

# May 15. 1678. the Interpretation.

by Jane Lead

---

*The sermon emphasizes the necessity of awakening the Properties of Eternal Nature to achieve spiritual transformation and communion with God.*

**Scripture:** Psalm 51:6, 1 Corinthians 6:9, Hebrews 4:12, James 1:5, 1 Peter 2:5, 1 John 3:2, Revelation 21:1

**Topics:** "Spiritual Transformation", "Holy Trinity"

---

## Description

Jane Lead preaches about the vision of the key that unlocks the seven properties of eternal nature, hidden in the depths of wisdom and understanding. She emphasizes the need to call upon the high counsel of the Holy Trinity to remove the mountain seal of sin's defiling nature, allowing the superior powers of eternal nature to shine forth. Lead explains the adverse properties that must be annihilated, including harshness, bitterness, envy, and self-love, in order to purify all aspects of nature. She encourages believers to seek a fresh fountain-spring of wisdom and light in their worship and services, moving away from formal and dead works towards a genuine, spirit-led transformation.

---

## Transcript

The Vision of the Key, which openeth the seven Properties of Eternal Nature, as to me explained, from the spring of Wisdom, and Fountain of understanding. For which I besought with great earnestness the immense Goodness, for that Spirit which might sound the depths hereof. Whereupon this Word was ministered, Where Truth is found in the inward Parts, there I will cause to know Wisdom. That is this Key that doth lie hid in the hidden Mind, that only can unlock Eternal Nature, which hath lain as a Mountain-Seal, fast enclosed, and shut up under Sin's defiling Nature. Therefore all need there is, for the calling up the high Counsel of the Holy Trinity, to make this heavy Mountain to pass away. Which is that dark Form and Body of Sin, that does so vigorously exercise its adverse properties, in Nature's depravities. Which while they be in their active force, the Superiour Powers of Eternal Nature are as over-clouded and extinct.

Now the Holy Inspirour does proceed in this method: First to shew what are the adverse Properties, which must be brought to an Annihilation before the other can break forth. Our strange introduced Birth hath the Essence of all evil in it, opening from a dark Ground: from whence our degenerated Nature does put forth many evil Properties, as Harshness, Wrathfulness, Bitterness, also, Envy, Malice, Hatred, and Strength of self Love towards the pampering up this strange Monster, in the Pride and Vain-Glory of an Earthly-Life, in Craft and Covetousness.

These are the first Fruits, that do put forth themselves from the dark Ground of Dying, and Temporary Nature. But this we have not only to do withal, for to put to Condemnation: But other Qualities there are, that are to be Purged out of all Nature's Ground. Though these Qualities are of a more seeming good, in Relation to a God and to his Holiness in Worship, yet here they must come to the Furnace-Tryal, before the Judge of the inward Court, that is set in the Mind to judge betwixt the Dead and Quick Essences, and to search out, what is alive at the Root, and what is dead.

For it is a considerable thing to know, from what Center all divine Worship and Services, that do pertain to a Holy Convocation, do proceed. If only what may be learned from outward Precept, and from literal Knowledge, (though taken from Scripture-Rules) it may prove but Formal and Dead: Imitated as a Picture, that has Figure without Life; and so numbered may be, among the Evil and Unfruitful and Dead works. Because, if searched into, they issue not from a fresh Fountain-Spring, that the Unction of Wisdom, and Light is to give by fresh and new Operations, as waited upon Day by Day.

Therefore we are to try all Speakings, Prayings, and Offerings in Sanctuary and Church-Assemblings. For thus it is shewn in the Glass of the Spirit: who is come all of this to lay open, that so we might not still lie under a Spiritual defraud, to raise the living Temple of the Lord's Body, from a dead Foundation; as if the Hand of the Almighty Power were altogether restrained, and shut up from these, who are his earnest Seekers. No, verily Stores and Materials, that have not yet been visibly seen, will be given forth to those, who are elected for to repair Mount-Sion's Tabernacle.

They shall, as in the days of Solomon, have all in abundance from the Heavenly Country, and Region, wherein all Precious things are contained, to Build and Beautifie the Places of God's Residence. And no need or use there will be made, of what looks old, and as a Flower is all wither'd, and decay'd. For from the deep rooted stock of Life, whose Ground purged is, and from Heaven's Dew is moistened, may be expected a new shooting forth in Fresh Colours, Beauty and Glory as the old may pass away.

This and this only will make out and give proof, that the quick Stock of the Immense fulness abideth here: and the Holy Teacher hath advised this, that a mighty Degree of Wisdom, Light, and Knowledge, surpassing what has yet been, will rise and encrease upon the Temple-Builders. Therefore God will, for the bringing in of Stability upon this New Model, and High-framed Piece, that without material Hands it shall be brought forth, not only to Men's but to Angel's Amazement. Nothing beyond this Wonder will be seen, for God to become the Tabernacle of those, who are fallen into Polluted Gross Forms, and that in a visible Body of Transparency.

This is yet to be known and manifested: and that which must magnifie, and aggravate, and highten the Glory of this Mystery, is, that this Change will come upon some, while yet alive in the Mortal Body, to turn them out of a Fleshly Corruptibility, into a Vehicle made up in all perfect Spirituality, for subsistency with the Holy Trinity. Who after this manner the New Jerusalem, that hath been seen in Vision by John, and others since his Day, will now perfectly frame. By fashioning those dark and course Elementary Forms, into AEthereal Pure matter, that may abide with God, without Shame, and Contempt; because Transfigured as the Lord Christ was upon the Mount.

Now the Holy Revealer of secrets, doth further shew how this will be brought to pass. Which will be only by awakening the Properties of Eternal Nature, that have been in tom'd and buried under Dying, Sinful Nature. But, What, and who, is sufficient to stir and raise up this invincible Power, which pertains to Eternal Nature? may be Objected. It is answered, that deep calleth upon deep to open the

shut-up-Properties. Which is the out-cry of our own Eternal Spirits, that are enclosed in a strange and dark Nature, and would break through it, and come to rest in its own Element. And if the Will-Spirit does go forth with all its force, Power and Might, it may be all-effectual to enter the Cabinet, where the Deity doth lie hid in Simplified Nature, that is without any mixture of Corruptibility. For know, God will never resist what is of his own, which is part of his Essential Being, that cannot longer bear to be dis-joined from its Originality. Because as it is a Naked Spirit, having no Cloathing of Power or Might; while thus it abides distinct, it suffers much by reason of the want of those adjunctive Powers, concurring and incorporating with it; being set upon and encompassed with what proceeds from the old Natural Sin-properties, which are Strong and Potent, to cross and thwart the enlightened part of the inward Man. Therefore the Eternal Spirit in us knowing upon what disadvantage it is, cannot cease to Cry, and make out for more Strength and Aid to come in, to overcome the Mighty, that will give no liberty, but will still bind the Will Spirit under Oppression. From hence we are made to consider, what may help, and loosen it, from this Thralldom, and Egyptian-Bondage, that it is evermore subjected to, while it remains in Nature's depravity. And truly the long experience we have had of the Impotencies that do attend us, being still crushed and born down, as occasion is Ministred, doth abundantly convince us. For who can yet say, that all of this World is overcome, and all Rule and Authority brought under the Kingdom of God? It is yet (Alas!) Come so to none, as to bear the Scepter of Royal Sovereignty: If it were, the Fame thereof, we should describe not only by Words; but Deeds like Lightning would run through to the utmost ends of the Earth. Far be it from us, then to rest in any of those ascending Degrees: But let us still make forward, and pitch our Eye upon the seven Throne-Properties, that only can instate into the great Dominion, that will be limited to no Creaturely Impositions.

But is it so, Cries the Spirit, that hath been so long Bowed under, and Yoked unto Decrepit and vile Corporeity, That such a door of Grace and Hope is set open, to pass out of the old House of Nature, and our Eternal Spirits therefrom to break away to the seven Spirits that stand before the Antient of Days? Oh, what then may we conclude will be done for us, who have been so long in old desolate Nature: all do lie in our own Eternal Spirits untackling it self, and breaking through Mortality to reach that deep Center, where the seven Properties of Eternal Nature do lie hid. No other Trumpet, nor Cry, can them awaken, but the Shrill, Clear, and Pure Sounds and the Piercing Groanings of our own Spirits, that will fetch up the disappeared Model of Eternal Nature, after the manner, as the Lord raised up dead Lazarus. This the Holy Ghost hath given in for Truth, and now leaves it to see, who will be provoked to pursue these Rules.

But now let us in the Holy Spirit's Light, and Knowledge define and make out, What these Properties of Eternal Nature be? That so we may understand their great Magnitude for defence, and their Fortitude to run the Soul up above, and out of the Serpent, and all of old Nature's envy. Against which is required, that which is impregnable: For we must expect all the force and might that Satan with all his Legions, can raise in his dark Principality. For it has not yet come to that touch and proof, so to throw him out, as he can find no more place, nor can see any of his Shape in the New Nature. Therefore the Trial will be, when all that, in which the Sinful Properties were enkindled and fastened upon, shall strangely dissolve and melt away: and another Incorruptible Body, in the room thereof, where no Sin can live, be only made to appear for the Heavenly Properties to be Manifested in it. But first it will be requisite to Denominate the opposite and evil Properties, that have stifled and kept down the good.

The first that may be considered, is the thick Darkness, that covers and binds the Eye of the Mind.

The second is the Wrathful Spirit of Bitterness, that is easily and soon provoked.

The third is Haughtiness of Spirit, in Priding and Elevating it self, in what is Confusion and Shame.

The fourth Self-Love: Engrossing all temporary Riches, and Honour, for its own Propriety, both in relation to the External and Internal.

The fifth Unstableness, Mutability, and Changeableness, apt to Waiver and be unsteady for want of sound Judgment.

The sixth a Rash Heady incorrigible Will, that runneth out its Force, Strength, and Might, into all Mortal, Vain, Frivolous, and Unadviseable Things and Essences.

The seventh All-Incredulity, Infidelity, and Unbelieving, as to Eternal things that are not Consonant with Reason, and Captivated Sense.

These seven Properties are so deeply ingrafted into Nature, that they are very hardly to be severed. They would live in Time and Eternity together. From these Heads go forth all that is called Sin, and the evil Consequences of it. Which hath banished us from God's Face and Habitation, and we are thereby turned into a Course and Mean piece of Corporeity. So as to our visible Image, we cannot be capable of so much, as the inferiour Order of the Heavenly Created Dignities, as to have any Conversation with them, much less to come to the plain and open sight of the Holy Trinity, as environed with Majesty and Glory. While we are in these Natural Properties, we can never hope to enjoy the Pure Degree of Spiritual Society. And although, these Sinful Essences may through some light of Illumination, be curbed and restrained from going forth into gross Activity; yet if the Seed of the matter be there, it will be a Cloud and a Partition-Vail, as was in the Figurative-Temple, betwixt the outward and inward Court. This true Glass the Spirit hath now put into our Hands, that we might take a view, as we are found in the Nature of these vile Properties, though kept under check and controul, yet the Root and Spawn of them remaining, is enough for that which is so perfect and immense in Holiness, to deny whose freedoms of access and Fellowship, till we shall put on those new-fashion'd Robes, which Heaven's Inhabitants do wear. Which doth give reverent boldness to come up to the Sapphire-Throne, where the Deity does appear in amazing Glory, to fill and satisfie every such Translated Enoch, that has slipped out of the gross Husk of stained polluted Nature, into a new Creaturely Clarity. For, verily, it is upon good Ground to be suspected, that we have seen our selves in a flattering Glass, and have been thereby deceived. But Christ our Lord in reproof, did come very home to the Laodiceans in this matter, that though they had arrived high, and were so enriched, as they needed nothing more, till the Lord did present a pure Crystal-Glass, wherein they might see their own Nakedness, and great Deformity. So well perswaded, and also even satisfied, are the high grown Saints in this Age of their State of Grace, because got out and refined from the more gross and defiling Nature of Sin; not considering the Body, and springing Root of Evil still remaineth, that old Garment spotted with the Flesh. That nothing thereof might appear more, the perfect One has signified his Mind, that the old Bottle of Nature cannot retain the strongest Vigour of the Spirit's Wine, which is to be extracted to the seventh Number. And therefore doth not spare to tell us, that the very Heavens, which we have drawn as a shadow upon the old Fabrick of Nature, must depart away as a Scroll, that so the deep space of Eternity may open, and break in as a Sea, from which will branch forth the God-Essential Properties. Which are thus distinguished.

The first is the Morning-Day of everlasting Light: upon which no shade of Night can mix for to Eclipse the Temple-Glory, or any Mantle Covering be upon the shining Beauty of God's Face.

The second is all high, and deep smiling Love from God's Countenance, Amity without any frown: No cross line of Discontent is here to be found, but what makes for Friendship and Peace.

The third Wisdom; which is of that high Consistency, that comprehends all divine Secrets, and all Eternal Acts, foreseeing the events, of whatever it doth devise, create, and form from this inspringing Light. This Wisdom quits all Earthy craft with its sensible Species, and rational Operations. It is from a higher descent, and therefrom draws out deep Counsels.

The fourth is All Might, nay, Strength of Almightyness: which when raised and put forth, the whole Frame of all this Visible World must fall under, and be subjected to the stretched out Hand of this Power which will magnifie it self in the Omnipotency of a God's Sovereignty.

The fifth clear and sound Judgment: which determines all things according to Truth and Righteousness, allowing no false Grains of partiality, having the single Eye, that seeth all things nakedly, and passeth Sentence accordingly, and which can suffer no fraud to infect it.

The sixth Liberality, distributing answerably to that goodness and all sufficiency that is inherent in us, not giving grudgingly, as from a self-Propriety, that seeketh its own advantage and dignity, above its fellow-Member or Branch, that is one with him in the Tree of Life.

The Seventh and last Property is the Meek Property, that goeth forth as in all softness as Oyl, that runs out in all pleasant gentleness, that is forcible to dissolve and melt down the harsh, bitter, wrathful Quality, and sublime and change it from its fierce Spirit, into a sweet Flexibleness.

Thus the Holy Ghost hath defined his own most excellent Properties, that we might see the Perfection of Eternal Nature.

Which may be restored to us Mortals, as we are impulsed and made earnest here for it, and do pursue it most Vigourously. For if we can give credit to the Spirit of Truth, it will be well worth our Labour, Cost, and Charge. For a Word or Voice did utter it self in me, Oh! What arguments shall I produce, and where withal shall I perswade or incline the Heart, to give up all its old Earthly Properties, to Famine and Death, that they may cease from living at the Root? For these must first be removed out of the way, before the Womb of Eternal Nature can bring these seven Properties, that will figure out the express Glory of God bodily, as it was before the evil Essences of Sin were awakened.

But Objected is this, that This which is described, is a State all desireable for the old Creature to be made new, after such a God-likeness as this is, but the way to the accomplishment is so severe and hard, as it carrieth an impossibility with it. Answer, True, it is, saith the Holy Ghost, to them who would save the Life of their first Natural Birth, that doth consist in original Sin, who have such favour and Love to it, as they cannot give up, nor divide from it, during their whole Pilgrimage. Here hath been the Universal sticking: none have been able to go through the Eye of the strait Birth, so as to seal to the Truth of this more excellent Piece and Figure, of Pure and Eternal Nature, with its Powers and Ornaments. Now then to the good willing Minds, and hearing Ear, that all eager, and fervent are for quitting the ignominious Nature, whence the evil Properties do put forth themselves, the Lord by his Spirit does greet such with these special Rules, to whom this Light is risen.

The first Rule prescribed is to keep distance, and avoid all Familiarity, with this strange introduced Birth, that hath flattered thy Eternal Spirit into the greatest danger: and it lieth in this, that the subtle Spirit,

through the lawful pretences outward Nature does make, comes to hold the free Mind in captivity. But be at no agreement with that Life, that riseth no higher than refined Rationality. Do thou still question, and mistrust all it would perswade thee unto; for the Serpent's Treachery is verily in got into it. Therefore be afraid to Parly with thy own Creaturely Being, as yet abiding after the Fleshly Birth.

2ndly, Abide in this variance and self-disownment, be irreconcilable to that Nature, where the Sin is, that has occasioned all the estrangement from God, and be thou in a fixed Enmity thereunto. For if after forsaking and disownment hereof, thou fallest in with it again, and dost not maintain a perpetual hatred, both to Spirit and Nature, that doth bear Rule from this outward World, the Birth of Eternal Nature, will be forceably retarded and kept back. Therefore in the third place; as advised ye are to rend off here, so to join and cement with that Spirit of Love and Strength, that hath declared these things to you, and that will help you then to stride over this Mountain of the evil-self, that so greatly hath hindered the White Lilly-Body of Eternal Nature, from blossoming in all these high rarified Properties, that the Holly Spirit doth verifie may be reached unto, if careful ye be to observe these Rules. Surely the Just and Holy Yea and Amen is to be trusted, and confided in, for the wonderful renewing of this Pure and Sinless Nature, wherein we may have our fill of God essentially, from an endless Fountain of Life springing. O Mighty Flood of Love, force our Spirits through all of the old Nature, that figured may be the Holy Ghost, in these his working Properties, that are to be revealed in the Holy Ones of God.

---

Source: <https://sermonindex.net/speakers/jane-lead/may-15-1678-the-interpretation/>

# *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](http://www.sermonindex.net)**