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1816 Edition

THE
GLORY OF SHARON:

IN THE
RENOVATION OF NATURE,
INTRODUCING THE BLESSED

Kingdom of Christ

IN THE SEALED NUMBER OF THE
FIRST FRUITS,
BEING THE HUNDRED AND FORTY-FOUR THOUSAND
PRIESTLY VIRGINS OF THE ISRAEL OF GOD,
STANDING WITH HIM UPON

MOUNT SION

WHICH IS PART 2 OF:

*The Wars of David and the Peaceable
Reign of Solomon*

By Jane Lead
1700

*The desert shall rejoice, and blossom as the Rose: it shall blossom abundantly;
and rejoice even with joy and singing. The glory of Lebanon shall be given un-
to it, the excellency of Carmal and Sharon: They shall see the glory of the Lord,
and the excellency of our God. (Isaiah 35:1, 2)*

A Note from the Editor

I am very pleased to present the writings of Jane Lead in her native "King's English." The rich and poetic flavor of Early Modern English is a captivating read that has truly withstood the ages. Those who love the language of the King James Bible will also enjoy this classic 17th Century Version (17CV).

Great care was taken to ensure that the texts are as close to the original as possible. Archaic words and spellings remain untouched, although some obvious typos were corrected. Jane's lengthy paragraphs also remain intact. Wherever possible a clickable Table of Contents was added by this Editor for easy navigation. Also featured are clickable PDF Bookmarks. These EBooks are presented in PDF format for optimal viewing and quality printing.

All the texts for the 17CV were transcribed by me personally from microfilm images of the original books, which were scanned and then converted to text. The meticulous work of typing, editing, proofing, revising, layout, etc., was also performed personally by this Editor alone. Converting ancient books into electronic text files can be a laborious process. But since it is an assignment from the Lord, it is therefore rendered a labor of love.

The 17CV of Jane Lead's writings may be downloaded, printed, copied, and distributed freely, as long as they are made available without charge. The complete PDF file must also be kept intact. And since I am constantly revising for typos and other issues, I kindly ask that they not be posted to any website, although you may freely link to them if you desire.

For those who prefer a modern rendering, the Spirit's Day Version is also available by this Editor. And the added feature of paragraph numbering will greatly assist you in your studies of this beloved mystic. For more information about the [Spirit's Day Version](#), please contact:

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Editor's Note: The Glory of Sharon is Part 2 of Jane Lead's book titled, *The Wars of David and the Peaceable Reign of Solomon*, Part 1 being *An Alarm to the Lamb's Holy Warriors*. This text is from the 1816 Edition, printed by Thomas Wood, London.

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THE

GLORY OF SHARON.

PART I.

I. On the first day of *May*, in the morning, Anno 1700, I was casting up in my mind the many circles of years that had passed over me, and considering with myself the way that God had taken, in bringing forth those manifestations that I have been visited withal, which has been much after the manner of metaphors and similitudes, to unfold and shadow out the heavenly things themselves; and while I was contemplating what this present season might further bring forth, as having been big with expectation these many years, of somewhat great and signal, relating to the new scene of the glory of CHRIST'S Kingdom; and being desirous through great age, and the long delay hereof, to put off this body, that I might enter into that which is indissolvable in the faith of assurance, of a triumphant reign with CHRIST, among the just and perfect Spirits, with whom such present communion my spirit is influenced withal, as hath taken such hold, as hath drawn me in desire to be both with their and my Prince and Saviour. But while I was debating this matter in my mind, the eternal word met me saying, *Think not much, neither grudge at the passing away of so many rounds of time, because thou hast not yet arrived to that flowering age, where no blemish or defect may be found. For another time is yet to pass over thee, in which, as a translated plant, thou must be in the Paradaisical property, with such others as are singled out with thee in this same unity of faith, for the making up of a glorious Sharon-State, THAT SHALL COME AS A MORNING-BREAK UPON THE BENIGHTED EARTH, terrible as an army with banners, streaming forth in their impregnable defensive powers.*

II. After this imbreathed speech from my LORD, there was presented to the inseeing eye of my mind, the similitude of a *rose* upon golden stalks. The ground from whence it sprung, was pure, refined, and clarified mould. The leaves of this flower was to the number *twelve*. Each leaf being distinguished by a different colour, according to the oriental colours of the rainbow, seen about the throne of the Lamb, and in the middle of this rose grew a golden coloured seed, which sent forth so strong a perfume and odour, that it attracted down the virtues and powers from that heavenly world; appearing as so many flaming eyes, darting their beams upon it to cherish it.

III. This withdrawing from my sight, left me to ponder on the meaning of it. But I was bid to be still, and not further enquire till it should be given me.—Thus my mind being still in a posture of waiting for what might further be made known, the next morning after some mental ejaculations, it appeared again, as having multiplied itself into a threefold figure, upon the same root, according to the first similitude. Then was it said to me—*Take good observation of this unfadeable tri-une flower, that shall cast forth its seed, to multiply such plants as will replenish what in*

the first Paradise was put by and prevented by the transgression; but now restored again by him that can never change, because there is no possibility that he should disobey the everlasting Father's command. Then came there forth a soft, sweet, warm gale, that made the spicy seed to fly and scatter itself abroad upon this inclosed garden, from whence did suddenly spring numerous single flowers of the same variety of colours, and number of leaves; appearing some in the bud, and others more or less blown.

IV. Then was it imparted to me, that there was a counsel taken, and care for the fencing in of this young sprouting plantation, for else the ravenous beasts would break in to devour, and the wild plants that grew every where about, would cast in their evil savours to hurt and annoy. Whereupon from the upper court and council did come forth a decree, that it should be inclosed round with a threefold circle. The first appeared as a circle of golden light: the second was a circle of a silver light: the third a mild gentle fire, yet of invincible strength for defence.

From this foundation metaphorically represented, God will further open his own meaning herein, what may relate to the approaching time.

V. Hence followeth the opening of this presentation, by which is signified the near approaching of a Paraisaical state. Some plants whereof are now beginning to put forth, though in a kind of chaos, or wilderness state as yet, and suffering very much from the wild and ruinous principle round about; applying this to the case of such, in whom this seed from the *Sharon*-rose has been inwardly sown, being but weak as yet, and the outward degenerated birth full grown, and strong, and so would bear dominion, having all advantage of the starry constellations and this tempting principle, that does set hard to beat and keep down this holy and perfect thing from springing. The sense whereof does so deeply enter into the central part of the soul, that it provokes it to search and enquire whether or no this Divine seed and birth has not right to recover what was lost. This was put forth as a query for myself, as to my own particular, and in behalf of such others, as in love's band of faith do with me stand. And that I might be assured hereof, the records which were in the Heavens were made obvious to my eye. That nothing less was designed by the unreversible council of the Trinity; but that first flower that sprung up in *Paradise*, which was Man made after GOD's own image, being deflowered, and losing its virgin rose, and so became weak and impotent, and introduced the same effects throughout the whole creation, involving his whole offspring into curse, death, and sorrow, as we are all witnesses of: this decayed plant, by a strong odoriferous wind or breath from the Tri-une Deity, blowing up what was under such quenchings and death, obtains a new springing life in those that shall make up the glory of the New *Sharon*. And as the first formed one lost the honour of bringing forth his virgin offspring, for the replenishing of that blessed region in which he was placed: so now the never dying or decaying flower of life does here come to fill up the vacancy with a more noble and high graduated generation, by their passing through the womb of eternal wisdom. *All which spiritual births lie hidden in the visible corporeal figure*, which cannot bear the glory of a celestial body, as yet to visible sight; till transplanted into such an *Eden*-garden together, where we may all one cloathing wear as our immortal robes, as may suit with our glorified head.

VI. Had not the LORD himself so condescended, as to cloath himself with the self-same dishonourable image, that we through the apostacy of sin do bear, we might have disdained ourselves in such an appearance. And truly I have often myself reflected hereupon, (as well I might

do) finding such nakedness and impotence, with maladies and infirmities. But as I have been sometimes complaining to my LORD concerning this vile body, he has answered me in the most kind and friendly manner, saying, *Think not much, nor be dismayed, seeing it is but for a limited time that thou bearest this badge, that so contemptible is; seeing that I myself did not despise it for your sakes, nor suffered it to be any impediment to THE SPRINGING AND GROWING BODY, THAT MOVED IN IT INVISIBLY, for the fulfilling of all righteousness. So in like manner you are not to think it an impossibility, but that you may to the same perfection arrive gradually, as the Deified seed, which is cast into a new created heart, shall come up to a spiritual body, answering to my own.* Which when made complete, as occasion may require, this inward body by the rosy tincture may give a radiancy and shining glory upon the invisible gross part. But however, all the defects and impotencies are not to be charged upon the outward form, *so much as upon the inward root and body of Sin, THE DESTRUCTION OF WHICH IS TO BE PRINCIPALLY AIMED AT. For while that life is strong, the spiritual remains weak.* But as this rose of *Sharon* shall come from its budding to a blossoming, as its root is from the Deity, so it will shew itself as a complete body according to eternal nature, replanted in the Paradisiacal land, by which the outward birth of depraved nature shall sink away down into its own root again, and be bound as with a band of iron to prevent its dominion, through the sinful properties, that otherwise would mingle and interrupt the peaceable and serene reign of the spirit. This is the true essential ground, by which the lapsed creation will be set free.

VII. But note further, that it is testified by the Spirit, that this is very rare, *and peculiar only to some few at FIRST in the beginning of this Sharon-plantation; that MIGHTY WORTHIES in the faith shall be;* as LILIES that shall appear to be the espoused Bride of the Lamb, that shall answer to the *Jerusalem* above, co-joined as *Denizons* of that city, to make up such a temple body, as GOD with his bright star of *wisdom*, and with the Lamb shall be the glory of it.

VIII. This is represented by the twelve leaves of the rose, made mention of, which signifies the *twelve foundations*, with their sparkling colours, which also signify the twelve gates: which renews the calling of the twelve tribes, not only of the *Jews* but out of all nations. This refers also to the apostolical number, that are all to be sealed with the tri-unity of the rose, springing from the golden stalk: and the great and marvellous wonder will be, when this *Jerusalem*, consisting of such pure and bright clarified spirits, shall appear, compacted together to dwell on such a vile, gross, material principle, as this world does appear at present to be.

IX. This shall be the beloved city, which though the vile and perverse generation may make their attempts against it, they can find no way to come through the threefold circle, which is so defensive a glory about it, as it will devour and consume all that makes enterprize against it. Which may well strike a terror to the unbelieving and opposing.

X. And I was commanded to declare, that this glorious *Sharon-plantation* is now at this time budding forth. And therefore to blow the horn, to awaken and raise up the seed that has lain buried for some time in Paradisaical ground; and also among the wild plants in the desolate wilderness, that lies without. For this is the set time, wherein the seventh angel does utter his mighty voice. Which the dead in CHRIST, understood mystically, shall hear, and so as lilies put forth and spring in that faith that shall multiply the blessings of unknown treasures, which shall outvie, and excel all of the outward typical, *Solomon's* grandeur and glory.

XI. Now what does this presage or speak forth, less than the mighty reign and kingdom that is coming upon the earth. In which the *Sharon* plants shall so renowned be, as to carry the sceptre rule and government over all that is mortal and temporary. For CHRIST, who is their Prince of Life, will take to him that *Alpha* and *Omega* name, that shall make the inhabitants of the earth to know that his *Jerusalem*-bride shall sit with him upon his throne and reign, till all those that have refused obedience to this name, shall be constrained to come and worship before his and her feet. Who also has verified by a new express of his mind, that he will give into the hands of such as he shall approve, a rod of strength dipt in that golden circle; by which they shall sprinkle and baptize MANY *that shall receive of the same ghostly power*, for a witness from, and in whom the Spirit of GOD and glory does go forth to touch, and inflame with, that love that answers to the Deified name.

XII. By way of preparation and order for this to be accomplished, in this very season of time, a royal command from the King of the superiour *Jerusalem* is gone forth, to stir up some heroical spirits, to lay the foundations for the building up this mystical and spiritual defensive wall, which bears an analogy to the building of the *Jewish* temple. As the ancient temple was laid waste, so likewise the spiritual gospel structure, of which the twelve apostles were laid as the foundations, with their Head Corner-stone, has been much demolished and decayed, so that its first pure and primitive model has been as it were obliterated for many generations past. In the sense of which, I was spreading before the Lord, and mourning for so great a lapse of this ministration, as *Daniel* for some number of weeks; after which I found a strengthening power girding me up, and several bright clouds encompassing me, out of which I saw several persons, as I apprehended to the number TWELVE, representing twelve apostles, that had each one a golden reed in their hands, to measure out the lengths and breadths, upon which this edifice was to stand: who did depute and empower some persons now living in this age of time, for the building and raising up what the *Babylonish* spirit has been pulling down.

XIII. And as I was enquiring whether or no these opposing powers would not still let and hinder, as they did in CHRIST and the apostle's time, It was answered me; it is not always so to be. For this mystery of iniquity after it has had its full unmasking, must have its downfall; *as this holy apostolical fabrick shall have its rise*. And it was further noted to me, that I was not to fear upon the renewing of this great work, by persons so ordained, as to represent the apostolical order, (which may in process of time exceed that number,) that these should be prevented by persecutions, and from the flood-gates of the dark kingdom letting out upon them, to take them off from the full accomplishment of their work. For though this was permitted, that both the Headstone and his followers were to be cut off by suffering and death, yet as a new progeny from, and in their spirits shall rise, they shall not only be endowed with the *Holy Ghost* for gifts and acts of power going forth transiently, but possess the *Holy Ghost*, as resting upon them *for duration*. For to this end it was necessary that those should suffer, and enter into their kingly power and glory, *and in that spirit DESCEND, (to co-operate, and inlarge that kingdom which they do possess in the heavenly world,)* IN SUCH *as are herefor fitly qualified*, that they may receive not only of their gifts and powers, but also fortitude and strength to uphold them against all violators, so that they shall have no power to hurt, or impede them in this great enterprize that they are engaged in. Which will be made manifest by the several foundation-stones: as mentioned *Rev. 21. 19.*, that were denominated to me in their peculiar signatures and properties.

The first is the *Jasper*, which denotes the creating word of light, multiplying itself to a seven-fold degree of light; that swallows up the seven darknesses or nights, which were divided from the light.

Secondly, out of the womb of everlasting light, is brought forth the love, or the *Jacinct* stone multiplying and manifesting itself, as burning gold sending forth a ruby lustre; which vanquishes, and by its tincture expels the venom of the anger and wrath.

The third foundation stone is the princely wisdom, and may be represented by the *Chrysolithe*-diamond, sparkling forth in all variety of powers and operations, putting to the blush and shame, whatever is of folly and lightness. Thereby extinguishing and getting the victory over it.

The fourth is the *Sapphire*, which signifies truth, springing from its native originality, which never could be tainted or adulterated. Which will dispel all misunderstanding and uncertainty of things.

The fifth stone is the *Emerald*; or the flowering spring of an everlasting righteousness, eating out the curse of the unrighteous properties in degenerated nature; and opening the fountain of all endless treasures.

The sixth, or the *Topaz*, bears the motto of peace, all mild and kind. It will admit of no jars or rendings; or whatever shall make disquietings or warrings; this is that virtual stone that makes up all breaches, and heals all wounds.

The seventh is impartiality of justice and judgment, that cannot be biassed or corrupted, judging all causes, and weighing all matters in the balance of equity: and stands against all oppression, fraud, and cruelty. Represented by the *Amethyst*.

The eighth is the meek and even temperature of a spirit, all mild, and kind, whereby the harshness, fierceness, and frowardness is overcome. Which is signified by the *Beryll*.

The ninth is the high magnetical faith, that attracts the virtue and essence from the first author and original of it, by which incredulity, fears, and doubtings are expelled. Applied to the *Sardine* stone.

The tenth is invincible fortitude and strength; which so over-rules all contradicting and opposing powers, that nothing remains to let or prevent what Almightyness does intend. Which is referred to the *Chryso-prase*.

The eleventh is triumph, joy, and delight, flowing from that fountain, that is pleasure for evermore. Which swallows up all sighings and sorrows. Which belongs to the *Sardonix*.

The twelfth bears the crown of victory, dominion, and glory, as the top stone or greatest of wonders. Returning all in praise to the founder of all this glory. Assigned to the *Chalcedony*.

XIV. Thus has been described the high composition of the wall, being all of fire-stones, tempered and compacted together, WHEREIN *is couched and hidden the deepest secrets of wisdom*: that shall be brought forth, into manifestation as builders upon these foundations shall be raised. For which a cry is heard from the all-piercing eye of *love's* eternity. *Who among mortals shall be*

found fitly qualified to obtain this honour? The answer is, it is assigned for such as do spring as lilies from this new planted earth, that lies all level and low; that shall from pure nature be renewed, put forth and grow; as the rosy tincture shall through them flow: which does express no less than the Anointed CHRIST, to be as the spreading flower of glory, in the midst of these plants that are yet but in their budding infancy, whose over-seeing charge will be, *till each one* to a mature spiritual body, according to the similitude of CHRIST their Lord may reach, *whereby they shall be capacitated, their own wall of defence thus to erect.* The platform whereof being given by the supreme governess of this principle, which is the Eternal and Divine Wisdom, to such angelical persons, as shall measure out the dimensions hereof foursquare, lying open to the four quarters of the earth; on each side of which are three gates, all oriental and transparent. Which signifies an opening of that ministry, which hath been for some ages shut up, which shall rise again out of the *Sharon-root* in greater magnificence and glory. And as the Lord in his humiliation-state did ordain, and called twelve disciples, that they might be witnesses of his mighty works and deeds, as he was the Son of GOD and Saviour of Mankind. So herefrom is understood that he will NOW also elect and assign TWELVE principal persons, as the foundation-builders, who shall stand *each one at his several gate*, intrusted with the key thereof, to lock out and to open as they please, as directed from their principal Head; and so to go on, to multiply the number of disciples till they be numberless, for the publishing and reviving of that more than glorious ministration, that consisteth purely of the fiery baptism of the *Holy Ghost*: which all that shall find admittance through these gates, must be made partakers of, as they shall pass through the three circles before-mentioned, and so hereby they shall be made natives, to dwell and inhabit in this new-planted *Paradise*: for here it is to be understood, that these that are born natives in this Holy Land, they have government and laws quite different from what is after the manner of the worldly principle, for they all here move, according to the compass of the Supreme magical working wheel, that winds them up to *mighty, high, and wonderful acts of faith*, which inspires with wisdom and knowledge, to find out those secret arts and sciences that have been lost, and could never be found, till reimplanted again in Paradisiacal ground. Till these Divine *Magusses* come to be brought forth, there can be but little expectation for an establishment of that kingdom, in which the reign and dominion of CHRIST in HIS shall appear.

XV. Therefore this new model of the court and palace within, and the wall without, was described to me, with a word of counsel and information, with assurance that such an orb or principle should open and take place, for joy and praise to the inhabitants of this new earth, whereby the old earth, with all their crafts and merchandizing, and the pomp, and riches, and glory they have gotten thereby, shall all be out of date and esteem, as drossy metal, when compared with fine gold, or right jewels with counterfeit. And as none can traffick in the *Babylonish* wares, without having the mark of the beast and his name; so none can in this Holy Land, but they must first obtain their freedom from the Supreme Judge and Law-giver, and receive the Seal of the Father, Son, and Holy Ghost upon their forehead, to signify that they are ordained free denizens here, to work and act not by the outward bodily strength, but by the motion, operation, and activity of the Spirit.

XVI. Now it may be asked, whether this is to be understood to be a gathering together of persons to one place, so addicted and qualified? It is answered, there is no necessity requires this, because it is from the Divine principle that opens itself individually, and *so each one may have a Paradise opened WITHIN HIM, and become himself a plantation watered from the golden circled*

river, being a builder, and laying the foundations FIRST OF HIS OWN WALL, by him who is the springing flower of that seed, of the Eternal God-head, that does here sow itself, giving forth its increase and multiplication, as matter and ground prepared herefor shall be. *Neither can a local absence hinder the commerce* that may be maintained between those that are of the same sanctuary-function and order. For it is the property of the spiritual part, *to dart into another as swift as a thought, and for one soul to be essentially present and united to another.* THIS IS A GREAT MYSTERY, *and has been little understood;* of the near affinity and conjunction, that one spirit may have with another, *though even in different kingdoms.* But it may be asked, what is the benefit and use of this passing of one spirit to another, *and into another;* and what ground there is for it; and what is the benefit of it? It is answered, the great Apostle speaks of being absent in body, but present in spirit; and of his spirit being gathered together, and meeting with them to determine matters and things, as one having obtained more eminently the spirit of discerning and judgment, 1 Cor. 5, 6, 7. So also *the spirit of Elisha went along with his servant, and actually saw what he had done.* This is experienced more or less, according to the degree of the spirit poured forth. So that much help and strengthening mutually of each other may be maintained, by way of this intercourse of the Spirit. Hereby, in a true sympathy, *they have a real feeling of each other's sorrows and temptations, and also of their freedom and joy:* and particularly of the powers of the *Holy Ghost,* moving and acting through one unto another, which is the high and singular benefit through this union, that none can understand or perceive, but those that are in it.

XVII. And thus the temple body of CHRIST will be built, and the spiritual stones will be joined together; and as convenience shall be found, there may be a joining of family to family, for the holding an holy solemnity and convocation together in one accord; to worship GOD in Spirit, waiting together for a more full inundation of the Spiritual Powers, as sequestering and giving up themselves unanimously for this great and worthy end. That the dove-spirits that yet may lie scattered in several nations and kingdoms, may have a call to the temple-body, rising visibly wherever it may be pitched.

XVIII. For which end it is requirable, *that there be an abandoning and coming out of all immersements, in the common spirit and principle of this world.* Here must be a ceasing to intermeddle with the earthly crafts and sciences; entering themselves into a new way, to be brought up as the children and disciples of the Heavenly Wisdom; who will assuredly make all-sufficient provision, for the outward bodily part. *The seeking after which is not for the Heaven-born Soul that is redeemed out of the world.* For these are the things, that, as our LORD tells us, the Gentiles seek after. But the father stands more peculiarly charged for his own family, as knowing what things are needful for them, and by conferring that princely gift, which is faith in him, as the key that opens that unknown store house, where all treasures shall open stand at the hand of *Faith's* command: *which must be steady and never wavering, looking upward with a fixed eye; not divided between two principles.* Then will it be experienced, as it was by the great patriarchs and prophets of old, who were encompassed with blessings on the right hand, and on the left; not knowing which way they would be brought in; confiding in that everlasting fountain that unsealed was unto them, in all its fruitful springs.

XIX. This is such a dispensation as cannot gain credit with any, but such as of the high faith of *Abraham* are. That can go naked out, and obedient be to the call of GOD, who as a Father did much transcend, in giving him a lot and portion, which nothing could parcel withal from this

outward world: therefore he said in confidence of his GOD, he would not be beholding for a shoe-latchet to the Sodomitish Spirit.

XX. It is little known or considered what Faith may extend to, in relation to the increase of all temporal blessings. Instances of adepts herein, and also of *the deep arcanum of the philosophers, through their knowledge of the original ground of nature, may be had from a CERTAIN FRATERNITY* (however counted fabulous, yet) *known to be in existency and being: having hithertowards obscured and hidden themselves, because the universal are not accounted worthy to have it communicated to them. These are planted as in an outward PARADISE among themselves, in some part of this visible world. Where they do act, and bring forth great and marvellous wonders, being masters of the treasures of the mineral kingdom. THESE are reserved for a GREAT WORK in their time and season. Which WILL BE when such a generation shall rise up, as are born into the more refined and spiritual part of Divine philosophy, growing up and taught in the School of Pentecost, in the Ghostly Faith, which is the kernel and seed, from whence may grow that Spiritual Body, that answers to the express similitude of CHRIST, after his resurrection appearance: who ascended into Paradise, preparing mansions for all such as quickened into the same Resurrection-life with him should be, and as he was parted from the visible world. So mystically and spiritually will he gather up into himself, that they may live after the Paradisiacal manner and way, as the first Adam did before his lapse, so CHRIST the second being made manifest in our humane form, paying the full price of our redemption, has opened that gate, whereby we may return to our native country again. For all such as have put him on as their essential Paradisiacal body, though in this world, in their outward figure, they may yet inhabitants be; yet in the true liberty of the Spirit they may maintain their intercourse and conversation: CHRIST in the Divine Mystery opening and dilating himself IN THE SOUL, in all its virtual powers and properties, in such a Divine sensation and enjoyment, so as that blessed principle is recovered and possessed again. The evidences are by the immunities and privileges that belong to the Paradisiacal life, which is such a pure climate and heavenly air, which the soul maintains breath of life from, that nothing of death is to be tasted there. Because here to them the Tree of Life doth open stand, without any guard upon it: for none are incapable of feeding on this tree, but such as are DIFFIDENT AND FAITHLESS; to every believing plant, here it offers itself all free.*

XXI. Thus they shall as princely spirits have their *tents* pitched near unto their Kingly Shepherd, as encompassing his throne-glory. Here shall need to be no enquiring for, here they are no longer turning aside from the flocks of his companions, neither need they say, *Tell us, O our Beloved, where thou feedest, and where thou makest thy flocks to rest at noon day?* Because thou hast sent thy dove messengers, not only to give us intelligence, but to lead and bring us up to *OUR ancient primary rest IN THEE*, as making us partakers of *the same glory* which thou hadst prepared for us *IN THYSELF before the foundation of the world WAS*.

XXII Now it may be queried further, *Upon whom this Paradisiacal principle may be made manifest ?*

In answer hereunto, they are such as have *a peculiar* and high degree of *FAITH, to set themselves apart for it: keeping steady in a watchful posture, which has been known already by some, both in ages past and also present, that it has not been without effect, but THEY HAVE WITNESSED THE OPENING OF THE SPIRITUAL TEMPERATURE AND CLIMATE, where all peaceable, fruitfulness,*

and pleasurable conversation with their Princely Lord and King is enjoyed, who is returned IN SPIRIT to keep his walks in the INWARD new planted earth. And as the visible *Paradise* was separated from the grosser part of the world, so it is to be understood in the GARDEN OF GOD INCLOSED. And as *Adam* went out of *Paradise* into this world, so now in the restoration or returning back again, through union with the Spirit of CHRIST, there is an abiding in this place, in a most free and glorious liberty.

XXIII. But caution is given, that after once being situated here, there be no turning the eye out or off from this Tree of Life. For out of all danger of being tempted *we are not exempted*, nor got beyond all probation, *till we come to be established*, rooted, and grounded so firmly into the Tree of Life, as nothing may shake or dissettle these living plants. Thus when we have past our probation-state *in both these principles, the outward and the inward*, THEN *will be the season to any that are thus far advanced, to expect the mighty ghostly powers will be poured down as a rushing wind* and warm penetrating showers, which will bring up the fruitful pledges or tokens of CHRIST'S presence, returning and resting for the distinguishing marks of another apostolical resurrection of those various powers and gifts that the apostles were endued and replenished withal:—as, the spirit of prophecy; which will show things both present and to come; as also the renewing of the healing medicine or balsam that shall be sent forth from the internal word, incorporating itself into nature's property and form. But it is not commandable at the will of the creature, but when the moving is in the oily pool by the angel of the covenant, then virtue may be sent forth for the cure of mortal infirmities, at the faith of the patient upon whom the cure may be performed does concur herewithal. So the corruptible is healed by the incorruptible tincture penetrating through; which is attributed to the Deified blood of CHRIST the Lord's humanity. As also may be mentioned those other gifts that were exhibited in the apostolical day, as the word of wisdom, and fresh centres and springs of revelation, that shall open what has been shut up, and sealed from the knowledge of any, without it be such as are set apart upon the ministration of the Spirit to wait; to whom it shall be given in speciality to know the deep mysteries that are needful in this latter age for help and direction, to the builders upon this foundation; that have a call at this time, more immediately to set upon this work from the flaming ardency of love, to carry on and not stop till the top stone be laid, as a covering that shall appear in the Tri-une GOD, in all splendour of majesty and glory.

XXIV. Who then would not now think it worth their time to come out from the *Babylonish* land, and cease to be traffickers in that only which is vulgar, gross, and carnal, and enter themselves as divine Magusses in that inward and holy court, where only the anointed priests are to exercise their function and calling, differing from others, who yet remain only in the first rudiments of a Christ-like profession in the outward and exterior part of knowledge, having not pressed yet forward into the internal and essential formation of a CHRIST in them: who prepares his own *Paradise* for habitation, as the land of all spiritual fruitfulness and blessed stores, which gives ease and rest from the burdens, and cares, and cumbrings from the worldly principle, which is the peculiar privilege appropriated to the inhabitants, who are the traffickers here, and do exercise themselves quite in an other way, that is, from a stock of an all-springing powerful faith, which is that golden coin that bears the inscription, *the Lord God omnipotent here does reign over all worlds, centres, and principles, the blessings from the heights above, and the depths beneath to command.* And as *Joshua* had the commission and power given him, after he had brought the tribes of *Israel* over *Jordan*, to divide to each their lot of inheritance; so the great

Joshua-JESUS, by conquest, has brought a selected and chosen number into this love-paved land, where each one has their portion divided from them after a spiritual manner, according to the free donation decreed from the council of the Trinity, as persons are found higher or lower in their growth and capacities, to possess some one portion, others a twofold or threefold, or others proceeding till they arrive to a sevenfold portion, which full portion belongs principally to the holy anointed priesthood, as the celestial revenues, from the power of which what is terrestrial for the outward form which yet we bear, will be subject to serve, till mortality shall put on its immortal robe. Which may happen to such, who to the highest pitch of faith shall arrive; so, as to transmute according to the divine chemistry, course and gross matter into refined and pure gold.

PART II.

XXV. After this opening, as I was recollecting and calling it over, and considering how near such a wonderful time might be; it was replied, that there was prepared a tri-une cup, which out of Wisdom's principle and land, compounded of rich deified matter, was, as by a chain let down, to be drank down by such as were denoted principally to go forth in the spirit of prophetic divination. This cup had three bowls upon one handle, and three distinct sorts of liquor springing in them; and it was told me by the spirit of Wisdom, from whose hand it was ministered, that one of these was the rich oily composition. Another was as a flaming breath of fire. The other was the deep ruby tincture of the royal blood. Upon which it was said in me, behold and see what the sacred Trinity hath let down for an inspiring dowry, that shall give the distinguishing seal to such who are born in Wisdom's kingdom. And who so shall first able and fitly qualified be, to taste of the first of these, they shall know a healing spring will immediately open and rise: to disperse and dispel the contagious venom of the body of sin; and from thence will go forth to relieve, what in outward nature diseased or disordered may be. The property of the second cup, is termed to be the ghostly draught; the effect of which will be a baptizing power, that will pass through all and every part, producing a mighty shine and ray of light and glory. The nature of the third cup, is the blood of full and perfect redemption, setting free, and giving a true spiritual release and jubilee, from out of the sore travails, and sorrows, and burdens, which the outward birth of degenerated nature, so universally has involved all in, as well those that are enlightened, as those that are in darkness and ignorance.

XXVI. This metaphorical representation has a most deep and intrinsical signification, containing in it that secret which hath not in any age of time been revealed: but though in CHRIST the fulness of the Godhead it was couched, yet this mystery lay in him concealed, until the time of the more full effusion of the Spirit, and opening of the centre, where the tri-une power has lain hid, but an *alarm* has sounded from the heavenly world, first and peculiarly to the new sprung-up plants, that in the *Sharon* pasture are inclosed; to whom it is given to take and draw in, of this sacred and sovereign elixir, that may inspire according to each one's measure, growth, and degree, as *faith* can extend and reach hereunto; so accordingly will the CHRIST-like form come to be great, mighty, and strong, to work transcendently such mighty acts and deeds, that shall justify who are the vessels that filled are with this rich dowry, that does only appertain to the children of *Wisdom's* kingdom: whose birth-line does run from the genealogy of *Judah*, to whom the sceptre of government and rule shall after a paradisiacal manner be renewed, all being recovered again by him, who is the first born from the dead; who now in this new creation-state transfers upon these, who are first redeemed out of the old corrupt earth, various and innumerable powers

for the upholding and maintaining that glorious reign here upon earth, which shall be acted by such principal, great, and worthy saints as shall represent CHRIST; who will entrust the sceptre of his dominion in their hands, till the time of restitution of all things, making ready for his appearance in his glorified person. Which though it may seem strange and too wonderful for this mean and temporal state, as at present it stands in, yet by the holy unction it is to me verified, that there is such an overturning coming on as will bring forth a new time, such as hath not yet been, which will by little and little out of the heavens spread and break forth, till the whole shall be brightened by this day-break of rising light, through those saints that dwell in the body of light. For the confirmation of this marvellous reign of CHRIST in his saints, that it is to get its footing upon the earth, take that ancient prophecy. *Rev. v. 10. And (thou) hast made us unto our God, kings and priests: and we shall reign on the earth.* Which agrees with these latter prophecies that have been brought forth as the renewed witness and testimony of JESUS.

XXVII. The three sorts of liquor in the golden cups answer to the threefold office and function of these love-elders, that are to be enthroned with CHRIST the Lord. First *Faith* is begotten, carrying a vehement thirst to drink in of this living blood as a quickning spirit, which answers to CHRIST'S own words, *Except ye drink my blood, ye have no life in you.* The virtue of which must cleanse and take away that putrefaction that sin hath contracted, producing a healing spring that renews spiritual life continually. This is the blood of the covenant, and relates to the high order of the *Melchizedeck* priesthood.

XXVIII. The flaming breath is appropriated to the spirit of prophecy, that searcheth into the deep fund of the all-foreknowing wisdom, wherein those hidden treasures of knowledge do lie, making known the mind and counsel of GOD, as to things past, present, and to come. And though there has been a great relapse, sinking down, and quenching the spirit, even unto death; now a resurrection hereof is witnessed, and is upon its further growth and increase, that GOD may be justified in this abounding dispensation of express revelation of his mind.

XXIX. The third draught is of the holy composition oil, which gives the sacred dignification of the kingly dominion, which the saints of the Most High have never yet reached unto, so as to reign over the earth. Now it may be known, what it is that has retarded and kept back the possession of this kingdom; because there has not been a drinking in of these two foregoing high rarified and spiced liquors in that measure, as to have it their daily portion. Though it cannot be denied but some there are that have drank deep hereof, but not being able to maintain it as a constant flowing spring, stop unto the kingdom fully coming forth hath been: But behold, a cry is come forth from the Mighty Head Prince and King, to them who in the believing thirst are found, to let them know that now is the great day of the feast of tabernacles; wherein the gushing powers of the Holy Ghost are offered freely to be given forth, and emptied into the sanctuary-vessels, according to this fore mentioned preparation. Who now upon such a free and generous call would slack their pace? But throw off every heavy weight, and whatever of this earthly mold does cleave to them, and shackle their feet; for it is a time that does require all haste. For the mild summer from the Heavens is now breaking forth; in which their flight may be easy and pleasant. For the gales and wind of the spirit does warmly blow, to wind and draw up from all that is of the earthly ponderosity. Skip and leap ye lambs, who are anointed to this kingly fold; and be not any longer supplanted of your right, who to the Christ-like crown do belong; that as princely powers here over the earth in him you may come to reign.

XXX. Behold in the spirit, and you will see the everlasting gates of *Lebanon* stand open and free; where, in the paved walks of *Love*, you will be greeted and kindly received by the Kingly Shepherd and his Princely Bride the *Jerusalem* Mother: who hath provided here to entertain you the seven overflowing pools which water this garden; which makes it always flowering and springing; and the continual descending showers from the superior heavens, give marvellous feeding and refreshing to the growing plants of this new and blessed earth, in which Righteousness does only reign. And albeit this mystical *Paradise*, which may every where be dispersed and opened, so as each individual person may carry their new heavens and earth within them, and CHRIST there maintaining his throne-dominion; though this be in the midst of this wilderness, where the wild plants do grow, and would tempt by their seeming fair and deceivable fruits, yet no force or power will they have to corrupt, or draw the mind from what is relished and enjoyed in this Paradisiacal land: for the inhabitants hereof, as the lily-purity in CHRIST their life, shall to its perfection come; they shall be all temptation-proof, as CHRIST himself while he conversed upon earth, never gave place to any thing that might derogate from his high descent. Such a Christ-like generation now upon their coming forth is, to whom he will commit the reins of his government; and who shall be princes, each one in this *Lebanon*-kingdom; which shall have all free commerce and correspondence with CHRIST, and the highest of those saints, that have put on the robes of glorification. And as sin and all the evil properties have hitherto reigned with innumerable evil effects, after the similitude of the first *Adam's* transgression: so by the second shall the righteous nature come to bear the sovereignty and dominion, in the microcosm within them, and in the great world without them: for the covenant of Faith will be firmly established; whereby the princes of this *Lebanon*-court shall live above all fear. For the *lion-spirits* shall be made to couch to the Lamb's mild nature in them: and such gifts shall be conferred upon them, and such Divine wisdom manifested in them, as the *Nebuchadnezzars* of the earth shall intreat their friendship; as they are evidenced to be the great favourites of the Most High GOD: who may be assistant to them, where all the power or wisdom of their kingdom shall be too impotent to help and relieve them. Then shall the proud *Haman* spirits also know that they must become servant-leaders of that *horse*, upon which CHRIST has mounted his saints, all cloathed upon as with the Heavenly King's glorious apparel, and the golden chain of divine honour about their necks; those going before and proclaiming, *Thus shall it be done to those, whom the Head Prince of the new Sharon-Paradise shall delight to honour.*

XXXI. These are those that shall be the first springing fruits of the *Sharon-glory*, separated and redeemed out of the earth, to bear dominion over it. For the ghostly powers from this seven-fold pool, into which they are baptized, shall expressly shew forth what they are designed for; not only to go forth to make report of the kingdom approaching: but to be active instruments in the establishment of it, by overpowering that which is Babylonish and earthly, and making discovery of all false appearances of such as do pretend to own that spiritual kingdom, but are found as hollow and empty trunks, that bear a name to live when they are dead; not having the sap of the spirit springing in them. Upon the plains of *Sharon*, where the spicy plants do grow, it will be given to them to discern, what under this face of covering does itself show. So that by the rising of this apostolical spirit, all the false Magusses will be tried, that they may no more go forth to deceive the simple and ignorant-minded. Which will prove a terrible shaking to their old heaven and earth, which must have an overturning. And may it rather be by the most sympathizing sense and love-compassion that this holy priestly order have for them, than by the severe vindictive

justice going out against them; that if by any means they may be in time deterred from being supporters of the kingdom of the beast, and the spirit of fallacy.

XXXII. Now, while the love-trumpet does sound, let all that have drank only of the bitter waters, and have satisfied themselves only with the outward husk of the grape, but have not tasted the sweet royal blood of it, that it might become a fountain of life within them: let these make their pursuit to be transplanted from their wild and barren soil, into this fruitful land of all blessed store, to partake of those immunities, which the here first planted worthies do really possess and enjoy; and it may be told you, that there is no care or turmoil, no vexing thorn nor prickling briar, but the lily-time, which springs up naturally of its own kind, in which shall be no taking thought for the morrow, because GOD here undertakes to feed and cloath those that belong to his own family and household. For the eternal rock of the spirit shall still follow for their nourishment and refreshing, both internal and external.

XXXIII. But now, methinks, there is an echo crying in my ears, saying, *Here is made mention of a strange and wonderful time and state to be made manifest in this visible world. But when shall it be?* The answer hereunto from the spirit of truth and prophecy is; the time herefor is present, as well as to come. The fire-sparkles from the *Holy Ghost* have been sown, and are still sowing in the new refined earth, herefor fitly prepared, in persons scattered and dispersed here and there: in some of them lying still under ground, in others putting forth, but yet young and tender; in others grown up to a good degree, as being under a more fruitful and thriving climate. In such as have weathered out all storms and shakings, and have stood their ground. These are those that have come near, and shall be the first lilies that shall put on the rosy crown in the nuptial tie, from whence will be produced births of a God-like spirit and nature, that shall go forth in that *Nazarite*-purity, as shall be accompanied with an all-commanding power, that shall not fail to spring from the god-head root within: and shall stand in these latter days to judge the earth, and to bind down the oppressors of it. For that prophecy must be fulfilled—*I will make thine officers peace, and thine exactors righteousness.* Such shall be the eminency of wisdom for government, in these first ripened and grown up plants.

XXXIV. These are they that are born out of the womb of eternal Love, as *Wisdom's* royal offspring, to whom the name of the *Philadelphian* Church doth of right belong, so they can admit of no jar or disharmony, for their consistency of being is all made up of that perfect love, that casteth out all enmity and envy: each one manifesting and putting forth their gifts according to their various measures and growth: the infancy of one plant doth not grudge at the higher grown stature of another; and the highest advanced do not disesteem that which is more weak and low in its minority; but all appears in that lovely valley of meekness and humility, as from one eternal root, growing up together to make up that pleasant and sweet-scented rose, from whence the spicy savours of the Deified nature are blown up; so that the variety of the gifts and powers that so manifest themselves among these *Sharon* inhabitants, do not impair and lessen, but greatly illustrate the beauty and glory of the Unity. Thus avoiding all contest or strife with any, of what kind of profession soever they be, offended at nothing, but where the evil properties of sin do bear rule and dominion; and detesting all reconciliation with that, the seed of which breeds and nourishes all bitter enmity, each one against another; let us go on to draw out of the rock the honey and milk, that will make us mild and sweet, and of a peaceable spirit. According to that

which the royal prophet has declared, *Behold how good and pleasant a thing it is for brethren to dwell in unity.* O blessed are those that shall herein excel.

XXXV. Thus has been truly figured out, and set before you, the true resemblance of that *Sharon*-state, for to invite and provoke such as yet in the Babylonish land (as sapless and dead plants) do grow; as feeding and being satisfied with the dust of corrupt earthly things, which is no better than serpent's meat: haste, haste, therefore, and come away, and understand the Spirit's call this day. For who would not of the number be of these renowned plants, that shall bear and carry the glory of the *New Havilah* land, where rivers of pleasure and endless joys shall your portion be; walking among the fire-stones that shall burn and devour the briars and thorns that stand in the way to oppose them.

XXXVI. Now as to those that have this precious grain sown in them, but yet being under the earth, and liable to the stiflings of the contrary principle, which may protract and delay its coming forth, this is the word of counsel; that they take care to dig and pare away what has imprisoned this precious grain, that it may put forth its head for increase and growth.

XXXVII. And for such as have cut their way through, and are sprung up in a good degree, advertisement to them is, that they awaken such a thirst that may draw down the heavenly mists and dews, till they abound as a mighty shower, that they may spring up as anointed flowers. And thus being beautified and replenished, what less shall be their entertainment, but the glorious LORD overspreading them with his presence of endless love, pleasure, and joy: that they may spend away time in a parallel state to what the saints in eternity do enjoy.

THE PRIZE.

After the tedious years of sweat and toil
 In this vexatious cursed fruitless soil,
 How pleasant do the gracious tidings sound
 Of *Sharon's glory*, and lost *Eden* found?
 Where the Cherubick flaming sword must prove
 Resistless, yielding to victorious love.
 Come, holy warriors, and behold your *Prize*,
 All-glorious, dazzling e'vn the enlighten'd eyes,
 Come on to blest triumphant victories.

Hark ! how the heavenly-sweet, yet loud alarms,
 Call to the holy warriors successful arms.
 The ethereal arch-angelick trumpets sound;
 And spread the ringing heavens and earth around,
 Sounds that magnanimous souls inspire,
 Breathing Divine heroic martial fire.
 On, then, and fearless hell's last utmost rage,
 And the world's enchanting sorceries, engage.
 The Spirit's bright burnished sword of flaming love,

And Faith's unknown Divine *Magia* prove.
 On prosperous, trampling down the insulting foes
 That would the kingdom of the Lamb oppose.
 Seize the fair *lily's* virgin-crown, and crop the *Sha-*
ron-rose.

As once the Christian hosts, while near they drew
 Th' engagement, saw the holy plain in view;
 With fresh redoubled vigour on they fell,
 And bore down strait the routed Infidel:
 So while we here, as on Mount *Pisgah*, stand,
 And prospect take of the *New Canaan*-land;
 What life, what zeal, what valorous flame inspires;
 What pow'rs can o'er resist such ten-fold vig'rous fires !
 We fight like famed heroic lovers true
 That draw their conquering swords with their fair Prize
 in view.

Say, dear *Sophia*, wilt thou lead us on ?
 For never can we lay our weapons down
 Till we're possess'd of thy bright sun, and wear thy
 starry crown,
 Enthron'd with our IMMANUEL dear,
 All conquerant ! born in us, thy Spouse and Son,
 In blissful love's seraphic union,
 The lily thou; the rose of *Sharon* he.
Hosanna: Hallelujah: praise to thee !
 Already Faith presages, and assures the victory.

All hail, all hail, then, from the God of Love,
 Cries the all-charming Virgin from above:
 Your claim great champion-victors we approve,
 Possess the happy plains where nature grows
 Eternal pure; where milk and honey flows;
Rivers of oil, and the new kingdom's wine
 In fair *meanders* run; and fruits divine
 On silver-branching trees of life depend:
 All-plenteous bliss luxuriates without end.
 Seven mighty mountains here transcend in height,
 Flowering with roses and with lilies bright;
 To fill our darling heroes with delight,
 Roses and lilies twine, in one combin'd,
 And shall *in* you unite.

Your Mother dear, the new *Jerusalem*,
 Now calls, the *glassy* ocean's tide to stem,
 She comes to meet your high ascension race,

Glancing her jasper light, love's precious grace;
 And flies with open arms to your embrace.
 She unlocks her pearly portals; streaming down
 Celestial virtues from each precious stone,
 Flaming in her bright-garnish'd rich foundation.
 Her streets are pav'd with love; her heavenly mold
 Of living, crystalline, transparent gold.
 No sun she needs, nor moon's inferior ray:
 GOD'S presence makes her everlasting day.
 Nothing profane, no curse can enter here;
 This clime not one polluted thought can bear,
 No cares, no sad discordant accent found;
 All dancing to the sphere's melodious sound,
 While sovereign over all love's joys abound:
 They spring in sportful triumphs; swell and float
 The heavenly orbs around.

When she's enfranchiz'd and install'd her friends,
 The glorious *Salem* back with them descends;
 Circled with saints and angels, beauteous train !
 And opens here her Lord's triumphant reign.
 Then shall the morning stars together sing,
 And echoing loud the new creation ring;
 The victors both in heaven and earth are crown'd,
 And *peace* and *love* to *man*, and *glory* to the Highest,
 From every part resound.

While these Sheets were in the Press, that which follows, coming to the hands of the Author from a foreign part, and being the relation of a most memorable transaction, about the very same time as the Author had her's, and on essential and living testimony from the Spirit, to the truths herein declared, for the encouragement of the Warriors of Faith; it seemed as if the Divine Providence had herefor sent it, that it might be published together, for an attestation to the wonderful operation of the Divine Spirit at this time, moving after such a manner, so harmoniously in the most distant places, and in persons altogether unknown to each other. This came to pass in April last, upon the 26th day, that is, after the Alarm was given, and just before the manifestation of the Glory of Sharon.

After that I yesterday evening, with devout prayer and praise to GOD, in joyfulness and with a well-conditioned mind was gone to bed, and had slept very well all the night; I awakened this morning about two o'clock, and then my spirit of Faith raised up itself immediately, in a joyful alacrity to the LORD, giving thanks and praises unto him. And when in a continual prayer, I begged of the LORD instantly, and especially for an increasing of the Resurrection power, that so thereby that which is sinful and unholy, might be destroyed more and more, and the sanctifying work might be accomplished; the power of *Faith* increased still in me, even so, that I became

thereby exalted, or lifted up quite above, and without myself, finding myself as a pure spirit (or as all spirit) wholly in the spirit, in an exceeding great liberty, and in a true Almighty Divine power: so that I shouted therein for joy unto GOD, saying, *That in such a Divine strength of spirit I would overcome Sin, Death, Devil, Hell, and every opposition.* Upon which (when I was awake indeed, but had shut my eyes,) the devil appeared to me, in the terrible shape of a dragon, having a long neck, and dragon's head, four feet, and a long dreadful thick serpent's tail. But with a great incredible courage, and strength of faith, I laid hold on him, apprehending with my right hand his neck, casting him to the ground, trampling upon him with my feet, and stamping him into a great opened hole or dungeon. And though there many other horrible devils presented themselves round about him, in the shape of dreadful dragons and serpents; which opposed themselves, with a terrible moving and winding themselves in each other; yet, with an inexpressible heroical courage and strength, I trampled them all down with my feet into that opened hole; out of which a great astonishing multitude of fire-sparks fled up into the air. But at length this hole was shut of itself, and I stamped upon it with my foot, in an incredible power, saying, *Hereby they are now sealed upon.* When now after this I raised up, and displayed myself again in the Spirit, and remembered immediately the Omnipresence of the eternal, infinite, invisible, and incomprehensible GOD; I turned unto him with the deepest, and yet with a very joyful approaching or introversion, and gave him thanks, for his great ineffable mercy, and victorious overcoming, which now by his Omnipotent power he had made me to experience.

And besides this, I called with great power all the holy angels that stand before GOD, that they altogether with the spirits of just men made perfect, should assist me in adoring, honouring, praising, magnifying, and giving thanks to the great, infinite, most holy and majestic Being, as the *Creator of us all*; (which word was so sensible and living in me, that it is unutterable) because of his great grace, deliverance, victory, and liberty of spirit, wherein I now find myself. But now, thereby this work, and this grace of my deliverance became so living in my inmost memory, that I said to the holy angels with a great commotion: *O ye holy spirits, ye can indeed with me praise and glorify the great, most holy GOD, as the Creator of us all; for so far ye are obliged unto him, in the same duty, love and thankfulness, in which men are. But, because ye always kept constantly to your holy station, ye cannot therefore know, or be sensible so well as we of what the Divine mercifulness is; which hath delivered us from our poisoned, corrupted, and darkened state of sin and condemnation; and hath restored unto the child-like state, of the liberty of spirit, wherein I now do find myself with you again. And therefore, we are infinitely more than you obliged to this most holy, loving, and merciful GOD; and are bound to a far greater thankfulness and love. And I wish and desire therefore, to be holy and most intimately united with, and obliged to this most holy divine Being, in such a resignation and obedience, as is vastly greater than yours can be.*

In this inexpressible free motion of the spirit, I pressed inwards more and more unto GOD, and especially to CHRIST the Son of GOD, praying that I might be wholly his own, as my Saviour and Redeemer; who had purchased me with his blood, for to be his own property, and of whom I had received all this living beatitude and heavenly joy. And thereby I lost myself; nay even the very shape of my own spirit, so much that I retained no other object, but a pure, infinite, incomprehensible, divine, spiritual being, which was absolutely nothing, and yet also all; all still and quiet, and yet also all power and life. In this most acceptable state I prayed to the LORD very earnestly, that this *now* so sensible and essentially experimented Resurrection and redemption-power,

might not only be a transient and visiting, but a constant, and in me abiding power. And when I successively remembered again my body, which hitherto I had neither seen or thought on, opening a little my eyes, and taking notice thereof, that all this notwithstanding, my body was not glorified, I prayed the LORD might not only, as I had prayed before, keep this power of his resurrection, which I now was sensible of, constant in me, but might also strengthen it more and more, that it might work powerfully further, until the gross mortal body through and through might be thereby glorified and spiritualized.

Upon which prayer I felt myself immediately let down again from my former exaltation in the spirit, and observed that my eyes, because of the feeling of this great joy, had shed abundance of devotions and love-tears. But my intellectual part was immediately drawn up, into a still attention, wherein the LORD gave me to understand, that this blessed state wherein I now had been, was not yet that resurrection-state, which could bring in along with it a glorification of the body; but that it was the *Internal Resurrection* state of the soul, answering to the measure of *the full age of Christ*, wherein he stood when he was baptized. And when I, or others had attained to this, that then (like as it was so also done with CHRIST in his baptism,) the sealing of the Holy Ghost, or a greater, much higher, and more powerful unction, than this is which we have now, should follow thereupon. And thereby this Internal Resurrection-state should be sealed and confirmed in us, so that we should sin no more, like as CHRIST himself, because his seed should then perpetually abide with us; and through him we should be enabled to overcome the sin, the devil, and the world, and to discern exactly all the temptations, both within and without.

And because the LORD gave me to understand that the reason that I was introduced into this actual and essential sensibility, and feeling of this Spiritual Resurrection-state, (made mention of *Phil. iii. 11.*) is this; that I should as a living and experienced witness, and spy of the blessed land, not only for myself be the more fully certified and convinced of what I had hitherto, from the testimony of the scripture and of the spirit, believed and hoped concerning it; namely, that it is such a state of sanctification, as can be truly attained unto, even in a mortal and unglorified body; like as the example of CHRIST doth testify, unto whom, as to our type and pattern, we are directed: but also, that I should by my own experience and feeling, the better know and understand the peculiar condition and property of that spiritual power and glory, which is to be hoped for and expected therein. And that of all this before my brethren, and all them that run with me, and press forward to this glorious mark of the perfect age of CHRIST, I should lay down a *certain and credible testimony*, for a powerful encouragement and confirmation of their hope and confidence; that *they* may not be discouraged, but may firmly believe *the Prize* set before us is attainable in this mortal body, and shall certainly be attained by them that abide faithful, and go on constantly and diligently in their sanctification.

But concerning the desired glorification of the body, I was in memory directed to the eleventh chapter in the *Revelation*, and from that I was clearly instructed, that before this cometh to pass, we must follow the LORD JESUS, and be conformable unto him in that whole process, which there is described. Namely, when we first have attained unto this internal and spiritual perfect Resurrection-state, or measure of the full age of CHRIST, felt and known by me this day; and when we are (like as he,) sealed and anointed with the *Holy Ghost*, in a greater and special measure, we must also hereafter, like as he hath done in the world, and before the GOD of the earth, witness and proclaim the truth of the kingdom of GOD. And this, as he hath done, for a time of a thousand

two hundred and sixty days, or three years and a half. After this we must be slain with him, and must abide in such a condition for three days and a half. And then there shall at length follow thereupon such a Resurrection, as will bring along with it a glorification of the body, and an ascension in the clouds, like as it was done also with him. All this was extremely clear to me, and all irresistible, except only that I fain would have known, whether this death of the two witnesses be a corporeal death, and whether the three days and a half are natural days, or whether both this and that might have another mystical sense? But when I for this sake turned to the LORD, to have a clearer opening thereof, the divine light retired and drew back, and so this matter was left with me in doubt, and without opening.