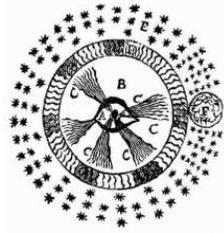




Created: 10/1/2008

Revised: 5/8/2018

JANE



LEAD

The
HEAVENLY CLOUD

Now Breaking

THE

Lord Christ's Ascension-Ladder

Sent down

TO SHOW THE WAY TO REACH THE ASCENSION, AND GLORIFICATION,
THROUGH THE DEATH AND RESURRECTION

1681

Spirit's Day Version

With Modern Language & Paragraph Numbering

Edited by

Diane Guerrero



The Heavenly Cloud Now Breaking

by Jane Lead

Spirit's Day Version

by Diane Guerrero

Copyright 2004, 2008, 2016, 2018 Diane Guerrero

Spirit's Day Christian Publishing

8220 W Gage Blvd #707

Kennewick, WA 99336

U.S.A.

Web: www.janelead.org

Email: diane@janelead.org

About the Spirit's Day Version

The goal of the Spirit's Day Version (SDV) of Jane Lead's writings is to assist the modern reader wherever archaic language might prove difficult in reading and understanding these glorious and magnificent mysteries. My paramount ambition was to remain faithful to the text, while preserving the beautiful writing style of this mystical Author, as well as the classical flavor of the time period. The SDV is not a paraphrase, thus Jane's beautiful prose and unique terminology remain intact.

The Spirit's Day Version may not be published in any form whatsoever, or posted on any website. They may not be modified in any way, however the Editor will gladly consider any recommendations.

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

In Christ Jesus,

Diane Guerrero, Editor

THE
Heavenly Cloud
Now Breaking
THE
Lord Christ's Ascension-Ladder
Sent down

To show the way to reach the *Ascension*,
and *Glorification*, through the Death
and Resurrection

By Jane Leade

1681

JOHN 20:17

*Go to my Brethren, and say unto them, I ascend unto my Father
and your Father; to my God, and your God*

The CONTENTS

PREFACE.....	5
1 st Degree: Death.....	5
2 nd Degree: Resurrection.....	5
3 rd Degree: Ascension.....	5
4 th Degree: Descension.....	6
CHAPTER 1 CRUCIFIXION, DEATH, BURIAL	8
Crucifixion	10
Death	10
<i>The Animal Life.....</i>	<i>11</i>
<i>The Rational Life</i>	<i>11</i>
<i>The Sensitive Life.....</i>	<i>12</i>
Burial.....	15
CHAPTER 2 THE RESURRECTION.....	19
How the Soul is Raised	19
<i>Wisdom's Resurrection.....</i>	<i>20</i>
<i>Restoration of the Lost Senses</i>	<i>20</i>
To What we are Raised	22
CHAPTER 3 THE ASCENSION.....	25
12 Properties of the Tree of Life	26
CHAPTER 4 UPON ASCENSION AND DESCENSION.....	30

Preface

[HC P:1] §. *Grace, mercy, love, and peace, from Him who is the First Begotten from the Dead.* To all of you who rejoice to die daily out of that life which is essenced in sin, curse, bondage and sorrow, to such the following treatise is commended; knowing that to no other will it be pleasing, but to them who have received the Spirit of Christ, that has convinced of the necessity of dying out of the Body of Sin, offering it up as a whole burnt offering upon Christ our Sacred Altar. Who is it then that would grieve to die thus, to become a living sacrifice, for so great a joy and glory as will follow, as will be matter of great encouragement to go forward on in spiritual dying till Sin expire, whereby you will be secured from the Serpent's sting? He can reach no souls that are plunged into this dying pool, where Christ the Lord has first moved, to purchase a full and perfect cure; that heals every spiritual malady which the soul groans under. For this end I am commissioned, as both servant and friend to my Lord and Heavenly Bridegroom, to invite you to the Great Supper of God and the Lamb. A table is here furnished, suitable to four ranks and degrees of persons and spirits.

1ST DEGREE: DEATH

[HC P:2] The first course that is set before us is the broken and crucified body of our Lord Jesus. This is proper food for dying Saints, who by eating of this spiritual flesh, may come to have their own sinful flesh to die and molder away. For it is known and experienced, that as we daily feed upon a crucified Christ, it devours and gradually works away the life of sin and all the evil effects of it. Let the wise understand and find out this mystery, and discern and taste the Lord's Mystical Body—which being well digested down, the table is again spread for such who are risen from the dead.

2ND DEGREE: RESURRECTION

[HC P:3] Now what is it that comes next? Behold and see! Christ the Lord presents Himself in a Paradisical Body, and says, *Children, here I give my Risen Body, as more powerful, strong, and pleasant to feed upon; for you have not feared to encounter the Death.* Oh, what less is this but the Marriage Feast where the water is turned into wine! By the Governor of this feast you are earnestly called upon to eat of this transmuted body, which is so restorative that nothing of putrefaction shall anymore be known in the soul's properties. Such sweetness and pleasure there is in eating of this Paradisical Body, that all other perishing things are disdained and put out of taste.

3RD DEGREE: ASCENSION

[HC P:4] What joy is it to God the Father to see His table beset with risen and spiritual souls, saying, *Hasten and dispatch!* And also from this degree taking off, and setting on that which is proper for Ascension. Now Christ the Lord comes down as a mighty Eagle-Body, rushing with outspread wings, to bear and carry away the waiters for Ascension, that with Him they may go up to worship in the New Jerusalem, and there to hold the seven days Feast of Tabernacles, with all high celebration of praises. Here you may believe a table is most richly furnished, in the most high and excellent degree, for all of the Lord Christ's Ascending Eagles, which cannot be satisfied with any other prey, but to feed upon the glorified Body, which is filled with all the fullness of God, which flows largely into them, whose vessels are here prepared.

4TH DEGREE: DESCENSION

[HC P:5] Now then, in the fourth and last ministration, what may be expected in the great Nuptial-day of this feast, when the Holy Trinity shall descend in the Ascended Angels of Time, for the celebration of the marriage with the Lamb and Bride? What joys and glories are now renewed? For now appears the glorified person of Christ, for a public owning of His Ascended Ones, who cries in His Father's, and His Own, and the Holy Ghost's name, saying, *These are those in whom I will be glorified; the long-sealed fountain is broke open; the everlasting mountain drops down the powers of the Holy Ghost. Come all you who have labored and not fainted, and have kept up your faith till this day. You are those that are to be fed and nourished with all the choice and precious fruits of the Tree of Life, and are ordained to be those Josephs that shall give out of these heavenly stores, and maintain an open community to the thirsty and needy, that are in a divine hunger, that they may also be enriched, and partake of the same glory with you.*

[HC P:6] This is the Lord Christ's own prophecy, now renewed by His Spirit, and is sure and stable, and nigh to be fulfilled in those that shall advance to all of these degrees that are mentioned and further enlarged upon in this little treatise. For that Day-spring from on high that has visited me, would not have me to conceal those considerable heavenly mysteries that I have been taught in by the Holy Unction, having well assured me that there is a Bright Star that shall descend from Heaven, and closely attend all these practical and weighty truths revealed, and fasten them with a golden nail, which shall not be moved away. However, I am also made to know that this divine ray shall pass over some, and glide away without making any impression. The which sort I shall spare to make mention what losers they will be, by slighting and neglecting this festival invitation. I shall leave such to take what they will not care to find.

[HC P:7] Now to return to them who are all desirous to taste of those choice and heavenly portions, who most readily embrace their Lord and Bridegroom's call to this continued Spiritual Feast. Know that for you great things are prepared in the New Jerusalem, there to have communion in one Spiritual Body at one table, each one according to their measure and degree to which they have attained, without grudging one another. For you may see how the Lord Christ has set Himself forth in a four-fold transmutation in His heavenly humanity, for a feeding and strengthening life to four sorts and ranks of spirits, that all may participate according to their growth: 1) For new-born babes, 2) For children, 3) For the young man's state, 4) For elders or fathers, who are come to full and perfect age, from whom may be expected the generating power of the Holy Ghost, to go forth for the replenishing the new heavens and earth.

[HC P:8] So now you may see that it is suitable provision for every sort and degree, according to their calling and election in God, for communion in one Body together. Oh why should there then arise such emulations, strife, and spiritual wars among the Heaven-born Spirits, that should meet one another in harmony, love, and unity? Great is this evil which as a leprosy has spread over all nations, kindreds, and tongues. Truly the infection is so deep that I see no cure, until the mighty Sealing Angels come forth, with vials filled with the Love Oil of the Holy Ghost, to pour forth everywhere, so that the Lord Christ's disjointed Body may come bone to His bone, and member to its member. For the which we shall not cease to invoke and daily intercede, for the Holy Trinity to hasten the Saint's gathering into this unity, for which there is a hopeful approach, which I see in the Spirit. For which end this is sent out as a pilgrim, to find whom it may meet with in this lonely walk.

[HC P:9] Oh how great would be our rejoicing, to meet with some fellow travelers herein, who are resolved in God's power not to grow weary or faint, till they may reach the top-step of this Ascending Ladder, that we may together be comforted, supporting each other while in the traveling way, still putting off and putting on our changeable raiment, that we may sit down at the Great Supper of the Lamb. His joy will be so great that, as a Bridegroom, He will come forth Himself to serve us with the New Wine of the Kingdom, that will spirit us for the great things that are to be brought forth into manifestation—which things are now upon the working wheel, though it works hiddenly in such chosen vessels whom God will honor as His faithful stewards, being entrusted with the great secrets of His Kingdom.

[HC P:10] I shall now conclude with all true fervor of Spirit and Love, for the effectual operation of the Holy Ghost, to attend this whole matter and subject which has been given forth. It was my purpose that some preceding openings and revelations that were given me should have been the first-born in way of publication. But the wisdom and counsel of the Most High has changed what was so intended, and has ordered this first as a preparation for the other, which also in time may come forth to disclose yet more wonderful and hidden things that have been under a seal that shall be broken up. For there is a ripe age coming that may be ready for their reception. In the interim, I shall be waiting for the knowledge of such as are signatred with that high graduated Spirit, in the which I would be known and found as a friend and servant to my Lord Christ, and so to all my fellow members that wait for this great day of His appearance in His Saints.

Even so prays yours, in Him that was dead but now lives, for our springing life and joy evermore.

J. L.

Chapter 1

Crucifixion, Death, Burial

An Introduction to the Spiritual Dying

[HC 1:1] §.The Spirit of Wisdom, Revelation and Prophecy, having been shed abroad abundantly, to declare many great and wonderful mysteries now in this last age, has shown also by the same Spirit the way for consummation. The first passage is through the Mystical Death, as the footstep to the ascending mount of the following glory. But before I shall proceed upon this particular, it will be necessary to let you know what has occasioned the setting evidently before your eyes the crucified Body of Sin. Upon a deep sense that opened in me concerning the three-fold bondage and captivity, which the Holy and Royal Off-spring of God are groaning under as to spirit, soul, and body, which things I being well acquainted with in myself, could the more feelingly deplore and bewail it on behalf of all the Elect Seed of God. And truly the Spirit of *Daniel* came upon me and set it strongly to work, and caused me to often set times apart, to lament and mourn, beholding under what a Law of Sin and tyrannical bondage the Saints are under in a three-fold consideration:

1. The first from that old Serpent, which from the beginning introduced the original venom of Sin, whose vigilance is to increase and keep it stirring, having great advantage, being a potent Prince in this World, from which he presents all kind of temptations, to allure and prevent the soul's restoration, by holding it in the worldly charms.
2. The second power, which rules under him, is the Beast, that is as the oppressing *Pharaoh*, that consults to impose such weights and burdens as may wear out the Saints of the Most High.
3. The third is the Airy Region, of which it is said he is also the Prince, having infected it with his poisoning influences, so that the very outward elements are corrupted, as they do contact with our outward bodies, bringing them to know sickness, sorrow and death, with many other evil effects.

[HC 1:2] All this being set before me, my soul was sorrowful unto death. So great was my heaviness, it was as if the sin of the whole relapsed creation had been upon me. And then with all this, there was this further aggravation of my troubles, to observe the strife, wars and great divisions that are at this day enkindled among the Sion-Professors, which is the greatest evil under the sunshine of the Gospel-Dispensation, and to be seriously taken in, and sorrowfully to be bewailed. This came upon me as a very burdensome stone, which has laid on me very heavily. Being for some time under this exercise in mind, and spent, praying and pleading with my God, very close and constant in this mourning posture, refusing all comforts—behold *Michael*, the Prince of the New and Everlasting Covenant appeared to me, speaking these words:

[HC 1:3] *I have seen your soul's contrition and humiliation for the oppressed and desolated Daughter of Sion, whose hurt and wound lies still bleeding. I am come to inform you what is to be done, for the putting an end to all of this deplorable captivity, which has lasted thus long by reason there has*

been lacking such Sion-Mourners, that might be seriously affected, and inwardly afflicted for that inherent Root of Sin, as not having searched into the depth of the infecting matter, which has leavened the whole man, and kept him under this tyrannical servitude.

[HC 1:4] *I have waited in the office of Mediator, for such soul-afflicted mourners to come up unto me, to spread and show me all their internal woundings, from first to last. Let it be known that it has been a grief to my Spirit that I have not been more fervently sued unto, and made use of for easing the burdened. For there has been a secure carelessness, that has made them carry it lightly off. But a consumption is determined upon the whole Man of Sin; and you have been all well-pleasing unto me, in that you have presented the whole and full of the relapsed state, in a sensible and sorrowful spirit, which is acceptable. I have also taken notice of this trouble and concern for the disunity among my own Sheepfold, whereby they have rent and divided me in Spirit, all which springs from the bitter essence of sin.*

[HC 1:5] *Therefore, signify what way must be followed for restitution, and setting together my disjointed members—which cannot be accomplished but through the passage-gate of Death. You are commissioned by me to declare it as I have revealed it to you, and as you have the practical knowledge of it, being what is designed by the Father. I am the Way into it, to bring forth life and redemption through it, which was promised from the first wound of Sin that was introduced by the Serpent into Adam, which is all fully to be healed by conformity to the Death with me, going forward in the four-fold process: the Inward Spiritual Death, Resurrection, Ascension, and Glorification.*

[HC 1:6] *This I leave with you first to publish before the other part, as the foundation that must bring up to the top-ladder, that has been given by vision and prophecy, to see and understand. So hereby shall the utmost salvation be wrought out by the Mystery of Death, finishing with the following degrees, which puts an end to all of that evil which the fall has brought in, as having reserved this as the highest wonder that is to be brought into manifestation. Go on, nothing doubting, having faith in me, who will always be with you, and also among my mourning Flock everywhere. Even so come Lord Jesus.*

[HC 1:7] §. Thus you are given to understand by whom I am led forward, to open and lay a sure foundation for the new and heavenly restoration, even in that Living Word, which died out of flesh, but now ceases not to live, to send forth His renewed springs. He is at hand to reveal and expound all things which may gather in the lost and scattered Flock, to bring them into God's tent and Tabernacle of Rest, which can only be by passing through this four-fold ministration.

[HC 1:8] §. I shall take them as they lie in their own degrees and order. First, to show what is a Spiritual Inward Death that must be passed through, by such as do look for a reigning life with Christ. And for this it cannot be made out better than that worthy Apostle has done in the sixth and seventh chapters of Romans, laying down full and clear arguments, showing the necessity for a Spiritual Death, so that we need not doubt but it will be granted. In the next place we are to consider how it shall be effected. I would not frighten any if I tell them it is, at the first onset, bloody work. Wherever this sacrificing knife comes, it will touch to the quick. But then consider in whose hand it is placed: our Emanuel's, whose Love we may well confide in, who acts this tragical part by the lance of his Spirit, and will fall only upon the viperous Body of Sin, to let out the very heart blood of it. So it must be. For there is no favoring that life that has made all this to do, as in reference to God and ourselves, spoiling and defacing that pure Angelical Image, in which the most Holy One took such delight to see His own similitude in. But now it is so changed, that it may give God cause of repentance that He ever made such an unstable creature to grieve His Spirit. Upon this account we must be driven out from

His face and presence, to live in that awakened principle of good and evil. But here is a *Door of Hope* opened for such as are weary and oppressed, and are willing to give up their whole degenerated life unto Death.

CRUCIFIXION

[HC 1:9] But you will say, *If we must suffer at this rate, to what end did the Lord Christ offer Himself as a propitiation for sin in His own person, if our sinful life must go also for it?* In answer to this take notice: Though our Lord Christ was made a visible sacrifice for sin, yet He never intended it should excuse any of His members from a conformity and fellowship with Him in His death, knowing that His death alone for us would not do—without coming by His Spirit to put the sin to death in our flesh. And so jointly He becomes salvation to the utmost, He having no sin to put to death in His own body, and so was a living type and example for us to follow.

[HC 1:10] But it may be still objected: *Who is able to go through such a full and total Death to all that infection of Sin which the first Adam brought in?* We must say no one is sufficient but the Mighty God and Savior, by His Spirit coming to incarnate Himself in our flesh, who has the Key that opens this mystical gate of death, and thereby to pass us through the veil of the flesh. And for your comfort, know that He does not work violently all at once, but considers our mold and frame, and allures the soul into it by degrees, showing and setting before it the absolute necessity for it, forcing all of love-enticements to follow Him in this track of dying, despising the shame and contempt of it, as by faith seeing what glory, honor, and immortality of life with Christ will ensue. This then is our only business: To introvert our life into Christ our Lord, for Him to offer it up in us, through His Eternal Spirit, as He did in His own personal body; who laid it down freely. So now He woos the soul to a voluntary assignment of the whole Man of Sin for expiation, so that when the heart and will is gained and brought over, the dying work will not be so grievous and terrible as many have feared.

[HC 1:11] I can assure you from my own experience, having been long and deeply exercised herein, knowing that great comforts and supports will meet you in your dying agonies, through internal infusions that may be felt as a burning spirit, that runs into every part, till it gives ease to the burdened in sin, and will not leave it while there is anything of an evil essence remaining—if the soul agrees and gives its consent. And truly a well-informed soul that lies under any powerful constraint of Christ's Love can do no less but to comply and deliver up the accursed thing. And when it comes to this, what a hopeful dispatch will there be for the cutting off every member in the Body of Sin? O, where shall we find a wise and valiant *Jael* to smite *Sisera*, aiming at the head-life, the very root of sin in its original!

DEATH

[HC 1:12] Oh, how I hear the echo of some good willing spirit about me, saying, *Seeing you have presented the necessity of crucifixion, and the great benefits thereof, and have rightly placed the lance of death, as in the hand of Him that has given such a full proof of His love and naturalness unto the fallen offspring of Adam, we have now an open ear to hear further what are the particulars that we must die unto.* And I most readily shall comply, as from the Center of Light, and experimental knowledge, to give forth a narrative hereof, reducing this inward death to three several branches: the animal, the rational, and the sensitive life.

The Animal Life

[HC 1:13] We proceed to the first of these, which is the more gross and downright earthly life, consisting of a beastly nature: of brutishness and worldly-mindedness; loving and embracing the vain empty honors and riches of this principle. It brings forth such cursed and vile fruits as these, namely, arrogance, and an evil covetousness, self-promotion, wrathfulness, slandering, revengeful, and evil surmisings, cruelty, oppression, unmercifulness, with much more of this kind. All of which is to be most deeply deplored that such a life as this should show its face, where anything of a God is known, and a Christ revealed for redemption out of all these bitter fruits. And that instead of dying out of them, there is a living in them; and so becoming insensible of their weights, fetters, and chains—all which is a most dangerous state to continue in, and not to make haste to die out of them. But we are persuaded better things of them who are inquiring to find out the passage-gate of death, knowing that they dare not allow themselves to live in any one of these. And as any matter of this kind springs unwillingly, they will arraign, judge, condemn, and deliver up such to the piercing nail of the cross, as a testimony that they have abrogated the gross evils. They will not cherish or harbor what the Serpent will hereby challenge place in the soul's essence, and will keep his hold. Therefore on! that men who are in good earnest to die will neither touch, taste, nor handle any of these poisoning fruits.

The Rational Life

[HC 1:14] §.Now we proceed to the rational life, which is reckoned to be a wise, sober, righteous life, and therefore not to be laid aside, being as a king that would govern the whole concerns of the soul, both as to Heaven and earthly things, determining all matters and causes. *Why then, it may be alleged, if he be such a prudent ruler, what exceptions have you against him; that he must fall under death?* But know it from the Lord, and that of a truth, that the Serpent lies more hidden in this than the other. In some it is as a grand idol set up in the room of God. Nay, it is so subtle in its counsel that you can hardly know it from the true and superior Wisdom; for it will have righteousness for its covering. Therefore none but a high enlightened and well-instructed soul in God can have a right discerning of this great supplanter. And that he may be known so to be, here is a first and second charge brought in against him.

[HC 1:15] First, although it may be granted that he carries an appearance for God and eternal things, and that with zeal too, yet there is such a near alliance to the worldly interest, and earthly property, as there will be a holding fast in the mixed property, putting heavenly things in one scale, and earthly things in the other. If they can go upon even balance, then the rational spirit carries all smoothly, as wise in his generation, not being willing to lose his part, either for spirituals or temporals. But the worldly interest shall be sure to be followed close: For if they cannot consist together, but the one must be laid down, then wise rationality will soon show himself that his birth is but from the Astral Region. It is of no higher descent but from the womb of fallen time, and therefore a spirit not to be trusted.

[HC 1:16] §.The second charge we bring in against the rational life is the great enmity that he stands in against the Spirit of Faith, which curbs and nips it in its first buddings. For as long as degenerated reason lives, this plant can never thrive or prosper. For it is evermore casting in choking doubts, as in the case of Nicodemus, *How can a man be born again that is old?* And as in Elisha's time, when the famine was so grievous in Samaria, the prophet then declaring how scarcity should suddenly be turned into plenty, the unbelieving lord of reason presently stands up, *If God should make windows in Heaven, can this be?* So that unbelief prevented him from seeing the accomplishment. So it does at this day. Therefore, if we would have any great and wonderful thing affected, either for time or eternity,

we must shut out reason as a treacherous counselor. There is no way but to give him up for spiritual martyrdom, for the sharp ax of the Spirit to do execution upon him.

[HC 1:17] But you will say: *This is too severe a judgment, to wholly cut him off; For he may be regenerated, and made subordinate to the life of faith.* That indeed may be allowed upon the animal man's account, to order and govern those low and terrestrial affairs which the fallen state has necessitated—if he may be bounded there but not to climb higher. For in no case must he be admitted to the inward and sublime matters of the spirit and soul, because the way of its restoration depends so much upon faith, which crosses the whole course and grain of reason. All his refining and regenerating can never make him serviceable to help the soul towards its translation for degrees of perfection, its birth being of an incredulous nature, looking upon it as unattainable for the soul to regain what it has lost. So here is enough reason to lay him aside in all spiritual matters; For rationality was not in Adam before his relapse, so he had no occasion to use subtlety or craft. All things were provided to his hand.

[HC 1:18] So now in the way of our return to the more transcendent liberty and glory, for which the Holy Ghost, operating in the power of faith to perfect, will admit to have nothing contributed from the rational spirit. Nay, the time is coming when he shall also be put out of his stewardship for the very outward man. For it is very rare to find a just steward in the use of this worldly mammon. And therefore God will settle the power for all blessing and increase for the bodily requirings of the Saints upon the Spirit of Faith, that it may get up to its superiority over all of the worldly goods in which they are now engrossed: where the corrupted reason bears rule. Therefore it will be worth our care and vigilance in keeping our stock, going on upon faith's bottom in reference both to heavenly and earthly things, deposing the rational spirit of all power and claim to the superior transactions between God and the soul. He may only be allowed for the present necessity, as a hewer of wood and drawer of water, till we shall discharge him upon this servile account also.

[HC 1:19] Now you see what a full charge is given against the man of reason, which may be a sufficient inducement to die unto him, as we are able, from day to day, till fully dead. The conquest will produce wonderful and miraculous working powers, which in its place and order shall be made out more fully to you.

The Sensitive Life

Exterior

[HC 1:20] §.Now we fall upon the third particular, which is the sensitive life, dividing it into three branches: exterior, interior, and natural. I shall begin with the exterior: the lusting eye that delights to please itself in visible objects, shadows and figures of mortality, minding outward adornings and settings out of a poor piece of mortality. These are tempting objects for the very heart and mind to be tainted with. For the outward eye is as a wandering star. It glides up and down to please its own insatiableness, among all the various gross and perishing things that can be found in this evil world. So every depraved sense pursues its own vain delight and satisfaction. But of this more gross part of sensuality I shall not further enlarge, knowing it has been sufficiently set forth and decried down by the godly and pious ones.

Interior

[HC 1:21] §.I shall pass on to the interior sense, which is in part renewed and enlightened, so as to escape the pollutions which the gross sense falls into, being an inward sober sense, comprehending

immortal and divine things. But yet it is so nearly annexed to the man of reason, as being the very body of that spirit; it can have no congruity with a life of faith. So that here comes a hard struggle for the soul in its looking for redemption out of the Body of Sin. Here now the good sense that is awakened upon this account will very aptly run out itself into despondency, as seeing, feeling, and tasting the strength and bitterness of sin; So that it may raise such an uproar and mutiny in the soul that will not be quieted and allayed for some considerable time.

[HC 1:22] But you will say: *This is good and necessary, to be immersed into such a deep sense of sin.* It is in some degree to be granted that an effectual sorrow for sin is to be allowed from divine light and conviction that is awakened by the Holy Anointing. Thus it was with the Saints of old, crying out to be delivered from the Body of Death and Sin. And what penitential Psalms did that holy David in this sense make. But mind all along there was no sticking there, but soon acquitted their sense, flying up to the operating Spirit of Faith, as David and Paul did in the same case, crying, *Thanks be to God, that gives us victory through that blood which cleanses from all sin,* springing from the vein of Christ's Life opening within, that washes out the pollutions of sin: For if a soul should not hasten out of this working sense of sensibility, it would soon be overwhelmed. So that if any should too long abide in the life of this good sense, what an anxious and sorrowful life would they know? Therefore says the Spirit of Jesus, *Believe and you shall enter into your rest;* for in sensibility you will find none.

Natural

[HC 1:23] §.Now to speak to the natural and bodily sense: This hangs close as the skin to the flesh. It affords an unwelcome constancy, resolving not to leave the soul unless mortality comes to be swallowed up of life. This sense is indeed apt and fit for such an inferior mortal state as we are fallen into. A low and earthly sense well agrees with a low and earthly world. But oh! What enlightened spirit, that has been in the divine seeing, can take up here? For it is the great and only impediment to all of divine vision, prophecy, and revelation: (for now we include all three degrees of sense). They are as a dark gathering cloud upon the center of light, and a strong enclosure, to keep the spirit from passing into that principle, where the Trinity and all the holy train of Angels, Seraphims, and Cherubims attend God's throne. This I soberly aver from a particular experience, that no soul or spirit can come to have a plain and open view of a glorified personality, as seen and known in the heavenly spheres, but as their sensible part is suspended, and laid as in a dead sleep, during the time that it is in broad open sight of such an express glory.

[HC 1:24] Indeed there are representations of heavenly objects, and things in a lower degree, which may consist with the bodily sensation, as introverted into calmness, and sweet stillness. Then the spirit of the soul stands in a powerful capacity for divine seeing and hearing. And this is very frequently known and enjoyed by Saints in this present time. But that which is the most certain knowledge, sight and hearing, is when the whole sensitive motion of soul, spirit, and body is entered into a transient, eternal nothingness. Then it knows, hears, and sees, as in God's glance and light of eternity. Thus it was with *Daniel, Paul, and John;* they were struck out of their senses while the visions lasted upon them. So it has in these last days been witnessed, that when the Lord had any special revelation to give forth by His chosen vessels, how the element of reason was shut up, and the stars of sparkling sense fallen down, as not consisting with a purer spirit, descending from God with great and deep revelations, that His mind and word might not be adulterated, which is the more sure way for it—even through the sensation of the senses.

[HC 1:25] §.But here meets me an objection: *That it happens upon some extraordinary account that any are so caught up out of their senses; But it is not expected it should be durable, as you seem to drive at.* You cannot blame us if we do; for did you know what it is to be but one hour from the working motion of sense, by which you might really and substantially find yourself entered into the very beatific vision of God, you would never care to know your sense anymore. This agrees with that good saying of St. Paul, *Knowing that while we are present with the body of sense, we are absent from the Lord.* But we shall be sober and not run you out of your sensitive life all at once, except some sudden shower from the heavens shall fall and drown you, as it has for some time done upon the goodwiler, which would heartily congratulate further witness hereof.

[HC 1:26] §.But to set by at present those great and eminent effects of cessation from sense, which is not the lot of every Saint; Nay, very few may as yet know open vision, and yet will find their names written in the Book of Life. But seeing it opens a door, and makes way for more clear knowledge, and familiar access to God and the glorified person of Christ, and the high order of Angels, let this be a powerful motive to be dying by degrees from that life which is separating and eclipsing the face of God, wherein all peace, joy, and assurance of Love is enjoyed.

[HC 1:27] But here meets me this question: *Who is it that can die out of their own sense? For so great and glorious are the advantages of it, that if we could find the passage-door out of them, we would not stay in the molested and troubled sense.* For this I shall give you what has been effected in my own experience, for which I found great remedy and help in this case, being instructed by the Spirit of Jesus, which brought me to famish the life of low mortal sense. First, by avoiding all that might feed and nourish it up, drawing out of all multiplicity of worldly concerns, which tends no higher than the exterior life, denying everything which was not of an absolute necessity. For by dying to all superfluity that sense works upon, you will find it will grow weak, and gradually expire, and go currently on, for the anatomizing of every mutinous sense, so that there may not be so much as an evil essence left.

[HC 1:28] But indeed while this is but doing, and not thoroughly done, the senses will be striving, and casting up muddy waters that cloud the divine sight, and stop the inward hearing, while you stay among the noise and throng that encompasses this worldly region. Therefore I can give you no other hopes to get victory over the sensitive life, but by starving it, and coming out from all the gross matter which feeds it. Indeed there may be a quenching and silencing of this stirring motion before arriving to the high degree of annihilation for fixation. This is a good introduction, and as daily exercised herein, you may come at last to depose whatever will not consist with that most excellent life of faith, which is the only ministry which the Lord Christ sets on foot afresh now in this day. Therefore let it not be thought a strange and severe doctrine. Blessed are those who are able to receive and practice it. There will be no loss; for as this sense dies, the fresh and super-sensed life will spring.

Sorrows, Pains, and Grievs

[HC 1:29] §.There is one sense more which we must not omit to speak something of, which is the sorrows, pains, and griefs of the elementary body, which may abide where the sinful sense is much wrought out. These must be allowed till this corporal figure is changed: sensible hunger and thirst, and want of this and that refreshing for the outward body, carrying symptoms of mortality. Impediments of this kind may be present and yet sinless. Christ the Lord was not without the sense of this hanging upon His outward corporeity. So we cannot expect to be loosened from this till something else follows, but yet carried through cheerfully in hope of the redemption of the body also.

[HC 1:30] Here then we shall conclude, as well agreeing with that precious saying, *I am crucified with Christ, yet I live, yet not I (Gal. 2:20)*. Mind how He calls that word back again: *Do not think it is I, whose life did consist of the animal, rational, sensitive being; that is worn out and dead. I live upon another root, though I appear in this very elementary body. I have changed my life of sense for that high graduated life of faith, in which I please God, and am beloved, finding all acceptation with Him, and therefore never desire to know the disharmony of sense anymore*. This is the victorious triumph of a spirit and soul that has gotten over that low sensibility!

[HC 1:31] *Here is a new model indeed, you will say, but who is it that has put off the body of sense thus conqueringly?* We shall not determine who has done it. But we may determine that except it be done, or is being done, there is no foundation laid for resurrection or ascension. Now then see your way, and in what you are to be exercised, in order to what is to follow. Christ the Lord has beaten the track. He is again returned in spirit, with great and mighty power. He will carry you through as you give up and let Him take your wills, and give consent to demolish and pluck off that which has been as a twisting briar about the Lily. And when you are free from the valley of death, you will be transplanted to the mount of immortality, and open vision of God's face in glory.

[HC 1:32] Thus you have had the true dimensions, what it is to be died unto, which will finish and complete the whole mystery of death. Blessing, joy, and glory to the Overcomers! Who can show these dying marks that have been described? Who shall now keep them from the presence of God and the Lamb? For they will have a right to possess and inherit all things, in heights above, and depths beneath.

BURIAL

[HC 1:33] §.One thing further may be worthy of our taking notice. There is a space of time limited for such who have accomplished this mystical death, to be buried. As when mortals die they bury their dead out of sight, so it is with those who are departed out of the Body of Sin. There is for them a quick dispatch by those who are yet alive to all that which they are dead to. Take them under what fellowship or form you will, there is no agreement between the living and the dead. The dead are very unpleasant company, being senseless and act-less as to matters and things relating to the fallen life and principle. And so being unserviceable, they may well be forgotten and deserted by persons, fellowships, and societies that are out of the dying order.

[HC 1:34] We need not think much at it; for was it not so with the Lord Christ when He went to suffer and die? Did not most of them with whom He was conversant forsake Him? And some followed afar off, keeping only a love-inspection on Him, as *John* and two or three more. Others were so afraid they could not bear to see the crucifixion. So it was, and so it is at this day. There is a kind of horror to see one dying from all pleasant joys, and things delectable and inviting, and reckoned lawful to be enjoyed. But a soul and spirit that has been under Christ's discipline understands other things, and knows that the fall has brought in the poison of the curse, which has spread itself through the whole creation. Paradise is hid and fled, and cannot be known but to the risen from the dead. Therefore look from one end of the earth to the other, and gather up all into one scene or representation for allure-ment, and alas! What is in it but bundles of thorny cares, that lie at the root of every pleasant flower, that suck away the life and sweetness of it? Therefore in a true sense it is matter of joy and glory to die out of that principle, where we live as banished exiles from God: in curse, woe, and misery.

[HC 1:35] And then why should it be such a reproach and shame to suffer crucifixion? Oh that the face of this covering might be taken off, especially among those who are fellow-members of the dying

body of the Lord Jesus! It is meet that they should encourage and not despise it in one another; it is enough for the worldly spirit to cast contempt. But fellow Saints should rejoice in nothing more than to see a crucified Christ in one another. There is great need of all strengthening Angels to encourage to hold out upon one open stage. The onset of inward fears and temptations will not be wanting at such a dying hour. Suggestions will rise from within, and speak in the suffering soul as the thief did to Christ: *If you be the Son of God, save yourself. Let the Deity secure and save the humanity, and let it not die so ignominiously.* But all this must not move a living Christ in a dying soul, who sees deeper and beyond the visible appearance, and therefore will go through it, and despise the despisers.

[HC 1:36] But now here follows a grave silence, in which there is great questioning, and a demur among the very Disciple-hood concerning the resurrection—most doubting; so that here comes a black cloud of desertion. While no resurrection appears, censures and judgments run from one to another. *We expected*, says one to another, *that great things would have been shown forth upon finishing such a course; that a present redemption would follow.* Thus it must be suffered and debated awhile. For Christ is as buried in the soul, out of sight, feeling and sensation, which is the highest degree of spiritual death, far more proving than the dying to the whole sinful and worldly life. As Christ the Lord committed His Spirit to the Father upon the giving up of the Ghost, so it is with the dying soul. Its spirit is given up and hid with God in Christ. And so the soul may remain in a grave, silent, darkness and confinement under the weighty stone, and cannot move till the Spirit returns from the Father and the Son, to give its quickening life for a glorious resurrection.

[HC 1:37] Therefore, O holy souls, fear not; but be comforted from the Lord. Whoever has wrought out death, or are upon working it out, according to what has been described in the three-fold dimensions, you have no more cause to doubt your resurrection than Christ had in His own person. For you are hereby become Christ's dead body, and therefore the same Spirit which raised Him must and will raise up such as are dead in Him. But there are some that may lie longer bound in the grave than others, because there is not a thorough death in all members and parts of the Body of Sin, else they could not be long detained; the witnesses must rise at the third day. Therefore by what has been declared, let us examine ourselves *by showing forth the Lord's death till He come*, for life-quickening.

[HC 1:38] But it may be said, *While this is doing, and not finished, what if the mortal death come and prevent the manifestation of it in this world?* Why if it should, nothing that has been wrought shall suffer loss upon this account. For after dissolution the soul immediately ascends to be joined to that body that consists of the Angels which are of the resurrection, who beforehand are translated with *Moses, Enoch, and Elias.* Therefore so far as any have attained, it will be accounted for in that invisible world. Thus they will have no cause to repent, except that they did not set upon the dying work sooner, for carrying of time before them, for the finishing with Christ the whole process.

[HC 1:39] But now we will leave our dead in the Lord, as those that have ceased from their own works, and are in the still rest with God. And although the living inhabitants of mortality and time will leave and forsake them, they need not be careful. For Christ's own life-guard of Angels are about them, to comfort, watch, and secure, and at the third day will roll away the stone, to make way for the dead to come forth. And who shall they first know and see, but the faithful lovers and believers, who have watched the sepulcher, and would not go from it, attending there in faith and hope for their Friend's return, from the reproachful death to a Life all new and incorruptible, joyous, and glorious. This is the hidden treasure that lies in the darkness of death, and will be a jewel, even to them that find it. And though the grave may obscure the beauty and sparkling shine of it, yet know that it will appear

in a three-fold transparency. As it has died to the three-fold life of degenerateness, so it shall be quickened and restored into the glory of the Father, Son, and Spirit.

[HC 1:40] §. Thus you have had the Passover of the Lamb dressed and set before you, and commended to you by the Lord the True Passover; through such as He has chosen and set apart, to receive and give forth, as from light and experimental knowledge: For I would not be a taken-up instrument, to declare of death, unless I had first tasted it. And I must give it this good word and credit: that although it was tart and bitter in the beginning, so as I had some struggle to get it down, yet through the daily exercise of my mind, and bent of my will, through and from the Holy Spirit's conviction, I was made thoroughly resolved in it. And then it went on pleasant and smooth, and the grievousness of it was turned into joyfulness. This I speak not by way of boasting, but for comfort and encouragement to such as are in fear to adventure to go through all the parts and degrees of it.

[HC 1:41] §. I shall conclude this subject with this petition: *Lord Jesus increase the number of your dying Flock, and that the earth may not cover her slain ever, but cast out her dead to spring up in your Life, O dear Emanuel.*

Death

*Let none now fear, or suppressed be,
If they shall see
Death from the Life of Christ to spring,
To put an end to sense of sin,
And to bring in the supernatural Thing.*

*What welcome news do our ears hear?
We need not fear;
Though to us fierce approach each death,
Stops rational and sensual breath;
And no pulse more beats in us here beneath.*

*This is our hope, and way we count,
To Nebo's Mount:
In which bright, and glorious place,
We shall behold the shining face
Of God, with all those Saints who have run death's race.*

*The universal law's gone forth,
Of excellent worth:
All that's born in sin must die,
Natural, and spiritually;
Or else no part have in Christ's monarchy.*

*Who would not leave his mortal breath
To embrace death?
What are dying sighs, or groans?
But for a moment are those moans,
When Love new Life brings to those Holy Ones.*

*What we see, to you we boast,
In death's no ghost
T' affright, as it supposed may be,
A feast it is to the faithful free,
Who shall through it to rise a new Life see.*

Chapter 2

The Resurrection

[HC 2:1] §. Now having laid the foundation-stone with Christ in death, the Archangel's trumpet sounds for a resurrection in spirit, soul, and body. There has been a foregoing resurrection in the spirit, which has been frequently known, being more sublime, apt, and ready to fly and mount up to its own ether. This I have experienced, while my soul has been under bindings, heavy and ponderous. But now for the soulish part to get up is a more difficult case, because it cannot rise till it has a spiritual body all newly organized. For although sown in death a natural sinful body, dishonorable and vile, it must lie in the mystical grave till all of this be moldered away, that so both in new matter and form, it may rise and come forth according to the working of the heavenly mystery. For herein a soul is to be wholly passive; it can contribute nothing to this new frame and model. All it is to do is to cease to do. God knows how to give to the spiritual seed a body after its own kind, that it may be suitably clothed upon, for the honor of the resurrection, of which I shall now present to you a platform in these particulars. First: How it is raised; and by whom; and to what state; and the inscription which it bears after the resurrection, to be known from others.

HOW THE SOUL IS RAISED

[HC 2:2] §. To the first particular which is: *How, and after what manner the dead in Christ are raised.* There is a secret infused breath, after the manner expressed by *Ezekiel*; that gave life to the dry bones, which properly figures out the resurrection of the soul. To which we may add that which the Lord Christ also discoursed to *Nicodemus*, of the birth of the spiritual man as born again from the dead. So indiscernibly it comes that none can see how this pure breath enters in, but as it is felt for a quickening life. A child in a natural womb lies passive and contributes nothing to its own life. So it is with one that is born from the dead. As to the matter of its new consistency, it is from the superior and incorruptible element, which is fashioned within this gross bodily figure. It is airy, thin, and of a transparent purity, in which the spirit and soul moves. But upon the first awakening to life, it may stir but weakly, so that a soul may not discern its own quickening life, because of stirring so slowly. Yet all the motions are working in a right and due order, increasing in strength from the Eternal Root and Fountain of Life. And so it comes on daily to grow strong in every organical faculty. And as it died to the corrupt, animal, rational, sensitive life, and has lost all of that, so it has regained to a thousand-fold advantage, by the resurrection into a new principle.

We shall make out and illustrate this for motive hereunto.

[HC 2:3] §. Here is felt a divine animation of life, that runs into pure, high union with the Holy Trinity. There it concentrates, finding all pleasurable and satiating delights, in which it can know no bounds nor excess. The chaste eye may be allowed to fully gratify itself upon heavenly objects, without control. Nay, now it may be taken with its own beauty and comeliness: whereas before, in the other state, there was matter of abhorrence, having reason enough to despise its own image, but now to admire itself, as having put on the fine robe of the resurrection. And whereas in the old body self-love

was to be abrogated and denied, here it is all lawful to be owned. For now it loves the Holy Trinity in itself, and every spiritual member belonging to that Eternal Body as itself. And as to all dignification and riches, and fullness, he takes it as to what lies within the Circle of the Superior Heavens—those precious things which the Sun and Moon, that in the One Pure Element is fixed, do put forth for blessing and increase. And then as to all this lower orb, he takes as cause requires for any use of them; they are all made subservient to the resurrection-state. The Holy and Just One can well confide in a soul that is fully risen. He will make him ruler over much, knowing of what spiritual temper it is raised up in, that will not abuse its trust, either as to eternal or temporal revenues. Here is no engrossing in a partial spirit, to anything wherein it is entrusted as a steward for God, giving out all freely, in love-community.

Wisdom's Resurrection

[HC 2:4] §.In the next place: *What is to be considered for the loss of the subtle Spirit of Reason, that managed all things by exterior craft?* For this comes now in the high, gradient, sound Wisdom, which comes from the Father of Light, by the which He made all that is of a visible consistency out of nothing. This out-vies and puts rationality to the blush, which moved all upon the wheel of earthly and visible things, that are included under the Curse; for this has no other matter to work upon. But the superior Wisdom, that is connexed to the Body of the Resurrection, cooperates with the Eternal Living Word, that creates all things anew, calling those things to be which were not. There is no matter or cause obvious to any outward eye. For the matter it works upon is not gross or tangible, but all ethereal and spiritual. God is singly the only productive cause and ground, through effectual operation, for the bringing forth into essences and substances, according as this Wisdom shall lay its platform in the spirit and soul, in order to the restoring of that Virgin Nature and God-like simplicity that have been deflowered through the subtlety of Reason.

[HC 2:5] It is not to be said what Wisdom cannot do. It is in Marriage-union with God's omnipotency, so that it will not go forth naked, but all clothed with power and strength. Therefore it may effect strange and marvelous things, by way of plantation and regulation of this old creation, that now lies drowned in the earthly craft and Babylonish confusion—all of which must fall as this Day of Wisdom's Resurrection comes to be manifested. For what shall be able to stand when she opens her principle, where the powers of Eternal Nature will all be set a work to clothe the old face of things with a new spring of unfadable glory? Oh! there is great need for this day of Wisdom's Resurrection, that so this old corrupt figure of things may pass away. For this end many prophecies we have had from Christ the Lord so many ages past, as signified by the beloved *John*, testifying of the desolation that must come upon the great City *Babylon*, where all the worldly merchandizes have been carried on. Oh! what a sudden destruction will come upon it, as in one hour, when the mighty Angels of God's Wisdom shall descend, having great power to burn and consume, shake and dissolve the earthly frame of things. At which the Children of the Resurrection shall not be dismayed, but rejoice to see this long expected day, through which all shall be governed by the Spirit of Wisdom and Revelation.

Restoration of the Lost Senses

[HC 2:6] §.Now we come to the third particular, which is the restoring of the lost senses in a supernatural way. For a risen soul and spirit have all the sensation of a Spiritual Body. This is very high and unconceivable to any, except it be to such as have been caught up, as out of the earthly body (as mentioned by *Paul*) to know something of it beforehand, which may happen before the full and total Resurrection is attained. There are some that have experienced it, and so can the more-knowingly define after what manner this divine sensation shows forth itself. It is an advance, upon some consideration,

beyond the Life of Faith, and all visions and representations which were through that *medium*. For it now ceases to see through that glass which presents heavenly objects at distance, and so but dimly. But in this Spiritual Body of the Resurrection, it sees in the Light of God's Eye, as being translated into that principle, where one perpetual everlasting day shines, where it beholds greatness, goodness, and purity, being entered into the same.

[HC 2:7] This is a broad open sight, that changes from glory to glory. This was what made that worthy Apostle (having known something of this glory when he was caught up to the Third Heaven) press so after the Resurrection, to be in that body in which he might know no more absence from the Lord. For in this sense he speaks in 2 Corinthians 5:7, *We yet live by Faith, and not by immediate sight*. And although faith is the great moving wheel that must run us up to this Resurrection (as its operation is in the Power of God), now it has done its work, having received the end of our faith, which is the Resurrection of our Spirit, Soul, and Body. Now it may be given us to understand, that Spiritual Sensation, upon this account, excels the Life of Faith. For it is a translation, where we do see eye to eye, and hear as we are heard, and know as known. What of eternal and heavenly objects were before invisible, they are most clearly obvious hereby, exercising every particular sense, as tasting, and feeling the essential power, goodness, and sweetness of a God, whereby unutterable pleasantness is enjoyed, without the least shadow of interrupting fear or sorrow. When once it gets beyond the Resurrection-probation, it can go out of time into Mansions of Eternity as often as it pleases.

[HC 2:8] But it may be questioned, *Whether any shall ever arrive to such a Resurrection before this visible body be dissolved, as the manner of all the earth is to die?* For this, we shall answer you in Christ's own words, that *Such as shall be accounted worthy to obtain that world, and the Resurrection from the Dead, they can die no more, for they are equal unto the Angels* (Luke 20:35-36). So that mortality may come to be swallowed up in the Body of the Resurrection. To which agrees that saying of Paul, *All shall not die the mortal death, but be changed, even this visible and vile body transfigured*. (1Cor. 15:51-52) Therefore it is no incredulous thing, though it has yet been so rarely seen, because the way has not been walked in, as the Spirit of Christ has shown. For few there are that have gotten through the Death, and fewer that have reached the Resurrection. But the time is now at hand, when the principal Shepherd will quicken the slow-paced of His own Flock, that are yet so much behind in the dying and rising work. He will give forth of His Spirit in greater abundance for the finishing of this Great Mystery. This is verily the strange and new thing that will spring, in which an Everlasting God will be evidently seen, for highest wonder and praise. All this now considered, who would not only and altogether set hard upon the Eagle-Rising-Body, to which the Lord our only Life and Resurrection is compared?

[HC 2:9] But queried yet further, *That if we could see any precedent for it in this present time, it might gain a belief for this great thing you declare of*. Whether there be any in this age that can give proof of such a Resurrection we shall not decide that, but hope and believe, that what is not yet made manifest may in time be. For the mortal figure, that is upon a rising spirit and soul and not yet changed, must necessarily be a cloud that hides the excellent perfections that are there. But if nothing of this kind could be produced, this must not make void the true doctrine of the Resurrection. It is sufficient that Christ the First Fruits is risen for us to follow after.

[HC 2:10] §. We shall add one more evidence mentioned in the Revelation of *John*, of the raising the Two Witnesses, of which there are various interpretations. But that which may be considered sure and firm ground is Christ in His deity and humanity, in which He rises in the soul where He has been

slain, and has lain as dead in the properties of degenerated nature. This answers the question *by whom* we are raised, even by and through the mighty power of the Deity.

TO WHAT WE ARE RAISED

[HC 2:11] §. Now it follows, to what we are to be raised. Is it not to sit in heavenly places with Christ, and to have all our conversation there, and to have nothing more to do with the state of things below? For the Angels of the Resurrection are now only for high communion and fellowship with the Trinity, and those of their own Spiritual Raised Order. They can contract no low unions with creatures, nor walk among the dead, nor immerse themselves with anything, while they go in and out among mortals, that should lessen the dignification they are raised unto. For there is a probation time between Resurrection and Ascension, as our Lord Jesus showed us in His own person. He went in and out forty days before He ascended into His high throne of glorification, taking care to secure Himself from being touched. No, a beloved *Mary* must stand off at this time, lest she should detain from Ascension. All of which deportment of our Lord is for our example: to be very cautious what we touch, taste, or handle, of those perishing things that we are risen from, not permitting any endeared thing to lay the weight of their concerns upon us. For here is *Enoch's* life, so walking with God, as not to be.

[HC 2:12] But you will say, *How can such a high Raised Life consist with the present model and circumstances of things in this creation, where there must be care, industry, and trafficking in these low things, for the service of themselves and one another?* This indeed is a considerable mountain, which has kept down Christ's Risen Life in His Saints, which only faith in God must remove. But to answer this grand objection, you are to understand that this is a state of life wholly peculiar to such who are Born Again from the Dead. For it is not to be expected that others can altogether live so untouched and unconcerned in the affairs of this mortal life, but them who are specially called out of the worldly multiplicities and employs, to be God's Anointed Priests, Prophets, and Messengers. These will act and live after such a spiritual way of consecrations, different from others who are not assigned to this holy separation—although with *Moses* it might be desired that the whole heritage of God were ordained prophets, and instituted for more high and heavenly services. We may hope that such shall be wrought out in time, by the mighty redeeming hand of our *Sion-King*, who will first begin with them who can freely leave all rudimental things, and give up for holy dedication. It is expedient for all who of this high calling and profession would come to be. I must say it is great, it is worthy, and exceeding joyous, and honorable. Blessed are those that can get discharged from all low and earthly impediments, to follow and mind this heavenly vocation, which turns to the best of accounts, which in the conclusion will prove the most gainful employ and calling.

[HC 2:13] §. But to return where we left, as to the watchful, wary deportment that is required between Resurrection and Ascension; for it is the last probation. Therefore it concerns the risen soul to be very cautious, to keep up to the Celestial Region, improving all those sublime faculties that it is raised in. We may observe that our Lord, after His Resurrection, did show Himself only to the brethren, going in and out, giving among them but short stays, having other worlds and spheres to visit the inhabitants there. So it is with the Risen in Christ, who are His living Witnesses, who do appear to their fellow Saints, to their great astonishment, declaring the Lord is indeed risen in them. And where there is a doubtful spirit that questions the truth thereof, they are able to show the apparent marks for evidence.

[HC 2:14] But you will ask, *What are they, that so we may not be deceived in them?* First, you may know them by their swift motion and sublime faculties, going in and out as strangers, no longer

dwellers upon the earth; their home is properly with the Lord. They can, with their invisible spirit and body, pass through divers unknown spheres (sometimes more immediate with the Deity, other times with the orders of glorified Angels, and with Saints of high degree who have gotten beyond mortality), and then return again to be seen and known of such as are in this lower orb. The truth is, they are so spiritually enlarged by the Birth of the Resurrection, that they cannot but despise all mortal, terrestrial appearances of things in this low world, although while living in it they are subject to the just and necessary things of it, though in all moderation, while corporeity remains in its visible figure. For Christ Himself did in His human body appear after His Resurrection, and did eat common food with His disciples, to prove that all this might consist with a Risen Life.

[HC 2:15] Then again you may know the Risen in Christ by their designing only great and noble enterprises. They have received so much of God's nature into them, that they are straitened till they bring it forth into manifestation, in the way of fruitful powers, acting God's great wonders upon the visible stage of this world. Accordingly, they always keep the Ladder of Ascension steady in their eye, knowing their stay is not to be long before their way will be made to the Everlasting Burning Throne of God's Open Face. And being thus qualified, they stand in all readiness for Ascension. But we may add this by way of information, that there are many degrees of risings and liftings up, in order to this, which often may be so strongly beset with a watch of unbelieving spirits that may beat back the Resurrection-Life. This has been known by such who have been hard pressing forward to be of the Resurrection-Flock.

[HC 2:16] In this I speak my own experience, as finding it the greatest impede. For when the Mystery of the Resurrection was first opened unto me, and incitements from my Lord, Christ set it home upon me, that as He raised up Himself personally, so He would in me spiritually. No sooner did I begin to entertain a belief herein, but I had legions of spirits come about me to make all void, as not being attainable in this present time, discouraging and weakening my faith. But the mighty God stood up in me as a flaming wall, driving back that floating sea of sensibility, and invading spirits, shutting and binding them out of His own Risen Body.

[HC 2:17] Now then by all this that has been declared and proved by Scripture and experience, we hope it may fasten a belief of this truth, and leave a provocation for getting up upon this Resurrection-step, by which an high advance and great assurance is given, for the Third Staff of *Jacob's* Ladder to set foot upon, of which we shall go forward on to describe.

The Resurrection

*Ye Angels rise from Death, come up yet higher.
Mount to the place of the Seraphik Quire,
And there, without all anguish, and all pain,
In God your Temple full of Joys remain.
Ye who the Vails of Flesh have broken through,
Your blissful risen Glory still pursue.*

*Oh ye High-born, arisen from the Dead!
You now are rais'd, to live with Christ your Head.
No more below cast down on things your Eye,
That in the worldly Dust do groveling lie:
For Soul, and Spirit, still must upward flee,
And seek the Bosom of the Deity.*

*What Trumpet's this, which soundeth now so loud?
Comes not the sound from the Etherial Cloud?
Calling the dead in Christ to come away,
And to shake off the heavy fleshly Clay?
Up, up ye Souls, that shine like Morning bright,
From whence is banish'd quite black Death and Night.*

*Come now with me, a Secret I'll unfold,
God's glorious Body you shall all behold!
Your Senses all shall new enlightned be,
And exercised in Divinity:
In glorious Heaven, where low and mortal sense,
In risen Spirits, shall be banish'd thence.*

Chapter 3

The Ascension

[HC 3:1] §.Having passed through, and gotten over the Resurrection-step, and held out the probation-hour, the Heavens open, and the bright cloud breaks. The gate is open for Ascension, to receive the spirit and soul that has put on its Risen Body. It is now to be parted from the Earth, and carried up to have conversation with the Holy Trinity, and all those princely dignities in heavenly places. Oh what angelical sounds, and winding-up powers, that make a soul all restless till it comes to its own prepared Mansion! With what Love-Zeal is it now fired? Every motion is all ascending towards its own center; for now it is very painful to live any space of time out from the Heavenly Element, and it is judged expedient for a risen soul to depart mystically and spiritually, as the Lord Christ did personally. Nothing must or can long detain it.

[HC 3:2] All dues, debts, and demands are cleared in Christ the Life and Resurrection, who also has ransomed the soul from Death, so that the evil Accuser can bring no charge against a risen spirit, having once died to his kingdom. No, nor can any of his worldly agents, that would readily lay wait of earthly cares, keep them from mounting up to the Lamb's Throne; they have nothing to do in that principle in which ascending Spirits are centered. For these Ascending Spirits are moving straight forward, not looking back or down anymore to what they are now redeemed from, keeping pace, and maintaining their walks with the Holy Trinity. They are so refreshed and satisfied, both as to place and company, that they mind and study no other thing but to become fixed pillars, no more to come out, being answered there to the fullness of all joy.

[HC 3:3] §.But here it may be queried, *With what body do you ascend? If your mortal figure yet continues to stay in this visible world, how shall it be discerned when you do ascend?* In answer to this, no gross earthly eye, that looks at things according to outward appearances, can indeed discern the Lord's Mystical Body, which is put on for Ascension. No one can be in the true perception but such as are in the same free and light principle. Others are not to see it or know it, till they come to descend in the Tabernacle-body of the Holy-Ghost. Then they shall be confessed and owned by them who are doubtful and unbelieving, as questioning all of this internal Ascension, because not known experimentally. But blessed are they who know themselves in it, and are received as out of sight, to be very much with Jesus their Lord.

[HC 3:4] *How is it, you will say, to be out of sight and yet in sight amongst mortals?* You are to understand that the soul and spirit in the secret divine Body, which it puts on in the Resurrection, is so highly soaring and moving, as the Cherubim-wheels mentioned by *Ezekiel*, lifted up by the Spirit, and ascending from the earth, as neither caring or minding worldly matters more. It has no patience to demur its stay; such worthy and glorious objects, as all amazing it does in the Spirit's eye behold. It is so enkindled in flames of Love-desire, that it can take in no check nor control to retard it from Ascension. Oh! what is given us for to descry, though yet appearing in a mortal vehicle, as relating to Ascension, at the entrance of which gate stands numerous Angels and Seraphims, with flags of victory to give to each ascended spirit, shouting with joy of salvation that is now wrought out.

[HC 3:5] Then this holy and heavenly train ushers in the Ascended, and brings them close up to the Throne of the Lamb, who all in Jasper Light and Glory appears, rising up from His Throne-Seat to meet them, and shows each one their reserved crowns and thrones given them for their installment. Oh we must be silent, for we can find no words to set forth what love, joys, and embraces mutually pass between the Lord Christ and the Ascended Ones. No measuring out of any heights and lengths, and breaths of Love, which is enjoyed here in the highest solacements; it may be well and truly said, *it passes all understanding*. But this is not all. There is yet much more to be done and conferred by the Father of Ascending Spirits, whom the Lord Christ presents unto Him, and saith, *Behold, and see them whom thou gavest me are come up after me, being no more of the world than I am. Therefore, O Father, confer upon them what you have done upon me*. At which sight and request, the supreme presence of Glory seems all well-pleased to behold the effect of Christ's travail through Death and Sorrow, thus to save and redeem.

[HC 3:6] Upon this, there is a council held jointly by the Holy Trinity, all agreeing in One, as to what immunities and gifts are to be conferred, with all those promised rewards which belong to the Conquerors, for the encouragement of the rest of the Elected Flock to pursue Ascension also. But here the Lord and Great High Priest, as more nearly entrusted, acts the part of an Advocate, and makes demands from God the Father for all those eternal land-revenues, settled by foreordination, upon those whom He had recovered and raised from the Death of Sin. Whereupon a cry goes forth from an ascended soul, as the widow woman whose son *Elisha* had raised to life, who in a time of death and famine sojourned in a strange land, which when again returned, cried to the King to have her house and land restored again, showing her son and heir whom the prophet had from death brought to life.

[HC 3:7] Thus it is with a soul that has been banished from its ancient heavenly inheritance, for which Christ, the now glorified Mediator, sues, that there may be a return of all spiritual revenues and good things. Upon this the mighty God and King appoints His Angelical Officers to search the everlasting records, and to bring forth the ancient deeds, which to the Resurrection and Ascension-state do belong; every name therein to be found, which are predestinated unto Glorification. For Christ the Lord has a most lawful plea, and now makes claim for the Tree of Life also, to stand all free to be fed upon, without any prohibition. For as *Adam* sucked in Death by that other Tree, so here is confirmation in Eternal Life. And as *Adam's* Angelical and Paradisical Body was changed into that which was mortal and vile, so by virtue of feeding upon this Tree of Life we shall again reassume a pure and unfadable body, far more transparent than he had in that first creation-state. This may be made out clear in the various properties of this Tree of Life, which we shall draw up the number of.

12 PROPERTIES OF THE TREE OF LIFE

[HC 3:8] §.The first property: It gives a single, clear, and crystalline sight, to behold celestial glories, without any medium.

[HC 3:9] §.Secondly, it gives a supernatural hearing. It comes to understand the heavenly language, as spoken from Eternal Nature, which language is now quite lost in corrupted nature, and can only be restored in the Ascension.

[HC 3:10] §.The third property is the most profound and deep wisdom, which most highly excels and outvies all the craft and subtlety sucked in from the breast of fallen *Eve*, whose children have herein been nourished up in a shifting way of worldly wisdom, which showed itself in *Adam* and *Eve*

when the Lord called them to an account for their disobedience to His command. All which subtlety must die and fall away when God's wisdom shall be restored again.

[HC 3:11] §.The fourth property of this Tree of Life gives an everlasting and unchangeable righteousness, as a White Robe that covers from head to foot, suffering no more spot of the earthly life to fall upon it.

[HC 3:12] §.The fifth property is an unutterable ravishing pleasure and joy drawn in as the sweetness of the dew, which lies always upon the branches of this Tree. The precious savor hereof never departs from the soul; it is all Paradisical power.

[HC 3:13] §.The sixth property is a flowing torrent of Love which knows no bounds. It expatiates itself from lengths to breadths, and from heights to depths. It runs through all degrees first and principally. It runs itself into its own Original Being of Love, where it comes out all covered with love, sweetness, and amity towards all, to scatter among all fellowships and societies these pure sparkling powers of love received from the Deity.

[HC 3:14] §.The seventh property produces an absolute, free and eternal liberty of will which stands fixed in God. It knows no restraint or bondage; for whatever it wills or decrees is made good, because it moves in the will of the Holy Ghost.

[HC 3:15] §.The eighth property is the serene meekness and tender mercifulness let forth, as from God's own nature of goodness, to objects that may require succor and help, whether interior or exterior. If in spiritual desertion and temptation, how readily is the balsam tincture of this Tree given forth, to heal and cure the wounded in Spirit, that so they may find present cure.

[HC 3:16] §.Ninthly, here is the donation of durable riches and honor, which is so infinitely great and glorious, that it draws a black cloud of contempt upon all the Babylonish treasures, that have been gotten and raised by earthly science and craft.

[HC 3:17] §.Tenthly, know in truth and verity, here is an eternal springing bank that will never be spent out. For it is the generating-revenue which the Holy Trinity spends upon, and freely receives the Ascended into community, to share in this springing gold-mine. There will be no need of digging, nor labor, either of body or mind. There will be no occasion to say, *What shall we eat or drink, or wherewithal shall we be clothed?* The Lily-Time is now come, that all of this kind will be supplied from God's flowing Fountain of all precious store, that will confer such a plenty of dowry riches and honors, that cannot be degraded nor plucked away from the Ascended. As a ship they will sail with outspread banners of conquest and victory, floating upon the throne-river of Life, daring all sea and land enemies of this worldly principle, whose strength is rottenness, and cannot stand before the Ark of God's moving power, in which His Kingdom shall be established.

[HC 3:18] §.The eleventh property of this Tree of Life is known by sending forth sweet-scented odors and perfumes, a compounded spikenard, which is so strong and powerful that it is all-penetrating. It is so deep that it touches and influences, and is an antidote against all putrefaction of Sin and the evil consequences thereof. The very out-breathing words are all perfumed with the Oil of the Holy Ghost, which sends forth a virtual healing-life among whom they converse with in a Spiritual sense.

[HC 3:19] §.The twelfth and last property, which is the consummating glory of all, is an incessant flow of Immortal Life, which is fed from the Crystalline River proceeding from the Throne of God.

This river encompasses this tree for fixation, so that no more death nor curse may be known, but is all swallowed up in victory, according to the vision which the beloved *John* saw. This tree grew in the midst, and on either side of this river, signifying it to be the Holy Trinity in their distinct variety, springing up for a feeding life to the Spirit, Soul and Body which has reached to Ascension.

[HC 3:20] §.Now by all that has been opened and revealed of the wonderful properties of this Tree of Life, can it do less than enforce most ardent longings and aspirations, to go forward to all of these degrees? Oh let not this low elementary kingdom, with all its subtle enchantments and binding weights, keep down any that are of the Resurrection. The Ascension-gate our *Emanuel* has passed through, and causes it to stand open for all that have good will and fervent love to come up after Him. Though as yet there may be but few presidents that have reached this Ascension mark, the Serpent with his twisting tail having drawn down many Ascending Stars, let not that discourage, but rather fire our zeal the more, and to be watchful to avoid his subtlety, who is not neglectful to lay numerous stumbling-blocks in our way. But through the Spirit of Faith, there may be a striding over all, taking up courage and holy resolution in this ascending way.

[HC 3:21] For something I do see breaking forth as the light of a new day, and by the great *Alpha* and *Omega* is testified, that what by His Spirit has been revealed, shall not go off as a dead seine,¹ shown only in literal description, and so folded up again. No, a more lively draught the Holy Ghost will draw upon the hearts and spirits of those who are born again, this being now the very time wherein our expectation grows big, for bringing forth the Heir to all of these heavenly immunities which have been mentioned. This is the tenor that the New and Everlasting Covenant runs upon, wherein a new heart, and another Spirit, in which God's own Eternal and Pure Nature will be restored, so as to abolish the very root-essence of Sin—which no verbal ministration or doctrinal precept could reach, nor intellectual knowledge, or vision, that gives divine seeing and speculation of heavenly objects and things. All of these have their cessation and termination.

[HC 3:22] But that which is the safer groundwork, far excelling all, is to find ourselves rooted and essenced in the Birth of the Holy Ghost, which is firm, stable, and unchangeable, wherein the issues of a new-springing Life will go forth in every motion, putting a stop to all profuse and impertinent imaginations that have been put forth from Nature's Root. Such a signal change in ourselves we shall find, when the Lord from Heaven shall descend to bring up to Ascension, and will forever maintain His superiority and kingly power over all principalities in this worldly region, putting all things under, which have exalted themselves above Him. This is the irreversible decree of our Great Sion-King, wherein the ransomed shall passively stand, for the ruling scepter of the Holy Lamb of God to take all kingly power into His own hand, to manage a pure, righteous, and peaceable Kingdom, of which there shall be no end. This is that great and mighty overturn which we are looking and hastening for.

¹ *Editor's note:* Spelled "seane" in the original. At first reading it appears to be a typesetting error. At least two versions that I know of have transcribed it as *scene*. There is, however, another word that might have been meant. The word "seine" is French for a long net used for catching fish. Jane closely follows with word *seane* with the words "draught" and "draw." The word *draught* can also have reference to catching fish, and means "a haul of fish." Also, the word *draw* may not mean that which is done with a pencil, but rather to draw something up, as from the water. When the disciples had toiled at fishing all night without success, Jesus instructed Simon to **Launch out into the deep, and let down your nets for a draught.** (Luke 5:4). In other words "seine your fish for a large catch." Jane may have had this event in mind. In 17th century England, the word *seine* was also spelled *seane*. I offer this as a suggestion.

The Ascension

*What is this rushing sound which I now hear?
The fiery Chariots whirling through the Air,
For Souls to mount up to the Heavenly Station;
And there for to put on their Glorification.
Mount risen Souls, and not in Eden stay:
Life's Tree doth for you all its Fruits display.*

*Fear not, be bold, as Cherubs mount apace;
Ascend on high into your native place.
Love's Heart stands open; it is there alone,
You'll see God Face to Face in his bright Throne;
Where you shall Pleasures feel, Life, Joy, and Peace,
For you prepared, that will never cease.*

*Mount then the Ladder, and to Heaven ascend;
There lies the Treasures, that shall never end:
Whose endless Riches so shall take your Eyes,
All temporal Wealth for it you shall despise.
The Income everlastingly shall flow;
And of the end of Wealth no one shall know.*

*In this Ascending State, all Spirits are
Free from all Thought, disburthen'd of all care:
For in this glorious, and this wealthy Land,
An endless Store, and Bank doth open stand,
Which still does multiply, increase, and grow,
As it does from the God-head Fountain flow.*

Chapter 4

Upon Ascension and Descension

[HC 4:1] §.Expect now that Day of God, which as a fiery oven and molten heat, shall come upon the old heavens and earth, not only to shake, but to dissolve them. Such a signal change will be effected through the Fiery Baptizing Cloud, in which the Holy Ghost will descend the second time upon the *New Jerusalem* waiters. These are called and fixed to mind no other thing but Ascension, to receive power from the Most High, that they may do works of glorification, which none can be capable of, but such as are separated and redeemed out of the earth.

[HC 4:2] The Apostles were commanded of the Lord Christ, when He intended to pour forth the Holy Ghost, wholly there to tend, upon which they accordingly received the first fruits of it. But now where shall we find a holy separated fraternity, that in pure concord and unity of love, together wait for the residue of the Spirit, to do the great works of God in this earth, which have lain so long barren from bringing forth any of this kind of fruitful powers? Therefore it is but all necessary to provoke to such a gathering in Spirit, and ascend together unto the Mount of *Olives*, as apart from all worldly impediments, to wait till the bright glance of the Ghostly Majesty shall again break forth in power and great glory. Then we may show ourselves to those of our brethren who yet dwell in the *Kedar* of a worldly state, to invite them out of this embondaged life, where the sorrow and servile toil do attend.

[HC 4:3] Who then shall of these glad tidings first bring, but such close and fervent seekers, that have set the morning-watch, looking for the East-gate to open, which has been shut during the six working-days of man's labor? All of which is to cease when the great Prince of the Sanctuary shall rise and Ascend in us, to enter into the Most Holy and Inward Court, as that one perpetual *Sabbath*, where we come to rest from all our own works. Then the Holy Ghost may act, and do all in the most Holy Place in us, as an offering well pleasing to the Father, who accepts such worship only as is performed by this most excellent Spirit. Therefore how lightly and unavailably are all our actings and workings to be set by, till the power of the Holy Ghost comes to move all pure, strong, and effectual. For nothing will or can hold out or abide, but what is wrought up to the numberless measure of God the Holy Ghost. Therefore this Golden Reed is given to be our measure, from thousands to thousands, till the Living Waters from under the threshold of the Sanctuary rise as an impassable river, to drown all that is drossy and earthly, so that nothing may live there but what is of a Godhead-appearance.

[HC 4:4] Now then let us go on to pursue that for which the lively hope is begotten in us, not looking back to any veiled or shadowed ministrations, which could never perfect what we, in the everlasting counsel of the Holy Trinity, are designed unto. For know it for a truth, from the Yea and the Amen, that the now vile drossy man shall be made all gold, through the tincturing virtue of the Deity entering into him. This is the amazing wonder which is left for the Holy Ghost to bring about.

[HC 4:5] *But who are these elected, whom this shall first be wrought upon?* It may be further queried, *There are various forerunning qualifications which have been already mentioned, as in the Death, and following process.* This only I shall further add: those who are chosen in God to be the

first springing plants of this New Creation, will be given a mighty Spirit of Faith, and a clear and satisfying persuasion, that this great, thorough, and marvelous change is to be effected. They must be cast as into a new spiritual model, fitted out by the Spirit of Wisdom, and so found in a believing and waiting posture. For let none imagine that this will fall upon any suddenly, but they will have a foregoing work for it, and know a great change in the secret of their soul's inward part. This is all necessary, that through cleansing work, there should be a getting through, to make ready for this great and last Baptizing, into the Pure Nature of the Deity, who then will discharge all our bodily exercise as to the most Holy Things, wherein fault might be found because it was performed from a mixed ground, where good and evil was in contest.

[HC 4:6] It shall no more be said, *The Spirit and we together do work*, for man must come to the end of his days work. For the Holy Ghost takes upon Himself to do this great work which appertains to glorification, in those who are come thus forward to cease their own works, and who see the utmost ends of their unprofitable and dead earth, and can no more act from that mixed property. They are made to know another more excellent ministry, by uniting now with the Seven Forms of Eternal Nature compacted, and made up for a pure Ghostly Body. Here all ability and God-sufficiency will show forth itself quite of another sort, than while under internal purifications, and soul-cleansings, which were always a doing, and never done, nor could ever be expected, till the Holy Ghost comes to fix His own Body, which will go forth in various working powers—which I shall unfold as they have been revealed unto me. But not knowing yet any that can bear or receive such wonder-working powers, they must lie awhile under the seal of secrecy, till it be known who are worthy of them, which God will reveal to us in His time. Thus will be brought forth a new creating store, that has in bank been treasuring up, for those that shall meet me in this High and Heavenly Track, who have left this visible and fadeable state, for the more sure and weighty precious things which the Day of the Holy Ghost must and will bring in. To which lot, the Wisdom of God has charged us to stand, and not to let the Golden Stone, which is left in trust, to unadvisedly slip out of our hands. But wait for him to work upon it, who alone is mighty, able and skillful to use it, by opening its wonder-working virtue.

[HC 4:7] In the meantime we are taught to hold out our six working days, till the seventh year of this Sabbath Rest is come. Blessed are those which are arrived to the sixth and last day, in a ready preparation and hopeful expectation that the East-gate will open to give an entrance into that good land, where we may be as those true *Rachabites*, no more to build, or plant, or sow into a corruptible soil, nor anymore to drink of the wine of any adulterated vine, wrought out by the sweat of the brow. Rather we will come to reap all of those rich, good, and plentiful things, which are made ready unto our hand, according to that saying of our Lord Christ unto His Disciples, *I have sent you to reap that whereon you bestowed no labour (Jn 4:38)*, referring to the gifts and powers of the Holy Ghost, which so fluently were shed abroad and given in that day. So again, much more will be known when the residue of the Spirit shall be poured forth. A rich Prize shall be possessed, even such a living stock for substance, as shall be blessed with the multiplying power of the Holy Ghost. After this way will God provide for His own household distinguishingly. But for this it is given us to understand, there will be such a kind of faith given that shall run up as high, and extend itself as large, as an Almighty and Infinite God can answer unto. For such a Spirit of Faith is all-necessary for the accomplishment of such mighty things. Therefore we may be provoked to pray incessantly for this gift.

[HC 4:8] §. Thus we have defined some part of the glory that follows upon Ascension, through being fixed in the Body of the Holy Ghost, by whose glance of light it is given us to see another degree. The Ascended and Glorified are again to descend, to show and declare to their fellow Saints, what dowry they are by the Holy Ghost possessed with, to serve their Lord and Master's appointment with here in

this visible principle. This is a secret written in the Book of Life, upon which there has been a fast seal. But now the Lamb of God is come in Spirit to break it open, that we may read and know the great royalties which he has redeemed us to enjoy.

[HC 4:9] In the first place we are to remind and make observation, that when any great and mighty change was to be wrought and effected upon the earth, it was to be done still by Angels that descended from Heaven, as mentioned in Holy *John's* Revelation (18:1, 20:1). This is not to be understood or limited to those Angels which never knew a birth in time, whose descent was ever in Seraphic figures. But more properly to the Angels of the Resurrection, that have passed through the Ten Days Tribulation, and have overcome through the Blood of the Covenant. These are those whom the mighty God will employ for the replenishing of a New Creation, coming down with the Ghostly Powers to lay the foundation for the Mount-Sion glory. It could never be expected that this great overturn and change upon the confused Babylonish state of things (as now standing) should be effected till Angels of Time had ascended, and again descended, having obtained personal conjunction and power from Christ their Head-life, to act as His representatives in this world. These show a Godhead-commission beyond and above all worded testimonies, by signs, and deeds of wonders—all which are reserved till elected Angels ascend to receive a mighty empowering from the Holy Trinity.

[HC 4:10] This is the finishing mystery that is waited and looked for, that so the ruined and apostatized state of creatures may be restored to their First Principle, where the *New Jerusalem* will open and descend. Then shall the Priestly Kingdom be revealed, and its government be known and managed by the Saints of the Most High. After Ascension they must have some space of time for their installment and fixation in the powers and gifts of the Holy Ghost, that they may not transiently come and pass away again, as they did formerly, but be established and founded upon a Rock immutable. For as the Heavens have received the Lord Christ out of visible sight, so it will these ascended Angels, till they be confirmed for kingly dominion. For their visible figures may be seen by mortals, while their inward transformed spirits, soul and body are translated out of sight, and are taken into the heavens.

[HC 4:11] But it may be queried, *Whether those that may hereunto unto attain, shall be secured from the mortal death?* To this each one must stand to their election and lot, as known to God. We cannot say anything more as from the Lord, but only this: we have received good assurance that if bodily death should overtake us while upon this Ascending Ladder, there will be a considerable advantage, that an open access by Christ the Lord is made for such as die in the faith hereof. These will find a free pass through the mortal death into that Mount *Sion*, to be received where the Lord Christ, and the High Order of Holy Patriarchs, Prophets, and Apostles, are beforehand gathered. Therefore slack not your work, but pursue forward on, for nothing shall be lost. But all runs on upon account according to each one's measure attained. It must be granted, that such as shall continue in this visible body till the whole process be accomplished, they will be more eminent instruments to glorify God in a world that lies under Death and Curse. For here comes in the very redemption of the visible, weak, and impotent body, which shall not die dishonorably, as the manner of the whole earth has been. They shall be changed, and mortality swallowed up of immortality, and so all rule and authority put under, as personating the Lord Christ in the Earth, according as it is prophesied, *That Judah shall rule with God, and be had in admiration by dignities, principalities, and powers.* Such honor will the descended Angels have.

[HC 4:12] I shall omit any further enlargement upon this particular, having reserved it for another part which is to follow this, wherein greater things will be discoverable for the sakes of those who

have a living portion therein. But as to what is at present communicated, let it be accounted of as weighty and considerable to provoke, and stir up all pure minds to meet harmoniously upon this Ascending Ladder, where one Saint may call to another in the attractive power of Love, to go up together. Oh where, where shall we find such, that are so highly raised in the Spirit of their Minds, and that will agree to run and hold out this Heavenly Race with us, till we reach the Descension to bring down Glorification! Is there not a Sealed Number to this? Oh! God, bring them into manifestation and knowledge of each other, that as clustered grapes we may be all filled with the Wine of the Spirit, that is ready to be pressed out for the cheering the weak and faint, who also are members of this Body of the Lord Jesus, which yet remain in an humbled suffering life, crushed down under Sin.

[HC 4:13] §. We should now conclude this present subject. But there meets me one objection which I am to give answer to, which is this: *You have here discoursed of a high and wonderful state of Ascension and Descension for visible Glorification. How do you come to understand the way of it, without actually being ascended by a Cloud of Glory, coming down to receive you out of all mortal sight, after the manner of our Lord Christ?* We answer to this, You are given to know there is an Ascension in Spirit, which beats the track for the soul with its Resurrection Body to follow after. For who knows the way of Spirit? It flies as a bird in the air, no mortal can discern. It is of that sublime quality that can easily pass into the Principle of Light and Glory, for a prospect and view of that Celestial Orb, which is to descend into Time for the manifestation of what is to be Eternal. And thus it is given to some to be taken up in Spirit, to make discovery of what lies concealed in superior regions, as not yet understood. So that this we may give satisfaction to this query, how truly and safely we may declare, and open these mysterious deeps concerning Glorification, although the Holy Ghost's Descension is not yet, He having not ascended in personality, but only in Spirit, but not in Soul, and with a risen Spiritual Body.

[HC 4:14] For there we must keep a distinction, and not pretend to anything beyond what is attained. For I may have a revelation of what is designed and purposed, shall be accomplished by the power of the Holy Ghost, as ground for faith to work upon: but while this is not done (so as Spirit, Soul, and Body are made one entire Angel for Ascension and Descension), till then it is to be appropriated only to the swift flight of the Spirit. It is as a Heavenly Spy, sent beforehand to be a speculator, to behold the pattern of those heavenly things which are to be replanted in like manner and order here in this world, by and through the creating Word descending from on high, into the low, meek, and pure in heart. With such will the High and Lofty One tabernacle, for generating with New Heavens and Earth, which is the effect and consummation of all Spiritual sight, vision, and revelation, as the purer production of the Holy Ghost in fruitful powers exerting forth.

[HC 4:15] This is the substantial thing which in greatest valuation is with us to be, as for to be pressing on in the Lord's Spirit, to attain and possess what each step of this Ascending Ladder will bring up unto. For far be it from any who have known translation in Spirit, to see and hear what is in the heavenly sphere, to abide and stay here, without waiting for such a Body as may be exercised in the Holy Ghostly might. Else it will never turn to that advantageous account, which is to be greatly desired upon our mighty God and Savior's renown, that He alone may be exalted and glorified in His Saints, filling up the full measure of it in His elected Dove-Flock. He has sent me to declare unto them that He stands all ready to receive, and in glory to install each one of our Ascending Angels, and to descend with us for the establishing an Everlasting Kingdom, where joy, triumph, and glory shall be the new song, which the redeemed from among men shall to their mighty God and Savior sing.

[HC 4:16] Thus I am now returned in Spirit as a Heavenly Spy, to make report of those substantial, high, and worthy precious things, which I have seen and found in the Love-deep, and immeasurable spaces of eternity. The which things has all-fired my soul to be clothed with that Body which may effect all, which the Spirit has been made to see and understand. For which good assurance is given to all that shall unite, travel, and journey on together with me in the Love-harmony and Spirit of Faith, they shall and may see that Key suddenly come down, that will open the Ascension-Gate, where we may pass in one by one as we have been properly prepared. Now who, O God, will to this Holy resolve come, that may gird up, and as mighty strong *Elijah's*, outrun all the *Ahab* chariots that enters but into *Jezreel*? (1Kings 18:46) Even so let thy mighty Hand, O Lord God, be upon thy Ascending Angels, which are thy Chariots, which all swift do move, as driven on by the whirl-wind of thy Spirit. For which let our eye be fixed steady evermore. So *Amen*.

The Descension

*O Ye Spirits of the Angelick Race,
That must descend, why stay you in that place?
Descend, and with your presence chear the Earth,
It languishes, and waits for this new Birth,
That by your heavenly Powers its Sons may be
Releas'd from Bondage, Thrall, and Misery.*

*O mighty Prince, and Saviour! in the end
Thou wilt with flaming ministering Spirits descend,
Who in this World shall Kings, and Monarch's be,
And represent thy Power and Sovereignty?
Thy Kingdom then descended they'l proclaim,
Whilst they as Kings, and Priests, rule in thy Name.*

*O bow, O bow ye Heavens, and come down!
O Prince of Peace descend in thy bright Throne!
Wonders and Signs shall through the Earth be hurl'd,
From the four Quarters of this outward World.
All earthly Craft shall then be brought to nought;
And Wisdom's hidden Stone to light be brought.*

*Those Glorious Saints, whom Christ then represents,
Shall all be clad in Glorious Ornaments:
In brightness and in glory shall shine free,
Where nothing is of Earth's obscurity.
Th' Elected Seed shall all be then brought in,
Christ then shall reign, and put an end to Sin.*

FINIS