

A Revelation of the Everlasting Gospel Message

by Jane Lead

The sermon reveals the everlasting nature of God's love and the promise of universal restoration amidst the complexities of divine judgment and mercy.

Scripture: Romans 11:32, 1 Corinthians 15:22, 1 Timothy 2:4, Jude 1:6

Topics: "Universal Restoration", "Divine Redemption"

Description

Jane Lead preaches a profound message of the universal restoration of all beings, including fallen angels, through the boundless love and mercy of God. She delves into the deep mysteries of God's plan for redemption, emphasizing the transformation of all creation back to its original state of purity and harmony. Lead encourages humility, seeking of salvation, and readiness for the great jubilee of God's love to be proclaimed. She envisions a future where all beings, both angelic and human, are reconciled and restored to their divine essence through the unfathomable love and power of God.

Transcript

A

Prefatory EPISTLE

OF THE

EDITOR.

That which was from the Beginning, Declare me unto you, that God is Love. But if that be his Everlasting and Immutable Nature, it may be Demanded, What then is that Wrath of God which is to be reveal'd against all Impenitent Sinners: and what will become of, not only of some Portions, but even of the Greatest Part of the Scriptures, those most Adorable Records of Truth, which are so fill'd with Scenes of Woe and Misery; with Judgments and Curses; with bitter Imprecations, and Lamentations; with all manner of Plagues, both Internal and External, said to be Inflicted by his Wrathful Displeasure; with various (Apparent) Mutations of his Design, his Repentance, his Reconciliation, and his Actual Superseding of what he has (more than once) expressly and positively declared by his Messengers the Prophets; with those most unaccountable Methods of his, with respect to his turning the Hearts and Wills of Men, (and so

by Parity of Reason of All Kinds of Spirits too) as the Streams of Water; his Hardening the Heart of one, his Mollifying that of another, his pouring out the Spirit of deep Sleep, his stopping the Ear, his closing the Eye, together with all the Intellectual and Spiritual Faculties; That in above ten Thousand Places of these very Writings, that we believe to have been Dictated through his Spirit, we have plain and distinct Footsteps of this Wrath, and of an appearing Mutability of the Divine Nature?

If then God be Love, and if the Scriptures be True, (which are the Revelation of his will, and no other than the very Dictates of Truth it self,) here will lie the main Knot to be Resolv'd, how God that is in Himself so Unchangeable, as with whom there is no Variableness, neither so much as a shadow of Turning, may yet be said to Alter his First Design; to curse that which he had Originally Blessed; and then to Bless again that which he had before Cursed: How he can seem to be Pleased at one time, and Displeas'd at another; to make Alive and to Kill; to Build up and to Throw down; to Give, and to Take away again what was given; to Lift up, and to Remove the Light of his Countenance; to Hear, and to be Deaf; to Pity, and to Despise; to Save and to Condemn: How there can be that Continual Vicissitude of Good and Evil, Light and Darkness, Mercy and Judgment, which is found to run throughout Both the Testaments: And most especially how He who is so Expressly Emphatically, and Pompously asserted to be Love, can for One, or More Acts of Rebellion in his Children who were made subject to Variation in their very Primary Constitution, recede so far (as to Our View) from It; as to Alter his Original Purpose, to Estrange himself from the Effluence of his own Being, and to Reverse his Decree which had gone forth in their Production, for the making them partakers with him of Light and Glory; so far as to suffer the greatest part of them (according to the common belief) to fall into Utter Darkness and Misery; the which also could not but be Diametrically Opposite to those Ends by him propos'd, and Repugnant not only to the Goodness, but even to the Justice of his Nature: who as he gave them their Existency at first, so doth still sustain and uphold it every Moment.

And if by many it be besides deem'd so very Inconsistent with the Truth and Wisdom of the Divine Being to Annihilate that which It hath made to Be, how much more Inconsistent will it be (with the deepest Reverence and Abasement be it spoken) with both these either to Create from the Beginning that which is most directly Contrary to its Will, that which may Oppose the Beauty of the Divine Harmony, may violate the Order and Scale of Beings; and live a Life that is incomparably worse than Death it self, full of Discord, Anguish, and Misery: or else to Preserve in Existency, by a mighty Hand of Power, (no less than that which did Create the same at first) that which hath Alienated it self from the bright Image of Light and Love, and even broken asunder the very Essential Band of Unity, Truth and Goodness; introducing in the stead thereof Duality, Falsehood, and Evil?

If then the same Fountain sends not forth sweet Water and bitter and if Creation and Sustentation be but One and the same continued Act in the Creator; who is Light, in whom there is no Darkness at all; and by consequent Love also, in whom there is no Wrath, as he saith himself, Fury is not in me; whoever can Untye such a Complication of Difficulties, with many more that might be Instanced, so as to Harmonize all the Divine Attributes one with another, and to Reconcile both the whole Body and the several Portions of the Holy Scripture, relating to the Dispensation both of the Law and of the Gospel, into an Unanimity of Consent; may not unreasonably be supposed to have been assisted by a Superior Beam of Light in making this Discovery.

And it will still be the more Wonderful, if this be done by a Person of no extraordinary Capacity or Learning; if it be also by one, that had rather an Aversion from, than a Propension to it; and especially if there could be no Encouragement from Without, but all manner of Opposition was thence to be expected.

But if the Person besides be so far from being Extraordinary in the Eye of the World, as not to be at all Considerable; if it be one that is Simple, and Unletter'd; if it be a Woman, who can therefore have no Authority, and against whom many not Unjust Prejudices do lie; if it be one who had let this rest for many Years after the Knowledge of it, and could hardly be prevail'd upon to let it be Published even by the Commanding Voice and Hand of Heaven; and if not only all manner of Opposition from without, but even from within also, from the very Household of Faith it self, such as are Initiated into the very same Spiritual Life and Light, and if it must become both Foolishness to the more Exteriour, and a Stumbling-block even to the more Interiour Christian; This will be the more Admirable still, and bespeak our examination and attention, as to this small Apologetical Treatise for the Eternity and Universality of the Divine Love.

Whereby all the aforesaid Difficulties, with the most considerable Objections of the Learned Atheists and Theists, either against the Nature and Attributes of the Deity, or against the Creation it self, or Thirdly, against the Authority of the Scriptures; will be made to Vanish as of themselves, and like Wax to melt before the Fire. For hence it will be seen how God was Love from the Beginning; How he is Love at present, even in the Day of Wrath and Misery; and how he will be Love unto the End.

It will be seen, how all that Contrariety and Mutability, which have been before represented are not in God, or derivable from God; who is the very same Unchangeably, towards every one of his Creatures Now at this very instant, as he was the first Day, yea the first Moment of their Creation; and that he will and must be the Same towards them, even towards every Individual of them, for all Eternity of Eternities: And that in Himself he remains the same Yesterday, to Day, and for Ever, Love without End, and the Rock which cannot be mov'd; while yet in Nature he may, not Improperly, with respect to Vulgar apprehensions, be said to vary, and so to move himself this Way or that Way, according to the different Affections, Passions and Alterations either in Man, or in any other Intelligent Creature.

It will be also seen, how the Righteousness, Holiness, and Mercifulness of God, may come to be perfectly Harmoniz'd; how the Order and Beauty of the Creation, and of his whole Oeconomy towards Angels and Men, may be distinctly Discern'd; how the Sacred Authority of the Scriptures may be preserv'd Inviolable, against the Attacks of its most Potent Enemies; and how even all whatever may seem the most to Oppose, shall but serve to a greater, higher, and more glorious Manifestation and Illustration of that Love of God which endureth for ever, when all Scenes, Shadows and Accidents shall pass away.

Which if, after many Revolutions. Aeons, and Transient Circles of Duration, it may consist with the Justice and Truth of God to bring about, for his Glory; let it not seem strange to us, if this Message of Peace and Good Will from Him unto All, (that is, unto every one in their Order, and according to the Degrees of their Alienation) be call'd the Everlasting Message, and the Gospel of the Everlasting Love. For if it be the Declaration of that which was from the Beginning, even before the Foundations of This World, and that the Tree of Good and Evil was planted in it: then may it, methinks, not unfitly be called Everlasting Backwards. And if it be also the Declaration of That which is to be, even after the End and Consummation of it, when that Heaven and Earth shall have pass'd away, then may it on the other side be call'd too Everlasting, that is Everlasting Forwards. So that if the Message prove but True, this Title will on both sides be compatible with it.

Now that it may be True, and that after various Revolutions all Judgment may be at last swallowed up in Victory, I dare Appeal to the most Rigid Opposers of it, to examine their own Hearts, whether they would not find there some Relentings towards their Offending Brother, after a most long and grievous Punishment, inflicted upon him upon their Account: I dare Appeal to the Customs of All (even Barbarous)

Nations, to those that are call'd Common and Innate Notions; to the Early Traditions of Mankind in general, and of the Church of Christ in particular; and to the very Procedures even in Human Courts of Judicature, and Manner of Sovereign Princes; Whether all Punishments ought not to be for some End, for the good either of the Criminals themselves, or of Others, or of Both: and whether also there may not possibly be a Reserve for Mercy, both in, and after Judgment. Who is it that can set Bounds to the Almighty, and can say unto him, That he shall not Dispense with the Rigour of his own Law, or alleviate the Severity of his own Sentence (Allowing even the most Rigorous Interpretation of it) but that the Fierceness of his Wrath shall endure beyond all Ages of Worlds, and that he shall not be Pacify'd at last towards the Works of his Hands? What he has done, he may do again; and that he has both moderated his own Law, and found room for Grace, even after the sentence of Condemnation has been Pronounc'd, numerous Instances from the Holy Scriptures might be produced. And that this is not in the least Derogatory to his Essential Truth, but highly consistent with it, will be manifest to every Impartial Eye in the above Distinction of GOD in Himself, and GOD in Nature. For that in Himself he varies not, moves not, is not Angry, Condemns none: but in Nature he may be said to Vary and to Move; and in it, as corrupted, (that is, remov'd farther from him, its right Centre and Biass) to be Angry, and by Consequent to Condemn whatever is Opposite to him. Which Wrath therefore, and Condemnation, not being founded in the Essential Truth of the Divine Nature, but being merely Accidental, and grounded in the Contrariety, Vanity, and Mutability of the Creature; it doth not appear, (however express'd it may be) that it must be Everlasting, in the strictest sense of the Word. Nay it doth appear, that it ought to be Everlasting only in that Ground in which it stands, or in a lower and looser Sense of the Word.

Now if this lower Sense be not expressly against Scripture and Nature, and may serve to vindicate the Rectitude of God against the greatest Enemies of Religion: however Frightful it may appear to some, it is humbly hoped, that very few, if any, will much condemn it in their cool and calm Thoughts. But that it is not against the Scriptures, I leave the Criticks, and all those that understand the Propriety of Either of the Originals to Decide. They that understand the Languages, in which the Scriptures were written, are here the only Capable Judges: and let these speak. Some of them have already spoken their Sense, and the sense of Antiquity. And Persons of the most celebrate Fame, and highest Dignity in the establish'd Church of England and Ireland, have made no contemptible Advancements hereto. Which they would never certainly have done, had they seen in the Scriptures, what some do think they see there.

And that it is not against Nature, I leave all the Natural Philosophers, and as many as have Understanding in the Principle of True and solid Physiology, to determine. And surely there may be some Warrantable Prejudice against the contrary sentiment (of a strict Eternity, applied to a Dying Life, or a Living Death) as not according to Nature, when the Naturalists are by Maintainers of it so generally Decried, as they, for not believing it.

It matters not what Names the Zealots of any Party do fix upon what they have once received an Aversion against. Truth will be Truth, and Error will be Error, under whatever Disguise they pass. If Scripture and Nature be not against us, we hope we shall not be afraid, or asham'd though we should have as many Opponents as either Origen, or Athanasius had. Neither shall the Name of Origen be at all matter of confusion, if objected. There is a Letter of Resolution concerning Him, known well enough to have been written by an Eminent and Learned Bishop, and Printed in the Year 1661. That must be first confuted, together with other Authors of no mean Name, before we shall be asham'd of this Great Man. But whatever it might be that gave such Offence in him, we shall not therefore be so over solicitous, as to fly into the Adverse Party, or to Condemn him, without a full Hearing, or perfect Understanding of what he

maintains as to this Point; being well convinced, after long Examinations, that the Opposite Doctrine, or the Grounds upon which it doth stand, and only can stand, would insensibly lead us, if followed, into the Heresies of the Manichees & Anthropomorphites. Both which they who most eagerly assert it, do with the greatest Detestation abominate. And therefore it would be a piece of great Uncharitableness, as well as Injustice, to charge them with Consequences, which are not Presently, or to every one Discernible: and which they do condemn as much as the others. We cannot now stand to examine into the Origin of these gross and pestiferous Errors; both arising from the same source, though looking different ways. But the Pillars hereof are perhaps no where so Overturn'd as in this Little Treatise: as may, if Demanded be made good.

And indeed however the Scriptures may ascribe Human Passions to God, it is most certain that they cannot be Understood, until we see through all these and behold that he is a God who changeth not: so also however they may ascribe, Evil, Misery, Vengeance and the Curse to God, it is not possible that any thing of this nature should be understood as it ought to be; until we can see through all this, that he is Sovereign and Absolute in his Will. For if the Contrariety to his Will can ever cease, then must Evil and Misery be at an End, which do proceed from the Contrariety. And if his Will be indeed Sovereign and Absolute, (as it is Unchangeable) All Contrariety to it, in all manner of Spirits, must at last cease; except we could conceive that God could Will both parts of a Contradiction, or would create Beings that might Oppose, and War against Himself Eternally. Let but his Will then be allowed, to be Superiour to the (asserted) Liberty and Supremacy of that of the Creature, and that there is no co-eternal contrary Will Uncreated; and the Natural and Easie Consequences thereof will be, that this Will of God, (which is no other than Love it self) may come to be done by every Creature in all Regions and Worlds; and the Curse being thus taken away, All the Sons of God to shout for Joy, as they did in the Beginning, before any Curse entered into Nature.

Which Universal Jubilee, when the Wrath of God in Nature shall Totally Expire, and Vengeance being perfectly satisfied, shall be forc'd to withdraw, that so the tender Bowels of Compassion may after a long Restraint be made manifest; and the Dark Cloud be remov'd from before the face of the Eternal Sun of Righteousness, then arising with Healing in his Rays to All Universally; comes Now to be Proclaim'd, and Testify'd in an Acceptable and Due Time, for the Honour (as we Hope and Believe) of GOD only, and not for the Lessening of His Justice and Holiness (as some will say) but for the Vindicating, and Exalting of them Both, no less than of his Mercy.

Holy, Holy, Holy, Lord God of Sabbaoth: let thy whole Creation be full of thy Glory; yea let the very place of thy Footstool not be left Void and Empty of Thee for Evermore; but let the Earth, and all that is under the Earth, be made to Praise Thee, O Eternal LOVE.

Timotheus

TO THE

Impartial READER.

Having had a Peculiar Manifestation of the Unfathomable Deepest Deep of God's Bottomless Love, which is Reserved to the Broken up; and wherein he requires that Right should be done him, for the Harmonizing of all his Attributes, that one might not Jar against the other: and that Eternal Nature in its first Original,

which brought forth first the Angelical World, and then the Paradisiacal or Human, may again Revive into its Ancient Primitive Existency, through the Seven Forms of the Eternal Circling Light, (which was before the Eruption of the Darkness;) so that God, who is the Abyssal Light and Love, must reduce all the Inhabitants in all Regions or Centres, (whether they be Originated from the Angelical, or the Paradisiacal Ground, and lapsed down into Various Mansions and Worlds,) back to their True Image and Similitude, in which the Deity did see himself in his Beautiful Perfection: I am thence under a Constraining Power from the Most High, to Unveil the Face of the Covering that hath been almost Universally spread, to the disguizing of his Grace and Good Will towards All his Off-spring. For the Time is now come for this Veil to be Rent away, that the pleasant Countenance, and Love-Aspect of the Great Creator, and Father, may in plainness appear; to the Opening of such Wonders as Eye hath not seen, and as no Mind hath been able to comprehend. For a New Mystery God will move in order hereunto. Therefore let it Silence all Flesh. For such are the Unmeasurable and Limitless Circles of his Wisdom, Love and Powers; that none can be capable to pass Judgment hereon, but such to whom these Secrets are Revealed. Wherefore I have no more to Request of you, but that you would forbear running into any Inconsiderate and Unmediated Censure, according to the common Traditional Knowledge: and that you would enter into the Internal Centre of Light in your own Souls; where all the Treasures of Understanding and Wisdom, in God, may Open, to Clear up what is most Abstruse and Dark. So offering you up to be made Knowing, in all that may make further for the Praise, the Honour, and the Magnificency of him, who was Love from the Beginning, and so can never cease to be till, he hath Swallowed up all into the same Unity with Himself: (In which Flaming Circle, there to Meet and Embrace you,) I shall ever Remain.

Yours,

J. L.

A Revelation of the Everlasting Gospel Message.

Part I. Introductory.

I. Having put out a Treatise, call'd ENOCHIAN WALKS, IN 1694 and in page 17, 18, 21, 36, 37 specified the Universal Restoration of all Mankind, with the fallen Angels; upon the which many Objections were raised, as well from the Illuminated, and Regenerated, as Unenlightened and Unregenerated: Which point being not so fully cleared up in that Discourse, as might satisfy the Objectors, I found my self obliged to give further Narrative concerning this Matter, from the deepest ground of Revelation, that opened it self in me.

II. For I may truly say, I received it not from the Wisdom of Men, or according to tradition, but From the pure Manifestation of the Love, that did break open its Deeps in me. For albeit I had heard of such a Notion, yet I did altogether disregard it; and would not entertain any belief concerning such a Latitude as this, that should extend so far, as to recover the whole lapsed Creation, till I had an apparent Vision opened unto me. Wherein my Spirit was carried out to behold several Regions, wherein I saw the Dead numerously and variously in their Confinements, being in dark Centers, as bewailing and bemoaning their State, that they had while in the Body, misspent their time, and lost their opportunity of taking hold of the redeeming Love of Christ. Then my Spirit passed through these, and was carried beyond them into a

Light-Orb and Principle, where I saw the Throne of CHRIST in his Kingly and Priestly Office, interceding and pleading before the Father the validity of his Redeeming Blood. And right against this Throne, I saw ADAM the first, with his EVE placed together, as rejoicing in hope, that the Mediatorship of Christ would be of that Power and Force, as to release their off-spring out of all Woes, and Miseries, both in Bodies of time and out of time: and Further I saw numerous Spirits, as bright Flames flying as it were swiftly into this Principle, being set free from the confinements they were in. Whereupon, I being as a naked Spirit there, did query: What these were? And the LORD himself pronounced this Word. "These are those, for which my Blood was shed, tho long involved and shut up as in the Second Death, having passed through many Agonies and Anguishes: yet now see, how they are set free, and come here to be clothed with new and bright Bodies." Whereupon I saw ADAM and EVE rise up with exulting Joy, saying: Thus shall our whole Offspring restored be, and come in by degrees: At which Word I addressed my self to ADAM , saying: How can this be, that all should be restored from the beginning of the World to the end, that in Diabolical Spirits did live and rebel? And it was answered me: "The Second ADAM, the Lord from Heaven is more than sufficient to repair that Breach, that was made by Me. Therefore doubt thou not, but Salvation shall gain the Victory: for Love's Kingdom will swallow up all Kingdoms that under the Diabolical Reign have been." This was an amazing Vision, that made me consider and weigh well, what was meant hereby, I being left still in some Doubt.

III. Then it was thus further revealed, by CHRIST the Lord himself, who drew up my Spirit very near unto him, saying these words, "Dost thou marvel at this full and perfect Redemption by me of all Creatures in Humanity, What wilt thou say, if the Love of the immense Deity shall open yet more wonderfully and deep, so as to reach the Fall of Lucifer and his Hierarchy, that they too may reduced be to their first primary Glory and Excellency." At which I was cast into a silent Wonderment, saying in my self: Lord, who has comprehended, or fathomed what the immense Love of a God may bring forth? So returning again into my bodily Sense, I began then to entertain a certain Belief hereof, and searched the Scriptures, what I could find to make this out.

IV. Then were Opened to me several Scriptures, concerning the Restoration of Mankind, as that to the Rom.V,v.14,11,19,21. Which were very Emphatical to that purpose: with 1Cor.XV,v.22. As in Adam All die, so in Christ shall ALL be made alive, and that 1Tim.II,v.6. where it is said, that he was given a Ransom for ALL, to be testified in due time. So that these Scriptures, with several others, did a little confirm me.

V. But then I could not satisfy my self concerning the fallen Angels, as not finding Scripture ground, to clear up their Restitution, that had brought all this Mischief upon Mankind. And I had no way to inform my Understanding, so as to see, how this breach could be made up from Scripture ground, but I referred my self to the more immediate Revelation of God's Mind herein. And so I passed it over, saying nothing of it, till I had a further more clear Evidence: which was in the Year 1693. Then I had a fresh moving and enkindling upon my Spirit concerning this general Redemption, and had many times Hints and Excitements by the Spirit, to attend this Manifestation, and not to neglect it; for I had this word sprung up in me: Neglect not to look into this Thorough Salvation, for though it has been a Mystery from Ages sealed up, and unknown; yet now is the Age and Time for its Publication. Which drew my Spirit forth much into the Enquiry; for I knew no other way to be resolved than by that Spirit, that searches the deep things of God's Counsel: which Spirit did drive me so deep into this immense Love, that I was, as it were, all over clothed with it.

VI. Then it was thus with me, that if I was to publish this large Dispensation of the Love, How shall I do for Arguments to strengthen it against all Opposers? Thus freely communing with my Lord about this Matter, it

was said to me, Fear not, but proceed and go on to vindicate the boundless Love of thy Creator, and the precious Worth and Weight of the Blood of thy Redeemer. Who promised, he would be with me, to open that which has been locked up in the Eternal Secrecy.

VII. Tho' controversial Points is a strange and unpleasant Work to me, because I am wrapt up so much in the sweet Love Harmony, that I care not to enter into any Contest, but am satisfied in this unshaken and foundational Truth: Yet for the sake of such as do earnestly desire to be informed, and resolved in this Matter, as being of a tender Spirit, out of all Bitterness, Rashness and Fury; and who standing in a Childish Simplicity, are willing to have the Mind of God unfolded, or searched out; I find my self engaged to give forth, what has been so freely communicated to me. And being it is a Matter of that Moment and Concern, wherein God himself requires the clearing up of the deeper, and yet more hidden Reserves of his Good Will and Love: So by the pure Dictate of his Spirit, I shall go on to fix the Pillars and Foundation of the Creation by the Second ADAM, by whom all things are to be renewed.

Part II. Of the Extent of the Love of G O D to Man.

VIII. Now whereas it is charged, that Redemption is to reach no further, than to such a Number as do receive and believe in Christ while in the Body, that then, if they fail of it here, they are destined to an everlasting Damnation; this I deny as to that Eternity of Punishment which is by them meant. Because those Scriptures mentioned for the Confirmation of the Never-ceasing Torments, are properly to be understood but for Ages of Time. Which indeed may be long and tedious enough, according as the height of their Transgressions have been here: So will they find that Worm of their accusing Conscience cannot cease, till the determinated time, when the celestial Love-fire shall break forth to extinguish it. For it has been little understood or known what the Purgation Work will be, and how much is to be done in other Regions and Worlds: because it hath pleased the Father of Lights to reserve and conceal, what hath, is and shall be agitated there in these invisible Regions.

IX. Therefore let none be so Rash as to judge, that nothing more is to be known, than what has been reported of: for God doth not bring forth or reveal his Counsel, and the whole Extent of his Mind, all in one Age, no not in several Ages: As for instance, what he did reveal in the Patriarchs' days, and the first Ages of Time, had their Cessation and Period, and so as occasion was, new Prophecies and Revelations did succeed, till after Christ's time. Now we are not to think that there was a stop, as if no more Discovery should be made, of what is further needful to be known. Of the which many Witnesses both dead and living are, that have further and new Discoveries, relating to the Restoration.

X. Now as to that dreadful Sentence, that many do pass for all Eternities, It is very much to the Impeachment and Violation both of the Justice and Truth of God, which is not to be violated: for God gave that Eternity of Life and Being, from Himself into the Creature. And tho' Sin, as an Accident did happen, being awakened by the subtle Introdacement of the Serpent, and so became a limited Transgression; which did admit, that such should reject in their Life-time, that Grace that brings Salvation; yet this is but after the Similitude of the Sin, under the Old Law and Covenant; for in the New, God undertakes to blot out all Transgressions and Sin, and to be a Law of Life written within. And this stands firm, while the other Covenant is nullified. So that to assert this is very Injurious to the Grace of GOD: for tho' he may punish for the Sin of Unbelief, (which is the grand Iniquity,) and chasten and rebuke; yet it is reckoned but as for a Moment, if you compare it with the many Circles of Eternity, because it is but just with God, to save and recover what is of his own; which can never be Annihilated: And that is the Breath of his Life, and the Essence of his own Being.

XI. And then it would be also exceedingly lessening of the Love Benignity in the Manifestation of the great Gift Christ JESUS, that he should be so very weak and incapable to repay, save and recover, what was lost by the Transgression of the first ADAM.

XII. Therefore let none judge they do God right, to make him such an inveterated Avenger against his Creatures, that never had known a Being, but from his Willing them to Be; and that the Eternal Wrath must everlastingly without Cessation, kindle upon them. It would have been certainly much more Kindness and Favour in the Creator, to turn them into a Non-entity or No-being again. Whence God cannot take it well from any, that should render him such an unreconcilable Father to his Off-spring. For though they have proved Rebellious, and Obstinate, with great Despitfulness to his Grace, yet he cannot cease to be a Father to that Eternal Spark and Spirit, that is of his own in all Mankind, yea and in Angels too.

XIII. It is sufficient that some are banished for Time and Times: and some, that have been more highly Rebellious, even within the Circles of Eternity. Which, I have been made to understand, have their Limitation, as if they were in the number of outward Time. For the Consideration of this Sentence, may sufficiently fright any Soul, from slighting and neglecting the Time and Season of the Love-offers to them. Therefore they need no terribler Sentence than Christ has passed, Depart from me ye Workers of Iniquity, where is Weeping and gnashing of Teeth, Luke XIII, v.27,28. But this is not to be reckoned, for ever as Worlds without end. Love and Light, I confess, is without Limits and Bounds, but Death, Darkness, Curse and Punishment, must have unavoidably their end and period. For only that, which has no beginning, as Love, Wisdom and Goodness, must abide and can have no end, and must drown and swallow up whatever is its opposite. O that I could persuade, or rather the Love, that dwelleth in me, might open and blow up such enlivening Flames, as may devour these harsh and inconsidered Conclusions, as do make God so unreconcilable to That, which is issued from him, as Being of his Being.

XIV. Let me therefore entreat you, whom this comes to, that you pass a favourable Censure upon your Fellow-Creatures; tho' you have been as the Beloved Jacob, and your Brethren abiding in Esau's Nature. It is said Obad.v.18. The Fire of Jacob shall consume the Stubble of Esau. What Fire is that? It is not the fierce Fire, but the Love-fire, that must do this Cure. O, Methinks we have so much our selves of this Apostatized Nature, that tho' we cannot love or indulge the Sin in our Fellow-member; yet we should fall upon him as the Father upon the Prodigal, and send out our Fire-Loves Sparks, and pour out our oily Meekness as true Samaritans to heal him, and perform the Office of our Blessed JESUS herein, that came to Save and Seek that which was lost. For I am well assured, that if this Everlasting Gospel of Love was better understood and cleared, as accompanied with the flaming Love of the Holy Ghost, it would convert, and affect more Hearts: and be as the golden Net, that would drag in thousands out of the Sea of this worldly Principle to the Shore, where they might set down in Rest and great refreshing.

XV. Blessed are those that shall be Publishers, and go forth with this Everlasting Gospel-Message, which may reach both to them that are Dead and in Prison, as well as the Living. Let this not seem to be a hard Saying: for Christ went to preach to the Spirits in Prison, that were so long disobedient before. This Gospel is given me to understand, that it is the Love and good will, that is to be preached so long, till all Regions, Centers, and Worlds shall be given up to the Power, that shall constrain them, to yield up themselves to be Metamorphosed into a new created being. For which, O God, hasten thy Messengers, that may proclaim this Blessed Jubilee.

XVI. But here it may be objected: This Doctrine may be dangerous for to publish Universally, that after this Life there may be hopes of Restitution into the same Glory and Liberty with the Children of Light. In

answer to this, I shall refer you to a Treatise, entitled, The Eight Worlds, &c. wherein are opened the Degrees of Punishments and Purifications in order to a preparation for admittance into higher ranks and orders belonging to the redeemed. And as for the taking of liberty while in the Body to be more highly wild and wicked, we may conclude, there will be no such occasion taken from thence, because they must pass through such bitter Anguishes and Torments, as is enough to deter any from being diabolical in Conversation; as not knowing how long their term of Suffering may be, under the Power and Sovereignty of the cruel and dark Prince, that rules in the airy Regions. Now as for instance, we have made this observation, that the Doctrine that hath been preached of an endless Misery and Torment, has wrought very little effect in frightening or terrifying them from their evil Courses; But it has on the other hand run many into despair, and made the desperate to run the adventure, being the Sentence is so irrevocable, as to be reprobated throughout all Eternities. Whereas if the Love's Centre were rightly and duly opened, and made manifest, it would have worked far more naturally and kindly, to gain upon the Will of those that are perverse and obstinate. And sure I am, till this Love shall come to be more displayed, and declared, there will be little Reformation or change in order to Regeneration accomplished.

XVII. But now is here another Objection, that meets me: which is, that this leads to a Papistical Sentiment; that if Souls after this Life may have hopes, by passing through the Purifications, it may too much Countenance what they have adulterated. But let it be Turk, Jew, or Papist, we are not to reject or throw it away, because it is their opinion; It is very obvious and clear to me, that what the Romanists have in this point owned to be their Faith, they have derived from the Primitive Age, which was in that time a pure Gospel-discovery: but since that time they have corrupted it, and mingled with it their Sorceries; and so have brought the true thing into a disreputation. For it is of great consequence to be understood and known. For how many Millions are there of Souls, that depart out of the Body, in an imperfect state, very short of reaching to an Heaven-grown-stature, being but in part regenerated? What disappointments do they then meet withal, when they are out of the Body, thinking they must directly ascend from Earth to Heaven, and then enter into the Mount Sion Kingdom? But O how few and rare are they, that have attained to such a degree of a full grown stature in Christ, as to come to be glorified with the same Glory Immediately: which must be attained to by Degrees; yea, after they are set loose from the Body. Therefore it is great Kindness of the wise Creator, that Middle Regions are prepared for the ascent of those Souls, that die in a good state, and the Purgation of those that die in an Evil. This we see in Christ himself: who ascended first to Paradise, before he entered Mount-Sion, and the New-Jerusalem. Which you may find more largely in my Book printed, 1695. And called, The Eight Worlds.

XVIII. All that I have now to request of the doubtful, that cannot receive these sayings is: that they would be still, and quietly wait, till the Central-Love within their own Souls shall open and spring. For I my self was averse to the taking in of this Universal Doctrine: But was always taught by Divine Wisdom, not to oppose, what I could not reach, or comprehend. So I did let it rest for some Years after the Vision of it: and being well acquainted and walking in fellowship, with a very Worthy Person, that had this Sentiment in her, who did often excite me, to look into it, and own it for a foundational Truth, and so to be a Publisher of it; I could no way concur by persuasion from any Creature, till the Light, Life and Spirit of Christ so strongly set upon me, that I could not forbear to give some Glances of it. Now I did expect no less, when ever I published it, but that it would blow up some zealous angry Flames upon me, as being contrary to the common Doctrines preached. But I knew well the Foundation and Ground I stood upon, that tho' uncouth, and like a strange Visage, it should appear to many, yet the Glory, Beauty and Strength of the JEHOVAH-Love would as Fire drink up all the Floods, that from the foaming Sea should be cast out upon it. So wait I in hope something of this to see before the Day of my Life shall expire. The joy of which to see,

will be Trumpeted forth among the Angelical Quires.

Part III. Of the Extent of the Love of G O D to the Angels.

XIX. Now I go on to proceed to the Second Point, which is the raising of Lucifer with all his Hierarchy, which is the great Block of Stumbling, and the Rock of Offence, as being reckoned an Impossibility, because they had exalted themselves above God himself, which is judged an unreconcilable Arrogancy. Therefore tho' I have not Letter to go upon for my Fundamental Argument, to make this manifest, I must run in the Line of the Spirit of Christ, to the Revelation (which may come in its time to be by Him legitimated and owned) according as he did declare it to me, for my further Wonderment. Who promised, he would make out to me, what I could not fathom. And thus the Spirit begun, and opened the Way and Means, that may bring about their Restoration: which was to be through many Ages, Revolutions and Vicissitudes that should happen, yet Unknown to any Mortals, or to these Apostatiz'd Angels themselves, or to any of the Inhabitants of their Kingdom. And in answer to an Inquiry upon this matter, it was said, that a wonderful New Created Mystery should Open; for the reducing and bringing back, that which was so far sunk down into the Dark Abyss, that had separated it self from the Principle of the Light and Love.

XX. But then it was further by the Revealer of all Secrets Opened to me, that when the Final Judgment should be, at the Conflagration, and putting an End to fadable Corporities; All Worlds would give up, both Living and Dead; both the Sea, Hell, and the Lake; all Regions, Principles, and Centres, all Prisons, and Mansions of the Dead. But this Last Dissolution, according as it is shewed to me, is not to be, till after some Numbers of Time be pass'd over beyond the Thousand Years Reign.

Then the Books of Accounts shall be opened, and the High and Great Saints, (both of the First and Latter Ages of the World) shall sit as Privy Counsellors and Judges with him, and pass sentence in the Priestly Interceding and Merciful Nature of the Lamb: Who shall them then demand, and set free from the Dominion and Power, and all tormenting Tyranny, that under this dark Prince they had suffered. Wherefrom will be found Relentings and Compunctions, with a ready Embrace of the drawn-out Love-crook of the Great and Princely Shepherd.

Now from hence these Principalities and dark potent Princes can no longer hold them in Captivity, but must yield them up to the Redeeming Love. Now the tryal and probation will most deeply pierce, to see themselves divested of all that fiery Might, and to become so weak and poor, as to have no place, nor subjects to exercise any Authority upon. This will humble their Pride, and work an inconceivable Mollification. Which when it is brought to pass, the high and noble tincturing Virtue, which from Eternal pure Nature did generate it self immediately from God into these Angels at the first, will now be stirred and awakened as from GOD himself, being that which could never be corrupted or lost.

And now that mere Source of Light opening makes them see, what lofty haughtiness they have so many thousand Years, in a scornful derision to God, continued in; so that now they would willingly embrace, whatever might tend to their Reconciliation to God their Creator. Then it was further opened to me, that the Myriads of those holy and good Angels, that attend the Throne of the Father, they having something more of a Sympathizing Nature (being all of the same Order and created out of the same Celestial Matter) will be made hereto Instrumental; God giving them Commission, and liberty, to minister unto them, and to make known the readiness of the Eternal Father of their Spirits to entertain and receive'em again upon their Abasement, and crumbling into self-Nothingness.

And also the Eternal Virgin-Wisdom, without whom nothing was generated, bears her part herein of a Mother-Indulgency to these fallen Principalities. This is foreseen as making up the Greatest Wonder of Wonders, that ever God brought forth himself in, in changing and altering the Fierceness, Pride and Arrogancy of these Rebellious Powers into a mild and gentle constitution of Spirit. For it is against all Contradiction, that the Ground-work lies so deep in these fallen Angels, that he must upon the concluding Scene of all his various and manifold Workings of Wisdom restore and gather to himself, what is purely of his own Essence; nullifying and making void all the evil Properties, contrasted to that pure spark of his own Eternity.

Which, being by an impregnable Love-Fire, rising from that centre of Love, (as the breath of God,) invisibly blown up, consumes and devours all the Diabolical Matter. And so they are hereby set free, and are made to bow, and pay their obedience to the Great Shepherd, and Prince of Love and Peace; making Application that he their Intercessor may be, that they may be admitted into their ancient Throne of Dignity. Tho' yet CHRIST is not assigned, or need, to assume their Nature; they being of another kind of existency than other corporeal Creatures.

Therefore the spirit of the Triune-Deity agreeing to introduce themselves into that Eternal Part, which was properly their own, before they did fall, can only stem and turn the Tide of the evil Nature of that prided Spirit, that was predominant. So that this might be great and marvellous, yea, more to the Wonderment of the Love, Power, and Wisdom of God, than whatever yet has been manifested.

XXI. And this further Argument we have for the Confirmation of this Restoration, that the Eternal Essences of the Deity being the Original of their first being, they must return again to their primary Angelical Beings: For indeed if they had been as Gods to themselves, and had no dependency upon this Supreme Creator, then it might be granted, the band of their Diabolical Power and Dominion was indissolvable: they would have been able to equalize themselves to God, and never have submitted to any Superiour Power beyond themselves. But being their dependency is upon that only true God, that gave them their true being, they must be submitting and yielding, when Time's Numbers shall be finished (as seeing that Mankind was enthroned in their Principality): when the deepest Deep of all the Wonders of Love shall be broken open, that never were yet brought into Manifestation.

XXII. Whereas it is Queried, How shall they recover New Thrones, as Princely Angels to be fixed again? To this it is answered: God has such infinite Spaces of Eternity in the Angelical Principle, as to create and erect New Thrones to place them in, yea; or to stretch this Angelical Principle wider as he shall see fit. All which shall make for the exulting Joy to all the new Created Beings. For if there was so much Joy at the return of the Prodigal, and the Unrighteous, or workers of Iniquity, more than for the Ninety Nine Just Persons; What must needs be then for the return and humble Submission of these haughty and prided angels, that have so many thousand Years affronted their kind and loving Creator? What have we more to say to this, but to admire the Heighth, Depth, Breadth, and Length of the Love, that passes all Knowledge and Understanding; when Christ shall deliver up all Kingdoms, Powers and Principalities, that so the LORD God Omnipotent may Reign over All, through All, and in All. Who would not rejoice this last Jubilee the Trumpet sound hereof to hear, which may put an end to all Woes, Curses, Eternal Deaths; that no more Sorrow, Weeping or Wailing there may ever heard be, in any Principle, Centre or Region throughout all Eternity? Even so has the Yea and Amen set his Seal to this, as a true and unviolable Prophecy, that shall have its fulfilling, when Ages of time shall be finished according to the Council of the Triune-Deity.

XXIII. And whereas it may be objected, That there is a necessity for the Redeemer to take upon him the Angelical Nature for the fallen Angels, before they can be restored. In answer to this; it is thus given: that it is more proper to the Father of Spirits; for this reason, because the Angels had never any such Corporeity as Man for their Cloathing: and also for that then Christ shall have Deliver'd up the Adamical Kingdom to the FATHER. Therefore for their Restitution, there must be the concurrence of the whole Deity in another Order, than for that of Man; as their Order of Transgression was also Different. And as Christ was the Creating-Word, by which the Angels were created at first; so now again the Second time he, in the Father, doth move that Mystery, whereby the Re-introducing of himself in a Spiritual way will be, blowing up those Eternal Essences, whereby they may be recovered to their first primary Existency. For the Foundation of his own being in them, can never be nullified, or made an Non-Entity.

XXIV. And tho' it has been by the Wisdom of God permitted, that they should remain in their Diabolical Nature, to tempt, and open the Mystery of Iniquity; that so the various Wonders might come to be manifested from the dark Principle: yet this must last no longer, than the limited Bounds known to God. Which tho' I dare not positively conclude the time of the end of their Reign and Kingdom in the evil Property: yet it has been glanced into me, that their Restoration may begin in the 8000 Years from the first creation, wherein God's Eternal Rest will be in the New Creation, as it was in the Old. Wherein the Old shall pass away, and all things become new. So that there shall be no more Deaths, Torments, Sorrows, Anguishes. For Christ will deliver up all Kingdoms, Powers, and Principalities clear, pure, and free from all Anxieties, that only GOD may be in all, and through all, delighting and pleasing himself, to see his Family consisting of Angels and pure perfect Souls about him. For all that was evil must now be swallowed up in the perfection of Goodness. For it seems very much contrary to the Nature and Being of Goodness, Love and the Sovereignty of a Power, if he should have permitted the Stream and Tide of Sin and Punishment to remain as everlastingly as himself; whose Originality consisteth in nothing but Immense Clarity, Light and Love; and will undoubtedly reduce all that he has created into the same Being with himself. Thus shall the Trinity sit down in the midst of all Kingdoms, Worlds and Regions with Joy, Pleasure and Glory, with their Ransomed and Redeemed Ones, who shall indeed sing a new Song of Praise and Laud, which never before was sung, most gloriously, to him that ever was and never can cease to be LOVE throughout all Eternities. Thus I have given you a true and faithful Account of what has been by the Alpha and Omega opened and revealed to me: but I seek not to impose it upon any further, than by the same Light it may be made manifest. For it is out of my Element to contest points of Controversie, but only this I offer to be considered by such, as in an humble Enquiry into the Mysteries and deep of God's Counsels are found; that they may hereby come to a sound and right Judgment in what relates to the Eternal Father of all Spirits, that Right may be done him, as to the Universality of his Love.

XXV. And whereas some highly illuminated, who have great Veneration for Jacob Behmen's Writings do object, That he in his Principles seems to contradict this Universality as to the apostatiz'd Angels; I must own, that Jacob Behmen did open a deep Foundation of the Eternal Principles, and was a worthy Instrument in his Day. But it was not given to him, neither was it the Time for the unsealing of this Deep. God has in every Age something still to bring forth of his Secrets, to some one Gift, to some another, as the Age and Time grows ripe for it. And having met since with some pretty deep Arguments from an Illuminated Behmist, that thinks he has such strong Arguments from Nature and Scripture, as might overturn the final restitution of the fallen Angels, this I take no offence at, so far as I find any searching out for the Fundamental Truth. Wherein I do most tenderly embrace them, desiring to hold the indissolvable Band of Love-Unity with all those of Good-will in the lapsed Creation. Nevertheless I must take liberty to maintain, what is expected from God our Creator: which is, the vindication of the Eternal Purpose and

Counsel of his Will, in making manifest that LOVE, which is called the perfect thing, that must swallow up all, that is imperfect; which will be in the fulness of Time, or Ages of Times, when he shall gather up, and save all, that is lost.

XXVI. But here is one main Objection, that appears very notably to be grounded, viz. That the Root of Sin was from Everlasting as God himself is. Now as to this matter we answer thus: by denying that God gave a Being to any thing out of himself wherein the Root of Sin was found. For Lucifer was created out of pure Eternal Nature, with his whole Hierarchy, being of the same Mold as those Angels, that have not left their first Habitation as these did, but only awakening and blowing up a Source, wherefrom an aspiring Ambition did arise to make themselves as Gods, or, at least, Independent on God.

And tho' there was no Law, according to what God had given to Adam, by which Law, Sin and Disobedience was known, yet consisted in keeping all Harmony and Government. The darkness in God did not jar against his Light, neither the Anger against the Love; (Admit, there was Anger in God: yet) it all concurred together to illustrate the Immense Love and Goodness. So that nothing of this evil could be said to be Everlastingly generated from God into the Angelical Principle: from whence they were brought forth, as out of the Womb of the Eternal Morning.

But they leaving this meek, soft, and gentle Nature, awakened in themselves a monstrous Shape. And how came this to pass? by trying and proving the strength of their Fire-Spirit, how far they could extend it, as to the Sovereignty of Power, whereby they would have equalized themselves to their Creator. Which finding themselves to miss, and to be disappointed in, this awakened in them Envy: and so they would revenge it upon the simple Innocency of Adam. But here losing their hold also, they must give up to him, who challenges the right to all Eternal Spirits.

So that, tho' God has permitted for Numbers of Times, that this dark Prince must reign, rule and have his Kingdom, in this World and Aiery Regions; yet it shall be for no longer a term, than that the various Wonders as well out of the Light Orb, as the dark Abyss be manifested. Which shall all serve to set forth the Fathomless Depths of the Love Angelical Principle, with their Wonders; when as Lucifer shall be enthroned again in high Pomp through Humility and Purity. For he did not leave his Habitation, (Jude v.6) but not so, as never to it to return again.

God having reserved this for an astonishing Wonder, beyond all that could ever be conceived. Nay, these that were chiefest in Scorning, and Disdaining, and Blaspheming against the Love, shall be the Subjects, by which it shall be proved to have had such an endless depth, as no created Beings could ever hope or believe for. Therefore let it not be reckoned Impossible for God, to uncloathe that strange and monstrous Figure, by which they had made themselves Devils: Or hard for him to make bare and naked his own pure Angelical Essence in them, as it was first generated, by making them pass through the Eternal Womb, wherein they were first conceived, and so appropriating thereby to them their bright Angelical Image and Nature again, in order to be admitted into the Fraternity of the rest of their fellow Angels.

Here cannot be unfolded the Joys and Praises, and Glories, that the whole Heavens will be filled withal, when they shall be installed into their first Dignity with the greatest Humility, which their Cloathing shall be. But before this comes to pass, there will many Ages of strange Revolutions happen; till the utmost variety of all amazing working Powers shall be made manifest both in the dark Abyss and the Light.

XXVII. And whereas it is said: That the Devils are so high, that they will entertain no Treaty with God concerning subjections; it is true, I grant, that they are, and must be so yet; till the fulness of time shall

ripen the Plants, of what are in God's Store to be brought. Let not any think, that the highest Diabolical fierceness and pride shall out-dare God's Grace, Pity, Compassion and Love; tho' the Diabolical Spirits be chained together as links of Iron, yet there is a Burning Furnace, that they shall be cast into, by which the Hammer of the Power shall beat, melt, and bring them into that figure, that God has assigned them unto by the Flaming touch of the Deity. So that nothing of the Diabolical and Venomous Evil of Sin will remain. Which cannot be reckoned to be as Everlasting as God: but it must be undeniable, that it must have its Period and End. For which God has prepared a stronger Antidote, than the awakened Poison was: which will make a Cure through all God's own created Beings. Yea, though the Dragonish Spirit exalt it self never so high, yet may his Wings come so to be clipped, that he may be no longer able to overpower, and bear away this precious Healing and Redeeming Tincture; but shall be forced to fall and sink down before the Michael-Might, whereto Victory and Salvation do of right belong.

XXVIII. And whereas it is further objected, concerning the Punishment, that Christ's Sentence is everlasting, and that the Worm dies not, and the Fire is not quenched: Here it may be demanded, How is this to be understood? Verily, this only can be through the divine spectacle of the Eternal Spirit, that sees into God's deep, and doth interpret his meaning. Accordingly it is shewn to me as thus; that the Serpent's Head shall be bruised, and the strength of that Life be annihilated; and the Worm, which is the Sting of Sin, shall be changed; and the Diabolical Nature driven out; through the Root-essence of the Deity, that will revive into its first pre-existing meekness of Purity and Love. So that it may be concluded, that tho' the Worm may not be said to die, but lives as long as this State, or even as Time it self endures; yet it shall, when Time shall cease, be changed by that invincible Power, that transmutes all things into its own Being and Likeness. For if the vile Bodies shall be renewed and made transparent and glorious; So by the creating Omnipotency the vile Spirit, with all its Diabolical Properties, shall be brought into a new Deiformity. For says the Yea and Amen; Behold, I will make all things new: Nothing shall be left out; which Word includes the Whole of all Created Beings.

XXIX. But whereas it may be objected further, that the dark Fire-Spirit must remain, or else there could be no subsisting of the Light, being the Strong Fire is the Root of the Light, and consequently CHRIST with all the Adamical race would be removed, if this should be taken away. In answer to this, I grant it is true, that the strong Fire is the Root, and the Light World cannot exist without it, But this remained in God without violation, or breaking of the Harmony: and the Light, as it was generated from it, so it shone back into the Fire, and made it all lustrous. But when God created the Angels, and they were branched out distinctly, then they found where their Might and Strength was: and so awakened, that they could not fathom the Nature and Consequences of it. Hereby the band of pure Eternal Nature, being broken, and the Eternal Forms separated, darkness and Wrath got the Superiority over the Light and Love in them. Which was no more, than an imperfect act of a created Being, after the Work came out perfect of the Creator's Hand. So that this confusion and disorder arising from an impotent Creature cannot be greater than the Love and Omnipotency of the Creator: or so fixed, as not to be altered again. For even the Magical Might of the Will in them, is not now Natural and Eternal, but Preternatural and Temporary; subsisting upon their own Creaturely and Sandy Foundation, which they themselves have formed: and not upon the Immoveable Rock, that was before all Ages. Therefore whatever they have builded upon their own Foundation, with that which is Preternatural and Temporary in them must fall; But that which is Natural and Eternal (which is a tendency in the Will of God) shall again spring, and exert it self from the pure and perfect Particle and Essence, that remains unchangeable in them; tho' under the veil and covering of Darkness, which cannot comprehend it. So that it may be said: Hell, Death, Destruction and the Lake are of themselves; but Help and Remedy is in him, who is the First-born of the Creation: and who, as he is the Alpha, not only of the

Human Race, but also of the Angelical, wherein he stood before; So he is to be the Omega in their Restoration and Consummation. Whose right it is to redeem all that is lost; their Fall being a loss in his Kingdom: which he has all Power to repair and recover. So that the Fire remains the Root of the Light, as it was in God in Unity and Harmony, and so it must be in all Worlds without end.

XXX. And tho' it has been, and may be for several Ages, as an unpassable gulf and partition Wall, yet the Great restorer of all things will break through and make a passage by himself: and will be the leading Way to all Eternal Souls and Spirits into those New Thrones, and Mansions prepared for them.

Part IV. The Conclusion.

XXXI. Now I shall conclude this point, as having given forth the whole Counsel of God, as it was opened to me, which I doubt not but will satisfy such as are humble true seeking Spirits, that desire to know the Extent and Latitude of God's Love. I have only this request, caution, and counsel to offer: which is not after the weakness of Flesh, but according to the Wisdom and Light of the Eternal Spirit. From which all are warned, to cease from what has been traditionally received against this point, and not to take up any Weapons of War against the God of Love, in bounding that, which is boundless; For in so doing, he cannot take it well. It is much better taken to contend for the first indissolvable Band, whereby all blissful Unity and Harmony may be restored again, in the concluding part of various Scenes. Which makes for the more eminent and wonderful Wisdom, Love and Power of God the Creator. Therefore my Counsel is, yet not mine, but from the LORD himself, that wherein any cannot have clearness of understanding herein, they would remain in the quiet repose of their minds, and not stir up any misguided Zeal against it; but let this matter rest, till the Day break, and the Shadows of Ignorance fly away.

XXXII. And this further advice is also given, that each one look to the present Work in Hand: which is working out Salvation through the washing of Regeneration, and so be renewed through the Birth of the Holy Ghost, born in them. Whereby they may be secured from what Sufferings and Punishments either in this present World, or in other Regions there are for purifying and making meet to be joined to Christ our perfect Head. For without Beautification and Transformation into the Perfection of Holiness, let none expect to see the face of the bright Body of Glory. The process hereunto, I have given a large Narrative of in those Books, that have been published, and especially in that which in this year, 1697, is come forth of the JOURNAL, called: A FOUNTAIN of GARDENS. By All which you may well understand, that by holding of this Universal Restitution, I have not indulged or countenanced any thing of Liberty, as some do make this Doctrine chargeable withal.

XXXIII. For sure I am, if it were received and understood in the deepest and right ground, it would overturn the strong holds of Sin, and bring in Millions of Souls, that are yet dark and ignorant, to weep and mourn. When the Love shall pierce them, it will open their Eyes so, as to make 'em weep and wail, that they have so long lived to despise and trample upon the Blood of the Covenant of Grace and Love. I do in the Spirit of Prophecy see, such a time is near at hand, that the Love-Trumpet shall so sound, as to bring them from the Four Winds and Dark Corners of the Earth, to feed upon a Love-Feast, that shall be prepared; but yet not with defiled or unwashed Hands to be touched. For there will be a Love-Life Coal from the Altar, that will fly to touch and purify such, as long under the Death of Sin have lain.

XXXIV. This is the Gospel-Message that has been given me to sound: and Blessed are those, that shall the like Mission have, as raised Witnesses to declare the same; their Feet being shod with the Golden Sandals of Love, Peace, Purity and Unity, standing upon Holy Ground, that their Horn of Salvation

throughout the whole Earth may sound.

XXXV. For now is come the Day, and acceptable Year, for the alluring and drawing in such a draught, by the spreading abroad of this Love-Golden Net, as numberless numbers may gathered in be, to make up the Superstructure of the Spiritual Temple-Body. Which so magnificent will be, that Solomon's Day shall renewed be much more transcendently; because this Temple all Spiritual will be compacted, and builded together of such Stones, that shall sparkle forth as the Flaming Eye of the Alpha and Omega. The attracting Virtue of which shall be such, as to draw in the Potentates of the Earth. For as the Queen of Sheba did come to Solomon to admire the Magnificency of the Court and Temple of the Lord: So verily it will be, that such swift Flyings of Souls, awakened from the Love-Trumpet shall be, as to bring Praise and Renown to him, who has the Temple founded, and set up the anointed Pillars hereof; Which shall also with their Head-Foundation-Stone honoured be. And Offerings hereunto shall also not be wanting, to make it stand firm and fixed; rising still in its degrees of Glory, as a superaddition of bright and pure Stones shall daily be added hereunto. Then expect we may, the glorious LORD will not long from his Temple-Body stay; But will make his descension, as a Bridegroom over his Bride, to display and spread his Banner of LOVE. Which in such terrible brightness is to be, as the whole Earth may be enlightened with its Glory. This will be the reigning Power and Kingdom of our LORD. When his Temple-Bride shall be gathered and made ready; he will not fail then to appear, and all his mourning Dove-Flock with his presence to comfort and cheer. Which shall be the Joy as well of the Angels above, with the perfect Saints there, as of the Sanctified and Regenerated Ones here below: Which with one harmonious Sound may cry: The Lord Omnipotent in his Kingdom is come upon the Earth to Reign, with all his Kingly, Priestly and Prophetical Train. Even so, to as many as do believe, expect and look for thy Kingdom thus to come, it will in its due time in great Power and Glory most certainly accomplished be. So hasten it, O thou Faithful and Great Amen, that we, (who Universally of the Temple-Body shall gathered

Source: <https://sermonindex.net/speakers/jane-lead/a-revelation-of-the-everlasting-gospel-message/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net