

January 4. 1678. the New Creation Clear'd.

by Jane Lead

Jane Lead's sermon emphasizes the promise of a new creation and the transformative power of Christ for believers seeking eternal life.

Scripture: John 6:50

Topics: "Spiritual Transformation", "Eternal Life"

Description

Jane Lead preaches about the restoration of the celestial image in humanity, highlighting the consequences of Adam and Eve's fall, the transformation of mortal bodies, and the expectation of a new state of existence. She emphasizes the need for believers to deny their sinful nature, hate their earthly life, and be willing to be transformed into immortality through Christ. Lead discusses the possibility of transparent bodies, the transmutation of earthly forms into celestial ones, and the preparation for a heavenly priesthood clothed in purity for the eternal kingdom.

Transcript

Hereupon came in an Objection, Why this transparent Creation hath been so long withheld; and nothing hereof made manifest, but the old form and figure of things, still running on from Generation to Generation, (the whole Creation being concluded under Sin, Death, Bondage and the Curse) as is apparent to this Day? Whereby an universal Incredulity is taken up, as questioning, Whether ever any such Renovation shall be in order to a Coelestial figuration, upon what is now corporeal?

This is the great Query, that the Lord from Heaven hath given Answer to according to this Word, which shall be expressed thus. That ever since Adam had forfeited, and lost his Angelical Body; through the enchantment of the Serpent, (who could suddenly introduce a strange disguise) upon their Parley, and their compliance with his Temptation, the effects were soon known upon both Adam and Eve, in being turned into a Mortal Image. By which they were in no condition to keep in the Paradisical Station, neither could they bear the presence of God, now, as before, who enjoyed his frequent visits, as delighting to see his own likeness, in the Image of purity in them: But having changed the Glory of what was incorruptible into a vile corruptible Form, God could no longer bear them, so near unto Him: but drove them out into a rude and unplanted Earth, which could bring forth nothing, but through the toyl of the Hand, and sweat of the Brow, as the effects of God's displeasure.

Which replenishment of this unpolished Earth, is by the continued Labour & Industry of Man kept up. And as one Generation hath succeeded another, so also one hath excelled another in Arts, Sciences, and skill

to contrive all such things, as might be all delightful and pleasurable, in imitation of that true Paradise. Which, (as that was agreeable to the Coelestial Image, so) now through the deep searching reason of the natural fallen Man, hath made great improvement of this Chaos, having so manur'd it, and dignified it, that it is now become as the Garden of God.

And now the Creature rejoiceth in the Workmanship of his own hand, and swallowed up in the pleasant things he hath devised, and brought forth to satisfie all his Senses in, and is at rest in the fullness of all things that is grateful to this corporeal State: Some in the evil and sinful excess, and others in the more sober and moderate use of them, so that they of all sorts, degrees, and kinds, that live in Terrestrial Bodies, do reckon themselves under the law of Necessity, to bow and submit to that subordinate Power, that now doth Govern and Rule by the permission of the Almighty God, Who hath and doth yet suffer it, proving the Spirit of Man hereby in the Trust and Management of what can be extracted out of this Principle, for the support and comfort of a Mortal being.

Which was only allowed for the present distress, but not for ever herewith to take up, and so to be at rest in the circulation of an Elementary Life, that is subject to all the effects, that Sin, Sickness, Care, and Sorrow can bring in. God would not, that we should altogether forget What we were in the primary State, and first formation in Paradise, nor to be deceived or bribed in our Judgments, from this Earthly principle; which by natural Wisdom, Art, and Industry, is brought into such a pompous, flourishing, pleasurable Habitation, as might seduce and captivate the superiour Life, and altogether drown in the Floods of pernicious pleasures.

Which the animal, sensual Mind aptly delighteth it self in, thereby forgetting from whence it did proceed, and what its antient degree was in the eternal Body of Wisdom, before it came down into this vile and Terrestrial form? On which any rarely makes reflection, so as to consider, what hereby they are degraded of; the divine sense being altogether locked up, and the immortal thing engulfed in the pernicious earthly Life. Though the Mirrour of Truth and Righteousness is come in the figure of Perfection, to convince Man of his degenerate being, as found in the Body of Sin and Death: And to provoke to their turning back unto the Heavenly Country, out from which That in Man which is Eternal did spring.

The way here for it being open'd, by Christ incarnating himself, and so hereby becoming the living Door, for to return into our Father's House again. And he hath hereunto Summoned the whole fallen and Apostatized Creation that find themselves oppressed and grieved under the Burthen and Yoak of the Sinful oppressing Life to return. But truly very few are come to the denying, and hating of this strange introduced Life, that is under Sin and Servitude to all that are of a gross temporary Nature.

And God seeing his Creatures to be so satisfied, and reconciled to this low and mean way of existency, in Mortal forms, hath so permitted Generation after Generation, to fulfill their Course, till by a Mortal Death they have expired this Life and suffered all the effects, which Original Sin did bring forth. But now the antient Prophecies of a new State of things are to be fulfilled. And Blessed are they, that are come within the view of this restored State, and do believe to see the Jasper-Stone to descend out of the Everlasting Mountain, to bring forth that strange and wonderful Change upon those, who are first awakened out of the Dead and secure Sleep.

For the Hour is come for the dead, or those who have rested in the silent Grave, to hear the Voice of the Trumpet, and thereby to come forth, according to the figuration of the Holy Ghost. As it is written, all shall not dye but be Changed, as meet Subjects, to live under the Reign of the Lamb in a new Sheepfold. Who

will be separated from the Goats, and Wolfish nature, that has acted forth in, and through many, during the Lord's absence, and disappearance of this mighty Sovereignty.

Jesus often did in his Day dart forth such sayings, as to this restitution, in reference both to Body, Soul, and Spirit: though the Mystery hereof was little understood, neither then nor to this time is, but by such to whom the clear Glass of Wisdom is given, with the clear Eye of the Spirit to see into it. Which the mind of God does see into: which verily to my own rational Spirit was very uncouth, and I did often oppose against this Truth, till extraordinary Powers and convincing Arguments renewed daily were for the informing of my belief, and the holy Scriptures brought for the confirmation thereof.

Which I shall point to, as they were immediately brought to my mind, as first that in the 11th of John, Whosoever liveth and believeth in me, shall never dye. It was thus expounded to me, ye who were once consider'd dead in Trespasses and Sins, yet through believing in me, as that Creating power, that entereth you into a new formation of Life by the Spirit, ye are consecrated thereby, to live evermore in the unity of my Life. Then that of the 8th of John, Verily if a Man keep my Sayings he shall never see Death: This was a strange saying, which the Jews took up presently to disprove Him, by the Patriarchs and Prophets in that they were deceased, which our Lord contradicted not; for except Enoch and Elias we have no knowledge of any, but they all dyed a natural Death.

Yet it is written God is not the God of the dead, but of the living. Many Scriptures more were open'd to this end. I shall add one more, that of Paul, in the 5th of the Corinthians, For we know if our Earthly Tabernacle be dissolved; & so read on from the first Verse to the 5th, and you may understand what the Apostle drives at: Even that Mortality might be swallowed up of Life. But now it may be further questioned, Why the Redemption of the Body was not made manifest in that day, when the Holy Ghost descended?

We have nothing in record, that any one upon whom the Cloven Tongue rested, were changed out of their Mortal Figure, only they were endowed with extraordinary Gifts and Powers, to witness that Christ was ascended, and gave down these Gifts, as he had promised. This very thing was greatly controverted in my own Spirit, therefore expect it no less to be objected by others. But give me leave to answer such with the same Word, which silenced my doubting Spirit herein, which I dare to affirm was from the pure Unction, who did thus inform me.

That those signal Powers, that then wrought forth in the Discipleship by way of Miracles, in the Curing and Healing of Diseased Bodies, and sometimes in raising the Dead, was a Ministration peculiar for that Age. But I will give you the very words of the Spirit, as they did run through me, saying, That now these Cures wrought upon Diseased Mortals, were but as a forerunning Type to shew, that the same Spirit of Power would work in its day, in a far higher and more wonderful way than by propping and keeping up the old Fabrick of Mortality, which could never bring perfect Restoration to the burthened and grieved Seed.

Therefore expect another day of Pentecost to come, which will bring a perfect cure to Mortals, even to a transmuting of the vile Bodies, that they may conspicuously and transparently appear, so as they may in likeness be to the Jasper-Stone, to their Head Prince and Lord. This will be the next shower, and Rushing Power, that will go through the Mortal Death. Which all in common, the Just and Unjust without distinction have put off the Body alike. This is granted, for thus it hath been ever since the relapse, and driving out of Paradise.

But what though Death hath Reigned over all this 5000 and odd Years, hath God so decreed it, that it shall be so to the end of time? No, verily, the last Ages shall see other things as the Holy Inspirator hath

frequently shewed me. And while doubts have come to overthrow the Testimony of the Spirit herein: When speaking by Vision, and so therefrom interpreting the mind of Christ accordingly. In this method I have been much instructed and the Vail upon the letter taken off, that so an understanding might be given me in the antient Records of Truth, to confirm what is the present dispensation, that some (known to the Lord) are under present and private Prophecies of, answering to foregoing ones, that were taught by the same Spirit, which becomes their Sealing Evidence.

But to proceed to those other Scriptures, which were brought in for further Ratification of this great Truth, John 5. Christ telleth them there, That they that believe in him, that sent him, shall have everlasting Life; Having passed from Death, or escaped Death. Again, Christ undertakes to prove a State there is, that will be swallowed up into Immortality, thus from these words, Your Fathers did eat Bread or Manna in the Wilderness, and are Dead, but whosoever shall be able to eat of the Bread, meaning himself, that cometh down from Heaven, he telleth them without any mincing of it, that they shall not dye, but live for ever.

And whereas it may be objected, that it is to be understood of an internal Spiritual Life, belonging to the Immortal part: if so, the Lord needed not to have mentioned the decease of their Fathers; for though they dyed temporally, yet still they exist eternally. But then further, one Scripture was unexpectedly darted into all these, and interpreted, which I never before understood, tending to this sense. John 5. 25. He that loveth his Life, shall lose it, and he that hateth his Life in this World, shall keep it unto Life Eternal.

Thus it was by the Spirit opened, He that is pleased, and reconciled, and is satisfied, and loveth this his corporeal low, and degraded Life, in which is the very Seat and Spring of Sin, such shall suffer loss through Death, for the Sin will not be expired, tho' the Mortal part be. But then again, Christ plainly declareth, that those who are come into a deep sense of the depravity, as to all perfection of divine Excellencies, so as deny and abhor, and hate, and freely be made willing to lay it down, they shall keep it, but no longer after the same Earthly and Sinful property, with all its Mortal Weakness: The whole state of this shall hereby be alter'd, as Christ's Body was sown in Weakness, and Dishonour, but raised and taken up in Strength, in Honour, and Victory: Even so they that can reach this mystical Death, shall be changed into Immortality of Life.

But an Eccho in my Ear did sound from this lower Sphear, that this is strange and unheard of Doctrine, who can bear it? Crying when or to whom shall this transfiguration come saying, the highest Degree of all Saints have deceased, without any such change upon the Mortal form. Why is this great thing to be expected now, more than formerly? You are for this referred to that Wisdom, and Counsel, of the Holy Trinity, who ordereth the times and seasons, according to the Counsel of their Will, Whose manifold Wisdom is to work in their various dispensations throughout all Ages, as will be seen, when the Scene of all their Works from the Creation shall be opened, in relation to Man's fall and Restoration.

Out of which great Wonders are yet to be brought forth more conspicuous than have been since the Creation. The Apostles indeed expected the full restoration of the Kingdom, when Christ their Lord after his Ascension did by signal Gifts and Powers give down the Holy Ghost, but the time and season was not then for it. There was something further, by the Mediatorship of the great High-Priest first to be done, in preparing for the Tabernacle of God to come down: in and by which the Mystery of God, and Christ acts, through the second infusion of the Holy Ghost, for transformation of Bodies.

As before it wrought upon the Mind and Spirit, so now upon the illustration of the vile Corporeal form. Which will make Man capable to be trusted with Dominion and Power, in the joint Heirship of the

everlasting Kingdom. All foregoing Ministrations of the Spirit do point hereunto, and do here prepare for it, that we might come to wear the Coelestial Garment. The Spirit of Jesus being at hand for to declare, what will be the ready way hereunto. And for as such, as the day is shewed to be very near, he hath called, and awakened some from the Dead, to look for this sure Word of Promise, for to be fulfilled, and doth give encouragement hereunto, from the scattering Beams of his own Body of Light, and is giving forth choice Provision, to wit, his own Ethereal Body, as the proper Nutriment, for this supersensual Life to feed upon.

According to that word, as he did live by the Father, in his divine Corporeity, so we might come to live, and have a coexistency with him, through a perpetuity of Life, conveyed mystically from him: which will become the matter of his Heavenly form, as we be able from this deep Well of Life, to feed every Vein-Spring, that so we may be nourished with his Blood-Life in every part, till we feel a gradual renewing, through the whole frame of Mortality. The Lord hereunto hath expressly invited such, who are burthened, and weary of their own Sinful Form: therefore let none at these things stagger, or offended be, but hope and wait here patiently for it.

This Morning the Holy Spirit was still in free way of Parly, upon the weighty concern, tending unto this Transmutation. Declaring it to be the full Consummation of a fixed Restoration, that giveth immediate entrance into Glorification. But then came in this Query to be answered, If it should be possible, for any to attain to this Resurrection-Body, answerable to that, in which our Lord did ascend into Glory, what should any one do with such a Transparent Body, to walk and converse amongst such, as yet retain their Vile Corporeal forms: they could nor would not be able to bear their Persons.

So that without there could be a general transformation, there could be no consistency betwixt what is Terrestrial and Coelestial: the one is suited for the Earth, the other for Heaven; and only mete to enter into the Eternal Mystery. This was a considerable Objection, which I humbly refer'd to that which answereth on God's part. Thus it was said, that such among Mortals, as should be counted worthy of this Immortality, and such as should be appointed hereunto, for some peculiar and eminent work to transact in this Principle for the Lord; know this, they shall not be without their change of Raiment, and shall have ability to put off and on their AEthereal Body, as occasion requires.

For thus Christ did after his Resurrection, or else his Disciples would have been terrified at his presence, who so frequently did visit them, and did eat Corporeal Food, as before his Crucifixion, and yet of a surety had, in that 40 Days time free Egress and Ingress into the Mystery of the Father's Glory: and when he had put on his Coelestial Body, he could then pass among all the Angelical Thrones. But when he had yet business of the Father further to dispatch, he could draw over the veil of Humanity, for consistency with Creatures, that are in their Earthly Bodies.

So from hence the teaching Unction did prove to me the possibility hereof, that such a Power should be assumed by such Enochs, as should closely walk with God, in order to this translated State; For it was said he walked with God many Years, (as it may be believed) to appear and disappear in the World, before God took him fully up into the Mystery.

Then again for a further confirmation, our Lord's Transfiguration was brought before me, he then having to do with Glorified Persons, he could presently put on a Glorified form, and when they went up from him, put it off again, for it was too wonderful for his Disciples to behold, it cast them into a sleep. And whereas it may be objected, this Power is only to be attributed to Christ? Know it, as from the Spirit of Truth, it is far from our Head to ingross this Prerogative Power only to himself. For of all his fullness the Just and Perfect

shall partake, as Life for Life, and Glory for Glory; As all that the Father had, Christ made claim to, so verily those that lie in the Life-line with him may not fear or doubt, but what is the Lord Christ's is also theirs. Many more Arguments the Spirit poured in, as the Angels in their appearances in a suitable Garb, when they had any Message to deliver to Mortals. As those that appeared to Abraham and Lot, they appeared in quite another form, than was their own natural Habit, in which they are found before the Throne Glory. Transmutation is no such difficulty, where the power of Omnipotency is infused. Could the Spirit of one in a Terrestrial Body come to be all clear, pure and free, so as no stirring of Sin in it could be found, you should soon see another Vehicle would be it's figure and form, when occasion were for more immediate access to the Trinity. Moses could never have consisted in his Elementary Body 40 Days together to hear, & see & to receive the Law from God's own Mouth, if his Body had not been sublimated into a Spiritual Glory, which was not altogether withdrawn, when he came down from the Mount, for such a shine was still left, as the People could not bear to behold Him without a Veil. Then also it was given me to understand, that those rich and costly Copes and Vestures, were assigned only for the Priests to Minister in the most Holy place in, and then to put them off again, when they came out from Ministering in the most Holy Tabernacle. All which did Type out this most Heavenly and Glorious dispensation, that accordingly as before, and in way of preparation to that mighty God, and our Lord and Saviour's appearance, there will be an Election of such a Holy Priesthood, that shall be Cloathed with the immaculate white Robe of Purity, that will have entrance, where the great high Priest hath made the way to the true and substantial Tabernacle, where the Glory of the Majesty doth it fill. And as there was a lower Order of Priests under the great chief High Priest, so accordingly a real Consecration by the Holy anointing, will be for a separation from all that is prophane, common, and Earthly, to be of this Priestly Function, annexed to our Lord Jesus in Nazaritical Purity: For the Truth of this dispensation hath been evidently shewn me.

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