein Great Britain appears, as formerly, so still more Eminently, the Bulwark and Defence of the Protestant Cause, and stands even in Outward View the Fairest to be the Restorer of it to its Primitive Zeal and Purity; and the Appointed to carry it on to its Ultimate Perfection. And more generally in the Course of these Church Periods may be seen, how Nearly and Closer God Interferes with the Affairs of Mankind, Answering still by his Favours, or his Judgments, as to the Jews of Old, according as they were found keeping Close to Him, or Swerving from Him.

Let us now Compare herewith the Prophetic Epistle of Christ to this Church. Rev. iii. 1. &c.

And
And unto the Angel of the Church in Sardis write, These things say the One that hath the Seven Spirits of God, who knoweth the Spirit without Measure, and therein the Seven Spirits of God, without Measure, and therein the Seven Spirits of God, and hath the Government of the Church in his own Hand, and the Superintendency over the Pastor of it. (Where note, the Agreement of this Title with That asum'd in the Epistle to Ephesus; which is on Account of the Deliverance of the Church, here out of its Antichristian State, as before out of its Gentile, and Who by this His General Superintendency and Authority Excites this Church, and Church-State, to keep up to the Purity of His Doctrine; and Forewarns it against its Declining from its First Zeal, as that of Ephesus did.)

I know thy Works, that thou hast a Name that thou Livelst, and art Dead; [Under the Name and Profession of a Pure or Reform'd State art found retaining Mixtures of the Corruption of that State from which thou art Outwardly Separated, and letting go the Spirituality and Power of Religion, art found placing it in External Forms, Resting in them, and Contending for them to the Extinction of Charity and Love, which is the Life of it.]

Be Watchful [against the still Active and Seducing Power of the Antichristian Spirit; and thy Own Proneness to give way thereto.] And Strengthen the things which Remain, that are ready to die; [the Remainders of Spiritual Life, so Opprest, and even Smother'd under the Load of Human Inventions and Constitutions, in the Spirit of this World.] For I have not found thy Works Perfect before God; [nor Approv'd of Him]

Remember therefore How thou hast Receiv'd and Heard, [in the First Work of Reformation, in Opposition to the more Gross and External Errors, and for Preservation of the Internal and Spiritual Life and Power of Religion.] And Hold [That] Fast. And Repent, [and Return from thy Declension therein.] If therefore thou shalt not Watch, I will come upon thee as a Thief, and thou shalt not know what Hour I will come upon thee. [For in the Period Succeeding thine, and even Beginning within it, I come, in my Judgment-Work Introductive of my Temporal Kingdom, which in Thy Supine Estate, as even Dead and Buried in Earth, will fall upon thee like a Thief in the Night, Surprising thee at Unawares, and Despoiling thee of thy self acquir'd Righte-
Righteousness, and the Supposed Perfection of the Church
Forms and Constitutions into which thou art so numerously
divided: And that by bringing forth into Manifestation the
True and Primitive Standard, from which all are found
Defective.

[Yet] Thou hast a Few Names Even in [this Dead and
Corrupt State of] Sardis, And they shall walk with me in
White; [In the Bright, Uniform, and Single Robe of My
Righteousness, in Contradistinction to the Speckled and
Spotted Garments of this Church-State, so much in the Self-
Righteousness, whether of Single Person or of Party Pro-
cession.] For they are Worthy; [so much more Esteem’d and
to be Distinguish’d with peculiar Mark of Honour, as
they have Distinguish’d themselves, and shone out as Lights
in so Dark an Age

He that [Overcometh shall be clothed in White Raiment.
[The Repetition here, may Import the Promise more Empha-
sically made good to a Higher Advance in the Spiritual Life;
as some of this Church State may break into the Inner Court
of Philadelphia Concurrent, and Obtain the Wedding Garment
of the Love-Powers, and Divine Communion therein Opening;
And I will not blot out his Name out of the Book of Life, [as I must
the Spiritual Lifeless Ones of this Age or Period out of the
Roll of Life, the Privilege and Blessing of the Inner Court;
or the Church-State here Opening, viz. for Prolongation of
the Natural Life in some; and (which may prove the Porti-
ionals of some of the Last Overcomers in this State) the
Obtainment of the Extraordinary Blessing also of the
First Resurrection Life.] But, [In Answer to this His Free
Confession of Mine] I will Confess his Name before my Fa-
ther, and before His Angels. [Thus in Time, as well as in Eternity.]

It remains to take notice of the Name of this Church, and
shew the Agreement of it also with its State or Character. It
Denotes the Sardius, or Sardine Stone, in which appears some
Difficulty, viz. How such a Dark and Declin’d State should
be Represented by a Precious Stone, and especially since in the
Appearance of God on his Throne, Rev. iv. 2 & c. the Sardine
Stone is made use in the Representation of it.

But if it must be consider’d, this was an Appearance of
God in Judgment, as has been already shewn; Compar’d
with Dan. vii. 9 & c. where it is said the Judgment was
for, and Books Open’d, and the Ancient of Days, or God the
Father, sat on" the Throne. And St. John declares, "out of
the Throne proceeded Lightnings, and Thundrings, and Voices,
as Denotative of Judgment, which is also Implied in the Book
Seal'd up in the Fathers' Anger, here to be Open'd.

2dly, The Jasper Stone is also here made use of, as
well as the Sardine, and that in Precedence, as mention'd
Before it. The Jasper indeed, as now known, and more
generally by Our Lapidaries call'd the Heliotrope, is not
transparent, but the best fort have a beautiful Mixture of
a Deep Green, with Red Sparks. Some are said to
have various Figures in them, the Product of Nature;
some in Human Shapes, with a Buckler and Spear in
their Hand, and a Serpent under their Feet; (expressive
of Fortitude, and Conquest of Evil, and Noxious Powers.)
But the Jasper mention'd by St. John must be Consider'd in
its more Perfect State, and is by Him declar'd to be wholly
transparent, or clear as Chrysal. Rev. xxi. 11.

3dly, The Jasper then here aptly represenpts the Inmost
Central Glory of God, according to his Love, which is his
Nature; and in which is likewise the Greatest Strength.
Whence the First Foundation of the Wall of the New Jeru-
salem is said to be a Jasper, as for Invincible Strength, and
Defence.

4thly, The Sardine Stone in its Perfect State, is transpa-
rent also, and supposed to be One with the Ruby, of a Da-
mask Rose Colour, and here aptly represents the Fiery
Cloud of the Fathers Anger Super-induc'd upon the Bright-
ness of the Central Love-Flame, and to Expressive of the
tremendous Majesty of God in his Strict Justice and Judg-
ment. Tho' here as in Conjunction with the Jasper, Quali-
ified with the Bright Raies thereof shining thro' it.

5thly, For the Father here sitting in Judgment Proposes, as
it were, and shows the Wrath and Judgment Due. But by
Pre-concert and Agreement with his Son, comes also with
Design of Grace and Salvation, thro' his Son. This is fur-
ther shown by the Rainbow appearing round about the
Throne, which is the Collection, and Reflection of the Jasper
Glory, as the Sun, and the Cloud of the Anger upon it, as
meeting together; or the Brightness of the Central Love in
God the Son, and the Fiery Cloud of the Fathers' Anger in
Judgment coming forth to receive Attonement, Inspelling
themselves upon, and appearing together in the Holy Spirit.
Thus the Three in Heaven bearing Record, or Witnesses to the

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Covenant of Gospel Grace in Jesus Christ. And, Answering hereto, in Jesus Christ manifested in the Flesh and making this Atonement on the Cross, the Clear Water, of the Jasper Brightness of Suffering Love, and the Blood shed to quench the Anger of the Father, and the Spirit thereby Obtained and pour’d forth, in its various Powers and Showers of Grace at Pentecost, as both the Sign and Seal of the Covenant, Show also the Three on Earth, in like manner, Agreeing with the Record and Testimony of the Three in Heaven.

Globly, Accordingly here the Father is represented with the Seven sealed Book in his Hand, viz the Book of Nature and more particularly of the Human Nature, shut up and Captivated in His Anger, and Seal’d under the Curse, as to go forth in full Execution, if not prevented by Satisfaction made to the Leve-Majesty of God. And Inquiry and Proclamation is made whether there be any Cause why Judgment should not thus proceed, and whether there be Any, or Who is Worthy to Open this Book, and loose the Seals thereof, whereby only the actual Execution of this Wrath can be Withheld, and the Judgment Revers’d. Which the Lamb, not seen before, but now Appearing in Figurative Manifestation, Engages, and is only found Worthy to do.

thly, The Sardine Stone as generally found, and in its Imperfect State, is of a more Dim and Dusky Red, or of a Fleshly Colour, and as such is applied by Christ to the Imperfect and Corrupted State of the Sardian Church, as representing the Cloud by Them brought upon the Jasper-Glory of the Thyatirian Zeal and Fire Love, and as, by its declining into the Fleshly and Worldly Spirit, becoming the Object of the Anger and Judgment of God Which as to its Manifestation in Time chiefly appears in the Latter Part and End of this Church Period, for Preparation and Introduction of the Kingdom. And HEREIN the Appositeness of the Name of this Church, and Church-Period, to its State or Character is render’d more discernible; and by its deep Involvement appears to be one of Widow’s Mystic Jewels set for Exercise of Her Children. I shall just take Notice hereof the Agreement between the Strong Bent and Inclination of the Sardian Age in the Pursuit of Riches and gathering of Wealth, with that of Sardis in its Gentile State, chiefly shewn in their King Cresius. Who thinking Riches his Chiefest Happi-
Happiness, Amass'd such a Heap of Wealth and Treasures that he became Rich to a Proverbial Speech among Succeeding Ages. And more especially as in this Our Age, and Nation this Spirit has appea'd in its Utmost Efforts, and even a Favour of Greediness for the World; and been as Signally Frustrated, Baffled, and even Illused by the Judgment-Work of the Day.

The PHILADELPHIAN Period.

IN the Centre of the Sardian begins the Philadelphia Period, and runs Concurrent with the Latter Half of That. But thro' the Powers Preparatory of the Kingdom opening in it Int arises its Circle, and by Outwrestling the Powers of Judgment in the Laodiccan Period offering and beginning Entrance, according to its Course and Turn in Succession, drives That back, and by Conquest thro' the Love Powers Predominating in it, Opens and Enters into Possession of the Millennium Kingdom. Its Former Part contains the Time of the DAVIDICAL WARS, and with relation to Sardian Concurrent, the Preparatory Work and Course of Judgment, First in greater Severity, and After with a Mixture of Grace, and at last wholly Subsizing, and giving Way to Grace.

The Great Appearances in the Course of this Church Period in the Last Century, and Beginning of this, have been at large Describ'd, as the Subject of this Present Work. Which Obliges to Contrauction here. Only in general recommending it aperse to be Observ'd, How the Spirit of this Church State has wrought and Diffus'd it self according to its Powerful, Spiritual, and Peaceful Quality or Property, and had its Great Effi'ct, many of 'em to the Surprise and Wonder of Mankind, tho' the true Cause and Source of 'em has not been discern'd, both in the Nations Abroad, and in This more Particularly, and Eminently. As in the breaking of Swords into Plow-shares, and Spears into Pruning-Hooks, The Singular Pacifications, Accommodations, and Adjustments of the Rights and Pretensions of Princes, preventing War and Bloodshed, the Alliances and Unions of Interests, and of Countries the Progress of Spiritual Religion, or the Mystical Divinity, even in Italy and Rome itself, especially of late in France, in Opposition to the Bull of the Pope Condemning it. The many Great Lights that have
have sprung in Germany, and other Countries, in the Spirit and Power of, and in Testimony to the Kingdom of Christ. And the Preparations of it in a more especial manner in this Nation in the Progress of Peace, Unity and Fraternal Love, together with the Wonderful Deliverances, Providences, Successes, and Revolutions in Grace appointed for its Greater Happiness at Home, and also Influence, Esteem and Authority with the Nations Abroad; the Greater Progress of the Kingdom Work therein, and the Publick Testimonies to it, and the Wrestle against, and Restraint of the Work of Judgment, thro' Grace so many Ways appearing and breaking thro' it. Also the Extraordinary Powers and Experiences so Abundantly testified therein; and even Instances of Miraculous Powers, particularly of Healing, appearing in it, Testified and proved beyond Contradiction, with many other Great and Wonderful Appearances, which have been before declar'd of at large.

This Church State Continuing through the Millennial Kingdom, after which the Laodicean begins, Holds on the Davidical Kingdom which it first obtain'd, and Continues its Course and Process to the End of All Things. It remains then here only to take Notice of the Conformity or Countenance given by the Epistle of Christ, as the Prophecy of this Church-State, to what has been declar'd of it, either as already Past, or as yet to Come. Which is found Rev. iii. 7 &c. And to the Angel, in the Church of Philadelphia write, These things saith He that is Holy, [the Perfect Pattern of Holiness, here set to those who are Appointed to come up to the State of Perfection.] He that is True, [who is Himself the Truth and Wisdom of God; which he comes here to Open and Display in Greater degree than has ever yet been known] He that hath the Key of David. [The Key of the Kingdom, of Love Conquerant, and Subduing all the Enemies of it, and who comes to Open and bring forth the Kingdom of David here, in the Antitype] He that openeth and no Man shutteth, and shutteth and no Man openeth [who comes to Open the Everlasting Doors, or Entrances of His Own Kingdom, and shut up those of the Antichristian, Irresistibly and Uncontrollably.]

I know thy Works [Pure, Unreprovd, and according to my Mind and Heart] Behold, [and observe it as a Peculiar Favour and Blessing.] I have set before Thee an Open Door, [in the Preparatory Powers of My Kingdom,] and
no Man; [no Power of Antichrist or of Satan the' striving with all his Might both thro' his Internal or Temporary Agents and Instruments] can shut it.

For thou hast a little Strength, [Real and Solid Strength, viz. of Love, Divine, and Humane or Fraternal, according to thy Peculiar Property.] And hast kept my Word; [adher'd to my true Spiritual Doctrine in thy Heart, and brought forth the Anfwerable Fruit thereof in thy Life.] And hast not Denied my Name, but Born thy Free and Open Testimony to My Power, and Primitive Institutions, as Supreme Head of the Church, and to my Kingdom Now in the Time of its coming on to be Manifested in the Church and this in an Age wherein it is yet so neglected, and the Truth of it stifled; and when Others who have had the Knowledge of it have been Backward and Afraid to Own and to Declare it.

Behold, [Observe again as a Peculiar Favour.] I will make them of the Synagogue of Satan, [which continues from the First Foundation of the Church to the Latter Times.] Those that say they are Jews, and are not, but do Lye, [who make Pretence to Religion, but in their Hearts and Practice Oppose and Undermine it.] Behold, I will make them to come and Worship before thy Feet, and to know that I have Lov'd thee.

I will so mightily Appear in thee in the Powers and Wonders of my Kingdom, that the Inward Purity and Spirituality of thy so Abstracted Life, which before this Visible Demonstration in Power given thee, was despis'd, or counted Madness, shall, as thus Manifested, confine even the most Opposite to come and humble themselves before thee, and give thee the greatest Honour and Regard, and be now Convinc'd of my Singular Favour and Affection to Thee.

Because thou hast kept the Word of my Patience, [Suffering According to My Precepts and Example the common Temptations of the World, the Devil, and the Flesh, the Evils of the Times, the Infirmities of Mankind, and of thy Brethren in Temptation, which thou hast born with in Charity and Fraternal Love :) I will also, [in further Favour,] keep thee from the Hour of Temptation which shall come upon all the World, so try them that dwell upon the Earth. [Whereas there is a Time, preceding and Preparing my Kingdom, wherein Satan shall have greater Power, and Exert his Lust and Utmost Rage, as knowing and seeing his Time is so short, and wherein the Judgments of God shall go forth in the Last Vials to be pour'd forth upon the whole World;]
World, whereby all Mankind shall be touch’d and tried to the Extremity; Thou, thro’ my Life and Spirit rais’d to such Degree in thee, and my Continued Presence and Communication with Thee thro’ the Open Door of the Powers of My Kingdom, shalt be kept above them, and in the midst of these Great Calamities shalt hold up thy Head with Joy, in Prospect of the Glorious Dawn of the Kingdom, springing thro’ this Time of thickest Darkness. **Behold I Come Quickly** [I am behind this Cloud; in which also I appear in Judgment, and am ready, as it passes over, to manifest my self in the Full Glory of my Grace and Love.]

Hold fast that which thou hast [the Earnest and First Fruits of my Kingdom already Receiv’d, which will sufficiently Enable thee to do; and keep still thy Guard against the Deceptions and Stratagems of the Great Enemy.] That no Man take thy Crown, [that no Temptation from Within, or Without, prevent or put thee Back from Entering into the Possession of thy Reward and Inheritance with me in my Spiritual and Temporal Kingdom here United.]

Him that Overcometh will I make a Pillar in the Temple of my God And be shall go no more out. And I will write upon him the Name of my God; and the Name of the City of my God; which is New Jerusalem, which cometh down from Heaven from my God. And I will write upon Him my New Name. [Thereby giving Him the Possession, and Enjoyment of them in Himself, as New-created into the Perfect Image of God.] These Promises all necessarily Import the Fixed and Perfected State; which having been before spoken of, it is not needful here to enlarge.

And lastly the Name of this Church and Church-State, exactly Answers its Prime Character. Philadelphia denoting Brotherly Love Which as founded on the Divine, or the Love of God and Christ, Implies this also, in a high Degree.

There appears likewise some Conformity to the Spiritual, in the Outward or Literal State of this City, or Typical Church of Philadelphia, to which this Epistle is directed. It never made any Great Appearance or Figure in History, it was the Least of all, as never very Populous, being Subject to frequent Earthquakes. Thus Agreeing with the Spiritual Philadelphia in its Inconsiderableness, thro’ Retirement
ritent and Abstraction from the World, and the Paucity of its Number, and its being Exercised under the Greatest Trials and Shocks in Proof of its Faith and Constancy. It Withstood the Fury of the Turks with Invincible Fortitude, and was blest with Success therein: So that, when all the rest of the Christian Churches Submitted, this held out, and Continued its Church-State, even to these Latter Times, having in it, as the Histories give Account, four Churches of Greeks, and about two Thousand Christians. Herein also Representing the Invincible Strength, and Courage in the Holy Wars of the Dassical State, and the Fast-Holding Power, of this Church Period, of its Constant Protection under the Peculiar Favour of God, and the Continuance of its Church-State Uninterrupted to the End of All things; thus Containing within its Bosom or the Course of its Succession, the Glorious Kingdom of Christ, and like the Mustard Seed, the Emblem of it, thro' the smallest of all Grains, rising into a Tree so great, and so High that the Birds of Paradise, the Angelical and Heavenly Powers, are found to lodge in the Branches of it.

There was an Age in which this Name was Famous, and in greatest Honour, and in which there was a Providential Movement for the Increase of Knowledge, both Temporal and Spiritual And this in a Country Adjacent to that of the Jews, and thro' which the Sacred Writings from Them Derived and translated into the Greek Language found a Pasis for more Publick Manifestation to the Gentile World. This was in the Time of Prolemy Philadelphus, King of Egypt; thro' whose Zeal for the Promotion of Learning and Knowledge in the General, in the Collection of his Valuable Library, the Septuagint Translation of the Holy Scripture was by the Wonderful Providence of God Encouraged and effected. And from the Generous Spirit of this Prince his Great Arts, his Beautiful Structures, and Cities by Him founded, One of them bearing this Name, the very Name it self came to be in such Esteem, that where ever any Thing was more Excellent, Rare, or Beautiful than Ordinary, as in a Proverbial or Common Saying, it was termed Philadelphian. And however Contemptible it has appear'd in this Nation from the Low and Little Beginnings, or Seed of the Kingdom-Work appearing in it, it is not doubted but in its further Growth, and as the Great Library and Archives of the Spirit shall be open'd to more Public View and Inspection,
specification, and as this Little Handful of Corn or Spiritual Grain, shall appear in its Multiplication, This Name, being that also of the Age and Church State, in which the Desire of all Nations is to come, will rise again into General Repute, and a Veneration suitable to the Great Import and Connotations of it. Thus proving like that of Bethlehem, as out of which, tho' as the Left of the Cities of Judah, the Great King and Ruler of the Nations shall appear: And make it truly the House of Bread, (as the Name of Bethlehem imports,) or the Store-house of the Substantial Bread, the Bread and Wine of the Kingdom, as to be dispensed New, or in its highest Spiritualization, thro' and beyond the Cross Work, and to be Distributed in a Miraculous manner and Increase, to the Multitudes of all Nations.

Notice has been already taken of some Agreement between the Promise to the Overcomers in Pergamus, and That to the Church of Philadelphia, viz. of the New Name, written in the White Stone to the Former, and the New Name of Christ to the Latter, Wherein is imported their Agreement in Participation of the Heavenly Wisdom, leading to the Internal Life, and Spiritual Communion. As then the Evil Part in Pergamus appears, in its declining from the Heavenly Wisdom, as the True Bride, or Mother, to the Earthly Wisdom, or the Harlot, and the Good Part in their keeping up to the Former; so what is here taken Notice of concerning the Analogy between the Great Effort and Aspiration after Knowledge and Wisdom in the Time of Ptolemy Philadelphus, and that of the true Philadelphian Spirit, bears a Second Aspect also, on those of the same Spirit in Degree, in the Pergamean Overcomers And the Consideration in General is founded on the Preceding Observation of Types, Adumbrations, and Preludious Flourishes of Gospel Glories, ev'n in Gentile Courts, and the Instrumentality of their Princes in the Designs of God for Good to his People: As in Cyrus, Darius, Alexander, Julius Caesar and Augustus; as also in Egypt Before; as in the Case of Pharaoh in Joseph's Time. And here this Prospect may be Extended, to Observe some Agreement in the Better Part between the Ptolemaic-Philadelphian, and the Pergamean Umbrage also, in the Kingdom rais'd by Philætarus and Eumenes, in their great Desire and Efforts after Wisdom and Knowledge. And that follow'd by the Actual Union of the Pergamean and Alexandrian Libraries, before noted. And as in Spirit and Genius,
Genius, so there appears also an Agreement in the Names of Philadelphus, and Phileaterus the Former and Projector of the Greatness of the Pergamean Kingdom at that time, carried on by Eumenes. For Phileaterus Imports, the Love of Associates or Neighbourhood, as Philadelphus does of Brother-

But it is still to be Remember'd, that these Minute and Distant Observations are not Insisted on, only taken notice of on Account of the more Secret Designations of Providence, and Prolusive Impressions of the Divine Wisdom upon the Ages and Products of Time, as being often so Subtle and Minute as to Elude the Eye of Common Observation. And as there is such a General Ground for it, so a closer Inquiry into Particulars of this Nature may be allow'd of, or at least Excus'd. Also as on the Other hand, as possibly the Conjectures may prove to be Right and True, and to Such as may receive them, they may Subserve as distant Illustrations of the more Solid and Substantial Part.

The LAODICEAN Period.

According to the Course of the Church-Periods that of Laodicea should come in the Center of the Philadelphian, and as the Seventh Enter into the Sabbath Kingdom. But as the Rough Esau was by Jacob, so it is here Supplanted of its Birth Right, and Blessing, by Philadephia's Conquering in the Meek Love, and pure Spirit of the Gospel, and Entering into the Possession of the Kingdom, Inlarging and Multiplying thereby its Centre, into the Millennium State. However Laodicea makes an Offer of Entrance and Succession, and some Beginning, in the Harsh Severe Fire and Spirit of Judgment, according to its Property, wherein it Contributions to the Enhancement of the Judgment-Work preparing the Way and Introduction of the Kingdom. It also wrestles hard for some Time with the Spirit of Philadelphia, for the Crown. For it Begins indeed with a Flush of Zeal for God, and for the Kingdom of Christ; but That in a Harsh Severe and Mount Sina's Fire; and even Lower than That, as strongly Influence'd and actuated by the Anger of God and the Judgment-Power going forth. Which they take to be Powers of the Kingdom entering: But as that Power Declines in them and Yields to the Powers of Grace and Love succeeding, they
they are left more to themselves, begin to Cool, and grow Lukewarm. And as their Great Zeal was before so much in Judging others, and not themselves, they are by the same Power of Judgment, by which they were before Influenc’d, afterwards Judg’d themselves; and as not found Worthy or Prepar’d for the Kingdom, are Past pow’d in their Succession, and thus as it were Spur’d out of the Mouth of Christ, as neither Hot, nor Cold; and obtain not their Entrance as a Church-State, or Period, till after the Thousand Years of which their Future Course some farther Account will be given, as also of the Future Course of the Philadelph an Period, in the Explication of the Scheme and Figure of the Church Process here following. But as there are Overcomers in Laodicea also, these will be found Concurring with those of Philadelphia, and enter with them into the Kingdom-State; and, as it is Promis’d to ‘em, Sit down with Christ in his Throne.

In the Epistle of Christ to this Church, Rev. iii. 14, &c., The Title he assumes is, The Amen, [the Truth, and like-wise the End, wherein Truth and Judgment go forth to Victory, and to put an End to the Old State of Things, And also] the Beginning of the Creation of God, [of the New World, or State of the Church after the Judgment before the Temporal Kingdom, and of the New Creation at Large after the General Judgment]. The Faithful and True Witness, [against the Corruptions of the Church, and particularly of this Church State, so high in its Pretensions, and Con- ceit of itself, yet with so little Truth and Real Ground for it: And as bringing all Secret Things to Light, in Order to the Passing Sentence of Judgment upon them.]

It follows, I know thy Works, that thou art neither Cold nor Hot. [Maintaining an Outside Form of the Philadelphian State, but without the Inward Life of Divine and Fraternal Love, which is found in That.] I would thou were either Cold or Hot, [either what thou pretendest to be, or Otherwise without the Hypocritical Show of it, which is an Aggravation of thy Defect and Guilt.]

So then, because thou art neither Cold, nor Hot, but like Lukewarm Water, of a Nauseous and Emetic Quality, I will spue thee out of my Mouth; [Reject, and Exclude thee from the Kingdom thou makest Pretence to.]

Because thou sayest, I am Rich, and Increase’d in Goods, and have need of nothing; [Gloriﬁed in the Privileges of Temporal

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Temporal Peace, Plenty, Power, and Knowledge of Divine Mysteries, of which thou hast in Degree participated by thy nearness to, or thy Concurrence in Time with the Philadelphian State; and knowest not that thou art Wretched, and Miserable, and Poor, and Blind and Naked, [Definite of the Real Internal Power and Blessing attending That ]

I Counsel thee to buy of Me Gold tried in the Fire, [Faith carrying thro' all the Temptations of the World, in true Renunciation of it, and standing firm in the Holy Warfare against all the Assaults of the Powers of Darkness, that thereby thou mayest become Rich to God.] and White Raiment; [the fine Linnen of My Righteousness Applied and wrought in thee by my Spirit, as the True Wedding Garment.] That the Shame of thy Nakedness [thy Inward Impurities and Corruption] do not appear, And Anoint thou Eyes with Eye-Salve, that thou mayest see, [the Unison of the Spirit, giving thee clear Discernment, and leading thee into the Knowledge of all needful Truth ]

As many as I Love I Reuoke and Chasten. [Let thou shouldest think this sharp Reproof and Correction, which I use to reclaim thee, to be hard or Unkind Usage, I tell thee in Grace, that my Goodness and Love to thee is herein Manifested, and that these are the absolutely needful Prescriptions and Methods which as the Physician of Souls, and as a Father Chastising his Children, I apply for thy Good, and thy Recovery from Eternal Death, to my Favour wherein true Life and Happiness Consist ]

Behold I stand at the Door and Knock. [This is the Time wherein I come, and am Present in the Powers of Grace and of My Kingdom, and call and Invite thee to the Participation of the Blessings and Glories of it. But thou by being thus Involved in thy self, and Captivated in the Spirit of the World, thro' thy Desire of which, and therein Aversion from Me, the Door of thy Heart appears as shut against Me, I here am using the Means by the Calls and Invitation of my Spirit to Open it, and give me Entrance in the Powers of my Grace and Love.

If any Man hear my Voice, and Open the Door, I will come into him, and Sup with him, and He with Me. [I will admit him to the Marriage Supper which now Begins to be Celebrated in the Inner Court of the Philadelphian Church, from which thou art Excluded, and to which thou cleavest but as an Outward Bark, or Excrescence]
The Conclusion of this Epistle of Christ, as of all the rest, engaging the Utmost Regard and Inquiry, as after something of more than Ordinary Concern and Weight, and lying Deeper than what may at First Sight, and to ordinary Observation appear, is, He that hath Eare to Hear, let Him Hear; [He that hath the Anointed Ear together with the Anointed Eye, let Him Observe, and take in the Great and Mysterious Import of what is here Declared.]

And lastly, the Name also of this Church is found alluding to, and Expressive of its Prime Character, Importing Justice, or also Judgment of, or upon the People: Wherein is represented this Church’s standing in the Legal Spirit, which like That of the Jews is strongly inclin’d to the Enjoyment of this World, and reaches not the perfect Thing. Also its being made Instruments of Judgment, upon Others, and being in the Issue Judg’d themselves.

Place here the Figure.

The EXPLICATION of the FIGURE, or Scheme of the CHURCH-PERIODS.

T HE Numbers 1, 2, 3, 4, 5, 6, 7, which are Underneath the Circles, denote the Seven Church-States, as considered Distinctly by themselves, viz. Of Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea.

The Numerical Letters Above the Circles represent the Gradual Stages of the Process of Christ thro’ the Several Church-Periods; or the Time from his Birth to his Temporal Kingdom; and from thence to the Consummation of All Things.

Numb.
A Scheme of the Process of the

First Appearance on Earth to the C
Kingdom of Christ, from his consummation of all things.

Francis Hoffman, delin.
Number I represents the Life of Jesus Christ, signified by the Letter C upon the Erect Bar of the Cross; making the usual figure denoting Jesus Christ. In the Center of the Cross is a Little Sun and Crown, as the more Broken or Central Seed, from whence th' the Sufferings of Christ, in his Own Person, and in, and with the Church in its succeeding Periods, the Crown and Glory of his Kingdom at large has its Rise.

Number II (Below, 1) represents the Ephraim Church-State, beginning from the Time of Pentecost, or the Foundation of the Church by the Spirit thro' the Apostles. It has the Dove, and the Crosses for its Emblems, Signifying the Defeat of the Holy Ghost, and the Confinement of the Church to Suffer in Conformity to Christ's Head.

The Numbers III, IV, V, VI. (Below, 2, 3, 4, 5) denote the Church States of Smyrna, Pergamus, Thyatira, and Sardis. Proceeding Interwoven with each other, the Following still Beginning in the Centre of the Preceding; Consider'd here as in Succession after the Life of Christ in his Suffering State, and reaching to the Time of Preparation for his Triumphant here on Earth.

Numb VII. (Below 6) is the Sixth Church State, viz., of Philadelphia, which is the Seventh Course or State in the Process as taking in the Life of Christ, and which Obtains in the Virtue of the Seventh Number the Sabattical Blessing, by Supplanting Laodicea, as before shewn. And here the ordinary Course of Church Time is Interrupted, and th'o' the Powers of the Kingdom beginning to Appear therein its Circle is Extended, and still widens, and at last reaches into the Kingdom itself.

In the Former Part of this Circle, which proceeds Concurrent, as in an Inner Court, with the Latter Part of Sardis, are placed, as proper Emblems, the Candelabrum and the Olive Tree, representing the Rite of the Revelation Witnesses to the Kingdom of Christ at Hand. And in that Part where Sardis Ends appears a Darkening, which Denotes the Judgment Work, and the Great Hour of Temptation, preceding, and as the Trial for the Birth and Introduction of the Kingdom. This Work of Judgment with the Relation to Sardis Ending, is Indicated by the Flaming Sword, which also represents the Davideal Wars in Spirit, carried on by the Philadelphian Conquerors against the Psea of Derrная's breaking forth in Opposition to the Kingdom of Christ.
Where Sardis Expires, and after the thick Darkness of the Judgment-Work, which is increased to greater Vehemence, and also reaches more Inwardly in the Spiritual Part, by the Power and Spirit of Laodicea breaking in, and Contending a while for Succession, but repelled, and the Judgment Outwrestled, by the Power and Spirit of Philadelphia, Appears the Sun Breaking forth, and shining without Interruption, and Above it also a Crown. These as the Little Central Sun and Crown in the Cross of the First Circle, coming to Manifestation and Enlargement. And by this Sun and Crown is Indicated the Glory of the Davidical Kingdom preceding the Solomontical. Underneath the Sun appears the Rose and Lily United, as growing out of one and the same Root Denoting the Great Powers of Holy Love, and Spiritual Union, or the Sacred Nuptia; Powers introduc'd into this Principle from the Father's and the Virgin Wisdom's Day proceeding. Which Day, on Account of the Manifestation of the Superior Heavenly Bride, Uniting with the Inferior the Church Prepar'd on Earth, is call'd, the Glorious Time of the Lily.

Numb VIII Shows the Harmonious Offering, wherein the same Returns again, as the Process of the Kingdom bears a Relation to that of the Seven Notes in the Scale of Music, where the First Returns and Refts in the Eighth Somewhere Chrif in the First Circle represented as Suffering, yet thereby Conquering, and Harmonizing the Discord of Corrupt Nature, Returns and Refts in the Full Harmonious Offering, in his Kingdom of Perfect Peace and Love.

Accordingly this Full and Large Circle Represents the Time and State of the Solomontical Kingdom Wherein all the Contrariety of Sin, and Suffering, and the Davidical Wars Totally Expire, into Peace, Harmony and Love Triumphant, as the Fruit of Conquest, or the Reward and Crown of Suffering Love. Here then the Marriage of the Lamb is Celebrated in Full, as it were in an Eon of Eternity Descending into Time: And this Glorious Day of Celebration and Consummation of Divine Loves between the Victorious King and his also Victorious, and now Spouse's Bride, becomes a Thousand Years. And a Thousand Years of such Transcendent Joy and Glory become but as ONE DAY.

For this Christ Descends, in and with the New Jerusalem, with an Innumerable Company of Saints and Angels, and with
Where Sardis Expires, and after the thick Darkness of the Judgment-Work, which is increased to greater Vehemence, and also reaches more Inwardly in the Spiritual Part, by the Power and Spirit of Laodicea breaking in, and Contending a while for Succession, but repelled, and the Judgment Outwrestled, by the Power and Spirit of Philadelphia, Appears the Sun Breaking forth, and shining without Interuption, and Above it also a Crown: These as the Little Central Sun and Crown in the Cross of the First Circle, coming to Manifestation and Enlargement. And by this Sun and Crown is Indicated the Glory of the Devotional Kingdom preceding the Solomontical Underneath the Sun appears the Rose and Lilie United, as growing out of one and the same Root Denoting the Great Powers of Holy Love, and Spiritual Union, or the Sacred Nuptial Powers introduced into this Principle from the Father's and the Virgin Wisdom's Day proceeding. Which Day, on Account of the Manifestation of the Superior Heavenly Bride, Uniting with the Interior the Church Prepar'd on Earth, is call'd, the Glorious Time of the Lilie.

Numb VIII Shows the Harmonious Octave, wherein the same Returns again, as the Process of the Kingdom bears a Relation to that of the Seven Notes in the Scale of Music; where the First Returns and Refits in the Eighth So here Jesus Christ in the First Circle represented as Suffering, yet thereby Conquering, and Harmonizing the Discord of Corrupt Nature, Returns and Refits in the Full Harmonious Octave, in his Kingdom of Perfect Peace and Love.

Accordingly this Full and Large Circle Represents the Time and State of the Solomontical Kingdom Wherein all the Contrariety of Sin, and Suffering, and the Davidical Wars Totally Expire, into Peace, Harmony and Love Triumphant, as the Fruit of Conquest, or the Reward and Crown of Suffering Love. Here then the Marriage of the Lamb is Celebrated in Full, as it were in an Eon of Eternity Descending into Time: And this Glorious Day of Celebration and Consummation of Divine Loves between the Victorious King and his also Victorious, and now Sposa's Bride, becomes a Thousand Years: And a Thousand Tears of such Transcendent Joy and Glory become but as ONE DAY.

For this Christ Descends, in and with the New Jerusalem, with an Innumerable Company of Saints and Angels, and
with him appear also the Departed Saints, all in their Resurrection Bodies. For all the Saints, as the Glorious Kingdom of Messiah has been the Subject of their Faith and Prayers, will have their Part in this His Temporal Kingdom also.

This Kingdom will be Erected, and the Sacred Nuptials solemnized in the Inner Court of the Philadelphian State; not Visible to, as not Bearable by those in the Outer: Only as the Mighty Powers and Effects of it daily seen, and many Wonderful Appearances, and Flashes of the Divine Glory frequently given forth, shall Convince the World of the more Immediate Presence of their Lord and King.

Accordingly the Emblems representing this Glorious State, are the Great Imperial Crown and Sceptre, and the Globe of the Earth with its Cross Triumphant, with Raies of Light encompassing it; denoting Universal Monarchy, or the Reign of Christ to the Ends of the Earth, and the Cross, or Suffering State expiring, and Peace and Rest obtain'd more Generally throughout whole Nature; the Author of Evil remaining Cham'd up during this Time. This whole Circle is to be apprehended as a Sun of Glory at Large. And in the Lower Part of the Circle appears the threefold Rose and Lily, United, and growing from the same Root, expressing the Powers of the whole Trinity Display'd in the Church, and combining therewith in the Embrace of Sacred Love.

After the thousand Tears are Ended, Christ no longer Appears in this manner; but Ascends again into the High Eternity, with his Glorious Attendants, and with an Innumerable Company of Saints gather'd out of All Nations And thus Ends the Solomonicat Reign: But the Davidical Continues still; Holding out to the End of this World, and Christ's Return again to the General Judgment, and the New Creation.

This Re Ascent of Christ with the Saints Attending Him, is not to be understood of a Re-ascent of the Holy City or the New Jerusalem. Which still Continues to Overshadow and rest upon the Jerusalem City and Church remaining on Earth. And this Jerusalem Kingdom, and Church State will be chiefly carried on by the Jews, to whom in so peculiar a manner the Promise of the Earth belongs, as the New Canaan to be made good to 'em in the Highest Import; and which probably in the New Creation State, as this Earth shall be made a Part of Heaven, will be their Lot, or Place of Residence in Eternity.
This State of the Church, and of the Davidic Kingdom carried on After the Millennium, is represented in the Figure by the Remaining Part of the Circle answering to the Former Part of Philadelphia. Before it And hence, Numb. IX. Represents, Distinguishing by their Semicircles, both the Latter Part of the Philadelphia, and the Former Part of the Laodicean Period. Which is here permitted Entrance, and proceeds Concurrent, as in an Outer Court. But in the Lukewarmness and Declension of the Laodicean, among the Multitudes of all Nations Gather'd to the Profession of the Gospel, and Submission to the Kingdom, Many on the Reefs of the Great Glory grow Remiss, and cool in their first Zeal. Here Satan is Unbound again, and permitted to go forth, and Renew his Temptations. Hence this Church-State Declining, and growing still worse and worse, is again Spat out of the Mouth of Christ and Cut off in the Middle of its Course; the Latter Half being Prevented by the General Judgment.

For here Satan after his Long Restraint comes forth with Greater Violence, and gathers his Army of Goats and Maggots. These are the Dogs, and Sorcerers, and Unbelievers, who are without the Gates of the Holy City, as Rev xxiii. 15. being Instructed in the Mysteries of Iniquity, and in the Dark and Diabolical Magic, and with these he comes to Fight against the Holy City. But the Blessed Inhabitants thereof, being themselves Expert and deeply Skilful in the Counteractive Powers of the Divine Magic, Fight against them in Spirit, and Open the Center of the Divine Wrath and Judgment upon them, kindling into its aptest Vehicle in Outward Nature, and Descending in Visible Fire to Consume them. After the manner of Rumin in his Day. And thus being the Latent and Great Effort of Hell, and Conflict between the Powers of Light and Darkness, thro' the Wrath-Fire thus Open'd on both Sides, (in both Armies,) and the Wrath of God and the Lamb Inflamed to the highest Degree, the Fire thus kindled on Earth, Outwardly and Materially, and burning to a Vast Extent Proceeds on to the General Conflagration. The Subterraneous Fires also Excited and Sympathetically mov'd by the great Anger of God, thus kindled in Nature, Concurring in Violent Eruptions thro' their Old Volcanos, or New Ones also, with other Providential Appointments for this Last Scene of the the World. And here the Great Judge Jesus Christ Himself
self Appears for Intire Decision of the Long Controversy, and Descending with his Innumerable Company of Saints and Angels Proceeds to the Great Afflict, or Final Judgment both of Men and Angels. And After that, to the New Creation, or the New Ephesins State at Large.

The Emblems here, with Relation to the Latter Part of Philadelphia standing on the Davidical Kingdom, are the fame as before in the Former Part, viz. the Lesser Crown, and Sun, and the Single Rose and Lilie, Combining, and growing out of the fame Root. And on the account of Laodicea Concurrent, the Great Flaming Sword, and the Fire breaking forth, representing the Conflagration and General Judgment: This Answering at Large to the Darkness or Lesser Fire of Judgment in End of Sardis Concurrent with Philadelphia. And as That clear’d and Open’d the Way into the Temporal Kingdom of Christ on Earth, so does This into his Kingdom in Eternity. Accordingly,

Numb X Represents the New Creation-State, the End Returning into the Beginning, God All in All, as the Sun, the Glory, the Eye of Eternity Diffused at Large: Wherein is the Central Eye and Heart, as the Divine Paternal and Filial Power, United and Concentring in Jesus Christ; with the Processive Seed, or Power of the Spirit from both United. Whence also proceed the Little Circles, or Centers, which passing thro' the Whole Church-Series, become the General Power of the Ages of it, Proceeding and Returning in Circulation, thro' all the Times and Variations of the Church States, as the Victorious and Overcoming Part, or the Spirit of Christ, which Constitutes and Conducts the Course and Periods of it from the Beginning to the End.

Having thus made the Preparation, and given an Introduction to the Second Part of this Work, the Remainder, as God shall Concur with Supply of Life and Ability, shall also Follow in its Time.

To the Eternal Fountain of Light and Truth, be Glory and Praise for Ever. AMEN.
THE

ALARM

TO THE

HOLY WARS:

Sounded by the Spirit of Faith.

Rise from your Beds of Down, Ignoble Ease,
From treacherous Truce, and more Destructive Peace.
What Peace, when this World's Painted Jezebel
Her Whoredoms to Abound, Her Witchcrafts to Increase.
Leagu'd with the Arch-Magiun of Hell,
True Christian Practice, Faith, and Charity
Out of the Faith t' expel?

Do you not hear the Lion roar,
Raging to see,
In Spight of all his Strength and Policy,
The Glorious Kingdom at the Door³
Come Christian Heroes, Heroes come on,
To th' Battels of the Lord against the Mighty One.
Fight, Conquer, Seize, Divide, Possess, and wear the Crown.

Who Formost runs² in Noblest Flame exceeds?
Rise, generous Britons, Fam'd for Martial Deeds:

A

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A Greater Fee in Feild,
To Whom the Nations yield,
A far more Glorious Cause your Zeal and Prowes needs
Your's the Prime Honour of the Day be found:
And let your Name, in Sacred Annals crown'd,
Ring out the Heavens as well as Earth around.

This carried on in way of DIALOGUE between CHRIST and his SPOUSE the Church.

CHRIST.

A Wake, put on thy Strength, O SON Dear,
How canst thou Sleep while Enemies appear?
How canst thou fold thy Arms, My Sloathful Love,
In senseless Drowse, and I thy Lord to Near?

SPOUSE.

Ah! Pity Me, My Lord, for I am presst
With thousand Weights, with thousand Ills Distrest.

CHRIST.

What canst thou Fear? What Weights can keep thee down;
Such Aids Prepar'd, such Great Salvation shewn?
Take Heart of Grace, and put in Me thy Trust.
Shake, Shake thy Self from thy Polluted Dust.

SPOUSE.

I Try, Aspire sometimes in Heavenly Flame, But still I Sink to Earth, from whence I came.
To thy Exalted Sphere I cannot rise
While presst'd with Legions of Enemies,
While in the Furnace hot I lie.
I'll stay for an Abatement of the Flame,
Then with fresh Effort to Ascend I'll try.

CHRIST.
CHRIST.

No, Here, ev'n in the Furnace must be,
Whole Flames but Plume the Heavenly Lover's Wing.
'Tis thro' the Mystic Death and Grave must Spring
Your Resurrection Life and Liberty.
'Tis Here you must your self Approve
In Patient Steadfast Loyalty of Love.
'Till as Tried Gold you 'ie First for Evermore,
And crown'd an Everlasting Conqueror.

SPOUSE.

What can we do? The Conquest's Thine alone;
Proceed to Act, and Victory thy Self,
Thou Strong, and Mighty One.

CHRIST.

True 'tis My Act, but 'tis My Act in thee,
Thro' the Exertion of each Faculty.
Your's rapt in Mine Superior, and Conform'd
To my blest Movements in Loves Unity.
I stir thee oft; but thou art Backward found,
Thy Stubborn Will Reluctant proving,
Or vain Imaginations roving,
Or base Desires keep groveling on the Ground.
As I do thee, so thou must Me Excite,
By Faith, and Prayer, and Loves Prevailing Might.
Nay forward, Bold, Adventurous you must prove
In Holy Violence of Faith and Love,
As Suitors no Denial take;
But when Repuls'd Fresh Onset make.

With Jacob Wrestling out the Proving Hour,
Till you Obtain your Suit, and full possesse
The Blessing of your Heavenly Virgin Dower.
There is indeed, as by your Week Expire,
A Time of Labour and a Time of Rest.
The Crown of Peace Obtain'd, you'll Passive prove,
Submits to My Triumphant Act of Love.
But First in David's Wars the Laurel Crown
Must of your Six Days Active Pows be Won

Which

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Which leads, in Process New
Of Rest and Sabbath True,
To the Love Peaceful Reign of Solomon.
S P O U S E.

Glorious indeed But Sure for Me too Great.
O my Iniquities too ponderous Load:
Innumerable Sins against my God!
These damp my Soul, and give me Cause to fear
Left they should All Defeat.
C H R I S T.

I thought thou hadst Transfer'd All That to Me;
And Nail'd the Condemnation to the Tree.
Would'st thou Resume the Load, thy Self to bear?
No, Child, thy Shoulders too Unequal are.
I call thee Child, to mind thee thou art Free
In true Adoption Gospel Liberty.
O'th' Heavenly Salem Denizen art made,
Thy Sins Discarded, and thy Debts are Paid.
Hold up thy Head then, My too Tim'rous Spouse;
And be no more Dismay'd.

True Faith might Here too Lesson read, and see
The Name of Spouse Implies, She might with Me
A Holy Boldness take, and be more Free
Go then, and in My Power, and Name, both seen
In Sacred Record Thine to be
By Contract of Loves Unity,
Which Courage Fresh the Hostile Powers Invade.
With Graceful, Terrible-Majestic Mien
Hold up thy Head, my Amazonian Queen,
And be no more Dismay'd.
S P O U S E.

Thy Words, like Spices Sweetest Compounds,
Refresh, and drop like Oil into my Wounds.
Yet let me tell thee my Last Fear, and Grief,
I know 'twill be but to obtain Relief.
Tho' yet I need not tell,
Thou knowest it, Lord, too well,
My Weakness, Folly, Great Infirmitie; 
Subject to Daily Sin, and Frequent Falls; 
Not to Discern, or to Neglect thy Calls: 
Apt in Menandes of the World to stray, 
And slip from Thine into the Tempter’s Way. 
Oh! What Advantage to the Enemy! 
This Pinion’s my Aspiring Wing, and may 
Be surely Reason to Discourage Me.

C H R I S T.

This is the Conquest Hardest to Obtain; 
And Point of Faith most Difficult to gain. 
How not to Fall where Weak, or Fail to Stand. 
What did My Paul in his Infirmitie?

S P O U S E.

Made sad Complaint; but put his Trust in Thee.

C H R I S T.

That is not All. Observe his Second Voice; 
And hear Him in Infirmitie Rejoice. 
The greatest Honour to thy Saviour’s Cross. 
Such Strength he from That Sacred Lesson had, 
My Strength is in thy Weakness Perfect made. 
Lay all then still on Me: 
And know, I Bear too thine Infirmitie. 
I dealt not here with my Beloved Paul 
Child of the Gospel, as with Legal Saul. 
Grace by a Back-stroke may Reverse a Fall. 
As call by Faith on M. the Fact’s Undone: 
And where No Guilt, No Condemnation. 
Thus here too, as thou dost on Me depend, 
When Nature Sinks beneath the Powerful Shock 
Faith Breaks thy Fall, and Sets thee on thy Rock 
Fall for Recruit of Strength, or as a Freeze 
Yet Higher to Ascend. 

Thy Greatest Gain shall spring from Greatest Loses, 
With Me thy Lord Victorious by thy Cross. 
Thus as you cannot by your Strength Prevail, 
So neither shall you by your Fruity Foul. 

If

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If wounded then by Sin, or Overthrown,
Be not Disheartn’d, or drawn further on,
By lying still thro’ Fear to Pine or Moan.
Rise to your Power strait, and Wath’d be clean.
Obviate the Curse, and by My Merits and Blood
Stop loon the Accusation entering in.
Warriors Uohors’d ne’er erry to Complain,
But up to Arms, and to the Fight again.
Thy Enemy is God’s; Strong, Daring, Great.
No Truce, no Quarter give, nor ever think
Of fordid Flight, or base Retreat;
For Victory Resolv’d, and Observe;
True Heroes take in War Delight:
Are in their Element when in the Fight.
Think Thou of Mighty Deeds, of Valorous Flame,
’T Enblazon, and Eternalize thy Name.
In Heaven’s bright Register of Everlasting Fame.
How Vaft the Heavenly Warriors Renown!
How Fair their Prize! how, Glorious their Crown!
How Vaft the Heavenly Warriors Renown.
What can Heroic Souls more Nobly move
Than thus to Fight.
For Guerdon, Beauty, Palm, Celestial-bright;
For Everlasting Empire, Everlasting Love.

Enough, My Lord, I feel thy Breath Inspire,
Kindle, and Ventilate th’ Ethereal Fire.
Nothing shall Daunt me now: But under Thee,
Dear General, I’ll Proceed to Victory.

To prove thy Courage then, Look here and see
Within this Mirror clear.
Thy Field of Blood, th’ Infernal Hosts appear,
And what thou’rt call’d to Suffer and pals thro’ for Me.

Ah Lord! All this then must I undergo?
So long, and in such Manner too,
Sustain the Inroads of that dreadful Foe;

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In Central Grapple close'd,
With Blood to Blood, and Life to Life oppos'd?
What Legions, in what Monstrous Shapes arise,
With Gorgon's Heads, and Basilisk's Eyes,
Serpentine Stings, or Teeth and Talons dire,
Breathing Sulphurous Fumes, and Hellish Fire,
With Swelling poisonous Floods of Dragon's Lee?
O'er that Red Sea of Blood too must I fail?
O dismal Waves, Tempestuous, horrid Gale!
That fatal Gulph too must I shoot?
Oh! how shall Return, which way get out?
And must I pass ev'n thro' th' Abyss of Hell,
To reach the Centre of Immanuel?
Oh! Lord, there's Death too with a Thricefold Dart,
And levels it direct against my Heart.
And must I in the Battle Die?
How can I then obtain the Victory?
Yet All things, Lord, are Possible to Thee.
If Thou wilt have me go I'll not Gain any;
But sure my Lord could find an Easier Way.

CHRIST.

Some thro' the Desert-Maze with tedious Tread,
Who fear not Wars are freights to Canaan led.
Some Fort by Fort in Lingring Seiges win,
Others in Field by Battle fierce Decide,
Soon Conquer, Enter, and the Spoil Divide,
And Here to Reign with me Begin.
Those who lye nearest to my Heart of Love
Must nearest in my Suffering Proceed move.
Death then what needs thou fear?
It was by Death I prov'd a Conqueror,
Yet is but Mystic Death requir'd of Thee'
To thy own Wisdom, Will, and this World's Vanity.
What tho' All Hell in Arms,
And this World's Power, or Tempting Charms,
At once Invade.
Hell's Kingdom's but a Spot to th' wide Immense,
Heav'n's and God's Infinite Circumference,
T' Omnipotence is not a Handful made:
And tho' it Great appear,
Or strike some Pannick Fear,
T'will soon give way
To that Victorious Day.
When My Triumphant Ensigns are Display'd.
Faith's Banners that All-Challenging Defie,
Love's Flaming Streamers, Motto'd, VICTORY.
The Powerful Antidotal Horn
Of the Celestial Unicorn,
Which like Achilles's Fabled Dart, is found
With Secret Power to Heal as well as Wound,
Shall quickly Obviate and Expel
Courage, Brave Souls, tho' high the Tempells rise
T' Eclipse your Sun, and darken your bright Skies,
So high shall Heavenly Raptures flow,
As you shall all these furious Storms Out-blow.
By the * Dove-Gales or" Spirit's Ruffling Power,
That thro' the Cherubs angry Fires, again
Shall waft you into Edens beauteous Plain,
And lead you to the Blissful Nuptial-Bower.
As Caesar once, touch'd with Nobler Fire,
Sprang out Impatient of Boundaries,
By Fame lured on to this World's Empire:
So Thou, as Nobler Flames Inspire thy Breast,
Of Heaven's Ambitious Desire possessest,
Refuse, and with Assurance full go on;
The Angel calls, the Trumpet sounds,
Break thro', Transcend thy Earthly Bounds,
And Unamaz'd Attempt th' Imperial Crown
Beyond that Sea of Blood, thy Rubicon.
Rife and Essay
To Heaven's high Throne to force Restless way.
Now is th' Accepted Time, the Year of Grace,
My Kingdom-Powers the Fogs of Darkness Chase

Heaven's

* N B The Dove, as the Emblem of the Spirit moves Quick, and Strong, and in its Flight makes a Ruffling, or Kind of Ruffling Sound.
Heav'n's Off-spring true, Re-Claim your Native Right,
By Me Re-Purchase, by the Spirit Seal'd
To which Strive Jus'tice tho' it try
And Prove, and for a while Deny,
Only your Graces to Excite,
At last must Yield.
Plead for thy Dower, My Spouse, and Long Arrears
Of thy Continu'd Faith and Prayers.
Now is th' Accepted Time, and Year of Grace,
Believe, and Have. Receive it with My Breath.
And let All Powers of Earth, of Hell, and, Death,
To Jesus's Reign, to Me in Thes give place.
What Doubts thou yet? Here, take this Second View,
Which shall thy tottering Faith Renew.

S P O U S E.
Rise from thy Sloath, My Soul, and See
Thy Blessed Opportunity.
Here All I view Facilitates my Way.
Mountains of Opposition Now appear
But Steps of quick Ascension to the Sphere.
All Things together Work for Good
To the Belov'd Elect of God,
Concurring as in His Full Time and Day.
They fought from Heaven, the Stars of Old Combin'd
In Holy War, and all their Forces joyn'd
Against the Adverse Hosts of Sisera.
But Now Super-Celestial Planets move
With Influence Benign, and Aspect kind,
Powerful, Auspicious for Victorious Love!
The Fullest of God's Time Now bringing on
Their Great Long-Wish'd for Revolution.
Ev'n Outward Nature Sympathizing,
Her Planets too Auspicious rising,
Heavenly Powers with Us Engaging,
Angels War Successful waging,
Saints Above in Arms Defending,
Saints Below their Prisons ending.

Chariots
Chariots and Horse, in Fiery Train,
Out Spread, and Covering all the Plain.
Jesus holding forth the Prize,
And the Crown glittering in our Eyes.
Jesus Himself, the Eternal Conquerer,
With Thunders Arm'd does on our Side appear.
What Plea for Sloth? what Room for Fear?

J E S U S

Go on in Mine, and in my Father's Might,
And in the Holy Wars of David Fight.
The Spirit's Sword thus in thee Flaming bright.
And, Aim'd in full Celestial Panoplie,
The Challenge Give, and the Aggressor be.
Rush on, in Manner of that * Mystic Child,
The Emblem of Faith's Process in the Field,
Half'ning the Seizure of the Prize
By Quick and Violent Surprize.
My Blessing take. Proceed. I Lead thee On;
Thy Strength, thy Conquest, thy Reward, thy Crown,
Into My Peaceful Reign o'th' Second Solomon.

* Make-Shalal-Ha-baz. Isa.x. 3. Signifying, Make Speed, or in making Speed to the Spoil, be Hasten's the Prey

A PRAYER suitable for the Times.
To be us'd at Discretion.

O Eternal God and Father, Reconcil'd to us in thy Son our Saviour Jesus Christ, to whom thou hast given All Power in Heaven and Earth, and thro' Him hast Appointed the Courses of Time, and the Ages of thy Church in a Wonderful Order, and, by thy Spirit thro' Him given, Governest and Conducest it in its Progress to its true End and Perfect Happiness, Regard, I beseech the Request of thy Servant as a Member of it, and make me a Living Branch in Him the True Vine; that being Nourish'd by the Sap and Virtue of it, I may bring forth Fruits Abundantly to the Glory of thy Holy Name.
To this End give me That Wisdom which is from Above, by which I may be inclin’d to seek First the Kingdom of Heaven, and be Enabled rightly to Discern in this my Day all things that belong to my Everlasting Peace.

Grant me that Faith which Depends upon thy Act, and the Operation of thy Holy Spirit in me, and which Works by Love both to thee, and to my Neighbour, Whereby being actuated by a holy Courage and Magnanimity, I may gain daily Conquest over my Spiritual Enemies, and be carried thro’ all Difficulties and Dangers in my Spiritual Progress, Holding fast That which I have Received, even to the End, that no one take my Crown.

Thou hast Taught us to Pray, that Thy Kingdom may Come, and thy Will be done, on Earth as it is in Heaven. Give me therefore an entire Resignation of Mine to Thy Holy Will in all things, and a Constant Submission to, and Holy Awe of thy Divine Sovereignty, and also an ardent Desire of the Manifestation of it to Mankind in the Kingdom of thy Dear Son, whom thou hast Appointed Lord and King to the Uttermost Ends of the Earth. Hasten it, O Lord, in thy due Time. Call Home thy Ancient People the Jews, and bring in the Fulness of the Gentiles; that All Nations may see the Salvation of their God, and Earth concur with Heaven in the Praises of their God, and their Redeemer.

And as thy Judgments are Now Abroad in the World and many Wonderful Footsteps of thy Providences, and Signs as of the Latter Times appearing, together with Alarms in various kinds of thy Kingdom approaching, Grant that I may not either thro’ Neglect, or Ignorance, or Unbelief, Loose My Part and Portion in those Good things which Thou must be Preparing, or Dispensing, to those that Love thee, and stand in greater Qualification to Receive them: But be found Stand Ready and Prepared, with my Loins Girt, and my Lamp burning thro’ the Holy Union of thy Spirit, to Meet my Lord, whether in the Powers of his Kingdom here on Earth, or in my Seminaries to Depart out of This Life, in his Kingdom which is Above.
Pour out thy Holy Spirit in greater measure: which may revive thy Work, and restore thy Church to its primitive purity and power. And grant both to me, and all that belong to me, to partake of thy grace and blessing herein; whereby we may be sealed as thy true elect, and taken into thy peculiar care and favour. Hear, O Father of mercies, and God of all consolation and grace, these the requests of thy humble servant; for the sake, and through the merits, and as offered up in the acceptable name and words, of thy beloved Son Jesus Christ, our Saviour, and now interceding at the right hand of thy divine majesty and glory. Our Father, &c.

FIN

MUSEUM BRITAN

NICVM

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This work was begun to be printed, and design'd to be published the last year, according to the date of the title page, 1725. But thro' enlargement made, and other occasions of delay, was not completed till towards the latter end of the next year, 1726. Which the reader is desir'd to take notice of, with relation to some expressions in the former part. The publication, therefore, with the advantage of the printer's account, or beginning of the year, comes within 1727, and to the book, notwithstanding that on the title page, is of the newest and latest date.

The other work mention'd, which it precedes, and from it borrows some things needful as preliminary, is near finisht, and will be published under the title of, 'The imperial standard of the Messiah triumphant,' &c. Which will also contain some further manifestation of the mystery of the Holy Trinity in unity; and the nature of Jesus Christ, as God and man.

ERRATA.

Title-page, r. Rev. 10. 5. 6. P. 8. 1. 13 delet. ibid, r. Times do not.
also 40. for three, r. Two P. 49. 1. 5 r. A Third. And 1. 10 r. to.
the. P. 57. 1 30 r. its Ultimate. P. 92. 1. 2 r. This as the type of.
the Bride 11. P. 135. 1. 27. r. Torpor. P. 127. 1. 16 for his, r. This.