



# Selections

from the works of  
y<sup>e</sup> REV. MR.

PETER STERRY

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Sometimes FELLOW of Emmanuel College  
& CHAPLAIN to Oliver Cromwell.

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*Be not forgetful to entertain STRANGERS: for thereby  
Some have entertained ANGELS unawares. HEB. xiiij. 2.*



*The following selections are mostly taken from Vivian de Sola Pinto's 1934 work, 'Peter Sterry: Platonist & Puritan'. I have slightly edited the text to make it more accessible to the modern reader. Most of the obsolete spelling has been modernized. Sterry's irregular use of capitalization (typical for his day) has been retained in most instances. I have provided translations of Latin & Greek phrases in the endnotes, as well as definitions for archaic English words. Each selection has been compared against the original when the original was available to me.*

*It is my hope this little document will introduce the unique beauty of Sterry's thought to a wider audience.*

## ABBREVIATIONS OF PRINTED BOOKS

- S.C.S. - *The Spirits Convictions of Sinne* - 1645  
C.C.C. - *The clouds in which Christ Comes* - 1648  
T.C.S. - *The Commings Forth of Christ in the Power of his  
Death* - 1650  
E.D.N. - *England's Deliverance from the Northern  
Presbytery* - 1652  
T.W.U. - *The True Way of United the People of God in  
these Nations* - 1660  
D.F.W. - *A Discourse of the Freedom of the Will* - 1675  
R.R.R. - *The Rise, Race, & Royalty of the Kingdom of God  
in the Soul of Man* - 1683.  
A.G.M. - *Te Appearance of God to Man in the Gospel* - 1710.

## I. AN UNIVERSAL BEING

Everything that IS beareth written upon it this Name of God, I AM. All things that be declare a Being: While all things agree in this, That they be, they demonstrate an universal Being. Being, as it is so divided & restrained by particular Differences (in all things particular & different one from another) by being lessened, contracted, & obscured, is imperfect. Nothing that is imperfect can subsist, exist of itself, or by itself; for so far as it is imperfect it is not. Imperfection is so far a privation or negation of Being.

Before then that which is imperfect, is that which is perfect, from which & by which that which is imperfect existeth. Thus Socrates in Plato, from the beauties of sense scattered & divided among divers beautiful Subjects or Persons, leads us to all the beauties of sense united in one Person compleatly beautiful. From this perfection of beauty, where it is an accident seated in a subject of dark matter, ever changing, he raiseth us to the innumerable forms of beauty, the unchangeable essences & immortal substances of beauty, where beauty is the whole substance, pure, & immaterial. These manifold forms of immaterial & essential beauties, awakened in the intellectual Spirit, he maketh as golden wings, by which we fly upward into the bosom of that first Beauty, where all beauties meet in an entire & transcendent Unity.

Thus all particular & imperfect Beings carry us up to the perfect & universal Being, abstracted from them all, set on his Throne high & lifted up above them all, from which, as their proper Head, they flow, by & in which, as in their

proper Root, they subsist, being the beams of this glorious Sun, & Rivers from this full Sea. This is God in his high & holy place of Eternity. This universal Being, where all Beings meet in one, is Eternity. This is the holy place of Eternity. Being itself in its most exalted Purity abstracted & separated from all differences, mixtures, alloys, from everything foreign. This is the high place of Eternity. Being itself in its first & supreme Unity, comprehending all Beings, all perfections of Being, heightened to a perfection so far above themselves, that no Being, the most perfect, is able to look up to it.

*D. F. W. pp. 9-10.*

## 2. THE UNITY OF GOD

God is so one, as that he is the most simple, the most pure, the most perfect Unity; the first, the Supreme Unity: Otherwise he should be one, by an Unity distinct from him, before him, & to above him; Then should this Unity be the only true God. Thus is God the most Pure, the most Perfect Unity, far before, far above all Divisions, Compositions or Mixtures, by which all the Creatures, all Things beneath him, & besides him, descend & come forth from him. He then hath nothing within him, nothing without him, to limit, or confine him. The Unity of God is his Infinitness. By the Purity & Perfection of this Unity, he is in All, thro' All, on every Side, beneath above, beyond All, ever everywhere the same, equally undivided, equally unconfi'd, full of himself, encompassed with himself, that Sacred Circle of All-Being, of Infiniteness, of Eternity, whose Center is everywhere, in the smallest Point of Things; whose Circumference, is nowhere Bounded,

spreads beyond all Bound or Measure; which yet with its whole Circumference, in its full Amplitude, lies everywhere compleat in its Center, altogether undivided in the lowest, the least, the last Division of Things.

*A. G. M. p. 388.*

### 3. THE TRINITY

The Unity of the Divine Nature in its Proper Form & Essence is a Trinity, God is not a Dark, Dead, Melancholy, Barren or Solitary Unity. He is in the Language of the Scripture, Light, Life, Love, all Fulness. Every one of these unveil'd opens itself into the beautiful Face of this blessed Trinity.

*A. G. M. p. 426.*

### 4. NOT A SOLITARY UNITY

God is not a solitary Unity, without Society or Solace; but a Unity richly Replenish'd, & Eternally entertain'd, with a Variety, as true & boundless as the Unity itself. We read in the Scripture, of all Fullness, the Fullness of the Godhead dwelling in Christ, of the unsearchable Riches of Christ, of the manifold various Wisdom of God, of Treasures of wisdom & Knowledge. Power & Wisdom agree in that definition which Proclus makes of Wisdom, that it is a Fullness of Things: As both these are at their height, so is this Fulness & Variety of Things at its utmost extent in God.

*A. G. M. p. 433.*

### 5. GOD IS LOVE

The Divinity & Poetry of the Heathen from their most ancient, most sacred mysteries, teach us, that Love is the Eldest & Youngest of all the gods. Our God, the God & Father of our Lord Jesus, is the God of Love in the truest, the sweetest & the best sense. He alone is Love itself, in an abstracted eternal Divine Essence & Substance, pure Love altogether unmixed, having nothing in itself different, or divers from itself; thus is an infinite Love, a sweet & clear Sea, which swalloweth up all bounds, all shore & bottoms, into itself. This Love, as it is every way the same, is the ancient of Days, the eldest of all the Gods. Thus is this most high & holy Love, the God of Gods, the First & the Last, containing all things within its own blissful bosom, as the bound of all, but being itself every way beyond all bounds, without all bounds, infinite.

*D. F. W. p. 41.*

### 6. A VITAL ACT

God is eminently, transcendently a vital Act. The Psalmist saith to him, With thee is the Fountain of Life. St. John in the close of his first Epistle saith of him, This is the true God, & eternal life, He is life itself, life pure, absolute, unmixed, unconfined, eternal, infinite, a Fountain ever equally unexhausted, a Sea unbounded.

*D. F. W. p. 198.*

## 7. GOD & THE IDEAS

The prime operation of every Intellectual Spirit is contemplation. The first & immediate Object of its contemplation is its own Essence. In this Glass of living & immortal Light, all other things, according to their proper essences in their several & essential forms, appear to it most clearly & delightfully, as its own Births & Beauties. God, the first, & most perfect, the Father & King of all Intellectual Spirits, is the truest Person. He alone in truth subsisteth in himself, existeth without, & above all things. He truly containeth the whole compass of things in their unchangeable Truths & Substances within himself, although he Himself be the most absolute, & most abstracted Unity. Angels & Men, in the perfection of their Natures, are no more than shadowy persons. They have only shadowy Essences, a shadowy comprehension of shadows.

God then alone most perfectly & substantially enjoyeth Himself in the contemplation of Himself, which is the Beatifical Vision of the most beautiful, the most blessed Essence of Essences. This Act of Contemplation is an Intellectual & Divine Generation, in which the Divine Essence, with an eternity of most heightened Pleasures, eternally bringeth forth itself, within itself, into an Image of itself.

According to the Perfection in which God knoweth Himself, & enjoyeth Himself, so is the Perfection of this Image. As those are, so is this clear, distinct & full. The more distinct the beam is from the first Light in its emanation, the more strong & full is the reflection. This

Divine Image then is at once most perfectly distinct from its Divine Original, most exactly equal to it, & most perfectly one with it. As then God is, so is this essential, eternal Image of God, a compleat & distinct Person in itself, in every point with the highest & most ravishing agreeableness, answering the Divine Essence in its spring out of which it ariseth.

If this Image were not a Compleat Person, God's knowledge & fruition of Himself would be incompleat, without the pleasing & proportionate returns of an equal Loveliness, Life & Love. If this Image were not perfectly distinct from the bosom out of which it flourisheth, the knowledge & enjoyment of God would be confused, more like to the blindness, the barrenness, the cold of darkness & death, than the life & fruitfulness, the warmth of beauty, life & love, which all have their Perfection & their Joys in the propagation of themselves into most distinct forms, & the reflection upon themselves from these forms.

This is the first, & so the most universal Image, the first seat of all Images of things. In this all the fullness, the unchangeable riches of the Godhead display themselves in their first, their fairest, their fullest glories. All forms of things are here most proper, most perfect, most distinct, substantial & true. Philosophers & Divines call the first Images of things, as they rise up from the Fountain of eternity in the bosom of this universal & Eternal Image, Ideas. The Idea, in this sense, is the first & distinct Image of each form of things in the Divine Mind; The universal Image of which we speak is that Divine Mind or Understanding. This is the proper Idea of the Godhead, the universal Idea, the Idea of Ideas, & so that Mother of

us all, which is above. Every Idea of each Creature is this Idea, bringing forth itself, according to the inestimable Treasures of the Godhead in it, into innumerable distinct figures of itself in the unconfined Varieties of its own Excellencies & Beauties, that so it may enjoy itself, sport with itself, in these, with endless & ever new Pleasures of all Divine Loves.

*D. F. W. pp. 48-49.*

## 8. THE ONE & THE MANY

As the Heavenly Bodies moving over the Sea, as Buildings standing, Men or Horses going on the Earth, besides a River, cast their Images into the Waters of the Sea, or a River, & beget upon them new Appearances in their own Likeness; so is the State of Things in Nature.

The Spirit is the Truth of Things in their Eternal Principle. This Spirit stands above this Creation, which is as a Water receiving, not the Substance of Things, but only the empty Image.

*A. G. M. p. 87.*

## 9. OMNIPRESENCE

God is present to himself in every Creature, after the manner of a God. Where-ever he is present, He is entirely present with all the Joys & Glories of eternity, ever undivided, His own Heaven to himself, in the Depths of Hell beneath as in the Heights of Heaven above, in the dust of the Grave, in a wave of the Sea, as in the most shining Cherubim or flaming Seraphim.

*D. F. W. p. 75.*

## 10. IMMANENCE

God, in the presence of his Glory, resides in every Creature, beneath the form of that Creature, as a Veil wrought with a Figure of himself. Thus he constantly resides in each Creature, as the Root, & Being of its Being; In the pure nature of man, he shines through the Veil of the Angelical or Intellectual Image, as a transparent Veil of finest Lawn, or sweetest Light, sprung from his own Face.

*D. F. W. p. 117.*

## 11. IN THE LOWEST THINGS

There is not the lowest Thing, which hath not God in it; for God fills all: Yet as the Sun-Beams fall on a Dunghill, & are not polluted; so God is still himself to himself, high & glorious in the lowest Things.

*A. G. M. p. 276.*

## 12. THE GATE OF THE CREATION

Is there anything so dark, so low, as that the Wisdom of God reacheth not to it, & shines not in it? If the Wisdom of God is there, then is there the Center, the Concurrency, the Union of all Things, of all Glory.

If the Wisdom of God shine there, then is there a Spiritual Light opening all Divine Beauties, making that Thing, the Gate of the Creation, of Paradise, Heaven, & the Divine Nature. This is that Traffic of Wisdom, which makes the Merchandize of it, better than that of Silver, Gold, or Pearl.

*R. R. R. p. 163.*

### 13. THE OLIVE TREE

In the mystical Fables of the Heathens, the Goddess of Wisdom contending with the God of the Seas, for the tutelage of Athens, made suddenly at once to spring up out of the Earth an Olive-tree in its perfection, with its branches & leaves all green, laden with ripe Olives. When an Olive-tree or an Apple-tree riseth up by degrees from its Kernel to a perfect Plant, when it successively putteth forth itself through the Spring & Summer, in buds, in leaves, in blossoms, in fruit, unto a full ripeness in Autumn; then in that state of maturity, with its leaves, & fruit in full growth & beauty upon it, it standeth up immediately & entirely out of its Ideal, or first Cause, out of the Divine Omnipotency or Almightyness, as it had never before existed, as if no Summer, no Spring had ever gone before. Yea, the whole Creation round about that Olive-tree, in its present posture with all Plants on Earth, with the present face of Heaven, with the present configuration of all Bodies, of all Humane or Angelical Spirits comes forth from God, as immediately, entirely, absolutely, as when on the third day, all Herbs, Flowers, & Trees first appeared, & rose up in a moment, at once perfect out of the Earth; or as if the present Autumn had been the first, & the beginning of the World, as some suppose that season to have been.

*D. F. W. p. 64.*

### 14. TO THE PURE

No Object, however low, however base, debaseth the Divine Understanding. The figures of Mice & Emeralds formeth in Gold, lessened not the lustre, or preciousness of

the Gold, neither did they detract anything from the sacred Worth, Majesty, or Divinity of the Ark, by being put into it. This Ark was the Figure of our Jesus, the essential Image, the Divine Mind, Understanding, & Wisdom of the Father. Lazarus with his Rags, his running Sores, & the Dogs licking them, represented to the life in an excellent Picture done by the hand of [Anthony] van Dyke, of Titian (*Tiziano Vecelli*), or some great Master, is a worthy & most agreeable entertainment for the eye & fancy of any Princess, a rich Ornament & rare Jewel for the Chamber or Cabinet of a Prince. The Plague with all its loathsome & horrid attendance, conceived in the mind, formed to a most exact Image in Virgil's fancy, from thence transferred into his inimitable Poems, becomes worthy of the Ear, the Fancy, the Mind of that great & most polite Prince, Augustus Caesar; yea, clothed thus with this Image, the mind & fancy of the Poet transfuse, & present themselves to the spirit of that Prince, as of all learned & judicious Readers, with a heightened Beauty, & kind of Divinity.

That is a certain Rule, That everything received, is received according to the nature & manner of the Recipient. The Divine Understanding loathing itself with the Images & Forms of all Objects, deformeth not itself, but maketh them Divine: *To the Pure all things are pure, but to the Unclean nothing is pure, but even their minds* (the Angelical part,) *their Consciences* (the Divine part of their Souls,) is defiled.

*D. F. W. p. 28.*

## 15. NOTHING IS MEAN & VILE

Nothing is mean & vile, seen in a right & universal Light. Every degree of Being to the least, the narrowest, & obscurest Point, hath Being itself in its amplitude & majesty in it, without which it could not be. Everything that is in any kind or degree, hath the Throne of Being set up in it, with God the supreme King, & Fountain of Beings, sitting upon it, & filling it with the train of his Glories. Thus look upon each Being, & you will see it as a spacious Palace, a sacred Temple, or a new & distinct Heaven.

Being itself, in its universal Nature, from its purest height, by beautiful, harmonious, just degrees & steps, descendeth into every Being, even to the lowest shades. All ranks & degrees of Being, to so become like the mystical steps in that scale of Divine Harmony & Proportions, Jacobs Ladder. Every form of Being to the lowest step, seen & understood according to its order & proportions in its descent upon this Ladder, seemeth as an Angel, or as a Troop of Angels in one, full of all Angelick Musick & Beauty.

Everything as it lieth in the whole piece, beareth its part in the Universal Consort. The Divine Musick of the whole would be changed into Confusion & Discords, All the sweet proportions of all the parts would be disordered, & become disagreeable, anyone, the least, & least considered part, were taken out of the whole. Every part is tied to the whole, & to all the other parts, by mutual & essential Relations. By virtue of these Relations, All the distinct proportions, of all the parts, & of the whole, meet in one, on each part, filling it with, & wrapping it up in the

rich Garment of the Universal Harmony, curiously wrought, with all the distinct & particular Harmonies.

*D. F. W. p. 30.*

## 16. THE ANIMA MUNDI

Plotinus teacheth, That the first Soul, which is the immediate Workman of this World, in the order of its procession, from the separate Intelligences or Angels, & from God, the only supreme Father of all, hath its face ever turned to the face of God, & unmoveably fixed upon it; from his Face, it continually takes in, as the Nectar of the Gods, the Divine Light, the Divine Life & Love, it continually takes in, as at an heavenly Feast, as the heavenly Ambrosia, the Ideal Beauty, the first, the Archetypal Forms in their most immediate, sweetest, freshest, fullest Effulgency or Images. This God-like Soul thus bred, thus divinely formed, thus nourished, thus impregnated, sends forth from itself this whole visible World, in the figures of those first Glories, in the similitude of their Unity, Variety, & Order, without thought, care, or trouble, without ever turning a look to this World; as a Person with his Face to the Sun, casts his shadow upon the ground behind him. There is only this difference, as this great Soul casts the shadow of this Corporeal World from itself, there is no ground for it to fall upon, besides the Soul itself.

*D.F. W. p. 97.*

## 17. MILLIONS OF ANGELS

A bright or light Body, like the Sun, sends forth Millions of Beams round about from every Point of itself. Such a Brightness, such a Fruitfulness is there in the Person of Christ; Millions of Angels every Moment spring & sparkle forth from him.

*A. G. M. p. 249.*

## 18. THE MEDIATORY KINGDOM

God in the Creature is seen by a shadowy Image alone, which lies as a Veil upon the pure Glories of his Divine Face & Person. He now shines forth like the Sun in a cloudy day, by that obscure Image of his Celestial Form, a reflected, refracted Light.

God in the Kingdom of the Father, (the Father of Lights in the simplicity of the Divine Nature) is the eternal Sun at its height, at its Noon-sted, in its Meridional Glories.

God in the Mediatory Kingdom, (which is properly the Kingdom of Christ in his personal Reign) resembles the lovely Morning, the golden Hour of the Day, when there is no more shades or pure Light, but both are mixt, & sweetly married into the pleasant Flowers of Saffron or Roses, breathing their sweetnesses through the whole Air & Universe. God in Jesus Christ is now the Sun ascending, shining forth in its strength, but not at its full height. God & the Creature are like two Lillies or Roses joined upon one Stalk in a fair Morning, or a bright Forenoon; or like two Friends in this sweet season, in a Garden of Roses

embracing. These mutually possess, enjoy the full Beauties, the full sweetness each of other, but not fully; clearly, but not compleatly, until the Sun come to its full height.

*D. F. W. p. 205.*

## 19. THE SUN'S SUN

Thus the Lord Jesus in his spiritual Glories, as he is the Divine Understanding, is the Original form of the Sun, the Sun's Sun. To him agrees that, which Plutarch delivereth to us from the ancient Philosophers, that the God of the Sun, which inhabits the Sun, excels the Sun in the sweetness, beauty, & glory of his Light, ten thousand times more, than the Sun doth this Earth, or the darkest Cloud. The Sun itself shining in these visible Heavens is the essence or essential form, framed by this pattern, sprung forth from it. The Light, the Sun-shines, & Suns which we severally take in our eyes, are so many figures, & pictures, or shadows rather of this Sun flowing from him.

*D. F. W. p. 39.*

## 20. THE CHARIOT

The Body, & Seat of this Chariot is the Unity of the Godhead. This is the Unity of Glory, Love, Power, Wisdom, Life. The Glory makes it rich, fine, & shining more than ten thousand Suns in One. The Love makes it all soft & delicate beyond the perfumed beds of Roses, or the down of Swans. The Power renders it firm, impregnable, incorruptible, eternal. By the Wisdom it becomes a curious Work with all beautiful, & various contrivances, figures, proportions, & harmonies. By the



Life it is heightened to a supreme, & immortal Spirit; a composure of all immortal Spirits of Musicke, Beauty, Joy, & Delight.

The Wings, or winged horses, or living wheels of this Chariot are the Varieties in this Unity. Every Change which we call the change of person, state, place, or appearance, is a variety springing up in this Unity.

Each Variety hath the proper form & so the perfect fulness of all Varieties in it. Thus is it at once Wings to this Chariot, & also all desirable, delightful Companions, Prospects, & Entertainments in the Chariot.

The Chariot hath five Coverings. 1<sup>st</sup> The Divine, & Eternal Glories. 2. A Contexture of Angels, & their Glories. 3. Celestial Suns, & Skies. 4. A Composure of elementary forms, & Beauties. 5. The Shades of all these.

The Superiors, & Inferiors of these comprehend one another, shine though each other, are full of each other, as Originals, & figures joined together most harmoniously in one pure, immortal Spirit.

The Angels with their Glories are pure, transparent figures of sweetest Light, through which the Godhead with all its Glories clearly shines. The Celestial Suns, & Skies are pure figures of finest Gold transparent, as glass, in which the Angels with all their splendours sit, & sing, & shine. The elementary forms are clear, crystalline figures of these Suns, & Skies filed with the reflections, & divine forms of the Suns, the Skies, the Glories above residing in them, & looking forth with smiling Beauties, to as so many immortal Beauties thorough them. The Shades of all these meet in One, partaking of the Purity, Life, Transparency, & Immortality of that Spirit, & his Unity, in which all these

stand. This Divine Shade is enriched, heightened, & filled with all the superior Glories, which descend into it, & compose it.

These are the five Coverings of this Divine Chariot, among which the Inmost, is also the Outmost, in which the superior is the inmost Center, & outmost Circle to the inferior.

This is the Chariot, in which the heavenly Bride together with her Bridegroom rideth along through all changes of Light, & Darkness, Life, & Death. This is at once a Chariot of divine State; a bed of divine Loves, a Palace of divine Glories, a Paradise of divine Delights, & Pleasures, carrying them along with itself, as it passeth thorough them, & transforming them all into unchangeable Beauties, & Delights.

The Spirit of a Saint, as it is in the Spirit of Christ, moves thorough all things in this Chariot. The Spirit of a Saint, as it is one Spirit with Christ, is itself this Chariot, where all things in the forms of beautiful, & immortal Spirits ride along together through all forms of things, in every form making a Divine spectacle, & entertainment for a Saint. When he awakes in his own proper Spirit he ever finds himself with his beloved in this Chariot. This is the Voice of the Spouse in the Canticles. Ere I was aware my Soul made me as the chariot of my princely people. Thus if any man be in Christ, He is a new Creation: behold since Christ, I make all things new in the newness of the Spirit. The New Heavens, & the new earth; Life, & Death made new meet together in this Chariot described by Ezekiel in his first Chapter, when he saw the Glory of God.

*MS. III, ff. 180-184.*

## 21. FIUNT NON SUNT

It is affirmed of all things material & visible, *Fiunt, non sunt*<sup>i</sup>; they are sent forth, but subsist not. They are only in the making; in the same moment in which they are brought forth, they are no more.

This is universally true of all Creatures, Men & Angels. They have only a transient, no permanent Being. No eye ever takes in twice the same beam of Light. No man standing upon the bank of a River sees twice the same water present with him. Before he to can cast his eye upon it the second time, it is past by & gone: So is no Creature no appearance the same two moments. We can never say of created Beings or Beauties, of our sweetest Solaces, or bitterest Sufferings, they are. For while we are saying it, they fly away, & are no more; like Lightning, or the shadow upon any point of the Dial.

*D. F. W. p. 63.*

## 22. THE BOOK OF GOD

In a Book the most Beautiful Things are represented by Black Lines, the straightest Things by crooked Scratches, the Greatest & most Glorious Things by little Spots. It were impossible for a Man by all that he saw, or read in a Book, to understand those Things, if he had not some Image of Beauty, Greatness, & Glory before in his Mind.

This World is such a Book of God, in which you have a Representation of him, but so confused; that it is impossible to know anything of God aright by the Natural

Image, except you have first the Spiritual Image, which is God himself formed in your Souls.

*A. G. M. p. 89.*

## 23. BODY, SOUL & SPIRIT

The *Body* is an Outward Image made of Dust, *Gen. 2. 7. God formed Man of the Dust of the Ground.*

The *Soul* is a Breath of Life Enclosed in This Image, Clothed with It, & Giving Life to It: *He breathed into his Nostrils the Breath of Life, & Man became a Living Soul.*

The *Spirit* is the Fountain of Life, which flows forth from God, to Feed, & Maintain the Breath of Life in the Body. When the time of Death Comes, This Spirit draws back to their Head again Those streams of Life, by which It went forth into the Body. Then the Outward Image falls to the Ground, & moulders away. Thus *doth the Dust return to the Earth, as it was; & the Spirit returns to God that gave it. Eccles. 12. 7.*

Now of These Three the Higher lives In the Lower, & Above It. The Lower lives By the Higher. & the Highest of all Three, the Spirit of Man hath a higher than That, by which ItSelf lives, even the Spirit of the Lord Jesus, who is the King & Father of Spirits.

*T.C.S. Epistle Dedicatory, A 3<sup>v</sup>.*

## 24. THE TRUE ORPHEUS

The rectitude of Reason, was the Image of God, the Crown, & Glory of Man. By this he grew up straight in the midst of the Creatures; uniting heightening them all by a

Harmony into the same Image. So he subdued them to himself, himself with them ascended into, & rested in the Divine Image. Thus Man was the true Orpheus with his Divine Hymns in the midst of Beasts, Trees, & Stones dancing to his Musick.

*T.C.S. p. 24.*

## 25. THE THREE KINGS

Plato saith, That there are three Kings, round whose Thrones all things dance; *God*, the *Mind*, the *Soul*; this continual procession of the Soul from the Divine Mind, through the Angelical Mind, in the entire Image of it, with all its Divine Forms, & their Order, their Harmony, their Unity in the whole compass of their Variety, is the mystical Dance of the Soul round the Throne of her King, her Bridegroom, by which at once she contemplates, enjoys, springs up into his Divine Form in all its Beauties, & is filled with him. He in like Manner hath her ever before him, as the Looking-Glass of his own Beauty, lying & playing in himself, as the Image of a Flower or Tree in the Water, every way circled in by him, as she is centered in him.

As the Divine Mind, through the Angelical is in the Soul, so are the Divine, the Angelical Mind through the Soul in this visible World centering it in themselves, riding forth upon the Circuit of the Heaven & the Earth, as the lowest figure of themselves, at once standing up out of them & standing in them.

The Soul, as the Exemplar Form, as the Unity, the inmost Center, the outmost Circle, sendeth forth this Corporeal Image, as a figure of itself, formeth, moveth,

acteth it throughout, sustaineth it in itself, filleth it with itself, every way boundeth & containeth it within itself.

The vast all-containing Unity of the Soul figureth itself, the circular, globous, round form of the Heavens & the Earth, in the Union & Harmony of all the parts, suffering nowhere any discontinuity, or vacuity, nor any deformity or discord in the whole.

From the variety of invisible Forms within itself, the Soul springeth up into all the innumerable Army of heavenly Bodies in the Celestial Orbs, into all the diversity of Elementary shapes & figures in the Regions below. The Harmony & Order of the Soul in all its forms & motions through them floweth forth, figureth itself, as a Light of Beauty shineth, as a Divine Musick soundeth through all the parts & changes of the Celestial, the Elementary Spheres, charming those Souls that have awakened & purified senses to take them in.

As the Soul within itself springeth up into each form, in its proper Order, bringing forth itself at once with the entire Unity of its whole undivided Essence anew, in that distinct form; so doth the Soul from that Original, in the likeness of the same Image, each new moment, spring forth anew according to the innate Law of the universal Order & Harmony into the whole Heavens & Earth, in a new posture & figure. Thus after the similitude of its own circlings through all forms within itself, the Soul incessantly turneth round the Heavens, & the Elementary Orbs, which by their perpetual circling through each other, turn about by day & by night the restless wheel of Generation & Corruption, as of all change. Thus as the Soul danceth round the Throne

of the Divine & the Angelick King, these Heavens & the Elements dance round the Throne of their King the Soul.

*D. F. W. pp. 93-94.*

## 26. THE WAGON & THE HORSES

At our Birth, which is the morning of this life, & our entrance upon our Journey through this weary world, our Souls & Bodies are joined to this fleshly Image by the natural Spirit, the spirit of this world, as Horses put into a Wagon, to which they are fastened by their Harness, & Traces. The Body is as the fore-horse, but the Soul as the filler, which draws most, & bears the chief weight, All the day long of this life we draw this Wagon heavy laden with all sorts of temptations, & troubles through deep ways of mire, & sand. This only is our comfort, that the divine will, which is love itself in its perfection, as a hand put forth from Heaven through a Cloud, at our Birth put us into this Wagon, & governs us all the Day. In the evening of our life, at the end of our Journey, Death is the same divine will, as a naked hand of pure love shining forth from an open heaven of clear light, & glory, taking (both) our Souls, & Bodies out of the Wagon, & Traces of this fleshly Image, & Spirit, & leading them to immediately into their Inn, into a place of freedom, rest, & refreshing into the unity of the eternal spirit into the Bosom of our Lord Jesus.

*R. R. R. p. 435.*

## 27. A PRIEST IN THE TEMPLE

In the Tabernacle, & Temple every part, every pin answered to the Pattern on the Mount, which were the Heavenly Things themselves in the Spirit, in Eternity. All objects, all actions in the Temple, the Breasts, the cutting their throats, the taking off their skins, the taking out their Entrails, the cutting them in pieces, the boiling, the burning them were sacred Figures of Divine & Immortal Glories, to which the Musick of the Levites round about upon the walls with their Instruments, & voices kept time.

Thou, O Man, art set in this World, as a Priest in this Temple. Behold! Both the Intellectual, & the Bestial part in it; Love, & hatred; War, & Peace; Joy, & Grief; Light, & Darkness; Weepings, with Howlings, Laughter with Shouts; Life, & Death with all that is delightful, or dismal belonging to them; all these Heavenly, & Divine Mysteries. Everyone answereth to a purpose in the Heart of God; to a Pattern in the Eternal, & Essential Form of God. Everyone answereth to the Musick of the Holy Angels, which stand in Quires in the uppermost parts of this Creation, as the Levites upon the walls of the Temple. The basest, the bloodiest Persons, & Offices; those that kill, & those that are killed, bear the Figure of Jesus Christ, like the Beasts for Sacrifice, or the Sacrificing Priests in their linen Garments stained with Blood.

*R. R. R. p. 285.*

## 28. THE TEMPLE OF THE HOLY GHOST

All the parts of your Bodies themselves, the lowest, & least, even to a hair of your Heads, everything that befalls you in every part of your Body in the meanest, & slightest circumstance, is formed exactly by the Divine Wisdom, & Power, according to the Divine Will, to answer the Pattern in the Mount, to be the holy figure of an eternal Glory in Christ. We read *Psalm.29.9. Everything in his Temple speaks Glory.* Everything in thy Body, O Believer, so far as thou art a Believer, speaks Glory. For this is to his Temple. O live always in the Spirit, that thou mayest always be in thy Body, as in the Temple, that there thou mayest see, understand, & enjoy the Glory in everything!

The Temple of God is filled with the Glory of God. There is a Prophecy in Malachi, concerning the times of the Gospel, that he shall come into his Temple. You, O Saints are the Temple, which is here Prophesied of Jesus Christ, as God in the Glory of the Father, in the Third Person, the Holy Ghost, comes into you, into your Bodies also, & fills them with his Glory. The same word in Hebrew signifeth a Temple, & a Palace. The name of a Temple in Greek, signifieth an Habitation, or dwelling place. It is a note of a learned Divine, that the Temple had Tables, & a Throne, & a State in it, which was the Golden Mercy Seat called in the Gospel, the Throne of Grace, to signify that the Temple of God was his Palace, as he is the great King. The Eternal Spirit is present in the Body of a Believer, as in his Palace. He keeps his Court there. There is his Throne, with

all the blessed Angels, & all the Heavenly Company, waiting round about it.

*R. R. R. p. 461.*

## 29. THE EARTHLY PARADISE

30 *Q. What was the Image of God in Man?*

A. The Image of God in Man consisted of Righteousness & Blessedness.

*Q. What was Righteousness in Man?*

A. Righteousness in Man was a conformity to the Divine Nature. All the Creatures stood together in Man, as in the Head, in a Divine Harmony of their Essences & Operations, of each with itself, of each with other, of all with God. From Man as the Head, this Harmony was propagated & maintained through the Creatures, subsisting apart by themselves. One Divine Life, moved, shined, sounded in & through all, as an inexpressible Love, Beauty, Musick, made up out of all, compleat in all, beginning & terminating in Man, as the Head of all.

*Q. What was the Blessedness of Man?*

A. The Blessedness of Man was Communion with God himself, & in all the Creatures.

The Divine Life & Love in Man, in all Divine Forms, everywhere met with itself, touched, embraced, enjoyed itself, opened its own secret Springs upon itself, awakened its own Powers within itself; the motions of which are all Sweetnesses & Pleasures. This is the Joy, which is the result of the Harmony.

*Q. Where did God set Man so made?*

A. God placed Man in Paradise.

*Q. What was Paradise?*

A. Paradise was the Similitude & Presence of God in the whole Creation. The Creation was a Garden: All the Creatures were Divine Flowers in this Garden, animated with a Divine Life, clothed with a Divine Beauty, breathing a Divine Sweetness. Everyone did bear the Figure of, & answer to a Glory in the Face of God: The Face of God was a Sun, shining with all its Glories upon these Flowers, distilling its own Influence upon them, attracting their Sweetnesses to itself; descending into them, drawing them up into itself. Thus was the Divine Similitude, & the Divine Presence in the Creation, the Earthly Paradise; In the midst of Man stood this Paradise; In the midst of this Paradise Man walked.

*A. G. M. pp. 463-464.*

### 30. SEMINAL INFINITENESS

The Soul of man hath a Seminal Infiniteness, by which her desires grow endlessly. She therefore is delighted most with those things, which least bound her, which still draw forth fresh desires by opening fresh delights.

*R. R. R. p. 157.*

### 31. NARCISSUS

Thus is the Soul, or Spirit of every man all the World to Him. The world with all Variety of things in it, his own body with all its parts, & changes are himself, his own Soul, or Spirit springing up from its own Fountain within itself into all those Forms, & Images of things, which it seeth,

hearth, smelleth, tastes, feeles, imagineth, or understandeth. In the supreme, & inward part of itself it containeth all Forms of things in their Original, Eternal, Glorious Truths, & substances. In its lower, & more outward part, which is still itself, & within itself it bringeth forth itself sportingly into a shadowy Figure of itself & in this shadow Figure into innumerable shadows, & Figures of those glorious Forms in its superior part. This shadowy Figure is that, which we call this world, & the body. The Soul too often looking upon this, like Narcissus upon his own Face in the Fountain, forgets it to be itself, forgets that itself is the Face, the shadow, & the Fountain, so it falls into a fond Love of itself in its own shadowy Figure of itself. So it languisheth, & dies, becoming only a Shadow of itself, in which itself with all its superior, & true Glories lie buried.

*Of the Nature of a Spirit. MS. III, pp. 70-71.*

### 32. TRUTH

The Philosopher describes Truth to be that which *sistit intellectum, stays* (ie. 'stops') the *Understanding*.

If you lay your Souls to rest upon any Opinion, or Principle; besides the sweet Breathings of this Master: your Souls will sink through them. So let them sink through every Creature, till they fall below all, into the Spirit of Jesus Christ.

This Spirit is the golden Girdle of Truth, which will bind you fast, & hold you in on every side.

This Spirit is the bed, which God makes, on which you may safely repose yourselves.

Here an eternal Certainty shall be under you, to sustain you: an Infinite Clearness round about you, as Curtains of Light, shining upon you, & showing you all things in their lustre.

*I.C.S. p. 38.*

### 33. A ROSE-TREE

Divine Truth is as a Rose-tree, which as it hath its beautiful & perfumed Roses, so it hath prickles to guard those Roses from rash & rude hands.

*D.F. W. p. 157.*

### 34. SEMELE

The Heathens have a Fable of Semele, a Lady, who had the chief God for her Lover. She desired that she might see him in the Form, & Majesty of a God. She had her desire, & Died, oppressed by the weight of Glory. In like manner, if you should show the mysteries of God, & the Gospel to low, & legal Spirits by their own Light, without the Shadowings of Fleshly Similitudes, & Parables; you would undo their Religion, confound their understandings, drive them to despair, deadness, or profaneness.

*R. R. R. p. 71. 10.*

### 35. THE WOUNDS OF MESSIAS

The Jews say that their Messias lies sick in Paradise of the wounds, which the Children of Israel have given him by their sins. Alas! how true is it that our Messias, our blessed Savior, who is our only Paradise, while he is indeed in

Himself, & to Himself an Eternal Paradise, yet in the midst of us & by the virtue of his Relation to us, lies bleeding, sick, & dying of the wounds, which he receives by our Contentions, & Enmity. Thus we blast our own Paradise, & turn it into a Wilderness.

*T.W.U. p. 9.*

### 36. THE NIGHT OF THE CROSS

Philosophers adored the Night, accounting it to have some great Mystery & Deity in it. The Night of Christ's Cross hath very much Mysterious & Divine in it. *They that go down into the Deep, see the Wonders of the Lord, Psalm. 107. 23.* 'Tis true of a deep of Woes, as well as Waters. He that is content to enter into the Cloud, & the saddest Retreat of it, meets with Wonders & Secrets of Glory.

They that Travel to the Southern Parts of the World, see Stars, & a Face of Heaven, with which we are unacquainted. When God leads us into the sadder Parts of Things, he discovers to us Beauties, Constellations of Excellencies unknown in a State of Pleasure.

*A. G. M. p. 279.*

### 37. THE FALL

While we were Innocent, our Nakedness was our Purity, as a beautiful Face unveiled, as a Jewel drawn forth from the Case. By the Fall we are naked, as a Sheep, when his white Fleece is torn from him by the Briars; we are shamefully naked.

*A. G. M. p. 233.*

### 38. GOD'S STRANGE WORK

God bringeth forth his works in Subordinations. Heaven is a work, on which he lays out much cost & skill, to make a Throne for Himself. The Earth is a cheaper & courser piece of Work for a foot-stool. Hell is his strange Work: A work in which he estrangeth himself from himself; in which he goeth to the vastest Distance, to bring forth a Work most unlike himself, in which he hides the Workman in the Horror of the Work, & shows him, by hiding him so deep.

*C. F. C. Sig. a 3 v.*

### 39. GOD'S POEM

A Poetical History, or work framed by an excellent Spirit, for a pattern of Wisdom, & Worth, & Happiness, hath this, as a chief rule, for the contrivance of it, upon which all its Graces & Beauties depend. That persons & things be carried to the utmost extremity, into a state where they seem altogether incapable of any return to Beauty or Bliss: That then by just degrees & harmonious proportions, they be raised again to a state of highest Joy & Glory. You have examples of this in the Divine pieces of those Divine Spirits, (as they are esteemed & styled) Homer, Virgil, Tasso, our English Spencer, with some few others like to these; The Works of these persons are called Poems. So is the Work of God in Creation, & contrivance from the beginning to the end, named ποίημα τοῦ Θεοῦ, *God's Poem*. It is an elegant & judicious Observation of a learned & holy Divine, That the Works of Poets, in the excellencies of

their imaginations & contrivances, were imitations drawn from those Original Poems, the Divine works & contrivances of the eternal Spirit. We may by the fairest Lights of Reason & Religion thus judge; That excellent Poets in the heights of their fancies & spirits, were touched & warmed with a Divine Ray, through which the supreme Wisdom formed upon them, & so upon their work, some weak impression & obscure Image of itself. Thus it seemeth to be altogether Divine, That that work shineth in our eyes with the greatest Beauties, infuseth into our Spirits the sweetest delights, transporteth us most out of our selves unto the kindest & most ravishing touches & senses of the Divinity, which diffusing itself through the amplest Variety, & so to the remotest Distances, & most opposed Contrarieties, bindeth up all with an harmonious Order into an exact Unity; which conveyeth things down by a gradual descent to the lowest Depths, & deepest Darknesses; then bringeth them up again to the highest point of all most flourishing Felicities, opening the beginning in the end, espousing the end to the beginning. This is that which Aristotle in his Discourse of Poetry, commendeth to us as the most artful & surprising *untying of the knot*, Διὰ ἀνάγνωσιν, or by a *discovery*. This is that which Jesus Christ pointeth at in himself, who is the Wisdom of God; The manifold Wisdom of God, in whom all the Treasures of Wisdom & Knowledge lie hid, in whom all the Divine contrivances are formed & perfected. *What will you say, when you shall see the Son of Man return there, where he was at first.*

In this God himself seemeth to place the highest Beauties, the sweetest Graces, the richest Glories of his



whole contrivance & work, in bringing things down by the Ministry of the Law, to the last point, to the lowest state, to the most lost condition, to the nethermost part of the Earth, to the nethermost Hell; & in ways *unexpected* by, *incomprehensible* to Men & Angels, to raise things again by the Gospel to that first supreme Glory, which was their Original Pattern in eternity. *The Law was brought in, that sin might abound; That where sin had abounded, grace might superabound.* So the Wisdom of the Heathen, & of the Scripture, both instructeth us, That God entertaineth himself universally, & divinely, with this great & pleasant Work of making high things low, great things little; of making little things great, & low things high. *He sendeth the rich empty away, & filleth the hungry with good things. He grindeth man through pain to dust, & then he saith return again ye Sons of Men.*

*D.F.W. pp. 179-180.*

#### 40. DIVINE LOVE-PLAY

O sweet & Divine Mystery! O musical Discord, & harmonious Contrariety! O peaceful & pleasant War! where the supreme Love stands on both sides, where, as in a mysterious Love-sport, or a Divine Love-play, it fights with itself, suffering for itself, dying by itself, & to itself, linking by death into its own sweetest bosom & dearest embraces, the fountain of Life, the center & circle of all Delights: O bitter Peace! disordering Melody! broken & unpleasant Harmony! where Love suffers all evil, & is slain on both sides, to make perfect the Harmony. But oh full Compensation! O full & sweet Harmony, arising out of the Discords, swallowing up the Discords themselves into the

most pure, the most perfect, most pleasant melody; whereas Love first suffered, & was slain by the disorder & enmity of Sin; so now Love again suffereth, & is slain for the enmity, for sin, by the wrath of God against sin, that is, by the Love in its contrary to the enmity. Thus Love itself, in the place of us all, most lovingly, & beauty itself, most beautifully is become a Sacrifice for itself to itself.

*D. F. W. p. 163.*

#### 41. THE WORKS OF WRATH

The Works of Wrath are the Strange Works of Christ, & God, *Isaiah. 28. 21.* This Expression, *His Strange Work*, signifies; a work with which he is not acquainted in His own Person, & Nature; a Work, which is uncouth to Him, in which the Height of his Skill, & Power delight not to put forth themselves; a work in which he is descended out of his own Form into some inferior Form of the Creature, & so become a Stranger to Himself.

*R. R. R. p. 153.*

#### 42. THE ORDEAL OF THE SOULS

Souls, as they are the Birth, so do they bear the Image of this Trinity & Marriage. The Soul bringeth forth within herself this sensitive Image, which is her Daughter & her Bride. The love which unites these two in a Conjugal state, which springs mutually from both, as they are living Images each of other, as they are one self or substance in two distinct forms, which is the same in both, is the Spirit of life & motion. This makes the sweetness of life, & of all vital motions. That Love is their spring & their Spirit. From this

Love as from the Marriage-bed, doth the Soul, by her own proper Bride, which is its Body, bring forth itself into all sensitive & corporeal forms, which burnish & fill this visible World. Thus Souls come down in a Conjugal state, while each Soul brings down its Bride & Body in its bosom, out of which it springs, as Eve sprung forth out of the side of Adam, his fair & flourishing Image, while he flourished in his pure & Primitive Beauties. I confine not that sentence of the Jewish Rabbies to this sense, which yet seemeth to me (although perhaps not the only sense) as proper in itself, as it is pertinent to our Discourse. If these grounds be good & firm, how clear will it be, that there is nothing vile or mean in the nature of things, rightly seen, when as all things are Spirits, or Souls in their married state; that is, heavenly Beauties, & heavenly Loves in various forms & postures, where all their motions are the loves of these Souls in their lovely flights. Someone may think this to be understood & confirmed by that of the Psalmist, cited in the Epistle to the Hebrews, *He hath made his Ministers Spirits, or Winds, his Angels a flame of fire.* The Fire, the Air, all the Elements in their various composition, the Celestial Bodies, are Spirits, in their proper Vestments, Vehicles, or Chariots, with their proper Brides.

These heavenly Beauties & Loves may be cast into a deep sleep here, yet are they still sleeping Beauties & sleeping Loves, beautiful & lovely in their sleep. Although, like Abraham, they may have disorderly, deformed, distracting Dreams in their sleep. In these Dreams an horrible darkness may fall upon them, strange Visions may be presented to them. They may see dreadful fires in the midst of this darkness, themselves, their dear Bride the

sensitive Image, like Doves, lying dead, & divided one from another, like innocent Beasts of Sacrifice slain, & cut into several pieces, with the brands of fire, or burning Lamps passing between them. In the horror of these Dreams, & in this sleep, they may lie, till they be awakened, by that joyful sound of a Trumpet from Heaven, or of an Arch-angel, *Arise & Shine, for thy light is come, 35 the glory of the Lord is risen upon thee;* Which St. Paul expresseth thus, *Awake thou that sleepest, & stand up from the dead, for Christ shall give thee light.* Then shall these Bridegroom-Souls, with their beloved Brides, their Bodies, appear after this dark & tempestuous night of their sleep & dreams, in the fresh & pleasant morning of a new day, as new Heavens & a new Earth, with their Beauties, all new married anew to each other.

Some have imagined that these Souls, together with their Bodies lying yet in their bosoms above, before their descent & fall, had a prospect of this terrible dream in that Image of the Divine Wisdom, which did then shine clearly in their Natures & Essences. It seemed to them an horrible Pit without any bottom, a vast & howling Wilderness full of deformed & dreadful Monsters, to which their sweet Beauties & Chastities, dearer than their Lives, would be exposed to be deflowed & defiled by them, full of Dearths & Droughts, full of fiery Serpents, which with strings fixed in them, with their infused Poison would fill them all over with pains & horrors, would subject them to that most deformed & most dreadful Monster, the King of Terrors, Death itself. Thus were they for their own sakes most averse to this descent & exile from their native home, from themselves, from their own true, sweetest Purities, Beauties & Beings.

But in that Divine Glass, in which they saw this Prospect, they saw also that this terrible Dream had a Divine mystery of wisdom & love in it, that out of it was to arise from every part & circumstance in it, a far more transcendent Glory to the supreme Love, their Father & Bridegroom. They saw that this Love itself would go along with them through all, though hidden & veiled, reserving his own Purities & Sweetnesses in the midst of all. They saw that he in the midst of those hidden Purities & Sweetnesses, would preserve that Love which he had to them in eternity, when he beheld them in that first-born Image of all loves & loveliness, & that in these loves & loveliness he would conduct them, & direct their way through this Wilderness. They understood, that he would be a seed of hope to them, by the virtue of which they should certainly in the set time, in their proper season ascend out of this Pit, return home from this Exile: then should they be received with an universal shout of Joys & Glories, resounding from all things without them, & within them, when they should see all these sufferings break up into the most heightened Glories of the supreme God, the supreme eternal Love, & themselves with Raptures of highest pleasures, transcending all Humane or Angel-like thoughts taken up into the fellowship of these Glories.

*D. F. W. pp. 32-34.*

### 43. HOW ART THOU FALLEN

O Man! Thy God is thy First Principle. Thou didst stand in him, as in thy Root. Thou wert filled with Sap from him. Thou didst partake of the Fatness, & Sweetness of the

Divine Nature. Thou wert a flourishing & fruitful Tree. All the Birds of Heaven; the Holy Spirit, the Blessed Angels delighted to sit, & Sing in thy Branches. All visible things rested under thy Shadow. How art thou fallen to the ground? How dost thou lie withered, & dead upon the face of the Earth? No good thing cometh near thee. Sin hath done this. Thou hast not kept thy first Principle.

O Man! The Divine Image was thy proper Habitation. This fog in thy Person was a Sun of Beauty shining in every part of it; & a Shield of Power defending it on every side. In this Image all Blessed things were united to make a Paradise for thee, which thou didst carry about in thine own Person, as thy proper Form, thine inseparable Habitation, like to God, who carrieth his own Heaven into every place with him. Alas! Thou art now naked in the Eye of God, & all the Creatures. Thou art exposed to shame, to every storm of Rage, Malice, & Wrath from all. Sin hath done this. By Sin thou hast forsaken thine own, thy proper Habitation.

Beware, O Men! Of the Evil of Sin. You cast out anew the Divine Seed out of your Garden by every new act of Sin. You cut off anew the Divine Form, Flower, & Fruit from every Plant in your Garden by every new Act of Sin. As oft as you Sin; so oft you make a fresh wound upon the Divine Unity, you make it to bleed afresh, & dye in your Persons.

*R. R. R. p. 359.*

#### 44. A LITTLE BIRD

A little Bird tied by the Leg with a String, often flutters & strives to raise itself; but still it is pulled down to the Earth again: Thus a Soul fixed in a Self-Principle, may make attempts to Pray & Offer at the Bosom of God; but still it is snatched down by that String of Self, which ties it to the Ground.

*A. G. M. p. 160.*

#### 45. IXION

The Corruption of the best Thing is the Worst. All Lust is Love degenerated, Love Corrupted. Love is the Best of all things. Love in its purity, at its Height, is the Godhead in God. Lust is the Formality, & Essence of the Devil, as he is a Devil. St. Jude teacheth us; that fleshly Lusts are the similitude of that First sin of the Fallen Spirit, which made them of Angels Devils.

Ixion in the Poets loved a Goddess, in the place of whom he embraced a Cloud formed into the Shape of a Divine Beauty. Thus he became the Father of the Centaurs, half Men, half Beasts. Then he was cast into hell where he is fastened to a Wheel turning continually round, on which he is tormented day, & night. This Parable is meant of thee, O Lustful Spirit: Thou wert made for Divine Love, for the Love of the Divine Beauty. Thus hast changed, this Love into various Lusts. Thou defilest thyself with Shadows, Clouds of Darkness formed into the Empty Shapes of Beauty. Instead of the Divine, & Humane Nature in the Blessed Harmony of an Immortal Union, all thy Births, all

thy Production are Horrid hateful monsters; Man, Beast, & Devil all in One Spirit, in One Person. Thy end is the Endless Circle of thy Lusts, & of the Divine wrath, as the Wheel of Eternity, a Wheel of Fire, holding thee fast tied to it, & torturing thee without any Rest, or Period.

*R. R. R. p. 380.*

#### 46. GOLD IN THE DIRT

We have the Principle of Life in us, for the most part in Sensual Pleasures; as a piece of Gold in the Dirt; as the Sun in a Cloud; as the Brain or Fancy in a Mist or Fumes. Wipe the Dirt off the Gold, scatter the Cloud from before the Sun, the Mist on the Fancy; chase vain Delights out of the Soul: All these will shine in their proper Beauties.

*A. G. M. p. 277.*

#### 47. A MAN UNDER THE LAW

A man under the Law, is like him, that standing on the Brink of a River, looks not up, to see the glorious Image itself of the Sky, but looking down see the Shadow of it at the bottom of the Waters.

*C. F. C. Sig. A 4 v.*

#### 48. PAPISTS & PRESBYTERIANS

Our first enemies pleased not God, but yet were agreeable to men in their ways. Being false to a divine, & spiritual interest, they were true to principles of humane policy. Being severe in the imposal of superstitious rites, & those principles which descend immediately into the

practice of such rites; they take, & give a large scope to the understanding & affections in generous contemplations, in mystical divinity. Wanting that bread of heaven, that new wine of the kingdom, the beauties & sweetnesses of God in the Spirit, which should feast the inward man, they entertain the fancy, & senses with all objects suitable to them, with a pretense of a subserviency to devotion, as in the Temple of old.

On the other side, our last enemies please not God, & are contrary to all men. These contemn the Spirit, & its Impressions upon the heart when they are set up for Pillars of fire to go before us in this dark night of flesh, as Enthusiasms. At the same they condemn humane policy as profane. They check the delights of sense & fancy as vain; rejecting also the openings of the glory of Christ, the mutual interviews, walks, embraces, kisses between God & the Soul, in the Spirit, as Whimsical.

It is necessary for me here to profess, that I have no meaning to justify the sensualities of the Papacy in its religion, while by pretending these things as Spiritual enlightenings, Spiritual warmings; they intend them for a veil upon the Spirit. There is no such way to draw us up to the glory of Christ, as by his Cross, to which the pleasing, & heightening of the flesh, for the most part, carries a very great enmity. Therefore do I not desire to cast any disesteem upon the severity towards the outward man. Even to the enslaving of it, to the beating of it black & blue, as Saint Paul used it, so this be not to the puffing up of the fleshly mind. But my Justification, or condemnation of these things, as they stand in the comparison between these two parties, & as they may stand upon the root of the same

Principle or Spirit in each party. Upon this account, as Samuel was by Witchcraft raised up out of his grave, to appear before Saul, with his Mantle upon him. So both these, the Romish-Papacy, the Scottish-Presbytery, as it hath been formerly stated by me, appear like that Witch of Endor, the fleshly principle dressed up in the form of Christianity.

But there is this difference; the former is the Ghost of Judaism loathed with the Mantle which it wore in its lifetime, appearing in the same outward pomp, with the same delicious pleasures of Pictures, Musick, Perfumes, &c. as of old. But the last is Judaism undressed, like an apparition in chains, or Lazarus when he came forth from the grave with the grave-clothes bound about him.

*E. D. N. pp. 14-18.*

#### 49. REMEMBER HIERUSALEM

Remember Hierusalem. Christ came in the flesh, & was crucified, yet Hierusalem stood. The Spirit of Christ came in the persons of the Disciples, in the power of the Gospel, & was cast out; then Hierusalem fell. Divided into three Factions within, beleaguered with a fourth enemy without; Hierusalem miserably fell.

O England! London! Remember Hierusalem. You have had the first day of your Peace, & passed it. Christ hath been preached among you: but as in the Flesh, clouded with carnal rites & to ceremonies. Christ hath been pierced among us, that is, not believed on: yet we live, though we bleed. You have had the first day of your Peace & passed it.

Be careful; Be careful to know the last day of your Peace; the coming of the Spirit among you.

You have set me on your Watch-Tower, & made me your Watchman for the few sands of these glasses; if you ask me now; *Watchman, what of the Night?* My humble answer is: *the Night is almost past, the Day is at hand, if you will receive the Spirit when he comes: If you shall refuse to hear, you will look for day; but I fear, I fear, it will be Blackness of Darkness, & Desolation.*

But I bend my Knees to the Father of our Lord Jesus, who hath hitherto made you Tender in a very great measure; that he would send the Spirit of his Son into your hearts; that you may know him, that he may be in you; that all this people may honour the Spirit, as they honour Jesus Christ.

*S. C. S. p. 31.*

## 50. THOU KILLEST THE KING

How black doth every Sin appear in this Light of our Lords glorified Body. When a Soldier was about to kill Cræsus, his dumb Son cried out; *thou killest the King.* So cry to every Lust in thine heart: thou crucifiest my Jesus in his Spiritual Body, the Body of all Divine Beauties shining like a Divine Sun upon thee, comprehending thee, as the highest Heaven. In every Creature in which thou seest not the blessed Light of this Body, in which thou dost not kiss it with the pure mouth of the Spirit in thee, thou dost crucify it.

*R. R. R. p. 255.*

## 51. THE SWEETEST & DELICATEST ROSES

Having such an Idea of the Divine Goodness of God, that he is the supreme Love, the supreme Unity, the supreme Good, which are all divers words expressing one thing: Where I meet with the darkest, the dreadfulest appearance in his Births, his Works, I find my Spirit excited to seek the sweetest & delicatest Roses among these Thorns, a Face filled with the richest smiles beneath these Veils, the Divinest Wealth, Skill, & Figures in the Veils themselves, as in that before the Holy of Holies.

*D. F. W. p. 214.*

## 52. THE VIOLETS & ROSES OF THE SPRING

The Violets & Roses of the Spring are the sweeter, & more beautiful for the Winter going before them. How sweet & amiable is the light of life arising upon those who sit in darkness, & under the shadow of death? As a foil beneath a Diamond, so do the darkneses & deformities of Sin, the hateful stains & insupportable guilt of Sin; the terrors, the horrors, the torments of Death, & the Divine Wrath under the Law, make the freedom & fullness of the Divine Grace, the Righteousness, the Life & Glory of God in the Person of the Lord Jesus appearing to a lost forlorn Soul in the midst of these black shades, invaluable precious, infinitely amiable, pleasant, far surpassing all the sweetness & beauties of the loveliest Morning, all the Lights & Glories of the purest Sun arising out of the darkneses of the most melancholy & tempestuous night. *D. F. W. p. 183.*

### 53. THE ROSE OF CHRIST

As all the thorns in a Rose-bush are sent forth from the Seed of the Rose, & are ordained to serve the Beauty, & Sweetness of the Rose: so is this worldly Image, & Life in which we walk here, with all its thorns of Temptations, & troubles, the Rosebush...

Let the Rose, & not the Bush be your Joy & Glory. So shall your Bush to at length, being sown in the Grave of Christ come up as a Rose in his Resurrection from the Dead. It is the Spirit, which is the Garden of Roses. Be continually in this Spirit, & that shall make you grow, as the Garden makes the flowers spring. Be continually watering your Garden with the Blood of Christ. Set it in the Sunshine of the Divine Presence, Beauty, Love. Pull up every weed of Lust, Sloth, Passion, Carnality, which would draw away the Life, & heart of your ground from the heavenly Plants.

*Letter to his Son Peter. MS. II, pp. 30, 31 (37, 38).*

### 54. THE POET & THE THIEVES

A Poet in a clear night surprised by Thieves, as he Travelled, when they were now about to murder him, pointing to Heaven; so many Stars, saith he, as are yonder, so many watchful Eyes are there witnesses of this Murder: So many Forms of things, as are to round about thee; so many Eyes of Heavenly Beauties look upon thee, make the darkest night to shine bright, as day round about thee, when thou thinkest to hide in the greatest secrecy the practice, or thought of any Lust. When thine Eyes shall be unsealed, how will thy Spirit within thee be amazed, &

confounded, how will thine heart within thee be melted to see, that thou hast covered thyself with the loathsome, abhorred deformities of so many pollutions, so many profanenesses in the midst of the great Congregation of all living Lovelinesses, & Loves walking round about thee, & seeing thee, though thou lookest not to them?

*R. R. R. p. 224.*

### 55. THE SWORD OF ÆNEAS

When Æneas in Virgil was to go down to hell; he was taught by the brandishing only of his bright sword to scatter all these troops of frightful & monstrous shades, which would set upon him, & encompass him in his way; & that thus he might pass on securely, till he came to the end of those dark regions, & arrived at the Elysian fields, where he should find, now unknown, glorious lights, Beauties, & pleasures, together with the Blessed Soul of his father Anchises, in the midst of an Assembly of the glorified Spirits of the Ancient Heroes. This is our wisdom & work in this world, by the Spirit of Christ, which is our immortal sword & by that light of God which sparkles from it, as we hold it forth, & stretch it out in the hand of our faith to drive away all the alluring, or affrighting Appearances of this Life, like so many Hellish Hags, & empty shades; so to pass on, till we come to the end of them all, till the new heavens, & the new earth appear to us in this light, & Spirit, & Person of Christ, who is himself this light & this Spirit, who in himself comprehendeth & revealeth the new heavens, & the new earth, where all things shine with pure glories smile, with true pleasure; sound forth the

harmonious Musick of divine love, send forth perfumes of all heavenly sweetnesses, & in their Eternal Dances kiss & embrace each other in the unity of the Holy Spirit.

*Letter to his Son Peter. MS. IV, p. 127.*

## 56. THE PRINCE OF GOD

O; My Son open your eye, & see the Mystery in these storms, & black appearances. Jesus Christ comes to you under these Shapes, as he came to Jacob like an Enemy-Angell to wrestle with him, that when he hath tried your faith, & Patience in the Conflict, he may give you the blessing, & set a Crown upon your head, & style you Israel, the Prince of God.

*Letter to his Son Peter. MS. II, pp. 68, 69 (75, 76).*

## 57. BEHOLD HE IS A PRINCE

These Disguises, & shadowy Deaths have the Resurrection, as a clouded Sun, beneath them, as an encompassing heaven round about them. We have our sorrows, as well, as our Sins. But these Sorrows are the Reflections only of those, which Jesus in his own Person hath already turned into Joys; like ye figure of the Sun trembling at the Bottom of a River toast with stormy Winds. Such are the Dreams, which a Prince hath of a Prison, while he sleeps in his Palace within Curtains of Gold, & Silk. He awakes, & dispiseth his Dream, for behold He is a Prince surrounded with Power, pleasures, & Glory in the midst of his Kingdome.

*Letter to his Son Peter. MS. I, pp. 19, 20.*

## 58. SUB SPECIE ÆTERNITATIS

I have also attempted to open that mystery, how this Work of God, in every part of it, with its Beauty, is for eternity, the light of eternity, being the only light of Truth, with a golden Calm, an unstained Sunshine, of purest Perpetual Peace, Pleasantness & Glory. In this light of eternity alone is the Work of God seen aright, in the entire piece, in the whole design, from the beginning to the end. As all times appear in this light, less than a moment, a point, nothing, being as eternity in the undivided Unity of eternity; so are all the disorders of time, no more, not so much as a shadow in a dream that is past, but as the highest & sweetest Harmony in the undivided Unity of the eternal Harmony.

*D.F.W. p. 166.*

## 59. PEACE IN THIS HEART

Have Content in yourselves. Murders come forth from the Heart, saith Christ. A calm Spirit cannot put forth itself in unquiet & disorderly Motions: Its Motions without will have the Image of its inward Rest stamped upon them. Do Men gather Grapes of Thistles? Fire first burns upon the Subject, in which it is seated; before it lays hold on any other. So doth a Principle of Enmity make the War first at home, in that Spirit, in which it is bred & cherished.

Poets fable, that a vast Giant lies Buried alive under Ætna; & that, when he moves himself, he shakes the Hill, with those horrid Confusions, which send forth Smoke, Flames, Stones, mingled into all the Countries about. If any Soul hurl forth the Flames & Thunder-Bolts of War into a



Kingdom, we may assure ourselves, that this Soul is first shaken, & inflamed herself by some mighty & monstrous Evil-Spirit below, which lies hid at the Root of Life in her.

The Pythagoreans were wont to rise each Morning, to go to bed every Night, with Musick. Thus they composed & calmed their Spirits at their first entrance into Business, & their Retreat from them. This is the happy way of being Peaceful abroad, to preserve Peace at home. For this End ever have some sweet & satisfying Delight; By this as Musick arm your Souls with a peaceful Complacency, when you are to go into the Tumults of Actions: By this as Musick, charm your Souls to a Peaceful Repose, when they withdraw from Noise & Action.

But what Delight, what Musick can do this? Only the Knowledge of Jesus Christ made manifest in your Spirits, will be as a Jacob's Ladder discovered within you, which joins Heaven & Earth; in which every Degree & State of Things is a Step; on every Step an Angel Singing; Peace on Earth; Peace in this Heart.

*A. G. M. pp. 293, 294.*

## 60. LIVE UNCONCERNED

Live unconcerned in this World. This Divine Lesson is taught us from Heaven by the Holy Ghost upon this Ground; 1. Cor. 7. 29, 30, 31. *But this I say Brethren, the time is short. It remaineth, that both they that have wives, be, as though they had none; & they that wept, as though they wept not; & they that rejoice, as though they rejoiced not; & they that buy, as though they bought not; do they that use this world, as not abusing it: For the*

*fashion of this world passeth away.* The Apostle here divideth all this World into 4. Heads;

1. Relations;
2. Passions;
3. Possessions;
4. Employments & Entertainments.

Solomon saith in one place; *Why shouldst thou set thine heart upon that, which is not.* There is no real Difference between having a Husband, Wife, or Children, & having none; between being in Grief, or Joy, & being without Grief, or Joy; between having an Estate, & having none; between being in the height of all Employments, or Entertainments, & being out of all. This world hath nothing real. It is all a Shadow. Seeing then the various States of things on Earth have no real Difference, pass thou through all estates with a perfect indifference of Spirit, in a constant calm.

*R. R. R. p. 279.*

## 61. LIVING BEAUTIFULLY

*Walk honestly,* saith St. Paul, Rom. 13.13. The Word is *καλῶς*<sup>ii</sup>, Beautifully. Write after the Copy of Divine Beauty, which dwells in the midst of thee, & shines forth from the Face of the Lord Jesus in thine Heart: Imitate, discover this in all thy Conversation.

The chief Things of Beauty, are Light & Proportion. Thy Christ in thee is both these; the Light, & the Wisdom of God.

Then thou livest Beautifully, when this Light runs along thro thy Thoughts, Affections, Actions, shining in all, & making every thing proportionable to itself.

*A. G. M. p. 49. 30*

## 62. YE ARE THE TEMPLE

*Walk worthy of that Jesus, who is as a God in thee, I. Cor. 3. 16. Ye are the Temple of God: Beware then, of Defiling, or Idolizing this Temple; for both these will God destroy it, as he did his Temple in Jerusalem. Holy Things only are to be brought into a Temple.*

The Temple is to be loved & honoured, for the God only that dwells in it. Pollute not then thy Soul or Body, with any thing that is unclean. Love not, value not thy Being any further, than as the Divine Being is manifested in it, & fills it.

*A. G. M. p. 50.*

## 63. PRINCELY BROTHERS & FELLOW TRAVELLERS

My dearest Brother.

Let us ever remember that we are here in our pilgrimage, & Disguise; Let us have our own country, & the way to it ever in our hearts. Both these is our Christ alone. O My Brother, what a Palace is he: what a Guest? what a full Glory, & Entertainment? How near; & how true a Self? How dear, how sweet a Life? I know nothing pleasanter, than that which David sung to God; Thy Statutes are my Songs in the house of my Pilgrimage. Even in this earthly body, the Manifestations of the Love, & beauty, & fullness of the Godhead in the Person of Christ, which are ye Statutes of God in the truest Sense, are Songs, harmony, Musick made by ye heavenly Spheres of the Divine Beings themselves in us, by the Charms of which even our House,

our Pilgrimage, & all things in it are turned into heavenly Dances, & Delights. Let us Keep then this Mystery of our faith in a good conscience; like shining precious stones in a Case of pure Crystal, which through it sends forth its rare virtues to carry us to our Kingdom with a glorious supply of all our wants in the way. While we are here let us see the faces of each other in Christ, as Princely Brothers, & fellow travellers; when we go hence let us meet above on Thrones;

So prays

your affectionate Brother.

*Letter probably to Nathaniel Sterry.*

*MS. II, pp. 127-9 (134-6).*

## 64. THE STAFF OF BRUTUS

Our natural Relation is the Shadow of a Cloud, which encloses the Divine, & Eternal Relation, as Brutus' wooden staff, which he offered at Delphi hid in the hollowness of it a staff of pure, massy Gold.

*Letter to his Son Peter. MS. II, p. 30.*

## 65. FLOWERS IN WATER

Seek, see, & enjoy all your pleasant Relations, all pleasant Unions in this Unity of Divine Love, the Heart of the Father, as in their proper Fountain. Here is the Truth, here is the Life of them all, in their Original. Here they are unchangeable. Here they are, as Sun-beams, before they come forth, descend, divide, grow shadowy, & fading.

As we keep Flowers fresh by setting their stalks in Water: So say of all your Relations in their shadows on Earth, of all your sweet things with their Sweetnesses; Who

is their Father? Answer to thyself; The Fountain of Love. Then keep them with their stalks in this Fountain. So shall they be ever fresh, ever sweet to thee.

R. R. R. p. 369.

## 66. THE CRYSTAL & THE FLAME

Obj. But you will say; may we not enjoy the delights of the Creature, which is an Inferiour Image?

Ans. Yes, as a Man may have a Conversation with many Women, so that he break not the Marriage-Union. Thy Fountain must be thine own. All delights abroad must be, as Streams of this Fountain, not divided Springs. All other Images must be only reflections of this One, & centred in it.

Please thyself to the full with every Content. Only let it be no Cloud to cut off: but a Christal to take in the Divine Glory, that this may be thine & flame in them.

R. R. R. p. 17.

## 67. LIVING IN A DIVINE PRINCIPLE

He that lives as a Servant under the Law, lives in Fleshly Principles, which are frail, false & fading. The impressions, which he hath of goodness are made by terror & work unkindly. They are like Images in water, dark; ever vanishing, if they be not maintained by outward objects, Ordinance, Duties, Sermons, Books, Men.

He, that lives, as a Son under the Gospel, lives in a Divine Principle, is naturally good. If you ask, why this man is good against the stream of all earthly things, which are evil. It is his Nature to be so. For he is *made partaker of the*

*Divine Nature*, 2 Pet. 1.4. If you ask, how he comes to love, imitate, grow up into an unseen Glory, the Eternal Spirit. It is his Life to do so. As every Plant hath its proper Life, by which it is formed, & grows. So to this man his God, his Jesus is his Life. You may wonder, that a Son of God should continually flow forth into Spiritual Discourses; continually bath himself in high hidden heavenly Joys; continually be mastering Lusts & Passions, in despite of temptations without, & within him; continually maintain a Lowly, & Lovely temper in this forward world. But all this is no wonder for he is carried on by the Power of an Endless (indissoluble, invincible) Life.

R. R. R. p. 70.

## 68. THROUGH THE DARKNESS

Care not to clothe yourselves with the Contents of this World, all which you must put off, so soon as you touch the Brim of this Darkness, into which you must return. Care not for the Cares or Sorrows of this Life. Those waters of Forgetfulness, into which we must all descend, will wash them all away. Imagine this Life, as an Island, surrounded with a Sea of Darkness; beyond which lies the main Land of Eternity. Blessed is he, that can raise himself to such a Pitch, as to look off this Island, beyond that Darkness, to the utmost bound of things. He sees his way before, & behind him. What shall trouble him, on this Twig of life, on which he is like a Bird but now alighted from a far Region, from whence again he shall immediately take his Flight?

Thou camest through a darkness hither, but Yesterday when thou wert born. Why then shouldst thou

not more readily, & cheerfully return thorough the same darkness back again to those everlasting Hills?

Let us then ever be in Tune to sing that sadly sweet Song of Far-seeing, & so much-suffering. Job 1. 21. *Naked came I out 30 of my Mother's womb; naked shall I return hither again. The Lord giveth, & the Lord taketh. Blessed be the name of the Lord.* Naked comest thou, my Soul, thorough a Darkness into this World, stript of all the Glories; & Griefs here. The Lord gives thee forth thorough this Darkness into this Life: The Lord takes thee in thorough the Darkness out of this Life to Himself. Blessed is the Name of the Lord. Rest thou in the Blessed & Glorious Workings of the High God, while thou art in that Darkness. Thou shalt suddenly be passed beyond it; where thou shalt in an open Light enjoy the Hidden workings there; where thou shalt see the Highest Beatitudes & Glories, *Eye to eye Heart in Heart*; They & Thou, being made One Life, One Spirit, & without Partition or Veil.

*R. R. R. pp. 7, 8.*

## 69. THE BREAD OF ANGELS

The Scripture saith in one place to good men: The Joy of the Lord shall be your Strength. Such as the Nourishment of our Spirit is, such will its Constitution, & our Conversation be. If our Food, our Joy be Divine, & we eat the Bread of Angels, our Lives will be Divine, & our Faces shine with Angelical Beams.

*R. R. R. p. 32.*

## 70. ORPHEUS & CHRIST

Long before Christ, Writers mentioned Orpheus, known for the Divine Poet: Of him they reported, that by the Power of his Musick, he could draw the Wild Beasts, Senseless Plants, massy Stones into Dances, round about him. Sure, as they had their Mysteries wrapt up in all their Fables; so in this they darkly pointed at Jesus Christ. The Universal & Profound Peace or Harmony of Things in the Godhead, opening itself in the Person of our Lord Jesus: This is the Musick by which Jesus Christ draws all Creatures in Heaven & on Earth into one, into one Figure of Harmony & Love, in himself.

*A. G. M. pp. 282, 283.*

## 71. CONFUSED DREAMS OF CHRIST

Poets fable, That their Goddess of Wisdom was Born in the Brain of her Father, without a Mother: That, their God of War & Power, was Born of a Mother by the Smell of a Flower, without a Father. Thus they had their confused Dreams of Christ. He is the Divine Wisdom, Born Eternally of his Father, according to his Divine Nature. He is the Power of God, Born of a Woman by the Breathings of the Spirit, without a Man, according to his Human Nature.

*A. G. M. p. 316.*

## 72. A LESSON FROM THE HEATHEN

The Heathens teach us, that the God of the Sun, is the God of Musick; because he tempers with his Beams, & tunes all the visible world. This Lord, our Lord is the God of Light, Beauty, Musick, the God of all Sweetnesses, Glories, Blessednesses. For he tunes both the visible, & invisible World, to a happy Harmony.

*R. R. R. p. 49.*

## 73. THE WILDERNESS TRANSFORMED

While thou art a desolate Wilderness, where nothing appeareth but Dearth, & Drouth, but Bush, & Brake, the love of Eternity descendeth, & soweth itself, as a Heavenly Seed in thee. It cometh down in Heavenly Showers. It breaketh forth in Heavenly Sun-shines upon thee. The same love springeth up into all manner of Spiritual loveliness in thee. Now the Grass growth, the Roes, & the Hinds play, where the Dragon lay. The Bramble bringeth forth Roses. The Stony Heart is now made the Garden of God. The Soul which wallowed in the filth of the Devil is washed by Eternal love in its own Blood, redeemed by its own life, made to bear the Fruit of its own loveliness, & ready trimmed for a Bride to itself.

*R. R. R. p. 318.*

## 74. THE SPARK & THE FLAME

He will bring forth the divine Birth in your Soul, which is himself in a spark of Glory, & immortality, such a spark as sends forth living ravishing Beams a thousand times

purser, brighter & sweeter than those of Diamonds or of the morning star; such a spark as will never die, but spread itself into a spiritual flame, as large as heaven & Earth, comprehending the lives, Beauties, Loves, & joys of all Eternal Spirits in itself.

*Letter to his Son Peter. MS. IV, pp. 54, 58.*

## 75. PURER THAN THE HEAVENS

The Heavens over our Heads are pure. They are free from that gross, & dark Matter, with which all Forms of things are mixt here on Earth. This Purity of theirs, is their Transparency, Light, Lustre, Harmony, Virtue, Incorruptibility. Yet they are Corporeal, & Bodily, their bright Beauties shall be turned into Darkness, & Blood. The Angels are purer far, than this Heaven. They have no Cloud, Clog, or Dross of Bodies. Yet are they mixtures of Light & Shade. Their Glories are veils upon the true Glory. They wax old, as a Garment, & are changed. Their Nature is subject to stains, & falls. But this Principle, which is the Seed, & Heart of a Believer is Purer than the Heavens, or the Angels. It is the Spirit of God, the true Light, in which there is no Darkness; Simple, incorruptible, Unchangeable.

*R. R. R. p. 198.*

## 76. THIS IS TO BE HOLY

Let not the Name of God be as a Cloud over your Heads, shadowing all about you; or as a dark Corner to Children, in which they fear Bug-bears. This is that which we call God; *Pulcherrima rerum<sup>iii</sup>*, the best & greatest. The best of Beauties & Joys. The greatest in Sweetness & Love,

as well as in Wisdom to & Power. Such Thoughts of God will make you run often into his Arms, love to be familiar with him, & long to be like him. This is to be Holy.

*A. G. M. pp. 277, 278.*

### 77. A CHILD OF GOD

There is nothing so natural, as for a Child to run to the lap of its Parents in extremities, & to have a Confidence in them. It is as natural for a Child of God in pains, or griefs to cast itself into the arms of God, & there to breath forth its sorrows after such a manner as this: My God, thou art my Father; thou hast a greater share in me, than I have in myself. I was thine, before I was mine own. Thou gavest my Being to me, & me to myself. O how great is thy Dearness towards me thine own! How great is thy Delight in me! Thou art far nearer to me, than myself to my self. I have my Being not in myself, but in Thee. I am the Branch, thou art the Sap, the Spirit that runs through this Branch, & quickens it. How much more quick, more deep, more full a Sense hast thou, my God, of all my Sufferings, than I can have? Thou canst do all things. Thou hast Strength, I have none. Thou knowest all things. Thou hast Wisdom, I have none. I then give over my whole Being unto thee. Bear me, as thou dost always, in thine Arms, & carry me, whither thou wilt. Comprehend me, as One with Thee. Let me be Thine; be Thou mine; & do, what thou wilt with me. I can fall no lower than thou fallest with me. When I am at lowest, I shall have thy Power, & Wisdom beneath me. As thou risest, thou shalt raise me together with thyself by These.

*R. R. R. p. 73.*

### 78. A ROYAL BEAUTY OF HOLINESS

St. Paul teacheth us, that if one member be honoured, all the members rejoice together with it. When a Crown is set upon the head of a King, it puts a Royalty, & Majesty upon his whole Person. The Head of Man is Christ, the Head of Christ is God. The Glory of the God-Head in Christ is the Crown upon the Head of the Heavenly man; this puts a Royal Beauty of Holiness, the Majesty of that Divine Righteousness upon every mystical member, upon each Soul, how mean soever, that is united to Jesus Christ in one Spirit through believing.

*R. R. R. p. 78.*

### 79. AS MUSICK

As musick is conveyed sweetest, & furthest upon a river in the Night: so is the Musick of the heavenly voice carried most clearly, pleasantly to the understanding, when all the outward senses lie wrapt up in darkness, & the depth of night.

*Letter to his Son Peter. MS. IV, p. 48.*

### 80. A DEEP SILENCE

Put out then every Spark of Creature Light or Life in your Spirits, & you shall find yourselves immediately in the Light of God. A deep Silence of all created Objects ushers in the Appearances of God in the Soul.

*A. G. M. p. 197.*



## 81. THE CANDLE OF THE LORD

Tell me, O Man! what hath kept thee thy Peace, & Plenty all thy Days, & Months, & Years? Thy God hath preserved thee. When thou hast been in a doubtful, difficult, dangerous State of things; what then hath pointed out a clear & shining path to thee in that darkness? When thou hast had trouble in thine Affairs, calamities in thy Person, confusion in thy Soul; what then hath sent forth a Beam of Comfort, & Council through thy Spirit, to light thee out of all these; The Candle of God hath been upon thy head: God hath looked sweetly forth from the top of thy Spirit, through the Principles of Nature, & this hath been thy Light. When thou hast washed thy Feet as thou hast walked, in smooth, soft, flowing streams of Peace, & Plenty: when thou hast seen thy Children playing about thee, like lively Lambs in pleasant Pastures, while thou hast been as their Shepherd, feeding thy Spirit from invisible Spirits, & then feeding their Spirit from thine; who gave thee all these? The secret of the Almighty was with thee.

R. R. R. p. 48.

## 82. GLAD TIDINGS

When the Lord Jesus came a Messenger of glad Tidings from Heaven, to fill the Air of the World with the new Song of the Gospel, He was attended by a Choir of Angels, & with a Song, to shew that the Business was now Love & Delight. The Words of the Song declare it openly; Luke 2.14. *Glory to God in the highest: Peace on Earth: Good-Will towards Men.* *Peace on Earth* is the Harmony of the Creatures

dancing to the Measure & Musick of Divine Love. *Glory to God in the highest*; that is, the highest Glory reflects itself from Men below, on the Face of God above, *Goodwill towards Men*: The sweetest Affections flow down from the Bosom of God above, into the Breasts of Men; or, as Glory now fills the highest Creatures, Angels, so let Love fill the lowest, Men. Let those bright Spirits be the Palace of his Glory; so Men on Earth be the Place of his Rest: Let them have his Beams, while we have his Heart. Let his Crown reside in the midst of their invisible Beauties, his Head lays itself in the Lap of our poor & afflicted Flesh.

Blessed Love! This is the Appearance of our God in the Gospel. His Angels & his Glory are above, nothing but Misery on Earth, yet he leaves them, & that, his Content, his Complacency (*εὐδοκία<sup>iv</sup>*) is here, because we are here.

The Angels shew themselves, & sing their Song to Shepherds feeding their Flocks; as if by this they would testify in a Figure, that God, who was formerly in the World as a Priest, or a Fire, making the Creatures Sacrifices to his Wrath: now came as a Shepherd, to feed them on the pleasant Pastures of his plain Appearances, by the gentle Stream of his Love & Spirit, & at Night to gather them up into his Fold.

A. G. M. pp. 8, 9.

## 83. AS AT THE ENTRANCE OF KINGS

You poor Members of Christ; I speak now to you, who have been sold for Bond-Slaves to Wrath & Justice, for the Debt of Sin, who have lain long in Chains of Darkness; look up, & be comforted; behold, how it dawns to the Day

of Jubilee, Hear this, & Rejoice; the Lord calls this an acceptable Time: It is a Time, as acceptable to him, as it is to thee. Let this approaching Day of Jubilee raise & revive your fainting Spirits. Christ is coming, & as he comes he proclaims the Jubilee. Hear, what the Lord Jesus saith, it is he, it is he of a Truth, who crieth to thee: Go forth, be free; return to thy Ancient Inheritance of Love, which thou hadst in the Heart of the Father; & to thine Inheritance of Glory, which thou hadst in the Person of the Son, even thine own Inheritance from Eternity. Thou art the Child of the Kingdom, by Choice & Election of the Father, which is, as it were, thy first Birth, before the World was. Be no more then a Bondman, but go forth free from all thy Task-Masters, the Law, the Flesh, Sin & Wrath. O Beloved! What will the Blessedness of that Day be, when, as at the entrance of Kings, Streets, Walls, & Tops of Houses are hung with rich Tapestry, & Embroidery; so Christ at his Coming shall say to our Spiritual Man, which hath been so long imprisoned in this Flesh; Go forth: & to the Spiritual Glory, which hath been hid under the Darkness of the Frailties, Follies, Filth of our Natural Man, shew thyself.

*A.G. M. p. 348.*

#### 84. HEAVENLY ARMIES

The Lord Jesus, as Captain of the Lord's Hosts, with all his Heavenly Armies, his ten thousands of Angels, his Chariots of fire, & Horses of fire continually encompasseth thee, marcheth, encampeth round about thee, as his chiefest Treasure, his Love, with Banners of Love spread, & displayed over thee; on every side of thee round about. Every step thou takest in thy way to Heaven is in the midst

of these Warriors. All Divine Powers continually circle thee in. The Invisible, & Invincible Hosts of God under the conduct of thy Beloved Jesus are thy perpetual Guard, & Convoy. In the midst of these thou walkest, sittest, & lyeest down; thou wakest, & sleepest, Psal. 91.11. The Angels have a charge of thee from their Prince, & thy Bridegroom, that they *keep thee in all thy ways, that they bear thee in their hands, least at any time thou strike thy foot against a stone*; that thou never stumble. The Angels of God are the Chariots of War; thy Chariots of State, thy Chariots of Love, thy Chariots of Travel, in which thou journeyest through this Wilderness to thy Kingdom, the Kingdom of Love & Glory. All this they are in one. They make thy way thy Palace in the midst of thy Kingdom for Strength, for Glory, for Delights, for Rest in thy Love. They bear thee up above in the Light of Life, in the Life of Divine Love. This is the way high, & lifted up above all Powers of Darkness, & Death, in which they carry thee along, that thou mayst never strike thy foot against any stone of offence, against any hard & hurtful Form of Darkness, Enmity, or Death.

*R. R. R. p. 336.*

#### 85. SPRING O WELL

We read in Numbers of a Well in the Wilderness, which the Princes digged with their Staves, & sung to it; *Spring O Well*. O wandring Souls, behold your Well, which is before you in every Wilderness. The Prince of Life, your Jesus hath digged, & opened it for you from the depths of the God-Head with the Staff, the Scepter of his Spirit. Look to no other Fountain. But sing continually to this;



*Spring O Well*; Spring O thou heart of the Father; Spring in my heart; Spring with streams of Divine Truth; Spring with streams of Divine Strength; Spring with streams of Divine Joy; Send forth thy streams over all my Soul, & Body; Make all my powers & parts to sing like the Garden of Eden! O thou Fountain of Gardens, My Prince hath digged, & opened thee in my heart, O thou heart of the Father, with the Staff of his Spirit. Open mine Eyes, O Blessed Spirit, that by thee I may see this Fountain, which by thee is opened in me!

*R. R. R. pp. 367, 368.*

## 86. PRAYER

Jesus Christ saith, *No one can ascend into Heaven, but he, who came down out of Heaven, the Son of Man, who is in Heaven.* This is true of the spiritual way of ascending into Heaven by Prayer. Therefore in Prayer, the Spirit first comes down out of Heaven, & forth from God into the Soul: Then it returns in the Company of the Soul, with the Desires of the Soul into Heaven, to God: Yet all this while it abides in Heaven, & God; like a Pair of Compasses drawing a Circle.

*A. G. M. p. 99.*

## 87. A FAIR SUMMERS DAY

To go forth in a fair Summer's day to look upon the green Fields, & clear Sky, is a refreshing to our Natural Spirits, & begetteth a lightsome Joy in us. Come forth ye dark, & melancholy Souls! See this Jesus in his unveiled Person, as he rideth forth upon the Circuit of the whole

Heaven & Earth in his name Jah, in his Divine Form, in which he comprehendeth & filleth all; see that New Heaven, & New Earth, which he maketh in himself. As Snow at the shining forth of the Sun; so will the heaps of Snow, the Mist & Clouds about your Heart dissolve into an unexpressible Sweetness, & light of a secret Joy & hope at this Sight. By the Light of the Beauties of this Person cometh the Sight of him: by this Sight cometh Faith: then cometh all Peace & Joy in Believing.

*R. R. R. p. 233.*

## 88. THE HEAVENLY AENEAS

The Prince in the Poet wrapt about with a Thick & Dark Air, entered into Carthage, passed through the Court into the presence of the Queen, there stood in the midst of them unperceived, while they speak of Him, as absent, Lament him as lost; till the Air purified itself into a Clearness. So the Great Prince of Peace & Spirits, as He comes forth, casts a Cloud about Him; so He comes on upon us; so He encompasseth us, is still in Motion. Yet still we speak of him, as far above & beyond the Starry Sky, & of His Coming, as at a Great Distance. But, Behold! He is already in the midst of us; He breaks forth on our Right hand, & on our Left, like a Flame, round about us, & we perceive Him not.

*C. C. C. p. 18.*

## 89. A GLORIOUS RESURRECTION

Jesus Christ sends forth His Angels to gather His Saints from the four Winds, at the Resurrection. When the

Body of a Saint crumbles & scatters into Dust, Every Dust lies gathered up into the Bosom of some Holy Angel. There all the Single Dusts are comprehended in one Form of a Glorious Body. In This Form the Angel brings them forth at the Call of Christ: This is the Resurrection of the Body. This is as true of each Piece of Life & Death in our Persons or Affairs while yet we are on Earth. When our Happiness, Hopes, & Hearts are ground into the smallest Dust; They then lie Compact & compleat in their Angelical Chamber; on a sudden, as at the Blast of an Angel's Trumpet, or Glance of an Angel's Eye, can Jesus Christ give our Dead Hopes a Glorious Resurrection out of their Dust.

*C. C. C. pp. 55, 56.*

## 90. IN A CLEAR EVENING

He, that in a clear Evening fixeth his eye on the Firmament above him, beholdeth by degrees innumerable Stars, with springing lights sparkling forth upon him. If God lift up a little of his Veil, & by the least glimpses of his naked Face enlighten & attract the eye of our Soul to a fixed view of Himself, with what Divine Raptures do we see the eternal Truths of things, in their sweetest Lights, springing & sparkling upon us, besetting us round in that Firmament of the Divine Essence, as a Crown of incorruptible Glory?

*D. F. W. p. 44. 15.*

## 91. ONE HOUR'S PRAYER

While the Soul is wholly intent upon the Glory of God in Prayer, many sweet Appearances, high Truths shew themselves clearly to the Soul, which were before utterly unthought of, or very difficult. They now appear, as in their Element, like Stars to him that looks steadfastly on a clear Sky in an Evening. They come forth as out of their Bride-Chamber, ready Trimmed, prepared for the Soul, in sweet & clear Notions. Often they come thick & swarming about the Soul, from the midst of this Glory; like Bees out of a Hive. A Man frequently learns more & better, at one Hour's Prayer; than in the Study of many days.

*A. G. M. pp. 161, 162.*

## 92. AS THE EVENING-STAR

The Knowledge of God brings all the Fulness of God into our Spirits. As the Evening-Star leads forth all the rest of the Stars into the open Sky; so the Knowledge of God, as it proceeds itself, leads on every Kind, every Degree of Divine Grace & Glory.

*A. G. M. p. 187.*

## 93. THE GENTLE RAIN FROM HEAVEN

Eternal Life is the whole Work of God upon the Souls of the Elect from the Beginning to the End; the Divine Life begun in Grace on Earth, completed in Glory in Heaven. I have formerly said, that Knowledge maketh the Spirit One with that which is Known. How should this

endear the Knowledge of our Blessed Lord, & quicken us to follow hard after it; The true Knowledge of our Beloved maketh us One Spirit with Him, & transformeth us into His Image, which is the whole Armour of God put on at once; the compleat frame & fabrick of all Grace rising up at once in the Heart? All Graces are One in the Person of Christ. By taking him in, & being made One with Him, we take in All Grace, & are molded into All Grace, in One, according to the measure of the Revelation of our Lord Jesus in us. The want of having this Pattern upon the Mount, Jesus in His Heavenly Form in the Eye of our Spirits, is the great reason why the Tabernacle of God goeth up so imperfectly, & brokenly in us. One Saint is careful of his way, but goeth sadly on; another is cheerful, but careless. One is sweet & slight, another serious & sour, censorious. One is zealous & ignorant; another high in his Light, & loose in his Life. Particular rules & precepts, are like a Watering-pot, which a man carrieth up & down in his hand, watering his flowers & plants singly & slightly. While one is watered the other withereth. The Discovery of our Saviour in His Spiritual Person to the Eye of our Spirits is, as the gentle Rain from Heaven, which at once watereth thy whole Garden, & descendeth to the Root of every Truth, Grace, & comfort in thee. *Grow*, saith St. Peter, *in Grace, & in the Knowledge of Jesus Christ.* 2. Pet. 1.1. Grace indifferently, universally in the whole Nature, & Kind is inseparable from the Knowledge of Jesus Christ. These two mutually breed, & feed each other. All Grace in the entire Frame & Harmony is the similitude, the Image of Christ's Person, as it is in Glory, formed in us. As Christ riseth & shineth forth upon us, this Image springeth up, growth clearer & fairer. As this Image

cometh to perfection; so Jesus Christ is seen more perfectly in it, as in a Glass. If you be compleat Christians, grow at once proportionably in all Grace, in Light, in Life, in Love; study the Heavenly Person of your Bridegroom, grow in the Knowledge of him. As the Eye of the Husband should be the Looking-glass of the Wife, by which she adorneth herself: so let this glorious Person of thy Beloved be that Spiritual Glass, in which thou, O Queen, O Believing, & loving Soul dressest thyself.

*R. R. R. pp. 241, 242.*

#### 94. O BELIEVER, O HEAVENLY PRINCE

When a Prince goeth his progress, his Guests are set down before he leaveth his Court; which way, & how far he shall Travel every day; where he shall lodge at night. His Servants, with Furniture & Provisions from his Court, wait upon him all along.

A Promise is a Declaration, & Obligation of Divine Love, which it maketh of itself, which it layeth upon itself, free, & to immutable.

Whoever thou art, that hearest this, believe in the Promise. Believe freely, in a free Promise. This Faith will make thee the Prince, of which I speak. Thou art now a Prince come forth from Heaven to take thy Progress through this world, & so return home to Heaven again. All thy Guests by day, & Rests by night are set down Eternally in Heaven in the Book of Love there, which is the Heart of God, & from thence in a Promise, which is Eternal Love, or the Heart of God transcribed, to be read by thee. The day of a Saint is the Light shining from the Face of God. The

night is the drawing in, & darkning of this Light. All thy motions by day with every Circumstance, O Believer, O Heavenly Prince, are described exactly in the draught of Divine Love, the Promise. Thou goest, as it is written of thee there.

The Holy Angels, thine own Servants from thy Court in Heaven attend thee in all thy way with Heavenly Provisions, & Minister unto thee, as is appointed there. Thy resting-place every Night is ordered in the Promise. The Blessed Angels go before thee. They take up thy lodging for thee. They make it ready with Heavenly Furniture. They make thy Bed for thee. They are a Guard round about thee for the fear of the night. All things are done, as was set down before in the Bosom of Eternal Love opened in the Promise. Thus the Gospel is all a Promise. The Promises are Love shining forth by its own Brightnesses, & Beams. Love is that name of God, which is an Ointment poured forth. Love is the Divine Nature freely flowing, & diffusing itself, like Live-Honey. As a Bottom<sup>v</sup> of Silk is unwound, & wrought out into divers beautiful Figures in a Garment of Needle-work: such is thy Life, thy whole Story, O Saint, Divine Love spun forth from the glorious Heart of God, as Silk from the curious Worm, is wound up into a Bottom in the Promise. This rich Bottom worketh out itself into all thy motions, & rests, into all thy Changes, & Chances through thy whole course, as into so many exact, & shining Figures of Eternal Glories. Thus Love maketh itself the entire History of thy Life; of that History, & Life it maketh for thee a Garment to wear in Heaven, becoming the Bride of the great King.

*R. R. R. pp. 352, 353.*

## 95. A PARADISE WITHIN

The Lord Jesus lay in the Womb, was laid an Infant in the Manger, slept as a man, had all the Light of Heaven, Visible, or invisible withdrawn from him, being deserted by the God-head itself in respect to any sensible presence, assistance, or enjoyment of it, died on the Cross, was shut up a dead Corps in the Grave. Yet in the Womb, in the Manger, in his sleep, in his Desertion, on the Cross, in the Grave, had he Heaven, & Paradise with their divinest sweetnesses, & fulnesses in himself, he himself was after the sweetest, fullest, & Divinest manner in Paradise, & Heaven, For he himself in his own Person is the Light, the Life, & Truth of both. All this was unchangeably true of him even in his Flesh, & in his natural man, when to him in his Flesh, & in his natural man nothing of this appeared, or seemed to be at all. Thus may it be with thee, O doubting, & mourning Christian, who weepest for that life of the Spirit, which hath Heaven, & Paradise in it by having Jesus Christ risen from the dead in it. Thou refuseth to be comforted, because these are not, or rather appear not in thee. But consider this, & be comforted.

Cast thy eye upon thy Pattern the Lord Jesus, & then say; Christ with Heaven & Paradise may be in me. I may be in Heaven, & in Paradise by being in Christ, though this appear not to me. Christ may be in me, I may be in Christ in the Womb, or in the Manger, in a deep sleep, or a desertion upon the Cross, or in the Grave. But in Truth by all these, Heaven & Paradise with all their Divine store, & furniture, rise up in me so much the more Gloriously, by

how much the more Christ is formed in me, & I am conformed to Christ.

*R. R. R. pp. 505, 506.*

## 96. SILVER TRUMPETS

The Bridegroom chargeth the Virgins of Jerusalem, by the Roes, & Hinds of the Field, that they stir not up, nor awake his Love, until She please. *Cant. 2.7.* The Angels of Heaven, which are the Invisible Ministers, by whom all things move in the whole Order of Second Causes; are here understood according to the sense of some learned Divines, By the Virgins of Jerusalem. The Roes, & hinds of the Field are the Pleasant Loves, & Lovelinesses of the Eternal Spirit in the Heavenly Person of Christ. The Law of the Eternal Beauties, & Loves of the Divine Nature lieth upon all things, upon all the Ministers, & Armies of God; that the Spouse of Christ be never laid to sleep, or awakened; but according to its own good pleasure, as it is One Spirit with the Lord Jesus by a knot of Everlasting Love, as a Queen at the Right hand of her King, set down in Heavenly Places with him, upon the same Throne. When the Divine Principle, which is the Bride, & the Spiritual Man in a Saint retireth itself, & goeth to its rest: in this Night the Wild Beasts, Brutish Lusts, Raging Passions come forth to prey upon the Natural Man covering it with filth, & wounds. But, when the Day spring ariseth from on high when the season cometh for this Man, this Heavenly Seed, & Bride to awake, to stir up herself, & come forth again; in this New Morning the Beasts return to their Den; Lusts, & Passions sink down into their own Principle, the Bottomeless Pit,

out of which they arose. But the Musick, to which the Spiritual Spouse moveth in these Retirements, & Returns, is the Love of the Spiritual Bridegroom, like the Silver Trumpets of the Sanctuary in the Wilderness to the Children of Israel, sounding a Retreat, & a Rest, or a March, & a Progress.

*R. R. R. pp. 407, 408.*

## 97. THOU HAST ALL

Thou hast all in Heaven. A Believer is ever in Heaven, & hath Heaven in himself. For that Spirit, which is his Principle is the highest Heaven. The Joys of the Gospel are compared often to a Feast, to a Wedding-Dinner at the Marriage of a Kings Son. Now there go to make up a Feast, not only costly, & curious fare, but all things suitable, Stately, & rich Rooms, Musick, Perfumes, excellent company, all the Furniture, & Entertainment great, beautiful, & delighting. Thus thy Sufferings only change the Scene. What thou hadst before on Earth; now thou hast in Heaven, in the glorious Fellowship of all Angels, & Triumphant Spirits, with the Ointments of the Holy Ghost, the Melodies, & Harmonies of Divine Love sounding through all the Beauties of the Divine Nature, in the purest Light gilding all; Joys, & Immortal Pleasures like Doves with Silver Wings, & Golden Feathers flying about every where, being nothing but the Spirit of all Grace, Joy, & Glory in various Forms.

*R. R. R. p. 200.*

## 98. AN IMMORTAL & DIVINE STATE

The Druids were the Priests of the ancient Gauls, in the Countries of France & Britain. They had their name from a Greek word, which signifieth properly an Oak, & generally all Trees. The Heathen consecrated Groves to their Gods, & to the worship of them. These Priests led their Life in the fields, & woods, among which they had a peculiar Veneration for the Oak. We read Oaks in Greek, sacred to the chief God Jupiter; famous for his Oracles, & Holy Doves which gave Oracles there. So Abraham's Oak of Mamre was famous for his Residence, Sacrifice & Converse with God in Visions, & Apparitions of Angels, under the form of men. Thus Jesus inviteth His Love into the fields, that there He might give her of His Loves. He saith, He raised Her up under the Apple trees. At the feast of Tabernacles the Jews dwelt in Booths made of green boughs. All these Honours put upon fields, Woods, & Trees seem to be a Commemoration of Paradise with a secret, sacred, & sweet Impression of it on the Minds of men, arising from the Holy Story spread obscurely, & confusedly from the beginning of the world through the nations, or from that Sympathy, which seems to be in nature between a Divine State of things, & the fields, or groves; for so we generally find the nativeness, the Springing Life, the freshness, & flourishing Lustre, the Solemnity, the Quiet, the Purity, the Sweetness, the Liberty, the Pleasures, the Mixtures of Light, & Shade, the Openness of the Light, the Depth of the Shade, the Murmurings of winds, the Clearness, & Course of Rivers, all conspire together to awaken in the Soule a certain sense, & Image of

an Immortal, & Divine State, & to raise the Soul to desiring of it, & aspiring to it.

*Preface to Dialogues "Of Divine Friendship", MS. VI, f.2.*

## 99. THOU INDEED ART IN HEAVEN

The chief Object & Pleasure of the Natural Eye is the Glorious Body of the Sun in its Purity, at its Height. The second is the Sky, Air, the Earth, the Seas, as they are enlightened & gilded with the Sun-Beams. This is the first supream Object & Delight of the Spiritual Eye, of Divine Love, Christ in Glory, the Face of God shining forth in the full strength of its most ravishing Beauties, without any Veil or Cloud upon them. The Pleasure next to this, is to see all Things every where in the Sunshine of the Godhead, as the Beams from the most high & sacred Beauties in the Face of God, full upon them. How will every Bush of Thorns shine in this Light? How will every heap of Dust sparkle, as a heap of Diamonds, as a knot of Angels, yea a Constellation, a Combination, a shining & singing Harmony of Divine Attributes, Divine Excellencies? What a Heavenly Heat or Flame, rather of Divine Love & Joy will each thing thus seen, raise in thee?

The great Men in Rome had, of old, Galleries, in which the Walls on each Side were covered, under & between the Light, with Polish'd Stones, Clear & Transparent as our Looking-Glasses: In these they saw, as they walk'd, the entire Images of themselves & of their Company.

O what a Heaven doth he continually walk in, to whom all Things round about him are hung with these

Curtains of Solomon, the living Brightnesses of a Divine Light; the Flower of Light springing from the Face of God? In what lovely Images doth this Light, as the Looking-Glass of Eternal Truth & Love, present him to himself, his Company, all Things round about him, to him? In the 68th Psalm, v. 17. *The Chariots of the Lord* are said to be *Thousands of Thousands, & God himself in the midst of them, as on Mount Sinai*. While thou first fastenest the Eye of thy Spirit on the Majesty of God, & then beholdest all Things, as they appear in the Light of the Divine Presence; thou indeed art in Heaven: All Things are as the Angels of God, as Divine Emanations, Divine Figures, & Divine Splendors circling thee in on every side, & God himself as a Fountain of Glories in the midst of them.

*A. G. M. p. 341.*

### 100. A NEW WORLD OF GLORIES

*All Things, as they are Known in Christ, are a Treasure. That which is born of the Spirit, is Spirit; John 3. 6.* That which is seen in this Spirit of Immortality & Glory is an Immortal, & Glorious Spirit. This is the true multiplying, magnifying, & glorifying Glass. Each Dust is here known in the bright Form of a Beautiful Star; each Star is discovered here to be an Heaven of Stars, a new world of Glories. Every thing as it appeareth in Christ, is something of Christ. Christ *altogether is lovely; Can. s. 16.* It is in the Original; *Every thing of him is desirablenesses.* The least Point, that a Spiritual Eye can touch upon in the Person of Christ, is a fresh spring, a full Sea, a great, & bottomless deep of all Beauties,

Excellencies, & Joys that may render any thing perfectly, universally desirable.

*R. R. R. p. 240.*

### 101. IN THE HOLY OF HOLIES

In the Holy of Holies was placed a Mercy-Seat all of Beaten Gold, the Throne of Grace, the Throne of Love. Out of this Throne of one piece with it, rose up two Cherubims of Beaten Gold. They stretched forth their Wings, they set their faces one to the other. They together looked down to the Mercy-Seat. This is the Heavenly Figure of your Christ, & you, O ye Children of Love, in your Love-Union, & Spiritual Communion. God in Christ, Christ in the Glory of the Father is the Golden Mercy-Seat, the Throne of Love. The Saints are the Cherubims, the Children of Love rising up from the Throne of Love, of one piece of Gold, of one Love-Spirit with it. With their Faces, their Divine part they look one to another, & maintain a mutual society. They spread their Hearts, their Spiritual understandings, their Spiritual affections to each other, & so meet, so embrace. With united Spirits they look down to the Throne of Love in the midst of them, out of which they grow up together, from which they continually draw fresh Beams, fresh Love, Life, & Joy.

O Saints, O Holy Souls be rooted in Love, grow up out of this Throne of Love, Shine forth with Faces of Love, spread forth wings of Love. Be in all things one piece, one pure Gold of Divine Love with the Throne of Love, the Divine Nature. For God is Love.

*R. R. R. p. 381.*

## 102. THE BLESSED WORK OF DEATH

O Saints! why do you fear for your Bodies hidden Conspiracies, or open force, diseases, the fury of the Elements, the malice of Men, or Devils? These Bodies of yours are the Temples of the Holy Ghost. Here are the Holy Assemblies of all the Heavenly Company in the unity of the Spirit, whose Temples your Bodies are. Of these it is Prophesied, to these it is promised, that God will create upon them a cloud, & a smoke by day, the shining of a flaming fire by night. Upon these the Glory is a defense, or a covering. God himself with all his holy Ones, his Angels, his Watchmen, his ministering of this Divine Cloud, Flame, & Glory. From off these Temples of your Bodies this Glory never removes. From within these Temples of your Bodies the Heavenly Company never departs; for as much as the union in the Spirit of Grace under the Gospel is Eternal.

Thus the Bodies also of Believers in this Life are the Temples of the Holy Ghost. All things in them here are divine Figures of a divine Glory. They are filled & covered with the Glory itself. They are the seats of the freest Communion with this Glory, being the Temples of the God of Gods, & so the Palaces of the King of Kings. All this is true of them here, as they stand in a Spiritual Principle, & in union with Christ by the new birth.

But this Life is a mixed State. We stand partly in a Spiritual, partly in a Fleshly Principle. These Temples of our Bodies are covered with a corrupt Flesh, that we can hardly discern their Spiritual Beauties. They are too frequently in too great a part filled with a smoke of Hell,

the smoke of the Spirit of this world, that a Believer can rarely enter into this Temple of his Body to behold, & converse with the Glory there.

This is the precious, the blessed work of Death in a Believer. It breaketh the union, it maketh a separation not between Christ & a Believer, not between the Soul & Body of a Believer, as they are joined together in Christ by the band & unity of the Eternal Spirit, & make one Spiritual Man or Person in Christ; but between the precious & the vile, between the Carnal & Spiritual Principle of a Saint both in Soul & Body.

Now in the moment of Death, the Soul & Body of a Saint come forth immediately, clear & shining Temples of the Spirit; the smoke, & clouds of the Fleshly Principles, & of this worldly Image being for ever driven away from within them, & from without.

*R. R. R. p. 463.*

## 103. A FAIR SUMMER-MORNING

The Sweet Colours of a fair Summer-Morning in the sky are so made, that they fade not, but go on changing to fair & fresher Colours still, until they all vanish into Pure Light. For These Colours are the Light of the Approaching Sun figuring itself in divers degrees into Different Forms of Beauty; till at last it Break up into the Full Glory of unmixed Light by the immediate Presence of the Sun appearing with the unclouded Brightness of his heavenly Body.



In like manner [are] all the Excellencies, Entertainments, & Joys of a Saint, in his Immortal, & Mortal Part; The Immortal, & Mortal Parts themselves of a Saint thorowout are so framed by the Father of Lights, & Loves; that they can never fade, nor pass away; but in the moment of Death itself, are clothed upon from above with a Brighter, a Diviner Form, & are swallowed up into the Abysses, the Incomprehensiblenesses of Eternity.

*R. R. R. p. 428.*

#### 104. FILLING TIME WITH ETERNITY

*The Person of Christ hath passed through all Changes after an Unchangeable manner, St. Paul teacheth us that the Lord Jesus hath descended to the Nethermost parts of the Earth, & ascended above all Heavens to this end, that He might fill All, Eph.c. 4. v. 10. O that I had the tongue of the Learned, the Learned with the Learning of the Holy! that I could speak to you with Words taught by the Holy Ghost! O that you had hearts to take in & understand more, than I can express! Jesus Christ our forerunner is gone into every Form of things from the Height of the God-Head above to the lowest Deeps of the Creature to this end, that He may fill every Form of Things with the Unchangeable Fulness of His own Person, in which All Fulness dwelleth together in a Spiritual & Divine Body. He hath by this mean filled every point of time with Eternity: every spot of Earth with Heaven, every Change on Earth, in Time, with the Unchangeableness of Heaven & Eternity. St. Paul said to his Friends: *This I know, that Bonds await me in every place. But my life is not dear to me for the Testimony of Jesus.* A Believer in a*

contrary sense may say, This I know, that my Jesus in the fullness of Unchangeable Loves, Beauties, & Joys, waiteth for me in every Change; as a Spiritual Bridegroom in a Spiritual Bed of Loves, which is ever green, which hath a Perpetual Calm upon it, & a Perpetual Spring. Nothing therefore is dreadful, or melancholy to me for the unchanged Pleasantness of my Jesus.

*R. R. R. p. 278.*

#### 105. CLEAR CRYSTAL

There is an Art by Fire to make Glass of Ashes. The Holy Ghost is that Fire, which first reduceth this Creation, as into Ashes; then out of these Ashes raiseth a new Heaven & Earth: The same in a new Form of Gold for Glory, pouring forth Divine Beams; of Crystal for transparency, taking in the Divine Light. In Then shall the glorified Person of him, who is the righteousness of God; then shall the Person of the Spirit, with all his Riches & Beauties, dwell unveiled in this Natural Image thus Spiritualized; as the Sun-Beams dwell in every Part & Point of clear Crystal.

*A. G. M. p. 406.*

#### 106. EVERY THING BEAUTIFUL IN HIS TIME

Every thing is beautiful in his Time. The Time of every thing is Divinely set; by a Divine Pattern, in a Divine Proportion; by a Divine Power. Thus each thing is loathed with a double Beauty. 1. The Divine Harmony of the Universal Image in Nature, resulting from, & resting upon each particular fitly set with a sacred proportion, &

contrivance in its own Time, & in his Time, that is, by a Divine Hand in a Divine Time. 2. An exact, & ravishing Harmony with the Eternal Image of the supream Glories in God. As line for line, feature for feature, colour for colour, motion for motion from a Face in a Glass answer to the Beautiful Face, which beholdeth itself in the Glass; so is God, & this world; the Face in the water, & the living Face; Beauty itself, by looking upon the water, at once Figuring itself upon it, & beholding itself in it; all being reflections of its own Glories.

*Obj.* But you will say, we see not now this resemblance of the Divine Glory in the face of the Creature.

*Ans.* *What God doth, he doth for ever.* Ecclesiastes. 3.14. As Jesus said to Peter of washing his Feet: *What I do, thou knowest not now: but thou shalt know hereafter;* that may be applied here. The work of God in this World, & Time, is for Heaven, & Eternity, to be understood, & enjoyed there. When we shall come into the presence of the Life, & the Original, then shall we look again with another manner of Eye upon the Picture, & have an unexpressible pleasure to behold one in the other. As the Tabernacle, when its season was past, was taken into the Temple. So when Time, & this world are past away, Time, & this world from the Beginning to the End shall be taken up into their first Patterns, into Eternity. God shall call every thing to the least dust, or moment by its name, & no one shall be wanting. There shalt thou see the Beauty of the whole, & every part in the light, to & life of its Glorious Original. Then shalt thou know, what God hath done from the Beginning of the world to the End. Thou shalt now possess, & enjoy all with

unexpressible pleasures, when thou shalt thus meet them again in a new Light, to be for ever with thee.

*R. R. R. pp. 285, 286.*

## 107. THY WILL BE DONE

*Thy Will be done on Earth, as in Heaven.* When God shall answer this Petition, the Godhead shall not swallow up the Creature; nor Heaven, Earth. But the Creature & the Earth, shall have together with a full Community in Glory; as Distinct a Property, & Unity in themselves, as God & Heaven.

Heaven & Earth shall be in those Days, as Husband & Wife, though one Principle, Nature, & Shape; yet two Sexes, one the Image of the other: & two Persons, each having the entire Principle, Nature, & Shape, Distinctly, & Compleatly in itself.

But who shall live, when God doth this, when he answers this Prayer? Thy Will be done on Earth, as it is in Heaven. Perhaps there are those now living, & present, who shall not Die, till they see this Petition perform ed upon this visible Frame.

*A. G. M. pp. 164, 165.*

## 108. THE WORK OF CHRIST

The Glory of God encompasseth the World, as the Sky doth the Earth. As the Earth Eclipseth the greatest part of the Sky: So the World, Dark, Gross & Envious, interposeth itself between the chiefest Parts of Divine Glory, & our Spirits. Christ subdues the World to himself. He takes away the dark Grossness from it, works it to a

Spirituality, a Transparency, like a Crystal Glass, that the Beams of God may fill every Point of it, & the Person of God be seen through every Part. Thus God is All in every Eye, All in every Object.

*A. G. M. p. 309.*

### 109. A GOLDEN BRIDGE

To forgive much. This is the Divine way of making our Brethren Captives in a noble War of Love, & Binding them to us in Golden Chains of Affection; To forgive much. It is said, that we should make a Golden Bridge for a flying Enemy. By retaining our Anger we force our Brethren to retain their Enmity: So we bring upon our selves the Danger of a Desperate Enemy. But by pardoning freely, speedily, sweetly, we make a Golden Bridge for our Brethren to pass over from their Enmity to Love. When we have an offending Brother at our Mercy, let us think we hear Jesus Christ from Heaven pleading for him, as Paul did for Onesimus to Philemon: Receive him, that is, my Bowels; once unprofitable, but now by mine & thy pardoning of him made profitable, & faithful to thee & to me.

*T. W. U. p. 26.*

### III. CONTRARY OPINIONS

All our Notions & Opinions can be but broken Things; we can have in them but Pieces, but Bits of Spiritual Truth, & but little, very little of Spiritual Glory. It is impossible for us to have a full View of the whole Face of Truth; Truth is Heavenly & Divine, great as God is: Is it

impossible to represent God fully by any one Piece of Created Excellency? So impossible is it to represent Spiritual Truth in our Understandings, fully by any Opinion of ours. Our Souls are Spiritual Things, & therefore when its represented by the Body, 'tis represented by several Pieces, by several Members, because no one Bodily Thing can give you a full Representation of the Soul. Truth is a Spiritual Thing, & Divine; The Opinions & Notions, in which we see it, are all Earthly Things, & Natural Things: & therefore it's impossible or any one Notion or Opinion to give you the full Truth; but we have that little Truth, which we have in a Thousand broken Notions. Take heed then of overvaluing any Notions of thine; or undervaluing a Notion of Truth, which another Man hath, & thou hast not. Thou hast but one Piece of Truth in thy Notions; perhaps the other Man hath the other Piece in his Notions. But then again, the same Truth may appear under contrary Notions, & in contrary Opinions. This is the Glory of Spiritual Things, that they can cloth themselves with all manner of Earthly Shapes. It is the Greatness & Majesty of Jesus Christ, that he passes through all Forms & all Conditions; & yet still is the same in the midst of them all. Is there any thing more contrary than a Cross & a Throne? And yet you may see the same Jesus in both.

*A. G. M. p. 410.*

## 112. THE TRUE JUBILEE

And now, what is my Expectation? For my own Soul, for my Brethren in the Flesh, all the Children of *Seth*, for the rest of my Fellow Creatures, which groan continually in my Ears? Is not my desire and Sighing before thee, O my God? Even This; The Descent of the Dove upon them; the Manifestation of the Spirit in them, the True Jubilee, the Divine Liberty of the whole Creation.

All within me testifies of this Spirit to me; All without me proclaims this Spirit before Me; as the Spring of my Joys; the End of my Faith; the Glorification of my Person; and not of mine only, but of all those, who are rooted in this Principle of Life, whatever the Soil of Education, Profession, or Custom be, in which they are Planted; whatever the Bark of Opinion or Affection be, in which for the present they are Enclosed.

The most Known Men for Wisdom in all Languages, Learnings, Religions, Ages, Regions have worship it, have

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waited for This Eternal Spirit; The Understanding of the World, riding forth in a Chariot of Light, upon the Face of all Forms of Things; The Good Converting All Things into it self; The Unity, or some-thing above an Unity,  $\tau\theta$   $-\omega_{\varepsilon\nu^{vi}}$ , The Supream Band of Unity, and Multiplicity.

This Spirit brought forth from itself the Creation, and still sits upon it, hatching it, till it break the Shell of This Dark Flesh, and spring forth into its own Life and Image.

The Lord Jesus is this Spirit; who is, before *Abraham* was, by whom the Worlds were Made; who is a Spirit, Comprehending, Cherishing, Enclosing, Coming forth into all the Fleshly Births of Time.

This Jesus came Himself in the Last of Times, into Flesh; was by His Cross drawn up out of it into Spirit; and now by the same way is drawing up all Things after Him into the same Spirit.

*S. C. S. sig. A3-A4<sup>r</sup>.*



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- <sup>i</sup> *Fiunt, non sunt* - 'they are becoming (or made to happen), they are not'
- <sup>ii</sup> While *καλῶς* certainly appears in the Scripture, it does so in Romans 13.13. The word translated as 'honestly' is *εὐσχημόνως*. However, Sterry's point is still well taken, & we may overlook his mistake as a lapse of memory. It is actually clear from this mistake that Sterry must have known Greek, but did not on this occasion consult a Greek NT. I have searched for variants within the Greek NTs available at the time & found no such variant.
- <sup>iii</sup> *Pulcherrima rerum* - the most beautiful thing.
- <sup>iv</sup> *εὐδοκία* - goodwill, favour, pleasure, desire, &c.
- <sup>v</sup> *bottom* - (archaic) a wound ball of thread. See *Dr Johnson's dictionary*, 1755 folio, 11<sup>th</sup> definition.
- <sup>vi</sup> Greek indecipherable because of ink blot in text.