

# The Heavenly Cloud Now Breaking

by Jane Lead

*The sermon calls believers to embrace spiritual dying as a pathway to deeper communion with Christ and unity among the faithful.*

**Scripture:** Psalm 16:11, Romans 6:6, 1 Corinthians 15:42

**Topics:** "Spiritual Transformation", "Resurrection Power"

## Description

Jane Lead preaches about the profound spiritual journey of dying to the sinful nature and being raised to a new life in Christ, emphasizing the necessity of surrendering to God's transformative work in the soul. She describes the process of spiritual dying as essential for believers to experience the fullness of joy, glory, and encouragement in their spiritual journey. The sermon highlights the stages of dying to the body of sin, offering it up as a sacrifice, and being transformed into a new spiritual body in Christ. Jane Lead encourages believers to embrace the resurrection power of Christ, to live in heavenly places, and to manifest God's wonders on earth.

## Transcript

The E P I S T L E.

Grace, Mercy, Love, and Peace, from him who is the first begotten from the Dead..

TO all of you who rejoice to die daily out of that Life which is essenced in Sin, Curse, Bondage, and Sorrow, to such the following Treatise is commended; knowing to no other it will be pleasing, but them who have received the Spirit of Christ, that hath convinced of the necessity of dying, out of the Body of Sin, offering it up as a whole burnt Offering upon Christ our Sacred Altar. Who is it then that would grieve to die thus, to become a living Sacrifice, for so great a Joy and Glory as will hereupon follow, as will be matter of great encouragement to go forward on in spiritual dying till Sin expire, whereby secured you will be from the Serpent's Sting: Who can therewith reach no Souls that are plunged into this dying Pool, where Christ the Lord hath first moved, to purchase a full and perfect Cure; to heal every spiritual Malady which the Soul groaneth under.

For which end I am commissioned, as both Servant and Friend to my Lord, and heavenly Bridegroom, to invite you to the great Supper of God, and the Lamb. A Table here is furnished, suitable to four ranks, and degrees of Persons and Spirits. The first Course that is set hereupon, is the broken, and crucified Body of our Lord Jesus. This is proper Food for dying Saints, who by eating of this spiritual Flesh, may come to

have their own sinful Flesh to die, and moulder away; for it is known, and experienced, as we do daily feed upon a Crucified Christ, it devours, and gradually works away the life of Sin, and all the evil Effects of it.

Whoso is wise, let them understand, and find out this Mystery, and discern, and taste the Lord's Mystical Body; which being well digested down, the Table is again spread for such, who are risen from the Dead. Now what is it comes on here? behold and see; Christ the Lord presents himself in a Paradisiacal Body, and saith, Children, here I give my risen Body, as more powerful, strong, and pleasant, to feed upon: For you it is, who have not feared to encounter the Death. Oh, what less is this, but the Marriage Feast, where the Water is turned into Wine! and by the Governour of this Feast, ye are most earnestly called upon to eat of this transmuted Body, which is so restorative, as nothing of putrefaction shall more be known in the Soul's Properties.

Such sweetness, and pleasure there is in eating of this Paradisiacal Body, that all other perishing things are disdain'd, and put out of taste. What joy now is it to God the Father, to see his Table beset with risen and spiritual Souls, saying, hasten and dispatch; also from this Degree, taking off, and setting on that, which is proper for Ascension. Here now Christ the Lord comes down as a mighty Eagle-Body, rushing with out-spreading Wings, to bear and carry away the Waiters for Ascension, that with him they may go up to worship in the New Jerusalem, there for to hold the seven days Feast of Tabernacles, with all high celebration of praises.

Here you may believe a Table is most richly furnished, in the most high and excellent degree, for all the Lord Christ's ascending Eagles, which cannot be satisfied with any other prey, but to feed upon the glorified Body, which filled is with all the fulness of God, which flows Largely into them, whose Vessels are here prepared. Now then, in the fourth and last Ministration, What may be expected in the great Nuptial-day of this Feast, when the Holy Trinity shall descend, in the ascended Angels of Time, for the celebration of the Marriage with the Lamb and Bride?

What Joys and Glorys are now renewed? for now appears the glorified Person of Christ, for a publick owning of his ascended Ones; and crieth, in his Father's, and his Own, and the Holy Ghost's Name, saying, These are those in whom I will be glorified; the long-sealed Fountain is broke open; the everlasting Mountain droppeth down the Powers of the Holy Ghost. Come all ye who have laboured and not fainted, and have yet kept up your Faith till this day, you are those that are to be fed and nourished with all the choice and precious Fruits of the Tree of Life, and are ordained to be those Josephs that shall give out of these Heavenly Stores, and maintain an open community to the thirsty and needy, that in a divine Hunger are, that they may also be enriched, and partake of the same Glory with you.

This is the Lord Christ's own Prophecy, now renewed by his Spirit, and is sure and stable, and nigh to be fulfilled in those, that shall advance on, to all of these Degrees, that are mentioned and further enlarged upon in this little Treatise following: For that Day-spring from on High, that hath visited me, would not have me to conceal those considerable Heavenly Mysteries, that I have been taught in by the Holy Unction, having well assured me, that there is a bright Star that from Heaven shall descend, and closely attend all these practical and weighty Truths revealed, and fasten them with a Golden Nail, which shall not be moved away; tho I am made to know also that this Divine Ray shall pass over some, and glide away without making any impression.

The which sort I shall spare to make mention what losers they will be, by slighting and neglecting this feastival Invitation; I shall leave such to take what they will not care to find. But now to return to them who

all desirous are to taste of those choice and heavenly Portions, who most readily do embrace their Lord and Bridegroom's Call to this continued Spiritual Feast. Know it, that for you, great Things are prepared in the New Jerusalem, there to have Communion in one Spiritual Body at one Table, each one according to their measure, and degree which they have attained unto, without grudging at one another: for you may see how the Lord Christ hath set himself forth in a four-fold transmutation in his heavenly Humanity, for a feeding and strengthening Life, to four sorts and ranks of Spirits, that all may participate according to their growth. 1.

For new-born Babes, 2. For Children, 3. For the young Man's State, 4. For Elders or Fathers, who are come to full and perfect Age, from whom may be expected the generating Power of the Holy Ghost, to go forth for the replenishing the New Heavens and Earth. So as now ye may see here is suitable provision for every sort and degree, according to their Calling and Election in God, for Communion in one Body together. Oh why should there then arise such emulations, strife, and spiritual Wars, among the Heaven-born Spirits that should meet one another in Harmony, Love, and Unity?

Great is this Evil which hath, as a Leprosy, spread over all Nations, Kindreds, and Tongues; and truly the Infection is got so deep in, as I see no cure here for, until the mighty Sealing Angels do come forth with Vials filled with the Love Oil of the Holy Ghost, to pour forth every-where that; so that the Lord Christ's disjointed Body may come, Bone to his Bone, and Member to its Member; for the which we shall not cease to invoke, and daily intercede for the Holy Trinity to hasten the Saints gathering into this Unity, for which a hopeful approach there is, which I in spirit do see; for which end this is sent out as a Pilgrim to find whom it may meet with in this lonely Walk.

Oh how great would be our rejoicing, to meet with some fellow Travellers herein, that are resolved in God's Power not to grow weary or faint, till they may reach the top-step of this ascending ladder, that we may together be comforted, supporting each other, while in the travelling way, still putting off, and putting on our changeable Raiment, that we may sit down at the great Supper of the Lamb, whose Joy will be so great, that as a Bridegroom, he will come forth himself to serve us, with the new Wine of the Kingdom, that will spirit us, for the great things that are to be brought forth into manifestation; which things are now upon the working Wheel, tho it worketh hiddenly in such chosen Vessels, whom God will honour as his faithful Stewards, being intrusted with the great Secrets of his Kingdom.

I shall now conclude, with all true fervour of Spirit, and Love, for the effectual operation of the Holy Ghost, to attend this whole Matter and Subject, which hath been given forth. It was my purpose, that some preceeding Openings and Revelations given to me, should have been the first-born in way of publication; but the wisdom and counsel of the most High, hath changed what was so intended, and hath ordered this first, as a preparation for the other, which also in time may come forth to disclose yet more wonderful and hidden Things, that have been under a Seal, that shall be broken up; for there is a ripe Age coming on that may be ready for their Reception.

In the interim, I shall be waiting for the knowledge of such as signatred are with that high graduated Spirit, in the which I would be known and found as a Friend and Servant to my Lord Christ, and so all my fellow Members, that wait for this great Day of his appearance in his Saints. Even so prayeth yours, in him that was dead, but now liveth, for our springing Life and Joy evermore.

J. L.

The Introduction to the Spiritual Dying.

THE Spirit of Wisdom, Revelation, and Prophecy, having been shed abroad abundantly, to declare many great and wonderful Mysteries now in this last Age; hath shewn also, by the same Spirit, the way for Consummation. The first passage hereunto, is through the Mystical Death, as the foot-step to the ascending Mount of the following Glory. But before I shall proceed upon this Particular, it will be necessary to let you know what hath occasioned the setting evidently before your eyes the crucified Body of Sin.

Upon a deep sense that opened in me concerning the three-fold Bondage and Captivity, which the Holy and Royal Off-spring of God are groaning under, as to Spirit, Soul, and Body; the which things I being well acquainted withal in my self, could the more feelingly deplore and bewail it, on the behalf of all the Elect Seed of God: And truly, the spirit of Daniel came upon me, and set it strongly on work, and caused me to set times often apart to lament and mourn, as beholding under what a Law of Sin and tyrannical Bondage the Saints are under; in a three-fold consideration: The first from that old Serpent, which from the beginning introduced the original venom of sin, whose vigilance is to increase and keep it stirring; having great advantage, being a potent Prince in this World, from which he presents all kind of Temptations to allure withal, to prevent the Souls Restoration, by holding of it in the worldly Charms.

The second Power, which under him doth rule, is the Beasts, that is as the oppressing Pharaoh, that consults to impose such weights and burdens as may wear out the Saints of the most High. The third is the Airy Region, of which it is said, he is also the Prince, having infected it with his poisonable Influences, so as the very outward Elements are corrupted, as they do contact with our outward Bodies, bringing them to know Sickness, Sorrow, and Death, with many other evil Effects.

All this being set before me, my Soul in me was sorrowful unto Death, and so great was my heaviness, as if the Sin of the whole relapsed Creation had been upon me: and then with all this, there was this further aggravation of my troubles, to observe the Strife, Wars, and great Divisions that are at this day enkindled among the Sion-Professors, which is the greatest Evil under the Sunshine of the Gospel-Dispensation, and to be seriously taken in, and sorrowfully to be bewailed.

The which came upon me as a very burthensome Stone, which hath lain on me very heavily; and being for some time under this exercise in mind, and spent, praying and pleading with my God, very close and constant in this mourning posture, refusing all Comforts; behold Michael, the Prince of the new and everlasting Covenant appeared unto me, speaking in these words: "I have seen thy Soul's contrition and humiliation, for the oppressed and desolated Daughter of Sion, whose hurt and wound lieth still bleeding: I am come to inform thee what is to be done, for the putting an end to all of this deplorable Captivity, which hath lasted thus long, by reason there hath been lacking such Sion-Mourners, that might be seriously affected, and inwardly afflicted for that inherent Root of Sin, as not having searched into the depth of the infecting Matter, which hath leavened the whole Man, and kept him under this tyrannical Servitude.

I have waited in the Office of Mediatorship, for such Soul-afflicted Mourners to come up unto me, to spread and shew me all their internal woundings, from first to last. Let it be known, that it hath been a grief to my Spirit, that I have not been more fervently sued unto, and made use of for easing the Burdened; for there hath been a secure carelessness, that hath made them carry it lightly off. But a consumption is determined upon the whole Man of Sin, and thou hast been all well-pleasing unto me, in that thou hast presented the whole and full of the relapsed state, in a sensible and sorrowful Spirit, which is acceptable.

I have also taken notice of this trouble and concern for the disunity among my own Sheepfold, whereby they have rent and divided me in Spirit, all which springs from the bitter essence of Sin. Therefore in order

hereunto, do thou signify what way must be followed for restitution, and setting together my disjointed Members; which cannot be accomplished, but through the passage-gate of Death. Which from me thou art commissioned to declare, as I have revealed it to thee, and as thou hast the practical knowledge of it, being what is designed by the Father, as I am the Way unto it, to bring forth Life, and Redemption through it, which promised was from the first wound of Sin, that was introduced by the Serpent into Adam, which all fully is to be healed by conformity to the Death with me, going forward in the four-fold Process; as the inward Spiritual Death, Resurrection, Ascension, and Glorification.

This I leave with thee first to publish before the other part, as the Foundation that must bring up to the Top-Ladder, that hath been given by Vision and Prophecy, to see and understand: So hereby shall the utmost Salvation be wrought out by the Mystery of Death, finishing with the following degrees, which putteth an end to all of that Evil, the Fall hath brought in, as having reserved this as the highest Wonder that is to be brought into manifestation. Go thou on, nothing doubting, having Faith in me, who will always be with thee, and also among my Mourning Flock every where." Even so come, Lord Jesus.

Thus you are given to understand by whom I am led forward, to open and lay a sure Foundation for the new and heavenly Restoration, even in that living Word, which died out of flesh, but now ceaseth not to live to send forth his renewed Springs, and is at hand to reveal and expound all things, which may gather in the lost and scattered Flock, for the bringing them into God's Tent and Tabernacle of Rest, which only can be, by passing through this four-fold Ministration.

I shall take them as they lie in their own Degrees and Order. First, To shew what is a spiritual inward Death that must be passed through, by such as do look for the reigning Life with Christ. And for this, it cannot be made out better, than that worthy Apostle hath done it, as you will find in the sixth and seventh Chapters of the Romans, laying down full and clear Arguments, shewing the necessity for a Spiritual Death; so as we need not doubt but it will be granted: in the next place we are to consider, how it shall be effected.

I would not fright any, if I tell them, it is at the first on-set bloody Work: where-ever this Sacrificing Knife doth come, it will touch to the quick. But then consider in whose hand it is put; our Emanuel's, whose love we may well confide in, who acteth this tragical part by the Lance of his Spirit, and will fall only upon the viperous Body of Sin, to let out the very heart blood of it: so it must be, for there is no savouring that Life, that hath made all this to do, as in reference to God and our selves, spoiling and defacing that pure Angelical Image, in which the most Holy One took such delight to see his own Similitude in; But now so changed, that it may give God cause of repentance, that ever has made such an unstable Creature to grieve his Spirit; upon which account we must be driven out from his Face and Presence, to live in that awakened Principle of Good and Evil.

But here is a Door of Hope opened for such as are weary and oppressed, and are willing to give up their whole degenerated Life unto Death. But you will say, If we must suffer at this rate; to what end did the Lord Christ offer himself as a Propitiation for Sin, in his own Person, if our sinful Life must go also for it? In answer to this, take notice, That tho our Lord Christ was made a visible Sacrifice for Sin; yet he never intended that should excuse any one of his Members from a conformity and fellowship with him in his Death, knowing his Death for us would not do alone, without coming by his Spirit, to put the Sin to death in our Flesh; and so jointly he becometh Salvation to the utmost, he having no sin to put to death in his own Body, and so was a living Type and Example for us to follow.

But it may be still objected, Who is able to go through such a full and total death, to all that infection of sin, which the first Adam brought in? We must say, No one is sufficient, but the mighty God and Saviour, as by his Spirit coming to incarnate himself in our Flesh, who hath the Key that openeth this mystical Gate of Death, and thereby to pass us through the Vail of the Flesh: And for your comfort know, he goeth not to work violently all at once, but considers our mold and frame and allures the Soul into it by degrees, shewing and setting before it the absolute necessity for it, forcing all of love-incitements to follow him in this track of dying, despising the shame and contempt of it, as by Faith seeing what glory, honour, and immortality of Life with Christ will ensue hereupon.

This is then only our business, to introvert our Life into Christ our Lord, for him to offer it up in us, through his Eternal Spirit, as he did in his own personal Body, who laid it down freely: so now he wooeth the Soul to a voluntary assignment of the whole Man of Sin for expiation; so that when the Heart and Will is gained and brought over, dying Work will not be so grievous and terrible, as may have been feared: I can assure you from my own experience, having been long and deeply exercised herein, knowing that great comforts and supports will meet you in your dying Agonies, through internal infusions, that may be felt as a burning Spirit that runneth into every part, till it giveth ease to the burthened in sin, and will not leave it, while there is any thing of an evil essence remaining, if the Soul agrees and gives consent thereunto.

And truly, a well-informed Soul, that lies under any powerful constraint of Christ's love can do no less, but herewithal comply, and deliver up the accursed Thing; and when it cometh to this, what a hopeful dispatch will there be for the cutting off every Member in the Body of Sin? O, where shall we find a wise and valiant Jael to smite Sisera, aiming at the Head, Life, the very Root of Sin in its original! Oh, how do I hear the echo of some good willing Spirit about me, thus saying, Seeing you have presented the necessity of Crucifixion, and the great benefits thereof; and have rightly placed the Lance of Death, as in the hand of him that hath given such a full proof of his love and naturalness unto the fallen Off-spring of Adam, We have now an open Ear to hear further what the Particulars are we must die unto, and I most readily shall herewith comply; as from the Center of Light, and experimental Knowledge, give forth a Narrative hereof, as reducing this inward Death to three several Branches.

As first, The Animal, Rational, Sensitive Life. Proceed we to the first of these, which is the more gross and right-down earthly Life, consisting of a beastly Nature, of brutishness, and worldly-mindedness; loving and embracing the vain empty Honours and Riches of this Principle; bringing forth such cursed and vile Fruits as these, namely, Arrogancy, and an Evil Covetousness, Self-promotion, Wrathfulness, Slandering, Revengeful and Evil Surmisings, Cruelty, Oppression, Unmercifulness, with much more of this kind; all which is to be most deeply deplored, that such a Life as this should shew its face, where any thing of a God is known, and a Christ revealed, for redemption out of all these bitter Fruits; and that instead of dying out of them, there is a living in them; and so becoming insensible of their Weights, Fetters, and Chains, all which is a most dangerous state to continue in, and not to make haste to die out of them.

But we are persuaded better things of them, who are enquiring to find out the Passage-gate of Death, knowing they dare not allow themselves to live in any one of these, but as any matter of this kind does spring unwillingly, for to Arraign, Judge, Condemn, and deliver up unto the piercing Nail of the Cross, as a testimony that they have abrogated the gross Evils, and will not cherish and harbour what the Serpent will hereby challenge place in the Soul's Essence, and will keep his Hold; Therefore on, that men in good earnest to die, will neither touch, taste, nor handle any of these poisonous Fruits.

Now we proceed to the Rational Life, which is reckoned to be a wise, sober, righteous Life, and therefore not to be laid aside, being as a King that would govern the whole concerns of the Soul, both as to heavenly and earthly Things, determining all Matters and Causes. Why then it may be alleged, if he be such a prudent Ruler, What Exceptions have you against him, that he must fall under Death? But know it, from the Lord, and that of a truth, that the Serpent lies more hid in this than the other. It is in some, as a grand Idol set up in the room of God; Nay it is so subtil in its Counsel, as you can hardly know it from the true and superior Wisdom; for it will have Righteousness for its Covering. Therefore none, but a high enlightened, and well-instructed Soul in God, can have a right discerning of this great Supplanter. And that he may be known so to be, here is a first and second Charge brought in against him. First, although it may be granted, that he carries an appearance for God, and eternal Things, and that with Zeal too; yet there is such a near alliance to the worldly Interest, and earthly Property, as there will be a holding fast in the mixed Property, putting heavenly Things in one Scale, and earthly Things in the other: if they can go upon even balance, then the Rational Spirit carries all smoothly, as wise in his Generation, not being willing to lose his part, either for Spirituals, or Temporals, but the worldly Interest shall be sure to be followed close. For if they cannot consist together, but the one must be laid down, then Wise Rationality will soon shew himself that his Birth is but from the Astral Region; it is of no higher descent, but from the Womb of fallen Time, and therefore a Spirit not to be trusted.

The second Charge we bring in against the Rational Life, is the great Enmity, that he stands in, to the Spirit of Faith, which curbs and nips it in its first buddings. For as long as degenerated Reason lives, this Plant can never thrive or prosper; for it is ever more casting in choaking Doubts, as in the case of Nicodemus, How can a Man be born again that is old? And as in Elisha's Time, when the Famine was so grievous in Samaria; the Prophet then declaring, how Scarcity should suddenly be turned into Plenty; the unbelieving Lord of Reason presently stands up, If God should make Windows in Heaven, can this be? so as unbelief prevented him from seeing the Accomplishment.

So it doth at this day; therefore if we would have any great and wonderful thing effected, either for Time or Eternity, we must shut out Reason as a treacherous Counsellor; and there is no way, but to give him up for spiritual Martyrdom, for the sharp Ax of the Spirit to do execution upon him. But you will say, This is too severe a Judgment wholly to cut him off; for he may be regenerated, and made subordinate to the Life of Faith. That indeed may be allowed upon the Animal Man's Account, to order and govern those low and terrestrial Affairs, which the fallen State hath necessitated into, if he may be bounded there, but not to climb higher: For in no case must he be admitted, as to the inward and sublime Matters of the Spirit, and Soul, because the way of its Restoration depends so much upon Faith, which crosseth the whole course and grain of Reason.

All his refining and regenerating can never make him serviceable to help the Soul towards its translation for degrees of Perfection, its Birth being of an incredulous Nature, looking hereupon as unattainable for the Soul to regain what it hath lost; so here is enough to lay him aside for in all spiritual Matters: For as Rationality was not in Adam before his relapse, so he had no occasion to use subtilty or craft, all things were provided to his hand. So now in the way of our return to the more transcendent Liberty and Glory, for which the Holy Ghost, operating in the power of Faith to perfect, will admit to have nothing contributed from the Rational Spirit.

Nay, the time is coming, when he shall also be put out of his Stewardship for the very outward Man; for it is very rare to find a just Steward in the use of this worldly Mammom. And therefore God will settle the Power for all blessing and increase for the bodily requirings upon the Spirit of Faith; as that in the Saints

shall get up to its superiority, all of the worldly Goods which now are ingrossed, where the corrupted Reason bears rule. Therefore it will be worth our care and vigilance, in keeping our Stock, going on upon Faith's Bottom, as in reference both to heavenly and earthly Things; deposing the Rational Spirit, as to all power and claim to the superior Transactions betwixt God and the Soul; only allowed he may be for the present necessity, as a hewer of Wood and drawer of Water, till we shall discharge him upon this servile account also.

Now you see what a full charge is given against the Man of Reason, which may be a sufficient inducement to die, as we are able from day to day, unto him, till fully dead. The conquest of which will produce wonderful and miraculous working Powers, which in its place and order shall be made out more fully to you.

Now we fall upon the third particular, which is the Sensitive Life; dividing it into three branches; Exterior, Interior, and Natural.

I shall begin with the Exterior; as first, the lusting Eye, that delights to please it self in visible Objects, Shadows and Figures of Mortality, minding outward adornings and settings, out of a poor piece of Mortality. These are tempting Objects for the very Heart and Mind to be tainted withal. For the outward Eye is as a wandering Star, it glides up and down to please its own unsatiableness, among all the various gross and perishing Things, that in this evil World can be found. So every depraved sense doth pursue its own vain delight and satisfaction. But of this more gross part of Sensuality, I shall not further enlarge, knowing that it hath been sufficiently set forth, and decried down by the godly and pious Ones.

I shall pass on to the Interior Sense, which is in part renewed and enlightened, so as for to escape the Pollutions, which the gross sense falls in withal; this being an inward sober sense, comprehending immortal and divine Things: but yet it is so nearly annexed to the Man of Reason, as being the very Body of that Spirit, and can have no congruity with a Life of Faith. So that here comes in a hard struggle, as to the matter and case of a Soul in its looking for Redemption out of the Body of Sin. Here now the good sense, that is awakened upon this account, will very aptly run out it self into a despondency, as seeing, feeling, and tasting the strength and bitterness of sin; so as it may raise such an uproar and mutiny in the Soul, as will not be for some considerable time quieted and allayed. But you will say, This is good and necessary to be immersed into such a deep sense of sin. It is in some degree to be granted, that an effectual sorrow for sin, is to be allowed from divine Light and Conviction; that is, awakened by the Holy Anointing: thus it was with the Saints of old, crying out to be delivered from the Body of Death and Sin. And what penitential Psalms did that Holy David in this sense make; but mind all along here was no sticking there, but soon acquitted their sense, flying up to the operating Spirit of Faith, as David and Paul did in the same case: crying, Thanks be to God, that giveth us victory through that Blood, which cleanseth from all Sin, springing from the Vein of Christ's Life opening within, that washeth out the pollutions of sin. For should not a Soul hasten out of this working sense of Sensibility, it would soon be overwhelmed. So that if in the life of this good sense, any should too long abide, what an anxious and sorrowful Life would they know? Therefore what saith the Spirit of Jesus, Believe, and ye shall enter into your rest; for in sensibility, you will find none.

Now to speak to the Natural and bodily Sense, this hangs close as the Skin unto the Flesh, it affords an unwelcome constancy, as resolving not to leave the Soul, unless mortality comes to be swallowed up of Life. This sense indeed is apt and fit for such an inferior mortal state as we are fallen into; a low and earthly sense doth well agree with a low and earthly World; But oh! what enlightened Spirit, that hath been

in the Divine Seeing, can take up here. For it is the great and only impediment to all of Divine Vision, Prophecy, and Revelation, (for now all three degrees of Sense we include).

They are as a dark gathering Cloud upon the Center of Light, and a strong Inclosure, to keep the Spirit from passing into that Principle, where the Trinity, and all the Holy Train of Angels, Seraphims and Cherubims, do attend God's Throne. This I soberly aver, from a particular Experience, that no Soul or Spirit can come to have a plain and open view of a glorified Personality, as seen and known in the Heavenly Spheres, but as their sensible part is suspended, and laid as in a dead sleep, during the time that it is in broad open sight, of such an express Glory.

Indeed there are representations of heavenly Objects, and things in a lower degree, which may consist with the bodily sensation, as introverted into calmness, and sweet stillness. Then the Spirit of the Soul stands in a powerful capacity for divine Seeing and Hearing; and this is very frequently known, and enjoyed by Saints in this present time. But that which is the most certain knowledge, and sight, and hearing is, when the whole sensitive motion of Soul, Spirit, and Body, is entered into a transical, eternal Nothingness; then it knows, hears, and sees, as in God's Glance, and Light of Eternity.

Thus it was with Daniel, Paul, and John; they were struck out of their Senses, while the Visions lasted upon them. So it hath in these last days been witnessed, That when the Lord had any special Revelation to give forth by his chosen thereunto, how hath the Element of Reason shut up, and the Stars of sparkling Sense fallen down, as not consisting with a purer Spirit, descending from God, with great and deep Revelations, that his Mind and Word might not be adulterated, which is the more sure way for it, even through the cessation of the senses.

But here doth meet me an Objection, that thus happens upon some extra-ordinary account, that any are so caught up out of their senses; but it is not expected it should be durable, as you seem to drive at. You cannot blame us if we do; for did you know what it were to be but one hour from the working motion of Sense, by which ye might really and substantially find your self entered into the very beatifical Vision of God, you would never care for to know your sense more. This doth but agree with that good saying of St.

Paul, Knowing, that while we are present with the Body of Sense, we are absent from the Lord. But we shall be sober and not run you out of your sensitive Life all at once; except some sudden Shower from the Heavens shall fall and drown you, as it hath for some time done, upon the good willer hereunto, which would heartily congratulate further Witnesses hereof.

But to set by at present those great and eminent Effects of Cessation from Sense, which is not the lot of every Saint, nay, very few, that may as yet know open Vision, and yet will find their Names written in the Book of Life. But seeing it opens a Door, and makes way to have more clear knowledge, and familiar access to God, and the glorified Person of Christ, and the high Order of Angels, let this be a powerful motive, to be dying by degrees, from that Life, which is separating and eclipsing the Face of God, wherein all Peace, Joy, and assurance of Love is enjoyed. But here meets me this Question; Who is it that can die out of their own sense? For so great and glorious are the advantages of it, that if we could find the Passage-door out of them, we would not stay in the molested and troubled Sense. For this, I shall give you what hath been effected in my own experience, which I found great remedy and help in this case, as being instructed by the Spirit of Jesus herein, which brought me to famish the life of low mortal sense; first, avoiding all that might feed and nourish it up, drawing out of all multiplicity of worldly Concerns, which tendeth no higher than the exterior Life, denying every thing, which was not of an absolute necessity; for

as dying to all superfluity that sense doth work upon, and you will find it will grow weak, and gradually expire, and go currently on for the anatomizing of every mutinous sense, so as there may not be so much as an evil Essence left. But indeed, while this is but doing, and not throughly done, the senses will be striving, and casting up muddy Waters, that cloud the divine Sight, and stop the inward Hearing, whilst you stay amongst the noise and throng, that from this worldly Region do all incompass. Therefore I can give you no other hopes to get victory over the sensitive Life, but by starving it, coming out from all the gross Matter which feeds it. Indeed there may be a quenching and silencing of this stirring motion, before there be an arrivement to the high degree of annihilation for fixation; which is a good introduction, and as daily exercised herein, may come at last to depose what-ever will not consist with that most excellent Life of Faith, which is the only Ministry, which the Lord Christ doth set on foot afresh now in this day. Therefore let it not be thought a strange and severe Doctrine; blessed are those that are able to receive and practice it, there will be no loss; for as this Sense dies, the fresh and supersensed Life will spring.

There is one Sense more, which we must not omit to speak something of; which is the Dolours, Pains, and Grievs of the Elementary Body, which may abide where the sinful Sense is much wrought out, which must be allowed till this corporal Figure is changed; as sensible hunger, and thirst, and want of this and that refreshing for the outward Body, carrying symptoms of mortality, impediments of this kind, may be, and yet sinless. Christ the Lord, was not without the sense of this, hanging upon his outward Corporiety; so as we cannot expect to be loosened here-from, till something else do follow; but yet carried through cheerfully in hope of the Redemption of the Body also. Here then we shall conclude, as well agreeing with that precious saying; Gal.2.20 I am crucified with Christ, yet I live, yet not I: Mind how he calleth that word back again; do not think it is I whose life did consist of the animal, rational, sensitive Being, that is worn out and dead; I live upon another Root, though I appear in this very Elementary Body. I have changed my Life of Sense for that high graduated Life of Faith, in which I please God, and am beloved, finding all acceptation with him, and therefore never desire for to know the disharmony of Sense any more. This is the victorious Triumph of a Spirit and Soul, that hath got over that low Sensibility! Here is a new Model indeed, you will say; but who is it that hath put off the Body of Sense thus conqueringly? We shall not determine who hath done it; but we may determine that except it be done, or doing, there is no Foundation laid for Resurrection or Ascension. Now then see your way, and in what you are to be exercised, in order to what is to follow, Christ the Lord hath beaten the Track, he is again returned in Spirit, with great and mighty Power to carry you through, as ye give up, and let him take your Wills, and give consent to demolish, and pluck that off, which hath been as a twisting Briar about the Lily, which is to be transplanted, when got free from the Valley of Death, to the Mount of Immortality, and open Vision of God's Face in Glory. Thus you have had the true dimensions, what it is to be died unto, which will finish and complete the whole Mystery of Death: pronounce we may blessing, joy, and glory to the Overcomers. Who can shew these dying Marks, as hath been described? Who shall now keep them from the presence of God and the Lamb, for right they will have to possess and inherit all things, in heights above, and depths beneath?

One thing more we shall further add, which may be worthy of our taking notice of; That there is a space of Time limited for such, who have accomplished this mystical Death, to be buried. As Mortals when they die, they bury their Dead out of sight: so it is with those who are departed out of the Body of Sin; there is for them a quick dispatch by those who are yet alive to all that which they are dead to. Take them under what fellowship or form you will, there is no agreement between the living and the dead; the dead are very unpleasant Company, as being senseless and actless, as to Matters and Things relating to the fallen Life and Principle; and so being unserviceable, they may well be forgotten and deserted by Persons, Fellowships, and Societies, that are out of the dying Order.

We need not think much at it; for was it not thus with the Lord Christ, when he went to suffer and die? Did not most of them, with whom he was conversant, forsake him? and some followed afar off, keeping only a love-inspection on him, as John & two or three more others were afraid they could not bear to see the Crucifixion. So it was, and so it is at this day; there is a kind of an horror, to see one a dying from all pleasant joys and things delectable, and inevitable, and reckoned lawful to be enjoyed; but a Soul and Spirit that hath been under Christ's Discipline, understands other things, and does know that the Fall hath brought in the Poison of the Curse, which hath spread it self through the whole Creation.

Paradise is hid, and fled, and cannot be known, but to the risen from the Dead; and therefore look from one end of the Earth to the other, and gather up all into one scene or representation for allurement, and alas! what is in it, but bundles of thorny Cares, that lie at the root of every pleasant Flower, that suck away the life and sweetness of it? Therefore in a true sense it is a matter of Joy and Glory, to die out of that Principle, where we live as banished exiles from God, in curse, woe, and misery! and then why should it be such a reproach and shame, to suffer crucifixion hereunto?

Oh that the face of this Covering might be taken off, especially among those that are Fellow-members of the dying Body of the Lord Jesus. It is meet they should encourage, and not despise it in one another; it is enough for the worldly Spirit to cast contempt, but fellow Saints should rejoice in nothing more, than to see a crucified Christ in one another. There is great need of all strengthening Angels to encourage to hold out upon one open Stage; the on-set of inward Fears and Temptations will not be wanting at such a dying hour.

Suggestings will rise from within, and speak in the suffering Soul, as the Thief did to Christ; If thou beest the Son of God, save thy self: Let the Deity secure and save the Humanity, and let it not die so ignominiously. But all this must not move a living Christ in a dying Soul, who sees deeper, and beyond the visible appearance, and therefore will go through it, and despise the Despisers. But now here follows a grave silence, in which there is great questioning, and a demur among the very discipleship concerning the Resurrection, most doubting; so as here comes a black Cloud of Dissertion; while no Resurrection appears, Censures and Judgments run from one to another.

We expected, saith one to another, that great things would have been shewn forth upon the finishing such a Course; that a present Redemption would follow. Thus it must be suffered and debated a while; for Christ is as buried in the Soul out of sight, feeling and sensation, which is the highest degree of Spiritual Death, far more proving than the dying to the whole sinful, and worldly Life. As Christ the Lord committed his Spirit to the Father upon the giving up of the Ghost; so it is with the dying Soul, its Spirit is given up, and hid with God in Christ, and so the Soul may remain in a Grave, silence, darkness, and confinement, under the weighty Stone, and cannot move, till the Spirit returns from the Father and the Son, to give its quickening Life for a glorious Resurrection.

Therefore fear not, but be comforted from the Lord ye holy Souls. Whoever have wrought out Death, or are upon working out, according to what hath been described in the three-fold dimensions, you have no more cause to doubt of your Resurrection, than Christ in his own Person had; for ye are hereby become Christ's dead Body and therefore the same Spirit which raised him, must and will raise up such as are dead in him; but some there are that may lie longer bound in the Grave than others; but then it is, because there is not a thorough Death in all members and parts of the Body of Sin; for else they could not be long detained, the Witnesses must rise at the third day.

Therefore by what hath been declared, let us examine our selves, by shewing forth the Lord's Death till he come, for life-quickening. But it may be said, while this is doing, and not finished; What if the mortal Death come and prevent the manifestation of it in this World? Why, if it should, nothing that hath been wrought shall suffer loss upon this account; for after dissolution, the Soul immediately ascends to be joined to that Body, that doth consist of the Angels which are of the Resurrection, who before-hand are translated with Moses, Enoch, and Elias.

Therefore so far as any have attained, it will be accounted for, in that invisible World; and so will have no cause to repent, except it be that they did not set upon the dying Work sooner, for carrying of Time before them, for the finishing with Christ the whole Process. But now we will leave our Dead in the Lord, as those that have ceased from their own Works, and are in the still rest with God; and although the living Inhabitants of Mortality and Time, do leave and forsake them, they need not be careful, for Christ's own Life-guard of Angels are about them, to comfort, watch, and secure, and at the third day to roll away the Stone, to make way for the Dead to come forth.

And who shall them first know and see, but the faithful Lovers and Believers, that have watched the Sepulchre, and would not go from it; attending there, in Faith and Hope, for their Friends return from the reproachful Death, to a Life all new and incorruptible, joyous and glorious? This is the hidden Treasure that lieth in the darkness of Death, and will be a Jewel, even to them that find it; and though the Grave may obscure the beauty and sparkling shine of it; yet know, it will appear in a three-fold transparency. As it hath died to the three-fold Life of Degeneratedness; so it shall be quickened and restored into the Glory of the Father, Son and Spirit.

Thus you have had the Passover of the Lamb dressed, and set before you, and commended to you by the Lord, the true Passover, through such as he hath here-for chosen, and set apart to receive and give forth, as from Light and Experimental Knowledge. For I would not be a taken-up Instrument to declare of Death, unless I had first tasted it; and I must give it this good Word and Credit, that although it was tart and bitter in the beginning, so as I had some struggle to get it down; yet through the daily exercise of my Mind, and bent of my Will hereunto, through and from the Holy Spirit's Conviction, I was made thoroughly resolved in it, and then it went on pleasant and smooth, and the grievousness of it was turned into joyousness. This I speak, not by way of boasting, but for comfort, and encouragement to such as are in fear to adventure to go through all the parts and degrees of it.

I shall conclude this Subject with this Petition; Lord Jesus increase the number of thy dying Flock, and that the Earth may not cover her Slain ever, but cast out her Dead to spring up in thy Life, O dear Emanuel.

Let none now fear, or suppress be,

If they shall see

Death from the Life of Christ to spring,

To put an end to sense of Sin,

And to bring in the supernatural Thing.

What welcome News do our Ears hear?

We need not fear;

Though to us fierce approach each Death,  
Stops Rational and Sensual Breath;  
And no Pulse more beats in us here beneath.  
This our Hope, and Way we count,  
To Nebo's Mount:  
In which bright, and glorious place,  
We shall behold the shining Face  
Of God, with all those Saints who've run Death's Race.  
The Universal Law's gone forth,  
Of excellent worth:  
All that's born in Sin must die,  
Natural, and Spiritually;  
Or else no part have in Christ's Monarchy.  
Who would not leave his mortal Breath  
To embrace Death?  
What are dying Sighs, or Groans?  
But for a moment are those Moans,  
When Love new Life brings to those Holy Ones.  
What we see, to you we boast;  
In Death's no Ghost  
T' affright, as it suppos'd may be;  
A Feast 'tis to the Faithful free,  
Who shall through it to rise a new Life see.  
Here follows the Resurrection.

NOW having laid the Foundation-Stone with Christ in Death, the Arch-Angel's Trumpet soundeth for a Resurrection in Spirit, Soul and Body. There hath been a foregoing Resurrection in the Spirit, which hath been frequently known, being more sublime, apt and ready to fly and mount up to its own Ether. This I have experienced, while my Soul hath been under bindings, heavy, and ponderous. But now for the soulish part to get up, is a more difficult case, because it cannot rise, till it hath a Spiritual Body all new

organiz'd. For although sown in Death, a natural sinful Body, dishonourable, and vile, and must lie in the mystical Grave, till all of this be mouldered away; That so, both in new Matter and Form, it may rise and come forth according to the working of the Heavenly Mystery. For herein a Soul is to be wholly passive, can contribute nothing to this new Frame and Model, all that it is to do, is to cease to do. God knows how to give to the Spiritual Seed a Body after its own Kind, that it may be suitably cloathed upon; for the honour of the Resurrection, of which, I shall now present to you a Plat-form in these Particulars.

First; How it is raised, and by whom; and to what State; and the inscription which it beareth after the Resurrection, to be known from others.

To the first Particular; which is, How, and after what manner the Dead in Christ are raised; There is a secret infused Breath, after the manner as is expressed by Ezekiel, that gave Life to the dry Bones, which do very properly figure out the Resurrection of the Soul. To which we may add, that which the Lord Christ also discoursed to Nicodemus, of the Birth of the Spiritual Man, as born again from the Dead; so indiscernably it cometh, as none can see how this pure Breath entereth in, but as it is felt for a quickening Life. For as a Child that in the natural Womb lieth passive, and contributes nothing to its own Life, so it is with one that is born from the Dead, as to the matter of its new consistency, which is from the superior and incorruptible Element, which fashioned is within this gross bodily Figure, as airy, thin, and of a transparent purity, in which the Spirit and Soul moveth: But upon the first awakening to Life, it may stir but weakly, so as a Soul may not discern its own quickening Life, because of stirring so slowly; but yet all the Motions are working in a right and due order, increasing in strength from the eternal Root and Fountain of Life, and so comes on daily to grow strong in every organical Faculty. And as it died to the corrupt, animal, rational, sensitive Life, and hath lost all of that; so it hath regained to a thousand fold advantage, by the Resurrection, into a new Principle: which we shall make out, and illustrate for motive hereunto.

1. Here is felt a Divine Animation of Life, that runneth into pure, high union with the Holy Trinity; there it centers, as finding all pleasurable, and satiating Delights, which it can know no bounds nor excess in. The chaste Eye may be allowed all fully to gratify it self upon Heavenly Objects, without control; nay, now it may be taken with its own Beauty and Comeliness: whereas before in the other state, there was matter of abhorrency, having reason enough to despise its own Image, but now to admire it self, as having put on the fine Robe of the Resurrection. And whereas self-love was in the old Body to be abrogated and denied, here it is all lawful to be owned, for now it loves the Holy Trinity in itself, and every spiritual Member belonging to that eternal Body as itself, and as to all Dignification and Riches, Fulness, take it as to what lieth within the Circle of the Superior Heavens, those precious things which the Sun and Moon, that in the one pure Element is fixed, do put forth for Blessing and Increase; and then as to all of this lower Orb, as cause requires, for any use of them; they are all made subservient to the Resurrection-State; the Holy and Just One can well confide in a Soul, that is fully risen, to make him Ruler over much; knowing of what Spiritual Temper it is raised up in, that will not abuse its Fruit, either as to eternal or temporal Revenues; here is no engrossing in a partial Spirit, to any thing wherein it is intrusted, as a Steward for God; as giving all freely out in love-Community.

In the next place; What is to be considered for the loss of the subtil Spirit of Reason, that managed all things by exterior Craft; For this comes now in the high graduated sound Wisdom, which cometh from the Father of Light, by the which he made all that of a visible consistency is, out of Nothing. This outvies, and puts Rationality to the blush, which moved all upon the Wheel of earthly and visible Things, that included are under the Curse; for this hath no other Matter to work upon. But the superior Wisdom, that connexed is to the Body of the Resurrection, that cooperateth with the eternal living Word, that createth all things

anew, calling those things to be, which were not; there is no Matter or Cause obvious to any outward Eye; for the Matter it works upon, is not gross or tangible, but all Aethereal and Spiritual, where God singly is the only productive Cause and Ground, through effectual operation, for the bringing forth into Essences, and Substances; according as this Wisdom shall in the Spirit and Soul lay its Platform in order to the restoring that Virgin Nature, and Godlike Simplicity, that have been deflowered through the subtilty of Reason. It is not to be said what Wisdom cannot do, as it is in Marriage-union with God's Omnipotency; where then it will not go forth naked, but all cloathed with Power and Strength, to effect strange and marvellous Things, by way of Plantation and Regulation of this old Creation, that now lieth drowned in the Earthly Craft, and Babylonish Confusion; all which must fall, as this day of Wisdom's Resurrection comes to be manifested; for what shall be able to stand, when she opens her Principle, where the Powers of Eternal Nature will all be set awork to cloath the old face of Things, with a new spring of unfadable Glory? Oh, there is great need for this day of Wisdom's Resurrection, that so this old corrupt figure of Things may pass away; for the which many Prophecies we have had from Christ the Lord so many Ages past, as signified by the beloved John, testifying the desolation that must come upon the great City Babylon, where all the worldly Merchandizes have been carried on ! Oh what a sudden destruction will come upon it, as in one Hour, when that the Mighty Angels of God's Wisdom shall descend, having great power to burn and consume, shake and dissolve the earthly Frame of Things; at which the Children of the Resurrection shall not be dismayed, but rejoice to see this long expected day, through which all shall be governed by the Spirit of Wisdom and Revelation.

Now we come to the third Particular, which is the restoring of the lost Senses in a supernatural way. For a risen Soul and Spirit have all the sensation of a Spiritual Body; this is very high and unconceivable, to any, except it be to such as have been caught up, as out of the earthly Body, (as is mentioned by Paul) to know something of it before-hand; which may happen before the full and total Resurrection be attained; as there are some that have, and so can the more knowingly define it, after what manner this divine Sensation doth shew forth it self.

It is an advance, upon some consideration, beyond the Life of Faith, and all Visions and Representations, which were through that medium: For it now ceaseth to see through that Glass, which presents heavenly Objects at distance, and so but dimly; but in this Spiritual Body of the Resurrection, it sees in the Light of God's Eye, as being translated into that principle, where one perpetual everlasting Day doth shine, where it doth behold greatness, goodness, and purity, as being entered into the same.

This is a broad open sight, that do change from Glory to Glory; this was it that made that worthy Apostle, having known something of this Glory, when he was caught up to the third Heaven, press so after the Resurrection, to be in that Body, in which he might know no more absence from the Lord; for in this sense he speaketh, 2Cor.5.7. We yet live by Faith, and not by immediate Sight; and although Faith is the great moving Wheel that must run us up to this Resurrection, as its Operation is in the Power of God; but then it hath done its Work, having received the end of our Faith, which is the Resurrection of our Spirit, Soul and Body; so as now it may be given us to understand, that spiritual Sensation upon this account excells the Life of Faith, for it is a Translation, where we do see, Eye to Eye, and hear as we are heard, and know as known; what of eternal and heavenly Objects were invisible, are most clearly obvious hereby, exercising every particular Sense, as Tasting, and Feeling, the essential Power, Goodness, and Sweetness of a God, whereby unutterable pleasantness is enjoy'd without the least shadow of interrupting Fear or Sorrow.

When once got beyond the Resurrection-probation then it can go out of Time into Mansions of Eternity, as often as it pleaseth. But it may be questioned, Whether any shall ever arrive to such a Resurrection,

before this visible Body be dissolved, as the manner of all the Earth is to die? For this, we shall Answer you in Christ's own words, That such as shall be accounted worthy to obtain that World, and the Resurrection from the Dead, they can die no more, for they are equal unto the Angels.

Luke 20.35,36. So that Mortality may come to be swallowed up in the Body of the Resurrection. To which agreeth that saying of Paul: All shall not die the mortal death, but be changed, even this visible and vile Body transfigured: Therefore it is no incredulous thing though it hath yet been so rarely seen, because the way here-unto hath not been walked in, as the Spirit of Christ hath shewn; for few there are that have got through the Death, and fewer that have reached the Resurrection: But the Time is at hand now, when as the principal Shepherd will quicken the slow-pac'd of his own Flock, that are yet so much behind in the dying, and rising-Work; who will give forth of his Spirit in greater abundance, for the finishing of this great Mystery.

This is verily the strange and new Thing that will spring, in which an everlasting God will be evidently seen, for highest wonder and praise. All this now considered, who would not only and altogether set hard on, upon the Eagle rising Body, which the Lord our only Life and Resurrection is compared unto? But, queried yet further, That if we could see any precedent for it in this present Time, it might gain a belief for this great Thing you declare of. Answer, Whether or no there be any in this Age, that can give proof of such a Resurrection?

We shall not decide that, but hope and believe, what is not yet made manifest may in time be. For the mortal Figure being upon a rising Spirit and Soul, and not changed, must necessarily be a cloud, and a hiding of the excellent Perfections that are there, but if nothing of this kind could be produced, this must not make void the true Doctrine of the Resurrection. It is sufficient that Christ the First Fruits, is risen for us to follow after.

We shall add one more Evidence mentioned in the Revelation of John, of the raising the two Witnesses, of which there are various Interpretations: but that which may be grounded upon as sure and firm, is, Christ in his Deity and Humanity, in which he riseth in the Soul, where he hath been slain, and hath lain as dead in the properties of degenerated Nature; which cleareth by whom we do come to be raised, even by and through the mighty Power of the Deity.

Now it follows, to what we are to be raised unto. Is it not to sit in heavenly Places with Christ? and to have all our conversation there, and to have nothing more to do with the state of things below? For the Angels of the Resurrection are now only for high Communion & Fellowship with the Trinity, and those of their own Spiritual raised Order. They can contract no low Unions with Creatures, nor walk among the Dead, nor immerse themselves with any thing, while they go in and out among Mortals, that should lessen the dignification they are raised unto; for there is a Probation-time betwixt Resurrection and Ascension, as our Lord Jesus herein did show us in his own Person, who went in and out forty days, before he ascended into his high Throne of Glorification, taking care to secure himself from being touched: No, a beloved Mary must stand off at this Time, lest she should detain from Ascension. All of which deportment of our Lord is for our Example, to be very cautious what we touch, taste, or handle, of those perishing Things that we are risen from; or permitting any indeared Thing, to lay the weight of their Concerns upon us; for here is Enoch's Life so walking with God, as not to be. But you will say, How can such a high raised Life consist with the present Model, and Circumstances of Things in this Creation, where there must be care, industry, and trafficking in these low things, for the service of themselves and one another? This indeed is a considerable Mountain, which hath kept down Christ's risen Life in his Saints, which Faith in God must

only remove. But to answer this grand Objection, you are to understand, That this is a state of Life wholly peculiar to such, who are born again from the Dead: For it is not to be expected, that others can altogether live so untouched, and unconcerned in the Affairs of this mortal Life; But them who are in special called out of the worldly multiplicities, and imploy, for to be God's anointed Priests, and Prophets, and Messengers, to act and live after such a Spiritual way of Consecrations, different from others, that are not assigned to this holy Separation, although with Moses it might be desired, that the whole Heritage of God were ordained Prophets, and instituted for more high and heavenly Services, which we may hope shall be wrought out in time, by the mighty redeeming hand of our Sion-King, who will first begin with them who freely can leave all rudimental things, and give up for holy Dedication, as is expedient for all, who of this high Calling and Profession would come to be. I must say it is great, it is worthy, and exceeding joyous, and honourable; blessed are those that can get discharged from all low and earthly Impediments, to follow and mind this Heavenly Vocation, which turns to the best of accounts; which in the conclusion will prove the most gainful Imploy and Calling.

But to return where left; As to the watchful wary deportment that is required betwixt Resurrection and Ascension; for it is the last Probation, therefore it concerns the risen Soul to be very cautious, to keep up to the Celestial Region, improving all those sublime Faculties that it is raised in. We may observe, that our Lord, after his Resurrection, did shew himself only to the Brethren going in and out, giving among them but short stays, having other Worlds and Spheres, to visit the Inhabitants there: So it is with the risen in Christ, who are his living Witnesses, who do appear to their Fellow Saints, to their great astonishment; declaring, the Lord is indeed risen in them: and where a doubtful Spirit is that doth question the truth thereof, they are able to shew the apparent marks for evidence.

But you will ask, What are they, that so we may not be deceived in them? First, You may know them by their swift Motion, and sublime Faculties, going in and out as Strangers, no longer dwellers upon the Earth: their Home is properly with the Lord, and can with their invisible Spirit and Body, pass through divers unknown Spheres, some times more immediate with the Deity; and other times with the Orders of glorified Angels, and Saints of high Degree, that have got beyond Mortality; and then again return to be seen and known of such as are in this lower Orb.

The truth is, they are so spiritually greatened by the birth of the Resurrection, that they cannot but despise all mortal, terrestrial appearances of things in this low World; although while living in it, subject to the just and necessary things of it, in all moderation; while corporiety in its visible Figure does remain: for Christ himself did in his human Body appear after his Resurrection, and did eat common Food with his Disciples, to prove all this might consist with a risen Life.

Then again you may know the risen in Christ, by their designing only great and noble Enterprises; they having got so much of God's Nature into them; that they are straitened till they bring it forth into manifestation, in way of fruitful Powers, acting God's great wonders upon the visible Stage of this World; in order to which, they always do keep the Ladder of Ascension steady in their eye, knowing their stay is not to be long before their way will be made to the everlasting burning Throne of God's open Face; as being thus qualified, they do stand in all readiness for Ascension.

But we may add this by way of Information, that there are many degrees of risings, and liftings up, in order hereunto, which often may be so strongly beset with a watch of unbelieving Spirits, which may beat the Resurrection-life back. This has been known by such as have been hard pressing forward to be of the Resurrection-block. In this I speak my own Experience, as finding it the greatest Impede; for when the

Mystery of the Resurrection was first opened unto me, and incitements from my Lord, Christ set home upon me, that as he raised up himself personally, so he would me spiritually.

No sooner did I begin to entertain a belief herein, but I had Legions of Spirits came about me to make all void, as not attainable in this present time, discouraging and weakening my Faith; but the mighty God stood up in me as a flaming Wall, driving back that floating sea of Sensibility, and invading Spirits, shutting and binding them out of his own risen Body. Now then by all this that hath been declared and proved by Scripture and Experience, we hope it may fasten a belief of this Truth, and leave a provocation for getting up upon this Resurrection-step, by which an high advance and great assurance is given, for the third Staff of Jacob's Ladder to set foot upon, of which we shall go forward on to describe.

The Resurrection.

YE Angels rise from Death, come up yet higher.

Mount to the place of the Seraphick Quire.

And there, without all anguish, and all pain,

In God

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