

May 8. 1678. a Call to the Mount of Divine Vision.

by Jane Lead

Jane Lead's sermon emphasizes the necessity of purity and divine communion for spiritual growth and revelation.

Scripture: Genesis 5:24, Exodus 33:11, 1 Kings 19:11, Isaiah 6:1, Ezekiel 1:4, Daniel 7:9, Acts 7:55, 2 Corinthians 12:2, 2 Timothy 3:16, Revelation 1:10

Topics: "Spiritual Renewal", "Intimacy With God"

Description

Jane Lead preaches about the call for the exiled to return to God's secret Pavilion, where His living testimony is declared. She emphasizes the need to divorce from worldly distractions to maintain intimate friendship with God, keeping the mind and spirit pure. Lead describes a vision of ascending to a pure, eternal element where the soul is over-clothed with light and clarity, finding fellowship with the Holy Trinity. She urges believers to seek a high degree of spiritual transportation, involving God in their lives, and to trust the Spirit for revelations and understanding of God's mysteries.

Transcript

A Call there is to the Exiled to return into the secret Pavilion, where God only does appear, and does declare his living Testimony. For who else can have freedom of conversation from this high Sphear, with the perfect One. To which height of Dignity, some out of this gross Earth called out may be, as Companions for the Holy Trinity. But then we must sue out a divorce from all Creatures, and things that are mean and base. Because the just One will appropriate to himself all that is in the Mind and Will, there the Tabernacle of Witness is all-powerfully opened. Therefore, there is an absolute necessity so to do, for such, who would maintain intimate Friendship with their God: they must keep from all and every defilement, which does readily cling about the Spirit of the Mind. This by experience hath done great injury to the espoused Soul, upon which Wisdom hath uttered her Voice, Crying through me, and saying, O ye foolish of Heart, when will ye be of such a perfect understanding, as to foresee and avoid the dark and slippery way, which does lead from God's Mount of Vision. Behold and see, the Tabernacle-Lamp is set for light, that so you may see your way, and be guided back again to the most Holy Place of Purity. For this know, ye cannot blossom nor be fruitful, without ye still abide in God's own Sanctuary, whereby living Waters did ever flow thereupon to make it for to grow.

Then after this Word, there was a representation of a Person, in the visible Firmament, walking there all Aethereal, Pure, and Bright. But while I fastened my Eye upon it, it descended, and as soon as it came into this Region, the same that appeared so Coelestial, was changed into a Terrestrial Corporeal form, like to the Inhabitants of this World, but soon after the same ascended up, and walked in the Air, as it was before all Aethereal. When I came to consider it, the meaning hereof was opened unto me, by the present Comforter, who after the way of Spirit, gave it thus unto me. That this clear and Aethereal Body, that in the Element did appear, was for this end shewn, to convince us of that high, and pure Region, or Eternal Element: Whereto we should Ascend, and therein have our Walks in a pure and uncorrupted Air, from the super Coelestial Heavens: for that should be ever our settled Place and Home.

For this Vision did present our own Figures in a new Coelestial-Body. For this hath been experienced at Times and Seasons, when the Mind hath been drawn out from all low and Terrestrial things, and suffered nothing of this outward Principle so much, as to touch it. Then immediately it hath been over-clothed with the one Pure Element, and all in Light environed: though it be yet, as to the outward appearance still in the form of a Mortal Body. Which cannot hinder nor prevent the Spirit of the Mind, to pass away in its own Incorporeal cloathing, to its Eternal AEther. From whence it came, thereto it will be often ascending; When once it comes to know its own high Consistency, from and by which it may take its flight. Which is revealed to be these Powers, that the Spiritual Body is compounded of, and are hid within the Natural.

The First is a Potency of Will, that is so resolute for Conversation, within the Circle of the Pure Element, with the Holy Trinity, that it will admit of no controul, but can resist and put by all subtle drawings down, and drivings back, from its Father's Mansion, fixed in the Heavenly Region. Because it knows, when ever the Will-Spirit has been prevailed on by the Wiles, and Insinuating Powers of Darkness from this evil World, so as to fall in, and to beat Amity and Concord with it: and accordingly to fashion itself to the course, and manner of the Inhabitants of this World; What Internal Soul-sufferings it hath been under, which none can discern, or judge of, but those who have been Spiritually exercised therein. Whose lot and gift it is to be admitted into those free, and high Familiarities with the Holy Trinity; For such to come down into a low and Earthly Conversation, as a great aggravation of Trouble and Sorrow to the Spirit, that has had its walks with God, in the Light of Life. Where all Joy, Peace, and Tranquility, do surround as a Guard.

Now the Other Powers that are helps to wing the Soul, for its Bosom-rest, are Faith and Love, they having the Eternal gusts from the AEthereal Region, do mount with Mighty force the Potent Will-Spirit, into the Coelestial Harbour. Which doth so Clarify, and put another Form, and Transparency on it, so long as it abides there. It perfectly finds it self fashioned into another Image, which does most suitable agree, for fellowship with the Supream goodness, and the Holy Train of Just and Perfect Spirits.

Oh, who is able to set forth the Glory and Excellency of such a Transportation as this, when the Heavens shall bow, and as a Curtain be drawn about, enclosing round the Holy aspiring Mind, which is all filled from the Fountain-head of Springing Joys, and unconceivable Pleasures, (as the tastes or first Fruits of what will be the constant Food, Portion and Habitation) from the refreshing Glory of God, opening in the Life's Center. Which as an Ocean-Sea will flow to cover and drown the Gross, Dark, and Earthly part, that nothing thereof may be more a Trouble to it.

But it may be Queried, Who and where are such, that can be with the bright Heavens in such a high degree, thus involved with God, for any duration of time? or abstracted with God from all of this Earthly Region? In answer to this: It is no new thing, but what has been Witnessed in foregoing Ages. A cloud of Witnesses is recorded hereof, in the Holy Scriptures, as Enoch, and Moses, Elisha, Elias, Isaiah, Daniel,

Ezekiel, Steven, Paul, and John: They were caught up with God to see, and hear, what the invisible Heavens did shew. From which they did give forth all their Records, from clear Sight, and Inspiration. Upon which all the Holy Patriarchs, and Prophets, and Apostles attended. They neither framed nor formed any matter, but as the Holy Ghost gave it unto them, knowing no other Ministry, but what was immediately dictated unto them by Vision and Revelation. They were contented to be dumb and silent, till the Lord gave them Words, fresh Words, from time to time to utter. They who are called hereunto, were not to go off their Watch-Tower, but to keep to their undefiled walks, where the Spirit from Jesus meets with a full lading of all precious Truths.

But it may be further Objected, There is now, and hath been a long season, a mighty stop to the running streams of these Revelations. If none should Preach or Minister out of the old Store, there would be a Famine indeed, throughout the whole Earth, and barrenness and deadness would be the effects of such silence. As to this grand Objection, Mind and give Credit to that Spirit, which hath not ceased to reveal God's secrets, and to give forth to the pure in Heart his Counsel.

Which was this, The former Words and Testimonies given forth by inspiration have been, and are of sacred use, as the Spirit shall them open, and expound, and take up a fresh the deep Mysteries therein hid, for to unfold. As the Holy Scriptures themselves may be divided into these parts, Historical, Doctrinal, Prophetical, Allegorical, and Parabolical. Wherein are included such Mysteries as will puzzle any, Nay, the highest light of Reason and Wisdom of the whole Creation, to find out; till the Holy Ghost be poured forth, for the clear and right sight, and understanding of those wonderful secrets, that by obscure Similitudes are set forth.

Which are as a strong enclosure and seal upon them, till the Spirit be poured from on High, to give the true Sense and Knowledge of God's own Mind in them. As there are Prophecies contained in them, that are yet to be fulfilled, they are not to be neglected nor despised, but owned, as the express of God's Mind; that is not to be shut up, nor confined, but enlarged upon by the same Spirit, that did in that day inspire those, who were anointed hereunto: And now again present to open the rich Bank, from whence those first Fruits of Revelation were drawn forth.

For there is yet a vast Treasury behind, that is to be fetched out: but by whom? Not by any common Spirit, that would both a Heavenly and Earthly interest drive on together, No, My Lord hath said it again, and again, it cannot be. That any such searcher can be meet to enter into those unknown depths, is all impossible, but such Spirits, as can hereunto wholly addict themselves: And withal do find some mighty Drawings, and Instigations, from the Supream working Agent, that would employ them in this high Ministry.

And therefore he does make choice of those, who are Vigilant, Constant, and Vehement in Love, and carried out beyond all Faintings, Discouragements, Fears, and Dauntings, as not caring to give offence to Earthly awing Spirits, which Iron Bar upon this account, he must be resolute to break through. For perfect Love rideth over all fear of this kind. Which like a Sapphire burning Stone goeth through a Mountain of Earth, and as Lightning burns up all Briers, and every thorny Shrub, that in its way does stand.

For of such a resolute Spirit, the Lord's Holy Seers and Prophets must resolve in themselves to be: Or else trust what in Eternal Counsels and Secrets, can from out of Wisdom's Treasury be intrusted with them? Who requires the whole Bark of the Mind, as knowing, she hath rich Goods enough to replenish it withal: and likes not, that the Soul, (who to this high Function is set a part,) should take in any trashy or

light matters, and concerns; for that does make Confusion, and a Wrack in the Mind.

For by known experience, it raiseth the Dark Mists, and Muddeth the Chrystal Glass, through which we do see Eternal objects and things. But the Crowds and Noise of this Earthy Camp, do put a stop to the Inspeakings, and Eternal Sounds, which are sent forth from God's Throne.

Now by all this, the Spirit and Word of Truth doth unto us shew, what is required of those, who are to be Stewards of the Heavenly Mysteries, and who are to be lodged in Christ's Bosom of Revelation, as his Friend and Bride, to renew a fresh stock of Light, Wisdom, and Understanding, for the compleating what is yet behind. The reason, why we have stuck at such a low stature in this matter, is because we have not kept up to our AEthereal Region. But according as the Vision did shew, have often dropped down therefrom, as not able to keep our Sapphire-Habitation, till such time, as our Natures were so sublime, as nothing of this Earthly-Climate could be able to change, as to the Face and Purity of our Minds: or any Corrupted Soil deface our Heavenly Image. For thus it was with our Lord Jesus, who is set forth for our Pattern: From whose Spirit, we may be raised to this high Degree, as to meet him in this pure Element, in the Heavenly place to hear and see wonderous things; if we are contented to trust our selves beyond the Shadows of what in common hath been seen, and to commit our selves to the safe conduct of the Spirit, and so to launch with him, into that unknown Circle-Element, where only Pure Eternal Sapphire-Spirits do appear, and do only declare matters of high and Eternal import. Which puts a Divine and Transparent Beauty of Holiness upon each one, who are hereto carried up. For as Earthly Inhabitants do Smell all of the course Rudiments of this World, and are black and deformed, from the intemperate Element, to which they are Subjected. So behold and see, you would among these obtain a high and more excellent Degree of shining Purity, by something of that Spicy-Element. O that some one, or other, would adventure, upon the terms Specified, to give a new Probatum in this last Age.

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