

July 27. 1678. the Tree of the Divine Magia.

by Jane Lead

The sermon emphasizes the importance of knowing God and Christ through the Spirit of Faith, and the need for a greater evidence of the Eternal and Divine Magia.

Scripture: Galatians 3:26, Matthew 7:20, John 14:12, John 15:4-5, 2 Corinthians 3:18, Galatians 5:22, Ephesians 2:10, Colossians 1:27, 1 John 2:27

Topics: "Abiding In Christ", "Spiritual Fruitfulness"

Description

Jane Lead preaches about the importance of abiding in Christ and bearing much fruit, not only through love, humility, and meekness but also through works and deeds of wonders to show forth the praises of God. She emphasizes the need for believers to tap into the immense treasure and power of Christ through a constant pursuit, hunger, and faith, allowing Christ's manifestation in spirit and power. Lead highlights the necessity of knowing God and Christ within ourselves through the Spirit of Faith, leading to a deep union and the bearing of fruits that testify to our connection to the Tree of Life.

Transcript

This was the Matter, that first cast up it self in my Mind, concerning Christ's Inherency Immutably in this Corporeal Figure, which we do bear answerable to his own Word: He that abideth in me, and I in him brings forth much Fruit. Now it was opened to me, wherein this Fruitfulness did consist, by the Word that expressed it. That it was not only to be consider'd in a sweet Habitual flowing out of Love, Humility, and Meekness, with all the mention'd Fruits of the Spirit: but it must come up to the Works and Deeds of Wonders, for so we are to shew forth the Praises of him who is the Root of our Life. For the promise is yet to be fulfilled, that the same, nay, and greater things may be wrought, than the Wisdom of God saw necessary to be shewn forth in Christ's day. For this advantage the true incorporated Branches of this Vine have, that being once favoured with the Knowledge, Skill, and Discerning of that very near Union, through the Spirits' Birth in us, we may attract and suck in Magically great Ability, and Power, if we expressly keep to that divine Science. For our Lord being possessed with an immense Treasure, can afford to give Gifts and Powers, very plentifully to furnish out those, who are yet reserved in this World to Glorifie him, by his own Life-rising. But now the great thing that is to be considered, is what Medium shall be used, for the drawing out these working Powers, that may make out Christ's manifestation, in his Godhead Spirit and Power. For chosen Witnesses will be known here again. Now then what will be the divine Art for this? Truly it was revealed to me, that it would be the constant unwearied pursuit, and eager Magical-Hunger, that would work it self Essentially, through the Mystery of Faith: that is an ascending,

penetrating Spirit, that Christ the Lord will permit to take of His, and infuse all Powerfully; as if he himself were come into a distinct Personality. For after this high appearance, he will move in His own elect Body, and Will Spirit them in Wisdom, for bringing things to that effect, that none else can do: because the access to the Lord Jesus is found through the Unction, that as Oyl doth flow out.

Now it was further evidenced to me, that hereby we should come to know the Father and the Son, Christ's Life being lively drawn in us. And herein would be the most sure and excellent way of knowing him, in beholding him, as with open Face in the Mirrour of Faith's Righteousness, as that which may become the covering of Strength to our impotent Nakedness. For till we put on the Lord our Righteousness, the reproach of what we have born in ignominy, cannot be obliterated. O therefore the Spirit hath now plainly demonstrated it to me, that we must look to know God and Christ in our selves, through the Spirit of Faith, which is the clear Glass, in which we are to behold them, and witness the Power of Salvation going out from this essential Union, answerable to this similitude, that was set before me, of a great Tree, that was stretched over the Face of the whole Heavens, and from under the shadow hereof, various Roots of the same Nature of the Tree, did come up from the shedding of the ripe Seed, which did fall from the Tree.

These young Stocks were of the same nature, although distinct, and but of young growth. So it was revealed to me, that from the pure Essences of the Deity scattered into the pure and Heavenly soil, so fitted and prepared, choice Plants would come from the great and infinite Body, and through the waterings from the upper Springs, and depths from the Center below, a Heavenly Body or Off-spring, will come forth to bring Fruits, according to its original, from whence it had its Life-quickning.

For the confirmation whereof, that Scripture was given in to me, I am come to give Life, and that more abundantly. That as I have Life in my self, so every Plant, which the Father hath engrafted into me, the Tree of Life, may become Fruitful from a Life in themselves, fixedly from the Birth of the Spirit. So that ye may well know the true Life-Tree by its Fruits that it brings forth. For the works that are to be brought from such springing Stocks will sufficiently testifie, from whence they are, and to what they are to return, as Rivers to their Head-Fountain, from whence every individual stock fetcheth in its Life's Essence.

For verily the Spirit doth shew it, that it must again come up to this Degree to have all our works wrought in and from God's essential Omnipotence: For that must only give Credit to the Heavenly born Ones. Who live amongst a perverse, carping, and unbelieving Generation, that will resist and deny all of God, which doth not exceed all that can be imitated by way of Regeneration, which may express it self in a most Holy and Blameless walking, as to all just Actions, and doing all righteous Things in this World.

But something of a greater Evidence, than all of this inward Sanctity, and visible uprightness will be needed. For which end the Eternal and Divine Magia doth assuredly begin to move from its own Eternal Root, and will drive forth such kind and sort of Fruit, as is not to be known or tasted upon any other Trees, though called, and termed Trees of Righteousness. For our Lord speaks of Branches in him, that do bear Fruit of some sort, and degree: But yet they are to be Purged, that they might bring forth in a more plentiful and wonderful manner.

For so it becomes those, who are the new Creation Plants, to hoist up the Sails of Faith above others, and to put in practice the Rules of the revealed Mystery of Faith, and to wing up, though an Ephah of Lead hang upon them, that is, though all those heavy and ponderous Senses, that as a Stone would sink them to the Earth; but the rushing Wind of the Spirit, keeping up the Wing, may do great exploits, in and according to the Almighty working Power, that Christ the Lord wrought in his own Person. For so it will

come to pass, that there will be a believing, and owning the true Birth of the Spirit only, for the very Works doing, and extraordinary flowing out of the divine Power.

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