Created: 3/27/2016
Revised: 12/12/2025

17th Century Version

A FOUNTAIN of Gardens

Volume 2

Being a Continuation of the Process of a Life according to *Faith*, of the Divinely *Magical* Knowledge, and of the *New Creation.*

IN

Mutual ENTERTAINMENTS
BETWIXT

The Essential Wisdom, and the Soul in her Progress through *Paradise*, to Mount *Sion*, and to the *New Jerusalem.*

By J. LEAD.

Isa. LVIII. 11.

Thou shalt be like a Watered GARDEN, and like a Spring of Water, whose Waters fail not.

London, Printed, and Sold by the Booksellers of *London* and *Westminster*, 1697.

A Fountain of Gardens, Volume 2, by Jane Lead

17th Century Version (17CV), by Diane Guerrero

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https://name.umdl.umich.edu/A49867.0001.001
Editing and additional transcribing by Diane Guerrero (March 29, 2016 and March 9, 2025).

The Spirit's Day mission is to sound the trumpet-alarm for the coming Kingdom of Christ's Love, and to reach and equip the Children of the Kingdom in preparation for this ultimate and glorious event, through the literary works of ancient, prophetical, holy and devout souls.

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About the 17th Century and Spirit's Day Versions

The writings of this Mystical Author are available in two versions: the Spirit's Day Version (SDV) and the original 17th Century Version (17CV). Great care was taken to ensure that these texts remain as close to the original as possible.

The 17CV

The 17CV texts are in their native "King's English." The rich and poetic flavor of Early Modern English is a captivating read that has truly withstood test of time. Those who love the language of the King James Bible will also enjoy the classic 17th Century Version (17CV).

The SDV

The Spirit's Day Version (SDV) was carefully prepared to assist the modern reader wherever archaic language might prove difficult in reading and understanding these Mystical texts. The paramount ambition was to remain faithful to the text, preserve the beautiful writing style of the Author, and to retain the classical flavor of the time period. For more on how the SDV differs from the 17CV, click here.

The SDV is not a paraphrase, thus the writer's beautiful prose and unique terminology remain intact. Archaic words and spellings were updated. Spellings and punctuation were standardized wherever possible. The added feature of paragraph numbering will greatly assist the serious student and the meticulous researcher. The files are in PDF format, with bookmarks and a clickable Table of Contents for easy navigation. The SDV is copyrighted © and continues be revised.

Electronic texts for both the SDV and 17CV of Jane Lead's writings were created by this Editor, using microfilm images of the original books, which were converted to text.[1] The work of scanning, transcribing, editing, proofing, revising, layout, etc., was also performed by this Editor.

Finally, as the manifestation of the Kingdom of the Love draws near, His promised Spirit will explain all things, and lead us into all Truth. For indeed only the Anointed Holy Seekers and Loving Inquirers shall truly understand and advance in these profound Mysteries, as presented to us by the Spirit of Truth—whom we are to earnestly look for, and diligently wait upon.

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[1] Exception: The electronic text for *Fountain of Gardens, Volume 2* is from Early English Books Online (EEBO), in compliance with their Terms of Use.

A FOUNTAIN OF Gardens.

Vol. II.

Being a Continuation of the Proceſs of a Life according to *Faith*, of the Divinely *Magical* Knowledge, and of the *New Creation.*

IN

Mutual ENTERTAINMENTS

BETWIXT

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THE EDITOR TO THE READER.

§.IN this Second Volume of the *Diary,* which is here Presented, there are many Things very Considerable, relating to the several Progresses of a Life of *Faith,* with various Manuductions to this Mystick and Supersensual State, recorded within the Space but of One Year; wherein this Author was most plentifully Visited of God. There are many Informations given concerning the *Paradisiacal,* the *Angelical,* and the *Divine* Life, in the Gradual Augmentation and Operation of the Holy Seed of Faith within the Soul. Many things concerning the *Bank* of *Wisdom,* with her Laws of *Merchandize;* which besides an Interiour, do carry also with them an Exterior Sense, that will be made good to her Children: many things respecting the Establishment of a Royal Order of the *Melchizedek Priesthood* upon the Earth, with the Return of Prophecy and Miracles, in a more Extraordinary and Fixed Manner than ever hitherto.

§.They are all Great and Momentous Matters which are here deliver'd, Concerning both the Church of Christ in general, and each Member thereof in particular: neither are they such as are at a distance, but such as are near at hand, and at the very Door; they beginning already to be accomplished in some Persons in divers Countries, even almost of all Ranks, Constitutions, and Manners of Living. Whereof much could be said. And if they be not only Great, but also Uncommon and Strange, though it cannot be expected that they should easily be Receiv'd; yet it may, that they should at least be admitted to a fair Hearing, and candid Examination, as to the Pretences which are made. Whatever also the Method of Delivering them down may be, and how liable soever to the Exceptions of the Eloquent and the Learned, this will not be a Prejudicate strong enough to make the Wise and Prudent in Heart, throw away a rich Treasure that may be put into their hands, because of the many Coverings that may be put upon it. And if the Matters be of the greatest Consequence, though they be couched for the most part under certain Parables, Similitudes, and Visional Ideas, it is not at all doubted but that Many will be found, who may hereby be stirred up to dive into and comprehend what others will slight and despise, as seeing nothing more in it than an Enthusiastick Jargon of Words. But let the Thoughts of these be never so mean, it is certain to me, that *Wisdom will be justified of her Children:* and that her Children are Children indeed, Children in the Eyes of the World, in their own Eyes, and in the Eyes of God. No wonder then it is that the World despises them, laughs at their weakness, and with a sort of Disdain, pities their Folly. It has been so from the days of Christ and of his holy Apostles: and it is no new thing for the *Mystick Wisdom* of God to be accounted *Foolishness,* and those that are led by an higher Spirit than that of this World to be termed *Mad,* or even possess'd with a *Devil.* But if the World know them not, a Greater than the World doth know them, Hear then, O ye Little Ones, and rejoice: Hear also, O ye Despisers, and mourn. For a *glorious Kingdom,* and a *beautiful Crown,* even the Crown of *Philadelphia,* is now set before you both. Take heed that ye neglect not so great an Offer, and deride not those who do Believe, and consequently Accept it. If so, the Evil Day of Temptation, that is to try the whole Earth, will overtake you suddenly: and then will ye be constrain'd to confess, How are these whom we counted Mad, numbred among the Children of God: and how is their Lot fallen among the Redeemed out of the Earth, who stand upon the Mount of *Sion,* with Crowns and Palms in their Hands, following the Lamb?

§.The *Ascending Steps* to which Mount you will find Here so described, as could be by none but such as have went up by them; in conformity with that process of the Regeneration, and the Transformation, which hath been expressed by the *Ascension-Ladder sent down;* that was in the year 1681 set forth by the Author; and in the Year 1694 Translated into *High Dutch,* and soon after that into *Low Dutch.* Wherein it is at large declared how the Actions and Passages of our Blessed Lord in the Way to Glorification, are not only Representative, and Imputative as to their Meritoriousness, or Efficacy, but are also Operative of the same in the Members of his Mystical Body. Who must also pass through *Death,* and the *Resurrection,* before they can *Ascend,* and be *glorified* with him in the Kingdom of *Mount Sion,* or of the *New Jerusalem.* Let us then, as many as Love the Lord JESUS and his Appearance, behold the *Cloud now breaking,* wherein he will Descend into Us, in like manner as he Ascended, and having carry'd us through the Cross, will lead us back into *Paradise,* whence we came out, by restoring again the bright and pure Image of God, through his all-virtual Resurrection: and from thence conduct us still higher and higher, as we shall be herewith by him *Adorned,* into those Superiour States of Glorification, in the Heavens above *Paradise,* where he sits as at the right Hand of the Father, in the Fulness of Majesty and Glory. From whence he will Personally also descend to Judge the World according to Righteousness and Truth [or Equity] when he shall have thus prepared a Body of Saints, made like unto him, in the midst of whom he may pitch his Glorious Tabernacle. Out of which his Edicts will be sent, as on the Wings of the Lightning, to the uttermost ends of the Earth, by Flying Angels who have liv'd in Bodies of Mortality, but shall have then receiv'd the Immortal Crown and the Incorruptible Name. O Blessed, ye, thrice Blessed are all those, who through that Faith, which in these Sheets is Discrib'd, are made partakers of this First Resurrection, and of the high Immunities and Prerogatives of the First-born.

§.But who is sufficient for these things? And it may now again be said: Alas! *Who hath believed our Report?* We are accounted as Liars all the day long, for thy sake, O God of Truth. Alas! who will believe that thou hast remembred thy Promises of Old, which all thy Holy Prophets have repeated from thy Mouth: O Lord most Holy, O Lord, most True? Or that thou hast spoken unto us out of the Cloudy Pillar, and communed with us in the Silence of our Hearts? How hast thou made us to bear thy Reproach, O God: and to be in the Eyes of many, and even of our Brethren, (as we still esteem them) as the *Dung* of the Earth, and as the *Offscouring* of all the present Forms of Religion; because we have believed thy Word, and have listened to thy Voice, calling unto us in the Evening of this Sixth Day? Wherefore dealest thou thus with us, O Lord our God? Surely thou answerest us: *Why are ye so jealous of mine Honour, as if the Times were not in mine Hand, and the seasons ordained in my Counsel? Arise: and hold not your Peace, though ye be but the Offscouring of the Earth, and lie as among the Pots. Blow ye the Trumpet; and cease not, till I shall appear. Suffer me to plead my own Cause, and at my own time. Remember my Servant John, that I sent to prepare my Way: how he wrought not any mighty Deed, yet was found faithful in his Ministration, and prevailed abundantly. Think not that I am slack in performing my Promises, of destroying the Adversary, that Man of Sin, by the Ghostly and Miraculous Powers going out of my Mouth, as streams of Fire. For all my Promises are at hand to be fulfill'd; Hold but fast unto the End, and rejoice greatly, hat ye are counted worthy to suffer shame for my Name.*

§.Wherefore we shall not be Solicitious what may be Said or Thought of us by Any. Our Part is Defensive, not Offensive: and so Only but with respect to the Honour of God, and the Immutable Truth of his Word. And therefore it will be incumbent on those who would oppose us, to shew the Invalidity of that Charter which we pretend to have from the Mouth of Christ himself, *Luke* 11.10, 13. *Matth.* 5.48 (compared with 1Cor. 13.) *John* 16.10, 12, 13, 14 (compared with Chap. 17.20, 21. and *Acts* 2.17.39.) Or to produce but any one Testimony either out of the Old, or New Testament, (which they themselves dare to rely on) for the Final Cessation of Revelation and Prophecy in the Church of God, either with the Apostles, or shortly after, or even after several Centuries of Years, as

the more Moderate and Learned do Assert. Or else to shew that what we do possess to have thus learnt, when rightly understood is Clearly contrary to what is contain'd in the Law or in the Gospel, or to some thing deliver'd by the Holy Prophets or Apostles. Either of which if these Gentlemen can prove, they will do much towards the Sapping, and Overturning the whole Foundation upon which we stand. But till this shall be done, all this other Labour will be but in vain: and instead of retarding, will but serve more Vigorously to promote the Work: that is undertaken and carried on by some that are of a *Nehemiah* Spirit, and not to be daunted with big and terrifying Words.

§.If there be then any Dissatisfied as to the Contents of this Volume, or of the former, or other Writings hitherto Printed of this Author; let them, if their Dissatisfaction be out of a Zeal for God, and Truth of Religion; consider with cool and sedate Thoughts, whether there be not as good a Ground in Scripture for the Expectation and Belief of such a Kingdom of Christ to come, as is herein expressed, and said to be revealed by the Powers of the Holy Ghost; as there is for many of the Opinions in Religion which they do receive, and Articles which they have subscribed to. Let them consider what is the Sanctification of the Divine Name on Earth, to be daily Pray'd for, (and therefore to be believ'd in) what the Coming of the Kingdom of our God on Earth, and what the Doing of his Will on Earth, in like manner to be Pray'd for, and Believ'd in, as to the very same degree that it is in Heaven; that is both with the same *Oneness* of Spirit, the same perfection of *Purity*, and the same *Universality* of Extent; with the respect first to the Name of the Father to be sanctified, by such as shall have receiv'd the Seal of the Adoption of Children; secondly, to the Kingdom to be manifested, which must be in the Power of the Father; and thirdly, the Will to be performed, which must be by the Holy Ghost, ministering in the inward Sanctuary, which he fills. Let them consider what other Systems do say as to these matters: and then let them examine what a System may be drawn out of this Book, when well digested, and fully comprehended. After which let that which is hence drawn, be compared with those: and both together be compared with the Sacred Scriptures, taken in their easie, plain, and natural Sense, without running to, or depending upon the Glosses, Interpretations, or Comments of any whatever. Let them further consider, whether in these Scriptures, there be the least Footsteps to be found for such a prevailing Opinion, as is at this day grown in a manner Universal amongst us, that the Prophetical and Miraculous Gifts of the Spirit were design'd by Christ for the establishment only and Foundation of his Church, and not for its Building up, and Perfection in the Work of the Ministry, till all should be brought hereby into the Unity of the Faith, and the Knowledge not only of the Mysteries of Religion, but a full conformity to the Stature of Christ, in the most perfect and stable Model of it: concerning which much is spoke, both here, and in *The Message to the Philadelphian Society.*

§.It is to be confessed that there are indeed several things, that will be apt to shock the Readers at the first view, who have not had any such Experiences in themselves: but chiefly through the Strangeness of this Parabolical and Mystical way of Writing, which is fallen under as great a Disreputation in this present Refin'd Age, as it was of Esteem in the first Ages of the Church. But upon the most nice and accurate Examination these Stumbling Blocks will either all, or for the most part, moulder away of themselves. And whereas it is generally Objected against every one that steps out of the Vulgar and Ordinary Road, and speaks but of any Divine Favours above what are common, That all proceeds from the Root of Pride in them, variously transforming it self; you may be Here assured, that there is the most Solid ground Established, by what you shall read in these so Peculiar Memoirs, for the *Humility* of the Cross; without making it to interfere with Faith or Hopes, or to impede the Progress of any Generous Design for the Good of this Nation, of *Christendom*, and of the whole World. And no where better you may find what a vast distinction there is of a True and Christian from a False and Beggarly Humility. Another thing that may recommend this, with the other Treatises of the same Author, is that there will not herein be found, any vilifying or reproaching the Sacred Customs among Christians, any Lessening or Derogating from any Institutions either of Christ or of

his Apostles, as is usual unto Some: but a just Deference to the truth of the History as well as of the Divine Mystery. Here is nothing against the Ordinances of the Gospel, when us'd in Spirit and in *T*ruth; nothing against the giving Honour to whom Honour is due: and nothing against the Unity of the Body of the Church under Christ the only Supreme and Universal Bishop, and his Holy Spirit. For as much as nothing is asserted for the *setting up of any new Sect, or Church:* but an Encouragement is only given, for the Waiting purely in the unity of this Spirit, with Prayers and Supplications, that such an Holy *Catholick* Church may arise upon the Earth; whereof Christ can say, that *my Dove, my Undefiled is One,* and that it is *One Spirit* with himself. Wherefore also there can be no Objection as to any Uncharitableness in this Author. Who is more blamed for the Height of Charity, as stretching it too far, than for the want of it, or contracting it. But that Exact and Beautiful Representation of the Design and Import of our Savoiur's Doctrine, which is herein Deliver'd, will be sufficient probably to prefer the same to all the Sober Inquirers after Truth: when they shall have Thoroughly examin'd into it, and compared it with those Lame and Imperfect Accounts of it which are given by the Writers of Systems: and will be able to guard it self (when clearly Apprehended) against all Attacks, whether on the right hand or on the left. There are some Antient Truths conformable to the Gospel and to the Belief and Practice of the Apostolical Church, which you may here find Reviv'd: some not so generally Lost, Confirm'd. What is said concerning the Incarnation and Satisfaction of Christ, the Resurrection of the body, Christian Perfection, and the Kingdom of God in the Restitution of Depraved Nature, is so deep and so Fundamental; and withal so agreeable with that high Veneration which every Christian ought to have for the holy Scriptures, as may reward the Worthy and Patient Inquirer: Besides many other Great and useful Mysteries unfolded, and Notions neither Wild or Barbarous propounded, but worthy of Acceptation by all Christians, and all Men, for the Humiliation of Man, the Exaltation of God, and the Promulgation of the Gospel of his Kingdom: to discover more deeply our own Weakness and Unworthiness, and to infuse into us a great Charity for others, Condescention, and Compassion towards all that bear the same Image and Nature with our selves, and towards the whole Groaning Creation.

§.If any one of which Ends be obtain'd by what is here Publish'd, through the Divine Blessing upon it, then hast thou, O Reader, who reapest this Benefit, reason to Thank: But if otherwise, take heed how thou Condemn.

Thy Brother and Servant in
the Lord Jesus,

TIMOTHEUS.
Aug. 5. 1697.

THE EPISTLE OF THE AUTHOR.

To the Inquiring and Impartial Readers.

§.Whereas it has been the Royal Gift of God's Grace, to Visit the Lowly with the Day-break of his Light, by Unsealing the Cabinet, where the Precious Jewels, and Treasure of the Immense Goodness have laid hidden; I am under an Obligation to discharge my Trust and Stewardship herein: this that is here publish'd, not having been given for a Private Use, but for an Universal *Advance into deeper and higher* Manifestations *of the Mind of God. Of which it was Foreseen, that they should have their Acceptation and Improvement in this Age, and Period, by Many that shall be fitly qualified for their Entertainment, who are found walking in the humble Valley of the Lilies. These cannot relish, or savour any thing, but what flows from the Living Streams, that proceed from the very Root and Head Lily, who their Light and bright Covering will be. For this is the Day for Increase and Multiplication of the Sharon Glory. Who then would refuse among this Number to be, where the Blessed Lord himself will appear, and in the midst of them walk and Feed; satiating them to that Fullness, that there shall be no more Thirst or Drought? For there is a River that from the Godhead doth flow, which will make every Plant to Bud, Flourish, and bring forth Fruit like unto Apples of Gold, that is, Solidly and Substantially Good.*

§.Much of this Kind and Nature you may Here find Discoursed of, according to what was in some degree Known and Experience'd by one: who once knew herself to be as a Wild Olive, cumbering the Ground, or as a fruitless Shrub bearing only prickly Thorns. Out of which uneasy state the Kindness and Love of God did appear to bring me forth, when I was about the years of Eighteen; my first Passage being through most terrible Conflicts: I for some years walking through the Valley of Achor, *and through the bitter Dale of* Baca, *till about the Year Sixty, being Ten years afterward, a* Door of Hope *was opened, and Floods of refreshing came into me, with some immediate Dictates that followed me from the Holy Unction, that taught me all things that were necessary for me. Albeit I did not hereupon forsake the Outward Ministry: but I still waited, and sought out such as I judged to come nearest to the Apostolical Practice. So keeping on my Course Outwardly, with a watchful waiting Interiourly, I must own and confess to the Glory of the Spirit's peculiar Ministration that I found such Deeps broken up in the Center of my own Soul, as open'd that Divine Wisdom and Understanding relating to the Knowledge of* God, Christ, *and* my self, *as I could not any where else meet withal. The which still engaged me as a weaned Child to be, that I might suck no longer from the Breast of this Worldly Principle; or draw Water from any other Fountain, then that which (through rich Grace) I had already tasted of. For this Scripture always much followed me:* Whom shall he teach Knowledge, and make to understand Doctrine; but the weaned from the Milk, and her that is drawn from the Breasts? *Which Observing and Obeying, the Word was accordingly made good to me. For the Springs thus opening, did still arise to higher Degrees. Though sometimes through the Multiplicity of Concerns, wherein I was circumstantiated, they would be discoulour'd, and even mudded.*

Which made me seek after great Abstraction, and Solitariness, that I might attend upon these springs, to keep them pure and clear.

§.So that when God did cast my Lot to be a Widow, which was in the year 70. *this Change, bringing me first into manifold Trials, did drive me into a more Intimate Union with mine Eternal Spiritual Husband; upon whose Care I wholly cast my self. And then I resolved to make the choice of* Anna, *to wait in the Temple of the Lord day and night; and to be a* Widow indeed, *after I had been the Wife of a Pious Husband about five and twenty years. For after his Decease I ceased, as much as possible, from all Business and Care, setting my self free by all means for the* Heavenly Calling *only. Wherein I found great Pleasure and Delight, so as no Worldly Promotions or Advantages, (though offer'd for my temptation) could move me from it: or withdraw me from a dedicated and devoted Life. Which I have till this Day persued, and continued in: and shall so do, till I shall have finished my Course, in the hopes of entrance into the Triumphant Joy of my Lord.*

§.Thus worthy Reader, I have given you a Brief Narrative of the Beginning and Progress of my new born Life: which is elsewhere more enlarged on in a Particular Treatise. But this may suffice for an Introduction into the following Volume of my Journal. *Wherein, as in a Glass, you may see under what Leadings I have been, where you may read the express manner and method of the Spirit's Communications: in which, I can soberly avouch that, I my self was wholly* Passive, *and the Spirit altogether* Active. *For my Creaturely Being was so bounded up, as nothing to know, or contribute hereunto; all being laid in silence, while God was to arise, and speak forth himself through the Earthen and empty Vessel. For the sake of which let no Contempt or Slight be poured out: for it is what God in his* Wisdom *did reserve to bring forth for the Use and Service of as many as are ordained to receive and take hold of these Divine Mysteries; for improvement and growth to all those Degrees of Perfection, which are herein made mention of. Surely for this End,* Wisdom's *Book of Secrets was opened, that by this Divine Learning her Children might be brought up, and made meet and ready for their Bridegroom the* Lamb. *For undoubtedly the Day hereof draws near: whence these Writings having been kept in Obscurity these Twenty Years, as taken by me for Private Memorandums, according as they were given day by day forth, they are now by a strange and unexpected Hand, being a Person of great Piety and Worth, brought out into the Light. Whose Fame and Renown shall out-live all Writings of Time; and who perpetually shall wear* Love's *Diadem and Crown.*

§.I have no more now but to beseech and entreat those to whom these Sacred Truths shall come to be Perused, that as they would reap Benefit and Advantage herefrom, they might fear and dread to pass any Judgment or Censures, in a gain-saying way to the Spirit, the Opener of them. And let me humbly give this my Advice, that the Full-grown and highly Advanced in all Rational Learning and Wisdom, and in all great and honourable Acquirements, do become as Children, committing themselves to Wisdom *their true Mother, that they may be brought up at her Feet. Which they will find to turn to a thousandfold better Account, than all that ever they have before learnt. For I have made it my Observation, that the Rashness of many Spirits in Condemning what they are absolute Strangers unto, hath shut the* Gate of Wisdom *upon them. Therefore this Caution accept of from your little and low Fellow Member, O all ye that would be growing Plants under the Shadow of* Christ *the blessed Vine, that ye refuse not to seek and draw from the Royal Grape continually, the Juice whereof is pure* Spirit, *to strengthen you with the Balsam of Life. All this the Child-like Spirit will come to Taste and Know: and by obeying these Rules and Manuductions, you will have occasion to adore, bless and magnifie what of the Spirit of GOD shall hereunto move and drive you. For the* Commission *is already gone forth to the Angelical Messenges, that constrained are to sound the Horn of Salvation, which is filled with this* Ghostly Oil. *Which will so abundantly flow, as to heal all the Divisions and*

Controversies, whereby the several Parties do wound each other. Who would not Ambitions then be, among these Shepherds to hold out the Love golden Crook, to fetch in the torn, rent, and scatter'd Sheep, and Lambs, into Christ their Princely Shepherds Fold; where they may quietly lie down in those refreshing Pastures, that do Spring again as fast as they are fed upon? The Door for Entrance here into stands open, let none shut it upon themselves. For a thousand times Thousands of Blessings are pronounc'd upon the Publishers and Promoters of this Glorious Ministration of the Spirit. *And a Cry there is now sounding from the Heavens unto all Preachers and Teachers, of all Ranks and Degrees, and whatever Titles and Denominations they do bear, that in pure Unity and Harmony they do together agree, to Declare and Hold forth the Everlasting Testimony of the Spirit of* Jesus, *from the Springing Unction, that will be the Sealing Mark of the* Apostolical *Day, that is now again to be Revived. For which evermore Prayeth she,*

Who in Incessant Travel is till all this
shall be Accomplish'd,

J. Lead.

July 29. 97.

A

Fountain of Gardens Watered

by the Rivers of Divine

Pleasure.

Vol II.

January 1st 1676

A Commemoration on New-Years Day.

Wisdom's Merchandize

§.In about the middle of the Night, being called out in Prayer, I did feel a mighty throng of Invisible Powers that filled me, so as if I had put on the Immortal Vehicle, for the Sacred Trinity to act in, with Love and Joy-Powers, during sometime upon me with great ravishing Sweets. In the Morning this Word did me greet, When will you begin to draw out some part of that stock, which you have trusted with him, who is so ready with you to account? The great and mighty One hath charged himself with a Debt unto you, by all and every act of Faith, which at any time had purely flown out from either, joyning hereunto in one Spirit, as Co-partners in Spiritual things. Then was it further opened unto me, that we had been careless, in that we had neglected in not keeping our Accounts clear, both in relation to the Lord, and to our selves. 1. First as to the Talent and Gift intrusted with us, as a Provision bestowed upon us, from our Father to traffick withal, during such a time, as might bring the intended encrease into effect. Now the Spirit who keeps the Heavenly Records, said unto me, Search and see, and be well advised, what hath been freely given from your God to you. For you are Debters to his Grace for a new Adoption, who hath again begotten you not only to the Hope, but the real Possession of that which belongeth unto Children. Though ye have not hitherto understood the Royalty of your own Beings, nor yet the greatness of your Strength and Might. For be assured upon this New Creation score, in which ye now are considered, thereto doth belong *Sion's* rich Provision. Now then it is but meet, as dear and grateful Children, to keep your Accounts clear, and to charge your selves with so much stock of Life and Spirit, as ye have received. It must be called out for, and nothing of this Treasury must lie idle or useless: but all is still expected upon the encrease, till ye come to be a numerous Seed. 2. In the Second place, saith the Spirit, Consider and call over what you have adventured, and returned back into that great City, wherefrom the rich Exchange of Spiritual Goods is to be produced. Know for your great Comfort, that ye have a faithful & able Correspondent in this high

and Heavenly Country, that you may fully assure your selves of great gain in Spirituals, according to the kind, of what the high Region doth afford. Which is of that unknown and excellent value, as these Worldly Inhabitants will not care for to purchase, because they have no Judgment of such invisible mystical Treasures. But to you who more Bills of Store shall yet be given forth. Fear not to make fresh charges upon that great Trustee, who commandeth all in Wisdom's vast Bank. Nothing is more pleasing then to make out what resteth due unto you, upon the Spirit's Births Account. Little have you examined how Matters and Things of this nature, stand betwixt God and you: Who thinks it no Impeachment to his Soveraign Greatness, to be endebted unto such, as have returned Lading back again on Faith's bottom. All which hath been committed in trust, with this Charge to traffick with no other; for it would be an Evil to spend your Corn, Wine, and Oyl, upon the fine trimmed Harlot; which yet being so high in Appearance, is more than half divided in the true Love's Property. Therefore be wise for your selves, and scatter not, till ye have reaped and got your own Crop in. Hearken then, and observe this weighty Rule, to carry all this high Spiritual Commerce in the hiddenness of the Eternal Spirit. There are but few in this professing Age, that do understand the rate of that Precious Stone ye are Adventurers for, with all those other Celestial Ornaments for to bring in against the Bridal Day; which will not be solemnized with the Lamb, till ye have fetched in all your Eternal Revenue. Therefore be not afraid to urge, and to account with your God, for what the Spirit of Faith hath sent out, for the bringing in that which is of the greatest weight and consideration that hath been known, since the World of Creatures hath been existing.

January 7th 1676

§.This Night I found the Life-Center much open, and the Oracle for to sound clear, and somewhat to talk with me from the Heavenly Sphear. The sum of which was to perswade unto a decrease, from all that low activity and concern about things and matters Terrestrial. For as I was mourning in the feeling sense of that dark Stone, weighing the Superiour part down, upon every slight occasion, ministred from this Principle; Which I found in my very tast, to be as brinish Salt Waters, that fretted, and eat upon that interiour, vigorous part of the Spirit, so feebling it as its force was evidently felt to be abated, until the *Shiloh*-Spring did open again. Which washed up the healing Stone, which put all into place and order, which by the Corrupter was made diseased. Then this Word spake to me, Dost thou think to recover Immorality of Life, with that Inheritour, who doth belong unto it, while there is a divided Eye and Ear, which still open are to see, and hear all those Charming Sensualities, which for this Earthly Kingdom do plead, and do engage you still here to be Traffickers, from which ye are prohibited by Mount-*Sion* Laws. Is not Wisdom's Merchandize more worthy to be all in your Eye, who will assuredly find you daily employ, as to work off your selves, from all those Habits and Customs, as have been brought in Traditionally from the Fall. From which ye are redeemed, as ye do feed upon the true Mystical Passover, which will forestall the Earthly Life, giving way to that pure thing, which ye do feel stirring from the light Region. This hath great sufficiency to clear that evil staining Nature, from out of which strange Essences do so turbulently arise to annoy and disturb that, which would be free from all Sins Casualties, reigning in the Princely Sprit of what will become the absolute King of Righteousness. Who hath already set a Foot upon your Heavens and Earth, for this very end, that his Throne and Dominion might be so fixed, within the circumfering Powers of your Wills, that so Time may be swallowed up, from an entire Act going forth from this Soveraignty: which in an intrinsical way will bring all into subjection, that is within. He will first begin with the Judgment, for cleansing the floor: make but the inside clean and pure, then Power will soon be known and understood, whereby a Body suitable to such a Spirit, may come to be perfectly framed. As thus if the Pith of a Tree be by its Life extensive, it makes the Bark, through which it riseth fresh,

fruitful, and beautiful; that so you may easily conclude, that a Life-Sap is vailed under the Bark, but it is not perceivable, till it shoots forth it self, getting through every branch and twig: even so it is in you, considered as Trees of a new Plantation, in whom the Spirit riseth, as an essential Pith of Life, and distributeth it self through every Property, permitting nothing to mingle with it, that should abate its vigorous penetration, for to assimulate and qualifie the very outward Bark or Body in to a lustrious Appearance and palpable Fruitfulness. The meaning of the Spirit, as to fruitfulness, is not only the first and second Birth-degrees of Regeneration, and here to stop, as in measures of Love, Joy, Faith, Hope, Meekness and Patience, which are the first Fruits of the Spirit. But hereunto are to be added Fruits yet more super-eminent, as the product of these. When so ripened, as each one their Seed do shed into the pure Heart, whereinto the Blood of the New-Testament is poured in. From hence now it is, saith the living Word, that a Spiritual Body will be driven forth, all in the Heavenly Form, acting forth in another kind of fruitfulness, than the foregoing. As thus, a Terrestrial Creature worketh and produceth acts answerable to his Animal rational Life, which may be justifiable before Men: and nothing beyond his Life-Sphere is expected. But now from a new-made Creature that deriveth a Birth so high, as nothing less then God's own Likeness is to be evidenced in it; This must needs work like it self in various Powers, of another sort of miraculous Fruitfulness, by which Jesus through this Ghostly Spirit and Body is glorified.

January 12th 1676

The Parable of the Two Children, or, The Two Hairy Goats

§.In the Night there was presented unto me, two Forms very displeasing to my Eye, being Cloathed with a Hairy Goats-Skin, where spots and botches did appear so unlovely, as I was much disgusted at the sight of them. But while I as viewing them, first the one rent this outward Deformity in twain, and likewise the other following the example of the first, did also rend open. And I beheld two sweet amiable Children came forth from within this deformed Figure; but at first sight they were as Babes still-born. Upon which I took up one, and it soon revived with all motions of Life, and answerably the same vigorous Spirit manifested it self in the other, so as I saw them able to stand upon their Legs, and so the Vision shut up in the Formality of it, and opened it self in the Spirituality, as I thereupon waited. After a little season, the Spirit thus spake within me, What have you seen in these two strange pieces of Deformity, but a rough and unclean Vestment, that is so ignominious. Behold, and see your own vile Bodies thus pourtraied out, while that ye do bear those uncomly Shapes; which as a Vail, shall rend away, that so the truly begotten of the Ghostly Body may appear. Who is, as those innocent and all-beautiful Babes that have been shut up under a Covert, as in a twofold Body. As first, that thick and cloudy smothering Body of Sin. Secondly, the very visible form of Corporeity, which is but a disgraceful Image, being the product of a degenerate Spirit. Which with the other must be put off. For corruptible Humanity in its fleshly Figure is too mean for the high Birth degree of the Eternal Spirit: though it may be suffered for a time as a disguised Cloathing, till that which is born without Sin, be strong enough to break through the rough humane, and Animal Beast, that was ever designed for a Sacrifice: That so all brought in by the Fall, might come to be anatomized; that in the room thereof another Body might rise, not only like what was in *Paradise*, but one Degree yet higher, according as your Jesus hath assumed a more transparent Body. As these things were plainly discoursed of to my Spirit, an Objection did arise, How this twofold Body should come to be so demolished, while we live in this visible Sphere, as no more to appear in its sinful Frailty, or Elementary Ponderosity. Having not heard or seen any one, that hath yet so put off the vile Body, though

hereunto incited, and prophesied of, that such a Change is upon the Inward, and Outward Man to come, but it hath not yet happened in this Orb. Nay our Lord Jesus himself did not alter his humane Figure to endure, till he had ascended out of all mortal sight; and though after his Crucifixion, he did appear, and disappear at pleasure, yet he always assumed a *body* like to ours, as bearable to the view of those whom he delighted to shew himself unto, in, and after his Resurrection. Therefore though he had no Body of Sin to put off, yet he had a Body of Mortality, which was not put off to the humane Eye, till he gave up the Ghost of his Animal Life upon the Cross. All which strengthening the Argument, that our Corporeity hardly in this Region, admitteth of such a Transformation, as thereby to pass out by and through a sublime airy Body, in and among the high enthroned Powers and Dignities resident in the *New Jerusalem.* This Doubt lay much upon my Spirit, importuning a clear resolve, that the mind of my God herein might be expressly revealed, through an immediate dictate, which thus far I obtained. O Soul, true it is, no one President there hath been, that hath so wrought out the very Originality of all Impurity, as to assume a Body of that Celestial Clarity, as therein to walk up and down among Mortals; yet that makes not against the possibility hereof, for there is that to come, that yet never was in existency. Which still will steal upon the World by degrees, as in the successive Ages, some one miraculous thing or other will be produced, which was not before. For this very Unbelief hath sealed up the mighty Birth-working Power, which still cries, How can such Transmutations be, as to come forth another Spirit, actuating it self in a suitable Body? Ah what Doubtings and Debates have been here about it? So that Age upon Age hath nothing seen of the Resurrection-state, because afraid to destroy the Body of Sin. Which is the first Alteration, that must be made, before the outward Body can be translated. And know this further, whoever doth attain to the one, hath Power and All-sufficiency for the other, as they shall see it expedient, to Metamorphose their gross Corporeity. And though your Jesus did not alter his Humane Shape, in to any visible Body of Glory, it was not through any deficiency, that he could not do it, but it was his pleasure that he would not do it. Who knew his Times and Seasons, when, and for what Ends such Transfigurations were needful. He coming into this World upon Suffering account, that thereby Conquering he might have all Power, to convey such a Spirit, as might form to it self such a proportionable Body, for all such as do give themselves to be made like unto him, as he is now in a glorified state. But your further Objection is, that if possibly you would attain hereunto, this World would be no fit Principle, for such transparent Spirits, and Bodies for to live in? The Inhabitants here could neither bear your Transparency, nor you their gross Corporeity, attended traditionally with all Evil of Sin in some more refined, in others visibly lascivious, running into all Excess, from which the true Eagle-Body will mount away. But his understand, that while ye have a Work and Service of God to do here in this Principle, you will not want the Fence of a Spiritual Body, to go in and out, to meet the Sacred *Trinity* in the serene Principle. And as *Moses* did, when he did talk immediately with God, was then put into a shining Body, that was not known or understood, which was laid aside, as a Garment for that purpose, that so he might speak with the Most Holy; but as soon as he did come out from that Holy Place and Heavenly Parley, he then put on that Form, in which he might be known of the lower Orb. Think it not incredible, that this, and much more, is again to be done, as your Jesus did often change his Body; though it was not known to the vulgar Eye. Doubt not but such wonderful sufficiency will display it self from the pure contaction of the Sapphire Body. Therefore proceed to keep among the Immaculate and Just Ones, according to that present transferring Power, which comply'd withal, will produce a change internally, till a Body be assumed invisibly, as shall rend the outward Temple-Vail. Then the Ark of the Living Testimony shall be known, read, and understood; yet of none but the Disciplehood. As your Lord did only appear unto his own in his risen Body; so shall it be when you so risen are, as to descend from the Heavenly Sphere.

January 13th 1676

§.After this Conference, and satisfying Resolve, as to the matter of my doubt. This Word was further spoke unto me, through the Holy Oracle, that all those Ceremonial Ornaments, which the Priests were to be cloathed withal, were to illustrate and set forth the most glorious transfiguration that was required in that near approach, and ministring Service, in all the Tabernacle-Worship, wherein we come to bow our selves before the Most High. Therefore it was asked me, how I did think it was possible for to see the glorified Person of my Jesus, till I had put on the Priestly Robe of a New Body, he being now ascended into the most Holy: Waiting there till the whole Priesthood called and anointed to be of the same Order with himself, do enter upon the same terms; having offered up in Sacrifice, the vile reproachful Body of the Flesh, through the same Eternal Spirit, by which your Jesus offered up his Body visibly: as by a violent Death, so yours by a voluntary, mystical Transformation, working invisibly. Then what a most holy *Melchizedek*-Spirit will ye pass, into the Heavenly Place withal, to effect in the true eternal Tabernacle: where the unchangeable Priesthood is known in all the Celestial Orders, for the accomplishing those Superiour Services, required in that most Holy Place: In which the pure Offerings celebrated, will be no more grievous, nor tedious, because a Priestly Body is prepared to hallow and sanctifie incessantly the great Name of J*ehovah,* and to proclaim in mighty Trumpet-sounds to the Ends of the Earth, that the Kingly Priesthood is come, with all the Tabernacle-Furniture revealed: Which hath been concealed in *Mount Sion,* only hitherto Types and Shadows of it have been manifested, but now the real Thing it self shall be brought to pass in them, who can hold out the Sanctuary Profession, without turning aside, or waving, observing still their *Nazaritical* dedication. Then the new Covenant will be confirmed upon you, that their will need no more offering for Sin, for a New Heart with the Law of the Spirit-written in the Heart, as there will be no more a departing from the Mind of the Anointing. For by this Fiery Law proceeding, the Law of sin within the Members, wherever stirring, will hereby be consumed. For it is no more a weak, literal Precept, that now is given forth, but the very Law-giver writes and engraves himself, as an Endless Power of Life, to obliterate and make void the Law of Sin and death, which to no other would ever have given place. This is the Foundation-Work, which the Spirit of your Jesus do first set about, to pull down and demolish that which would be so great an impediment, and check to all this designed Reformation. Now then let it be your Joy, when you feel the Spirit of Burning is despoiling all of sin, for that will perfect all the most holy Priesthood.

January 14th 1676

The Melchizedek Priesthood

§.Upon the Opening of the high Order of the Melchizedek-Priesthood wherein I perceived such a deep Mystery lay hid, as the Apostle himself had not fathomed: But it was shewed to me, that it was of great use to know and understand who this *Melchizedek* was? because thereto we had great reference. For he had not only the denomination of a Priest to pronounce Blessings, but a King to whom Tribute was paid, for *Abraham* presented of the Spoil that he had taken, and there Titled him the great King of *Salem*: thus far the Scriptures give an account of him. But it was further revealed to me, that he was that *Alpha* and *Omega,* the Second Person, who had his Existency from all Eternity, and was in a high Priestly Order from all the time of Adam's Fall, and did Officiate in the Heavenly Sanctuary, and real Tabernacle in the Heavens. Whereof *Moses* had a Sight and Pattern given him to figure out according to the low Capacity, which the Church in the Wilderness then stood in. But this

great *Melchizedek* incarnated himself in Flesh, that he might visibly make an Offering thereof, to testifie that an end must be to that weak, corruptible, and unprofitable state, as now henceforth is to be thereunto put, by the crucifying what he had assumed, that so that mean and despicable Image might for ever be demolished. That the first perfect glorious Priesthood after the Order of *Melchizedek*, might again rise, and be in full accomplishment, in the Residue of the Anointed hereunto: who for this cause are putting off their Vile Body, that they might be counted worthy to follow their *Melchizedek* King, where they shall not only pay their Praise Offerings, but receive there a most high & Priestly Portion which is an unknown, and vast Spiritual income of Riches, which shall be brought from all Parts, as obligatory.

January 14th 1676

The Marriage of the Lamb Represented

§.In the forepart of the Night, being newly fallen asleep, I saw the Heavens as it were part, and rend, and mighty Commotions in it. The earthly Inhabitants in great Trouble, running up and down, as fearing some unexpected Change was coming upon them. Which awaked me, and there was immediately presented unto my view, as breaking through a bright Element, two glorified Bodies, of a bright Beryl Colour, in such a wonderful Portraiture, as did excel all, I had formerly of this Nature in Vision seen. Upon which my Eye kept fixed without any surprise or fear, and still it was brought nearer. The one seemed in a Manly Visage, and the other as a Woman very Lovely in her Countenance; then soon after two or three more broke forth, and joined themselves unto them, as in like glorified Figures. This Sight was so pleasing, that I could not but Pray, Oh that we might be added unto them. For it was said, Behold this is the Lamb and his Bride, which first I did see. Oh this great Vision had so mighty an Influence upon my Spirit as grievious it was still for to be confined in the Corporeal Body, only hourly waiting for to see its Redemption. But it was said, Abide Patiently, till your Salvation shall be fully wrought out, then you shall swiftly be cloathed with the self-same Body, all Spiritual bright, and airy, as my Bride, for to unite in one Body with me. Then I replyed, Ah my Lord, why must this Translation be so earnestly sought, and still prolonged. It was again answered, it was so considerable a Change, as could not be without passing through many further Degrees. For Sin and Mortality would not be so easily vanquished, while we did abide in this tempting Region.

January 15th 1676

§.This Morning it was much upon my Spirit, how to quicken our Progress, so as to arrive to that Nuptial Conjunction, which did open unto me the Heavens. The Spirit sent forth deep and strong Invocations for the Consummation of this high Matrimonial Unity, that so we might together display our Loves and Joys to each other, in that Spicy perfumed Bed of the Celestial Orb. Oh the Eccho's which I did hear in me sound, the Spirit called to the Bride to descend down, the Bride called for the Spirit to ascend. Thus cry upon cry did, as a pure cloudy Incense, send out, which brought this Answer down, Oh ye who are in the betrothed Spirit, why may not the assurance hereof, yet a while stay your most eager and Spiritual Passions of Love, till such time as your Vessels of Clay be turned into the fine Ophire Gold, through the working forth of that Saphire Stone that is formed in you. Which shall work through all in its degrees, till it hath brought you up to that perfect Stature, as ye may make challenge with holy Boldness to the Marriage-state, according to that pleasant and glorious Manifestation which you did see in the Heavens. Which was shewn to you for this very end, that so

you might see your own Nuptial Day solemnized. Before the accomplishing of which, yet great Commotions will be permitted, as you did see in the Vision. See first, what is still left alive of your dying part that will mutiny. For the Sensitive Life cannot consent that ye should be married away out of their known Linage and Country; Therefore they will lie in wait to entercept all Messages, and Love-Tokens from your *Immanuel,* to prevent the success of so great a Wedlock change. Therefore I the Spirit of your Lord, do warn you, that you turn away from all self, and creaturely Parly. The Serpent also will subtlely back with Arguments in forms of Flesh, that so ye might grow cold in your Love, and slack in your Faith: but spur forward, and faint not, for the everlasting Gate is set open by Soveraign Command. The Trumpet doth daily sound to enter into Love's Holy Ground, where only the Friends of the Bridegroom shall attend you, at the Banquetting Feast of Bread and Wine. Now away, and draw from all the cursed things of *Jericho,* and you shall meet assuredly your *Melchizedek* King, with a full Cup of Blessing. This receive as a faithful and true saying from the *Yea* and *Amen.*

January 20th 1676

§.About the Morning-break, as I was contemplating upon the change of the Body for Translation. A further Confirmation was given with Joy and Peace unutterable, in hope of this Glory to be revealed. My Spirit praying, that we might obtain Grace, for to be admitted of the same Order with our great *Melchizedek.* This Word immediately sprung, saying, The way and manner for it, hath been most evidently set forth, and plainly taught you, as my Spirit could demonstrate it unto you. You can find no surer Footing, then first to be found, in the walk of Death. Trace it then so throughly, till you can see no more Earth, yield ye up the utmost ends without any reserve. For no mingling state after Death, but all immaculate the: Feast of Tabernacles to celebrate within the most Holy Place. Therefore fear not to pass through this Valley, for I the Spirit of Truth will assuredly finish this Mystery, because you have applied your Hearts to me, having sought Death as a Treasury, trying all ways and means for to expire out. But as a deadly Enemy, that is loathe to be conquered, it still revives, which makes you to suspect, that you shall never get rid of this grand and last Enemy, but it will still hang a weight disgracing, and separating from your high Priesthood. But seeing you have cast your selves wholly upon me your Comforter, to be advised in this matter. Now then know, I will cast you, with the free Act of your own Wills, into a slumbering Trance, that so ye shall gradually dye away, as all sensitive Operations shall be wonderfully suspended, which must be done actually through the disposing and yielding up the Life of the corruptible Body. That Life must dye, because of the habitual course of Sin. After that way of dying, of which it is written, I am dead and crucified; yet I live through that Life, which swallows up Mortality. Even so likewise the Time shall come, when ye shall reckon your selves dead, and freed from the Body of Sin, when you shall lie passive, and still in the sweet and pleasant Trance, as fled away from out of this Principle, no more to be known or seen, but as in the Heavenly Form of a Powerful Body, to work the mighty Works of God your Father in. It is true, what Eye hath yet seen this, the Ear hath only heard hereof, but who hath come to believe the possibility of such a Transformation? Oh but Faith gives a mighty heave hereunto, now as it hath been your Cry. Who, and how shall ye be delivered from the Body of Sin and Death, and get a thorough Pass from Death, unto such a fluent Vehicle, whereby ye may be able to say, neither Heights nor Depths, Light or Darkness, neither Earth or Air shall be able to seperate you from the Love, nor yet from those immediate accesses into the Heavenly Places, as belonging to that Royal Priesthood? Truly it is your Father's pleasure, for to bring you hereunto, not only in the flight of your Spirits without a Body adjoyning consonant thereunto, because a naked Spirit cannot produce and effect such Effects and Acts, as a Body adhearing thereunto. Therefore see and believe it of necessity, for to

be turned into a sublime Body, in which only you can be with your Jesus in Glory, and thereof take, and bring thereby to declare, which whom you have been. Come ye, who are the blessed of the Lord, that have united with one accord: fall on hard and close this Work. Continually give up your selves, and lo, I will break for you all the Bands of Sin and Death, that so the pure Spirit, which even was at work in you, may assume its own Body of Spiritual ability to pass, and enter, where nothing of Corporeity can be admitted. Your Priestly portion is for such a time reserved, whenas you shall come into the most holy of all, for then you will have Boldness to make all your own Demands;

January 23rd 1676

§.In the sobriety of a wise and understanding Spirit, that shall be your Advocate to plead in the shining Face of a transmuted Body. In which the Majesty of Glory will very well know you, and hear all you have to offer, by way of request; because you bear no more the Image, Mark, or Name of what is accursed from the Mountain of Holiness. The Situation of the Great King is seen of none, till they have put on the high Priestly Garment, upon which is written the New Name, that is given in the Baptizing Water of the Holy Ghost, who hath sprinkled us from all Consciousness of Sin. Now then slack not, but drive forward, for this Verily is the Mark I your Death-conqueror do set before you. For it would be my Crown of Rejoycing, to meet you as translated out of this gross and Elementary state, which while ye are ranging and pudling in, I cannot be so clearly seen, nor afford to give out those more eminent and choice things, because you are not yet separated from the vile Body, that so ye may be redeemed from all that is of a hurtful Conversation. For indeed I would wholly appropriate you for my self, who being in a glorified state, must of necessity glorifie you, before I can shew my self in such a familiarity as is so desirable. For when I was in the World, for the accomplishing of the State of Humiliation, then the human Figure was proper, for to unfold suitably the Mystery of the Most High, and to relate it as Bearable in that Age. But now as a Prince and Shepherd of a glorified Fold, I set in Heavenly Places, to call my own by Name, to pass away out of their dark Cloudy Bodies, and not to stay, till they fade away, and fall down as Houses of Clay, as it hath been hitherto universally. Because this superiour Change hath not been believed in, nor the Foundation by a thorough Death, been understood in order hereunto, or surely laid, whereupon the Rising Body that is to swallow up Mortality, hath not been manifested, but now observe those Deaths and Life-Rules, which have been set so evidently before you, and you may possibly be changed into such a vigorous Spirit and Body, as to pass through that Glassy Sea: which is so brickle, which whoever can stand upon it, are probationed indeed to enter into farther Degrees of Glory, all in Light, the God of Light to see without any other Medium. Ah Lord, even so let it be.

January 25th 1676

The Death of Moses

§.Oh from hence I did see with what Bodies we must enter withal, into the Mystery, that is on the other side of the Glassy Sea, for there the Thrones were shewed me, that were placed for the Conquerors. Who could be able to say with their Jesus, I was dead and slain, but now Life is rising evermore, then also will follow the Keys of Death and Life, to open and shut Heaven and Hell, as the Hand of the Spirit will. Thus having great and manifold Discoveries, of what was to be possessed after Death, we came easily henceforth, to be reconciled to all the deep Dimensions thereto belonging. For the Lord had dealt with us and carried it much after the manner as he did with *Moses,* who upon

the Mount of Vision, had shewn unto us the New Heavens with all their Privileges and Glories, also with the New *Jerusalem,* and King thereof; and though *Moses* was prohibited entring into that, which was but a Shadow of what he really passed into by Death's Transmutation, yet God did him no wrong by all that, thereby to translate him out of the Mortal Principle, into that of Duration: which he had often Sights, Gusts, and Tasts of, while he was in the Corporeal Figure, and he enjoyed the Image of good things to come, as he passed through the Worldly Sanctuary.

January 26th 1676

§.This Word came this Morning fresh unto me, saying, Now I have shewn you what Rewards the Death-Conquerors will have, will you not desire, and most freely obey, as my Servant *Moses* did to go up, and dye on Mount *Nebo.* That is, take leave of this Earthly Congregation, and go apart from all, that still would invite you to abide with them. For if you do not withdraw out of their sight, you will never be able voluntarily to dye, while they do see any strength, vigour, or force to be in your natural Ability, as the beloved *Moses* had. They will be crying, What need is there of such a dying, as no more to be seen or known by us, after the manner of what hath been; so as without you follow this Example, to go apart, you will hardly dye away quietly, but you will be disturbed to bring your Life back again, so as it will be a lingring dying Death: therefore well consider this impeding thing, and that you might not be alone, in a suffering dying state, I have provided one, that will be a dying-Mate with you, to support and strengthen each other, till a Dissolution is finished. Then you may totally cast your selves upon your dying Beds, there waiting for the Hour of your Change. The utmost grievousness of it will be, but as a slumbering Trance, that will make you forget this Principle, with all its good or evil Properties, all things will be alike unto you, because gathered unto your own People in the Land of Light, where more transparent things will take up your Minds, and satisfie your Sights. There be certain measures and rules, whereby ye may know, whether or no your approaching End be near.

§.*First,* Consider the Years and Date of your Age: there is a set and appointed time for Spiritual Death, as well as for the Natural: The bounds thereof are determined, though few, or rarely any, have tasted this Spiritual Death, before their outward Man hath been broken by Natural Death. Yet some known, and some unknown Examples hereof have been, as *Enoch, Moses,* and *Elias,* with the Lord of Life, who though he suffered Death, yet rising in that Body again, was with it for a certain time conversant in the Earth, to testifie another Change was to pass thereupon, or else he never could have stood upon the Sea of Glass, without being changed into another Figure, meet for Mount *Sion* Light. More also have found this Translation, though happily concealed. But it is enough that you know by what means it may possibly be reached, through the serious disposing of your selves unto this dying state. Making observation by self-Examination, of those Signs and Marks, that you may certainly conclude, that the time of your departure is at hand.

§.*Secondly,* For the Bounds and Time, without all controversie the Body of Sin is old enough to dye: it is not few, but many and evil have been its days, which have been spent unprofitably; therefore the Life thereof, is not to be prolonged, but to seek the cutting of it off, as an unprofitable Member, with all that do pertain unto it. As the vile Body which through the corrupt Principle entring in, changed the very Form, into the like deformed Image, which being brought back again unto a Nullification, then the Eternal Life will spring, and set all in order, as to the very outward Vehicle again.

§.The *Third* Symptom you are to take notice of is this, how your Life-Pulse beats, weak or strong, that is, whether the Life and Vigour of the Heart be much deaded and spiritless to all, whatever can be named, that hath its Root from this degenerated Principle.

§.The *Fourth* Symptom is this, do you feel your Stomach and Appetite fully gone, that yon cannot digest any of the Fruits that is brought forth by the Sweat of the Brow, and Toil of the Hands, all which was the product of the Curse.

§.A *Fifth* Symptom is this, nay more, try your selves, that to all which seems to carry a more refined excellency in it, are you able to distinguish it, as garnished only with somewhat out of *Paradise*, but mixed with the wild and sowre Vintage of this World, whether you do feel real disgusts and loathing hereunto.

§.The *Sixth* place, this is another palpable Sign, the Life-Breath is much pent and stopped. The thick Air and unsavoury Fumes of this worldly Region, have near stifled the very Life-Breath; so as it will be unbearable, finding nothing at all in this whole Universe pleasant unto you, because of this your Spiritual Sickness, which presageth Death to be so near. Can you now but give a real Proof of such languishing Symptoms, then may you hope and believe, a glorified Translation is hereby working out, where nothing more that is uneasie shall be felt.

Concerning some means to this perfect
Death, consider these that follow.

January 27th 1676

§.First, Let your Bridegroom Spirit you, who are thus truly dying, and direct you wisely, to put your visible Affairs into order, as only using them, as for a meer constrained necessity, during the time of your sick mortal state, always expecting that their Date is wearing out. For a transformed Body will hereof have no need.

§.Secondly, Then yet again, take this Rule from your dear Comforter, who would have you finish all things, that may be in order to this accomplishment, of what may make perfect, and entire, lacking nothing, that may make comely.

§.The *Third* Place, There is another Act as necessary to be performed as this, in passing away, and making a disposal, as your last Will, of all that you possess in, and from the Spirit of this mutable Region, that doth constitute and give forth to the fallen Ones, their several Portions, by and through the visible Constellations, that work uncessantly in all the Rational and Sensitive Faculties, as also from the subtle introducement of the Prince of Darkness, who thereby holds the Life captive, that it cannot so easily come to its total decease. Therefore give up all, as they have proceeded from the Earthly Rudiments, let them inherit them as their own again. For the Spiritual Birth and Body, that is to take place upon the Remove of this, hath more high graduated Intellectuals and Faculties supersensually engraven upon the Mind, which will always generate from the Crystal Source of the Immense Being.

January 28th 1676

§.This Morning the Spirit gave this Word of Counsel, as also for a Caution, in and upon this great Expectation. Beware of the Tempter, in relation to the Hope of Transmutation. Who subtilly stands

ready here to mingle, who waiteth to see if you should hereby be exalted by any elevated aims, that are not clear and justifiable in the Eye of the Holy Trinity. Therefore keep down upon the sure ground of Deaths deep Humility, make no terms or conditions, what Body you shall come forth with, leave that to him who is the Resurrection and Life. Who will give every Spirit a Body, as may answer to what for them is designed, whether to appear, or disappear in this Principle, according as the most Holy shall see meet, to employ you in new raised Bodies, or to draw up into that Orb, which is all invisible, to officiate as an Eternal Sanctuary. Only in this be watchful, and purge out all high and self-ambitious aims, testifying how great your Rejoycings are, in the dying Marks and Signs, whereby as it is said, the World is crucified to you, and you unto the same, and hereby you shall lose no due Fame, whether or no ye look unto the Reward, that shall follow all this. God himself hereunto will have respect for you, upon whose Faithfulness and Truth you may well rest. Who will dignifie and honour what hath been set most light and contemptably by: therefore observe and narrow up to this Death-Path in the first place, and that most circumspectly. And the Blessing of Life will evermore attend you.

January 30th 1676

§.In the first part of the Night, my Meditations were wholly intent upon that Way, Order, and Method, by which a Decease might be to the Body of Sin. For the Spirit intimated and declared plainly, that while it was alive, there could be made no Claim to Mount *Sion's* Revenue. For as much as the wise and holy God, and our Father, had made a Settlement, according to eternal Counsel upon the true Birth-Heirs, begotten of the Virgin-Spirit, who only the Eternal Goods can inherit. Now then so long as the false, evil, intruding Birth reigneth in the Mortal Body, the Heavenly Offspring must needs be kept down, and made to serve in a strange Country. Because of their first-born Lord, *Esau*, that is so potent and great in this earthly Principle, that until such time, as the *Jacob's* Birth is grown strong and mighty, he cannot look the supplanted *Esau* in the Face. Therefore full armed with God's Host we must maintain our Battel, and be in no fear, but the *Edomites* will fall down, when they shall see the Angel of the Most Holy with his Flaming Sword passing before us, to make our way into our own Land, where our Inheritance doth lie. God saying unto us, Come return unto your Rock, and there I will hide you, till the Fury, Wrath and Indignation shall pass away: and I will be unto you an Eternal Cleft of Stillness. Where secured ye shall be, as in Death's sweet passive Liberty; so as ye shall no more hear the noise of the pransing Warriour, who always is annoying, while he can find you on this side of Death. Therefore see it of necessity, ye must from Mount *Nebo*, into this Rock ascend; where buried as out of sight ye shall be: for your Dying shall only be Hiding, till such time as the Life, Power, and Goodness of the Deity shall re-enter as a quickning Breath, all fully to Spirit you withal. That so the very Nature and Goodness of this Rocky precious Stone may outflow in you: Then when-ever you will smite this Rock with the Rod of the Spirit, it shall gush out Rivers of Living Waters, to be come in each of you, a Springing Well. That so you may Proclaim the mighty Name of him, that hath gotten unto a Life and Victory, by lying close hid, as in the Heart of this ever blessed Saphire Rock.

February 1st 1676

§.AFter this Opening, I saw as I lay in my Bed, waving Clouds descend upon me, one after another, as the Night and the Day, dark Clouds, and Light swiftly following one after another. At which I was somewhat amazed, till I did understand the meaning hereof. Which was thus manifested, that the

black Clouds were hard pursuing, as the dark Shadow of Death, that still would be enterposing with the light Cloud, which presented the Life, that was to reign over Death. I saw the Strife and Contest was very great: but the bright Cloud was last, which descended. By which assurance was given, that Death's black Cloud of Mortality, in the Light of the Crystal Rock should be swallowed up: If we thereto did resort, and fixedly abide, as the unknown Sepulchre, where the Dead in the Lord, as Lillies of *Paradise* shall first thereout spring, as the Glory renewed, for to plant as encrease a most Holy and Priestly Generation. For this Word followed also, saying, What Goodness the Lord hereby shall shew unto you, the same shall ye be able to do, and shew forth in marvellous Deeds; as giving Proof that the Cloud of Death is passed away, and that Life, which hath been hid with God, is risen with a Body like to the Rock, from whence it hath proceeded. Then with the high Saints in Light, ye shall be equally Sharers, in what hitherto hath been kept from you.

February 2nd 1676

The Crystalline Gate

§.There was this Day set before me, a Crystal Gate, by which Glassy clearness we might see, and take a measuring view of that wonderful place: Wherein was the New *Jerusalem*-Seat, with all her Temple-Magnificency; which was shewn to be the high Serene Majesty, who as circling Bow all of Saphire Stone, did include such as could pass through this Gate. For only those true and Sacred Worshippers, who with the Lamb had overcome, could stand within that Temple, as Kingly Priests of the high Tabernacle-Order for to be. Then this Word hereupon followed, What have you through this Glassy Gate beheld, but such things as might make you strive hard, and even force an entrance within the Glassy Screen. For these Presentations are given forth from the Celestial Globe, to set a Work that transforming Stone, that must all-power fully Anatomize the gross fleshly Body; that no way can pass through here, till it is changed like to that Door, which you did see: which till then is, as a bright Bar of Separation. This Privilege only you have, a Prospect, as *Moses* had, of the Figurative Land: but hereinto you can by no means come, till you have endured the Refining Fire of the Saphire Stone. Which will be given for to do the last finishing part, that so Transubstantiation may be set afoot. The Worthy will certainly it see, who are found in the Life of Conquest, resolving to beat down that Sin-acting Body, which is all the Alienation that separates you from your God and this Holy Place, which within the pure Gate hath been viewed. These words lay up, as from the Holy and Just One, and go forward to this high Procedure. As not being satisfied with these transient Discoveries, no further than as Mediums of Provocation, to call up all your Powers: and thereby to encourage that other, who is to be for me a Witness in Priestly Power, working in his measure steadily, till the Shadow of Death shall fully flee away. That so successively each one may be cloathed substantially with a Body declaratively, which will be God's mark to testifie, who are partakers of the First Resurrection: Therefore set your Hearts hereunto fully, for your Labour shall not be in vain, as co-working with the Lord, whose Spirit will have its day, for to do Wonders.

February 3rd 1676

The Altar Stone

The Royalty of the Will: or, the Root of the Divine Word

§.Thus I did by all come, to learn and know how strait the Passage would be into that Temple, which all over was a God-flaming Glory; with the mighty great Change that must come upon Soul, Spirit, and Body, before entrance here could be. Which awaked, and set all my Intellectual Powers fresh awork, to Nothingnize what in me was found in the non-conformity, to the Rule day by day set before me. Such a force of Attractive Sweetness did take hold upon my Heart, that I did desire upon some other to shed of the same abroad; that they might not faint or be weary; till we might walk and talk together, as in the transparent form of God, having no more Shadow of Mutation, to prevent those higher Degrees of Glorification, which but by the ascended, cannot be known or felt. Hereupon I called all in me to account, to be judged by the Superiour Will and Spirit of Light, which gave me to see what was in Bondage, and what was free, that would not now be any longer in Bondage to the Condemnation of Sin. Having that Word brought to me, to search and find out that Salt Stone, that would make all perfectly sound and savoury, which the Corrupter had most subtlely defiled. For I saw for every Sacrifice to be salted with this Stone of Fire was absolutely necessary; for in it lay hid all Perfuming Sweets. Therefore an express Charge came down to re-assume it to our selves, as the choice Altar-Stone, where the unknown Superscription should be written. Oh then said the Spirit of Truth, ye cannot ask any thing fruitlessly, as ye have done: do but will, and it shall be done. Oh that the Most High could have such as were so fixed in Body, Soul and Spirit, to this all-seasoning Stone of Wisdom, as to trust them with this Jewel of Superiority, so as to leave all Matters, whether great or small with them, in whom his Heart might rest: That all, and every Circumstance of things might be managed, for those Ends and Services, which might agree with the In-written Name, that as a Fountain of Oyl doth run into those Vessels, which are seasoned by this Salt Stone of Fire. For know in Verity, the most Holy hath no pleasure to see his own in this World, to live and walk up and down in so mean a Capacity, unskilful to set a Foot, or Hand, to what lieth in the Divine Magia Root. Which you may lawfully stir up, since for you Christ the Lord hath made the Way, by ascending on High; for to subdue all things under him, that so of the same Power he might subordinately pass away from himself unto you. Who calleth you to draw out the Purchase of his Death, by like dying, and by like immortal Living, according to the penetrating quality. Which by stirring up, may effect thereby great and mighty things, answerably to the Wisdom and Soveraignty of Holiness, which all as in Inclosure doth lie about this holy thing for you. You little know what a Principality is nigh to you: but your Superiour Will hath yet somewhat that doth clog its Wheel, which is designed for to be the running Chariot, whereunto the Spirit of Infinite Might must joyn. Now then by all means, seek the unthralling of your Will; for could nothing mingle therewithal, but what did fall from the pure Deity, how would you find God all-active in and through you? But herein lieth the great Nicety to keep the Will-Spirit untouched, that nothing from the Bryery Root doth twist about it, if this is kept spotless and free, what may you not find Power to do with the Most Holy. Observe and keep this great Secret, it is from great and high Love, that I have given an insight to thee, that so all Offences may be removed, who would you should come to Reign over all of the Earthly. Further of this, I besought the Lord, might be revealed: For the great Depravation was in the matter of the Will; for it was shewn me, it was unequally yoked, and had married strange Flesh, from which there must be a Separation by Death. Had not the Royal Will yielded to the tempting *Eve*, but had kept its Priority, how great

and mighty a Lord might Man have been in and over the whole Creation of God, having absolute Power in himself. But hearkening to the Dalilah, that is still acted by the Serpent-like Spirit to this day, it becometh successively despoiled of this Lock of Strength and Power: and so hereby the Shame of our Nakedness doth appear, as to what Cloathing we might have been made known in. Had not *Adam* thus lost his Dignity, and so hereby brought forth Fruit unto Death, running through all his Posterity, in, and after the Similitude of his Sin. Which hath brought Impotency, deflowring us of all that Spiritual Might; of this we need no other Proof, than what we do each one carry about with us. But the great Thing is, Oh thou who art promised as the mighty Restorer of this Breach, What must we do? who are so unavoidably overtaken, with the same Thrall, and come bound with the same twisting Cords? which hath altogether weakened the force of our Wills? To this great Query, as I humbly pursued, so I had my desire resolved.

February 7th1676

§.This know, and well consider, that your Original is from high extracted Matter, which is so Eternal, that it cannot dye: but it stands at the pleasure of the Will, what way it will drive forth it self into. For now it is a distinct Essence, and had it not been corrupted from that simplified Being of Purity, you could never have fallen into such an dishonourable state, wherein the Royalty of your Power is so withdrawn, as ye have no defence, nor can make, against those numerous Circumstances of Evils, that do conspire, where they may find degenerated ground for to work upon. Now then yet, for a more clear and perfect Information, what further on your behalf is to be done, that the choice faculty of the Will, may come to regain its Primary Liberty, that so it may have all powerful success as before, it was enthral'd by the tempting *Eve.* No other way there is, but for the Will to be born again, that thereby it may recover its Virgins Might and Force, then every right Essence will move and open from pure Nature's Center. This Birth is not according to the Will of Man, but God. Who out and from an infinite Pity and Love is come by Water, Blood, and Spirit to recover and lift up your relasped Wills, that so they may stand upon their true native Prerogative, being also set free from the flattering Dalilah, which includes the whole variety of all attractive Delights from this Principle, that as with Cords hath bound the Will down. Oh now then, as beloved of your God, for ever drink in this Word of Counsel, and herein joyn and work with the Spirit of your Lord Jesus, who is come to perswade and allure you, to suffer joyfully the breaking up of your whole Earthly Family. Which only consisteth of what is judged but lawful and expedient by the false Seers, who are *Babylon*'s Merchants. But to you, I have other things revealed, and do incite you to be at variance with whatever will not consist with the new-born Will. Who is to be matched with her, who is the real Bride and Heir, to whom a great Retinue doth belong; of which Family you are to bear the Name only. Therefore let it not seem grievous, to rend and divide from what is of this evil World; for verily hereby as God is true, ye shall sustain no loss: For your Superiour Will, will hereby be so free, chaste, pure, and mighty, as by its Conjunction with its Bride, may outspread into a wonderful fruitfulness, more terrible than whatever hath been displayed to the check and rebuke of all, and the best of those Mortals that yet are come no further, than to a lame and divided Property of Will, who nothing of Might can do.

February 8th 1676

§.It was further discoursed to me the great and mighty Effects, that would accrue to that Will, which could from its Original Purity spring, passing as a Golden Arrow with mighty swiftness, nothing thereof touching by the way to spoil its force; and with a fixed Eye, dertermining to bring about

that very thing, which the Arrow of the Will is gone into. Which verily will have the same success that our Lord had, when he said, I Will such, and such to be made whole. All those great and marvellous things, which have been done in the World, before and since Christ's time have been by the Act of the Will, as delivered from the Poysonable Web of Mortal Self. Oh then how free is it in it self, to summon in the mighty Force, which is laid up in God's strong Tower for the unbyassed Will to draw out, to act and do upon the Holy Ones account, as a just Steward entrusted with a power of so high a Nature, as all Matters to determine, in the Counsel of a simplified Will. This was shewed to me, as a great and wonderful Prerogative, into which the holy Driver made me search, and still further to pry into the Mystery hereof, opening that Scripture to me in the *Revelations, Whosoever will, let him come, and take of the Waters of Life freely.* The force lay all in the Will, taking and recovering by lawful Violences the Crown of Immortality and Life, that hath during the Captivity of the Mind and Will, been out of reach and sight. But now our dear *Immanuel* in Spirit is come to unbind, and set our Wills free, revealing what the clog and stop hereunto hath been, which hath prevented the going forth of the Will-Spirit in Soveraignty. Who this more said, Yet I will give thee a deeper Sight, that ye may see what hath lain, as upon the Mouth of the Cave, which hath kept down the rising Power of the Will, that it could do no mighty things.

February 10th 1676

§.As I was Considering in my self, to wing up in the Power of a Free-will, according as it is said, There is a willingness in the Day of God's Power: and making an Enquiry throughout all the Regions of my Mind, how in this matter it stood with me; I found the Will deficient, much after the manner as the Apostle *Paul,* in the 7th. of the *Romans,* gives a Character, in which is presented a divided Will in an uncertain Motion, which argued great Strife, Weakness, and Imperfection. Which by no means was to be found in us staying here. For said the revealing Unction, To this end I have manifested unto you, the adjoyning Power of Supremacy. Which must be looked after, as the Bride-Mate of the Will, which addeth the Dowry of all-sufficiency, in the Lord's Work and Business, to go forward uncontroulably, carried up in the Chariot of the free willing Spirit, that trampleth all down before it. Upon this Word of Counsel, I had a mighty Voice with it, crying thus in me, with many Ecchoings following upon it, saying, You now know the way, why is it that you still stay with the viler sort: try, and see every day, what force ye can raise for your Revenue to that Heavenly born Family, where is nothing but Peace and Unity, with Palm Trees of Victory, and Wells of Salvation, that so ye may come to tast, that which is so sweet, while you are yet but in your way. The smell and sight of *Paradise* will you first entertain, through the perfect Death of the mortal Life, and a while must stay with those lower Inhabitants, well viewing that native Place and Country: for somewhat that was lost there, shall be upon recovery, as soon as you there appear. Then the Tree of Life will invite you to eat of it, that so Immortality may be regained. Then your Souls and Spirits are with Bodies suited for a higher Degree, to come up among the greater Dignities. For *Paradise* is as your Bride-Chamber, where ye must put on again your Virgin Body.

February 11th 1676

An Opening Upon Mark 10:28, 29, 30.

§.After this Call to *Paradise,* the Spirit presented that Scripture to me, *Mark* 10. 28, 29. and opened very powerfully to me, every Sentence of it, as shewing we both should sustain no Loss, by acquitting all those Particulars there mentioned. The occasion of our Lord Jesus giving forth the as-

surance of a better exchange, upon the very fore-going, of what was in present view and possession. This Query was started, upon the coming of the Young Man, who had as he thought, bid fair for the Kingdom of God, supposing none could go higher, than to observe and keep all the Commandments: but our Lord had a more searching thing to try him withal, which he was not aware of, when he so confidently moved his question. The Answer to which brought great Anxiousness, that no doubt he repented him, that he urged such a Discourse, whereby as in a Glass, he might see the impossibility of inheriting Eternal Goods, till that he was stripped of all that, whereby he was inriched from this lower state of things. Which made our Lord to cry out of the great Hardship and Difficulty that would be to quit all to follow him, to come to be no more of the World, than he was, but as a Stranger not having any dwelling place, but to pass through it, as a foreign Country, only biding so long, as to do the Lord's Message, and perform his Work, which ought to be our end and design. For the whole drift of our Jesus, in and by all his Life, Example and Doctrinal Admonition was still to wind us off, and ungraft us from, out of the strange degenerated Vine, from whence we so readily suck that Life, from which a Death is to come upon. But to come to what was opened to me, from *Peter*'s asking Christ so bluntly, what they should have, upon the account of forsaking of all for him: Which seemed to be a pretty selfish Question; but however our Lord overlooked that, giving an high encouragement to whomsoever shall by forsaking of all, give proof of their Love to him, and esteem of the Heavenly Treasury above the Earthly. Now upon the Call and Cry, which I had followed me to draw off, and come away from what would make a Prey of us. My Heart ecchoed back again, saying, Ah Lord how is it possible we should put off all so quickly, when so deeply engaged, and settled as House-keepers, amongst the Inhabitants here below, as not seeing our selves capable of passing into another Sphere, because we do bear gross Bodies. Upon which the Spirit brought those Words to me. As first, Whosoever shall forsake Houses, that Word in Particular, was thus interpreted. That by Houses, the Spirit that spake in Jesus, then did aim at a further thing, than an outward material Habitation. Houses for shelter are harmless and without Offences. But it is that Earthly House spoken of, which is the Body of Sin, which harboureth the whole Tribe and Family, who are from the fallen Birth. From which evil Seed a Corrupt Generation hath sprung, and sheltred themselves therein. There is Father and Mother, Husband and Wife, Brethren and Sisters, as the most Holy Spirit declared, saying, All these in a compact are, being of one Blood and Life, strong Animal, and mighty Rational, and all these do lawfully plead for their establishment, as in such who are refined from the more gross Pollutions, not considering their own Originality, that all do proceed from a corrupt Being, and it is not the suspending their Evil Properties at sometime, not suffering them to break forth, washing that over which beareth the stain of a Leopard Spot. This is too short, and defective: for to race the Foundation of the House and Linage, you are called upon to pull it down. The Incitement is to that superiour Will upon whom all these Combining Powers have encroached. It therefore must act a *Sampson* part, resolving to make a Battery, that so a final Conquest may appear upon the visible Stage, resolving to break the Brood, though you do with them sink down into Death. Call up your force, the mighty strength of *Israel* is at hand, yet once more to avenge you, by not only shaking, but by removing the Pillars of that House, which hath been a receptacle of all this Evil Fraternity, from which to go out, ye are commanded. Let not your Noble Will take any notice of their subtle and pretended Abnegations, or upper Washings, which cannot change the *Blackamore*. It will be an *Ishmaelite* at best, though a faithful *Abraham*'s Son part thereof may bear, yet because of a divided Seed, born from the *AEgyptian*, nothing of Wisdom's Inheritance it must ever share: all of that is reserved for her own true Heir, who hereupon will rid all of the *Hagarites* Offspring, not one shall dwell in *Isaac's* Court. Thus I was made to understand the scope and drift of the Spirit, what it was to forsake all, it is no less than to be dead to all, and to come so far in this Death, as to strike at the very moving cause, of what hath given Life unto these degenerated Plants, at which very Root the Flaming Sword will pierce, that so the

Original Matter may be throughly consumed. Ah blessed Lord, such a deep Wound in that hidden part, whereout all of this strange, earthly brood begotten was, do thou now give us from thy great kindness, such a deadly stroke, that no more of Life may ever stir from that Center: and give unto us a release from that *Ishmaelitish* Family to all Eternity, Ah dear Lord Jesus.

February 14th 1676

Wisdom's Merchandize

§.Being this Night much carried forth in full Sail of the Spirit of Faith, (which was the more set afloat from the contradicting and opposing Spirits, who were raised as so many Pyrats, that did attempt to take away our Prize:) after this manner it was presented to me, that the most Holy One had built for us, a passing Ship, to sail upon the broad Heavens, to fetch home the rich Cabinet-Treasure, that is disposable by Wisdom; she giving out upon every arrival fresh Lading. Now the Serpent this seeing, said, If we let them alone in this way of high and Spiritual Traffick, then they will come to a mighty Increase. For if the good and choice things of Mount *Sion*, should be brought into this Principle, and the worth of them should come to be understood, then *Babylon*'s Wares could not bear that rate that now they do. Therefore said the blessed Comforter, Marvel not, that wait is laid, by that Evil One, who in several Vessels, as a Man of War, doth strongly stear them. Who deem it but just and lawful to riffle and despoil, what are prohibited, as unlawful to be brought in, into this earthly Region. The wise and learned Rabbis of this Age, do take Counsel how to prevent the Landing of these uncustomed Goods, that are not Licensed after the known Traditional Laws. But at this be ye not terrified, who well know your Merchandize is good and valuable: and in its time it shall have Vent amongst those, who hereunto are elected. Therefore your goodly Ships, rigged with Flying Banners of Faith, do you not fear still to send forth, for Guardian Hosts of Spiritual Powers shall surround you. Only this, let your Bow of Faith abide in strength, and do not give the least ground to what would dis-settle you. Trust in the Most High, as your Strength, and ye in Unity shall find an Almighty Defence.

February 14th 1676/7

§.Being upon a deep Consideration, how, and after what manner, our God would give witness, that we are chosen as *Paul* and *Barnabas*, for a special Work and Ministry in this World: it was answered me, It should be known by a great Gift that should come upon us.

February 15th 1676/7

§.Then this Word came to me, saying, For as much as ye have with one fixed Mind, for my Truth and Honour stood, expect Prophecies shall to you be made good.

§.It was again thus to me said, That by Constancy, we should wear out every Enemy, with this Word of Charge, to hold the Helm of our Ship fast, for it would then bring us to our own Country Coast. Where we should be beyond the fear of every lurking Pyrate.

February 17th 1676

An Opening Upon Mark 10:28, 29, 30

§.The second part of that of *Mark* 10. 30. was by the sweet Flowing Unction expounded to me, being the reward of what should ensue upon the denying and forsaking this whole earthly Life, giving and taking a general Release from it.

This Word came as a Preface to it.

§.Know that the most mystical and deep Sence of this Scripture is now opened unto you, who are beloved of your Lord, not only for the enriching of your Minds, with right Knowledge and Understanding, but to give firm ground to stand upon. And hereby to believe, as from a sure and fresh Word of Prophecy which ye may expect the accomplishment of, upon the laying down of your Lives, and suffering a real devestment of all thereto pertaining. The summ of which, is the putting off the House of this earthly Tabernacle, that ye may be cloathed upon with this House, which is here mentioned in the Plural Number, Houses, to shew that there is variety of Habitations to take your delight and pleasure in. But what manner of Buildings are these Houses? the material matter of them you would willingly know? First by a true description from such a one, as is already entred into them, who is so gloriously settled herein, as he it is, who doth invite you to be his Neighbourhood, saying to the Conquerors, Come up, and sit with me in my Throne. Now then till you have laid down your Earthly Tabernacle of this crazy Building, you may take the Word of your Lord Jesus, who by his Spirit is now come to tell you the material Matter of this House, which you are to enter upon, the Matter and Form of which, is God himself. Who hath had the Denomination of Old, to be the Dwelling-place of his People, and the Saints Pavilion throughout all Generations. This Building is all of Saphire Stone, having perfect measures of Length, Breadth, and Heights, according to the Figure declared by *Ezekiel*, who obscurely pourtraied out this high and wonderful Palace, for the most holy Priests to enter in, and to perform their daily Worship. God is not a naked unfurnished House, you will find it already provided to your Hand, without any care or toil, in first, second and third Story, with suitable Furniture to every place. So that you will cry, Oh how amiable are the Courts of Holiness! Here you will desire to dwell for ever in him, who doth so splendorously dilate himself to your Internal Senses, that all may have a satisfying Content.

§.Now the next thing to be considered, is to know, what is here included in the Promise? *Ans.* Here is included the whole Number of Divine and Celestial Relations, promised upon a new Score, of which *Job* was a true Similitude, who lost all in this very same kind, and had all again restored; as a Figure of this new replenished state. All the Comfort that may be expected further from hence, is Marriage-Union. From whence Encrease may come: without this, the other will not altogether perfect the Joy. Therefore be assured, that Care is taken for this also, there is a numerous Offspring out of this Holy Habitation to be Born. Your Father hath already made the Match before Hand, before you do come thither. All things, while you are in this Principle, are determined upon. Oh! here you will know the unutterable Pleasure of a Bridegroom, who will be so intimately tender over you, that you shall say, Never was such kind of Love known, or fathomed; when you shall know no more any Interposing Lover, but can appropriate each other in all Purity: A blessed exchange here will then be understood. But yet there are higher Degrees of Joy, when you shall bring forth, after your own Heavenly perfect Likeness. The great Blessing that is promised upon this Conjunction with the Virgin-Bride is Fruitfulness. Ye shall also see of the travel of your Spiritual Bodies, and therewith be satisfied. Wisdom as a fruitful Vine, upon the sides of this Eternal House and Building, will spread

forth her self. Consider that of *Isaiah,* which Prophecy is yet to be fulfilled, *Isa. 49. 20, 21. In this time the Children, which thou shalt have after thou hast lost the other, shall say the Place is too strait;* meaning this earthly Principle; they cannot thereto be confined: they may look into it, and pass through it as Strangers, to shew themselves as Jesus did after his Resurrection, but no continued Habitation for them is here, v. 22. *But thou shalt say in thy Heart, who hath begotten these, seeing I had lost my Children, and was left alone?* This represents your dead and deplorable state once, and the suddain and unexpected Restoration: In that clause, *Where have they been?* So that a Nation and Kingdom of Priests seems to be born in one Day. This is marvellous indeed, when ye shall see your Spiritual Offspring, as Olive-Plants about your Table set. This must needs heighten your Peace and Joy in him, who is your Tabernacle framer, who hath such durable and pleasant Comforts provided in this Mountain of Holiness. Besides, there are also Brethren and Sisters, which are born with you from one and the same Eternal Spirit, whose Loves are pure and immutable as God's Love is; rejoycing, Not envying at each others Degrees of Glory: No grudgings there is, though a *Benjamin*'s Portion be doubled. Among these nothing known is, but an high sweet refreshing Harmony. A blessed Family thus compact! It may well make you groan, to put off this Earthly House, that so this Royal Society may be made known to you. And as ye have been long herefrom, kept as Exiles, so let this true and faithful account, which now is given by that Spirit, who doth bear a true Witness hereof, provoke you this Translation to seek, and that withal your Might. For the Emphasis lieth in that Word of your Jesus his Promise (if you well observe) which runs *Now in this Time,* or in this very time, signifying all Here to be made good. Which will awaken great Persecutions, as it is said, strange Uproars within and without you. Which the Prince of this World will raise, when he seeth that any one shall in great earnest resolve, to put off all that he can challenge right unto. It is the earthly Sinful Body, that he disputes for: leave it him; for after this manner he contended for *Moses* Body, which God had hid. Be ye henceforth Exiles here, but real Inhabitants with God, your appointed dwelling Place. Leave this Principle, and all what is its own: care not, but render up what you had from it. For when you have quitted all, doubt not, but the *hundredfold* will come upon you, according as hath been revealed: Be you the first Adventurers here for it, and ye shall be undoubtedly highly blessed.

§.The same Day I had this Word spake in me, thy Soul is among tearing Lyons, but a *Daniel* guard is about thee. They shall make no Prey, whilst thou dost fly to thy Rock for shelter, thou shalt see their Mouthes sealed up forcibly.

February 18th 1676

Jonah in the Whale's Belly

§.Arguments to plead with the Lord were given to me this Night. Which I found was from the Spirit of Prayer, that urged strongly and potently in me, for our remove, out of this Tent of vile Humanity, into what I did in Spirit see. Upon which I had this Word spoke to me; Be patient in Hope, stedfast in Faith, ardent in Love, and ye will move the Trinity, to send forth Decrees for your enlargement.

§.Then again was given into me an Idea, as the Dr. and I did mutually joyn in Prayer, in, and for the same thing, that our Condition was like to *Jonah,* swallowed up in the Belly of the Whale, shut up in the House of Death, enclosed in the Body of Sin, round which the Seas and Floods did beat upon, and the Deeps did roar, and boil as a Pot of Ointment. All which presented this World, with the mutinous Spirits, that are as the restless Waves, that would as the Belly of Hell devour us, if not bounded. It was thus shewed to me, that the true Prophetical *Jonah* was in us, who was cast into this

boisterous Sea, which would drown the Prophetical Life, but that the wise preventing Love of God hath provided for *Jonah*'s safety in the very Belly of Death. Out of this Grave the Lord our God doth hear our Voice, though the Earth with her Bars are about us, yet said the Living Word, out from Corruption your Lives shall be brought. Thus Death shall not at all hurt you, let not your Souls faint, but direct your Prayers to the Holy Temple; that so through great fervency, from these nether Depths you may there into enter, and from Death's Bands ye shall be loosed. The Body of mortality, as the Fish, shall vomit you up, when great *JEHOVAH* shall once the Word give forth. These Openings are still for your Support.

February 21st 1676

The Originality of Evil

§.I saw a Vision thus presented to me; I did see a green Cloath-Covering, which was sown over a White Sheet, which was let down, and I was bid to unrip it, which after a metaphorical manner was done, I know not how. And under it there were Creeping Creatures, that were of a devouring Quality; then under the Linnen there appeared a Lamb pure and white, with sparkling Eyes as Flames of Fire. Which thing considering, it was thus opened unto me, This was the Face of the Covering, that the Word of Command came forth to have unripped, and taken off. By which the very inward ground might be discovered, where the fatned Beasts did lurk under, who by the Covering were bounded. But now the shame of their Nakedness did appear, so as they crept away, and could no longer abide, by reason of the Lamb's sparkling Eye, which caused the Remove to be made; saying to me, Now give place, who am come to scatter, and destroy all of this evil quality from before my Face. I can no longer bear this Covering upon me, this partition Vail must be rolled away, even that dark Body of Sin, which hath been as a weight upon the Lamb of God. Whose Eyes do pierce to find out every thing that hath made a breach, that so the Heart of God should not be concealed from you: into which you could never see so long as this thick dark Covering remained, whereby hid hath been the very Original matter, that hath brought in all the Woe and Sorrow. For which purpose by way of this Similitude, you may come hereby to understand the force of that great Love, that moveth to lay all naked and bare, that so through the medium of that light Eye, which did lie under covert for a time, ye might see the Image of that Sin-breeding Beast, that could multiply into such encrease under the green Covering. Whose Seat and breeding-place shall make discovery to the most innermost Ground unto thee, that so thou mayst be at rest, from the source of Sin's working property.

§.Let us in the first place now make enquiry into the Originality of this Monster, how he came to have a Being. For in the beginning of the Paradisical Creation, all was created by God, comely, good, and perfect: how came then this strange Essence to be brought in, to dispoil and alter the whole Heavenly Course of things in this Paradisical Creation? Now know, that before this, there was a Creation of Angelical Hosts, as an immediate product from the everlasting Being. Who delighted to generate Thrones, Mights, and Powers, that so God through distinct Existencies of Celestial Spirits, of that high Angelical Order, might come to manifest his Attributes, which before lay void and hid in an Eternal Stillness. So as here was the Angelical World in pre-existency before the Paradisical. The Superiour Heavens were furnished in the first Place with Dignities suited for God's own peculiar Habitation. Of which Number, there was a Spirit of high Elevation, that did awaken in some of them, who were Principalities in this Kingdom, to exalt themselves equal, or above the Lord their Maker. For which cause, being cast out from the most meek and holy Presence, they consulted how to spoil and infect, having great Envy against God's new Creation, and formation of Man in, and after the ex-

press Image of himself. This blew up their Coals of Jealousie, and fiery Indignation, which as deadly Arrows were soon sent forth; namely, so soon as *Adam* came to have an existency. He must be tried by this subtle Serpent. And the first onset was, whether they could by their Magical Art cast him into a deadly Sleep; that so thereby his Impotency might be manifested, stupefying his seven high graduated Faculties. Who hereby before he was aware did loose his Virgin generating strength: and whereas it was said, That God cast him into that Sleep, the meaning is, God suffered it, and permitted the probation to come upon him, to see whether he could stand this first Insinuation, which was by some secret Poyson, that he had drunk in, from the fallen Spirits, who had somewhat already of their evil Seed cast in. In that God said, Seeing Man is already fallen from that primary force and strength, that he cannot bring forth from that Virgin Female property, Now it will not be good for him to be alone: he shall have a Companion answerable to his present state, which is already lower by many degrees, than when the pure immortal Breath did enter in. But had *Adam* with his *Eve* here staid, and had not been brought in a further Premunire, Mankind had not seen the Sin fatal Death of Mortality. But the Serpent seeing his Invisible Sorcery had taken so good effect, he now is more bold to adventure upon the second Tryal, suiting his Temptation more subtlely, telling them they should be as Gods. Which was an inducing Argument, at which Sugar-Bait they presently nibled, and did eat of it, and in that very moment were turned into that mortal Beastly shape, the Figure whereof you do to this Day wear. But well had it been, if this had been all the injury; but oh the Serpently Seed was cast in there, who at once sent in that Poyson, that hath had its death operation ever since. Thus you see the Originality, from whence ye have derived your Earthly Life of Mortality, which is so inherent, that as a boiling Source it is maintained from this strange introduced Fire; so as though you are in continual Labour, to scum off the Filth thereof, yet it still renews again. So while the root of this corrupt Matter remains, your toil, fear, and care will have no end. Now what is it think ye, must enter in so deep, as to suck out the Serpent's deadly Sting, that hath made all this disorder in Nature? Many Medicines have been applied, and some have been safe, and undoubted of, yet they have not reached the place of Sin's Conception, to destroy both the Serpently Seed, with the first Earthly *Eve*, which is the Mother of all Living in the Earthly Property. Her Womb is fruitful, still to bring forth Viperous Thoughts, and evil Earthly Motion from a flowing Source throughout all Generations. Now you will say how and by what means shall this be remedied? You cry the Power is not in us: how can that come to be nullified, that is so essentially in us? The Boughs may, while but tender Boughs, be bent; and when strong grown, they may be cropt; but the stock, as a deep grounded Oak, our Arm is too short to reach: We cannot move it, the very Earth will rend and shake, when ever it shall come to be displaced. Hear now and consider ye, whose lawful Objection is come before me: it is granted to you, that the everlasting Father through the Mightiness of the Spirit in the Lamb's Nature, must displace for you the Root of this Oak, that is so deeply rooted in the Ground of Nature. But what Tool or Instrument will he take in his Hand, but the Ax of your Wills. Then a through stroak will he strike by the piercing Eye of his Spirit, who seeth the very depth, from whence its Essence doth proceed. For without a discovery made, where the Cause of this defect is, nothing hereof could be made, or for you wrought out. Therefore the Lamb of God is come, the Vail of Covering to unspread; that so by the sparkling Fire of his Eye, ye might see from the Depths beneath the Birth-Source of Sin, which doth open wide. Also with the same Eye, ye may behold within the heights of *Sion*, a flowing Ocean of molten Gold: to this for healing do ye fly. For no other Medicine can heal the Serpent's Sting within you. These are the Golden Floods, which by the Spirit are daily poured forth, to drown the first Birth of *Eve;* that so an end may be of that generating Source, and her Womb for ever henceforth may come to be barren in you. To which end, Orders and Decrees are made in Heavenly Places, that Virgin-Wisdom shall take place in her room: and her Seed shall be destructive to the Serpent's, and to all his Hierarchy; and you shall see his Head-Power bruised to purpose, when all Sin in its Originali-

ty shall be blotted out by the Hand, and working Source of the Deity. Who will give also to you the Key and Chain of Power, that so in the Name and Authority of the Lamb, ye may take hold on the Dragon, and bind him, and shut up his flowing Source of Evil, and with the Seal of the Living God, to seal him up, that he may find no way to come out of his own Lake, to corrupt or deceive you any more. Then you will begin in all stillness upon the Earth the Reign of Christ within the pure Region of Wisdom's Climate: For in the Singular Number, it will begin to work forth. The Day therefore is near or far off, according as ye are carried forth in Zeal, Power, and Faith; hereunto giving up your selves totally, to observe the Word of Wisdom: In which whosoever are found so doing, they shall all be Crowned with this Diadem of Power.

February 22nd 1676

§.This Word spake thus to me, do ye joyntly put on the Body of the Love, in which the Spirit of Jesus will make known the Father of Glory to you, for an Everlasting Reconciliation, as to Children new born.

February 24th 1676

The Spiritual and Natural Man Compared

§.Thus you see the Earthly Man made out; he is distinct from the Heavenly. He knows nor perceives nothing of the Spiritual Man's concerns, but as living in one and the same Body, hath great advantage to interfere, and cast in many times his cloudy Reasonings. This natural part as the Night doth cleave to the Day, but yet they have their divided Court: they may be possibly kept a part, through the constant Watch, and Calling in Wisdom's succour and aid. *Eve*'s Birth is yet permitted, thus near Immanuel's Nature to live for probation. For the Dragon must try successively upon every one his Temptation; Which could not be, if he had not recourse to *Eve*'s depravity, that hath lodged you in Elementary Bodies, by which the Strife is occasioned. For the Serpent doth make great claim, to what he finds sticking and still abiding within the corporeal case. Which hath so degraded you, as to the Visibility of and from that God-like Image, in which ye once were considered; as now verily ye little differ from that low degree of the pure Animal Creatures; but that your inward Mind is yet of a superiour Magnanimity, that was still kept and preserved within the interiour Faculties; though the outward Image of Glory did forthwith fade, through the closing with the Temptation: from whence Hope there is, that the Stem of the whole and Eternal Matter, being yet left for Attraction, may assume again its lost Paradisical Body; through the Gift of the Holy Ghost. For if ye once come to recover your inward Spiritual transformed Might, Power and Purity, the outward, at your pleasure will be for alteration. For the way to the Tree of Life will be known by the Spiritual Man: which being fed upon, will operate for another manner of Covert, than a Goat-like Skin, wherein is your deformity. For the Spiritual Man born again, will be so wise and knowing, as it will lose nothing, that doth belong to it upon Election; though for a time, *Nebuchadnezzar*-like, driven out from his Paradisical Kingdom hath been, to feed amongst the wild Beasts; whose gross Body sucks in answerably what this low Element can afford him. This is the earthly Mans Portion, till he be Born again into the Spirit; then he comes to a clear Understanding and sound Judgment, and calleth over what Heavenly Revenue doth belong to him. Another Heart and Spirit is returned, which makes him for to see and loathe that former Image, wherein all of the Earthly was found, conversing daily amongst Men in Beastly Shapes. From which by the mighty Birth of the Spirit of Jesus, you are returned, to get estab-

lishment in your own Kingdom. Who are true Heirs thereof, through Love's Adoption; but not being come to the full Age, are not to have yet the Reins of Government wholly put into your Hand: this is reserved for a full grown Spirit of Wisdom, which will spring in you by degrees. But this is now doing for you, saith the deep searching Spirit, a Catalouge is making out of what Goods and Spiritual Stuff do belong to you, that so you may know what ye have to trust unto, and so set your Heart thereupon. Your Heavenly Father would not that you should be kept ignorant of what is your Eternal Dowry; For the knowledge of this will act you forth answerably, into all Deified greatness of Spirit, as expecting such a Kingdom to come, and such a Priesthood of the highest Order to be given to you. All which is to make you, for to bethink your selves, how for to carry it, while in this World, ye shall be vied withal from mighty Powers and Principalities, that Command all Delights and Pleasures, that the visible Earth affords. But these must be nothing available with you, who do proceed from another Line, therefore do you only mind the things of the Spirit, none else can know them. Therefore marvel not, that they are despised by all other, these special things are only registred in the Book of Life for you. The deep searching Spirit may look here into, who is privledged to take out of the Original Copy of your Father's Will, what he hath alotted you in matters Eternal. Upon this free Discourse and Conference, which flowed as Oyl, to make the Lamp of my Understanding, for to burn bright, that so I might be of a quick Sight in Spiritual Things, yet more deep to see: Who here could not be at rest, till the Spirit would give to me a particular of those rich Immunities and Glories, that so we, who herein are concerned, might wholly be taken up, in a satisfying Joy with our own Spiritual things, and mind nothing more, of what is another's in Earthly things.

February 25th 1676/7

§.IN the forepart of the Night I was moved to pray, for the Priestly work to proceed forward, in that the most inward Court might be manifested, which was now upon the revealing. Then, said the speaking Word, Lay aside, all which now as a weight doth, rowle upon you. After this Word falling into a Sleep, I saw the Doctor's Figure, cloathed in an Embroidered Robe, like a Priest's Cope; at which with great Joy I congratulated him, hoping hereby he should come to have more open access, into the most Heavenly Place. For this Word was with me for him, which was spoken to *Joshuah* the High-Priest: thus saith the most Holy, if he shall walk in my Wayes, and keep my Charge, and abide in my Courts, then shall he be a Priest, over my House. Even so, *Amen*, make thou him meet for it.

§.The Doctor and my self then being met at Prayer, where we did feel the Life to move vigorously, towards the Conclusion of the Doctor's Prayer, this Word spake in me, Pray evermore, and faint not: for what my Spirit shall pray within you, the same your Advocate doth convey to the Father with Incense.

February 26th 1676

§.Somewhat before Break of Day, I did see two Persons, that were known to me, in a Boat without Oars, as upon a Sea. Upon a suddain a great Wave of Water broke in upon them, whereupon the Boat began to sink: upon which the one unstripped himself to swim to save his Life; and seeing it in absolute Peril leaped out; upon which the other with her Cloaths took hold of his Arm; and thereby plunged him into the Sea; upon which I cried out, saying, Lord save him. Upon which he did rise, getting from that other, who did take hold upon him. Then a gallant Ship did him meet, where on a suddain, I found my self in, and therewith great Joy did take in the Person that swam; but the other

could not be seen. So, after this, we removed away with quick sayl to the desired Haven. After which, considering this strange Presentation to me, what it should signify, I had only this Word, Take thou up this Parable and say, How thou sawest Two in one Bed, the One through great Favour taken, the Other left.

March 1st 1676

Of Natural Conscience

§.THis Morning this Word greeted me, Oh! what of Flesh can live, when the immense Deep shall be searched out by the Spirit; therefore consider what it will be there, to know the things of God apparently. The anointing shewed now the great disproportionableness, betwixt what was to be known of the things of God, and that of Man; who, tho' he be degenerated, and hath lost all Propriety in Spirituals, yet is born an Heir to Terrestial things: and hath such a Spirit as to understand how to contrive, and make out for himself another Paradise; to which he bends all his force and might, to imitate what was lost; and doth answerably effect great things by rational Wisdom and Industry, as belonging to this Principle. So that though he hath lost the Knowledge of God in things Celestial, yet through Toyl, and Care, Sorrows, and Fears, he hath recovered temporal Revenues, as his own to live upon, and to take lawful Pleasure in: Nay, the Natural Man may go much further than all this; who in the more sobriety of Morality, from a Light within, may be convinced of that Duty, and Necessity, and Fear, that belongeth to that God, in whom all Live, and have their Being; and therefore may shew by a kind of upright moral Conversation, the Law of God written in their Hearts according to the Letter.

§.As it is said, their Conscience accusing or excusing according to Truth or Falsehood acted by them; for by Nature things contained in the Law may be done; so that you may take in this higher degree of things into the knowledge of the Spirit of a Man, as an earthly Man, and yet not able to receive or comprehend the more high, wonderful and deep things of God. It is only possible to that which is the meer Birth of the Spirit, distinct from the Earthly. Now then, said the most holy Anointing, that ye may know, that this Spiritual Man is born, shall appear, by what shall be revealed unto it.

March 2nd 1676

Paradise Local and Mystical

§.Now as to the things of God, which are given only to the Spirit of a Spiritual Man to find out, verily they are so great, various, and numerous as in times Volumn they can never be unfolded. Only the Spirit, for the use of this new Born Creature, or Spiritual Born Man, doth bring down a Breviate of those invisible Things that are in heavenly Places, or rather that are in God, who is the Original from whence all glorious things, that are in Existency, are brought forth: which may be named as the Back-parts of God, framed and stretched forth into a Light Seraphick Globe, which God furnisheth with his own Majestick Forms, which no one ever saw, or therfore can take upon them to describe. The Spirit only hereof can make report to the Spiritual Man, while yet imprisoned in a corporal Shrine and Shape. But you will say what more of the things of God are discoverable? when you are wholly in the Spirit, you need not thus Quere: but in the mean time there is a Spirit, which will take its range for you, to view the Father’s Goods, Possessions, and Eternal Lands, because as Heirs ye are concerned thereunto. To proceed then to the heights, depths, and bredths, of what are yours in

Reversion, within the Circle of Mount *Sion* state. Consider then what of God's is there, they are all yours, as ye stand engrafted into the Tree of Life. Now what hath the Spirit found out in all the heights, above this earthly Sphere? First into Paradise it doth take its Flight, where all things are in good Order, and flourishing state, as before *Adam* had lost his Virgin Mate. Paradise is now stock'd again with such as have waded through the floating Sea of Sin and Mortality, in order to the putting on that image of Purity, where the least Guile or Fault may not be found in any there. The Spirit doth see all in wonderful Harmony, for this Voice was heard to say from the high and lofty One, with Men risen from the Dead I will also dwell, though it be alotted for a time to be a separated Mansion, till all be gathered into that one superior Kingdom. Thus you hear good News, that is all rich and flourishing, within the Paradysical Kingdom, no decay since *Adam*'s day, but much encrease and augmentation is daily through the Resurrection of a Spiritual Man.

March 3rd 1676

§.These things whereof an account has been given you may be defined as the local Place of Paradise whereinto Spirits separated in a natural Death, putting off there mortal Bodies, do enter into it, and there put on their Virgin Body; which doth prepare them to meet their Bridegroom, who from thence fetcheth them up to mount *Sion.* These are such, who in this very time, have fought the good Fight of Faith, and had very near overcome this World. What is lacking to make them fully perfect in this Paradisical Place, they are appointed to stay here, till all their Bridal Trimming be finished; and they find, that they can pass the way to the Tree of Life, through the flaming Cherub, who still is a Guard upon that figurative Tree. In that place holy Angels do there also wait by their course to minister to those, who do come here as designed Heirs of that more glorious State, which in *Sion* is revealed. This is some part of those good things, which belong to your Eternal Father. But to open to thee a further Mystery; which is, what may be entred upon in this very Life time, know there is a mystical Paradise, as well as a local, which springs metaphorically, opening from a pure magical Center; this is a wonderful state to know and witness: it chiefly stands in divine Visions, Revelations, Ideas, Presentations, Manifestations, in Sounds, Trumpets, Voices, in Speakings, in Powers, Raptures, Joys, and sensible-Feelings: I say all these Golden Springs do flow from out of the Bowels of the new Paradisical Earth. This will amount to your present Peace and Joy. Wait I say to feel that. Now that your Spirits may give a Seal with me, that ye have received the anointing, and that you do walk with your Spiritual Man in this Paradise; where you do often hear the Eccho of the Bridegroom's Voice, calling to you still to hast the getting on all that which will make you look sweet and amiable, and the fragrant Sweets that may you perfume and scent, that so all your Garments may smell of these Beds of Spices, upon which you may stretch your selves. Here a while confined be to dwell after the manner of Spirits in Spiritual Bodies; till you shall all of this visible Orb over-come, and much excell all Creatures in it, having the Tree of Life to live upon. Which is that, which will rarify, and put upon you a more transparent Body; for they who here do daily feed upon it, shall be in good deed metaphorized. Behold to you, this Paradise Gate doth open stand, and what of the things of God is there, not only to know, but them as your own to enjoy. But this Word of caution to you, who resolved are to tast more deep of these flowing Sweets, take heed of the Laws of *Paradise*, which once in particular were given to you, remind and observe them. For you must not be in the Quality, halting between two Principles, but here keep company each with other, and your Jesus will most frequently talk with you, and shew himself according to the Love's betrothment, that is made a fresh with you in this *Paradise.*

March 4th 1676

The GLASSY-SEA.

§.Now from hence, the Spiritual Man must make another remove, to see what doth lie for him beyond this, among the pretious things that out-flow from that rich Ocean-Sea, which is betwixt *Paradise* and *Mount-Sion.* This is that Glassy-Sea spoken of, which doth encompass the Beloved City, where is the residence of God, your King, and the Throne of the Lamb, and the Seaven Sealing Powers, that do go forth from the most Holy One. Now this Burning Sea is for Probation: who is able to pass through here, but they who have got a thorough Victory over the Beast and his Image, that nothing more of his Mark do bear. They, and they only can stand here; because they are signatur'd from this Flaming Glassy Sphear, that will make your Bodies Clear and Shining as the terrible Chrystal. Oh then qualified Seraphick-like, enter into that Jasper City, which is all Light: where-unto coming, the Pearly Gate will open wide: the Door-keeper there knoweth well who are worthy, having the Register Book in his Hand; where-into will be given you to look, that so ye may see your own Names, and thereby have boldness to enter among this great and glorified Assembly. Where a Seat among the Elders is prepared; when once arrived here, you are past all future Dangers and Fears. Who but the great and mighty God and King, so soon as you do here appear, will hold out his Golden Flaming Scepter, and bid you draw more near: and take knowledge of him, who hath thus prepared all these good things, after so much Tribulation suffered in the Flesh, for the Over-comers: Therefore, saith the All-searching Spirit, who hath foreseen all this for you; think not much, that ye are called hereby, out from all Terrestial Things, yet to be a great Seperatists from all of this visible Creation, and from the Inhabitants that are so strongly centred with the Earthly Life; who may infect you with their poysonable Fumes, and spot your Paradisical Lilly, while it is upon its new Blossoming; for to this End, I have revealed these great things of Paradise, and of the Holy City to you, that so it might be as strengthning Food, while ye are in the Warfaring state. Care not to save that Life, which stands upon Worldly Interest; but study daily to loose it, then shall you surely find that, and much more, than is yet declared of the things of God. For greater Secrets within the Bosom of Eternity, may yet be revealed to the Spiritual Man. Who shall for this purpose and use give up their pure Minds to Wisdom's private Cabinet, for to be filled with her daily Treasury. Whose delight is much with such, who do stand clear from all Creatures, who are apt to ensnare with corrupt Communications. For who doth know the full Extent of that Natural Law, but such as have received it from the Mouth of Jesus; none else are under such a strickt Obligation. Therefore upon you, who have so greatly sought this Favour, as to come within the compass of the *Nazarite* Vow, keep to it, and do it not forsake, upon your Spiritual Life Peril. But if to this Vow ye do keep, then all those rich and unutterable Perfections of Glory, which are in *Paradise* and *Mount Sion,* shall be your Portion and Reward.

§.While this was Opening upon the Author, the Distinction of the Mount Sion *and the* Jerusalem-*state was not yet so clearly revealed to her, whence she comprehendeth them here in one: which was afterward more distinctly and fully Opened in the Revelation, of the* Eight Worlds, *as they were made known gradually and Experimentally to her. Which she thinks fit to declare in this Place, as well with relation to this, as to some other Passages, which she would not at all alter, but leave in its first native simplicity, in which it was delivered down.*

March 5th 1676

Rules given, how a Spiritual Man is to walk towards God, and those that are without;

who are not in the discerning of the Lord's Temple-Body, into which there must be no thrusting in that which is unhallowed.

§.First, as to the Lord, the Spiritual Man stands in that high Relation, as he is perfectly under the Law, and type of such an Eternal Obligation, as to do nothing but by Counsel, Commission, and Ordination, still having recourse to God, as his Father, and to the Lord Jesus, and to the Spirit of Wisdom, who is at hand to direct every Thought, Word, and Motion. Be chaste keepers at home (is a Spiritual Charge upon the Spiritual Man) in God, his Habitation. Where all his Content and Pleasure is to be taken up, not gadding with the Eye of his Mind out of this Spiritual Holy Place.

§.Now as to Creatures, how to walk to them, who are of the Earth. All care is to be had, to maintain a wise and holy distance, as our Lord Jesus did, giving no offence to the *Caesars* of this World about their Dues. But have no Fellowship or Conversation, more than what is of absolute Necessity. For he can hardly match our spiritual Man to any Being, that will suit it but God himself, into whose Bosom it will fly, like to an eager Bird. Remembring we are to be redeemed from Men, and not to walk as Men in the Flesh, but as those, who are justified in the Spirit. Keeping Company with the Flocks that are come forth all washed in the Blood of the Lamb, who is that Shepherd, who will sound his sweet ecchoing Trumpet of Peace, Love, and Joy, wherewith we may be so inebriated, as not to go out of this Fold to other strange Flocks, where only Goats are, who are excluded from the great Shepherd.

March 7th 1676

The Melchizedek Priesthood

The Morning Star of Wisdom

§.This Word came also to me, I again will choose a Disciplehood upon the Earth, who shall know me in my inward Spiritual Figure, as I was known in former times, by a terrestrial Voice and Shape. Now I will walk again upon an invisible Earth, where none but the Spiritual Man can understand my Speech, or see my transformed Shape. To such who are my chosen Disciples, I will appear familiarly. Behold I am upon a new Election, to call such who are found in the Crown number Roll. Now one by one, till an encrease may be of this holy Priesthood to the Hundred and forty four thousand. Blessed are they, who are the first foundation Pillars of this Virgin Church, upon which, I can allow to be found neither Wrinckle or Spot, for if Faulty, I cannot be their Head, to walk among those, who in any wise are Defective. For the Case is now clean altered of what it was in the days of my Infancy, when I broke forth in the fleshly Form, it was of necessity a Tribulated suffering State should succeed after me, that so Sin might expire through daily Dyings, which did take great effect among my Disciplehood in that Age, but they deceasing before reaching to that perfect Date, of what was to be the Churches glorified State: Now something greater and more perfect is to be revealed, after so long and cloudy a Day of Apostasy. A sparkling Star shall rise out of that Orb and Climate, whereof it shall be said, this is Wisdom's fruitful Day; out of whose eternal Morning Womb, ye shall see bright Stars of Glory generated for a glorious Temple. Who then will now sound

this my Trumpet, and will call to break away from their iron Yoaks, to come to be dignified, as hewed Pillars for Wisdom's Temple to be built upon, Oh! what saith the Spirit, who shall I find that can say, accept of me for holy Use, who without shadow of change, will no more turn into this World. For such a Pure and Apostolical Foundation the Father of Spirits will lay for his corner Stone, yet in the Earth again. Who will open in some such first, that in a separated Mind and Spirit, do wait herein as Virgins, not as with a double Eye, to look forward and backward, up and then down, no such unsteady Spirit will ever be taken in: Therefore the Spirit of Jesus doth give you this seriously to weigh, as a seasonable Caution, who would that this Prophecy might be fulfilled on you. Oh, pray for Stability and constancy continually.

March 8th 1676

The Eagle-Brood

A Vision which I saw, being an Interpretation of 1Timothy 2:15

§.I with another Person was walking and conferring about the things of God in a by-place, where no resort of Creatures use to be, nor any did we see. But suddenly lifting up my Eyes, upon a lofty Tree, I saw an Eagle's Nest, they being fledged, did all present themselves to view. The old one was flown from them, to bring Provision to them. At which sight of these young Eagles, we who walked together consulted, how to take them, and to bring them away as a Prize. While thus considering how to climb the Tree, we were on a suddain carried level with the Nest, and did not know how we got so high. But one Eagle I did see had fluttered out, and hung by the Twig of a Tree all martyred, the Legs and the Neck all Bloody and broke. The rest suffered themselves to be taken, though they were so strong and fledged, as they might have flown from us. But that other Person took the Number of them, which were Six, and I did receive them into my Apron, and so as strangely we were let down from this high Place, as we were drawn up to it. After this I set the Eagles down, and they did very tamely eat Bread, which I did provide for them. I did remember nothing further hereof.

March 9th 1676

§.But when I came to call over this Vision with all the Circumstances of it, much from the Lord was opened to me from it. Whose Spirit did immediately open this, as he did the Parable to his Disciples, as when he appeared in Person upon the Earth. For this Word did through me pass, Thy Jesus is at hand in Spirit to give the meaning of these presented Similes; that so a Teaching by, and through all ye may obtain, for the perfecting, of what doth remain behind: that so ye may be gathered up among the Eagle train, with that mighty Throne Eagle to Reign.

The Interpretation of the Vision

§.Then was the Vision, which I saw, thus Interpreted. The lofty Tree which thou didst see in that desert Walk, presents that living Tree, whereto none can reach but such, who be of an Eagle birth, whose Eye is fixed steadily on high, where that mighty she Eagle hath fixed her Nest, as in the munition of Rocks, there to hatch her Number Seven. Who then is this that favour hath found, and that leave should be given to build upon this Tree of Life, where of the holy one hath given such charge to the watching Cherub? In plainness of Speech then, it is *Eve* her self, that hath lain long as dead

under the Tree of Good and Evil, whose time of raising is very nigh, But with what Body, will she now be raised up: Look and see, what is Prophesied of her? Then I was pointed to the 6th. of the *Canticles,* ver. 8. *Who is she that looketh forth in the Morning, fair as the Moon, clear as the Sun, terrible as an Army with Banners?* Then again ver. 13. which was opened to me, to be the Resurrection Call to lapsed *Eve, Return, return, O Shulamite; return, return.* Thus the lapsed Soul of the inward eternal Man is this fallen *Eve;* here she is called to return to her Restoration State, that we may again see her as bringing forth another more happy Generation, a true Eagle Off-spring indeed. But how, and after what manner shall this be, My Spirit was in deep Query: as also when it should appear? Then it was thus said, Know ye not, that *Eve* lost her Virgin Eagle Body, and so hath long been sown into a slumbring Death, in Folly, Weakness, and Dishonour? But now the Life-Tree hath so fluently conveyed it self in this long Vacation, as to raise *Eves* dead Body in the Strength and Honour of the Eternal Virgin Wisdom of God. So as old *Eve* will now come forth as a mighty, strong, terrible Eagle. And henceforth will more wisely build her Nest, than at first she did, through the Lord's permission.

§.For now she will be dignified with the Spirit of Virgin Wisdom, to outvie the Serpents Subtilty, according as it is written, She now will build her House, or Nest, more sure, to wit upon seven Silver Pillars. Which do present, the seven Eagle Birds, which were seen in Vision; they Wisdom’s first Brood shall be through *Eves* Wombs Restoration, who will bring forth a most glorious Church in the Earth, without Spot or Wrinkle. Wisdom hath made choice of *Eve,* for to be her Mate (that is the lapsed Soul of the inward Man,) whose Hand must help to build this Nest for her. Thus choice Eagle Spirits, will be raised up, out of old *Eves* Dust for this use and service, to be Members of this perfect Church on Earth. You may evidently see with an Eagle Eye, that thus, and after this sort, a new Virgin Body must be raised up by Virgin Wisdom in this World, for the Spouse, and Church of Christ, and so for every Member of that Body; and so consequently for every lapsed eternal Soul to be cloathed upon with its new Virgin Body. Oh! who then will strive first to mount and fly up in Spirit, liberty hereunto being, granted from the Power of the risen Body, to prepare the First Matter for this Nest? Because this Tree of Life is so pure, that nothing, but what is of its own, must come upon it. Which are the young sprouting Twigs, and golden Leaves, whereof the matter is to be, which are no other than as in the Mystery. Hereby they signifie a pure, solid, weighty Off-spring of holy Cogitations, Words, and Actions. Which do ye skillfully unite for this purpose, bringing nothing out of the low, scruffy Principle to enclose here: Then your defence will be mighty and sure, and your Bread and Waters will be serene. The true Eagle Bird need not fly far, the Tree of Life so nigh, here are still fresh Fruits upon the Branches, from it by no means start aside, but keep close upon the Nest. You cannot yet be able to conceive, what here by abiding close, may be brought forth from this virtual Eagle Body, to wit, Throne Eagle Powers, mighty to ascend to the number seven. But if any shall look again downward, into this Principle to descend, before it is fully Feather'd, great damage and hurt will necessarily accrue, as in the Similitude I did see. Therefore caution take, and let none trust themselves, that would be of this Number, to wander out before their time: Ye had need to be strong, as Eagles, to encounter with what averseness you may meet withal from this lower Orb. Therefore abide till full fledged in Wing, ye shall be able to fly, and mount away, when any creeping thing, or hurtful Beast shall set upon you from this low World; then fly to your munition Rock. This is allotted, for your more constant place of Dwelling, for to be, which so near bordering is upon the Heavens of Heavens, where the immense Deity is Resident. Who may appear, while we keep oft to his Eagle Off-spring: For when you come hither to Paradise, there is still another Principle, that must be passed through, which will be very easy, when ye shall bear this risen Eagle Body on you. How suddenly will the ghostly Dove bring you into the very third Heavens, there to see your Jesus with your Eagle

Eye, as *John* Personally did, when he upon the Wing of the Spirit was risen high: Possibly somewhat of these Glories may be seen before ye actually enter in. For blessed will they be called, who are flying Angels, that can declare what they have heard or seen in these higher Worlds. These are they who shall bring down glad Tidings to the elect Number. When any of these begin to sound, the Tabernacle of God will out of the Heavens descend. Oh, what of Flesh shall live? When the mighty Eagle shall call her own away to behold, what she doth unfold within the third Principle. The sight of the Eye, and the hearing of the Ear in that eternal Sphere, will so fill all with the Melody and Joy of the holy Ghost, as nothing of the earthly Sence of things shall, or can enter into this Eagle Brood. Now hereby try your selves.

§.For the understanding of the foregoing Mystery, you must then know, every one of us have within our selves an inward eternal Man, and an outward Man. Now the inward eternal Man hath within himself his own eternal *Adam,* and his own eternal *Eve.* His eternal *Adam,* is his own eternal Spirit within himself, and his own eternal *Eve,* it is his own eternal Soul within himself. This eternal *Adam* and *Eve* in themselves are now to be considered in their fallen and lapsed State, as both being separated from their first, true, original Mate, to wit, from the eternal Virgin Wisdom of God, who was united to both these in Paradise. For they both sinned in Paradise, then lost the Life of the Virgin Wisdom of God, and their Virgin Purity in Paradise. And therefore their true Mate being lost out of themselves in Paradise, they were driven out of Paradise. For when as before the eternal Spirit in Union with the eternal Soul, both being united to their true Mate, the Virgin Wisdom of God, could, and might have brought forth a holy Generation in their own Image and Similitude, like unto themselves in Holiness and Righteousness, and in Perfection. But after that the eternal Spirit and Soul had sinned in Paradise, that is, after the eternal *Adam* and the eternal *Eve,* belonging to the inward eternal Man, had transgressed in Paradise, and were ejected out, then they lost their fructifying Power, and then they could not bring forth a holy Off-spring. Now this eternal *Eve,* which is the eternal Soul, belonging to the inward Man, is called to return to her Restoration State, and to return again to her first State in Paradise, and to reunite her self again to her lost Mate, to wit, to the eternal Virgin Wisdom of God, and then her Womb should be fruitful again, and she shall bring forth none but Eagle Birds, none but a holy Off-spring, to make up a perfect Church on Earth without Spot or Wrinckle. Here is now a Prophesie, a Prediction, that now the time is come, that this eternal *Eve,* which is no other but the inward eternal Soul in its lapsed State, whose Womb hath been hitherto barren and unfruitful; but now the eternal Virgin Wisdom of God will sow her Virgin Seed, into her Womb, and she shall be fruitful, and shall bear Twins, and bring forth a perfect Eagle Off-spring, and they shall make a perfect Church on Earth. And now the Soul in her Restoration shall again be fruitful in Child-bearing, in bringing forth Children to inherit perfect Justification, and perfect Sanctification, and Salvation; but then this *Eve* must continue in Faith and Charity, and Holiness with Sobriety, as the Apostle mentioneth, 1 *Tim.* 2. 15. The restored Soul by its Union with her true Guide and Mate, the Virgin Wisdom of God, shall bring forth a Royal Off-spring presented to be the strong Eagle Brood: and this is the Work that Wisdom is about to do, to reunite her self to the eternal Soul, which is the eternal *Eve,* as her true Mate and Guide; and to sow her Virgin Seed into the Womb of *Eve* to break the Head of the Serpent, then *Eve* shall be no more deceived, but now shall become the Mother of Celestial and Heavenly Children, all her Children shall possess Mount *Sion,* and the new *Jerusalem* State of Glory. This is the eternal *Eve,* the eternal Soul, which now shall be the Mother of all Living, that is, all her Posterity shall now feed upon the Tree of Life, and thereby become all eternal, immortal, and incorruptible. And all this shall be brought about by Wisdom's Art and Contrivance; to wit, by reuniting her self to the Soul, and thereby becoming again the Souls true Mate and Guide. This is the State of Restoration, and this is that State, that Wisdom is bringing forth upon the Earth;

and in this Figure of the Eagle birth, Wisdom Prophesieth, and Predicteth, what is near at hand to be fulfilled, and brought to pass, to egg us forward in the belief of it, to be done within our own eternal Man in the work of Regeneration.

§.But now there is belonging to the outward Man, the mortal Man, the immediate Product of the Fall, a mortal *Adam,* and a mortal *Eve.* The mortal *Adam* is the mortal Spirit of the outward Man, and the mortal *Eve* is the mortal Soul of the mortal Man. She is in her fallen State, the Mother of all Living; that is, of all living mortal Spirits, with mortal Souls, and with mortal Bodies. Her Womb in this state of Apostasy hath been very Fruitful. She hath ever since brought forth in all Ages a mortal Off-spring, subject to the death of Mortality, who have only fed upon the Tree of the knowledge of Good and Evil. She hath brought forth a fleshly Off-spring in her likeness and similitude, and hath had a long Day in the World. Now the Prophesie and Prediction is not concerning this mortal *Eve,* belonging to the outward Man, in relation to her Restoration; but it is to be understood of the eternal Soul, that eternal *Eve,* that hath been so long barren in her lapsed state. But now *Sophia* will once more espouse her self unto her, and she shall bring forth a holy Issue, a birth of Divine eternal Eagles, to make up a perfect Church on Earth, whereof Christ will be the Head and King to reign over. This is only wrought for explanation sake, that you might not think, that That which is written and manifested from above, in the crystalline Glass of Divine Wisdom, is mere Confusion. Therefore you must distinguish between *Eve* and *Eve;* between the eternal *Eve,* and the mortal *Eve,* the one belonging to the inward eternal Man, the other to the outward mortal Man; and the Prophesie is only to be understood of the eternal Soul, and not of the mortal Soul.

§.*Secondly,* You must distinguish in the eternal *Eve,* between her fallen state and her restored state, for the Prophesie is not what she is at present, but what she is to be in her restored state.

§.In the *Third* place, You are to consider that the eternal lapsed Soul is unable to effect it, but it is the Work of God's eternal Wisdom, who will freely espouse her self, to her again, after this long time of separation and alienation, and then she shall be the Mother of a holy Generation. Her Womb shall bring forth no other Children, but such as shall make their Nest upon the Tree of Life. And these things premised, and understood, the Representation will be easily understood, by Wisdom's Eagles, and confirmed sufficiently by the Holy Scriptures.

§.For you may read that *Adam* and *Eve* were both created eternal, immortal and incorruptible Creatures in their Paradisical state, and they both were created perfect, without any spot of Sin or blemish of Weakness, while they stood in their Paradisical Innocency; and they were both to have brought forth an eternal holy Generation, a perfect Church on Earth, had they remained in Paradise: But sinning in Paradise, they thereby lost their Virgin Power, and so consequently their Virgin Birth, and they could not bring forth a perfect Generation, having transgressed and lost their Virgin Power, through Wisdom's withdrawing and estranging her self; therefore they were driven out of Paradise. But now being banished from their Paradisical Power, and having both eaten of the Tree of Mortality, and having both of them, both *Adam* and *Eve,* cloathed themselves with mortal Cloathing, with a mortal Spirit; that is, with a mortal *Adam,* and with a mortal Soul, that is, with a mortal *Eve,* and with a mortal Body of Flesh. Now the mortal *Eve* hath been very Fruitful in the Birth of her Mortality; but the eternal Soul, the eternal *Eve,* that *Eve* typed out in the state of Paradise, to be the representative Mother of a perfect Generation, to make up a perfect Church on Earth. The Womb of this eternal *Eve* hath been barren to this Day, but now Wisdom Prophesieth and Predicteth, that she will look upon this eternal *Eve,* this eternal Mother, and will make her the fruitful Mother of a joyful Generation, but she will reject the outward earthly *Eve,* and will make her Womb to be barren, that hath exalted her

self in the Multitude of her Children, but they were only to be the Brats of *Babylon.* But the Children of the eternal *Eve* shall be the Children of *Mount Sion,* and the Children of the *New Jerusalem.* And this is the meaning of this Vision, and divine Presentation, for to support those, that wait for Wisdom's Day to appear in *Eves* Birth, through the eternal Souls Restoration, in Union with eternal Wisdom. It is not only the inward Man, the eternal *Adam,* that is an eternal Spirit with his Mind, Will, and Senses, that shall now be restored, but also his eternal *Eve,* that is, his eternal Soul, withal his Affections, and Passions, shall be also restored. And though the holy Scriptures make mention chiefly of the first *Adamical* Man's Restoration, but yet it also mentioneth *Eves* Restoration; I say the Woman's Restoration, as well as the Man's. It is also clear, that the whole inward eternal Man shall be Restored, and not only one part of him, not only the Will-Spirit, which is but the superiour part of the inward eternal Man, commonly called the first *Adam* that sinned; but also his eternal *Eve,* that is the eternal Soul, the inferiour part of the inward eternal Man, called the Woman, this shall be Restored also. So that the whole Man with his Spirit and Soul, with his *Adam* and *Eve* shall be Restored; in the Day of his Restoration, when divine Wisdom shall espouse, and contract her self to the inward Man. Oh blessed Day! Come, dear Wisdom, and finish this Act of Restoration in the Body, Soul, and Spirit of the inward eternal Man, who is hid within the outward.

March 10th 1676

§.This Day we were set upon, by that strong Warriour, that had assumed a poor corporeal Shape, to shoot forth his venomous Arrows in great bitterness for to disturb us. Which Grievance I did present in Prayer to my God, that these raging Spirits might be bounded. My Spirit crying and bewailing this wrathful, boyling Cauldron, that the Infernal dark Powers had kindled the Fire hereunto, that so unsavoury Fumes do Daily, as Scum herefrom rise. I besought then the Lord, that if by any means both she, and we might be delivered from these Buffetings, and serpently Stingings. My Spirit crying, Oh Lord, what have we done that this foaming tempestuous Sea must still roar about our Ears; Is it needful it should be so? Then reveal thy Mind herein still further to us. Upon which, I quietly reposed, committing the whole of this Concern to that mighty One, from whom both the Help and Power must only come, to allay all of this boisterous Nature. About break of Day this Word came to me, saying, Behold and see, it is but a Worm, that is of no moment, who thus troubleth you, only the subtilty of the Serpent hath entred to work through it; but if you knew your own Spirit of Might and Fortitude, ye might easily it suppress, and bring all of this under, and to nought. Then again this Word came, saying, To what end is that Nest prepared upon the Tree of Life, Is it not that you might fly away from all these hurtful Beasts? Why do ye walk upon their Ground, corrupting your pure & spiritual Minds, while ye do talk with serpently Worms? Consider that to you both is given an Eagle-wing, that whenever you will its Rays out-spread, it will soon release you from all prickling Thistles. Therefore give charge to your fellow Eagle, from him, who is the holy Watcher, that henceforth ye wander not out from that munition Rock, where ye have that, which is more weighty to regard, than all of this low Orb. Then this Word run like Lightning through me; Oh, faint not, but as mighty Eagles renew your Strength, and then ye will have rest from out all Tribulation. Then this Word immediately also followed; Though the evil One moves in the form of a Worm, yet fear not, for ye shall bruise him as a Worm.

March 11th 1676

The Wonder-Woman

§.In my first Sleep, in the Night time, many magical Workings and Ideas were presented to me. As first, a Figure of a Woman, with a Crown upon her Head, who seemed to me to be but of a small Stature, but her Visage was bright as the Sun, and clear as the Moon, with a White loose Garment girt about her with a seeming White Silken Girdle, who came near to me, saying, Behold and see, what ye may arrive to be in me? And so passed away.

§.Then after a while, there was a Child all Lovely and Fair put into my Arms; it was all naked, of a smooth shining Skin; I could not see who it was that disposed it to me, but it was unexpectedly let down into my Arms. I thought it to be very Weighty, though but little; so passing to go away with it, it suddainly slipped through my Arms unto the Ground, at which I gave a great Screech, and with great Fear and Concern, took it up again without much Damage.

March 12th 1676

The Interpretation of the First Vision.

§.Concerning this Vision, the Thoughts of my Head were, for the space of time, much troubled, till the revealer of Secrets did expound to me the meaning hereof. As to the first, which was the Woman with the Crown upon her Head. This was declared to be the Virgin-Bride of the Lamb, who came to shew her self made fully Ready, all Bright and Fair, as the Queen and Princess of Heaven. Who hath her place at the Right-hand of the *Immanuel;* for so much as this Woman is the Glory of the God-Man, who out of this masculine Nature is taken, according to the Figure of the first Paradisical Man, who brought forth that *Eve,* that was the Mother of all that lived in the mixed Property of Good and Evil. All of which Off-spring the present visible World doth consist of, which to this Day is under the denomination of the fallen Creation: which hath been upon Restoring ever since the Relapse, but not yet Restored. What then has made it stick so long? Where is that Woman whose Seed must bruise the Serpent's Head? Is she not yet made manifest? Yes sure, she hath been known as to the first Figure hereof, to whom it was said, That this *Eve,* or first Woman should bring forth her Seed in Sorrow. It hath been also generally concluded, That out of this earthly *Eve* that Royal Seed should come, by which the Serpent in Nature should be destroyed, which was so suddainly introduced both into *Adam* and *Eve.* True it is that the genealogy did so run from them, to the Birth of Christ after the Flesh, but yet not to be reckoned for *Eves* Seed: though God said to the Serpent, that he would put Enmity betwixt his Seed, and the Woman's. But how is that to be understood? Not in the Line of natural Generation. Neither was it said that from such a Woman, who lies under the Curse of Sin and Sorrow, that this blessed Birth should spring therefrom. Though in Truth and Substance, a mighty and wonderful Birth was made manifest, wherein a deeper Mystery hath been couched than to past Time, and past Generations hath been Revealed. But now the Hand of Love begins to move, and the Covering is turning away off from such, who are turned in to know the Treasures of eternal Wisdom. The Spirit of Truth is verily at hand to drive and guide the pure Mind jointly with it self, into the Ocean-Mystery, which is God himself in his abstracted Deity, whereinto separated Spirits may very deeply dive, when they are departed from their Earthly Senses. This deep thing, which is upon revealing, I found like a boiling Pot of Oyntment, so sweetly flowing into my Intellectual part. Upon which my Mind as all in a flaming Light was enlightned to see, what under the Mantle did lie. Who

according to eternal Counsel, was hereunto foreordained, typically to be brought forth in the Line of Natural Virginity, even a Man of Sorrows, and acquainted with Griefs, and subjected to Sufferings, hiding and covering by a Terrestial Form, that sparkling Star of the Deity: Which also would have been obscured, if he had not again risen from the Dead. Which gave the Church a mighty Remove in that day, from shadows, into that which was more Spiritual and Substantial, through the giving of the Unction. Which hath from that Age striven mightily, but the Man of sin still hath been too strong: witness those Complaints, to the very breaking Hour of Mortality, in them that are highest in the Birth-Ministration of Jesus, as working through humane Properties. But then an Objection must rise herefrom. If all this be too short, what more is there yet to come? Things now have long stood at a stay, what may we from the mighty God and everlasting Father more yet expect? that so the Temple Body of Jesus, may not still lie unperfected. Well, what more forceable can there be? than Christ in the Flesh, and Christ in the Spirit? *Ans.* To this there is an Answer, by the All-searching Spirit prepared, there is yet a Virgin Woman to be revealed out from the Heavens, whereof *Mary* that brought forth Christ according to the Flesh, was but a Type. For it was neither *Eve,* nor she to whom the Promise was made, concerning that Birth, which should bruise the Serpent's seven headed Power. There must be another Genealogy found out, from whence the Serpent-treader must also come. Look and see, and you shall find hereof is recorded, *Rev.* 12. To which place, I was by that Holy Ghostly Seer referred, as to a Foundation for this more Excelling Ministration. *John* seeing this in Vision so long since, and nothing hereof yet produced, let not that seem so marvellous in your Eyes, for Times decreed are in the Spirit, as known to God, in what Age in the World this Blessing will be most seasonably brought forth. Conclude ye may by Wisdom's Star, that hath appeared in your Heavens, that out-thence (if kept pure and clear) this great Wonder may follow, according as ye did see in the late Idea. But, ah my Lord, how is this to be understood? sure this Woman is not to be manifested in any one Particular, who is subsisting in a Corporeal Substance. For she will come all arrayed in a Body Saphire-like, and not in the garb of the Mortal Creature, with the Globe of this World under her Feet. Therefore this Query meets with this, Who living in this Principle, may expect such a Ray of Glory for to become a Covering? And this was Answered, Wherefore dost thou think, that it was cryed up for a Wonder, if it was not upon some extraordinary change, who though thus transformed into such brightness of Excellency, yet she is called a Woman: But the pure Heavenly Glory altogether, covereth the Creaturely Being. The sparkling Deity that was hid within, becomes the great and high amazement, a flaming Garment. This also will be obvious to the right discerning Eye in this present Sphere, from whence will arise the admiration? and great questioning there will be, from whence this Woman did proceed? If any hereof shall make a doubt, how it can ever be on Earth? for Virgin Wisdom to draw over her Virgin Vail of Purity in some one or other, so as expressly to Personate her. Tell them from the *Alpha* and *Omega,* such a spotless Lilly will sprout out of the Immaculate Body, and shall be watered from the Heavens so fair and lovely, that she will be elected for the Lamb's Bride and Mate, who raised is to the high Eagle state, who may have Power to mount into the Heavenly Place, and again be sent therefrom, for such purposes and intents as here are premised. She being big with such a travelling Seed, as may break the Serpent's Head in dethroning him, who hath got into the Heavenly Place. Where now expect, he will be cast out, as strong travelling Powers do take hold upon this Woman. These Pangs and Sorrows will differ much, from those that were in *Eve*'s day; whose Sorrows greatly multiplied hereby, through a natural, vile, sinful Body: no hope whereof there is that ever it shall be destroyed, till this Birth of Births doth grow to ripeness in any such one. Who in Wisdom's Virgin likeness shall be bred up to the Wonder in Heavenly Places, from whence all Wonders shall go forth. For who, but this Man-child shall be the Ruler of Nations in all Soveraignity, no more under the Power of any *Herod,* or *Pontius Pilate,* to be arraigned unto Death? For he is immediately caught up unto God and his Throne, and from thence is to descend again; to

bring up the Remnant of the Virgin-Seed, against whom the Dragon still makes War. But to each one, who belongs to this his Kingdom of Priests, they shall be mightily born up upon his strong Eagle-Body, so as all the Dragon's Floods shall be too short to reach this high Eagle-Nest, which is prepared in the Heavenly Place. Upon this Rock of Strength, I, saith the *Amen*, will build my Virgin Church, who shall know no more any thing of the Number of the Beast, but shall be totally acquitted from Men of the earthly quality. Therefore I give this Word to you in particular, that ye may know, there is somewhat of Grace to you peculiarly by this Prophecy, which is upon renewing. Therefore consider hereof, and ponder it deeply: for to the pure chaste Virgin Mind, much of this may happen suddenly. You daily from the Unction have received much in order hereunto; which Golden Talent I do expect should be improved, that so ye may further be trusted with more considerable Dignities and Powers, tending to Wisdom's Star sparkling Crown, which to none is given, till they be quite driven out of the Worldly Principle. If now then ye can ascend with all your Might to this Tree of Life, you may find quick Removes to him, who is that Ghostly overshadowing Power, who can impregnate with this last all-saving Birth. O, saith the Spirit, that hereunto ye could give your selves without further debate, to the glorified Person of your Jesus; that the issue might be, to wit, a glorious Son of Might, brought forth to all Wonderment.

March 13th 1676

§.Now as concerning the latter Vision, whereof I gave a Narrative, according as I had magically seen it. The Interpretation whereof was after this manner given to me, this is the Child that is born from the Heavenly Virgin Womb, after all those spiritual and deep travels. Moreover it was said to me, Dost thou not remember, that thou didst ask some Years since a Son of God with great earnestness, and engagedst to dedicate him to be a Temple, Priest, and Prophet, if herein thou mightest be answered. Though thy Petition was not granted in that way, as to have a Son by earthly Generation, but much better it shall be, if thou shalt see the travel of thy Soul and Spirit in the Birth of a pure *Nazarite*, given unto thee from the Lord. Which is a thousand degrees beyond what once thou were greatly sollicitous after, to wit, a fleshly Birth. Since which time, much hath been wrought for thee, Wisdom hath so highly favoured thee, as to cast thee into her Virgin Mould, or else no way capable to embrace such a Man-child, who shall have Power to do great and mighty things on the Earth, and to hold up the four Winds, an *Elias* Spirit, to shut and open the Heavens. Such a one God will need upon the Earth to have, but none could yet arrive to this mighty high and glorified state, the mortal Spirit hitherto so hindred, and the Dragon hath raised great Seas of partition, and hath brought down such with his twisting Tail, as were ascending for Heaven; for out of Mount *Sion's* Heaven, Wisdom's deputed Virgin Woman is to descend with all accomplished Power, and Perfection of Holiness. Then what manner of Child, thinkest thou this must be, Who is begotten by the Eternal Word of Truth, and is daily to be brought up a *Nazarite*, by the pure Honey-Dews, and Milk from the Virgin Breast, that so his strength may hereby daily grow? Happy thou, and blessed wilt be called, if such a spotless *Nazarite* Lilly thou shalt bring out of thy Spiritual Womb. At which I tell thee, who am the All-Seer, the Serpent doth heave mightily against it: there is daily plotting to make hereof an abortive; nay, when thou hast him in thy Arms, it may slip away. Which for Caution was shewn, that thou mightest take hereof sure hold, because this Holy Birth is designed to be in that Person, to whom the Serpent hath had long Indignation, but through great heed, and daily watching and care, he may keep out from this last prepared hurtful Snare. Who, then shall indeed bear the Banner of Victory over all his, and thy home-bred Enemies. Who if obedient to his Eternal Virgin-Mother in all things, which shall proceed from the Law of her Mouth, may then be the Man of Wonder indeed.

But before-hand, take thou charge on his behalf, lest he suffer any *Dalilah,* to come near his Head with a Razor, where only his strength doth lie: if so, all will be undone; as ye did see in the case of *Sampson.* This holy spiritual Off-spring must be for the Conversation of Masculine Virgins, who are of his own rank and sort. For whatever shall from this low contrary Sphere, interfere with this holy *Nazarite,* the Marks and Spots thereof will be obvious upon that smooth shining Skin to his disgrace. Therefore let him abide in that Milk-white Nature answerable to his Birth, still keeping washing with the Water of Life, that so Wisdom may have great joy and delight in her first-born in the Earth. Seven ecchoing Voices I did hear in me to declare, who it was should Personate this *Nazarite* Birth. If he could clear himself from all clogs and weights, then said Wisdom, who but he my first Born Heir shall be? This Word of Truth do thou give him for Meat to eat, no other but what doth proceed from the pure Unction, in his Heavenly Nature in him; as he can digest it, and as Wisdom's Spring-Well flowing thence continually in him.

§.This Person noted so often by me, did not arrive to this Perfect Degree, so as Wisdom's First-born to be, though he reached far: yet not able was he, while in this Principle he lived, the Crown-Number to obtain; the Dragon and the Beast hard War against him did make, in conjunction with the Elements, that did his outward mortal Life away take: which did make out the Vision of the Child falling out of the Authors Arms. But the same Spirit is to revive in another, and so to be taken up again; which shall assuredly make good this Visional Prophecy in its Time.

March 14th 1676

§.In this juncture of time, upon these weighty Prophecies frequently opening upon me, they indeed took up my whole Mind in Spiritual Debate for my self, and that *Nazarite* whom the Prophecy did still eye, for whom I was made to be concerned: Because he was to be a joint Pillar to bear up, and to declare this new Virgin Ministration; which I did see would be mightily envied, contradicted and warred against, so soon as it should be brought to Light. Nay while but uuto us revealing, the Serpent doth work, in many Wiles here against us: of which still we have Warnings by Vision and Inspeakings. As after Break of Day, this by Presentation was shewn to me, as upon the twink of an Eye, I did espy a young Dragon out of a Hole of the Earth, with Head, Wings and Tail, so speckled with black Venomous Spots, as I could not bear to look upon it, and while I was considering what should be done to destroy this Venomous Beast; immediately from on high, a young sprightly Eagle down did fly upon the Back hereof, with such undauntedness, as it had no power to resist the Eagles arrest. Who did mightily tear with her Bill the Dragon's back and tail. What further Victory she had, I did not see, the Vision hereof shutting up. But this Word of Comfort was present with me, saying, See after this manner ye will be relieved by your own Eagle-Spirit; for nothing is like to the courage and strength of an Eagle. Therefore when at any time this polluted Beast shall face to daunt and affright you, gather up your Eagle-Might, and be revenged in the first place upon that Tail, wherein doth lie to you the greatest danger, for there is both Sting, Venom, and Poyson, and also subtle attracting Insinuation. These are very hurtful, because not discerned; therefore not feared or mistrusted. As if his Head was set forward against you, then ye could not but see his Mouth standing always wide open, to swallow up what, and whoever doth but look within the Circle of his Kingdom. Of which ye have been aware, and therefore have been kept by virtue of an unknown Angelical Guard, from his Mouths foaming Rage. Which this subtle Serpent knoweth well, and therefore hath turned his Tail against you through a young one. Who if possible might overcome your Virgin Spirits, and cause you to turn down, and fall in with the Dragon and Beast again, after all chaste separating *Nazarite* Vows, and ascending Mights, by which like Eagles, ye fly to the Munition of Rocks. Who with

his Scorpion Tail will then surely circumvent you, whose sting and power lieth there to hurt by Commission from the King of the Bottomless Pit. Therefore your onset make, like a right brood Eagle from your Tree of Life, (your Eagle-Eye will soon espy all Scorpion Spirits, with their twisting Tails) and then rend and tear with the Golden Bill of that strong Eagle-Spirit, as *Sampson* did the Lyon, which he met with in the Way. So Courage take to rend away the very Sting in the Tail, then ye shall proceed further unto the Head-Power, till bruised under your Feet. Of which this will be the assured Sign.

March 18th 1676

§.This Morning this Word came to me, Draw into thy Center-deep, and see what lies there so precious, so weighty, and worthy to be dispersed forth; that so thy Heavens within may be with that perfuming Saphire-Stone, yet throughout more brightly inflamed: because the Virgin out there will first appear, that must wear the Crown of Twelve Stars. Take present care of the Heavens of your Mind, and of that pure Unction-Oyl extracted out from that sweet Composition Matter, that is not known by Name. The rich Quality thereof is such, as no Language here found can express: but through contaction with it, you will know the high Nature and Operation of it. For from this unknown thing, will spring the First-born *Israelite*, where nothing of Guile shall ever be found. Then was a new Charge for my self, and the Dr. that we should draw a part from all Impertinent Fellowships; because called to act forth a Superiour part, as those who are designed to wait for the Triune Glory to fill our whole Temple Minds, who will in our Heavenly Conversation be, if nothing throngs in from this World. For an instance hereof, that Scripture was brought to me, of the two Disciples, when walking apart, and only talking of Jesus, their expectation of Restoration, how immediately was he with them, and expounded all things to them: which was sealed with an inspiring Flame, which gave Witness who made the Triune there: who will still be with us, as he is the Subject of our Discourse.

March 19th 1676

Adam's Fig-Tree

§.I found my Spirit in a Disgust still against *Eves* Birth, as it hung upon the Heavenly and Superiour part, which I did feel to burthen it, though the Virgin Nature did daily flow and spring through the Center of Vision and Revelation. Whereby heaviness was upon my Intellectual Spirit, so as I was made to pour out my Complaint in secret to my Lord Jesus. Upon which after some Repose in the Night, there was the similitude of a Man standing before me, leaning under a Tree, with a working Tool in his Hand, as one worn out with Labour, with a Dew of Sweat upon his Face; he seemed to be so sick and tired, and he entreated I would bear him a way from that place; whereupon I took him up, and carried him upon my Back, but I could not long bear this ponderous Person, but must throw him off, else I perceived we must fall down together. Whereupon it was said, Carry him back to his own place, who did come from the Earth, and thereto he must return, for to spend out his Life, and dye, that thou thereby mayst be fully discharged. Which Idea had a considerable Speaking in it, as it did plainly allude to the fallen Adamical state, the meaning of which was clearly opened by the Spirit, who said, What hast thou here seen, but that old Life *Adam*, who was made out of the Dust, and inferiour part of the Earth, who is turned out from the Angelical Shape, where he might have very near address to God, his Maker. But he did suck in that, from that wretched Tree, which hath made him so deplorable a Figure, as thou didst see. So as he is only meet to spend his days in toil and labour upon

that Ground which is cursed for his sake, so as nothing it will or can bring forth without Sweat of the Face. Oh ye, who are sufficiently sensible of this working, toiling Day; into which all are fallen, but can bear the Burthen as if it were indeed a Paradisical Sphere, so lightly hath the whole Creation yet cared for its relasped state: How choice and few are those, that do seek herefrom to be released, being of that Perswasion, that the Earthly with the Heavenly must unseparably grow together as Twins? Which is not so determined by the great God and Creator, but he doth still expect, that through the many depressions both in Spirit and Body, some one or other, are this long-run out time, would be so weary of the Body of toil, sorrow, and Sin, as to violate, upon the Love, Pity, and Power of God the Father; who cannot resist to send forth saving Succour to ransom such, as still do fill his Ears with Cries and Groans for Redemption, out of that which is the external Original matter of all and every kind of thraldom. Hearken now, and hear the Glad-tydings, which is sent from your Father to you, who hath taken notice of your travelling Sorrows, while yoked with that Man, upon whom Sentence is past, that he might live by care and labour, yet to you I say, he shall not always, and for ever be your clog. There is a Birth of Strength upon the rising, that will easily throw off this depressing Weight. Yet a little while, and the Iron-rod shall rule the Man of Sin, so as to divide him from thee. Many ways have been tryed to make him dye, but all have been too short, for he hath been a Warriour from his Original Sin-Conception, and will keep the Field of this out-birth, as he hath done from *Adam*'s Day. What hopes then say you? that out of us he shall be thrown out, for here I did object in Love, Fear, and Faith, that many worthy Ones had striven hard to conquer by Death, some of whom did go very far, but scarce in any did this Death-Arrow so hit, as to obliterate Sin altogether in its Root. Then was it replyed, It is sufficient, that one was perfect and just without Sin in a humane Figure; then was that Scripture spoken in me, *Rom.* 5. 19. *As by one man's disobedience, so by the obedience of one, many shall be made righteous.* The Words were thus opened by the Spirit, who said, God revealed to *Paul* in his Day, that nothing less was designed, than a full and clear Acquitment from that first Man, which did so naturally work in toyl and labour, bringing only forth Fruit unto Death. And who but that Man, called the Branch, shall answer to that defectiveness, in abolishing the very Sperm of Sin: that as nothing thereof could be found in himself, so likewise in those, who are elected for to be in joynt Heir-ship in the Kingdom of *Mount Sion* with him. Whereunto he translates none, till the old *Adamical* Life is laid in an everlasting Sleep of Death, no more to awake for Contempt and Shame. As often now it doth, which hath stopped the *New Jerusalem* from descending down, because once hath been perfect & ready to meet this heavenly City. Therefore saith the most Holy and True, another manner of Church must be gathered from among Men, who out of the Womb of that first Morning Star, that is now upon breaking out, a Star-like Off-spring is to proceed, that shall go forth with the iron Rod of Power, and dash in pieces every one of the Dragons Heads, till this Church be born upon the Earth. Who all are of Angelical Natures, till then expect no Power over the Dragons and Beasts to reign. To you who Numbred are to bear the Lambs Trophies, stand to your Virgin Call; fly not from her innocent White Colours, whatever shall be here said against her. If ye shall be the first born Star, who shall shine upon Wisdom's Crown; the Love's eternal Testimony for this end hath opened the clear Body of the Heavens, that ye might understand what may be looked for in this Age. Therefore do you stand as mighty and immoveable Pillars for the Lamb and the Brides Church, and great Indignation have against those that would it down decry. Fear not those pushing Horns, that war here against her, she will make the glittering Sword of Power to be your defence against all your Enemies. Be not troubled at the fewness of your Number: for out of one or two that shall be perfect in their Generation, a strange Generation may proceed, who all mighty Warriours shall be for God and the Lamb, to follow him in trampling down all earthly Powers. Keep but up to your Leaders, and ye need to fear no ill, for invisible Seraphims shall still pitch a mighty Pavilion round about you.

March 20th 1666

Queen Esther

§.Thus ended this Revelation from the Vision I had seen: which left a sweet perfumed Sence of Love, Peace, and Joy to feed upon.

§.Another Idea was presented to me from the History of *Ahashuerus* and *Vashti* his first espoused Queen. Who by her act of Disobedience to her Royal Consort was banished his Throne. This Word with great Power did through me sound; A Virgin Queen among the Captives shall be found, that shall be crown'd in the room of *Vashti.* Then saw I one in the similitude of a Woman cloathed with Scarlet, which was said, This is one of Wisdom's Houshold, who but she for the King of the *New Jerusalem,* whose Garment is of an unstainable Dye? From hence the Spirit made use of the whole literal Discourse of *Ahashuerus, Vashti,* and *Esther.* The most high Majesty hereby Figuring out himself, having created and made for the Excellency and Glory of his Kingdom, according to the state of so wise and infinite a Being. That so he might take Pleasure in all the Glory and Riches of his Kingdom, or Creation, being all made perfect and good, and high Princely Angels and Powers for Attendance. As also Creating one more Noble Image as Male and Female, who was in Election to be advanced to very high Dignity, no ways inferiour to any Princely Spirit in the Angelical Figure. But now the Sovereignty of the most High resolved to try this his new formed Creature with a Law of Restriction, as from the Lord their Maker and Husband, who might well expect a ready and punctual Obedience. Who *Vashti* like was disobedient to the great King's Command, and so thereby was turned into an earthly *Eve,* and immediately banished out from the high Throne Presence. For else it would have been an ill President, if God should not thus have done, the heavenly Hierarchy might have questioned God's immutability, and thereby have taken advantage to deviate from those known Angelical Laws, which the great Creatour had to them perfixed. Thus much was opened of this Original *Eve,* from whence the contradicting and slighting *Vashti* Spirit doth proceed. The true Virgins Life, which the first formed Man was once in, is now as to him, and all of his Posterity, carried away as a Captive, and sold for nought. For this Virgin Nature, was wholly taken away upon this act of Disobedience. Who though thus made to fly from the earthly Man, yet she is in safe and sure Custody, to bring her forth again in the most needful and seasonable time; which will be, when you see the Pride, and stately Insolency of *Vashti*'s Spirit generally grown so high in the World for contempt, and neglect of those Superiour and Paradisical Laws, which by God the Creatour, were upon all enjoyned. But now being by all universally forfeited, What is decreed henceforth to be done? Why, *Vashti,* who hath wrought all this Evil, and doth work still in every one, must depart from the Crown Dignity, and no more appear near the Throne of the Majesty of Holiness, but evermore be counted as dead to the eternal Royalty. Then heard I this Voice sound, saying, Come, come, a Virgin Mate must be found for the King; search, and see, she must be found among the Children of the Captivity, one more excelling for Beauty, Amiableness, Wisdom, and Meekness, Humility, Love, and Patience, than any other; by which Endowments, the true Virgin Queen, that is allotted to be in *Vashti*'s room, shall be known. For such an one is in the Eye of the great and mighty *Ahashuerus,* for to find Favour and Kindness. Then was it further shewed to me, that such a one, so excellently qualified in all perfection of Holiness, is to be admitted into the Bosom of the most Holy. That she would have hereby great Opportunity to plead for the Liberty of the Captive Seed. This Wise Virgin I did now see in a Figure, that she, by Council with the upright *Mordecai,* did bring to pass great and mighty Deliverance, according to the literal similitude. Now then the true *Mordecai*'s Spirit, is that which was still in Unity with *Esther:* without whom she would do nothing. Whereby it is worthy to be observed, that where

two Spirits are thus in Harmony, upon a high and spiritual Account, there is great Force and Strength united to a blessed Success: Both ways considered, as each one, having a *Mordecai* Councelling Spirit within themselves; or distinct, as in a Person without, both of which are of great service in the Work of the Lord. Some Rules were given to her, who is to succeed *Vashti,* that so she might gain Esteem, and Favour with the King. As first a Child like Innocency, and humble Simplicity, and staid Sobriety, which may render her as a blushing Bride of Virginity, all pure and fair as the Lilly. Such a one will be most meet to represent and personate the eternal Virgin, that so the Crown of Queen-like Power might be set on her Head. Then she may have access upon more equal terms to this mighty potent King; for herein lieth the great Priviledge, that upon any straits or distress as may happen, this worthy *Esther* knoweth whither to repair, having both the Heart and Ear of that mighty one, who hath Dominion every where. She knowing her times, seasons, and Cause is Just, for which she makes her Application. Here also I was incited from this History, for to take notice of the state of this *Ahashuerus* who had a Court and Tendance for himself, and another for his Queen, with her Attendance. Even so the high and holy One, hath two most holy Courts, for Purity, and heavenly State. The one is the great Pallace *Shusan,* which represents the *Jerusalem* state of Glory; the other is the Celestial All-springing Paradise, provided for the Virgin Queen, and her most honourable Women; where she, that principal One, in whom the King delighteth, is often sent for to see, and to be honoured among that high Assembly. She at no time is Disobedient to her Lords Command, but rejoyceth to be admitted to every spiritual Feast: and then again by reciprocal Love invites also her Lord and King to banquet with her, of such Fruits, as she well knows will please him; so that there is no end of Love's Commerce. This chaste and loyal Bride loveth not, if it might be permitted, to make one Meal, without her beloved King. She admitteth none into her secret Courts, but such grave *Mordecai's,* and such as are Virgins like unto her self. The *Haman* once or twice intruded with the King, which doth allude to the invading Serpent Seed, of which the wise and prudent *Esther,* with her *Mordecai* did foresee the Danger, and the subtle Plot for eternal Ruine; and therefore wisely grounded themselves, first in the Love, Favour, and good Will of their King. Even so do ye imitate the Examples of these worthy Ones: observe all things as in the History, so in the lively track of the Mystery. Let it be your grand Design to ingratiate your selves in this your Captive state, with the mighty Potences in heavenly Places: Act each one both these Parts. Oh *Mordecai!* if any thing of Treachery, or Dishonour thou knowest against thy Lord the King, be faithful to bring it before him, that when need is, it may be remembred; for hereby the Virgin Seed in time shall rise to promotion. Oh *Esther!* maintain that Love and Favour which thou hast obtained, hold fast what thou hast received of that Love Pledge, do thou prepare often in thy Paradisical Mind, what may please and have influence upon thy mighty Sovereign Lord. Be sure to maintain all intimacies, for verily the Day is not only comming, but now is, when both *Mordecai* and *Esther* shall have occasion to set a work, the utmost interest they have both for themselves, and for a scatter'd Seed, with the great King; to give sealing Power for Confirmation and Justification, in a wonderful way: As also Decrees to reverse and change, what seems so unalterable in the visible state of Things among the oppressed Captives. Here now somewhat of Wisdom's Book is opened, seek the right Eye Salve, that ye may plainly read these things, and make high and spiritual Use of them, that *Esther's* good Day may overtake you.

March 22nd 1676

§.In the Night, as I was waiting in my wonted solemn Retirement, what might further be administred. I was cast as into a magical Sleep, where I saw my self carried into a Wilderness; where I saw only pleasant, pastoral Walks and Trees, which much suited with my Mind and Inclination there to

walk; where I found nothing to disturb my superiour Meditations. In which place I promised my self opportunity, as not willing that either my Name, or Place should be known to any, saving One. But while I was thus pleasured in my reserved state, I suddainly did see one, that was known to me, walking very strait and upright, with a Book reading in his Hand: He seemed to be as one, that would not look awry. But it was said presently, that this Person was a Spy: Then presently two more did appear of the Female Sex, both which did make a kind of Assault upon me; but one of the Females was more fierce, and did give my outward Skin a prick, as with a sharp Needle. Upon which I called for Angelical aid to succour me, or else too hard they would be. Whereupon I was parted from them, and saw them in that place no more: A voice, saying, None here shall henceforth come, but such as can agree to walk with thee perfectly. And so the Vision broke up.

The Interpretation

§.Some Days after I did further enquire into the more full meaning of this Vision, why such should so conspire against my solitary reserved Life: but especially that one, who was in my Eye of more value, because of a known Life of Truth, and Integrity? I found this written upon my Heart, Their Eyes must for a while be with-held; they will not you know, till ye can get the new Name engraven, as of pretious Stones upon your Forehead. For it was secretly whispered to my Spirit, that in some there might be a refined and spiritual Emulation, as in others a more Gross and Sensual. Both of which I had councel, and caution, how to walk with; so as no occasion, of stumbling might be given justly to the gainsaying Spirits: Whose pryings were to see how we would walk, while in the Wilderness state. Out of which we were not to come, till our beloved Lord should bring us forth, as in another form; wherein me might be known as those, who are to live in another Sphere, where neither the hissing Serpent, or biting Adder will adventure to appear in that High-way, where nothing which is unclean can pass. It is only for those, who have held out the Wilderness probation; waiting in Faith, Love, and Patience, till the jubilee Year. In which the Ransomed shall go forth, out of their solitary Place into the *New Sharon:* where the Glory and Excellency of their God, as a circling Saphir-bow will be for their Defence.

March 23rd 1676

§.This Word spake with great Majesty: *Behold I come quickly, hold fast that which thou hast.* Upon which I considered what that thing was, which was to be held so fast. This Word then opened it self in great Force and Consequence to me: for I was in great suspence among the many Gifts received, what most primarily should be taken care of, among those things which were intrusted with me. Still my Spirit was harping hereupon, waiting for a clear Resolve, which this Morning was given to me, by a distinct Word passing through me, saying; *Hold fast that which is my Witness in thee*, as the Gift of Revelation and Prophesy: Which bind fast by the Girdle of Faith, or else it may be wrested from thee, for thou art not freed from the Serpent's Conspiracy. Who by all subtlety would circumvent my anointed Prophets, by mixing and casting in, what is not of my Spirits pure intent: Watchful then now be, lest that high spirited Wine, which flows so readily from the eternal Vine should be either adulterated, or stopped in its flowing Source. Therefore from your holy Watcher take this following Rule, and thereby you shall be able to keep the Crown of anointing upon your Heads, in despite of the Serpent's Rage.

March 24th 1676

§.To you then, to whom this worthy portion of Prophesie and Revelation is given, as what ye are to keep and hold fast, till your Lord shall come, it will be expedient to observe this Rule. Take this Councel that *Elisha* gave the Prophet's Widow, that had out-run all her living, Furnish thy House, and stock it well with choice Vessels of all kind, that are fit for reception; washed and wrinsed with the scented Water of Life. Let no other Furniture be within the Mansion-house of the great Prophet, but set all in Order, ranck by ranck, and expel every other thing. Taking the Authority also to stop all of the nether sensual Springs; and a way is to be found out to cut off those Pipes, through which the muddy brackish Water of strong scented Reason issues out. For if at any time, while this pure Oyl is running, this should happen therewith to mingle, it would be like that Herb in the Pottage, which made the Sons of the Prophets, to cry there was *Death in the Pot.* Therefore obey this Councel, when thou hast brought in all those Vessels, that have been tried as Gold in the celestial Fire of God's Love, Faithfulness and Truth; then use thy Skill to suspend, and stench the Bleeding of that old degenerated Vine. Which when your Obedience herein is readily fulfilled, then to you will be given that Precious, Blood Ruby-Stone, that will eternally put a stop thereto. But at present all Care and Diligence is charged upon you, that a restraint according to your present Ability may be put, to all those sprouting Essences, which are contrary to the Paradisical Nature.

Here is a Break for several Days in the Original.

April 8th 1677

Seven Principle Shepherds

§.THis Word I was reminded of, as a Prophesie to be fulfilled in this last Age of Time: Rejoyce, O ye Souls, in what I am about to do; which is to create new Heavens in your old Earth; to change it into a spiritual Frame and Model, wherein the holy Ghost, that I will send down, shall evermore abide and dwell: Then shall ye bear the Name of *Immanuel.* Now it is to be understood what the reason was why the holy Ghost could not transform the Soul before into its first Original Purity; which was because the new Heavens were not yet Framed: which do represent a Mind renewed, and a Heart purified. For that Scripture was opened to me, If Christ be risen in you, then hath Sin no Power over you, but its Body sinks and dies away. For till the Body of Sin be laid, there can be no assuming of a celestial Body, at least for duration. Then again the great Prince and Shepherd had another design to gather up holy, choice Spirits, that had lived in mortal Bodies, to come up after him, to make up the *Mount Sion* Church, in the invisible Heavenly Sphere. And those that have kept fast the Word of Truth in Patience, and have fought the good Fight of Faith; if that they dye in the Warfare, they shall loose nothing of what they have so far wrought; there is a Reservation and a Place for such, to perfect what is lacking. For,

§.1. Christ himself did not go out of the Body into the highest mansion of Glory, but he first entred Paradise: So likewise those, whom the Father hath given to him, must whether in the Body or out of the Body, make their first remove thither, to be fully made meet, to be gathered up to the Fountain-head of all springing Wisdom and Glory. A known Number here is to make up the Flock for this upper Fold; whereof are the Patriarchs, Prophets, and Apostles, who are nominated to be Elders among that great Assembly; who are moved out of Paradise to sit in heavenly Places, with their

head Prince and Mediatour. To which holy Place there are some holy and perfect Spirits in every Age added, as Saints breaking away from this Principle.

§.This now is a Dispensation of that Time mentioned, of a gathering in of heavenly Spirits to Christ, out of the reformed Paradise. But there is yet a fuller Time and Dispensation to come, that shall answer to the *Jerusalem* above, which is said to come down. Here is a *Mount Sion* Church to be gathered out from among all Churches of Men, by the preparing Ministry of an *Elias* Spirit, who is to make ready against the Lord's return from that solemnized Wedding with the present triumphant Church. Now what is meant by this *Elias* Spirit? But such a Spirit as hath Power to transform and translate at pleasure. This *Elias* is not an abstracted Ghost, but is in Conjunction with a flaming Body of Light. This was that, which the Apostles eyed much in their Days, and had the Revelation thereof; but it was reserved for the latter Ages. This pure abstracted ghostly Power did come upon them, and did great things through their own Bodies, but did not work to the height of a ghostly Body; for then Mortality would have been over Cloathed with Celestiality: Therefore it was reserved for a future Season. This Apple is not yet fallen upon any one, but is growing to the full golden Colour, to give a full Body and Spirit to them: For whosoever shall eat of this golden Apple, shall be transmuted into a Body as of fine Gold. And so who shall first partake hereof, the *Elias* Spirit will soon operate, to translate them from terrestrial Things. Then was this Question with me, But who of all Flesh living now shall this great *Elias* personate? Or ever come his Day to see? Many various Visions, and Prophesies, and many Persons tending hereunto have been, both in former and present times. But oh, dearest Lord! when, and how, and upon whom shall this be accomplished; seeing all so universally are slow of Heart to believe? To know positively I dare not will, lest I should grieve the holy Spirit, remembring that Rebuke, which Christ gave when his Disciples asked, Whether he would at that time restore the Kingdom? Who did not seem to be pleased, that they did urge the thing so closely. Which made me sober upon the like occasion; though through the Vision and Revelation upon it, I had some temptation to encroach upon that, which is said to have the Mind of *Jesus:* which had its Times and Seasons, which waiting upon, great things might be revealed. And accordingly this Word, in way of Answer, sprang freely in me; Go your way in that Measure and Portion of Spirit received, and wait as *Elias* under the *Juniper Tree;* which signifies a Paradisical Preparation: from which Tree all sweet Scents do flow, as the holy Gusts thereupon do blow. Which will send in that which will give a Rich and Pleasant smell to your God, in order to somewhat else. Oh, who but those that are of an *Elias* Spirit that are weary, and do make complaint of their mortal Terrestrial state, and would know a Transmutation, are fit for this which is here Prophesied of?

§.Then again this Word was spoken to me, That the great *Melchizedek* King, who hath charge over the Houshold of Faith, doth design before his own personal Manifestation in the World, to depute and raise up some, who shall be as the Seven principal Shepherds: to go forth in the Power and Spirit of *Elias,* to turn the Heart back again of the vagrant lost Prodigal Children, to the Father of their eternal Spirits; and thereby to reconcile the two different Principles: That the *Enochian* state may be revived for a free walking with God, by the Light of the one eternal Day, to pass in and out; not making reflect on upon this course material Body, being supernaturally Cloathed upon with that, which giveth holy Boldness to appear in that most pure Sphere. Thus the *Enoch* and *Elias* Spirit are to arise upon some, who will mutually together agree to break through this vile Principle; though it be with Mountains rending, and with Rocks breaking, and Earth quakings. All which make way, for the dividing from that low terrestrial state to incorporate with the very Body of God. As to this query, The Spirit hath only to say further thus; Do not you put far away this Day through Fear, and Unbelief, but turn into the mystical Paradise, and under the *Juniper* Tree bemoan your disappeared Virgin Bodies; which sweet unknown Solitude, attend for its Restoration. While you abide here the Angeli-

cal Powers shall minister spiritual Fare to strengthen you, for what is further to be accomplished by you. If you will hereunto fixedly wait, then also given may be the deep magical Book; in which Wisdom's Spirit will make you Skilful in the circling Planets, appertaining to that invisible Element, which governeth all belonging to the *New Jerusalem*, with all its Inhabitants there. Now then as any shall desire in *Enoch*'s and *Elias*'s Spirit to break away from this terrestrial Globe, let them faithfully Obey this deep Revelation, with the Councel hereunto annexed.

April 10th 1677

The Revelation of the Holy Element; The Necessity of a Personal Saviour

§.As I was in my Bed, contemplating the unknown and invisible Orb of Glory, longing for a Body, with which I might have entrance thereinto: While I was thus deeply musing, there first appeared to me a bright Cloud, which gathered it self into a round Compass; then it opened into various Colours, wonderful Splendorous with numerous Stars: which were only discernible, as they did not so visibly appear, because the brightness did overcloud them. In the midst of this, did suddainly break forth somewhat like the Figure of an Eye, which did look terrible, piercing through all, with flaming Streams round it, which were transcendently glorious. Upon which I could not stedfastly look, till I had closed my mortal Eyes: which then for some space of time, I did behold, and then it vanished in the twink of an Eye; then opening to see whether I could bear the glory of it, it did retire out of sight with this Word, What Flesh can live in this refining Element? Then answered my Spirit, True, O Lord: therefore the destruction of it I would see, that I may come to live with thee in these *New Heavens.* Why dearest Lord, is this Crystalline Orb of Light, let down only for view? If we may not partake something of the Nature of it? How is it that we have been so long lodged out of the sight of thee in this remote Principle? if it must still be, how can this vile Terrestial state be grateful to Spirits, who did pre-exist in thee before all Worlds; coming now to understand what is their true Eternal Dignity; to live in such lucified Bodies, free and unclogged of Corporeity? After I had thus presented our deplorable Condition, through the sight and sence of what was in the Idea of my Spirit, I could not but move this Question to my Sovereign Creator, *Why such a pure Spirit generated out of the highest and super excellent Matter, should unite with such course, mean, Corporal Forms, acted by a mortal, sensual, rational Soul, that governed it by the Starry Region?* To this deep Question, the Spirit gave this Answer readily, That the Immense Deity did hereby prepare high and worthy Ends, in sowing pure Spirit into corruptible Flesh. As first for its Probation, it cometh into such Bodies to exercise, and to put forth its Superiour Might, for Mortifying, and to correct and check all the natural Propensity; which the mortal Spirit would tempt that which is Eternal, to joyn with it in. The which not yielding to, but maintaining its own Superiority, in curbing and suppressing all of the earthly part, God is hereby greatly pleased, and highly honoured. Therefore think not much, that for the present there is such incongruousness betwixt that which is Intellectual, and that which is Terrestial. That which is Eternal, may command and subdue all what ever is Temporary. Therefore be not ignorant of your own Spirits Soveraignty, but call up its true Authority, for the Spiritualizing of what would be clouded with Sensuality. For if you yield hereunto, and are overcome, then your Talent lies as dead and buried. And what account can any such give to their Lord, when he comes, who are thus slothful. Therefore that Parable (consider of it) about the Talents improving, had a very deep meaning: if you should not be faithful in the first stock of Life and Spirit, you must not expect that more high and full Trust, and latter Crop, both Ghostly Spirit & Body Celestial, will be given. Therefore be patient, hold

out, and do the present work of the day, and know your Reward is not far from you. Then was the Vision of the Holy Element to me opened, as thus, The bright Airy Cloud, which gathered it self into a round compass, and was mixed with flame Colours so subtle and pure; this was said to be the Matter of all Celestial Bodies: and those innumerable Stars, which were veiled under the bright Cloud, were naked Spirits, that did ascend out of Bodies terrestrial, into this pure Element, and put on Figurative Bodies bright and AEtheral, corresponding to the Nature of the Star-like sparkling Spirits, who did appear to be fixed in this pure Element. Then further, as to that Majestical Eye, which did appear so terribly piercing, it was shewn me, nay, the Spirit did plainly in a still Voice eccho in me, that from this pure Eye all distinct Sparks of Life did proceed, and did fly into mortal Bodies, according to the hour of Life, and did come piercing into the fleshly Womb, there to unite with a corporeal Spirit, which is naturally introduced from *Adam*'s lapsed day. Then was a Secret whispered into that Ear, which open stood to hear, what the Spirit dictated so near, saying, Hast thou not read that one Star differeth from another in Glory, and one Angel is more mighty and powerful, and greatly dignified then others, yet all of and from that pure Eye extracted. Even so further learn, and receive this, That in the productions of Spirits, there is great difference, some greater, and more deeply comprehensive, and intelligent, and strong to encounter with the averse matter, to which they are united. For know, this prerogative of Will, which with God, the Fountain of all Spirits is to be left free, is not here to be called to an account by his Creatures. Who gives Spirits successively to Bodies, according for what he hath for them more eminent and extraordinary work to act and do, in the lower Region of this World. Therefore God hath left himself this Liberty to give to one five Talents, and to another but two, or one. But if to that one, any shall be faithful to improve it, while he lives in this Body, doubt not but it is of very dear acceptation with their Lord, to enter into his Joy, though somewhat different according to the Spirits degree. Thus *Abraham* and *Lot* were both from a pure righteous Seed, yet *Abraham*'s Spirit of Truth did much excell. And so ye may recollect innumerable Instances throughout all Ages, as *Enoch, Moses, Joshuah, Elias,* who had answerably great Service to do for their God, though so unsuitably matched by Bodies; yet such was the greatness of their Spirits, as they made their very terrestrial Man to keep pace with their Spirits. Nay, such is the power and ability of an Eternal Spirit, through piercing into its original center, that it may attract and cloath it self with the inward Virgin Body; which is the Matter of that pure Element, which thou didst see; and so for Times and Seasons, the gross Nature sublimated and overpowered, may be as oft of this kind, as was formerly; according to the might and potency of the Spirit existing in Bodies. As this was shewn in your Lord Jesus both before and after his Resurrection. Now what doth this Vision predict, but the cloathing of some great Saints with this pure Element. Who do often withdraw from the Corporeal Sense. Oh who can tell, What is here to be enjoyed, but such as do slide away from this vile earthly Climate? The Seven-Star Planets will be given into their Hands, the Influences of which are all of pure Ghostly Inspiration, to out-set and overthrow the earthly gross Element, which so long hath prevented the Heavenly Community. Now then dive into your own Celestiality, and see with what manner of Spirits ye are endued: for in them the Powers do entirely lie for Transformation.

§.From the fore-going Revelation, it was fully cleared unto me, for what cause pure Spirits, which did proceed from the holy Being, came to exist in mortal Vehicles. It was not for any Sin or Transgression, which they acted or did in the times of their pre-existency in any Etheral Region, as some do believe, being bare abstracted Spirits, without any Figurative Bodies. Only *Adam* and *Eve* may be considered as the whole Universe, and all included in them, as the representative Heads of all successive Generations, who were mortalized after their similitude. For which cause, Sin, and Curse, and Death enter'd, but none for *Adam*'s Transgressions shall be condemned: for shall not the Judge of all the Earth do and pass righteous Judgment? Shall any suffer for what they could no way avoid? God

forbid, as in Sin all Men and Women were conceived and born, so likewise in a Seed of Truth and Righteousness, which is invisibly introduced for to destroy and overpower the Serpently Seed, both growing up together, which of them doth obtain the mastership, doth remain in each ones Principle. The most wise God having laid in a sufficiency of Spirit, who in the days of *Noah,* said, *My Spirit in them was tired out, striving still with them,* so God will clear and acquit himself of all, that of this Nature can be charged upon him. Then further it was opened unto me from that Scripture, *That as Sin hath abounded, Grace shall much more abound.* This Grace was revealed in the Gift or Infusion of the Spirit of Christ, as the promised Seed of restoring Life unto *Adam* and *Eve,* upon their very degeneration, that they might not be as without God, in that corporeal Image, which they now were changed into. If the Eternal Word, which was from the beginning, had not been their Light and Life, and so likewise generative to their future Posterity, they had been in the same condemnation with the fallen Angels, but the Eternal Word did even then incarnate himself for their help and recovery, and to save them from sinking into that horrible Lake, which the Serpent had prepared for them. Thus did the Eternal Love immediately move towards them, to free them out of the Dragon's Power, whose design was to make them of their own Hierarchy, in their Princely power of Darkness, out from which the Lamb of God did redeem them. Who from the Foundation of the World was the Salvation of God, so still going on to the Ends of the Earth. But while this new thing sprang in my understanding, which seemed to differ from what I had formerly received as Truth, I besought the Lord my Teacher, to answer this Objection that was raised thereupon. That if so immediately upon *Adam*'s Fall, the Eternal Word (who is the new Birth-Seed) did incorporate with *Eve,* whereby power and ability were given to bring forth wholly after the Spirit; how was it then that she should and did bring forth after the fleshly Image, as appeared by the first Man, which she brought forth in the wrathful Property first awakened. In Answer to this, I found Light at hand to resolve me, As thus, it did not seem good to the Wise Creator to obliterate, and so presently to wipe off the Stain, with which they by the act of Disobedience had blemished themselves. Some marks of Displeasure the most Holy did still include them under as a Terrestial Body, and to bring forth in Travel and Sorrow, what should have been by Magical Power, and Joy, in Celestial Angelical Forms: but now as the effects of disregarding the Command of God, they brought forth a mean and despicable Image, according to their own Likeness. But then I further queried, but this Corporeity might have been Sinless, if Original Righteousness was also infused, by the immortal Spark of Life entring in, to incorporate with the outward Elementary Birth. That Spirit which had so pure an Existency, and was in free Liberty, should come into a necessitated thraldom as in *Cain* was manifested. As to this I also obtained Satisfaction, that *Cain* had the Eternal Light of Life with him, that did fore-warn him, and convince him of the end and danger of Sin, and that he was under Probation, and that the Serpent had liberty still to tempt anew suitably to the Condition he was fallen into. Who had an absolute Liberty of Will and Sufficiency of Power to stand his Ground, as God said to him by way of Reproof, If thou dost well, shalt not thou be accepted; but if not Sin lieth at thy own Door. Which plainly doth declare, that *Cain* should not have yielded himself Sin’s Captive. So that in all Temptations, you may know whither to fly, even to that eternal Word within you: who is mighty to Save, who Is and Was from the Beginning, the First, and the Last, Visible and Invisible, Deity in Humanity, and Deity out of Humanity; all making and tending to the fullfilling and Manifestation of the Mystery which hath been hid in the Trinity. Which *Arcanum* will be daily revealing in this latter Age. Then arose a further Query to be answered, If Christ as a Seed of Life was infused into every individual Birth throughout the Line of Terrestial Propagation, whereby a Sufficiency was found to bear down and overcome, what the Serpent had introduced of this Venome and Sting of Sin and Death: What further need was there of Christ to assume a Body and to be proclaimed in the World as a Personal Saviour by and through the offering up himself a Propitiatory Sacrifice for Sin; If it could have been expiated by the Production

of Internal Light and Life, thus originally Springing according to that Scripture, Christ the Light of every one that cometh into the World? As this is a weighty and considerable Question, so resolved it shall be from That, which seeth into the first Ground, of what cometh to be manifested in time. Now then for these Reasons it was expedient for him, who was nominated the Second Person in the Trinity to be exhibited in a corporal Form upon this Account.

§.*First,* To declare the possibility of bringing in and acting forth an everlasting Righteousness in frail humane Nature, which every way was beset and assaulted with Temptations from all dark Powers; which from their evil Center did conspire to overturn Truth and Fidelity in this Immaculate Lamb; for had the Dragon prevailed upon him here, Mount *Sion* and the Heavenly *Jerusalem* should never have been revealed.

§.*Secondly,* Then again for this Cause, Christ was to be manifested in Flesh in God-like Power, as very needful to become that great High-Priest, to attone and make expiation for the Sins and Defectiveness under the first Covenant, which was given in *Paradise;* all since having sinned after the similitude of *Adam*'s Transgression. The holy Seed in them being weak, through the Body which is included, and falling under the gross Element: which hath and doth in some much more then others, choak and smother the Life, and doth greatly cloud and darken universally this pure Light whereby the good part doth rarely get the Victory in any, till they attain to a good degree of Illumination and Purification. For, this Spring of Light doth get through but by degrees: for tho in it self its of great Potency, yet need enough there is, for Sins committed in the times of Ignorance and Minority; before the Spirit comes, to make the Soul understand it self, from whence it is relapsed: I say, for the Remission of these Sins past through the forbearance of God, not less then such a Sacrifice was your Jesus for you to become.

§.In the *Third* Place, Then as Christ fulfilled all Righteousness in his Humanity, for an Example to his fellow Brethren, so they might come to the unity of the same perfect Life, by the same perfect Spirit, which was in him through the dying Life. For thereby your Lord Jesus obtained a super-additional force and power of Spirit to give, and shed abroad into you, for the working out a full Liberty and Salvation. For seeing his pure Life-Seed was under oppression, he also came into a Body of Flesh, to relieve and free it from the Bondage of Sin and Evil, and also the very Mortality antecedent thereunto; according as it is written, delivering them, who through fear of Death, were all their Life-time subject to bondage: Which no way could be effected, but by Death destroying Death. First in the humane Figure of your Lord Jesus, who hereby shewed you the way to do mystically, that so thereby you might escape the Second Death, through the Resurrection, which is said to quicken Mortal Bodies.

§.*Fourth* Place, Now then further consider, that this was the very great and primary end of Christ coming into a Body of Flesh to transfigure, and to shew the way of Immortalizing of it, as he did his own after his Resurrection, when he ascended into the Kingdom of his Father. Then this was also noted to me from hence that had not Christ come down into a Body, the highest Saint could have attained no higher State than Paradise: though endued with all the internal Excellency from the Word of Life, as a Seed incorporating with it. For their highest dimensions was *Adam*'s Paradise, beyond which Region neither Patriarchs nor prophets did arrive before Christ's appearing in the World. Therefore you see Christ imbodying himself in a Terrestial Form brought forth many considerable Advantages, if they may now be considered of by the wise hearted, so as to wait and expect the fruits of that additional Spirit, that is some degrees higher, than any Seraphick Flame of Light. Believe it, and know it, that this Breath of Fire breathed and sucked in, will melt away all your gross Metalline Corporeity.

April 18th 1677

The True Shunamite

§.As soon as I awaked in the Morning this Word spake in me, What is to be done for thee? Wouldst thou be spoken for to the King? This Word I pondered often upon, what should be the meaning hereof, and for what intent it did so speak. Which after some days was thus resolved, that such who signatur'd are with Spiritual Generosity and Largeness of Love, answerably to that *Shunamite,* who was so careful of *Elisha,* as to provide for his Entertainment; even so grateful would Christ the true Spirit of Prophecy be unto them who have such a Proof of Love and Esteem for him, as to furnish out a most holy separate Place, for this Prophet still to turn in into. First then it was given me herefrom to observe, that this *Shunamite,* as she did understand him to be a Man of God, gave him great Reverence, and would not lodge him in her own mixed Family; as judging none there worthy of his Conversation: and therefore did on purpose build a place of Apartment for vacancy, that this holy Seer might have opportunity for enquiry with the Deity: Therefore she took care he should not be disturbed. Then further this Word came unto me, as not only for Council, but for Information: that Knowledge was taken of such a true *Shunamite,* who was in Council with her Eternal Mate, that had prepared according to this similitude, for this Spirit of Prophecy, a most holy inward place; with a true Spiritual furnishment, of what was necessary to tempt this true searching Seer to take up here his abode. Then was it shewn me, what I did not know to be in my self so clearly, thus figured out distinctly by way of Allegory. First a new Edifice on purpose was framed by the wise Master Builder in us. Then a Table-Heart, in which the Law of Love was written. Then a Bed for to give ease and rest to our Beloved, that he might not be as a wayfaring Man. Know this in each of us, so furnished out as his own home, where we might retire to him in the Light and Spring of Understanding. Which is the Candlestick and Candle fixed in us before-hand, without which no comfortable abode for this Prophet would be in us. Then again, the Stool signifies a quiet fixation with us without weariness, a blessed contentation. In that there is but one Seat, it shews that here is an excluding of all other out of this Place. The *Elisha* Spirit admitteth none to sit with him in his Lodging: for this sitting or waiting posture is proper for the Spiritual Diviner, that night and day may minister hereupon. Upon this I did receive an approbation or Sealing Word for good Hope and rich Consolation to us, who could witness that large generosity of Spirit in Love to this Prophet, before whom we are called to stand. Who did put indeed and verify this Question a second time unto me, saying, What shall be done for you, who have cared all this Care for me, in giving me a place of Apartment, where nothing might mingle with me? Tell me now, what I shall speak on your behalf, whether to the King, or Captain of his Host? The King here represents God the Father, the Captain your Lord Jesus, the *Elisha* Spirit, the Holy Ghost. Either of them both can be heard at all times. Therefore, see that ye be free in Humility with your Prophet. Now having such a Grant made to me, I consulted how to act the part of a wise *Shunamite;* though I could, and might take herefrom great Liberty, yet I am taught to weigh all my Request, that nothing rash or unadvised may proceed from me. Oh my Lord and great Prophet, I cannot compare with the *Shunamite* in all things, who said, That she was in her own Land and People. But we may be said to be on some account, as exile Captives, while living in Elementary Bodies, also in a Land under Babylonish tribute, which is very grievous to the Supernal part. Who knows its own true Nativity, as seeing through the Glass of Eternity, what we once were in pre-existency. But now as existing in Forms of Mortality, it cannot be said, that we need nothing further, in the highest degree of this Terrestial state. Therefore in blushing Fear and holy Modesty, I did declare the Sense hereof to my Prophet, If now my Lord will speak for this unto the great and mighty King, and Captain of the Lord's Host, that we may have release out of all Baby-

lonish thrall, and be brought back again, to our own People, to dwell in the Heavenly City. What greater express of kindness can be compassed for us by the Prophet? But the Spirit of *Elisha* replyed to me, There is yet a greater thing than this, of which thou hast made no mention, that must go before it. Which is the one pure Elementary Birth; for that which is born from beneath of fleshly Corporeity, can never be gathered among those Celestial Denizens, till immortaliz'd with pure and AEthereal Bodies. Ah my Lord, if so, what hopes can there be for us, who are so united unto this out-Birth. Then said the Prophet, Be quiet and still, and after a while this pure Birth, that is all of Spirit, may freely Spring, in which you will pass, where you so much long, and desire for to dwell. But then this was further revealed, that many would be the cross workings of this Worldly Element, therefore very wary we must be to avoid all Minglings with it. For we stood here upon a very nice point, therefore know, and be only conversant with this God-Man, from whom is diffused, that which is of pure Birth Impregnancy, that will excell in Perfection all of former Births. Yet said the Prophet, consider further this, If you do attain to this Birth, know while ye are in this Principle, it is not out of all danger. Hazards do attend it, as in the case of the *Shunamite*, while but in the Childish state. The Four Elements may specially be in strife against the Life hereof, when the *Elisha*-Power may be with-drawn away. Therefore keep up all Love, and sweet Correspondency with this Spiritual Prophet, that ye may a Refuge have, in whatever may happen for present or future time, or may fall out upon you; making use of this his great Friendship at all times, when need doth require: who hath a reviving Breath for Life still to inspire. So then according to what hath been revealed herefrom, do you make use hereof in a wise and understanding Spirit.

April 20th 1677

§.I did see a Vision, which was thus presented, as the form of a Hand, which seemed to be grasped very close: out of which sprung a living Creature, peeping through the Fingers, and so by degrees did quite break through the Fingers. First appeared the Head, as in the Likeness of a young Dove; but the Body was of the colour of a Ruby, having Wings and Fire-sparkling Eyes: which as soon as it got through the Hand, it mounted away as into the Air, where I saw it no more. This thing seemed very strange to me, and for some days the meaning was concealed, having other Ideas intervening, wherein my Intellectuals were exercised. But this being brought to remembrance, there was something considerable to be understood from it, as by the Spirit of Wisdom and Light was made out very significantly.

The Interpretation of this Vision.

§.As first, by the Hand, which represents Strength, Power, and Activity, as when God is said to do any marvellous or unusual thing, it still goeth under the denomination of his Hand. As it was upon *Ezekiel*, when he was in the Visions of God, his Hand was said to be upon him. And again, The Hand of the Lord is not shortned, but said to be stretched out as a strong over-spreading Hand. Therefore after the similitude of a Hand the Creating Power doth go forth, as in Vision it was shewn thee, what in time might be effected. Then this Question was put to me, What now dost thou believe that living Creature to be, which was so wonderfully formed in the Hand? Ah my Lord, I do make no conclusion hereof, I wait singly to participate of thy Mind, whose sweet Voice and Sound I through thy Grace am learned in, and do hereunto attend. Therefore speak my Lord yet again. Then did this Word pass through me, after the manner of a Spirit's Speech, saying, The Living Creature, which did break away through the Hand, doth figure out that which is of great import, as namely a Cherub Birth. Whereof the *Elisha* Spirit hath Prophesied should be brought to pass, where the least expectation

might be. As in the case of the *Shunamite,* who was strangely surprized, when the Prophet did her greet herewith: Even so unexpectedly will the Earth be blessed with such a Birth, that shall be hatched under the mighty Hand of Power: which will ascend straitway to this Mountain high. And it was further hinted to me, that as I could not see nor understand any matter contributed, to be the substance of this Living Creature; so it must be here. Which as I was considering of in my self, that Scripture was struck upon me, It is the Stone, that is cut out, without Artificial working, or known matter. Therefore said the Spirit, so consider of it: this is that holy Breath, that none indeed can tell from whence it comes, nor whither it goes; it resteth upon whom it self willeth, and there contracts incorporeal matter; that so a Body Cherub-like may go forth from under the overshadowing Hand. Know of such like the New Heavens and Earth are henceforth only to be furnished withal. Therefore for certainty that Word will be made good, Behold the Face of all things will renew. But how? No otherwise, but by the Powers, that shall go forth from this Cherub-Birth. That when once got through will numerate, as those mighty Angels of the Resurrection; who will be of great force to pour out the Vials of Wrath upon the Dragon and Beast, Who hath had his Root and Seat in man's inward part, and there hath made all the defilement. Therefore Vengeance upon the Beast will be ere long taken, because he hath been so mingled, not only with gross Sensuality, but also with the Serpently Property. That all now, who are herein found, who are designed for the Kingdom of Heaven, must suffer under the Violation of this blest Birth, whose rising will be the fall of what is Fleshly. For saith he that maketh all things, Yet once more an End is come of all Flesh before me. A New Creation is to succeed out of, and from under the hiding Power of the Almighty Hand, in such who now cloathed are with this present Creation, in such rough Beast-like Garments, whereof they are ashamed. Therefore it is that such mean perishing Coverings, which are not so much as Moth-proof, they do seek to make comely to each Mortal Eye: but here is a Birth of another Nature and Consistency, that neither needs, nor will accept of any of this vile matter from the grosser Elements; knowing well, that coarse Linnen, which is spun out from thence, will no way become such, as must pass into that City: Which is so bright and clear; where nothing is worn, but what is AEthereal and transparent. The Light there is such, as soon makes a discovery of what is contrary. Then said my Spirit, Ah my Lord, thou hast spoken of great things to come, happy is that Age, who shall see such a Birth-day as this. But this question, my dear Lord, resolve to me, which is this. What hath made this Spiritual Birth thus long to stick in the World? *Ans.* Because this out Birth by way of Natural Generation, hath now had such a long circling Life, in the deep impression of the Stars; that it is rooted as a strong Oak, that would give way to no other, but to the flaming Ax of this Birth of the Spirit. Which by reason of long custom, and habit is grown too stubborn and strong, for the young plant seed to deal with it. It meeting with many disadvantages, both as to place, and Persons, and constitution of things in and from this Principle. That so it need to be no wonder, that this Birth find such difficulty in any for to get through: But this old oaky Birth shall not be only lopped by degrees, and the root of the matter left still to spring from generation to generation, in those who are allotted for Redemption. No, know you, Jesus will not have it run by natural Course to the end of Time. Thus his Trumpet hath already sounded to awaken some, that did as others sleep in the dust; who are risen to a better hope, seeking to be cloathed with immortal Robes. To such, as first do look, and do keep close under this hand of power; this Cherub-Birth will appear, and then let not such fear, that their old terrestrial Birth shall their more superior and heavenly Image outwear. The wise in heart are given to understand these things, who are diligent to enquire, when this Birth will be perfected.

April 22nd 1677

The Mountain of Faith, and the City of Strength

§.About the break of day there appeared to me, as upon a Mountain, a stately building of great fortitude and strength; it was compacted so within it self, as nothing by many miles could come near to it. All the situation of it was green, and pleasant, but the ascent to it was so high, as it seemed impossible for any to come up thereunto, who had not the Wings of a Dove. Neither could I discern any Road or Path-way thither. After the representation hereof was passed away, leaving much thoughtfulness in me, I had for that present time this word given to me. That this separated Building was called the City of strength. Some three nights after, as I was in a slumber, this high Mountain appeared again: and I saw two Persons beckoning out of that place to come up, then I attempted to ascend or to walk up to them; but found my Corporeity so weighty upon me, as I could not by any means, at that present make up thither: which caused great anxiousness in me, for my will was very earnest to make up to that desired place.

April 23rd 1677

A further Discourse upon this high Mountain.

§.Upon which I moved my Lord, who was nigh in Spirit, why such inviting Ideas should so attract both Heart and Eyes? and yet no might or power to come up to that holy Mountain, upon which this glorious City stood: which would be strength and fortitude from all sufferings and evils, which while below this Mountain, we are obnoxious to. Upon which complaint the springing word thus said, how is it? that thy soul is hereat disquieted, that thou canst not possess so immediately, what is made known to thee in Vision and Prophecy? The ground hereof is known to Wisdom, who also will satisfie thee, why this cannot yet be attainable.

§.First consider thy present Existency, that it is in a very low degree, inferior to the Angelical Sphear, nay hardly meet for what might be enjoyed in the Paradisical Orb. That pure leavening Unction hath not gone through Body, Soul, and Spirit, so as to change throughout into its own Nature, which hath hindred you: For nothing of corporeal matter could ever thither up ascend, though the Will and Spirit put forth with great earnestness out thereunto. But then again, be it given ye to understand, that this presentation doth signifie the reviving the remembrance of what hath been prophesied in foregoing Ages. For Similitudes will go before to usher in the real thing. The Preludiums of which have so long slept, that some fresh warnings hereof will be given to them, that wait for and believe in their day, to see the Kingdom of God in its height of glory. As this City is a true figure hereof, which seems yet to be at a great distance from this low World, as to its mighty height. Which is a Confirmation to that old Prophecy, the Mountain of the Lords house is established above all mountains, and thereto will be the flowing of Dove Spirits, as to their own habitation. From hence, a sweet and fresh Manifestation, by way of a renewed Prophecy, did open from those words, That it shall come to pass in the last days, and which thus spake: That the Lot of this fulfilling Prophecy might be witnessed by some in this Age. For which end, this Transient Vision of the City was shewed, for to quicken and revive the hopes of those, who were Mourners to see themselves remote herefrom; because of the wonderful distance, and height in the situation thereof: which caused such anxiousness through their own insufficiency to reach up thither; as not seeing any possibility to come to God's Holy Palace, where only was our hoped for freedom.

§.But while I was in this demur and fear, a swift Messenger from this high and lofty Place did reach out his hand to me; and suddainly this House, which was so far off, was now to me as nigh. For I did see it pass by me, as in a clear Glass-case, as if it had run upon a Chariot Wheel, so swift that I could only spy through the Glass, a light transparent Glory: Which left me in no little Concern, because not taken in hereinto. But that word was spoken presently for support, Thou canst not follow now, but shalt afterwards. Then did the Comforter commune of these things further unto me, revealing the mystery of this City, as to its consistency. Its Building is of a threefold quality, as to the making out of its glorious Variety. The first foundation-matter was all Saphire-like, of such virtue and clarity, as it extracts the Jasperstone, and so consequently the ghostly Ruby, of which three this City is compacted. And is exalted above all degrees of created beings, that none can come to dwell here within this deified place; till a high Chymical, Virtue do proceed from each stone in this Building, for a separated operation. For these stones will attract only out of the Soul and Spirit, what is their own; Therefore expect no less then three baptizing fires to pass upon you, before ye can be Inhabitants in this transparent City of Glass. The Saphire, which is the Fathers fiery Property operates in the Spirit of Salts searching quality, to find out all corruptibility. Then secondly Christ the Jasper-light sends out his warm fire Blood-stone, both to purge, cleanse, and heal. Then the third dispensive Power will let out, such a flood of Oyl, of his own high perfumed Nature, mingling all through the foregoing Celestial fires in a blessed light flame, as will burn away the first gross Elemental Matter, which hath prevented the Spirits ascent into this Mountain of the Lord's House. But however, draw you near to the foot of this City-mountain, which while ye fit therein waiting, this very Mountain may melt, and before you bow. And this City, which is called everlasting Righteousness, and Strength, will through its pure constellative virtue exhale and draw you up into it self. Where ye then ever will be with the Deity in Berill flaming Bodies and Spirits, according to the ghostly Purity of might, as those who are ready for this spiritual and suddain flight.

April 26th 1677

The Cherubinical Birth

§.As I was considering of the openings which I had, of that Vision relating unto the Cherubim-birth, which was hatched under the Hand of the Power: This Query arose in me, how the Spirit of this New Creature was sustained? And which way it could draw in that food, that constituted it to be of that strength and excellency of Body, and Spirit, that it could mount away, as a Dove into an unknown Orb? Ah, my Lord, what manner of Birth is this? Shall such a Birth ever be known to have existency in this terrestrial sphere? Sure such a Birth is only meet to be Born, where is a pure and unmixed Element, which may not be in strife against it. For verily it is hard and very difficult for such a Birth to be nursed and brought up to perfection, where all things work cross, rising up against it. Because it is a strange Child that beareth not this worlds Image; as for example in our Lord Jesus, his Birth being extraordinary, and marvelous, so soon as it was but noised abroad, Councel was taken for to destroy him: nay he had much ado to live out his determined time; but as he preserved himself by his inward virtual Body upon every storm and assault. The world that lieth in the evil of darkness, could not bear such a Light to live amongst them, whose life was that which did reprove them; Therefore it is no needless question to ask of the most high Wisdom, how in this Age such a Birth may be succoured and sustained, till it hath got a body of might and fortitude, which no weapon can destroy or hurt. The resolve must be fetched up from the deepest of all centers, as it is a matter of the most primary consequence to them, who have such a Birth in such a dangerous Principle for to bring up; a Birth which is from the power of the overshadowing hand. Hence then for satisfaction to this

Query, saith the all knowing Spirit, be it given you to understand, That every Birth of what kind soever, brings along with it, through the wise Provision in Nature its own nutriment. That which is of corruptible seed, hath what answers to it, of its own perishing Quality. What feeds on flesh, either as to its fleshly mind or body shall suffer loss to purpose; though all the care be to prop and nourish it to make it a well favoured piece of mortality. Which to the most holy is a strange Similitude, which he hath no delight to see, or know his own any longer in. Therefore he inciteth and calleth to look after another Birth, that may be all of Quintessential matter, of the very Nature of the Deity, such a pure thing may have corporal humanity a while, for its visible case. As your Immanuel had assumed, as the garment of Sackcloth; in which he humbled himself for the sins of the world, and for that end sacrificed it: Who, though he took it up again, it was for the manifestation of greater wonders by it, through various changes, which it was made the subject of. For in that sometimes he was known, and then again in such a figure unknowable to them, who were daily conversant with him. Who after that the pleasure and design of the Father was in that body finished, then the power of the inward spiritual body was manifested to anatomise the visible humanity, for that was not to pass into the Heavens. From all which learn we to discern, where the Christ like birth with his spiritual body is, though clouded with a corporeal figure. And that ye may not be mistaken, take these special signs, to know where it is truly fixed or impressed.

§.First then know, this overshadowing hand, through which this birth doth spring, incompasseth only, what is Paradisical ground: there it drops in, its golden seed. This ground in its true native Virgin pureness, must be separated from the common cursed matter, of what produceth the earthly birth. These two different soyles are to be found in the first *Adam*'s generative off-spring, but it is so mingled and overrun with the dark muddy element, that great care, labour and painful industry is used for its recovery out, by the wise and learned Spirit in the heavenly Chymistry, rightly to prepare for this holy Birth. Which will be easily known from the course and rudimental, that is in the image of the earthly.

§.For first, here is a pure conception, as from the high and pure radical infusive Spirit, that quickens the Virgin soil, and so cooperates it into a spiritual Body, that it may be all of one, and the same pure, clear, undefiled, subtile matter with the quickning Spirit: that you may know, what that is, which contributes to the Christ-like Births, wherewith it will be one and the same, that it may degenerate in nothing, from the first perfection and pattern of his Life. But only this heavenly man may be excused, from that personal suffering in the tragical part, as an outward death. Which will not be required upon the same account, having finished the mystery of the mystical death, through this Birth taking place, and bearing dominion over the outward. But now to resolve that Question, What this Birth that is from above, which is coagulated into one unmixed matter must live upon in the house of humanity. Which for a time it must be brought up in, as Christ himself was, and tempted with the evil fruits, that will be daily proffered from the market of this world, but yet in no danger, though in minority. For it is left under the guardian Spirit, who warns it what to abstain from; whose nature and composition is of such heavenly essentiality, that it inclines naturally to obey the Paradisical laws. Which is the second character of this New Creature.

§.Then again in the *third* place, while but in its Infancy, it will suck of no other, but its Eternal Virgin Mother; lay it to any other, and it will be sick to Death. And if at any time contrary Food is forced upon it, it doth presently Vomit it up. Then when grown to a further degree of strength, not only the pure Milk of Wisdom, its Mother, those living Precepts of her Word, but the very Body of the Deity, which is the spiritual Flesh Christ spoke of, and the Blood the Milk of the Word. But when come to that Age, as to be able to take and feed upon that Body, that is extracted out of the very Be-

ing of all Eternal Spirits, of what kind must this be brought forth? but even such a Celestial Body, as Christ told them, could never taste of Death. For as he did live by the Father, by feeding upon the very power of the God-head. So likewise that Birth, which was of this extraction, should live eternally, by feeding it self upon his divine Flesh. Your Fathers, saith he, did eat Manna, and are dead, but I the Bread of Life will sustain you, and thereby immortalize you, if ye henceforth do feed upon no other, but me the Tree of Life. It was further revealed to me, That the Mould and Paradisical Matter was found in us, and brought out of all dispersions into one holy lump, formed and quickned by that pure azure stream or breath, which did present it self by way of Vision. And this in process of time might come to be no less than God manifested in our fleshly forms of Corporeities; therefore let us be careful and watchful over it, and to hide it under the sheltering hand of the everlasting power; forasmuch as it is enclosed with a terrestrial form, as its house, where the light of the Sun, Moon and Stars of this Visible Region did break in, and thereby would assume a government over it: which might bind, and keep it under, as upon the outward elementary Spirit. This was my fear and jeopardy. Concerning which, the everlasting Comforter did satisfie me, declaring, This was a free birth, not subject in any respect to the rudiments of this world, because, that nothing of these essences did therewith mix. No depravity in the Nature of sin was here infused. Therefore this Birth may stand upon its royal freedom; for to be born free from sin is a great and mighty thing. Therefore know your New Birth-prerogative, and come not under the power of what this holy inspiring breath is come to set at liberty from. For the true Heir is a Son of Liberty, in bondage to nothing, when once he comes to know himself, he will then assume that Sovereignty, which shall make the corporeal life bow unto him. Nay, as this encreaseth, and grows up to its princely greatness, this Land will be too strait. For out of *Egypt* God will call this his Heir, through all terrestrial Walls and Gates, to come up unto that free City, where the Trinity in Majesty will give out their sealed Commissions, for what this Birth of might and excellency hath further for them to do in this low Region. For that which hath been, as the high builded wall of Perdition, betwixt these Principles, and the Mountain upon which the *New Jerusalem* stands, by such strong Angels as these, you shall see broken down without tool or weapon; and passage made, which the Eagle Eye of this Birth will spy, and will be so skilfull, as to know its way through the cloudy Air, to mount *Sion* Hill, the mystery of God in both Principles to fulfill.

April 27th 1677

The Transfiguration; The Various Mansions and Regions of Separated Souls

§.In the Morning after the Doctor had prayed, I awaked and sunk down into the center of Life. And there appeared unto me a pure azure blue stream, which was said in me, was that Spirit and Breath of Life, that must put the grosser Element to flight. Then it was further opened to me, that from this perfect thing, would go forth an enriching Mist, that should renew the face of all things, in such whose inward ground was measured out by the Golden Reed of the Spirit. Then was further shewed me, the twofold nature and property of this Breath: That as it could quicken and be a seed of Life in matter meetly prepared for it: So likewise this Breath would extinguish that Life, which worketh in contrariety against it. According as it is written, *Oh Death, I will be thy Death.* When all conclusions be tried for the expiation of the earthly birth, there is no other, that can so eternally anatomize it, as the Body of Sin may be said to cease, and not to be, but by the Spirit of the Lord, blowing upon the fleshly form of it, which seemeth to be so goodly. Verily this Life hath been too hard for all other weapons, that have been tried upon it, since the full outward death could not conquer this Life

of Sin. As Christ told the *Jews,* if they did not believe on him, as the resurrection of another Life, they should die in their sins. So as the mortal death cannot quit from that second death which follows that corrupt Birth-seed, which was not in this Life demolished. But then from hence, this doubt will arise, *Who is it, that hath left this Testimony behind them, of all past Generations, that before the mortal death did overtake them; they had first cleared themselves of that vile and corruptible birth of sin?* Sure saith the objective Spirit, if this be strictly examined, how few, or scarce any will be found, but did mortally die, before the inward body of sin was totally expired. If so, how then could they immediately pass, where nothing, that ever was of the polluted Nature of Sin, could come in. As to this obscure and deep Query, of which I my self with others, have been universally ignorant, as not finding out the several reservatories, that Spirits did pass into: The letter of the Scripture not opening so positively, what relateth hereunto, as plainly to determine this doubtful matter; But it hath been kept dark, in the foresight of the most holy wise God. Who hath left himself free, to give the key of the knowledge hereof in what Age, and to such in that Age, as shall be worthy of such secret. My Spirit hath been often solicitous with the Lord for this thing, as in case my Body might break from my superior Spirit, and the Mortal part die before the evil essences, which are called Sinn be extinguished, as to their very originality, then into what Orb shall such a Spirit enter? that may be almost but yet not quite got free from every relick of sin. The Key of this unknown Door was hereupon put into the hand of my Guardian Spirit, the mystery hereof to unlock, that this great secret might be revealed, and that hereby the Elect might be undeceived. Who have nothing less believed, but that though they should not come to see, and feel sin finished, through *everlasting Righteousness* coming in, as a Conqueror: Yet when got loose from this temporary life, they should strait ascend into that principal City of the great King. Which was once my belief, according to that traditional manuduction that I was under. But since of meer great and unparalled Love, another deep is discovered, from out of which a sure and pure word of Revelation hath sprung both as to this and other Obscure things. And that the opening of this Truth might not go forth only in the authority of a private Revelation, when indeed there is need enough, for all Spirits to be tried, that do take this Covering. For this cause a Scripture foundation was given to confirm and ratifie, what was so freely inspired into the mind. As first that word was given to me, to consider of, as in the 14th of *John* 2d verse, *In my Father's house are many Mansions; if it were not so, I would have told you, I go to prepare a place for you, and when I have done that, I will come and receive you to my self.* From which words, it was given me thus to understand, that by House the Spirit doth signifie the Locality of God's invisible Kingdom, that hath various Regions, for dwelling places, as it is said, there are *many Mansions,* in which are degrees of Glory. *Solomon* in the mirror of Wisdom had an account thereof, when he had built that Magnificent House and Temple for the Most High. Which made him as in a Spiritual Extasy cry out, *The Heavens of Heavens cannot contain thee.* So it is said of our Lord Jesus, that he ascended up *above ALL Heavens.* By all which we may conclude, that there are degrees of Heavens, and yet all within the Celestial Sphere. For *Adam,* before he had awakened the sinful essence, was an inhabitant in one of the Heavens, which had the Title of *A Paradise,* because of its serene and fruitful soyl. But yet God's local Habitation was not here, but he sent forth his influencing mist; and here did with *Adam* and *Eve* frequently commune, while they were undefiled: but they being once found, in the depravation of this purity, this Heaven could not bear their corruptible Image, for the worm of mortality could not here live. Upon which God said, Let them out of those Mansions, that are near to me: let them be driven out for the present. Therefore let this suffice from the Scriptures themselves: not to mention those particular Ideas and Manifestations, that to some it hath been given to see these several Heavens; which upon others cannot be imposed for to believe, who yet have not those anointed Eyes given to see withal. But surely there are some standing in the figure of the Body, Whose Spirits have roved to and fro, to see these several Mansions, with Spirits of all sizes and degrees, who are herefor

designed; Only hereout excluding those, who are for the Dragon's Kingdom. Who do pass away in a reprobate sense out of the Body. Those left-hand Goats have no portion within these Eternal Gates: a deep Gulf is fixed. It is only of the Sheep and Lambs that I am to treat, who have found out this new, and only Life path-way. Who though they are not come to the top-stone of perfection, before they see the dissolution of the body; Yet having attained to a good degree, they may come unto the very next Throne Region: and there awhile stay, till they have drawn, and assumed a heavenly clarity, that is such an Essential Body, against which no exceptions, by the highest Courts of Dignities can be objected. These now are the highest degrees of those, who before Perfection be wrought, do cease out of the Mortal Body. Then again there are of a lower degree of growth; *Now what reservatory is there for them, who may be but young in the New Birth?* As to this, it was clearly imparted unto my Intellect, that such did enter into a more inferiour Mansion than Paradise, for that was too pure and serene for such. Therefore a lower degree is prepared for them, till they do attain to an Increase of the Divine Nature. They want not here their true Pastoral Teachers: for the Spirit of Christ is every where with his own. Therefore it was said, that he went and preached to the Spirits in Prison, that were disobedient in *Noah*'s days. For should all the old world have been cut off at once, and sealed under a final condemnation, the Attributes of God's Love, Mercy, Goodness, Truth, and Long-suffering would have been obliterated: wherefore he must have yet had respect unto such *after* the dissolution of their bodies; as had a sense in them awakened, for compunction and sorrow for what Evils they had committed *in* their Bodies. To confirm this, that we might not be altogether out of hope for such as may die in the first beginnings of Regeneration it is given me to declare that if these pass out of the Body, such cannot go indeed immediately to God. For such will find it otherwise: they must wait till they have got somewhat more, then what they went out withall in this world; and then shall they be admitted to see God. Surely there is a Provision made, for a perfect Salvation in another Principle, besides this. For which we have that word in *Peter,* 1 *Pet.* 3. 19. *by which also he went and Preached unto the Spirits in Prison.* Also these words seem to speak fully to this 1 *Pet.* 4. 6. *For this cause was the Gospel preached to them which were dead:* which generally is applied to such as are living, and yet dead in sins. But by the foregoing verse, it concerns the first Position, *verse* 5. who saith, the Apostle speaking of Christ, is ready *to judge the quick and the dead;* so that it implieth, there is a Ministry belonging to the *dead,* that are not here made perfect. Much more might be enlarged upon some particular sights and manifestations, that have hereof been given to some in the Spirit. From hence ariseth this Objection, *If this be a Truth, why was it not positively declared, and clearly revealed, as a foundational Doctrine?* To which it may be answered, That the Infinite Wisdom did judge it meet to conceal this mystery, because none might take advantage to turn the Grace of God into wantoness: and thereby to neglect the present opportunity, for working out their own Salvation in this present time; which would make for a far and more exceeding weight of Glory. Therefore left it was for the Worthy to have this Secret made known to them by the Spirit of Revelation, who God foreknew would not take Liberty to continue in sin; that this Grace after Death might be made manifest towards such, as did stand in need hereof. But now to great, holy, and aspiring Spirits, these lower Mansions in their Fathers house are too mean: who cannot be satisfied, to be so many degrees remote any time after death, from their God, and Lord Jesus, since Liberty is proclaimed to work through all, while we are in this terrestrial Body. For there will be more joy and acclamations in Heaven, for one such as shall finish their work here, so as to make a full conquest, than for millions of Souls, that in the invisible Regions must perfect what was lacking to compleat them here. Oh said the Spirit, it will be well worth your Labour and great Travel, to break open this deep Gate, and so to put on Christ your Lord, as in his all-powerful body, that ye may make hereof, but one ascending flight. This was the Mark, that was after Christs ascending so eagerly aimed at, and by some in that Age reached to. For Christ could not lose the effect of his prayer, in that he did make his request, that

those whom the Father had given him, might be with him where he was, that so they might see, and possess the same glory, which could not be, till they had gotten the victory. For to none else is the admission given into his Kingdom, according to that in the Revelations, *to him that overcometh,* will I grant, saith Jesus, *to sit with me in my Throne.* But this may be objected further, Those, who had the Holy Ghost poured down in such an eminent manner, had their way made very easie, who was as their fiery Chariot, that cut their work short. And if any now in this Age, had such a high endued Power, it might soon give them a translation out of all mortal impediments. As to answer this: The Holy Ghost in that day was given, after a visible manner, as a sealing Character, displaying, and acting forth himself in Gifts, and Power, and miracles: but now the same Spirit works in its beginning after another manner; where it falleth, it doth all its mighty works Within, before it will shew forth his power Without. For if the Apostles had not been purified by the Holy Ghost, and inwardly sprinkled with the Water of Life for Soul cleansing, they could not have rejoyced in that assured hope of entring into the joy of their Lord and Master. Then was it plainly opened to me by the Spirit, that the Holy Ghost would not now in this latter Age act out his Mighty Deeds by any one, till their Hearts were perfectly purified by Faith. That Scripture being repeated to me: *who after believing, were sealed with Holy Spirit of Promise.* Though in that day, soon upon Christs ascending, the Spirit of working power was suddainly showred down upon some, as in the Acts mention is made, who had no foregoing work of sanctification upon them. Upon which it made the Apostles themselves astonished, that the Holy Ghost should be sent down upon the Gentiles also, who did not believe in the Lord Jesus. But that is now ceased. The giving forth of the Holy Ghost in this day, will first produce inward effects, and be a Spirit of *burning,* seasoning the Vessels within, and inflaming it with the pure fire of Love and Joy. And then being all divinely leavened, there will be found all sufficiency to do the most wonderful things; easily flowing forth from the substantial body: which by degrees may work it self fixedly, through the humane form, in great splendor and glory. So from hence we are taught, how the Holy Ghost hath his first inspiring work upon us: To make all clean, pure and perfect within our Minds and Wills. For we shall be Witnesses, what he doth first in, and for us, before he will shew forth by us the Seal of his great Power to what lies without us: Who by signal Working Powers, and Gifts are to be convinced and brought over to the Faith, which will work by that Love, that will be shed abroad by the Holy Ghost. Whose first enkindlings and stirrings, ye are, saith the Holy and True, to cherish and wait upon; till ye are leavened throughout with Righteousness, Light, Love and Joy: Which will make way, for the going out of Wisdom’s Power, and God's all sufficiency in a more marvelous manner then ever. Blessed highly are they, whose lot it shall be to come up to the Mount of God's Habitation, through all these degrees. This word take along with you; for certainty, that it is possible, for the close, wise, persevering, diligent Spirits to see this great and mighty salvation in the Lord Christ's Kingdom, in and through the ghostly power working mightily.

April 28th 1677

The Vision of Christ

§.This Morning awaking about three of the Clock, my Spirit after some divine ejaculations, was inkindled through the Love-melting Powers of the Spirit of my Lord Jesus: which did pass as a burning Lamp through all my Intellectuals, finding there matter to feed upon, answerable to its own light property, whereby refreshing was found. After this I slept till five a Clock, or somewhat more, as by me surmised. Then I was awakened with the beholding one in the figure of a man, in a blue clear firmament, enclosed as in an oval frame, Rainbow-like: his Countenance was grave and majestical, facing me with great majesty. Upon the sight of whom, I did feel within me a mighty rapture of joy.

So I making to get nearer to this Person, thus plainly portraied, then he did further withdraw; for such was the fervour of my Spirit, that I would have proceeded into the very Circle, where he was. Who seemed to be in the very fashion of a man from the Loyns upward, but I saw no Legs or Feet; but he fixed his Light Countenance still on me, which was no way terrible, but all reviving. Now I was expecting somewhat to be spoken from him, but the voice was uttered within me, saying thus, This is the Sign of your Lord from Heaven, that Jesus whom you have desired to see. Upon which words, I attempted again to break through to him, upon which this Representation did pass away, that I could no longer gratifie my spiritual Eye, with this blessed Personality. After whose departure I was left sad, for I would willingly have left my corporeal form to have entred into that Oval Cloud, where I might have joined the Hand of my Spirit with his. But then it was again further revealed to me, that if this sight was so pleasing and grateful, what would the coming in of the Fathers glory be, which would be much more, then what I now did see. Then this word spake in me, go on to believe, and ye, who look for me, shall yet further see greater things than all this.

§.Some days after this Vision, it was further manifested to me, that this visible Figure of my Lord Jesus did signifie the formation of himself in our corporeity, which would be much more advantagious, then in beholding him in a distinct Personality as without us, till we can come to say, as he is, so are we. Till which there can be no fixed view, for a constant retaining of his now glorified Person in our Eye. Now it was given me to understand, that the Reason I could not be admitted, to enter into that Oval Light where he was presented; was because, said the Spirit, thou art not come to the same perfect state and degree in which you did him see; wanting yet, your more high, clear and elementary Body; so that ye could not possibly make your pass unto him. But only hereby, your Jesus knoweth, that these transient sights would have a pure magical power upon you, for the begetting of the same likeness within you, that was shewn outward. For it was revealed to me, that all representations that did not work to this effect, would be little available, as to the fruition of the blessed Object it self. Then I was cautioned to be heedful in this respect, and to watch how to receive all powerful impressions hereby: all which was for the bringing on the heavenly Birth, to every degree of perfection. Then no strange nor unusual thing, it shall be to see the very express glory of the Majesty; when you are Christed, and all clothed upon with him. Then shall ye see That in your selves, which to others is invisible. *Philip* could not see the Father in Christ: while he was looking outwardly, for some wonderful appearance of God in visible Glory, he did not consider, how uncapable he was of that sight; but Jesus invites him to see, and know the Father in the pure simplified humanity. God will to all first manifest himself here, in that which can assume the Christ-like Life: which is the only light and medium, in which we can see God. Christ would have directed *Philip* to have looked for this Vision of God in himself, but he knew he was not clarified in his Mind and Spirit for that species: his Eyes were not anointed, the Holy Ghost not being yet given to him. Therefore Christ directed him to turn his Eye inward, to see the influence of the Divine Power and Presence of the Father in and by Christ. Who gave him this rebuke: Have I been so long with you, and yet have you not seen the Power of the Deity acted forth in me? The Disciples were but of dull sight, and slow of belief; so that it was not the conversation of Christ, although all holy, perfect and good, in his Visible Figure. That did give the transformation, till he did convey his Spiritual Body into them, they could not rightly know him, nor yet the Father in him. Then the Spirit ecchoed this through me, O haste, and seek to be baptized by the Holy Ghost, that ye may both know, and be perfect in the Father and in the Son; then may you see God in Christ apparently. God in God, sometimes in an immaculate Nature, and sometimes in the essence of a Spirit out of Nature. From hence learn to see your selves all fully in Christ, as anointed by the Holy Spirit into him, and then you will not make complaint, for want of the visibility of his glorified Person. When ye shall see your selves in him, and know him in your selves, as the express

Image of the invisible God. Then you cannot but walk in the constant sight of that, which is all beautiful, comely, sweet, and ravishing. For then ye will never care to turn your Eyes, nor set your Foot out of this pleasant Habitation, when the Holy Ghost shall be ever in you, the Tabernacle of God.

May 1st 1677

The Original Language

§.THIS Morning it was much impressed upon me, that though all Watchfulness and pure Conversation are the product of a Spiritual Birth; yet there must be something, besides willed by him, who is said, to have received gifts to dispose of, as a purchased possession for us. He is ascended to the Fountain head, where all diversity of Gifts are commandable: that may be of great profit and use to his Mystical Body; which thereby may come to the perfect Unity. For it was given me to consider, that our Lord Jesus, though born into the humanity all immaculate, yet was afterward signally anointed with the Holy Ghost, before he went upon his Ministerial Function, which gave him power to effect those great things in the World. So that though he was born of the Holy Ghost, yet there was a further Sealing Power contributed by the Father. For when the Jews were offended, that he made himself equal with God, he confirmeth it by this evidence, that the Father had shewed him all things, that himself could do: from which sight as a peculiar Gift, he did work hitherto such works as did bear witness of the Supream Power of the God-head. While my Intellectual Mind was exercised upon this Subject, and withdrawing from my outward animal sense, I did see in a paper figured out the forms of two Angelical Persons folding up a Vail, or Covering, which had been spread upon a Writing, that was given me to read. Which was plain and legible, but I could not understand the Language; it was said to be Seraphick. This Writing which was so fair was turned into a Blank, and then again appeared as in a manuscript, which I was very solicitous to have read. But it was revealed to me immediately, that this was a high and peculiar gift, that did belong only to that, which was born out of the Lilly root. Which must be brought up, where it must hear this Language spoken frequently; till which no knowledge there is in the Divine Magia. For Spirits who had these deep wonders to shew, could not make any intelligent hereof, till they had learned this Seraphick Language both to hear and speak withall, and so I was left in the demur hereof. Only this Writing I saw taken by the hand of a Person, to whom I said, give it me, for it belongeth not to you, which I presently gave to the view of another that was present: but neither of them could find out the Language of the Writing. By which my Spirit did conclude, that we must proceed to a further learning, for to know what is in the heights and depths, wherein all lawful and allowable secrets are couched, to be understood. Had not *Moses* been taken up to God forty days, and in that holy separated Mount, been all new organised, he could never have understood God's speech unto him; so as to comprehend, and know how to make an interpretation, and how to bring it down unto the people; by translating it out of the Seraphick tongue, into the formal speech of terrestrial organical Creatures. So from hence it was given me further to see, that there was a New Ministration, which I had not looked into, that was of great expediency.

May 2nd 1677

§.This next day being the second of *May*, waiting upon the further opening of this Vision, and making my application for our enrichment, with this heavenly gift, it appearing to be of great use and consequence: I presently found my self environed with a body of Light, with a noise as of rushing wa-

ters, which were called the Seraphick sounds, for I felt a mighty sweet influence from them. Finding my Spirit sinking deeper into this heavenly center; whereout did arise gusts of Air and Flames of Celestial Fire, with springs of Water, as a fountain of Joy, and dust of Gold all sparkling, and herewith mingling; and this was a wonderful presentation. All which I did as sensibly feel to strengthen, to quicken, and enliven the inward; as I often naturally felt the influences of the outward Elements upon the outward Body, to cause Dulness, Pain, Grief, and Sorrow. And further, there was a Voice, that did distinctly eccho in me, that all these influencing Powers from the heavenly Body, did come down to enrich, and make fat the Soil and Magical Ground, in which the unction Birth was rooted. For this Pure and AEthereal Body (which hath commixed it self into such a high Essentiality) is designed to feed, revive, strengthen, and rejoyce, what is of its own Elementary Body. Therefore it is meet for such, in whom this New Birth is raised, that they do often bring and lay it where the warm beamings of our Sun may overshadow it: that is, that the quint-essential power of all things may send forth its strong spiritual influences upon it; so hereby it may grow mighty and and strong to relieve the depressed Life from the grosser Element, which hath enkindled, whatever is of torment, trouble, and strife. Therefore cryed the Spirit, whatever ye do, let this be chiefly minded. For your liberty and redeeming Power lieth in this fair Lilly, springing from the feeding Life of this bright Elementary Body: Which your Lord said, he gave for the Life of the World; for hereby it can only be renewed again.

May 3rd 1677

§.This Morning being the third of *May*, something more did open to me of the Vision. That whereas I saw a Vail folded up by the two, who were in long Garments, girt about with Girdles, which I omitted before to mention: Who were figured out to be Angelical Messengers, sent to draw away, and to wind up the Covering, that had overspread the Writing; By this it was signified, that there was one remove made, in order to the understanding, and knowing, what was further therefrom to be revealed. For already there was much of the Vail removed, which hid the meaning of the Spirit in that visible Writing: which alluded also to the Scriptures, but was now upon the removing, that so the true intent of the Spirit might come to be known. And further it was moved in me, why I could not read, when the Vail was removed, seeing I had found that favour as to have that covert taken off, that had darkned, and hid the Heavenly Mystery from the understanding? Why might it not be given me to know also, what was in that Inscription?

§.*Answer,* To this it was whisper'd by a soft voyce, that there was something in that, which was yet to be kept secret; it contained that, whereof the Scripture had made no mention, and therefore it was presented to me in an unknown tongue and language, which should be learned in its time, and understood, being reserved for its proper season. For as there was a new song that none could learn, but such as were perfectly redeemed from the earth; so verily there is an *everlasting Gospel* that none shall understand the language of, but such as are made again all new, from this pure extracted matter. Which will be all spiritually organised: whence they shall be apt then to hear and learn, what is yet concealed by the Deity, for a future day of Manifestation. This is only your present business and work, to gather in more golden soil to inrich your Land, that your Lilly-birth may arrive to a spotless perfection. Then with clear Eyes ye shall see, what is written within the Table-mind of the Spirit, for this is the day, when there shall be no need of *teaching one another.* Wisdom's-birth carrieth that Lamp, which never goeth out. All of her Births will have the light Element evermore encompassing them; so that whatever may come forth in Proverbs or Dark-sayings, the Spirit of Wisdom and Revelation is at hand to interpret. None of her Off-spring shall be brought up illiterate, but shall be taught in their own Mother-tongue, who shall come to be a People of a Pure Language and Seraphick

Speech. Therefore saith the Spirit, consider of all those things, that may make you acceptable and meet here for it. For it is the Fathers pleasure, that in this very Principle, this great change should be wrought in reference to this immortalized state. Upon this Birth then will be hung all those sparkling Stones and beautifying Gifts, that will be the true Royal Stamp upon you. But this caution take, be sure to carry a deaf Ear to all, that will solicitate you herefrom. Remembring, while ye live in this Aery Region, the Prince thereof will readily mingle his corrupt elementary matter with your will Spirit; then in danger is all to be turned into a blank, as in Vision ye did see. Therefore watch and keep to that, which will keep your Lilly-birth herefrom.

May 7th 1677

§.Being met together in the Power of the Lord, to breathe out to each other, what was opened from this Life-spring; Just upon the concluding part thereof, I saw in Vision, a Covering passing before me, the ground was scarlet all set or wrought with studs of sparkling Gold, with this word going along with it: Of such like as this will be the Furniture of that place, where the Most Holy will dwell. Then in Prayer I had a suddain aspect of a Countenance, who looked all pleasant; and this word came with it, and said, *Jesus lookt upon them, and said, Ye are not far from the Kingdom of God.*

May 8th 1677

The Whole Sale

§.This Morning a shivering, influencing Power, and Presence was witnessed about my heart. After which this salutation I had, in the known speech of that, which did so gird about the Intellectual Mind, uttering these words: wilt thou make a full dispose of thy Spirit, Soul, and Body unto thy Lord, who is willing to assume all to himself, that he might make it his proper Workhouse? But consider well, and be not rash in this thing: for if thou dost contract to make all over unto me, thy true Immanuel, then nothing is henceforth hereof, to be parcelled out from him, who is come to be a Purchaser for the whole; that none may come in for any part besides me. For I have a sufficiency of stock to set all awork. In this your Jesus will be properly all, who well knows upon what account, he demands to have all turned over to him, to act, work, and do wholly after the pleasure of his own Spirit. For while the exteriour Will, and the rational Mind with all their train of senses, do but in part bare rule, and here up and down float; (though giving their Vote according to the moral and sober part of things,) all those must give place to another Birth, that will excel all this Righteousness. Now you that are come to that degree of knowledge, as to discern the right-hand Gate from the left: Who have been sometimes under the Discipline of the Spirit, as also sometimes under the Gifts and Powers from the Celestial Orb: to you then, who have thus tasted the Lord is gracious, can ye give up all propriety in your selves, to be in very deed no longer your own; Being come to that grown Age, as to make a true sale of your selves to such a Purchaser, as is come to buy without Mony, or Price, or any thing of this Worlds Merchandise? You are now known to him, and he to you, who now proffers to give his own Life for yours. Oh who would not strike up such a bargain, as this is, that so henceforth for you to live, it may be Christ. Who will at another rate, manage your very corporeal state, and upon much better advantages, then ye have done, while ye live under this Starry Regions influences, which is the light and might of the Man of Sense and Reason, whose Sun must so go down, as never more to rise. When this Day-star appears in you, all the exteriour Lights will go out.

May 9th 1677

The Trial of Love

§.This day my Spirit was cast into a very serious and deep debate about that Proposal, which was the other morning, so audibly made by the Spirit of our Lord Jesus unto us. Whose Faces hereunto were set, and our Minds hereunto inclined. I had another onset, by the Friend of him, who most willing is to become our Bridegroom. Who still urged this thing mightily, concerning the actual passing away of our selves, so as to be entirely the Lords, moving it again in this word: Who, who can come as a very Christ to be, who stands in humane property, but those who have bequeathed themselves away, as to move from another Life, in which they may in winged Power go forth. I found my Spirit as in *Peter*'s frame, when our Lord repeated the question so often, and so suspiciously concerning his loving of him: Even so verily, I found my Heart troubled, and my Spirit grieved, that my Lord did by his Spirit press this thing so hard upon me, as if my Love and Will were hereunto doubted of by this my Lord; from whom knowingly I would reserve nothing, that could be demanded from me. Whose Love-fervour hath been so strong, as to give away my whole Spirit to him, who, I do believe, will renew another more pure and powerful Spirit in us. Then was this by the Spirit further spoken in me, True it is, that thou lovest the Lord thy God with thy whole Soul, and Spirit, which is more then all Burnt-offerings or Worship, though spiritually instituted: yet this is not enough; For Love as it may work in an ardent Spirit, by and through internal flowings to the Object, may stop again: This many have reached unto, and yet have doubted in it again. Therefore God would have a pledge left in his hand, something given him as a fruit of Love, to wit, Life it self must seal the Truth hereof, as going along with it. Christ was put upon giving this proof to his Father, not only in bare love, but by laying down of his Life, for which saith he, I am beloved of my Father: *John* 10th. So as God had this proof from him, so he expects the same from you: who if you love the Father and Him, then his Commands will not be to you grievous. Ye will then observe all the Antecedents belonging to this Law of Love. Which Love rightly born carrieth a mighty force with it; it cannot deny, or keep any thing back from that which it is centred in: as hath been evidenced by those great Saints, before Christ's Manifestation and since. As *Abraham,* he did unfeignedly love God, when he forsook his own People, and Land of his Nativity, to go where the Lord gave him a word of Command to go: yet this was not sufficient, but ye did see God would prove him further, as in *Isaac*'s death. Which when God saw, that he stopped not in that, which touched the very Life; nay then said the Lord, Because thou hast done this thing, in blessing I will bless thee, I am now sure thou lovest and fearest me, and therefore God will be thy exceeding great reward; which the Patriarck did fully witness in his day. Numerous instances might be added out of the Scriptures hereunto, as also the late and private experiences of holy Souls, that have been obedient to that true Prophet and Seer, that daily giveth, and maketh known the Councel of God. Under which seal opening, ye are come. To which Spirit of Wisdom, give now an obedient Ear, saith the Holy and True. Upon this I made my application in great earnestness, according to that Power and Life, that stirred in me; being greatly distressed to know, what was further to be given up, and parted withal, that consisted in the power of our own Wills; having gone far in the self-abnegation, suppressing and keeping under the earthly part, that so sin could not reign, but be kept under condemnation: So as to this degree some are come. As I was thus silently in the Spirit of my Mind parling, this word was uttered to me, All this is acceptable, but the very giving up of the Life must be, that my Name may be written in the very Blood thereof, and be returned in a Life-quickning Spirit again. Then will the property of that which was dull, dark, and corrupt become all light, vigorous, pure, and Chrystalline, as the Spirit of Christ was in the Corporeal Figure. The same Mind, which only respects things that are above in the Fathers Kingdom of Glory is to be in you, as it was

in Jesus your Lord. For this is the sum and head to which all Prophecies and Revelations tend, even the finishing of this Mystery, Christ the Light, Wisdom, Power, and Righteousness of God: Which can be brought to pass only by giving up, and laying down our Life, as to all sensitive properties; which is the highest, and most resolute act of the Will-spirit to give its Name up thus and to subscribe your Spirit, Soul, and Body in the Blood of that Life, that must die, that so Christ may be only alive in you. And albeit while ye are laying down with great reluctancy that Life, which is so agreeable to this terrestrial Life; because of contempt and dishonour, that it suffers hereby: As your Lord in his Crucifixion went through so by your spiritual mystical giving up your Lives, though as to this worlds eye in shame, rebuke, and weakness; yet in Truth and Verity, it shall rise in Strength, Victory, and Power in Ghostly Majesty, whereby ye will possess the Gates of your Enemies. This is most wonderfully deep, if it may be fathomed by the Spirit in you.

May 11th 1677

The Unmixed Ministration

§.My Spirit entred into a deep sense, upon some occasion that was administred, how apt it was for such, who had taken upon them part of the Ministry to ingross and confine it to Persons, and Sexes: and to bring down the superior Spirit and Light under the inferiour Government of the low and mean Spirit, that respecteth man, and savours that Glory, which is after the Flesh. For Christ told the Jews, they loved the praise of men, more than that of God, in that they sought honour from one another, as the great and learned Rabbis, who in their high learning, despised an illiterate Christ, (as they called him.) From whence I did observe that the leaven of such a Spirit might be ready to mingle with some in this present Age, though partly illuminated in and through the knowledge of the Mystery of God in Christ: As I was pondering, I say, and considering these things in my Mind, and making request, that nothing of the exterior might have wherein to glory; but that God would appear in such, as little, and nothing were in their own account: and that all Flesh might be silent, that Spirit might only go forth in its own Power and Clearness: Upon this I had a full gust come in upon me, with this word speaking in me, There is a Gospel, that nothing of man shall mingle with: that shall only be intrusted with such Child-like Spirits. For which nothing of the Creatures Testimony will be needed; for it will be the Breath of an irresistible Power, of which none shall be ashamed. Then was that Scripture the next Morning spoken to me, *Be not slothful, but followers of them, who through Faith and Patience inherited the Promises.* Which word was taken up by the Spirit, and spoken audibly unto us, upon the account of that, which opened before in way of Prophecy, as to that unmixed Ministration, that should arise in some qualified for it. Of which much was revealed in the discoursive way of the Spirit: that there was now given to all an open Door, that would look hereinto, from that in the *Heb. 6. v.* 11. where *Paul* directs this word in general to the whole Body, consisting of Men and Women, *And we desire that every one of you do shew the same diligence, to the full assurance of hope to the end:* Here is none left out, but both Sexes implied. Whose work and labour of Love in Ministring to their fellow Saints, according as they had tasted, and received of the heavenly Gift, God was *not unrighteous to forget.* Therefore from hence he did incite them to go forward, not excluding the Female, but laying it as a weight upon both Male and Female, as all one in the Spirit, to *shew the same diligence,* till they could get through the vail: where they might come to the lively Oracle; leaving the lower Principles and Administrations, as to the very knowledge of Christ in his first appearance. Who hath left the whole Creation still groaning, and waiting to be delivered from the present mixed and imperfect state. Such I mean in this Creation as are here foreordained to a more high grown state, as to be minding and waiting for that blessed hope, and more wonderful and glorious appearance of Christ, no

more to leave us in the weakness of sin and corruptibleness. This hath had its long day in the world, its Sun is upon setting: and then but one short interposing Night will be, before the everlasting Gospel-day shall break forth; whose Breath is at once all redeeming power. So it was further shewed me, that there should not be another Christ revealed, but the same that was, in a more high and transparent manner. Who, as the mighty God and Saviour, is to compleat the work of Salvation through a more perfect Ministry, that shall be committed to elected Angels: that shall be sent forth in such a Gospel-seal, as none shall be able to counterfeit. For this word as a secret, was given me to hear, That the Gospel, that in these last Ages, since Christ was preached to the Nations of the World, was not of that force and might, as to overthrow the Seal of the Beast, and thereby to recover man out of his deep relapse. For though somewhat of this all-powerful Gospel did for a little moment after Christ's ascention break through with the Holy Ghost, as some first fruits thereof, yet it soon retired and shut up again. But the Spirit said expressly, Be ye of good chear, whom God doth greatly love: and know this gloomy day is far spent; there is but a short night, before the everlasting Gospel shall break out. Then be ye Watchers till this Morning do dawn, put on your armour, and be not as others, who slothful are, not believing to such a Gospel-day. But pray that ye may be intrusted with the first openings of this Gospel-breath; which will devour and lay waste the Kingdom of the Dragon and the Beast; that so in the Power and Splendor of a glorified Christ, ye may come to reign on and over the Earth. This everlasting Gospel will soon gather in its own heavenly Train: but in Hope, Diligence, and Patience do ye remain for it.

May 13th 1677

The Glassy Book.

§.In the Night when the outward Senses were reposed, I saw at a distance a reserved or separated place, which was as light as the Firmament, and there I saw the figure of a Book; it had no Clasps or Seals upon it, neither was there any thing therein written, that I could perceive; but the Leaves appeared all as transparent as the flaming light. After this came forth out of that bright Orb a Flock all in white Robes in a triumphant posture, rejoycing about me with pleasant bright Countenances, and would have me repose my self in the same alacrity with them; but I was more sad and ponderous, and could not move with that agility, which they did with their Airy Bodies. But I soon did feel a mighty influence from their Bodies; though at their first appearance, I was as one surprised: but such was their great affability, and friendliness towards me, that in a little while I was in their liberty, and joy. Which no sooner I was made sensible of, but they told me they must withdraw unto their own place: I then desired they would not leave me, but let me go along with them, which they could not permit at this season. This brought heaviness upon me again.

May 15th 1677

§.Being together met, for the mutual enkindling of the Life and Power in each other, while the Doctor was breathing out what was given him from the Spirit: This voice uttered it self in that time, *All flesh shall see the Glory of the Lord:* several times it passed through me.

§.The next Morning the Doctor being at prayer, I heard mighty internal sounds, and one distinct shout which was astonishing: which was so loud an acclamation, as I never had the like before.

May 17th 1677

§.Then being in the Morning in prayer together, the word thus moved in me, saying, Let the Glory of the Lord return unto his Sanctuary.

May 18th 1677

§.In the Night in my first sleep, I saw the Doctor in a place wide and spatious, it seemed to have no limitation either by Walls or Gates; and I being alone with him, suddainly a great throng of people did come in upon us. So then the Doctor said, this multitude will not be dismist, till they receive somewhat of that, which the Lord hath made us Stewards of. Then did the Doctor preach that, which was of great force and power, so that they appeared to be very attentive thereto. Upon which I awaked, and the word said, that there should be a clear and pure Gospel Ministry, not by man, nor after man, but by and according to the Revelation of Jesus Christ.

May 19th 1677

§.This Morning the Mystery of the Glassy Book, which was revealed unto me, by way of Vision in the 13th of this Instant, was opened very conspicuously. For as I was walking in the solitude of my Spirit, this stirred again in my Mind, being presented with this Scripture, *We all as with open face, beholding as in a Glass the glory of the Lord are changed into the same.* From whence it was manifested unto me, That this Book did represent the Spirit of the Lord Jesus, which was the mirror, by which we only could see the Father's Glory. And further in that this Book was different from all other Books, because there was nothing therein written; which was more marvelous, and gave me occasion to query with my Lord about it: What this Book was, which had no Seals upon it, nor any engraving in it? Then was it thus resolved me, That it was that which would put an end to all other Books: it was beyond all literal Ministrations, they would not be needed, when this Chrystal Glass was revealed. This would be the sum and substance of all Times finishing Mystery; according to that in the Revelation mentioned, of the Book which was open in the Angel's hand, which *John* saw, when the seven Thunders uttered their voices, and he was ready to write; but till the dispensation of the fulness of time, there was a prohibition. *The Glass* that compriseth all Wisdom, Knowledge, and Sight of Eternal things, being given forth or held out for such, who do really prize the substance, which is the Living Word it self; and that above all Shadows, Sounds and Declarations. Christ is to arise to them higher, from a sealed Book to an open one, that is, from Letter to Spirit; giving himself not only as a Book to read, but to eat down. Ye shall tast this Chrystal Book, and thereby come to be in the express clarity of it, all clear in Judgment and Knowledge. It will then be connatural to prophecy and reveal, whatever is seen in the Eternal Glass of all Wonders. Oh, not to hear only, but to live the Word of Truth: which is all sweet to that part, which retaineth the Divine and Pleasant Savour of God in his Transparency: but it is bitter indeed in the Bowels or Heart of the Earth, it cannot be well digested there; the operations are so pure, that it will work out the internal gross matter, that hath the thick darkness over all brought; that so all of one entire clarified piece might be come in the Nature of that Glassy Book. Which is an all-seeing Light, from that one everlasting day to see universally and infallibly? Then was it set much upon me, to seek when and how, and upon whom this finishing Mystery might be witnessed. For it did seem to me, that this would not be a dispensation till the *end of Time;* because the Angel, who had the Book, compassing both Sea and Land, protested *Time should be no longer,* then till the seventh Angel, be ready to sound his Trumpet: which is not yet in any part of the

Creation effected. Therefore this unsealed Book will be given to none, till the seven Seals of the Written Book be first broken up. These are the Conclusions, that may be gathered from the Holy Writ. Therefore this clear and unsealed Book, as it alluded to that in the Revelations, may not be reached unto in our Age. So then to what end was this Vision of the Book opened and shewn, if not for particular Propriety; that we might hope not only to see this Chrystalline Book, but for to be the Glass it self? Thus arguing upon, or from my inferiour Light, I did sensibly feel a more high and superiour Light in that very instant of time overshadowing me, saying, Will ye of that sort also be? Do ye see this Chrystalline Day so far off, as to give up the last breath of your hopes; as if God had set the bar of his decree here against you so as not to look for that Angel to stand upon your Earth and Sea with this unsealed Book in his hand? *Answer,* Far be it from you such doubts to entertain, who have felt already the gathering together of this Glassy Sea, and commixture of it for a sublime Body of Glory; which beyond the Age of all Time shall be manifested. If ye can but endure the purgation of the Glassy Fire, which will make serene and pure: for it is of the same Flame and inkindling Light of the immense Deity; so as it is there a bubling Spring of Fire, which will strongly renew it self in you. Oh pray, that this Fiery Oven, ye may come to walk; that then nothing impure there may remain: but such like burnings may all creaturely things devour, which cannot be a subject Matter for the heavenly Power to work upon.

May 20th 1677

The Burning Wheels

§.Then saw I in the Idea of Light, two great Fiery Wheels, with two more less. Which moved by them, that wrought uncessantly: as a Clockwork; having their Spring-motions: and from thence the Chrystalline Substance began to appear. Of which transparency, that which is called Wisdom's Glass is made out. And none ever did, or can see, any part of the Celestial Beauty of Holiness, without this Wheel come in them to be formed. Which was declared to me, to be the creating Power, and energy of God, who produceth those little Wheels to work, act, and move answerable to the great ones. Then it was spoke in me, Behold and see in these Wheels, the whole foundation-work of the New Creation. For hereout will come that Spirit, who shall appear as a flash of Lightning, that will burn through Flesh and Bones, Rocks and Stones, that will be all at liberty, resting only in habitations of purity. These lesser Wheels care not to live out of the great Wheels, as the center of their Springing Life: which they will still turn into; for they must all connaturally work, act, and move together. Then was it made out to me, that the two great fiery Wheels was the eternal out-flowing *Deity;* manifesting it self in the working Wheel: which presents the clarified Body of Infinite *Wisdom,* which moves always in Light and Fire-celestial; all whose works are wrought through Fire, because of clarity. Then was it further opened, what the two other Wheels were in their property. The one was our own Eternal Spirit, as it is come back again to live abstracted out of gross matter and nature. The fourth Wheel is the Chrystaline Pure Corporeity, in which this Divine Life-flash will move it self conspicuously. So as now all four will be incessantly in their working power, when Wisdom's Glassy Book shall be found in any one. Which is as a new organical Body, that hath all radical Powers, and Senses, as a rising Morning without Clouds; being as that Wheel, with Eyes fixed round about them.

May 21st 1677

§.My Spirit upon this Manifestation sunk down, as into a Central Flame, requesting to abide in that, until *Jehovah*'s Wheel had abstracted the grosser part from my self. Oh what can us separate here-from, but the fervent burning of these Wheels? For the Ideas thereof by these Mystical Similitudes are far from satisfying, without the very inkindling powers hereof be felt, that can only mount us from this Earth. Then was it revealed to me further, that these Wheels had not in any of these late Ages run in the pure fire of conjunction. For where all four are found in any one Person incorporating together, there Wonders will be wrought. For then Gospel Ministers will go forth, as mighty flames of Fire. Then cried I, Ah! my Lord, when, and in whom shall all these Wheels meet together? It was said by the Springing word within me, that it would be accomplished in them that were numbred in the *Glassy Book.* Which was not to be read, but tasted, and felt. *Therefore this Councel of the Spirit was given, that whenever we did feel in our selves, any breath of Sacred Fire rise, which opens from the great Wheels: then our own Spirits, that is a Spark also of Celestial Fire, should abstract, and presently herewith mix; and then possibly it may fall into the deep abyssal center. Which will bring forth all these working Wheels in their order, which will work high and powerful. If ye steadily join all the force of your superiour will, and in no part be divided, then will you feel these Wheels begin, to be in their separating quality; burning up all that is not of the nature of the Glassy Sea. Then this Rule I also received, that we should forbear to be drawers of water, from the Sea of this World; for that would quench, and damp this Fire, and especially before it hath got the dominion, and mastery: but then it is above all floods, nothing can drown it, when all Powers Celestial are united together. Another Rule given was, that we should make daily application, for full vials of Oyl to be poured forth, that is, much of the sweet sappy flowings of the Spirit, as Rivers of Oyl: which will make all these flaming Wheels work up to a Seraphick height; so as hereby to look terribly for Glory and Beauty for Perfection.*

May 23rd 1677

The Cup of Eucharist

§.As we were met together at prayer, I had the presentation of a Golden Cup, out of which did rise a flame of Light, as Fire bubling beyond the Brim of the Cup, and it was thus spoke, *who so are able, let them drink of it.* Upon which I considered hereof, expecting a further explanation of this Vision. Which this Morning thus opened it self: that the Cup, which was all of Gold, presented Christ in his pure Corporeity, who had been tried through all Fires, and thereby was made a meet Vessel to retain the essential Spirit of the pure flaming Deity, that springs high beyond the bounds of humanity, as the Fire did above the Cup. Then it was revealed, and uttered by a still voice, that as I did see, the rising of this Fire, even so should be the flowing of the Holy Ghost. For it was his Fiery Baptism, wherewith many should be sprinkled from its going out. Oh my Lord, why was this Cup tendered for those, who were not able to drink down this Spirit of Fire? Would it might be our lot. Who surely would rejoice to drink down a full draught hereof. Oh dear Jesus, that by thy self thou wouldst hand this Cup unto us: as once thou didst in the figurative way to thy Disciples. After I had much, after this manner inlarged my self in Spirit to my God and Father, the Word then spake in me, Ye must first arrive to this Golden Degree: then ye shall be flowingly filled with this high spirited Flame. Christ the Lord is here for our Example: *Now then take good heed, to those great fiery working Wheels, which will frame for you this Golden Vessel, Suffer gladly the mighty force of them, which will form this Golden*

Cup in each one; where the heavenly and pure elementary matter is prepared. Be only found in your diligency, and then your great Work-master will be under an engagement, to finish this unknown Mystery. That so ye may be Golden Cups of Blessings to your self and others.

May 26th 1677

§.In the night being cast into a sleep, I saw this Golden Cup again, which was presented to my intellectual sight, some days before, as I was in prayer. Now again passing from one to another, some few Persons of us being met together. The Person that handed this cup to us, was in the Garb of an Officer, with a Gown; and when he came to give it to me, somewhat he seemed secretly to whisper, which the rest were not to hear: which I thought carefully to observe, but when I awaked, I could not remember any thing of the words, which I did believe was of concern. I only well retained the Ministrator of this Golden Cup, which did not flame out as it did before; but there was an Oyly Liquor of flame colour in it, which tasted like to pleasant Wine. After I was come out of this Night Vision, I waited, what would be spoken herefrom further to me: which interpretation was presently given. the Officer personated our Lord Jesus, to whom the great Majesty had given the Power of Administration. For there is no true Sacramental Institution, but when he is present himself; who knows those Sanctuary Vessels of his own Body, that be thereunto affixed, and who are separated from all common use. He walks amongst the Golden Cups, to convey Flaming Spirit and pure Oyl of Light: he doth not put off with dead heartless Signs, but letteth in his flowing Nature as Spikenard; that when any have drank hereof, they do feel an inebriating Spirit, that burns as fire upon the Altar of their hearts: as a signal witness, that the right. Administrator hath opened himself, in a Celestial Fire-spring. Which is the Pool of the Holy Ghost, from which every Sanctuary Vessel is to be sprinkled. Take ye heed hereto.

June 1st 1677

This Vision was just upon the Doctor's taking a House

§.THIS day I had a very deep sense opened in me, upon a Vision of several Pits, that were filled with muddy Water: so thick they were together, that my self with some other Persons, could not know, how to pass, without peril of falling into some one or other of them. But our way lying through this place, we could no way avoid, but we must go through it. Which was very hazardable, irksome and grievous: but through fear and heedfulness, watchfulness and prayer we did get through. And this word I did hear speak, saying, This shall also turn to your salvation through earnest prayer, from the supply of the Spirit of Jesus. Then again this night I saw, as two of us were going upon our way with great earnestness, to be at the end of our Journey, there fell a suddain showr, and stopped us: so as we feared, lest the night should come upon us, before we should reach the place, we were designed to. This Vision did plainly speak out, there was some present danger at hand: which made me desire to be apart, to know the mind of the Spirit herein; bemoaning those Vicissitudes, which might happen for our further probation. Then was it shewed me, that those Pits which I saw, were promising advantages from the Earthly Region. Which stood open to plunge us into their deep Abyss, as which would drown our superiour Life in their muddy waters. For this word came to me, while I was considering hereof: Escape here for your Life sake, for what have you to do in the way of the *Assyrians?* Upon which I prayed earnestly, that we might be kept from the many evil occurrences, that

might happen upon the removal, to an outward habitation; which I foresaw might be hurtful for the present to our Spirits. For which cause those things were presented; for how would the Prince of this Earth, and Aiery Region triumph to see us, who have disdained his Kingdom, and all the preferments of it, to be catched by any baits from it? For I heard this word say in me, there would be a great acclamation from out of the bottomless Pit, could they but bury your fire-sparkling life therein. Therefore fear always, while you have any thing to transact, where Satan hath to do.

§.Then as to the Showr, that came while we were journying on, it was opened to me, that as to the working-wheel of Fire, there might be some stop. For there was nothing more injurious than floods of Water upon fiery Wheels, that is, heavenly Spirits involving themselves with earthly things: though good and lawful to others, yet not to us, who had the *Nazarite* Vow upon us; and under such Laws and Institutions, as were not made known to others. Therefore that which might be justifiable in them, would not be to us, because under great Light, Revelation and Direction. The Spirit in us bearing witness hereunto, that is to be of great binding Force, and Powers, to keep us in all wariness. Then is this word uttered, as I was hereof writing. You of all others, I, saith the Lord, have desired for to keep separated for my use: therefore take heed, what you let in to my Temple Body. Oh saith the Just One, that I could but have such large Credit from you, as I had from some in past-ages; that could lean and rest upon me, without the Crutch of Reason under their Arms. For alas! you are yet but as Children, that are not able to stand alone. You dare not trust your selves upon the bare ground of Faith, and that makes you fly so readily, to what is before your sensible Eye. True, Oh Soul, thy terrestrial man hath a near disposition to the production of this earthly Climate, and runs thereunto upon all occasions, as to its nourishing and providing Mother, knowing yet no better; having found all sensible sustainment thereby, according to the manner of this fallen Creation. But know, you have a Mother of a higher degree, that is more true and natural to your Spirits: and she would now you should come to understand, and know her to be the Everlasting Wisdom of the Mighty God, that can do much above Nature and Creature for you: Who would have you desert all other, and hear, and learn from her mouth; from which doth drop the Law of Love and Kindness.

June 3rd 1677

The Transmuting Fire

§.Upon this Manifestation and Councel of the Spirit, I found all my internal Powers strongly knit together, to find out this more sure and all-sufficient Providence. For there was somewhat in me of Infinite Being, that was too great to be kept under the tuition and law of that, which was earthly and terrestrial. From out of the bounds of which, my Spirit would break away, to live to obey that Law of Faith: which hitherto no Adeptist, that I know, hath arrived to. Which hath failed as to my own part, because so oft have I given place to self-reasoning; being by a Foster-Mother so long brought up in that way, that death it is therefrom to withdraw. But taught I am, not to favour my Life herein, though daily solicited hereunto by thousands of Spirits. Who do cry, spare that delicate natural thing, which this world doth glory in. For indeed it hath carried all in a forcible stream: but now, in Spirit I do see, this great Volative will be dried up. For this Night I did see by way of Vision, a muddy Sea boyling as a Pot; but under it to my great marvel, there was an invisible Fire hidden under the Mud and Water. Which I did view; thinking at first sight nothing less, but that the Fire would there be choaked: but it did get the Victory. And in the Morning, as I was hereof considering, it was opened to me, that this Muddy Sea was the natural rational Life, that must be purged by Fire; till all consumed it be in such, who like worthy Champions shall come to shew themselves, in the Life of Faith. I did also see

a Clear Water separated from the Muddy Water: which by the Fire was driven upward, as if it had been a Spring. From whence it was given me to understand, That there was a pure Heavenly Matter, which when the Celestial Fire did work in any, it would separate from the gross and evil quality. This Muddy Sea was said to be the rolling Motions, that work from the common sense of earthly things, taken into the Mind: which makes it foul and muddy. Now what can purge this but fire, that lieth in the deep beneath: which gradually worketh through it, by virtue of an Eternal force, and might, when once struck in, by the Saphire Stone of the Deity. Then it inkindles every property, and becomes a pure Fire Element, which suffers nothing combustible to mix with it. After this I did see, when the Fire had got the mastery of this pudled Sea, that it became all as a bright Firmament, and there sprung up a wonderful Tree.

June 4th 1677

The Saphire Tree

§.In Vision was shewn me a wonderful Tree, which was strange and amazing, being out of the course of Nature of all, which formerly I had seen. The Body of it, was of the Fire Element, and the Branches thereof were clustered with various sparkling Stones of all manner of Colours, which were of such a dazling Glory, that nothing less, than the reflexion of this Tree could give the capacity of sight. For as the day doth exceed the night for Light, so did these Stones for lustre excel, what are of the choisest of this Creation. It no sooner appeared, but it did again disappear: but it left its light Raies upon my Mind, for some certain time. Whereupon this word was spoken, *This is the great original Saphire-Tree, which as a Light springeth up out of the Dark Valley.*

June 5th 1677

§.Being much inquisitive to have the Mystery of this Oriental Tree, that sprung out of the pure Element, opened further unto me; as I was waiting in the Fire of pure silence, it was revealed, that the Tree was shewn to make known, that this was a degree beyond all in Paradise: For no such lustrous Tree could be manifested in that Sphear. Trees of Life and Righteousness might spring thereout, but this Tree was a Diadem of Glory, that doth grow out of the Element of the *New Jerusalem.* Then was it upon my heart to plead thus with my Lord, Ah, my Jesus, what doth this signifie to us as to our present state? This surely presents, the highest latitude of Glory, which thou thy self art capable of. We have many removes yet surely to pass through, before we can come to the Clusters of this Stately Tree. As we now appear, what is more contemptible, and vile? And if so in our own Eye, what in thine? Therefore what Time will or may be allowed for our transportation into such Fire Stones of amazing Glory. This and much more, which would be too numerous to record, was my Expostulation. To which the Spirit made reply thus, that this Vegetable Stone must have several Transplantations, before it could rise, to such a degree of Celestiality of Glory.

§.As first out of the dry, hungry, barren Earth to a Ground moistned with the dew of Paradise: there it hath a certain season to work through, as a Plant of Righteousness, sending forth its fruitful operations according to the heavenly constellations, which work with it. It shifteth it self into various forms, as the Center doth open for Multiplication of the Vegetable Life: to bring it forth into manifestation of those more eminent Fruits of the Spirit. As in clusters of Love, Patience, Meekness, Faith, Hope, Joy to perseverance. All which are to spring up unto Perfection, as making way for a higher

Transformation. For when these Fruits are grown to their full Ripeness in any, then expect such a pure conjunction as doth make up the very matter of this *Saphire-stone.* Which may be adventured to be cast into that most holy burning Element; that thereout all these may come forth, as one entire Body of Glory.

June 6th 1677

A Sight of the Wars in Christendom

§.This Morning, about four of the Clock, awaking with a raised Mind, ready to entertain discoveries from that invisible Orb, to which my whole Heart tended to; I found my self suddenly carried out of my animal sense, and several ideas did open to me from the Upper Region. I saw in the Firmament of the Heavens Bright Figures, like Half Moons, and great rolling up and down of the Starry Heavens, which seemed to be in a troubled Commotion. Then there were great fears at the sight hereof, among the lower Spirits of this Region. Then I saw somewhat like a Standard set up with a Writing upon it, proclaiming *War with all the Inhabitants upon the Earth.* And about these I did see Bows and sharp Arrows; and because I saw this Pillar or Standard at a distance, I thought it was, or might not be real: and so I went to it, and touched it with my hand, and read the Writing, which was, *Controversie with the Nations of the World.* Then after this, I saw the Clouds of Heaven pass away, and various Persons of great Majesty descended down to the place, where the Standard was set, and they appeared, as those that were Judges of the Earth. And two or three of them made towards me, to have spoke with me, and their Presence was terrible, that I shrunk away. For my mean Corporeity was very inconsistent to their Glorious Personalities. And this word followed, This is the Lord, who after this Tribulation will come, with his Ancients to raign over the Earth.

June 7th 1677

Rules to be Observed by the Passengers through Paradise to Mount-Sion

§.Then this word did speak through me, *Haste and pass away from Paradisical Righteousness to* Sion's *Glory.* For let your Condition seem never so mean and low, yet verily designed ye are to work through all vicissitudes, till Palms of Victorious Glory in the hand of the great *Alpha* and *Omega* be given to you, which will make you to be the admiration of all in the higher and neather Regions.

Then these Rules were given expressly in order hereunto.

§.*1st.* Suffer gladly the Transplanting Power to crop off all, what it finds superfluous, dry, and sapless.

§.*2dly.* Permit no other Pruning Hook to come near any Branch of your superiour Life-trees, but that flaming word of the Spirit, that knows rightly to divide betwixt the dead and the living.

§.*3dly.* Seek and make application to the Most High, for an impregnable fence, while these Fruits are ripening, there will be required an invincible gard, or else the subtile Foxes and Beasts of Prey may get in for to make spoil.

§.In the *4th* place, Then again watch not only against the Invasions from what Ministers from this visible Principle, but from a near and more inward Center, whereout the Serpent may move, and twist himself, while yet you are, but in the Paradisical Property. For in this first Transplantation lieth all your danger. Therefore if all the Fruits of this mystical Life-tree, can but reach to a Golden Hue, so solid as to become a fixed Seed, then ye are out of all hazard and fear. But cast this Seed into Earth, Air, Water, or Fire, it will attract to it self, out of every thing a bright consuming Glory. Then this word was added, saying, Weigh and consider this mystical thing; for here lieth the highest state of Perfection. Observe, the Most Holy in all his removes, within your Heavenly Plantation: for every new ingrafting from the Mighty Arm of Power, will be an evidence, that he will not leave you, till Scions ye are made, as Branches of this *Saphire* glorious Tree.

June 8th 1677

§.This Morning this word was given me to feed upon, saying, I the Most Holy will Tabernacle with with a Spiritual Mind. My Life and Peace as a Spring will bubble there. The carnal and earthly Mind is Satan's seat, the pure Mind is God's Throne. Now choose which of those you will give place to; for accordingly your Mind must be ordered: If for the high and most holy Society, then all Spiritual. Then was that Scripture repeated to me, *For to be carnally minded is death, but to be spiritually minded is life and peace.* Which life of Carnality is enmity to God, who will be evermore a Stranger to such, who shall know nothing of his Love, Joy, Goodness, Power, and Sweetness. For if they commune with earthly Spirits, and things of this terrestrial being, then such dark influences are left upon their Minds, as make them altogether unmeet to talk with God: or to take in of those Species, which tend for transfiguring the Soul into a bright body of Glory. When the Mind is pestered and overcharged with thoughts, that tend only for this gross elementary Life, there is no room for the Holy Ghost, that proceedeth and cometh from such a wonderful being of holiness, as the Father of Spirits is.

June 17th 1677

§.I saw a Ball of Fire, and out therefrom went Flakes of Fire, and fell amongst thorny Bushes; so as they were no more: being consumed by the Flame. And it was said to me, these are the particles and dispersive Powers, that will go forth from the substantial God-head to devour the Shrubs of the Earth. Then after this internal sight, I was as in a sleep, where much combustion, strife, and spiritual Labour, for the attainment of somewhat, that was of Eternal Consequence. And such was the clamorous onset of earthly Spirits, that for a time, I found my self sunk down into a dark Valley. Upon which I awaked with great perplexity. Then after this I saw in way of Vision, a rich Golden Sledge set up, and I was to slide down upon it: And a voice cried, Fear not, for an end to all weariness and travel will come, when this out of the Heavens shall descend.

June 23rd 1677

Sarah and *Abimelech*

§.This Morning as I was recollecting my interiour Powers and Faculties, which I found had been somewhat scattered, by being let out and employed upon secular concerns: and which I found was as going upon Thorns, grievous and unsavory; Upon this my Spirit made application, with Soul-

meltings, for Life-recovery and restitution to those wonted familiarities, and divine discoveries; wherein consisted all my peace, life, and satisfaction. Upon which my care now was, how we, who were under a peculiar obligation, should discharge our selves of all, and every weight that had beset us. For it was presented to me, that while we were gathering together, what might accommodate our outward man, as *Paul* did the sticks to warm him after his perilous voyage; even so we upon necessary and lawful things being employed, were in danger of the poisonous Vipers, which would stick so close to our hands, as we should be constrained to awaken and call up the Most Holy Adjuring Power of the Mighty God. Whereby we might be able to cast them off, before they infected our pure eternal Life-blood; that so we might proceed forward in our Spiritual Work. For this word was spoke, why seek ye to dwell in ceiled houses, and let the most holy in your selves lie waste? Then again this word met me, Take heed of the Common sewer that corrupteth the whole Earth; that it break not in upon you. For it is a *Noah*'s flood: it will sweep all away, that are out of God's Ark. Upon which warnings I girded up upon my Watch-Tower, to hear what would be further opened to me. Having had somewhat yesterday passing through me upon *Abimelech's* taking *Sarah* from *Abraham:* The Meaning of it was this day made out further unto me; the Spirit taking up that Scripture, as in way of a Parable, to shew us the danger in passing through with the Virgin Mind amongst Foreigners and Strangers; though not intending to take it up as a dwelling place, but only to sojourn as *Abraham* did in *Gerar.*

June 24th 1677

§.Now after this manner the Spirit did parly or commune with me. Know, that ye have had a call to pass out, from among the throng of the worldly Spirits; whereof *Abraham* was a type, whom God called to sojourn as a Stranger, removing from place to place, till he did come to live alone by himself, and to be planted as a Root for a mighty Off-spring. Wherefore the Most High had designed him, and so *Abraham* with his *Sarah* went through the Philistines Country, and was in danger to have had *Sarah* violently taken from him, who was to bring forth the blessed Seed. Even so it was opened after a high mystical manner, that this *Abraham* did represent the Spirit of Faith: whom God would bless and make fruitful through Marriage-union with the Virgin Wisdom. And it was further shewed me, that there should be a Male, and a Female, that would be made choice of, to bring forth an eternal spiritual Off-spring for a true Church. Which should be known from all others by terrible things wrought in righteousness through the Ghostly Power breaking forth. And therefore note and observe, said the Word of Life, whether or no, God in the Spirits voice hath not spoken to you, to come out of the *Chaldeans* Country; considered both as to the vain, evil conversations of Persons without, and to internal Spirits within the Region of the Mind: from both which there is to be a real departure out. And as there are two Persons, that are thus to be deputed visibly, who are to withdraw, and and plant themselves, as out of all other gathered Fellowships of the World: So are they to be extraordinarily endowed in giving proof of Love, Faith, and Obedience to him, that hath power thus to dignifie and make blessed. God knows *Abraham* was such as one, as would approve himself in all perfect walking before him; and answer whatever Trust was committed to him, by the Most Holy and just one: to keep every Charge, and Command given, as did appear, when he came out of his own Land, to go where he knew not. Now it was from hence revealed, that *those who shall be counted worthy, to bring forth a pure spiritual Generation must come out internally, as well as externally from that Native Country, where numerous Spirits that have no Visible Bodies do dwell, and have their concourse in the Mind after a magical manner. Now here will be the trial, for to go through their Earthly Regions, and not be hurt. For no sooner did* Abraham *falter in his Faith through fear, but his Spouse was taken away,* which if he had kept up in the majesty and authority of Faith, and had owned her, then the dread of

that Power and Spirit of Faith, and the Virgins Beauty and Innocency would have been upon *Abimelech,* so as there would not have been any attempt of that kind. From whence this was a warning councel in particular unto us: given in our present journying on, through strange People and Nations, which lie in our way, before we can come to *Hebron,* the City of *David* our King. And these are mystically opened from within us, as occasions offer from without. For the Prince of this World knowes, herein he hath great advantage, while but passing through his Dominions, he will have one device or other against those, who are designed to pitch their Tents remote from his Territories. Therefore he doth bestir himself to raise all Forces to stop their Progress, that if possible he might keep them under his Arbitrary Power: Seeking always of subtilty to weaken the hand of Faith, by alluring away the Virgin Love, and so he would make a separation. For in the pure conjunction of Faith and Love, they are knit together as the Bridegroom and the Bride, to travel together, till they obtain the promised Seed. To whom all excellency of strength doth belong, and Wisdom to govern those Nations, that would usurp an evil Power over the blessed Seed. *Oh, saith the living Oracle, take heed of denying your pure heavenly Mate: that is found in the comely dress of Love, Purity, Meekness, simplicity and holiness.* For this is that vertuous Woman, who is a Crown to her Lord and Husband. *She will never depart from him; without she be disowned through fear, and incredulity. None shall imbrace her, but the Arms of Faith.* If she at any time be violated from her true *Abraham,* she will be as the Ark, that will bring plagues and and death upon those, that would engross her to themselves from him, whose true Spouse she is. *Therefore consider this, O ye, to whom this word and councel is given: Keep up Faith in its own true Royalty; Fear not Earthly Powers.* While ye must pass through their Land, Trust in *Jehovah,* your shield: Forfeit not that Dowry which the Virgin Spirit of Love will bring to you: Be watchful to strengthen what is in you already wrought; that ye may not lose what ye have thus far run, and suffered for: even so you will find the Sealing Power from the Amen.

June 30th 1677

The Birth of Cyrus

§.The Voice of the Daughter of *Sion* cried in me, what ailest thou, who art travelling for the Birth of Power? Faint not, for it is a God Almightiness; that will be the issue of all those internal pangs of her who is travelling in the greatness of his strength. Every Arm of created Power is too short to bring it forth. *God must bring forth God.* Then queried my Spirit, where, and how, and after what manner will be so marvelous a thing? Sure nothing of mortality can compass such an Immensity, as a Gods excellency in this World to be manifested. *No* said the Spirit of Councel, *the Terrestrial Man cannot have any share herein,* either to conceive or bring it forth: But yet such may be the high act of Love in the Most Holy, as to open his Mighty Name *Jehovah* through that mean form of Mortality, and send forth somewhat of a deified express of his Existency, in terrestrial Creatures; so as to make them signifie unto the World, what power it is that moves through them. Who have been in strong and unwearied travel, for this all-saving Birth of Almighty Power. For indeed such a Birth is needed in the World, that may deliver from all the evils of it. There is nothing, but an Omnipotent Force will conquer the sinful Authorities, that have been so long in Government over all the Creation. Therefore what are ye to look, and wait for, but the Birth of this Mighty Prince *Cyrus* to arise in, and to go before you; for it is by meer strength, that he must prevail, to subdue all Nations, whether they be within or without. Many have been the forerunners of this by inferiour Births, which ye have passed through. As those of Regeneration, and Divine Inspirations, and Productive Revelations, all in order hereunto: But all these have been too weak and too short, to deliver out of the Servile Spirit. The Babylonish Power doth yet keep and serve it self upon you, and will not let you go free; till this

Mighty Prince doth arise to remand you back unto your own Land, and native Freedom again. Thus I did evidently see nothing, but the all-saving Arm could pluck us back again. And moreover this word was with me, and in me spoken. Pray for the *Cyrus* Might to be joined with the *Nazarite* Wisdom of Purity: for without Power ye cannot perform any of my Pleasure, in subduing the Babylonish Power, that hath enlarged it self over the whole universal state of things. It is well, for the elected ones in this World, that their Redeemer is now a Mighty King over all Kingdoms. And this day is drawing near for the revealing of this his shut up Power, that hath been reserved with him in the Heavens. By reason of which, a sorrowful bondage and servile Life hath been upon the very Nerves of the *New Jerusalem.* Who are now sensible, and do now cry unto this Mighty *Cyrus* to appear, and to break for them this Babylonish Yoak: which hath made them so long groan, and mourn, as being made to serve with rigour under the Prince of Darkness. Who hath had a long Reign through his Agents in this Principle; but his Time is nigh worn out. Of which this is an assured hope, when a deep sense is upon any of the Children of the Captivity: As upon *Daniel* and *Jeremiah, Ezra* and *Nehemiah,* who set themselves to enquire for that *Messiah;* who is to restore, and gather together the Stones, for to build the *Mystical Jerusalem.* Verily to such as do sigh and mourn, for all the Abominations of Desolations, which they see to be of Authority. To such, I say, the Most High will have respect, not only to reveal, but to intrust the Scepter of his Kingdom with them. Who, he knows, will sway all in righteousness, according to his own heart: They shall be his Kings and Saviours upon Earth. Yet once again, they who are of a *Daniel* Spirit, wholly addicting their Minds hereunto, and in nothing else taking pleasure, but in diving into the Secrets of the Most High; that if by any means they might find out the Jubile year of release, when the Mourning Tribes might return again to their own possessions; even they shall be chose hereunto. Oh the wise in heart after this do look: waiting in true spiritual abstinence, as *Daniel* did; that so eternal Secrets may be revealed unto them. Know ye how beautiful would those be, who shall bring news, and glad-tidings hereof, from the Most Holy to the Mourners in *Sion:* That the Lord is indeed, without delay, coming; for a full and perfect Redemption to the Groaning and Oppressed Creation. Even so Lord Jesus come quickly.

July 1st 1677

The Mystery of Babylon

§.THIS Morning, after some special Manifestations and intimate Communion with the invisible Trinity, (whereby my Spirit was as ingulphed into this sweet Celestiality, of that which passeth all understanding:) This word uttered it self, Is it not good to dwell here, where the Covert is all Love, and defensive Power? Oh call in others with thee here to meal, if you do delight to sip of this Cup of Divine Pleasure; and then according to the vigour of Spirit felt herefrom, dispence hereof. And commend it to him, who is a noted, consecrated Vessel, to take in of the same, with the unknown Rarities: which the Father doth provide for his own Houshold; that so no cause ye may have to wander, out of his rich and fat Pasture. While keeping here, your Shepherd will you feed, and by his Golden Crook will you guide, and translate out of one glorious place to another, till ye shall come into the beloved City. This blessed winding in of my Spirit, was an introduction to somewhat that glanced past me of a two fold Globe. Wherein was presented to me the old Creation in Bondage and Servitude; the new one all in Rest, Quietness and Freedom. I besought then my Lord, it might again be presented clear and conspicuous unto my view; that I might learn herefrom, more of the Mystery of Wisdom. Upon this my request, I heard as if two Voices had ecchoed to one another: One saying, Bring forth of the white Eye-salve, that the Eye may be yet more refined to see into depth of Spiritual Things; that so the Heart may follow the Eye. Verily no sooner did I hear this, but two Worlds did

appear to me: one sinking down into a dark bottomless Valley, the other rising up into a flaming Sphere. That World which I saw sinking downward, consisted of such Inhabitants, as were all laborious, clothed with grisled, dark, and cloudy Garments: All restless, unquiet, running to and fro; busied in making instruments of War to hurt, and to devour one another, with all provocations to evil, to wrath, and violence, exercising cruelty, and oppression; from a derived power, given out by that Leviathan Prince, who beareth sway in this Principle. Who hath Power under Limitation, from the superiour Almightiness, for a time: which he puts forth according to his own Scorpion Nature, delighting only to see Spirits in drudgery and servitude. It is, and still hath been, his great design to give them full busyness; therefore his headpiece is always at work to contrive for some pompous and pleasant things, that may wholly intoxicate and bewitch their Minds. And others he puts upon hard labour, to eat the Bread of Carefulness, and to make to serve with rigour. Thus I did, in an Idea, see the present visible Creation in great perplexity: and a Flying Dragon, who with his Wings did overspread it; and out of his Mouth did proceed a dark breath, with which he did great hurt Universally. For whoever hereof did suck in, went forth in the might, and spirit of the Dragon: and such had the greatest promotion in his Kingdom, and to them, power was given to exercise Authority in Specialty. Now it was said unto me, this worldly Principle, which thou hast seen, is the great City *Babylon,* where my *Sion* Seed hath long been under the hard usage of the King of this Bottomless Pit: who would keep them evermore in bondage, and would not, that they should ever remember, that once they had a preexistency in that Paradisical World of Liberty.

July 2nd 677

The Holy Sabbath of the Church in the 7th Millennium

§.But now the Ancient Records are brought to Light, whereby it is given to the Wise among the Children of the Captivity, to understand their high and eternal Nativity; and that for the cause of sin they were brought into this dark and evil Region: yet not so, as for ever herein to be included, till natural death doth release, as they would persuade. For no such Decree did ever go forth from the Throne of the Most High. For after this dark grisled Globe, with its natural Inhabitants, (all which like troubled whirling Wheels do grind the Faces of one another) there shall another arise which shall set free from this Old Creation Captivity. Upon which there was a mighty cry, by some that here were sealed to the day of Redemption, saying, Holy, Lord God of the Sabbath, let us come to rest with thee. For in six days labour we have been, and now full weary we are of sinful thrall and cannot; but remind thee of the promised Liberty, which is for to be brought to pass, by the travelling Daughter of *Jerusalem.* Then was portraied before me, a Mourners *Zion-eye,* beholding a bright flaming Globe: upon the rising of which, the other Globe, like a dark Stone, sunk down before it, into a bottomless depth. And this was in the sight of the right-born *Israelite,* who here was suddenly snatched out, and translated into a higher, and more quiet Sphere. Oh here was indeed the Sabbath of the 7000 *years:* all here were clothed in white, lying down as Flocks by their Shepherd of all Princely Might, all fastned together in a Golden Chain: to shew, there was no more to be a dividing; for the Sheep never more was to be scattered out of this eternal Fold. For nothing, but Seraphical Pleasure is here with the highest Peace, Joy, and Rest from all former Toil, Labour, and Sorrow. *And the Law of God as a Gulf is here broke up, and drowns all in its own Sea of Endless Love.* This is what was presented, for the inforcement of our travel in Spirit, for *Sion* deliverance, out of the *Babylonish* servitude, which now is throughout the whole World.

July 3rd 1677

§.Then was it with me to enquire with earnestness, Oh my Lord, when shall be this *Zions* Reign? All things yet in visible view appear in a dull sluggish Posture: The Prince of Might yet hath no Birth in the World, for to bring into existency this New Creation, Who then shall be, the beginning of this Celestial World; seeing that from some one or other the Birth of this Creating Power must go out? Oh, by whom shall *Jacob's* Star arise, that is to bear the Scepter of Power and Dominion, that is to overturn the whole Scene of present things, which hath been under oppression?

July 11th 1677

§.As to this, some days after, I was answered with good and comfortable words: that we might not sorrow as those, who do see nothing of this rising day. For while my Spirit was groaning in the Kingdom of Tribulation and Patience, I heard this sweet saying, *The Birth is Love, That shall restore the Kingdom of Joy and Power.* And as it doth grow near, the Pangs of Love will flow upon you, which will be *Sion's* mighty deliverance. *Therefore revive, when Love's throws do take hold upon you; for it certainly foreruns the breaking forth of the Son of Joy, and Strength:* who will rule the Earth, and ease the Nations of their Burthens, Griefs, and Torments. Then was somewhat opened to me of the Mystery of a great Key, which I did see in way of Vision, held out unto me; which was so great and weighty, that I made question in my self, whether I could carry it; and was loth to take the burthen of it, not then understanding the intent, why it was shewn and tendred. But this Morning considering hereof, a voice did sound through me, This is the mighty Birth-Key, which shall open the *New Jerusalem* Glory. No terrestrial Being can it hold: for it is all massy and refined Gold, that will open the sevenfold Wonder, and unlock every unknown Treasury, which hath been sealed from the foundation of the World. Then was it highly impressed upon me, what this Key did further signifie unto us. Then another word did swiftly put forth in me, saying: Those to whom this is given, will have power to bind or loose, to shut or open, to kill or save alive, and also to charge or discharge from the guilt of sin. For it is the Key of Knowledge, and sound Judgment, and acteth absolutely in the express Power of the Most High, to fulfill every jot and tittle of his Eternal Will. God the Father will well satisfie himself in such, whose propriety it shall be to possess this all powerful Key. Ah, my Lord, is there any now abiding in corporeity, that is so eyed by thee, to be an Instrument to act in the Power of this mighty Key? Sure no Prohibition, or Decree is gone forth, but some one or other may be designed by thee hereunto in this Age. But then the Spirit said, they must be such, as are anointed with that high *Composition Oyl,* which at once doth clarifie, and perfume, as an attoning *Incense,* whose flame never goeth out, till this Key be wrought out in the Fire Center. Then was this word of Councel given unto me, Set a work all your present force and might: it will be worth the laying out all your cost and labour hereupon. You have an all-skilful Guide, that is master of this Mystical Science: but he loveth not to have to do with any Spirit, that is divided, with one Eye looking forward, and with the other backward. He knows he shall never have Honour or Credit, by such as are halting between two Principles; sometimes rising up in the Fiery Wheel of Faith, then sinking down in the Leaden Scale of Sense, which bringeth back, what Faith hath brought forward. Which is the great Energy, that giveth the formation, to this all-sovereign Key, that is prophecied of; but none have been found here for worthily qualified of many Generations past. Therefore neglect all things of this low Region, that so you may make this, your entire business: From which let there be no starting, as ye would enjoy the blessed Projection of this Key; that will open for you, and will unfold to you the 1000th Number in Wisdom's Roll.

July 12th 1677

The Intellectual Foundation in the Breast of JESUS

§.As my Mind was contemplating of the great advantages, that an Eternal Almightiness would bring in to such, who would thereby endeavour wholly to destroy, and make an end of sin: There was suddenly a very fit similitude set before me, in order to this, to shew what would be effectual thereunto. There appeared a bright Jasper Body, or Person, in the middle of whose Breast was set a Pipe of Gold Colour, and two more, each one out of his side; the one was of Scarlet Colour, the other White or Glassy. This was a very suitable Idea to the present concern of those, who did know themselves to be under a mourning state of indigency upon an eternal account. For whose reviving this word did further proceed, Whoever there be, who do thirst to drink out here in nakedness of Spirit, let them draw near; for only pure, simple, naked Spirits can suck here. After this Voice, the Intellectual Spring did freely run, and made me capable of more deep reception, concurring with the true Inspiratour: who did give me to understand the use and operation of these conveying Powers, shewing what the Virtue of each Pipe was. As first, that in the midst of the Breast signified, the sending forth the unction of Spirit: The Scarlet Colour'd Pipe the Blood, that is, the Life of the Heavenly Body, annexed to it. The third Pipe was the Chrystaline Water, which keeps and maintains all in an immaculate Life of Purity. Out of these the Divine Nature is extracted. And who ever do not lay their internal Spirits to suck out of these Pipes, can never arrive to any strong Spiritual Stature. For what doth it avail to have the knowledge and revelation of this in Mystery, and be at a spiritual distance herefrom? If Jesus, while in visible Corporeity had not lain close to his Fathers heart, drawing continually, although highly Essenced in Spirit; yet he could never have grown, if he had not derived fresh Infiniteness of Strength and Power to hold up the God-head Soveraignity in the Manhood. *So likewise the Spirit herefrom did teach us, that we should strive to reach to the heart of Jesus in Spirit.* Here did meet me this Objection, But how shall we thus abstractedly have access in our Spirits to our *Jesus,* who is in his Personality all embodied in glory, and we in bodies of flesh and Ignominy so that we know not how to meet him? This Question was thus resolved me. These Pipes, like *Jacob's* Ladder, were fixed for descending Powers to descend through them. *It is granted, that we cannot reach up to our Lord, till we have a full grown Spiritual Body. Therefore* this mystical way of conveyance is contrived to bring us up to that high degree of fellowship with the Trinity; though no congruity there be as to the visible Body. *Yet there is that Spirit in us, which by the drawing down this Life sustenance, may recover its ancient sublime and paradysical Body, which consisteth not of Flesh, Blood, and Bones, but of an immortal Virtue, Power, and Strength; answerable to what will suit with the Heavenly* Jerusalem *State.* Then was it further shewed me, That through these three Conveyances did run all and every weighty precious thing, that was now inherent in God the Son. For want of understanding, and not finding out the way of this mighty attraction from the head-substance, We have discovered the shame of our Nakedness; wearing only the vile cloathing which is infirm and weak, obnoxious to all evil, and death; fit and meet only to walk and converse with Creatures of a mean and inferiour sort, such as this World is replenished withal. But now a Summons is to call, and shew unto us what will qualifie and furnish us out for a higher Society; as when the pure native Life of a compleated Christ is sucked in by us, then shall we be as he is: no longer in a condition of suffering, sorrow, and indigency, but of God-like Authority. Which will be the Sealing Commission of the Everlasting Gospel Prerogative: that will no more go forth in weakness, but in the finishing Power of a mighty Salvation. *Seek, and pray ye for such a triumphant day.*

July 13th 1677

§.We being met together in Prayer, owning and presenting our many deficiencies as to Spiritual Abilities; This word was spoke to me, Apply your selves to Christ your Treasure, who is made of that Lineage and Nature, that he might consider the better those, who are of his own Spiritual Flesh: For none else could so naturally care for them, as he, who had assumed that Nature, which was liable to weakness, temptation, and all distresses. And as your Lord Jesus did out-grow all this, and swallowed up mortality, and all infirmities, by attending thereupon; so changing his Corporeity into an AEthereal Spirituality, whereby a Translation was obtained by him into Mount *Sion* Glory: So was it advised me from that Spirit, that standeth always in the Spirits Councel, That an express charge was given by the Father unto the Lord Christ, to take care and provide for us also after the like manner: as having received all infinite fulness from the Godheads all-sufficiency for the same; that so he might be able to do for us according to his boundless Power. And therefore he hath invited us to urge it close upon him, our appointed Trustee; that so we might be brought up, through all the several changes to the same perfect and all powerful degree, even till we come to possess the self same beatifical Vision of the whole Trinity in Glory. For it is so willed by the Lord your Creator, that he should now raise you up, by his secret Spiritual Intrinsical Operations to his own Heavenly Stature; till that ye may be presented faultless, as he himself is. *Therefore let none glory in Christ, as their saving Jesus, till they can come to witness his Life-blood in them,* thus redeeming and cleansing *them from every blemish. For till this be done. Christ cannot bring them into his Fathers presence,* to sit down as his Bride in heavenly places there with him. Now is there an open Door to you, set wide open; for you to enter through his re-entring into you. Make all present advantage thereof in him, who is your Spiritual Banker.

July 16th 1677

The Spirit of Revelation Not Ceased

§.These weighty intimations coming from our Lord, are well worthy of all observation from us: from whose great Love they do come to perfect, what is yet to be done for us. For while the Ear of my Spirit as the Oracle of God, doth stand open, clear, and free, from the twisting stuff of all low, imaginary things, the voice of the Most High, doth frequently cry through me: From whence *I can conclude, that the Spirit of Revelation is not in this Age altogether excluded.* For this word did thus afresh speak to me, I the Lord's Annointed will give forth the residue of my Spirit: for which do ye, who are one in Faith, steadily wait. Then after this Voice, it was discoursed in the way and method of a Spirit, how that *the latter Crop of the Spirit should be much greater and more plentiful, than what was in the first fruits, after our Lord's Ascending: which was but as a shower or sudden flight, which soon again stopped. For after the decease of the Apostles, it soon began to withdraw; and a long restraint hath been, as to what they witnessed in their day. All that can be said of what hath been enjoyed by the highest order of Saints, since the Apostles days, is but a sowing into the Spirit, through divine and radical Light entring in, for conviction, illumination; thereby to make the conversation more pure and shining, which hath been wrought from the belief of that Testimony, left by these holy ones,* who were immediately inspired with the Annointing. *Upon which, to this day, there hath been a total and full resting, as if God had nothing more to reveal to all eternity to any. Which is not so.* For the Scriptures, (or rather the Spirit of them) did point out in them to a greater reserve of Spirit, that was to be poured forth. But till then, saith one in his Epistles, Ye do well to take heed, as to a present measure of Light, which in this long and cloudy day seemeth great and lustrous; *but there is a*

Star to rise out of your own hearts, that may outshine all, that hath gone before, if you watch to it. The Vision may there speak, though it hath been hitherto silenced, and that partly through unbelief; *but the same Spirit of Revelation shall much more in this last Age revive again.* For through Grace and Love deeply imprinted, it is given me to believe in another rising day of the Spirit, according to old and new Prophecies. *Some breakings forth hereof are already witnessed.* And that we might have further grounds of hope, who do fly hereunto for fresh teachings and discoveries of the Mind of God; *I did see a Vision of a bright oriental Star, which did spring, as out of the low center of the Earth, at which I marvelled, and I called one to rejoyce with me to see the Effects of this rising Star: as also another Person to the view hereof, I did with joy call in. And we beheld it, till it did enlighten the whole Earth with its Beams: which it did cast forth, as if it had been the Body of the Sun.*

The last Vision of the Star explained

§.This sweet Manifestation, this divine Opening or Vision was granted to me to view, that so the end, why it did appear, might be known. First it was shewed me, that as the Wise Men did see in order to the Birth of Christ in the Flesh, his Star rise, and go before them, till they came to *Jerusalem;* even so this Star did in its rising signifie the mighty Birth of the Spirit, which would open through the womb of the earthly property. Where the Spirit hath been long buried, and its Glory clouded as in the dark gross Body of sensual Corporiety; but it will verily work it self through. And the more wise and excellent in Spirit shall first see it, and feel its rising effects upon themselves, as their Birth-Star. Which shall multiply unto the seventh Number: which only qualifies to stand within the Circle Throne of the Most Holy. The seven Stars which are mentioned to be held in the hand of Jesus, your mighty Prince of Peace, are to be distributed as the Badge, or Inscription, of such as shall be so perfected for a free pass into the *Jerusalem-glory;* there to be in Oneness with him, without robbery to their Kingly Priest, in all his Thronely Principality: and to be added to the enrolled numbers of the Ancients, which are come to be Victorious over the World, through great Tribulation. So ye will be followers of him, through this Rising Star.

July 17th 1677

The Seven Ascending Steps, or Seven Degrees of the Spirit

§.This Morning the Living Word spake in me, Thou dost not yet sound the meaning, and depth of that, which is further to be understood of *the Residue of the Spirit;* but I am come to search, and give thee further knowledge herein. As thus, the Golden Cask of this Rich Oyl hath been in part let forth: seven Pipes for the venting hereof, are as an Emblem to present the seven Spirits, that hereout do proceed. Now well observe, how many of these Spirits have been drawn out of the Golden Vessel, which represents the Body of the Deity, either in the foregoing or present Age; and you will see, what is come, and what is yet more to come, till the seventh Number be finished. First consider the Prophecies, and Promises, how they run in the Scripture Roll. The Spirit is distinguished with seven Properties, or Operations, and Working-powers; each of these Spirits hath their Office and Ministration, as dividing to each one in the Body of the Spirit, according to the measure of the Gift of Christ.

§.As *First,* The Promise of Grace and Supplication is to empty out it self.

§.Then a Spirit of Love, Joy, and Peace is the second.

§.*Thirdly,* a Spirit of Consolation, of Prophesie, and Revelation.

§.*Fourthly,* A Spirit of Councel and Sound Mindedness.

§.*Fifthly,* A Spirit of Truth, Wisdom, and Knowledge.

§.*Sixthly,* The Spirit of Faith, for Healing Internally, and Externally, and doing thereby Miracles of all kinds.

§.The *Seventh,* This is a Creating Spirit, that goeth forth to give Being and Existency to what seemeth not to be; it works on this hand, and on that, and yet nothing, which is inferiour unto it self, can it see. It works all in a silent still way: what it speaks, it effects; and what it effects, speaks forth what it is. It needs no Orator to go before it, to declare from whence this Holy Breath of Almighty Power doth move; it resteth where it will, yet unseen; yet felt, known, tasted to good purpose, wherever it abides; it being the head principle Spirit that governeth and sendeth out the foregoing Spirits, and uniteth them into one entire Spiritual Body. Now, said the Most Holy Inspirator, I have here shewn to you the seven Ascending Steps, by which you must come up to your Mansion Glory, to your Throne Dominion; to be what you were designed for to be from before all Worlds. Come now, and see what progess you have made hereunto, and how many Degrees ye have taken. Comforted ye may be, who do ascend up here together in Faith; though many attempts, and that strong ones, have been to pull you down, and to prevent your further ascent. But be strong and resolute this day, from that power already received; that you may go up, and stand upon that last paved stone of Wisdom's strength, and might. Which will bring Majesty and Honour to you; but Horror, Confusion, and Shame to what ever hath sought hence to draw, and plunge you in with them, into the dark center of this dismal Sphere. The which evermore fear, and avoid as the Dragon's Cell, where he loves to dwell.

July 18th 1677

§.This day much refreshment from the bright beaming Countenance of my beloved Lord, through free converse with him, came thereby to my Spirit. My Spirit being moved to plead propriety, in what the Father had given unto him. Whom after the way of Spiritual Sight, I did behold a smiling Face, looking through a ray, like to the Sun; and a voice spake, I will see you Face to Face, that you may hear my voice: then will your Joy be daily full. Then this word I did hear, It is well you now do believe, that all Spirit and Mighty Power is with me, to provide for those whom my Father hath given me in charge. I am no engrosser to my self of this *Jerusalem* treasury, but do will, that ye should be joint-heirs with me, in the same Body of Glory. *But it is the vehement, strong, thirsty Ones, who can draw out that Life, which I now do live in, and that in the highest degree of Perfection.* Which makes me stand up in the head fountain capacity to impower gifts of great consequence, according as you are able to partake of them. Oh that you would lie close in your Spirits, to that Breast which is in pain, by reason of its fulness, till it hath emptied it self, with the sweet lusciousness of the Gospel Milk. When tasted, it will make you be always lingring and strongly desirous hereof. The office of my Spirit is like a true and faithful Nurse, to lay and to give the Mouth of your own Eternal Born-Spirit hereunto; but then of it self it must draw, and ye must not be discouraged, though at first, it doth not come so flush. But some pains must be taken by you in this Spiritual Exercise, before the Breast of Life will open fluently: But when herein you have once got the victory, the Bottles of Heaven, will run free, emptying forth the very marrow and strength of the Deity. What else think ye, can make great, strong, and powerful in the Divine Nature, but this very Life-substance, which by the

Mouth of the Spirit, highly magical is constantly attracting? Then will ye be answered, in what you have been so long in Soul travel for.

July 19th 1677

§.This word was with me early in the Morning, Pass on ye Worthies of the Lord, through all measures of my Spirit, till you come to all seven Degrees. Rest not in the shallow parts or streams, before ye come to float in the place of the Broad-waters, where the Spirit will be to you unmeasurable. For though it is an undiscernable strength, yet in it lieth the whole omnipotent force both of saving and destroying, creating and nullifying. This Power will be inherent in them, upon whom the seven united Powers shall rest, and dwell. Which indeed will make you excel the very Angels, as to dignifying Power, which never was their natural dowry, as it was yours in the beginning; but that you have lost, through sin and earthliness entring in, which hath made you thus feeble, impotent, and weak, that you can do nothing, till these my seven Spirits do come, each one gradually in their course, to renew your strength, *through the mutual concurrence of your wills.* Which to me, I your Lord do own, you have given in. Therefore my Spirit, I am moving upon the Face of your inward Deep, till the whole mystery of the Celestial Figure shall again be restored. Therefore I am calling the Eye of your Minds inward, that so ye may take knowledge, how many steps you have gone up to this Throne, and so be encouraged to pass forward. You are arrived to the third measure, which is the Spirit of Prophecy and Revelation: here is a pleasant standing, because you have prospects of the unknown Scenes of Glory; great advantage is from hence, because you do live in the divine Ideas of what is contained in the invisible Sphear. Yet far be it from thee, to take up rest here, or like *Moses* for to die in journying to the Land, where the *New Jerusalem* doth stand. Yet four Ministrations higher there are, which have been seen in the Mount of Vision. Who then now as high descended Spirits, *will* in mighty Faith attempt them, and renounce what ariseth of fear and doubt? *As Faith and Love are the Wheels that do hither bring, so fearfulness and unbelief do the Wings of the Mind bind down.* Oh how slow of heart have you been to believe, what of these Ministrations hath been so frequently prophesied by my Spirit? Come forward on, and put forth that little grain of Power, which you have already in your selves, and see what you can make hereof. The more you act it forth, the more it will encrease. For as the Ministration of Immediate Revelation doth more clearly immerse you into the knowledge of what is unknown: So the Mystery of the highest degree of Faith must necessarily therefrom begin to work, and that in such a way, as may be a sealing to what is revealed for manifestation. For a let into invisible Species of things cannot but quicken up Faith, and make it strong in God: by which it may easily, yea most naturally act, and go forth in miraculous Deeds; for confirmation to others of, what by a bare Testimony will not be believed in, a residue of Spirit. For this is also surely reserved, which is the sixth step to *Sion's* Glory. But before this can be perfected in any one, that do look Here for it, they must be of a through grown experience in the Life of Revelation. *These Gifts will not come down by sudden rushing showers, as it was in the Apostles times.* But henceforth they will be Consequents, which will follow those, who do gradually grow up from the very Birth-day of the Spirit into all the sublime perfections of Holiness, as their constitution into a Christ-like Nature. For it is the Root of that Heavenly Matter, from whence Gifts of this kind do proceed, and will in such pure and sanctified Vessels be inherent. For they only stand in the Light, Councel, and Will of the Trinity, ready to obey and execute his Will, here on Earth; as the Angels of the Presence, who truly and faithfully do go forth in the Light, Power, and Force of the seven Spirits: whose fortitude it is to secure from all the wrathful conspiracies, which are in this evil World.

July 20th 1677

The Feast of the Spirit

§.This day upon a foregoing Word; which opened it self in me, as we were met together to breath the Life to each other, a super addition thereof was given me. The word was from that of Jesus, crying in the great day of the Feast, *If any man thirst, let him come unto me, and drink; then out of their Bellies shall flow Rivers of Living Waters,* (speaking of the Spirit.) The Jews Feast being the Feast of Tabernacles, was highly at that day solemnised; from which the Lord did take an occasion to invite to another manner of Feast, presenting himself as the principal Dish to feed upon, and Well of Life to draw the Waters of Salvation from. It was again revived to me in this word, You are come to the festival day of the Spirit. Set by it, esteem it: spare not to take your fill. Tell me, Oh ye that beloved are, what from this Heavenly Table, where all variety of Spirit is, what is most relishable to your Heavenly Palate? Had not I known you to have been in the vehement hunger and thirst after that Food which is all Spirit and Life, you should never have drawn near to my Table. For to others this kind of Fare has been little understood, or tasted of; and therefore not desired. It is the pure Birth of the Spirit, that can only live upon that, which is Spirit: as none can know the things of God, but the Spirit; so none can taste God, but what is born of God. What else did your Lord Jesus live upon, during the time of his abiding in the humanity, but the Essential Power of the Deity? He still drew it in, as the Invisible Bread of Life, which he had to eat that the World knew not of. Now said the Spirit unto me, *It will be to you, according to what you believe or thirst for, or after; whether for the Milk, or the strong Meat of the Spirit.* For this is called the Feast of the Spirit, because it multiplies it self into Corn, Wine, Oyl, Milk, Honey, Marrow, and Fatness. There is nothing that can be named for refreshing and strengthning, which the Spirit of Jesus doth not afford to the strong in Faith. Then again a further Information was given, concerning the Ministration of Revelation; that though this Mount of Divine Vision, was not to be for ever the fixed Rest, of such who are under such a dispensation, which must be owned as a high and rich Prerogative; Yet warning I had this day, hereupon, still to wait. For the Spirit did expressly speak, that we were come, but to the shallows of that unmeasurable Deep: our Feet did but yet stand upon the Golden-sea brim, and that we must yet abide a while upon this Chrystalline Stone, till launched into the deep ocean of all Manifestation and Knowledge, of what is within the Vail. Where all things of the Temple Glory are to be seen, not as in Metaphors or Figures, but in their own express Beings, as the heavenly things themselves. Then through the Oracle-ear, this word did sound to me, Ye have not yet known, what it is to be wholly contracted into the Spirit; that is, as if you were without a Body of animal sense, and changed into an unmixed Body of Spirit. For thus it was with *John,* when he saw and talked with the *Alpha* and *Omega.* Then the word of Jesus was made good to him; as one of them, who did not see death, till he had seen the Son of Man in Majesty, coming in the *New Jerusalem Glory.* But this he could never have beheld, if he had not been changed, for the time being, into a Spirit. Which had so penetrated through his gross material Body, as that he knew himself only in a Body of Light. Therefore he called it the Lord's Day; such a day, as the dark Night of an earthly Body must fly away from: For it could not abide, when though, but in the Vision of so immense a Glory, that dispersing it self so variously into the Images of what, so long had lain unseen. Even so verily, deeper may be your entrance into the Heavens to hear and see, what there is reserved, as your Dowry, among those High-Throne Principalities, which *John* did see. Fear not, I say, through this bright day to pass; though the night of your Body of earthly sensuality shall by degrees pass away. Care not to hazard all that; so as ye may be taken up still in the Visions of the mighty *Alpha,* where new Scenes of Glory may open to you daily.

July 21st 1677

§.As we were in Prayer met together, this word passed through me, which plainly thus spake: These are the wrestling Spirits, O Father, that will not let me be at rest, till they have possessed the Kingdom with me. This word did not a little revive me, and added a renewed strength to urge the more full Manifestations of this Kingdom; and that we might still our force unite, who have been hitherto so prosperous in our way through recourse by prayer. Which being done in Faith, hath great and mighty influence with God.

July 22nd 1677

The Magical Heart, and its Several Properties

§.This Morning I had this further Presentation pourtraid out to my Internal Eye, The Figure of a Fleshy Heart with many Eyes, and a Mouth, from whence issued out a white Stream like a Breath. From which it was said, draw near, and receive in what floweth out here, which I assaid to do magically, as well as I could. Then when I was come to my inward understanding Spirit, to know what this might signifie, This word did pass through me, This Breath is thy Spirits Meat, by which ye are to live day by day.

§.This Vision contained very much in it: which was made out, as it was cast up, and called over again in my Mind, afresh teaching being herefrom given unto me. How this was the new Heart, which would be as the Well of deep Waters, in whomsoever it was fixed. Many were the worthy Properties, which do belong to this Heart: For it was the Figure of the very Heart of God the Son, lively described in the rising *Magia.* Then were the several Working-Powers and Properties manifested unto me; and I was also made to understand, what I never before did sound. For it was whispered to my inward Ear, saying, Thou little thinkest, or perceiveth what lieth concealed within these Triangles. An immense Treasury is here couched: Who can fathom his own heart, much less this, which is so all-seeing?

Now to give the several Properties of the Heart, full of Eyes.

§.*First Property.* No slumber doth happen on them at any time. For slumbring and sleepy Eyes argue a state of weakness; but these are perfect Eyes, strong Eyes, in their full strength and clarity.

§.*Second Property.* They are watchful Eyes, waking Eyes; looking every way unto the heights above, and down to the depths beneath, and to the bredths, and lengths of what in all the World are seeable.

§.*Third Property.* These Eyes are discerning, and piercing Eyes: The wonderful excellency of these Eyes is this, because their faculty is to pierce into things so, as nothing can be hid or concealed from them. This all-seeing Heart, was with the Prophets of old; from whence they were called Seers. When *Gehazi* would have hid from *Elisha,* the gifts of reward received from *Naaman;* saith *Elisha,* went not my Heart with thee? There is no hiding from the Eye of the Heart. *Samuel* from this inward sight could tell *Saul,* that his Asses were found, and how that he was designed for a more weighty business, than to look after them; having the matter of a Kingdom to propound to him from the Lord.

§.*Fourth Property*. The Eyes of this Heart are clear, single, pure Eyes, and purged from every Mote; It is the peculiar property of this Heart to see God: and this Heart hath a Mouth in it to speak from; and it speaks to the Most Holy: and it hath an Ear to hear also therefrom. So that it is both a seeing, hearing, and speaking Heart; therefore God sets a value upon such a good Heart. Such a Heart *Caleb* had, and *David* had: which Heart much answers to God's own Heart; for it is God's own Heart, in man's Heart. As it was said by one, We have the Mind of Jesus: it is as if he had said, we have the Heart of Christ. *Therefore the New Covenant runs all upon a New Heart:* God's Heart, in man's Heart, making man's Heart a New Heart. All the Revenue of Eternal Life is Entailed upon what issues from a renewed Heart, made new from God's Heart, indwelling in man's Heart. Here verily you are come to the grand business; for what the whole tenure of all Prophecies and Promises points out unto, is to this seeing, hearing, and speaking Heart: as it belongs to the New Creature, which is God's Heart in Man's Heart, making it a new Heart. For God's Heart, or Christ's Heart, is the warm Life-motion, that floweth through man's own inward Heart. Thus God's Heart in man's Heart, makes man's Heart a new Heart, and a good Heart: and makes man's Heart a seeing, hearing, and speaking Heart. When man's Heart is made single, clear, and pure, purified from every mote of imperfection, and from all sin and self; then it can see God, and hear God, and speak to God. For it hath the Heart of Christ in his own purified Heart. *David* foresaw the worth of such a Heart, when he so earnestly prayed, for the creating a clean Heart in him. It is a meer act of Creation, by first raising or putting forth a power to dissolve the old dark earthly stony Heart: which the new Heart of Christ must come in the place of. For there cannot be any agreement betwixt them, while they are together. For till the old Heart is worn out by degrees, Oh, what strife, war, and contention is between them, so long as the earthly part can hold it out, (as is found by the Saint's experience) till the Heart of Jesus comes fully to be fixed in the old Heart. Then from the sight of Christ's Heart-Eye in our new Heart, the pure Life will stir essentially: and such Spiritual Motions will spring, as great Peace, Love, and Joy will come in upon you, as a bubbling Water of Life.

§.*Fifth Property*. From Christ's Heart in a good Heart made good, the new World, and the Nature of Paradise is placed there; and this new World is always provoking the good Heart by internal Species of Heavenly things, generated therefrom, answerably to what the Mind is employed upon, and raised up into. As in an old unregenerated Heart, this earthly World is placed in the midst of it, provoking the Mind with those earthly species that riseth from it to a close with them: So here, new Ideas arise, and are abundantly brought forth from the Divine and Heavenly World, placed in a new and regenerated Heart. Which the Spirit of a good Heart feeds upon miraculously, while this Worldly Heart doth see nor tast nothing hereof. So strong, so high are *Zions* Walls that are built for these holy Hearts, that no groveling Spirits, nor low earthly Hearts can tast any thing of their Seraphick Life. Whose natural soil it is to live like the Hearts of Beasts, breathing after their perishing Fodder, and sensual Pleasures; but this Heart from Jesus in a Regenerated good Heart is created for better things. It knows its own true temperature to be such, as can no more lust after, what is terrestrial. Because it hath been so much touched upon by the Divine Flames of the most Holy Altar. Because also it hath been so often impressed from the sealing Powers of the Deity. Whose breath doth so strongly move, as to maintain upon the good Heart a pleasant soft Fire, burning as a signal Witness, that a Sacred Presence liveth there, for whom is provided the best of Celestial Chear. Also because the creating Word may still renew, a fresh Life, with all its secret, and unknown Retinue of pure Spirits, that may be refreshing to the Solitary: who indeed have made their choice to live in the Heart of Jesus, till with their inward Eyes they have spied, where that only massy Gold-stone of all-working Powers doth lie. Which is only sounded by these Hearts: but to raise up this all-golden Power is not found out by them, till they are come to have more innate Union and Communion with this Heart. For by virtue of

their Co-Union, there will be co-working. For thus it was betwixt God and Christ; there was but as one Heart betwixt them, in which they did in all things agree. From whence it was said, hitherto the Father doth work, and I work: that was by a mutual agreement, going out in acts of Power, from deep Councel and Wisdom, as foreseeing all events of things. So it will be between Christ and a Christian: when they have co-union of Heart, then there will be co-operations together between Christ and a Christian. Co-union of Heart, is when Christ's Heart dwells in a Christian Heart, and the Heart of a Christian is one in Union with Christ's Heart. Then will follow intimate communion, and co-operations in harmony together.

July 23rd 1677

§.This word run through me, as a burning stream, saying, Seek, make out with all speed for a partnership with this perfect, and all-powerful Heart. For it will not only discover a Spiritual Substance by a Reflective Light; but it will give an Inherent being in it self. Hence it is that Wisdom's Pearly Stone doth shine, and hence all her Divine Magia doth work: Let it not stagger thee, that little hitherto thou couldst do as to works of Eminency, that might demonstrate the Heart-Power of the Deity. See what wanting hath been; the Heart of Jesus as a Seal must be set upon thine, that what as his, may be thine in an absolute propriety. Such an innate life of conjunction will be of most wonderful consequence. Consider now then and know, nothing is more expedient, than to be found in this most perfect and all-seeing Heart, that all you do may be wrought herefrom. Then further it was testified, that it was not the sudden flights of the Spirits up into this Heart, which would do or perfect the remainder of what was to be finished. For in that, there might be an uncertain motion; as our own Hearts sometimes being up, and then again down: by reason of which so little hath been brought to pass. For a steady Heart and Mind is Wisdom's Pavilion where she dwelleth, Therefore this caution and word of Councel, the Spirit did give, that when carried up at any time by the Spirit, into the Heart of Jesus, there to fix for ever, and there to abide, till so knit, as Twins of Hearts to grow up together in, then Powers and Gifts there will spring.

July 24th 1677

Meditation and Recollection

§.The word of Admonition was given unto me: Take heed unto the Spirits Doctrine, and continue stedfast in the things, which ye have learned, and have been assured of, knowing of whom ye have received them.

§.From these words it was shewed me, that it was not sufficient that we were under the distillings of the Spirit-doctrine to drink it in, so as to let it pass away again; but this word of Truth was to dwell, and to be deeply rooted in us, as it is brought forth into a plain discovery, by way of Precept. For in this day, the Word of the Lord coming to any one immediately, is so rare and pretious, that God looks that they whom he shall herewith favour, should more than ordinarily set by it: and wisely observe, and make great improvement of this more excellent Ministry. *For every slight neglect, or disobedience is weighed over, as done against the Love, which not being answered by the fruits of Love again, will cause the Spirit to retire to its own center. Therefore henceforth live by every word that shall proceed from the Spirit.*

§.This Councel did very much reach my Soul, engaging all the Faculties of my interiour Mind, lest at any time I should let slip any word so expressly spoken unto me from the Spirit; for it is love, and grace, worthy of all acceptation. And I must own it is good dwelling under the droppings of this Fruitful Bough, which is loaden with all sweet Hony-dewes; that no sooner are touched with the twig of Faith, but the Eye of the Heart is both enlightned, and is therewith highly refreshed, as with its true natural food. Therefore One, many Ages past, experienced this, when he cried out, *Oh, how sweet are thy words unto my taste, yea, sweeter than honey unto my mouth.* The respect that the Most Holy, and Worthy Ones will have for this Living Testimony, will be evidenced by a disrespect and a real disgust to whatever, is not given out from a fresh annointing. For the Right-born Spirit trieth all by its taste; it can know old stores that has not that juicie Life and vigour in it: like Fruits that have been long plucked off from the Tree, or like a Flower that hath lost its true Life-scent, by being cut off from the springing Root; and so both Fruits and Flowers, though once fresh and good in their proper time, yet when laid up, and their moisture gone, and dried up, are no longer so. And this is well known and discerned by such a Spirit, as has liberty to go into the Vineyard, and Garden of God to pluck fresh, and gather according to present spending. And although there has been a living upon an old Store laid up, yet know it is not to be so always. The seven years Famine of the Pretious Word, and Ministry of the Spirit is come to an end with some already. Who have made use of it for those ends designed: which was to sow their ground with it, and that by the hand of the true Seedsman, the Spirit, who hath made choice of good and well-prepared ground to cast in that, which will, bring up a fresh Crop of Spiritual Plants, and so still. As it was in an inward Idea shewn me, A Field of Corn, when ripe, it sheds it self into the same ground, out of which it sprang, and so renews Food again: Even so the Eternal Grain of the Living Word sowes it self, and thereby we have it fresh in all its springing variety. Now who once have a Seed of a right kind, and a Ground or Holy refined Mould, choicely separated from all vile and earthly mixtures, they may promise themselves such a wonderful rich encrease, as thereof not only to feed the Mouths of their own hunger, but may furnish others with this Life-bread, which springeth out from this Celestial Grain. Which will not come up barely as it enters into the pure soil, but it will be still shooting up and altering it self till the gross Body of it be changed into a more excellent property: even so the Celestial Grain sown in good Ground will not come up bare Grain, but it will bring up with it the Stalk of Plenty and Fruitfulness with it self, even the one Stalk with seven ears; which number signifieth the seven Spirits before the Throne, in which subsists Perfection.

July 26th 1677

The Measuring Line in the Hand of a Child

§.I saw in the Night Vision, a Measuring Line, and it was in the hand of a Child, who hereby was to fathom a deep Ocean. Over which some were designed for to pass, and were commanded to follow this Child, clothed in white Linnen, in a swimming posture without fear. For there would be no danger, so long as the Child, with the Measuring Line, went before us, as our Guide. Then answered my Spirit, I am not skilful to swim over such deep Waters, as these are, and how may we trust our selves with one, that seemeth to be of so little stature as that of a Child? Then when I came to consider of the Vision, I was made to understand the meaning of it: Why a Child must be the Guide and Leader of such, as were to swim from one measuring deep to another; till they had reached to stand upon the Rock, where the everlasting hidden Power was. Then said the Word, know thou herefrom, that it pleaseth the Ancient of days to take up the form of a Child, to shew there must be all Innocency, and Passiveness, no resistency nor repugnancy of Will for contradiction. God will fill such with a Spirit

unmeasurable, and make them skilful Guides to launch the Ocean deep, to fathom the secrets of the Immense Treasury: None can be Swimmers here, but such as little are, who are come back to a Child-state. All that are within this Compass of the Measuring Line, are ruled to search out, what its Length shall give forth day by day. For that Ancient Spirit, which was said, did move upon the Face of the Waters to bring forth the first Creation, doth now move through a Figurative Body of a Child-like Spirit, to fathom that Wisdom, Knowledge, and Power, as may bring forth the New Creation. Which is to be more splendorous, than all foregoing Monarchies, which have been known in all Worlds. From this then learn who they are, that shall be greatest in Trust, Power, and Dominion; and who are to have the Golden Line of the Spirit committed to them: even the Child that is clothed in white Innocency. of which Child-like Spirit, you are taught hereby to be.

July 31st 1677

A Magical Heart, and its Several Properties

§.This Night I dreamed of a Person, that was unknown to me, who came, and put a Piece of Mony in my hand, and said, go with this, and recover that Estate, that hath been so long kept out of thy hand. I was much taken with the kindness of this Stranger: and as I was considering how to effect it, I awaked. And thereupon found my Spirit, in a dispose for Prayer, breathing forth according to the present sense that was upon me; and indeed it was a mere Ghost-like Power that moved me, and made request freely in me. After this my Spirit sunk down into a deep immersement, with somewhat of a high Celestiality: that I felt as a Covering upon me, which drowned all my outward sense. During which time, the Heart which I had formerly seen as in a fleshly Mold, was now presented with a Golden Case on it. Which was some few days past intimated, or called by the name of a Caul of the Heart. Upon which I had several matters of importment glansed in upon me, which this Morning were more clearly made out in the Divine Magia. This Heart thus clothed upon, was presented in a wakeful Vision, as the piece of money was in my natural sleep, and I heard this word, saying, Oh, here is inclosed within this Heart, that which will fetch back all those riches of eternal substantiality, which was forfeited into the hands of the great Landlord, who is Owner, and Possessor of Heaven and Earth; and is relapsed ever since *Adam*'s day. Which none from his time could ever buy out the full and perfect Revenue hereof, till a Marriage Union was entirely made with this perfect Heart. Which was thus further amplified by the Spirit, That the Heart was of it self to be considered, distinct from the Caul, so figured out in a fleshly form, as it first did appear unto me. Which signified the gift of the New-born Heart, for softness ready to take in what Impressions, the Creator would make upon it. Meekness and Gentleness being the matter of its Composition, its Element which it liveth in, is the Water of Life: from whence the Pulse thereof doth beat and work. It swims in its fire-spark of Life in *Shiloh* Streams of all Love and Joy; and so it is suckled with the meek Water of Chrystalline Purity. Which rendereth it meet for to be the Eternal Virgin, that reviveth again in Mother *Eves* place. Somewhat of the Root of the first Created Matter, being left in *Adam*'s Line, and Posterity: which, in some, who are foreknown in the Love-decree, will have it awakened, and thereby obtain it through strong Attraction, which can never cease working through internal violation. Which indeed proceedeth from the Fountain-Heart of Jesus, that now stands in the room of the degenerated *Adam.* Who by dividing from the Heart of God, had lost his spiritual force and might for communication of Goodness to his Offspring. So that there must of necessity be found another way of conveyance, to feed and supply the awakened Hunger, which is very mystically introduced in. None can any thing thereof discern, but such as are centered in the very Life-vein of the Holy Trinity: from whence the true feeling and feeding is known. The Talent that Christ makes mention of is thus to be understood.

A spark of Celestial Life is to be found in the Embers of Naturality in us: which being sought out, and found, and separated from what would have extinguished it, then becomes desirous of an Inkindling. For if it abides alone, it will die: therefore it would attract a help for to maintain its Life, which is only to be had from the pure Altar-coal. Which must alone feed and increase this Spirit of Fire-life, which mutually coworks in order to the great design of a Christ-like Perfection, which fallen man is to be raised again to the enjoyment of. Now this word with great Power was spoke unto me: Be ye, whose Sparks of Fire are added to your Persons, by the inspiring breath of Al-mightiness, still so industrious as to recruit, and gather in, what hath been (even before you were visibly existing) unadvisedly run out, and lost of this weighty Substance. Which I, the Spirit of Jesus, am come to tell you is yet recoverable: as you do stick and cleave to me in that all-furnished Heart of most purified Properties. Then I your Golden Case, as a defence will be, to secure your springing Treasure within that Heart-excellency, which will advance you to a much more higher state than that of the first *Adam*'s degree. Oh, how will it make for the Praise of the Head-Power, and Prince of this New Creation to rake out of the dark Embers of Terrestriality, such sparkling Diadems of Glory? Therefore ye holy Ones, this is well worthy of your persuit. For what a dignity will it be for you, not only to recover in, what your first Father *Adam* lost, but to come into an Augmentation in a Spiritual State? And as you are now sunk down so many degrees below the Paradisical Life, to your shame and great debasement: So by virtue of this renewed Heart, annexed to the Golden Caul as its Habitation, ye shall rise seven Steps beyond whatever your Predecessors knew in Paradise. For had they stood, but in this Innocent Hearts Unity, they should have known greater tranquility in a God-al-sufficiency, and would have been more satisfied in an open Vision of Glory. Oh, my Lord, thou bringest wonderful things to Light: and hast added hereby a new Life to our Hopes; therefore we will be encouraged, onward to proceed, this perfect Heart for to attain. Which is to be separated from all Hearts, that are centered in the gross sensuality: and which are circled about with the Gall of bitter Enmity unto thy Nature; which is all Gentle Meekness, and Seraphick Purity.

August 1st 1677

§.THIS Morning there was presented to me, being the first of *August*, with some other Ideas: Three distinct Hearts. The one was a dark stony Heart, it looked like a piece of Flesh, that was dead and rotten; upon which did fasten many grievous Serpents, that fed upon the flesh thereof. Then I saw another Heart, that had all the pleasant aspects of a Face, with Wings fastned by the Ears: wherewith it did fly away from the dismal Heart, up to another Heart, that was fixed in a bright Orb; it being all in Charity, sending forth streams like Gold to relieve the other Heart, which did fly unto it. And it was said in my hearing, These are the Streams that shall for ever make glad thy Heart: because thou hast from the Vile Heart fled away. Here is Life-food for thy Heart everlastingly, therefore with it stay.

August 7th 1677

A Dialogue between Satan and Christ about the Redemption of the Body

§.As I was casting up in my Mind the necessitous state that all mankind was plunged into, and why it should be, that there was no difference made, as to the Just and Unjust, but it fell alike to both, as to all external things: Nay, that the Unregenerate did much more abound with all this World's

goods, than those who were of the Spirits-birth, I found a great dissatisfaction in my self, why Infinite Wisdom should so permit it; seeing that those who are of a sober, mortified, and watchful Carriage, Life, and Conversation, should not have the Soveraignty and Lordship over what in this Principle might serve their more superiour Life. Hereupon I sunk down into the quietness, expecting some Resolve might hereunto be given. Which by a certain Dialogue betwixt two, I was given somewhat of the mystery hereof to understand. The One of these two appeared in a bright AEthereal Cloud, in Person: The other in a Humane Shape, but all like putrified flesh, unsound, of an *Egyptian* hue or colour. Oh see, cried the Bright One, into what a strange degenerate Life-being art thou become? What makes thee come so near to face me, who am in a clear Body, that can have no fellowship with such dark Bodies? Then spake that deformed One, which was the Prince of this World, I have assumed this Body of Deformity, of which it was promised, thou great Prince of Might, Glory and Majesty, shouldst set free out from the impairing Element, which hath brought all this uncomeliness. Then spake the high One, What further hast thou to charge me with? Go forward on. For I know thou art come to upbraid the Son of God. Then rowsed up the Accuser like a Lion bold, and thus wise did speak: Oh thou great *Melchizedek,* where is the effect of thy Redeeming Blood, as to release from this Vile Body, that is obnoxious to all Maladies, as to Complaints of Penury, and Distresses? Even whereof, those that are given to thee, no more be exempted, than the Children of my Kingdom. Nay, they are necessitated to come oftentimes for succour and supplies to relieve their exteriour part: or else their very animal life might fail and die. Entitled thou art indeed to be that Shepherd, which careth for thy Sheep: but they are found straggling, and shifting up and down, even for their temporary sustinance. They are apt to crave among those of my Fold, who do make no pretence to any thing, which is brought in by the Spirit of Faith. Such who are of my Lineage, go upon a more sure way, prospering by their industry day by day; they, as the Palm Tree, do flourish, and spring, through all Toyl, and do wait, and so become Honourable, and great in the World. While thine, as poor Abjects, are the scorn and derision of all my Kingdoms. Preferments debar'd from them; they have looked long for the day of Jubilee, when they should return to their great Lordships and Dominions: but nothing hereof is yet seen. Even they, who obtain the greatest Friendship with the Almighty, nothing hereof do yet come to know. Where is now then (if thou a Mighty God and Saviour art) any thing signal for the Complainants, that are in distress in Bodies yet so grossly Corporeal? So that no distinction is made from mankind in common in any visible Power or Dignity. As to this, my Offspring do much exceed thine. Therefore I need not fear, but my Kingdom will yet encrease, while thy little Flock are kept so low, poor, and needy in this Region. Here ended the Serpent’s expostulation with the Lord Jesus.

August 8th 1677

The Reply of that Bright Spirit against whom the Charge was

§.O Satan, thy Nature is to vilifie, and to strike with thy Scorpion Tail against my Head-soveraignty, pouring out Floods of Contempt; which do rebound back to thy self. Now to answer thee in all particulars of thy Charge.

§.*First,* As to thy assuming the Figure of that Vile Body, which is compacted all of putrefaction: for this thou dost upbraid me, that I do it not transform. Now though I stand not liable to give any account to thee of my Will and Pleasure herein; yet for the sakes of them, who have been hereinto inquiring in fear and humility, and have heard this thy severe Charge, I shall Answer. It is then Object-

ed, As to that ignominious form of Corporeity, which the Fellow-heirs with me do bear: upon which a transmutation hath been expected, that yet no such thing doth appear, but they do still expire in all things like others.

§.Answer. *There is good cause, why it hath been so hitherto; because the Fire-spark of the Deity hath not burnt through in any, for the consumption of the drossy part: meeting still with cold muddy damps, that have often choaked the Life-flame; which is cast in from thy ingendring property.* Who, since Eves day, art upon the revenge to slay, and destroy that which remains of the Heavenly Matter. Thou hast had thy inrode, as a subtile Spirit, for to prove and tempt all of her Race; propounding this as an impossibility, ever to see corruptibility made sublime. Thou hast by thy craft thus raced out that grain of Faith, that should produce this White Lilly Body. For my way of redeeming proceeds from within the Heart-center: Thereout my Birth-Life springs, and will ever display it self through Soul and Body in fiery streams. *It is a deceit to believe, that I am come to redeem any other way.* I shed my Blood to purifie and cleanse the inward ground; that so the godly Plant of Righteousness might grow thereout, whose clothing is of unchangeable Glory. For my own Life wrought it self thus through: while I was found in the earthly mould, the invisible Perfect thing could put transparency upon the elementary Body. So no other way can I bring any to my own transfiguration, but by the same inkindling, and by the Spirit springing up gradually. All of this kind will be understood, when the Wheel of the Will stands free, and unclogged of all the Serpents suggested incredulity tending hereunto. Who would have the Heart-purifying work evaded, and us to look for Redemption to come, as a violent shower to wash away the Vile Body at once; which is contrary to my working method. Whose internal Operation is to set free that, which is under great labour and strife, to get up to a flower of rich scented Glory. Against which, O Satan, great hath been thy despight.

§.But now as to the Second Charge, *That my Sheep are put to their shifts: and how that I suffer them to be exposed to great necessities, so as to have their maintenance out of the Store-house of thy Kingdom, or else their corporeal Bodies could not be sustained.* I Answer, It is true, O Spirit of Subtilty, that mine are exposed to great sufferings and trials; or else how could they be conformable to me their Head? There are also many considerable Reasons, why for the present time it should be so. But this Weapon of thy Charge will turn against thy self. As,

§.*First,* If they were not to be included with the universality in the effects of that Curse, that came upon all *Adam's* Line, *Thou, O Lucifer, wouldest have had something to have alledged, as to God the Righteous Judge; that he would be partial to a certain number, in securing them from all of this Worlds Calamity.* Therefore the Father hath in wisdom permitted it, that thou mayst have nothing to accuse the Just One. As in *Job's* Case, thy envy was great, because he was perfect, and upright. And being but in a flourishing state, as to Honour and Riches, and all fulness from this Creation; What advantage didst thou take thereby? Remember that word, *Does Job serve God for naught, is there not a hedge made up of all plenty and good things about him?* So then if mine elect ones were not in common with thine, to take their lot, thou wouldst have whereof to glory in: *but now thy mouth must be stopped,* in that those, who belong to me are more deeply exercised in all suffering necessities, *as daring to hunt after nothing of this Worldly Pomp.* Whose Eyes see through all these contemptible things: And as they live in me, they are in-seeing into another manner of Sphere, wherein their Portion is. *Yet know, they shall lose nothing by their being humbled,* through manifold distresses, and penury, while they are in Childlike submission, and have hereby accepted the chastisement, that is due to their lapsed state. All of which kind shall so operate, as to work out their freedom, when I have proved them by all the evil consequences of the Curse; so as that I may say, they have been tried through all Fires. For so it doth become mine all for to be, as weighty stones of Gold.

§.Then was this Discourse maintained in my hearing: my Lord still taking occasion to resolve my doubts, and satisfie my queries. This Word was uttered, But what thinkest thou, O proud Prince of this exterior World, who so many Ages hast by thy Agents lorded it over my Heritage; If that thy time is near upon expiring? In that I shall call thee to an account, who hast abused thy Soveraignty. For all who have been intrusted by thee, have been cruel in their Arbitrary Government. So that Injustice, Oppression, Pride, Self-love, and Vain Glory have born the sway to this day. Therefore it is no marvel, that those who are as the Pearl in my Eye, have been in such distresses; and oft-times forced to gather up the scraps, which thy voluptuous Brood do let fall from their rich furnished Tables. This hath been long permitted, but now *I am come to tell thee, that thy Lease of Years is near worn out, when thou must give up to me the Kingdoms of this World. Who will seek out such, as shall be after my own Heart; that shall raign over thee, and thy Hierarchy on this very Earth. Know such I have this very day in my Eye.* Who are Meek, Patient, and Lowly, and who have been proved *Job*-like, suffering the loss of all, that pleasurable has been as to this World's esteem. These have stood against all thy malice, and envy, which hath been poured out by Instruments so assumed by thee. These are those to whom the Dominion shall first come, and so by degrees run through, till this World shall be no more thy Region. For the Kingdoms of this World shall be given to the Saints of the Most High. Then thou and all thy sin-loyal subjects shall be ashamed and confounded; gnashing their Teeth, when they shall see thee put out of all power and authority. And those who have followed the Lamb faithfully through the Kingdom of Patience and Tribulation, shall be thus rewarded with Crowns each one, as from the annointing Power, consisting in the Holy Ghost. Whose day of Almightiness shall here be to the chosen known.

August 10th 1677

The Cloud of Temptation

§.This Vision was shewn me. I with another Person was ascending up towards a Mount, which was all green: and we were discoursing, if we could come up there, how we should then have escaped, what we saw cause to fear. For I did see many Vipers lie in our way; and one did seem to fasten upon the Heel of my Fellow-traveller; which I set my Foot on, and so escaped from it. And as we passing still on, after some space of time, there fell a Dark Mist, so dismal as we could not see each other: which was very terrible to me, for we had lost each other; but I saw it dissipated, and the lost found again.

§.Upon this was opened unto me, in what danger we were. And it was said, Pray; for there is Cloud of Temptation, that hath already essaid, that the work might be retarded. Moreover this word was with me, Rise, *O Abigail*, with Wisdom and Might: and give out what thou art withal replenished; and thereby stop the ensuing Flood. For all things do conspire, from the Dark Kingdom, to keep you from finding the way to my Holy and Separated Choir. Therefore those dark Fumes and Smoak will rise, that so you might not find your way into that munition-strength, where ye will be secured out of all peril.

August 18th 1677

The Walks of the Spirit

§.After this I had a word followed me: crying still in me, *Turn not out of the way of the Spirit.* Which the Morning before was in the Scripture Phrase given to me, *Walk in the Spirit, or else it will little avail you, to have transient visits from the Spirit, only to give councel and instruction; if it be not in every jot and tittle obeyed.* For walking implies that primarily. Then was it shewed to me, where, and what were the Walks of the Spirit. First they were walks very high and remote, and private. *The Region or Climate was so pure, that no gross earthly Spirit could have any consistency with it.* Then it was said again to me, that such Spirits could only live here, that had their first inkindled breath from this pure Element. And such as are born again out hence, *can well agree with no other Air.* These pleasant walks of the Spirit, are all very lofty: and those, who stand in the low bottom of this Principle, cannot see into that pure Sphere, nor yet be walkers there. For they are among pure Spirits, all of one sort, such as *Joshua* was to have the priviledge to walk amongst. If he would walk in the ways of the Most Holy, and keep his charge, and abide in the Inward Court; The Angel protested, he would give him walks among those who stand by the Lord. Which was no small preeminence, thus to be among the Triune Society. Even so it was to me testified, That if we would but keep within the circle-walks of the Spirit, we should be conversant with the Trinity. And hereby it was said, we should escape the hurtful influences of those, who walk and live after the fleshly Birth. *For what we are conversant withal, such we are: For whether Spiritual or Carnal, according to either, it leaves its impression readily.* Therefore this word came expressly, *Know and keep Company with your Bridegroom's Spirit: That will bring you into high and worthy acquaintance indeed.* Now then consider, ye stand now betwixt two Cross-ways: the one is on the Right-hand, the other on the Left; the one ascends, the other descends into this World's deep. Now *there are those, who would keep their walks in both these ways; sometimes they would be soaring up to God's Holy Mount, then descending into the Foxes holds, and dens,* where all unclean Spirits are. And such as are of *this sort will never make any riddance up to the Mount of Glory.* Therefore this word of Love's advice I give, saith he, that is the way of Truth, to you who are called out of the World's walks; That you stedily keep your Eye, where the Spirit doth make his Tract for you; and that you do keep on your daily pace. Follow still the Measuring Line, that doth ascend strait upward. For there is no admittance herefrom to turn aside, because great loss will be sustained. To go backwards and forwards can produce nothing but wo and ill; For *no progress can any such make in this Ascending State.* And as these walks are high, so they are very private, and reserved. No evil Eye can espy the Roads of the Spirit. What of gross Corporeity can pierce into this bright burning Element, where the pure in heart walk? A strong enclosure here is, so as no Beast of Prey can break in to disturb the solacements of serene Souls, that have got in here: they are secured by Cherubims, who hold out for their Guards Flaming Spheres, that so they may rest void of fear. Then as to the pleasantness of Walks, they are all smooth and plain. A sound bottom they tread upon, being all paved with solid Gold; which is so transparent, that its very reflexion gives light to walk by. Then again of each side, such Plants do grow, as are known by Name: They be most odoriferous, sending out such sweet perfumes, each Flower spinging out of the Spirits Root; such as Joy, Peace, Love, Meekness, Gentleness, and Faith, with all tender Compassionateness, encreasing to all perfect Good. *You may easily know, when you are in the right Walks, by these springing Fruits on either hand of you:* and by the high Throne Powers here greeting you with fresh and new discoveries of their Kingdoms Secrets. *None that have walked here, can ever more desire to turn aside, because they can see, taste, and feel (in their degree) what the very Trinity can make them blessed in, from what they possess in themselves, as immense Joys* that are unknown: of

which some daily droppings ye will still meet with. For as ye do abide in the Spirits habitation, Worthy things ye may expect, which your Father doth secretly keep in his own Breast, as ye are made meet for them. To which end I will open a burning Spring within you: which through a soft breath of Celestial Air, shall maintain heavenly clarity. Then will your God walk absolutely with you, and will be henceforth no stranger to your habitation. *But then watch to it, that when he come, he may find you waiting there,* within that pure and all-indurable burning Sphere: sucking and drawing still in the fresh gusts of Endless Love, which may work up to a refining Element. Whereby Paradise that hath fled away from this Principle, may now again bud forth, and recover you out of the Curse. This is the very way hereunto; therefore, saith the Just One, take all heed to keep in the Spirits Walks, as you would see that renewed state of Liberty, yet once again revealed in you.

August 19th 1677

§.There appeared to me two Trees, the one in a Field, the other grew under the shadow of a mighty Tree, as in an enclosed place, with a Wall about it, that was all set for Fruit: the other was all blossomed, but on a sudden a shaking Wind came, and blasted the whole Tree, while I was viewing it. Then it was cried in my hearing, Transplant this Tree, or else never to Perfection will any Fruit come answerable to that Tree. Let it be fixed under the warm shade of the almighty Tree for fruitfulness. From this presentation I was given to understand somewhat, that answered to that matter of doubt, which was often raised in me, what was the Reason, that such a fair progress should be made of growth, in this Tree richly flowred from the very Life-sap with beauteous appearances. Which in way of similitude answers to the state of a Soul, that hath the Life-root in her; but its plantation being out of the warm shelter, standing bleak, and open to the sharp blasts, on every side cold storms beating upon it, cuts off the tender Blossom, which would come to substantial Fruit. This was shewn me to be the very cause, why so many holy good Trees of Righteousness, could not reach to the full grown Fruit, but withered off in the very prime of their spring. For by fruitfulness here, I was given to understand something above, and beyond a pure and lively Conversation, and a shining forth in those known Ornaments of Love, Joy, Meekness and Patience. These I may call the sweet scented Blossoms; *here many one stops, and goes no further on:* but sheds them abroad. And then by the mortal Life commixing with the cold sharp Element of this visible Region, *are they generally cut off, before any such high degree of all-fruitful Power is got up unto.* As was expressed in former Ages, when their Fruit was apparent from the root of God's Almightiness. *Our Lord means this fruitful Birth of Power, when he telleth them of the absolute necessity of their abiding in him, as the Branch upon a Tree.* As much as if he had said, ye can do no mighty works, till you come to be brought under me, as that out-spreading Tree of Life. If so, as he told his Disciples, ye abide in me, and my words abide in you, then ask what ye will, and it shall be done. From hence it may be truly inferred, that the eminent fruitfulness, which God the Father may come to be glorified in, consists in a large and full ability to do and act such things, as Christ himself did in his assumed humanity, who was a Tree of all kind of Fruitfulness. Now by this Vision, it was also thus given me to know, that the Tree, which did stand in the wild field of Nature with a Fence, did well signifie the true Life-off-spring of the Most Holy, who might proceed to such a degree. But while walking in the open bare Principle of this World, where storms of all kind of Temptations would set on it, it is altogether improbable that any such could come to any ripe powerful fruitfulness. Therefore the Voice did cry from the upper Spheres in Love's Compassion, for a Transplantation to be made; that so the designed fruitful Plants might come for to be shaded under the great and mighty *Lebanon-Tree.* O, what less will this be, but a very Translation from one Principle to another, where Life of another kind will most naturally flow: not a weak, defi-

cient, barren, fruitless Life; but a strong, invincible, all-powerful Heart of Righteousness in the Faith-operation of the mighty God. Who to this Tree shall make all Shrubs, and even Cedar Trees of the outward Principle to bow: when as your Branches shall sprout out with such Christ-like fruitfulness. Suffer ye gladly then the gentle pluck, even by that good hand, though ye are hereby severed from the very Root of this Earth. Because ye well see, that the Destroyer and Despoiler of all your desired fruitfulness, lurks at the bottom of that ground, as a subtle Serpent, making new offers of Temptations to beguile you. Therefore the Holy Watcher cries still, fly away from his Inchanted Tree.

August 20th 1677

The Walks of the Spirit

§.I have great Soul-wrestlings about a restraint from the Broad Walks of the World. The former part of the Night I spent thus, being made sensible of the divine pleasurableness of keeping to the Narrow Track of the Spirit. I was then greatly thoughtful, how we that were, as in the midst of a thicket of wild thorny Briars, should pass out as untouched, to get into that privacy of walking with God, according to the late words of Councel received from the Spirit; which word followed me still. In the midst of these solicitations that sprung in me, I was overset with a drousiness upon my animal sense. And immediately I saw my own Person with another, got up a good height upon a mighty Bank, where some stragling Houses were; and we were minding to do and act some petty matters, and concerns in them. Of a sudden I looked down, and beheld a Sea at the bottom floating; and a Voice cried, *Hast way, for here is no stay. This Bank with all its Buildings will be overflown, when the Sea breaks in.* With that I was afraid, and called to my Friend with me to draw up higher, for here was no standing for us, the danger was so imminent. Then was shewn to us, through some degrees of ascent, a place all plain, of each side railed: in into which we designed to make our way with all expedition. But the ground being parched, and bare, and slippery, we were constrained to stay each other by the hand; till we came to that pleasant Walk, which was so secured, as before was mentioned, where we were without fear. Then were we in another Region, all encompassed with a bright Element with two Globes, all with spangling Sparks about them: Which was a Vision so Glorious, as could not well have been born, if the bodily senses had not been suspended, that so the Spirit might actuate free in its own Specie. Whereby it may positively be concluded, that the activity of the corporeal faculties are a great impediment to Divine Vision. Therefore taught I am, whenever I would attain any thing of this kind, that then I must be slain to the exteriour imaginariness: and that an absolute death is very meet in this case. For there by the Spirit of the Mind is made free to slide down into its own Abyss, from whence it was, before it came into Nature.

August 21st 1677

The Alpha and Omega

§.This Night I heard a Voice cry within me, *I am* Alpha *and* Omega: *this is the Name by which I will be known unto thee.* Which sound awaked me, and thereby quickned up all the internal Powers of my Mind to attend the meaning hereof. Which, as from a Spring, thus opened, That to know the Lord Christ by this Name, would be of a very considerable advantage to us upon several accounts. For consider, what this Name carries and bears on it: signifying everlasting Power, Strength, and Fortitude. I am, saith he, not only to be known in my Weak, Ignominious, Suffering, Dying Name, but in

my Living, All-powerful Name; especially to them, who are now to be raised up by me, to this state of Celestial Dignity, as to be anointed Kings and Priests to reign upon the Earth: Although it was necessary at the first conversion, and work of regeneration, that I should be known to you by my Name Jesus, for conformity to my death. There is an appointed time for this also, concerning which ye have witnessed; for if my Suffering, Dying, and Bleeding Name had not first past through you to cleanse you from sin, and thereby to obliterate the first *Adam*'s Name, ye could never have been capable of this new Name. Therefore I your Lord am not ashamed to say, I am he that was once dead, dying out of that corporeal weakness, that thereby I might recover my own ancient Name, which I had with the Father before the World was. Even so know that it was expedient, that you should know me, as in Union with me in this Name, though in Death, Dishonour, and Contempt; yet not still here are you to abide. For I am come to appear to you in that rising, glorified Name, that was from everlasting, which death could not cut off from me. It was only shut up in the immense Deity, till the Death for sin's cause was finished. Which verily being victoriously overcome, behold I have put on that wonderful Name; That Secret hath been hid ever since the Creation in its lapsed state: but henceforth I will manifest, and open this mighty Name unto them, who have been incorporated into my dying Name, as a foregoing preparation thereunto. To such I will proclaim my Name *Alpha* and *Omega*, wherein is Love, Grace, Kindness, Goodness, Peace, and Joy from first to last. Then again they shall know further Strength, Power, Victory, Salvation and Dominion through being baptized into this Name, which will be the effectual sprinkling with Life-power from the dead.

August 22nd 1677

The Water-Stone

§.Then was figured out the Morning following, somewhat that looked clear as Glass, or Water coagulated like Ice, which was of a dissolving matter, yet formed as into a square stone; with Letters of Gold upon it; and it was held out by a Hand breaking through a white Cloud. And this word came with it, *Take eat this down, ye who have been made to drink into the Lamb's dying Name: Whose right it is to take hereof, that it may mightily operate in you.* Then said I, ah Lord, who can eat down, what is so hard congealed, this seems improper to be? This was answered from that Scripture, of *John*'s taking the Book out of the Angels hand, *Rev.* 10. and was commanded to eat it down. Then was that Scripture repeated also *John* 6. Except ye eat my Flesh, and drink my Blood, ye cannot have Life by me; then was I convinced of the necessity thereof. For it was said, that this was the very White Stone, that had that New Name, which was *Alpha* and *Omega* engraven upon it. The Properties of which was not sufficient to be only revealed, and proclaimed to the understanding; for it would slide away therefrom again. Neither is it enough for to taste only by one transient Vision hereof, but let it be thy daily meat. For this Stone, though it appeared rocky and clear, yet to the Heart-mouth, it will be all candy and sweet, dissolving it self as it emptieth it self. Oh, then this did further arise from the anointed Name, which had poured in of its virtue, in which I did feel afresh, at the present time of writing hereof, that I might hereunto set my Seal of the rich effusion which did come hereout. Who can best describe the Properties of this Name, but such who feelingly feel the Virtue of it, who according to the measures that it hath opened it self, so may they declare thereof? As *John* and *Peter*, when examined by the Rulers, by what Power they had made the Lame-man to walk, It was boldly affirmed by *Peter*, that it was by this Name Jesus, which is changed now into the Name of Soveraignty and Power, by which they acted forth. Had not this Name been poured in, and they filled with it, then none of these worthy deeds could have been done by the Apostles. But it was evident, that this Name of Strength and All-healing Power was with them; and their very Adversaries were

confounded at it. So verily this mighty Name is rising again, for very much of it did open it self, as to the preparative quality, which preceeds Miraculous Workings visibly upon others. For this word was given to me, saying, This my Name shall burn, as an Oven within, till there be no more matter for the Evil One to work upon; that so the Proverb may cease, Physitian, heal thy self. Or pluck, out the Mote or Beam out of thy own Eye first, before thou undertakest for another. For now consider, that to act and work, and to do all in my Name uncontrollably according to power and might, it is very necessary: that so ye by a celestial tie of a powerful Engine, may absolutely turn the whole course of the active Nature; which is so prone to promote, and give all its force to strengthen the man of sin and his Kingdom. Now here the effects of my Name shed in, will first be seen: you shall know it not only by taste, but witness it, running through in every Intellectual Part, as burning Gold healing and purifying. This will be the first wonderful projection of this White Stone within. Then further it will proceed, ye need not make any doubt, take only this my Councel, and follow: what hath been revealed to thee. Let not thy hand slack herefrom, though there should be none to bear them up, but the *Alpha* and *Omega:* who is without shadow of change, and he is alive to bring the Kingdom yet about. Verily, there is nothing, which the Prince of this World doth so much dread and fear, as to lose his Seat and Place: so that he can have no more inrodes within, by awakening any evil essence there; my Name, as Moulten Gold, burning him out of the internal part as often. By my Spirit, said the Holy One, this Principal thing has been pressed in divers ways of Openings, and set before you variously in Similitudes. All which is to provoke you to follow on jointly; that so this my Name might be as one in you, gathered thereinto; without giving way to what may be suggested from the Serpent for scattering, still to keep off that great blessing, which you may obtain in praying from this sweet Name Jesus, now changed into *Alpha* and *Omega:* whereby the Kingdom will come into you in Power, through this glorified Name running, as Golden Oyntment, in you and through you. Then know, that the Kingdoms of this World are become his, who hath proclaimed this mighty Name, and hath poured of it into you. By virtue of which they verily shall become yours: and thereby ye will despoil the great prerogatives of the now present Reign of the Serpent, and the Beast in this visible World.

August 23rd 1677

Wisdom's Merchandize

§.I heard this Word this Morning, Blessed and praiseworthy indeed shall such be, who make the first battery upon his strong Holds and Territories; so as to lay them waste in this terrestrial state. Then this word was further given me. Oh, the Sinless state will do it. Then there were in way of Vision, several Papers, as written upon, to my view; and a Voice spake, Get them signed with this wonderful Name, and then you may have what you will granted by him who carries the Treasury Key. This much answered to a word which sometime I had before, of getting Bills of Faith subscribed to. Then was further opened unto me the great freedom and efficacy that we might have, by Entring our selves into this Name: or rather by its entring into us, for the dispersing all its Powers. Oh, what singular advantage it is to have such a rich Banker to charge upon, while we are in this Foreign Country, and necessitous place, as to answer to all just requirings, as soon as the Father seeth but his or his Son's Name to any Petition, there is no scruple of answering to it. Christ told his Disciples, that hitherto they had asked nothing in his Name. Verily the same may be said of us: We have often pronounced this Name literally; but that hath been little available. But we have not so asked, as to breath forth all pure flames from this Name, without any of the old Name mingling with it; for if so, then immediate effects would follow. For if at any time all pure Inspiration did open from this Name, what is there to be named, that we might not be able to work and do, through this great Name *Alpha*

and *Omega?* Oh, might we come to be known by that, and no other Name abiding in us! then whatever was decreed by us on Earth, should be surely confirmed in Heaven. It is well worth our looking into this Mystery, and making our aim at this White Mark: that will bring to us so considerable a Prize; as hath been so freely revealed to us by the Spirit, that so through this Name we might be Conquerors over this whole Principle.

August 25th 1677

An Apparition of a Deceased Friend, and the Discourse with Him

§.This Night, somewhat before break of Day, I did verily believe there lay one by me in the Bed. At which I was put into some fear: but then it appeared to be the Figure of my deceased Husband. Who discoursed many things to me, challenging Conjugal Love, and the renewing of that old affinity, which was betwixt us, with manifold circumstances thereupon attending. At which, at first, I was somewhat disturbed; but I took courage, and discoursed with him, and told him, I fear'd to have Union with any inferiour Spirit, till they had got up to the highest perfection; and asked him several questions, concerning which, he seemed to be silent, and could not give me satisfaction, as to his being in that full growing state, for the compleatment of this glorification. But still I beheld him magically hovering about me, and he asked me for a Bible. While, I thought, that he was now above that way of knowing God, which I urged much, that he might now know, as he was known: but he gave me no answer thereto. Then he proved me with some small Pence, which seemed to be like Gold: which I set light by, and did not receive them; as not understanding wherein they could be of service to me, aiming at greater things from Wisdom's Treasury. After I had said, that since his decease, I had made choice of an unchangeable Mate: for whom I must now be, and for no other, but as they are compleated in his glorified Body; where I should rejoyce to know him, and to meet him. Upon which he disappeared. And then coming to my exteriour sense, I understood in what a Magia Trance I had been. After which, about four o'Clock, I found my self all inspired for Prayer; that I might learn to understand what the Divine Will was hereby. And as I was considering in my Mind of that departed Spirit, that appeared magically unto me; This morning it was spoken to me thus, I have now proved thee, whether thou wouldst be for me, and for no other Spirit inferior to me, who am the Lord, thy Redeemer, that hath given and shed my saving Name into thee. Which is a considerable earnest of what I further intend, as thou abidest in Nazarite Chastity, knowing no Spirit, more but what can mate it self with me, in high Celestial Unity. Therefore hereunto watch, that at no time supplanted thou be, of what is designed by holding out in loyalty upon every account. For I should not take it well, that you should run into any one, if distinct from me, though an Angel, whose Habitation may be in a more high and heavenly Sphere. Remember a check for this was given to the beloved *John*, whose heart was apt to run into the Angel, that shewed him the great Visions: therefore was he bid to worship God, and to keep nothing less in his Eye, than the Supream Deity, albeit that it is in a glorified humanity.

§.From hence I took occasion, for to make this Objection to my Lord, If thus We must be, dear Immanuel, allotted for thee alone, Why is it then, that thou with thy all-taking Humanity and Personality will not dwell with us constantly, as to be a covering to our Eye, and a perpetual attraction to our Minds. For through absence of thee, we often find, that temptation gets ground; for verily all our Spirits are for mutual association: therefore when thou dost retire from us, we are then apt to fall in with somewhat that is near unto us. For thou thy self knowest, that we are constituted of such working, stirring Essences, that must spend themselves, either upon what is essentially good or evil; as ei-

ther of these have greatest affinity with, and dominion over the Mind. And if through a superior light, we swerve and turn aside from all that is grossly earthly, and that is of known sin; yet here we may be nevertheless at a disappointment of that express and actual conversation with Thee, as thou art now a transfigured Corporeity. So as great is our present disadvantage hereby, Oh Lord Jesus.

August 26th 1677

§.This reply did spring from the Spirit of the true Bridegroom: Dost thou then imagine, or concludest therefrom, that I, the First and the Last, do impose upon you a severe Law of Love's Loyalty, in allowing and giving you no liberty to make any contract with either Angel, Spirit, or Creature dividedly from your Lord and Saviour. Whose now you are, by what he hath for you wrought. Let it henceforth be of all acceptation to you, as a pleasing restriction, though accompanied with the disadvantage of my remove from you, as in mortal forms ye are. Yet dear souls, let not this lessen your Loves to me, who am, and will be to you ever the same, as if I were in a visible form of Humanity. Let it suffice, that I have planted my Sublime Nature within you, where you may have all pleasurable conversation, if ye turn in thereunto. Where I will not fail to meet you, and greet you with fresh joys and loves. Prove me herein, if I do not answer, to that Conjugal Marriage-state, after which you do make. I will be yours, as you are mine, and free from all others. No cause of jealousie shall be ministred on my part; for as a sealing witness you may daily read me, as ye are fixed with the pure ointment, for to dip your finger in, and therewith annoint your Eyes: that so ye may have a right and clear sight of me, and of all that is of a Celestial Nature; and that is set out for your more pleasant and full rejoycing, as you shall take up your living in me. Oh, here I do invite you as my Bride, to make your abode. Let all know, who have their habitation in this World of distress and confusion, that ye have found out a rest, which is far more excelling; being lodged in the Bosom of the Triune Soveraignty, that can command all great and good things to satisfie you, as ye remain in constancy. Therefore over all this World's Temptations maintain victory; that ye may inherit with your Bridegroom revenues of Crowns, Princedomes, Principalities, over all universally in the Marriage Knot of Unity.

August 27th 1677

The Curious Workmanship

§.Then there was presented unto me a fine piece of Wrought Work, that was given one to take out: and one said, they could never learn it without going to some skilful one to teach them therein. Then heard I a grave wise Person say, No, find it out of thy self: Stir up the Gift which is within thee, that is sufficient hereunto, and thou wilt have the glory of it rest upon thee.

August 28th 1677

§.An Interpretation was given to me of this Vision, and thus it was interpreted. That this Vision alluded to, and did present the Workmanship of God renewed in Christ Jesus, and so successively in those, who are created again in him. Now the draught without is Christ the Lord, in all his holy and perfect Deportment, as he lived without sin in this World: in that he is become our example; that, according as it is written, we might be, as he was in this World. Now this Pattern of Perfection was given to us: but the curiosity and difficulty thereof put us, to whom it was offered, to a plunge; not

knowing how to take it out without a Guide. And so likely we might spend, and run out our whole time, before we had attained half thereof; always learning, and yet not perfected. Therefore while I was in this demur, a word came to me, This skill must spring from that New Birth within. Yet it is in vain, for any, by imitation, ever to attempt the Christ-like Life, till they be born again. As that grows up to the degree of Divine Capacity, so it will be all perceiving: and will aptly find out the Mystery of a God's likeness, though incarnate in this terrestrial State. Where Precepts and Patterns of Evil are continually inviting; so that ye are in danger of taking a wrong Pattern out. But this pure Birth in you will prevent that: for it scents all, what is of this Principle, as a putrefactious life; and therefore flies from it to its own express incorruptibility. For which will proceed Gifts, and Powers, answerably to what your Head Pattern here acted marvelously. *Look to it, for the Root of this Matter must rise from within your own inward holy ground. Call up the Ghostly Power of Might, that lieth hidden there, and then ye may be able to produce the same wonderful working piece, according to the form of the New Creation, which must bear down, and outdo all, which came in by the fall.* Then was it further given me to know, that there would be a trial and probation made of what ever was wrought: it must be brought to the view of the Impartial Judge; whose rejoycing it will be to pass the Sentence of Justification, found in the imitation both of the Death and Life, from the Birth Spirit which was in Jesus, *and is now entred into us, to bring forth the same express Workmanship,* in all glorious variety; as in the dying, so in the rising, conquering, reigning Life: Which is not to be manifested barely by Words, but by mighty Deeds, and Works, from the *Alpha* and *Omega*. Whose day of Love, Light, Peace, and Joy, is already working, known, and felt in the New Born.

August 29th 1677

The Narrow Passage

§.This Night I saw my self making hard towards a place, wherein I was assured of all desirable good, as relating to Company and Place. And as I was striving to reach thereto, there came a stubborn prancing Horse in a Cart, and there was one went by to guide him; but the Horse was so headstrong, that he would no way be governed, but would run in a hostile way towards the Gate, that gave entrance into this secure place. Seeing which, I ran with all might and hast, lest I should be stopped; and just as I was entring in at the passage, he came furiously upon me to grind me with the Wheels. So that I was put to it hard, but I passed through to great admiration, as if I only had a Spirit without a Body: so swift was my escape out of this danger. For I saw it a perfect design to have prevented my going in; then took I care of the well minded Person, that would have otherwise ruled this headstrong Beast, if he could have managed him; but such was his inkindled rage, that he would stand cross the Gate to hinder him, that was to be his Governour, from following after me. But he wisely crept upon his Knees under the Cart, and so got in, and shut the Gate upon this tyrannical Beast.

§.This Vision had a considerable speaking in it unto us, when we cannot but understand, there is a foreseeing watchful Eye, that does warn us of all evil occurrences, that may ensue, while yet we are but in our travelling way. True it is, we are running hard to enter within the everlasting Gate: but much lumber and stuff there is which hath loaded the Cart of the Mind, which is drawn by the prancing Horse of the Will; that doth drive furiously, and will not be under check or controul, by that which doth see its danger. This Principle with all its cares, businesses, and employs are dangerous to step in, as a grinding Wheel, to prevent our passing into that pleasant place: Where not any of those Inhabitants are found in any working dress. For they lived there by a Creating Breath, that renews all fresh supplies. There needed neither Building, nor Planting, nor Vine-dressing, nor Seed-sowers: for

it was uttered by voice to me, that passed through me, This is the place of *Jehovah's* rest. Who so can get through hereinto, shall have cessation from all their works; considered as they relate either to the Mind interiour, taking thought or concern about its Salvation: or to the Body exteriour, for Food and Raiment, Health, or whatever else makes the Life worth living in: it is to be here. But then my Spirit objected, Ah, my Lord, who ever could pass in here, while on this side of the mortal death? Happily some there be, who in Purity and Faith, having finished their terrestrial Life here, after their bodily dissolution, may (unknown to us Inhabitants of this working restless World) enter in there. But no President we have of any that could ever pass, but through that known universal death of the Corporeal Body. For that would be a great and marvellous thing, beyond ever what was yet heard of; that ever any went in and out amongst us, that could give an account of passing out, from us into that Paradisical Sphere: it being shut up, ever since *Adam's* turning out; therefore in this present time we must not look for it. For this weighty matter of doubt, I besought the Lord earnestly for a resolve in, whether or no such a Translation might be hoped for, and believed in, before death was tasted of? My Spirit did very watchfully wait for an Answer hereupon: which after some time was thus given to me to understand, and from the Word of Knowledge was uttered. True it is, Oh Soul, that none hath entred these Gates in a mortal shape: neither can any, more than a Camel can pass through the Eye of a Needle: unclothed ye must be of sin's body, the gross bulk thereof cannot pass in. And though ye have been Let hitherto by this full fraughted Principle, yet possibly ye may grow so wise and subtile, as to pass through, by the virtue of that pure leavening Name. Which like Oyl of Gold will all overflame you, and so turn Gross Earthly Matter into an AEthereal Spiritual Body: for none but such can come to be so near the Trinity. Neither is it the death of the outward Body that can fit it hereunto; for if the inward body of sin be not as well put off, as the outward, it will avail little, as to thy entrance into this Supernal City. Therefore now, if in the throng of all present Temptations, ye can but get the conquest, then this blessed change will be from a Terrestrial Glory to a Celestial. What though this hath not been evidenced, neither before, or since the Lord's appearing in flesh, let not that sink down your hearts into discouragement. *For there is such a Fire-stone to burn, that now is kindled: that will effect greater things, than yet ever have been. Therefore stretch out the Neck of your Faith right forward hereunto; for the fearful, doubtful, and impure will be shut out of all hope of entring here. Therefore said the Just One, Faith in God will remove this laded Cart: which did appear to stand in your way* The fury of the Beast and Dragon also are very great against you, animating such as are nearest unto you, and of dearest concern to stop your way: But be ye both advised, by watching all opportunities, through Patience, Wisdom, and Lowliness of Mind, to keep on your way. *For by the creeping through is signified great Humility: by which the Serpent's subtilty may be supplanted. Let this then now stir up all care and watchfulness; for ye will be put oft-times (while ye are in this process) to great distress, but keep the blessed issue always in your Eye, and that will renew strength continually. For all of this high concern must be effected through immutability, pressing hard; though the Wheel of this oppressive Principle threatens to grind you. Yet be constant and persevere unto the end, and ye will receive the Crown of Life.*

August 31st 1677

The Priestly Magi

§.I saw multitudes of People this Night presented to me of several Habits, and Languages, all in business and traffick: saving a few that were together gathered out of these. Who were in a cessation from all matters of entanglement, in a waiting, interceding posture. Of whom it was said, That these few should become a strong Nation, and rise up to take the Prey from the strong and mighty. For if

there were not some allotted only for the Sanctuary Attendance, in a Consecrated Spirit of anointing to approach the immense Glory, nothing of the Mind of the Most High would come to be known in their days. Herefrom it was shewn me, that by those Multitudes, which were of all sorts and kinds in their several employs, that run on in the concerns of those are petty things, and satisfied with such mean achievements as this Creation affords; it hath been permitted, that they should arrive to no greater, than visible things: and That only, by continued exercise both of Minds and Hands. But now by that other sort, which I did see do nothing, but stood waiting in a silent posture, as if they had departed from the whole universe of their Fellow-creatures, *These united ones were to break open a fast enclosed Center; where the natural freedom, and commanding Power of Paradise lieth. These all are by pure severation, not only from the mixed Congregation of the wilder sort, but from those, who were as Cakes baked but of one side, who were not throughly leavened with the Altar-fire, themselves also to divide.* For the Word thus spake: Such who are all of one refined mould, who do seek nothing else, but the plucking down of the man of sin from his great Seat, which he hath gotten in the World; and this must be done by sequestring from the confused noise of all, what may promote hereunto. For to some it will be given thus closely to set to the work. Or else what can be brought to effect of the primary state for to regain the antient Liberty, and sinless Innocency; with higher degrees of what is now the superadded state. Which will ask the whole Age of man's Life, for to give attendance hereupon. Which will be worth your daily setting to, that hereby you may undermine the Strong Tower of him, who would keep up his regency in the divided property of part good and part evil. For so long as this is allowed him, he will have the greatest share of this Worlds Kingdom. Now then, who would not set close to this more superiour Business, to find out what lieth hid in the Magia Storehouse? Arts of a wonderful degree present themselves here. For as ye can wade through this deep Ocean, great mysteries will flow out. As ye may see comparatively what the spirit of a man hath attained to by external industry. This hath brought forth all, that is delightful to the humane sense: whereby all are deluded, who have looked hereinto. Oh, the lustrous state, that now this Principle is wrought up to! it is become such a Golden Bait, that rare it is to find any, who are not biting and nibling hereupon. If therefore the wisdom of that, which is but Earthly, hath found out and invented such an inviting variety, to make this Creation so desirable; What may not such reach unto, who have the advantage of that Spirit of Wisdom, that truly inspireth to know from the originality of all whatever is to be comprehended? This Anointing is the light, that makes manifest, what lieth in the Abyss of Eternity: And verily such as wholly bend the force of their Spirits hereunto, may attain to great Wisdom and Knowledge; and so bring forth that, which may far outshine, what is now existent in this Creation. For till such deep magical Spirits are born, who come to make Projection through internal sight of what is in the first cause of things, the Kingdoms of this World, with the Potentates thereto belonging, will be too hard for you. For that Grand Prince, that ruleth, and hath such command in this lower Sphere, hath since the first Age of this World raised ten to one his Magnificent Seat in the Heart of poor deluded man. So that they, whose lot it is to live in this latter day, have greater provocations to overcome: as it is truly said, the last days will be perilous indeed, through the devices of the Evil One; who in, and by his Agents finds out new inventions to enthral and busie the Mind withal, to prevent the taking in the true sense of what was, and might be again that blessed state of sinless Liberty. For such hath been this Serpents subtilty as to be a Lying Spirit in those, who are Teachers, to make believe the impossibility hereunto. By which he doth keep his Seat of Supremacy universally hereby in the Mind; For so long as this is, he knows no Power of Soveraingty will outvy his. Therefore this Councel of my Lord was expressly given: And further, this word, this Morning, was added hereunto, That we should drink in this Pure Doctrine from the Spirit, who said, Be ye found faithful to the interest of your Lord's Kingdom; that it may, through you, while in the World, be so manifested in Wisdom’s Force, and All-spiritual Might, through studying out all Divine Arts: as hereby you

may pluck down the Proud and Lofty from their self exalted Spirit in the Diabolical Might. Your true Labour herein shall have such success, as you may bring great acclamation, and renown to your Lord and Saviour, through all Worlds, and to your selves Peace and Joy, Honour and Dignity, because many hereby will flow in into my Great Name. When they are convinced that you do bear the Standard of my Spiritual Might, in Truth and Righteousness. Now therefore be vigilant according to what hath been revealed, for the Love that ye have for my Kingdom: to appear so in this World, as all of the Old Dragon's may come absolutely to be shaken, and overthrown thereby. For whatever ye do think this Prince of Darkness can suppress, he will. Who is so Mighty in this Low Region, till Great *Michael* doth arise to give Crowns to those, who have been long in the War. To whom yet no Kingdom hath been given, but do wait here in expectation for it, and do not start from their Standard. Such, Oh such be ye: that yet ye may be trusted with great Command, to magnifie Great *Michael* in your mean estate.

September 10th 1677

§.THIS Day I was calling my self to an account; being sensible of that usual Springing Light, that was something shaded, and Revelations restrained for the space of a Week: occasioned by dispersing thoughts, and letting in, and busying my Mind upon inferiour things of this Worlds concern. Whereby I was made suspicious of a greater loss sustaining, than any thing of this World could repay me. And although there was nothing, which I did engage in, but what might seem very just and reasonable to the Eye of all Creatures; yet that could not be my justification. Because we were under an unknown Nazarite Law, that was in special given: and therefore accordingly we are bound to obey it, who are concerned herein. Hereupon I descended down into the deep Region of the Spirit, where I did attend to hear, what would be answered. Which was again through Grace renewed: For thus, I did the inspeaking word hear; Did not I by my Spirit oft declare, that it would be hard for any one to keep my charge, who had not first cleared all scores of this World's Accounts; that so ye might have nothing to do, but to attend fully your Lord's business, who hath called you for such a Principal End, out from all this Creation Service. Henceforth then cease to be the Servants of Men: for since the day of your free assignment of your selves, His you are, to whom you did your selves bequeath. Upon this word I found a great conflict in my self, having a great desire to depart, and to throw off every weight, that would tie, and engage my Mind. For I did well see an absolute necessity to be alone the Lord's servant: and to give my self up in constancy to that new revealed Ministery; though I should hereby incur all Creature's enmity. For my Lord by a secret voice doth follow me close; so that from Love's Charms, I can hardly get loose. Yea he drives upon us so hard, as plainly we might see the Holy One's design is to make a breach betwixt this World and us; as foreseeing that none till then can aptly be for his use and service. And verily this is the Cup that is given us to drink of, and to leave nothing thereof behind. It was, what our Lord proposed to the two Sons of *Zebedee*, who were ambitious to be equal in the Kingdom with him: Who told them, They did not consider what they did ask. For if they did come to understand, what a Death-cup they must first drink of, they would not have climbed so high in their desires. Therefore he dealeth plainly with them, and shews them both the necessity, and possibility thereof; but gives the disposal of those Throne-instatements to his Father only. It was also at this time spoken in me, that we had begun to drink of this Cup, wherein the deadly draught was, which would crucifie us to this world; but as yet we had but drunk the Upper part of it: the Portion being so bitter, we indeed could never get it down at once. Upon which the Spirit giveth this advice, Not to let one day pass without imposing upon our selves a draught out hence to take; till all be exhausted, and drunk out. For the Cup is very deep: and at the bottom thereof

doth lie, that which will us from this Principle absolutely untie. Therefore let us not herefrom cease to drink each one, to whom this Cup is given, and no time let us lose; for through continual sipping we shall see it lessen, and so by degrees the effects thereof, upon that which is to die, will be felt. O who will be so valiant and worthy in this Age, as to hold out to the very last as the bottom of this Cup to see? Then was it said to me, There was at hand immediately for such another Cup, wherein was the everlasting Water of Life. The operation of which is not expedient yet for to be uttered; till some have of the first Cup drunk all. O, Lord Jesu, be thou to us, what thou wert, when thou didst take the last part of this Cup.

September 11th 1677

The Able Physician

§.Being in great agony in my Head and Teeth, through a mighty flux of Rheum, this exercised my Faith, and proved my Patience internally, for some days together: and gave me to see, I was under a mortal influence, as well as all others. To which in humility I bowed, using yet some means to free my self from the present malady and grief that was upon me. After which not being answered in the effect: but my distemper still abiding, I was convinced, that I should have only applied my self to that Sovereign Name, wherein my healing was to be found. Upon which I prayed to the Divine Omnipotency, owning my neglect herein, in that I had not looked only for cure therefrom, to bring down help. For which cause I did believe, that I suffered under the Starry Constellations: with which the Grand Adversary did conjoyn and concur, and send out his evil influences; rejoycing to see any, who thought themselves above his poysonous raies, should fall under, and be subjected thereunto with others universally. The sense of which I deeply took in, and found in my self a disquietment thereat, uttering to my God many Complaints. Upon which, this word came to me, saying: When thou hast tried all ways and means, know for a surety, it is the touch of the Deity alone, that must thee ease. Hadst thou here first fixed thy Faith, thou mightest have been released from thy mortal grief. Therefore now get up upon the Legs of thy Faith, and stand without staggering, and thereby saving health may flow in. This was a mighty word of support: but much more ado I had to rally up my Faith, to eye no other, but this Invisible Power for ever.

September 12th 1677

§.The next day I had a sweet respite from the raging force of that predominant humour, which had so afflicted my exteriour part. And in the Night, I saw my self taken into a place, of which it was said, the Night shall not be known from the Day. For though it was in the Dead of the Night, yet for brightness it was as the Noon Day; which light seemed to me to descend out of a quite different Orb, than this visible Element. And I felt presently therefrom a warm Beam sent from the pure Deity, which did me exceedingly lighten; so that for the present time, I was as one out of the Body of ponderosity; dreading, again therein to be found. For who can do less, than despise their corruptible Image, that is so subject to these outward elementary diseases of all kinds, when once they come to know and feel in any measure and degree that one Element, of which Celestial Bodies are framed, which can know neither sorrow, nor pain? Oh, how may we come to be constituted hereinto so durably, as no more to see the vile nature of sin or putrefaction? Is it lawful to have an expectation hereof, before we lay these Bodies in the Grave? Yea, assuredly such a day there is to be, which will swallow up the night of mortality: that all of the one clear matter of that invisible Element, shall be in

such changeable Raiment, as that it will us give, to see the face of God in Clarity. For this word was given into me, that those who could hold out in a steady strong Faith, might know in verity such a transformation, so as to pass out of Corporality into an AEthereal Glory; putting on that, which can pass into the everlasting burning-day; which no shadow of the night, or mortality of death can approach. But it was further said, The putting off what should be in order hereunto, would be very hard: yet sufficiency will be given to some, who are concurring in mighty Faith. Therefore go ye on believingly, such a change yet possibly to see.

September 13th 1677

The School of the Divine Magia

§.In the Night I had a Vision of the Doctor, whom I did see in great concern about building a four-square Room all of clear Glass: neither Timber nor Stone was in any part to be added thereto. And I viewed it from first to last, till I saw it finished by his own hand. Who with great alacrity said to me: Here we will wait in all reservedness, till the Glory of the Son of God appear. But I answered, This will be hardly secure, for we shall be seen through this Glass, and envious Spirits will break in, and so disturb our attending here. No, said the Doctor, we shall here learn the Art of the Divine Magia: whereby we shall keep all Invaders out. Or else that indeed would not be a sufficient Fence for us, in regard found there is none, who are resolved to enter in there with us; but we both will abide there, till others of the same Spirit shall come into us.

September 14th 1677

The Opening and Interpretation of this Vision

§.Was given to me: That this denoted the Doctor's care and diligence in making provision for that, which was of greatest consequence in his Eye: by methodising first all things outwardly for this free and quiet assignment. Though according to the present conjuncture of things, this seemed then much to contradict, and to prevent the same: which was objected to me. But it was answered again by the all-knowing Spirit, That there was that so deeply inlaid; that would thrust out whatever would detard, from setting upon this more Principal Building, to which all must give way. This Glassy Room doth represent a pure and clarified Mind: in the which, we jointly wait together as in one Room; being of one Mind, and the same Belief, upon the great Work: minding one Calling and Election hereunto, and not giving herein any account to any one, that hath not Faith. For I had advice, that it would little signifie, to make any publication hereof, otherwise than *Noah* did, to wit, by an actual building for convincement, that we are of those, who are forewarned to withdraw from all of this tempting Region. For a deluge upon the World is foreseen, that will strip her naked of all her pompous appearances: for all of this shall be once again desolate. Therefore the Word pronounced a Blessedness indeed upon those who were found enclosed within this Glassy Ark. *For it was testified that* Noah*'s Spirit would yet return again to condemn this present World: and that it would be demonstrable in some one or other. In whom a Spirit of Faith would stir, as from the Light and Knowledge, of what the Spirit of Wisdom dictates to them: and so it will be given to One to proceed from. It was also signified to me, that such Preachers of Righteousness would rise, near upon the third and last Ministration, who will internally prepare the Transparent Court for the Holy Ghost; by disappearing, and winding off from that first Building. Which is so thick, dark, and gross, as through that, no sight into*

matters of Celestiality could ever be attainable. Therefore a Chrystalline Body is to be built up by the Tool of Faith, to be an Eternal House, for the Spirit to dwell and act in. As of Enoch *it was said, he was translated by Faith, so as he did not see death.* Enoch*'s day is coming verily, the seventh thousand year from* Adam *is now approaching, and will certainly be shortned. Wherein the World that now is, that consisteth of Inhabitants made up of gross, elementary matter, shall suffer a dissolution: by that pure burning Element, that will break out from the Glassy Sea; in each one's fiery property, inkindling the breath of the Almighty Oh then a Creation of another kind, than what now is visible, shall be in pure and perfect existency. For the Most High and Holy One doth in Wisdom see meet to make a transmutation among Mortals: For neither the World before, or since the Flood, hath any way been pleasing unto God.* Therefore expect now daily, the mystery of the Incarnation will begin to work, in some hereunto elected. Who of a *Noah* like Spirit raised, will be first to embody themselves in that Ark, which is pitched? within and without with the Oily Spikenard of the Spirit, that is the Invironing Power, that will keep off all Batteries, that shall be made against this Transparent Ark. Thus upon this Vision it was revealed unto me, seeing, that after this manner the third World is to succeed, it would begin after this Method here described by the Figure. But Oh, my Lord, Who shall be this second *Noah*, who may assume such a Transfigured Body? Whereby an answerable Off-spring may be all of clarified Spirits and Bodies, to replenish the New Creation, in which God may be well pleased. It was answered, That *Elias* would come, and take up his Mantle again, and do the Mighty Deeds, which shall make good all Prophecies. But it would only be known in its day, who should personate this Faithful *Noah:* only this know, Where you see Faith begin to work in any one so high as to overrun all sensibility, such a one shall surely lay God's Foundation for a New World. Now then give way unto that transmuting TREE, which doth yield altogether the Fruits of *Faith.* The root thereof is to be found within your selves. This is its springing day, therefore let not its season pass away from you, as it hath done from others. It is not enough to know it springing in your inward ground, but the constant feeding is that, which by degrees will bring Redemption. For by keeping to this fixedly, you will famish the Life of Sensibility, which hath done all the injury in confining you still within the shell of sinful mortality. From which there is no other way to be freed, but as you can move in the very body of all-mighty acting Faith. This kind of Faith hath had a long sleep: but the great Arch-Angel is now come to awaken it with his Spirit in them, who are laid in the Lord's Death-tomb; that will first hear this Trump, and be raised in meet bodies, and clear for the Bride. Who may ascend into the New *Jerusalem* with a blessed off-spring of new-born Spirits from this Principle: and so bring down him, who is King of the New Creation to reign in the Earth.

September 15th 1677

§.This Morning I was considering this change, that eating on Faiths Tree would produce. Which was nought else, but the Power of Omnipotence, which would beget to an unchangeable Life, if the right kind of this Faith could be attained. For, by way of similitude, a Tree with Branches of several Fruits of Faith was presented to me, and every sort of Faith had its proper use. But not to mention those common Fruits, that grow very frequently in the internal ground of those, who are looking after renovation: Those Fruits, as it was said in another case, our Fathers ever since *Adam* have eaten, and are found mortal, and so are deceased. But this Principal Fruit, in which is to be tasted the strong Spirit of the Life-Essence of the Deity, will be of another effect: to wit, Eternal Life will be sucked in verily by that. But who can give us of this right Fruit of Faith to eat on; seeing it is out of all mortal reach? We long have fed upon the Fruits of the lower Branches of this Tree, as others have; but hereby no mighty thing hath been done, nor any translation out of this death-vally hath been seen. Ah, my

Lord, what a great thing is this, that now thou art putting us upon? Surely thou dost not permit us to aspire after that, which is not at our hands required, but to become such, who are to walk with thee in the New *Jerusalem* Glory: and to be like pure Nazarites, all white in Bright Bodies, and Seraphick Flames in pure Spirits. But Oh, this Choice Fruit, which the Flaming Sword doth keep, must come by gift. As it was shewn to me in, and by a representation of a Pearl: which in way of Vision I did see was brought from an unknown Land, and tendred unto me, as free, out of a Person's Hand, which was unknown to me; having other sparkling Stones, which were all tendred to me: but the Pearl was of great Eminency, much outvying the rest.

September 16th 1677

The Pearl of Faith

The Interpretation of the Vision of the Pearl seen in the foregoing Paragraph.

§.I coming to consider of the Pearl, it was by word given unto me, saying, This figures out the pretious Pearl of Faith, that shall again be given to the Saints for to work miraculously by. Who in long Patience, and Hope, have waited for the Manifestation of such Powers and Gifts, as become the Glory of the New Creation to shine forth in. This is that goodly Pearl, that is the Stock and Merchandise that Wisdom doth bequeath to such, who have sought to be Traffickers on those Substantials, as are to be found in the other side of the Glassy Sea. For nothing, that can be gathered up here, out of all this Worldy State, we can make any Heavenly Merchandise of. Therefore our Lord doth oft commend unto us this pretious Pearl of Faith, as well knowing, this is a Gift worth seeking and looking after. It is such prizable Jewel, if once in our possession, that we may have any exchange for it; do but send it out, from whence it came, and it will turn to treble advantage. But when I considered, that this Pearl had not made of late years upon any one such rich return; hereupon I questioned whether to any it should be given in these latter Ages. So it was given forth to me from a true and certain record, That though this super eminent and all transmuting Faith was the meer Gift of God; yet there was required those inferiour Acts of depending Faith to be put forth; by way of persuance of this, which crowns all the lower degrees, that must be as the ascending Steps to this Throne dominion, which is called Faith's Victory. *So that the lower degree of Faith in us must reach after the highest, by a restless seeking, and improving the present Faith attained.* For that Scripture was repeated by a secret Eccho of the Spirit, *Faith is the substance of things hoped for:* The Faith in God will forcibly draw into possession him, who is the Author and Spring of this Almighty Faith, that can do whatever it pleaseth. *Therefore it is said, seek, and ye shall find,* that is, *we must grow from one ground of Faith to another, and not give over as fainting and disponding, till we ascend from Faith to Faith;* so near to the heart of God our Father, as to affect him with such Faith as worketh by Love: that so the grand mystery of this all-effecting Faith may be both revealed and dispensed as a Gift unto us; and then we have the Substance of whatever hath been hoped for.

September 29th 1677

The Father's Name

§.As the Doctor was in Prayer, this word passed through me: Ye shall be marked with the *Fathers Name;* then no slaughtering weapon can harm you. Upon which word I much exercised my Mind; diving to know the Spirit's meaning, what that Mark would be, and after what manner it might be imprinted on us. And I as attended with all heedfulness, the rising Spring of pure Revelation, it was thus given me to understand, That to be marked with the *Father's Name*, is no less than to be transformed into a Virgin Body. The bearing of this Name in the Forehead was shewn to me, would be the putting on a visible Form of God, as considered in a glorified Figure. Which may admit of such a kind of pure matter, as hath not been seen or understood: therefore it is well said, none can know or conceive what they may be changed into. *John* in his Visions saw the Lord in several appearances of Lustre and Glory. There are degrees of Celestial Clothing: *Esaiah* had a sight of God, that made him cry out, he was *undone;* seeing the disproportionableness betwixt the brightness of a sparkling Glory, to a dark polluted Being. Likewise *Ezekiel* saw the flaming Majesty of Glory, that the very Seraphims covered their Faces at. Upon which the Spirit did set it home upon me, that we might not overrate our selves, while the Lamp of our Eternal Spirits were but yet under the covert of a dark earthly Pitcher. For no Glory can shine out, till that be broken away from the internal Flame, that lieth hid within. Which is the true and right begotten Spirit, who when it comes to call over its high and eternal pre-existency; considering what it was before it came into this Body, and taking in the Divine Sense hereof, is not at rest, while yoaked and hanked with such course and putrified matter, as these fleshly Bodies do consist of. Seeing therefore a Promise is left us, both in general and in particular for returning in, to such a refined corporeity, as may best agree with the pure Trinity; Let us draw up hereunto, with full assurance of Faith, that so we may hereby reach to this all-securing Mark: which will redeem us from among the Inhabitants of the Earth, and give us entrance to our own Heavenly Place. What is it that hath made all to die, and leave their Carcases unchanged in the Region of this Wilderness, but the resting satisfied in that corruptible form of Flesh in all its diseased properties? There hath been only a talk, and a belief concerning a Redemption, but all the highest have reached no further, than a Regeneration in Part, and an illuminating of the Mind. But where is there, that fair Image of the Heavenly, that shall never fade nor die, that our Lord verifies he would raise up in the last day? Which was declared to me, *to be a Resurrection out of the Grave of that Mortal Body, which, at present, we visibly carry as a Sepulcher: in which there may mistically lie hid, such a Spiritual Body, as only the Trumpet sound of all-powerful Faith can bring forth into visibility.* That so to some it may be given to see the breaking through of that, which may resemble the Glorified Figure of him, who is the First-born from the dead. This is that Body, in which the Lord Christ did the Will of his Father: and we can never expect to go on to do it, but in the like Figure of all-powerful Spirituality. In which the Life-quickning Spirit may have a suitable Organical Body to actuate it self, according to its own original purity. Who by coming into a terrestrial Form, that is only animated by a Life, which is from this visible Element, causeth the great contest and strife, so as the Spirit cannot do, or act, according to its own eternal property. The which we now coming to understand, do see how by this animal Life of sense, we are bounded and limited from this we are made to seek after, our disappeared and paradisical Body. And truly, were it not for the provocation and strong instigation which I feel again from him, who would be unto us altogether this immaculate body; I have enough strong Temptations from my sensitive part, to acquit all such hopes and expectations, and to be satisfied with a mixed state, as to the one part heavenly, and the other part earthly the whole term of Life here. *But having had so many remembrances by Voice and Vision, that constrained me to pry into this*

Mystery, and having many Testimonies from the Holy Scriptures to confirm what was secretly revealed: which came in, and were opened to me, to prove the certainty and lawfulness of such a Hope, as cannot make ashamed: I am not suffered to let go the Faith, and shall only in brevity mention those, which were brought before me. As first, That of the 17 of *Matt.* Christs own Transfiguration, as the first fruits of this New *Jerusalem* state. Then that of the 3d of *John* 6, 7, 8, verses, That which is born of the Flesh, is Flesh; and that which is born of the Spirit, is Spirit; though this hath been hitherto understood only of the Birth of the Mind, and of the Souls Regeneration, yet a much deeper thing hath been manifested to me: to which I must give ear, to wit, *the Fleshly Birth brings forth the Fleshly Body, but the Spirits Birth brings forth a Spiritual Body.* I am not ignorant of the many Objections, that will be made against most of these Scriptures by all such, as only do look through the vail of sense. Then again that of the 1st of the *Cor.* 15. beginning at the 12th verse to the end of the Chapter; *That whole Chapter is to be understood according to a transforming sense.* Then the 2d of the *Cor.* 5th. Chapt. 1, 2, 3, 4. all which shews the expectation of the Apostle in this matter. Then again, *Rom.* 8. 23. *v.* waiting for the Adoption, to wit, *the redemption of our Body.* That of *John* 6th. Chapt. 49th. verse. Your Fathers did eat Manna in the Wilderness, and are dead, 50th. verse. This is the Bread that cometh down from Heaven, which a man may eat thereof, and not dye, 58th. verse. This is that Bread, which came down from Heaven, not as your Fathers did eat Manna, and are dead: he that eateth of this Bread shall live for ever. These pretious Scriptures did fully learn and satisfie me, that such an incorruptible state, that should never see death, was by us to believed in, *John* 31. 26. And whosoever believeth in me, shall never die, believest thou this? Many more to this purpose were called over, and interpreted, which may come forth in their season; these for the present may suffice. These Holy Scriptures give us to know, *That we, as to our visible Bodies, are in a strange deformity; out of which, we may lawfully hope to be redeemed.* And whoever have Faith herein without wavering, may certainly see such a translation. For this word did sound in me, According as your Faith extends, so it will in this respect make an alteration. Oh who, but such as are mighty in Faith, shall live to see the old Mark of the Beast worn out, and the Father's Name planted and engraven on us. Which will make us, as the sparkling Stones of a Crown lifted up, and as an Ensign, where the place of our Habitation, by the Most Holy shall be appointed.

October 1st 1677

The Mount of Elijah, or the Mystery of Faith

§.UPON this I did much strive to thwart my Sense, which was in great mutiny against this Gospel transmutation. And as my Faith did get up, so Reason's Club did beat me down; so passing some hours in great controversie here-about in my self. After my natural repose, I saw my self, with some others, standing as on a Hill, where no visible fence was, but the loftiness of the place. Which the Inhabitants that were in the Plain below, observing us there to walk, were in great indignation, and summoned us for to come down, to share in what was in common. Which not yielding to, they provided Instruments of War, as Arrows and Guns to shoot at us, which passed over us, and beside us, so that no harm befell us. For we withstood them all in great confidence of that fortitude, which those lower Inhabitants could see nothing thereof. And the shout of the Voice went forth, *The Spirit of* Elijah *will be seen again on the Mountain of Faith.*

October 4th 1677

§.This Morning it was thus spoken in me, Into what Heart hath the mystery of Faith wrought forth it self, in the true Nature of Creating Faith? No resurrection it hath had in these last Ages. Therefore ye do well, who now are searching for it: be wise to undermine what hath, as a Mountain, prest it down. For it is that, which will bring back, what was banished out of Paradise.

October 5th 1677

§.I heard this Night, in my sleep, a Voice, calling me, saying, Draw near, that so you may know great and deep things. Upon which I was awakened, and saw a clear Glassy Trumpet held out: and a great Councel was held by some, that all were in privacy in a reserved place, only I did hear their Sounds and Voices, but I could not see their Persons. After which, musing hereupon, because all passed away, before I could make any thing hereof; The word said, Yet for this Secret, thy Spirit must launch and wade into a deeper Ocean.

§.Upon which my Spirit sunk unto a good degree into the still Abyssal Center, out from which all Light of Wisdom doth open. And this pure Glassy Trumpet was made mention of again. For it was said, That none should ever sound this Trumpet, but such, who could attain to walk and move upon Faith's holy ground. Then took I occasion herefrom, earnestly to interceed; and while I was praying for this Mystery of Faith to be revealed, it was spoke in me, Thou seekest that, which is so weighty and mystical, that time must be allotted to draw, or extract out of the full and perfect Number of Coessentiality of Spirit, which is attributed to the Holy Trinity. Into this thou must search and dive, for thy Spirit is of the same Eternal Line and Nature; and it may recover, what it hath lost by descending into this terrestrial World, of which course matter, thou hast formed a body of flesh about thee: wherewith be content for a while, till the pure spark Faith shall refine it for thee, and make it all sublime.

October 8th 1677

§.The profession of Faith was still urged upon me, as the only Gift, which would renew all things out of the old frame of Nature. For the teaching, unction did further reveal to me, the supereminency of this Golden Grain of Faith, which is the product of the Deity, wherever it shall be found. Therefore I had a charge in these words given me, saying, Suffer not so rich a Talent as this to be hid only in, and with the Sacred Trinity. Come, Oh thou restless Mind, and I will shew thee where, and how thou must feel this Creating Breath in its first beginnings of Life. These Rules therefore observe constantly: First, Then know, that the Center of this high extracted Spirit of Faith, lies in the Golden Ocean deep of Love. So then herefrom take notice, that only a mighty, vehement Spirit of Love, shall bring forth the Life-acting Body of the Holy Ghost, which indeed will all be manifested in Loves strong ardency. See now then in what ground, this choice Pearl be found; the meer strength of Love must give entrance, where this almighty Dowry is. Love raised up to its first Virgin Purity, will make Faith descend in all its assumed Majesty. Love and Faith have an overcoming Omnipotency attending them: God will suffer himself to be conquered by the Spirit of Love and Faith, as he saith, concerning the work of my hands command ye me. Nothing can God detain from such, if they remain in the ardency of this meek Love-fire, as in a still flame. Therefore through the augmentation of this pure burning Breath of Love, which as an ascending Spirit, can pass into the very secret abyssal Deep to draw into it self that very Faith, by which all things have received their existency; Such a Spirit sent

forth in the cooperation with Love, will effect that transparent formation, which may well become the pure Beaming Glory of the Blessed Trinity. *Therefore receive this from the true and faithfull Witness, That Love is, and must be as the circling Ring, in which this sparkling Stone of Faith will fix it self as a signal Monument. Wherefore now see a pretious bundle of Love is all necessary, as a prepared Vessel, into which the highest drawn Matter of all Spirits may be put. This pure essence of Faith can live or lodge no where, but in the Virgin Bosom of Charity.* Which is so comely and innocent, as a truer qualification hereof cannot be nominated. *God is Love, and therefore how can he be strange or unknown, where the flame of his own essential property is found?* No doubt but to such, all-transforming Faith will be given, as a Golden Balsom to heal that, which is demolished. As witness the Body of frail Mortality, which is shut out from all those, that are of AEthereal Forms, and Angelical Figures. Let this Medicinal Stone be of all value to you, for renewing of Immortality, that ye may be like those of that high Order. who can behold with great freedom the Face of God, and may have room to continue among that Royal Society. Then search and try your selves hereby, whether you have this Faith of Activity, which will go forth in all Spirit and Life. *There hath been a great mistake about that, which is called Saving Faith, when as there hath been no Salvation wrought by it, because the old form of a sinful Body hath not been put off thereby the whole professing Number of Christianity hath very much deceived themselves in a dead actless Faith, but to you it is given to search and seek, that ye may find the quickning Spirit of Faith. Which ye shall know by its working effects.* St. James *in his Epistle gives a true Character of it, when he speaks of* Abraham*'s Faith, which was evidenced by Works, by which Faith was perfected. Henceforth, saith the true Author of it, Let mighty Works, and Deeds justifie the Spirit of belief, according to what degree it is risen. Contend for the ancient prerogative which was with the Saints of old; for it is that* Energy of God, *by which all in you must be created new, to the magnificency of your Saviour, who will first appear to you by this Spirit of Faith; that so you may raise your own dead, and set at Liberty that, which hath groaned under the first* Adamical *Birth.* This pure extraction of Spirit may have a hidden Birth in those, who are in the Life of perfect Charity, and they not know at first, that this worthy Gift is there. For the very hour and time of this Golden Balsom dropping in, may not be perceived by the Vessel or Person that receiveth it. As Christ told *Nichodemus,* that this Holy Breath, none could perceive its coming in or going out, so Christ in the Spirit doth again confirm this word. And this Councel is given to you, who are stirred up here for to wait; seek, and pray, know it may be with you, e're you are a ware. Your Obedience will be fulfilled in sending up constant flames of Love, to the fountain heart of the Blessed Trinity. In which at one time or other the Breath of the Holy Ghost will mingle, and then in pure humility you may try to excite its Power forth, so as it may be brought into no derision. But first find such ability, as your Lord did, when he said *Lazarus come forth,* which was Faiths undeniable Seal; which both lawful and expedient is, for the Lambs followers to receive. Be you now then such, as need not be ashamed of this lively Hope, and steddy Profession of this *Faith of God,* as an Inspiring Breath, which will certainly give a high and wonderful witness: No impossibility in this Vocation will be understood, because its Working Tool is the Creating Word. After this free and open discovery let into my Mind, I found Faith and Love winged up as a Twin Spirit springing, that if possible this superexcellent Gift might be so given unto us, that confession might be made to the Lord, that this Spirit of Faith *is truly risen,* therefore great and mighty things do shew forth themselves, though for a long season it hath been hidden.

October 9th 1677

The Mount of Elijah, or the Mystery of Faith: The Interpretation of the Vision upon the first day of October.

§.As to this Vision, the Interpretation thereof plainly is read in the Book Within, which beareth the living Testimony hereunto; signifying those living Acts of Faith, which sometimes have carried our Spirits up to *Elijah*'s Hill. Where not only Batteries are from the potent King of this low Region: but he doth make war with, and by his Agents, as taking notice, we are those, which do separate from his Kingdom. Therefore we may expect nothing less, but a Beleagering throughout; especially when they perceive that we are such, as would overturn that indeared Life of Sense, that hath been maintained so long in its range in opposition to Faith's Soveraignty. But while here we stand, like *Elijah*, upon Faith's Mount, we can command Invisible Bands, Chariots and Horsemen of Fire, that will come in to help upon Faith's Alarm: and so shall all weapons of War be frustrated. Therefore fear not ye, who are upon Faith's Ground, saith the Almighty. But the word of his Councel, thus spake in me, rather beware of those more close and subtile Enemies that are within your own house, which will every moment make war upon those lofty aspirings and ascensions of Faith; they are more dangerous Enemies, who can so swiftly raise indeed up the strong Forts of Reason, and can display all their Faith-destroying Arrows to wound the Heart and Life thereof: Threatning, if ye still hold out, and will not again descend into the gulf of Sense, then ye must be liable to the peril of Famine, Nakedness, Poverty, and all kind of Reproach. If ye will not yield to the Laws of Reason's Kingdom, such Destructions must necessarily befall you. Now then for caution, said the Spirit of Life, cast up the Accounts of present and future times, and in the clear Eye of Light, thou both backward and forward maist make discovery, that such Arguments as these, have frighted down thousand thousands of Souls, which otherwise would have kept Faith's Ground. Therefore at this very day among the professing part of Christianity, such a Faith is only of reputation, as will not expose to loss, shame, and disgrace, but can fall in, and hold correspondency with what is agreeable to the animal Body. But hearken ye, who do so much search after this life, consider if you will adventure up to this Hill, what shots, not only from the World below, but what will break in, as Floods, from all dark Centers, to bring you back to live in the warm habour of Sense and Reason. Then this word further arose from the pure motion, saying, Therefore now that ye are diving for this pretious thing, I would that no mistake should be upon your Mind, if you would come to recover that Life that *Adam* had: Which was indeed an unmixed Life of Faith, before the relapse did take hold upon him, I say, if ye will fix your Minds to this Life, then stay, and lean your selves upon this Faith-all sufficiency, and do not think to carry two Lives in one Body, that are contrary to each other. For this Spirit of Faith can only agree with what is willing to bow, and be all friendly with it, as a suitable Mate unto it. Canst thou, saith the Spirit of Faith, walk out as *Abraham*, *Isaac*, and *Elias* did with me, they saw nothing before them, as to the visible but Earth and Air, and yet nothing mistrusted, but confided in what was not seen; who therefore were abundantly recompensed. Such as these, who have put out the Eye of their Sense, and have thrown away the Crutches of Reason, doth the Spirit of Faith seek to walk with, that so they may live upon Honey out of the Rock.

October 10th 1677

The Lilly Spirit

§.There was this Morning a place presented to me like a Garden: where many sorts of Flowers were, but all single Plants, save one. Which grew up with Twins upon one Stalk, three times two, and one more from the same Root; which grew right up with its Head bowing down towards the rest: It seemed to be like a Tulip; the Colour being of a very dark Murray. The other Plants grew round about it, and they were overspread with Caterpillars, and slugs, which did devour, and spoil the beauty of them; which I much lamented to see. But suddenly a shower came, and washed them all away. Yet afterward I saw them come on again, when the shower ceased. And I marvelled that the Tulip Branch was still kept free: And while I made this Objection, how it should come to pass, that being in the same ground, it should be exempted? It was answered, Thou dost not see the deep Spring that lieth under ground, that watereth this Branch continually. Then saw I waters rise, and all over it baptise, so as the dark colour was changed into a green pleasant appearance to my intellectual sight: Then after a little space, the Spring did rise mighty high, and did it so drench, as from its greenness, it was changed into a Lilly whiteness; which was very marvelous to see such a sudden transmutation upon this Branch. Oh, my Lord, signifie the true meaning of this similitude, for it seemeth to have much in it.

October 11th 1677

§.This Parabolical Vision was as a Text and Doctrine given, upon which the Holy Spirit might make its comment. By the Garden was given me to understand, that inward flourishing ground of the Eternal Mind, out of which a crop of pleasant Plants did put forth from the Seed of the Spirit. The Eternal Sower planting himself in the midst hereof as that Lilly Branch, which grew up in its twined might and beauty to the perfect number Seven.

§.Now it was queried by me, *Why those single Plants, which were Divine Qualifications of the Mind, proceeding from the Root of Life, should be under the Power of these Despoilers?* The cause hereof I was then made to understand, why those heavenly cogitations, that would proceed forward to all Divine Virtue were overrun by the devouring Worms. It was therefore resolved, that it would continue still so to be, while they did put forth themselves from one weak stalk, in the scattered confusion of a dispersed property. Now being thus obnoxious to the intemperate motions of the visible Element, and mixing therewith, they are subject to smitings of all kinds. And though through the help of those distilling showers of the Word of Life, oftimes refreshing this inward ground, and cleansing it from this swarming, flying, and superfluous thoughts which the Slugs and Caterpillars did really figure out, they are freed herefrom; yet upon the cessation of these upper and outward Showers of a visible teaching Ministery, they are apt to swarm again upon the Mind, to stain and envenom those Plants, which do bud forth in the single and divided property. So that while the inward is thus invaded upon, no Fruit can be brought to perfection; for as fast, as it comes on, it is eaten off: so the Work, while standing in this posture, it is always doing, yet never done, nor perfected. And yet the Soul in the mean time is in great earnestness after, and for its Restoration, always striving against the Stream, and Tide of Profuse Imaginations: which keep back the Harvest from ripening of what hath been still a sowing by the Spirit. Now this might be remedied in such, who are labouring in the Tillage of this Inward Ground, and have been found faithful. For to them this sevenfold Cluster of Eternal Might shall arise, as by the similitude did appear in the Branch of the Twined Unity. As the Voice of the

Spirit did declare, that seeing such unprofitableness was by the Seed, Sown so apart, a release should be had for us in this matter. For all that, which is of a dispersing quality, should now be drawn in, to make up that Seed Branch, in which may consist that Head Principality, that should be of all commendable force; as was seen in the Figure. All growing together in Unity, every flower being coupled, for to shew thereby a redoubled might and strength. Oh, how pleasant is it to see all so suitably Mated, growing up from this one Eternal Root. As first that Vigorous Spirit of Love, that attracts unto it self the high Operative-Faith of God. These two, as in an everlasting Marriage-Union, are in all degrees of Spirituality, which never admits of separation. The second Branch that springs from this Root, is an eternal, still, passive, meek Spirit, whose Mate and Choice is the Spirit of deep Wisdom, to whom pertains the Dowry of Prophecy and Revelation. The third Springing Branch, is such a Peace as excludes all tormenting Anguish, and disquieting Fear, and espouseth as its Eternal Mate, the pure rising Joy of the Holy Ghost. Now as to that, which left is to make up the perfection of Number, is nominated to be the watchful single Eye of Light, that doth all these intrinsically and essentially unite together, as in a Body of Power, that so an All-sufficiency may be in it to transform, what is so disagreeing, unto the perfect Excellency of high extracted Spirituality. Then this word to me came, Know ye now, that the whole mystery of God will have its finishing course in these seven Throne Powers, as to the raising of the fallen ruins of the Adamical Man. Now herefrom see, that it is absolutely meet, for every Spiritual Plant to be united to its Mate; that so all may grow into a Cluster of Beauty and Strength. And that ye may be brought to the higher degrees of Transforming Glory, through the feeding, flowing Spring, that doth circle under, where this Life Branch is fixed. If you do attain to such an enrichment, as to have this Plant of United Force and Power to grow in the Garden of your Mind, ye may then be out of all fear, that any evil of sin, or the effects of it, can come in to Spoil or to devour. For upon its own guard it stands, and can defend it self against all Invasions. Now for this end, that ye may persue hereafter, these things are revealed. Make it your own Spiritual Business to come out of the meek, single Plantation, into the strong Unity of that Plurality of Spirit, which is able at pleasure to change you into a Body of Heavenly Lustre; such as is meet for that Work, whereto ye are designed. For this, O ye well disposed Souls, keep an Holy day, within the Borders of a pure Mind.

October 12th 1677

§.This word visited me about break of day: Run away to the Everlasting Morning-day, there to be hidden from the wrath of the Lamb. Which will be certainly expressed against those, who are found naked; having only the mortal clothing for their covert, in this great Day, which is breaking forth unavoidably upon all Flesh.

October 15th 1677

§.Being thus warned to pursue, and make hard after that securing state, and to keep all watchfulness over our Hearts, lest the Evil Spirit should us beguile; This word was given for further caution, Far be it from him, who in all things must be approved a man of God: therefore he is not to be found amongst evil doers, to be a reproach in such a time as this; or to take liberty, lest a Snare come upon the Superiority of that Life, which requires great sequestration.

§.Then again this Word was with me: *And ye shall be Holy unto me, for I the Lord am holy, and have sever'd you from all others, that ye should minister before me, and be mine only?*

October 18th 1677

The Two Golden Candlesticks

§.I saw my own Figure sitting in a solemn still waiting posture: and there passed by a Golden Candlestick with many Branches; and in the midst thereof was the form of a Cup or Bowl, all which distinctly had Lights, like Lamps burning from Oyl: but that out of the Bowl in the midst gave a greater blaze than all the rest. Then this Word sounded, Up: up; Follow this Light before it be out of sight. Then was given into my Hand such an other Golden Candlestick, without any Lights in their Sockets: but I hastily, so soon as the Candlestick was given, followed the other into a Room, which was all enlightned with the brightness of the Glory thereof. which I could only view, but found I could not there abide, but was ordered at that open door to wait, till every Branch of the Candlestick should be answerably filled with Oyl, and give forth Light as the foregoing brightness did; which was as a Heaven for Light. This Idea, or Manifestation, drew my mind after it: that, if possibly, Light might be set up in every Property accordingly.

October 19th 1677

§.In the Night after my first Sleep, there appeared unto me, a bright Sun, and many Stars were fixed in the circumference of it, that sparkled forth with a wonderful fury; so that it enlightned the Earth with its reflexion. And it said, hereto gathered is that which fills up, and makes compleat the whole Body of Light.

October 20th 1677

§.This Word came unto me, Pray ye evermore in that Faith, where each one is to be their own Advocate in the free Liberty, according as it is written, *In that day ask what ye will, and it shall be given you.*

October 25th 1677

§.Oh ye with whom is my charge, this is no season to stop in the Way: neglect not the Day, in which the Mighty One in you may rise again; upon whose Shoulder the Key of the Government is laid, to open for you the Everlasting Gate.

October 26th 1677

§.The first part of the Night, I spent in recollecting and calling over this whole Week's Transactions, which I had little satisfaction in. Because it was not upon such a Service, as it was meet, I should ever and always be found imploied in. For whatever of the necessary concerns of this temporary Life did call me off, from this Heavenly Calling, it became as Gall and Wormwood, and brought a heaviness upon me. So that I made my application in the deep inward sense hereof, that if possible, no more such Earthly matters should croud in upon us, Who had so much avowed our selves the Lords Servants only to be, and therefore our Spirits could no otherwise be but troubled, when hurried by that, which was so great a Set-back to our Spiritual Profession, that is in imitation to our Lord Je-

sus in his Holy Priesthood. While I was considering the closeness of this Work, I was cast into a Sleep: and I was suddainly awaked by one that called, and said, If you do not take good heed, and quicken your Pace, a dark Mist from the Earth will rise upon you, and then you will be prevented of entring into the Third degree, where is no Eclipse. Which Word I took hold of, for it came, very seasonably. Some space of time after in the same Night, I went in Spirit to One, that also was herein concerned with me, to give him a Spiritual caution, and be moaned with him the loss of time. And the same Person, whose Figure was named to me, appeared in a White Garment sullied with black dust: so taking notice hereof, it was advised to put it off, and another to be put on. But it was spoken in my hearing, That will also be defiled, without you keep in that upper right-Hand way, where no miry Waters overflow, nor Winds do blow to raise the dust below. Upon which Word I considered, never to walk in the Valley of this World, and to keep our *Nazaritical* Life unspotted, would be a mighty Victory, Having such holy Provocations, to be herewith overcharged, and so our Minds corrupted. For we have but one Heart, which if it be chased as a Roe and Hart upon the barren Hills, and thorny Desert of this World, where will the most Holy find a rest for himself in us: who will not set one Foot into the door of our Minds, if we be parling with contrary Spirits, that casteth into us earthly Fumes and Vapours? Thus I was made to see the biting of the Serpent at our Heel, as we did walk in the Way of the Earthly Inhabitants. So my Mind was made serious and watchful herein, lest herewith overtaken, our Hearts invaded upon should be. Therefore this way of prevention was revealed unto me, that we might preserve the Virgin-Purity for her true Mate, in these following Rules.

§.The *First* Rule I had given, was to be true to the Solemn Contract, and Espousal Vow, which we had made, to wit, to be the only Bride to the Lamb.

§.*2dly.* To be found always at home in the Spirit, in a waiting posture, setting all things in order, minding only the entertaining of this our betrothed Husband; sending out burning Floods of Love, to bring him into the close centre of the Heart.

§.In the *third* place, Be found in clean and white Linnen; that he may be delighted with your Innocency and *Nazarite* Purity. Then another sort of a higher degree, may be put upon us, as was shewed me.

§.In the *4th* place, Have always that, which may be most pleasant to his tast: therefore bring forth those choice Fruits, which the Tree of Love and Life doth bear. And then it was testified unto me, that this holy Order maintained, would give us an escape; and no trouble should be in our Habitation, because the Lord *Jehovah-Shammah* will dwell in us, and will cut off all, that attempts us to invade.

October 27th 1677

§.1. Upon an occasion of disturbance, by a disquieted Spirit in the Family, I poured out the sense thereof unto my Lord in Prayer, why such a grieving Thorn should be our troubler. So I committed all to him, who I did believe would clear me, from all unjust Clamours, in Truth and Innocency. After which, I found a suddain sweet Calm, and peace brought into my mind. Which caused me to repose in a quiet natural Rest. In the Morning this Word came in to my support, Be not dismayed at the Blast of the terrible one, who hath poured forth Hellish Fury. Be still found in the Long suffering and Patience, and then this shall all turn to the furtherance of that Work which is decreed in Everlasting Counsel, whereby the remainder of Wrath shall be restrained. Though it is not taken well, that such Insolency is permitted over thee.

§.2. After this, this Word was given in also, saying, Speak to *Josedech* for to be strong, fervent and steady, and nothing fear, but to be faithful the Priestly Charge and Work. For then saith the Lord, I will be with him, and he shall assuredly prosper; according to the Covenant made, when he dedicated himself mine only for to be, in *Nazarite* separation.

§.3. Then this Word visited me, Yet once it is a little while, and there will arise out of the Everlasting Priesthood, that which shall shake all Nations in Earth, Sea, and dry Land. Set therefore your Hearts hereunto with all watchfulness, and diligence.

§.4. As we were met together, I saw a Flame pass through the Room: and presently the Word spake, All these must first be purged with Fire, before they can stand with the Lamb upon the *Mount.*

October 28th 1677

§.1. This Morning I did feel in my self mighty Openings from the pure center of Love and Joy, with some encouraging Words, which did pass through me. After I had Prayed, the Word to me was, Go forward, for I have accepted thee, and I will be known Thy God in the Light of the Altar-Flame in Verity.

§.2. Again, it was said, Appear thy self therefore in such a Work, whereof thou needest not be ashamed; as having seen that Pattern in the Glass of Wisdom. To which Eternal Idea keep fixed thy Internal Eye: and thou shalt bring forth to Perfection, that which hath been in the Perspective part.

October 29th 1677

The Hand of the Lord

§.After my first Sleep, being still somewhat drowsy, and hardly, come to my awakened Sense, I saw a mighty great Hand lifted up, upon a wonderful high Pole. This sight was so amazing, that though it was so high, as it seemed to touch the Clouds, yet I could see it very distinct as a large Hand. When I came hereof to consider, what it should signifie, the Word was thus given, This is the Lord's Hand, which lifted up shall be: and who is it that shall it not see? Much more I wait herefrom to be revealed. For it was a significant Vision, that doth bring along its own Meaning: That so we might hereby be warned, what God in the Earth will appear to do.

November 16th 1677

§.I had this Night much inward Expostulation, tending to my full and perfect Change into such a Spiritual Corporiety, in which the offence of Sin might altogether cease. For since the Holy Teacher and Guide hath been plain with me, that without I here attain to be Born again, so as no composition of the first original matter of Sin may spring; till then I can have no free access, nor be taken up into all Spousal freedom in the Love-Joys, that are only known by such, who are redeemed from all Sin. For the Lamb, the Bridegroom can take no other into the Marriage-Bed of inflamed Love with him, but an immaculate Bride, all Fair and Serene. The Father hath charged him, to bring no other into his Kingdom. Now then said the Spirit, you see that my striving in you, is all to make you commendable, that the Father himself may love you, and be at perfect Reconciliation with your Spirits. For this is

the considerable matter to have the whole Trinity agreeing to take up, and pitch their Pavilion of Light round about you: Then expect such a change as never yet hath come.

November 17th 1677

The Hand of the Lord

§.In my Night Sleep, I was Praying, and awakened my self therewith: which when I came to my self, I saw a White Hand reached out, dipped in some pretious Liquor of a deep red Colour, and it dropped thereof on my Breast. Which presently brought forth that Word to me in the *Canticles*, his Fingers drop sweet smelling Myrrh. The which pure thing I did feel upon my Internal part oft, to a rising Joy in my self.

§.Then this Word came to me, Now take heed of going out amongst the Dead. If any thing of this kind doth touch you, watch the time: do not rest, till a fresh stream of live Blood doth all your Inwards wash, and perfume your Separated place with this pretious Myrrh. For your Lord can no more live, or lie among them, who do smell of the Dead.

November 20th 1677

§.The Lord looked upon us: and said he loved us, and was touched in all our Afflictions and Temptations, and that our Tears and Sorrows should not be forgot, for all were treasured up; that so when the Sowing time hereof shall be passed over, Salvation, and Victory, and Everlasting Joy shall be returned to us.

November 21st 1677

§.This was the Word of the Lord, that was with me, Let not the various Sounds and specious Gatherings of them, among whom is an uncertain Sound, move you from holy ground. Where still do you wait in the Spirits Harbour, for I have yet Secrets in an immediate way to impart. Therefore scatter not from your known, though unknown Walks to others. So hereby I was to understand, that in the still and silent state, we were to keep, till the clear Trumpet of the Holy Ghost might sound through us. For nothing of this could be found in the mixed Assemblies. Therefore it was shewed to me, that after a while, there would be a dispersion of the principal Shepherds and Flocks; till the Horn be filled with the unmixed Oyl of the Spirit, by a true Prophet, that must raised up be from and by the Mission of the great and mighty Shepherd. Who will then anoint with Power each one of his Flock, that none may be found in his Pasture of a barren Spirit. For each one shall sound forth the Mystery of their own Everlasting Redemption out of the fallen Stage.

November 22nd 1677

§.As soon as I came out of Sleep, after the Night's rest. This word met me, Oh that I might awake, with thy Image perfectly: then should I behold thy Face, and not be reproached, because of an ignominious Body. Whereupon I considered the weightiness of the Word, and it was opened unto me, that it related to a Resurrection state after a Death-sleep in the Grave, of the Body of Sin, out from which

the Spirit awakeneth into the God-likeness. Upon which there was presented unto me, a clear Crystal in the figure of a Heart, which hung by a Pipe, through which a stream like Blood passed into the Heart: which was said to be the pure Life-Seed, that conveyeth it self from the Fountain-Heart of the Godhead. As it is the Production of a Birth answerable to the very Heart of God, which would be the true and original matter of a divine Nature: In which only the Life of God should move, as it did in the Person of our Lord Jesus. Whose Heart was fed from the Heart of his Father, and so ours from his, when so purely generated as his, from the Seed, or Incorporating Power, of the Deity. For it was made evident to me, that the New Birth-heart conceived in us, must be from the Root of the same holy and unmixed matter, and answerably: in order to a full redeeming from the old polluted Heart, out from which are the Issues of Death, which is said to be the heart of *Stone.* Now it was shewed me, that Fallen Man did carry about him three Hearts. As *first,* the Heart of a Beast, as it may be said of *Nebuchadnezzar,* he had a Beastial Heart. *2dly,* The Heart of a Man, which comes up to Sensibility and to Rationality. *3dly,* A Heart in which, as to the outward Birth, remains somewhat of an Eternal Essence, as a Spark of Light, which *Adam* had in *Paradise:* and this we call Man's *Eternal Heart.* And this in the highest Improvement, is in much Imperfection and Instability: sometimes in a raised Life towards God, then sinking down as a Stone again into the Earth, according to the outward Constellations, that do mutually concur in the good and evil. The effects whereof, we have sensibly felt, by an inward strife and war, through the divided property of the Soul, which moveth sometimes from the Heavenly Center towards its primitive Being before the Fall. So as in this contest, without conquest over the earthly part, Millions of Souls have past away out of the Body. And fearing least it should be so with us, another Heart is shewn unto us. For none of these can bring us near unto God. And therefore remove, and give them up, and pray vehemently that we may see this old stoney Heart fail within us, and then such a new Heart, to which is annexed a pure burning stream, which becomes a quickning Spirit. Which will make essentially the great alteration, so as we shall find our selves new-born perfect Creatures. For it is of that high deified Composition of Purity, as it forceth all polluted matter of contrariety from it to fly. It is such a pure thing, as it will be contracted into it self, and live alone in an absolute dominion. There is no allowance given for any of those forementioned Hearts with it to commix, no more then Clay or Iron with Gold. The Spirit of this Heart is most subtle, penetrating, bubling, and still flying upward above all low things. As its Birth is from the Heart of the Deity, so there again it will live. Truly, at the consideration, that there is such a Heart to be given, my Spirit is in an astonishment. Therefore I call all ye Throne-Angels and Seraphims, to be with me in wonderment, that such a Heart shall come in any one to be fixed substantially. For what less will this come to, but the making good of that saying of the *Lycaonians,* who said to *Paul, The God's are come down in the likeness of Men.* For as the Heart is, so is the Man, a Godlike Heart overturns the whole Course of Nature, and changes all into another Scheme, answerable to the first moving Cause: Which sends forth Life and heat into all parts, as naturally, so spiritually, for the existency of the divine Nature. And further it was given me to know, that it was a renewed act of Creation: A drop let fallen from the Heart-blood of God, for Life inkindling into such in whom the Virgin Crystal Mold is formed, that here for hath been making way in preparation through many Washings and Cleansings, and Heart-relinquishings. For this Word came closely unto me from the Lord, and home to me: *Suffer and endure ye must who are looking for the gift of this New heart, Such a breaking up of the Old, as a dying man when his heart-strings are loosening.* This is the true mystical Death: this is to be a dead man indeed; which many have sought, but could never find. Because they did not strike at the heart-root: for so long as there is life remaining, it will Send forth its sin-reviving Effects. For what if thou shouldest cut off this & that member, yet life may be at heart still; and then what avails hewings and hackings, and suppressing; the root of the evil life being still there? The work is never done, because the life of sin is still sending forth one bitter fume or other: to pain, and

afflict, what would be at ease and rest. Now what remedy can for this be considered, said the Holy One, but the plucking up, and breaking the very heart-strings, that its Life may be a Sacrifice to divine Justice? for so it must be both a passive and an active Offering, for the Sin that hath been commited in the body of the flesh. Which mystery hath not been understood: but know it for an everlasting Truth. Let not the Sentence of this Death be grevious, because it will certainly usher in some what, that will be Equivalent to the deep springing heart of the Deity; whereout issues of Life, Love, Joy, and Peace will flow. Then thou shalt know no more strife, sorrow, or pain; because the root of all this is by death taken away. Therefore Repent not that ye are entring into the very way: Fear not to fail the old heart melting, for when that faileth, another heart and Spirit will be given. Which is of that strength, courage, and perfection, as that ye shall be spirited for the great and primary business, and for the work of trust for God and the Lamb. So all may see what the effect of this New Heart will visibly produce in you.

November 23rd 1677

§.This Morning I was in a very deep and secret consultation with the holy inspiring Word, concerning this great Change. For this is but yet known in us, how that every motion and thought springs from the mixed heart. But now great searching thoughts were, how we, if possible, by any means might attain to this perfect Heart, which was all clean within. For it was made equivalent, that hereby would be the whole overturning of the old Creation; making way for the new in each one, in working a through demolishment. For which this Word of advice was given: Let it not seem incredible unto you, that the old Heart shall fall away, though it is as thy Life-Essence: where that Law is engraven, which hath brought all into perdition. At the release of which a wonder working Heart shall be planted in its place in great renown. Therefore watch daily hereupon: for believe assuredly, that this Covenant will be made good, as ye have Faith to believe, that the old stony Heart shall be rolled away, which only hath kept, and would still prevent this Heart rising far. Where new Laws according to the new frame of things shall be understood, by such a chosen Priesthood, as all of Spirit shall be compacted: and by Gods own Heart-strings of Love, stand everlastingly together tied as Christ's perfect Spouse and Bride. Now then hoist up your Sails of Faith, and keep upon the broad Waters of Love's deep, that spring from the silent Desert, till all full Treasures of Joys and Peace shall upon you meet.

November 24th 1677

§.This Morning after much sweet Communion had in a Contemplative way with him, who is invisible, I saw of a suddain a Rock fashioned out like an Arch, whereinto a way was made to pass, and it was pretty spacious. At the first it seemed to be somewhat dark, which made me fear to enter in: but presently a Table was there, upon which was a blazing Light, and it then became all shining and exceeding lustrous to invite into it. But about the Light, there did appear a company of dark coloured Flyes, which fluttered so about it, as that they would have obscured the Light: but as they came up to it, they were consumed by it. So considering these divine Ideas, the Word came, saying, Enter ye hereinto, whom the sacred Vow of Separation is upon. For here is a Munition-Rock for your Security. Oh that here you may be hid, and hope, and quietly wait for the Birth of the pure and perfect Heart. In which ye shall see the Face of God, whose Voice may be frequently heard in this secret place, therefore Love here to abide: for here is the Heavenly stillness.

November 26th 1677

§.The whole employ and exercise of my Mind was now to have the old Heart transmitted into a new one, according as it is meet: because therefrom the perfect New Creature is formed with all new and fresh Organical Senses and Affections, proper for Communion with the highest purity and goodness. As it was shewn me, that the Heart and Spirit that moveth and acteth the old Creature, is capable to comprehend nothing higher, then what lieth within the circumference of its own Sphere, and low Birth of Life, that only reacheth to things that are seen, and knowable by the highest graduated Life of Reason, which is altogether to seek in matters Celestial and Eternal. Now that we might come to know the Invisible, only wise and everlasting God our Father, it must be through the medium of such a Spirit, as may be the very conceptive part of the New Heart. From which springs a clear Light that giveth understanding in the mystery of God, and in what relates to the Kingdom of our Lord Jesus. Which is hereby to be revealed only, as this pure Spirit comprehends its own Original, from whence it proceeds infinitely, and so sounds, and finds infinite things contained in the immense Being. By vertue of a new Covenant tye, which the Spirit of a new and perfect Heart is for ever under the obligation of a Love constraining Law, from which there may be no departing. But while upon these Myrrh-droppings my Soul was feeding; this Word for Confirmation was added: What if this may become such a time of Love, as by passing by to look upon thee, I shall Swear unto thee and not repent, that I thy God will be unchangeable: And will enter into such a Covenant, as thou mayst henceforth become mine. Then shall I know what to do with thee for further Glory and Excellency. For in that thou wilt be commendable to thy God, whose Eye only can take pleasure therein. Then was presented a transient sight, to wit, a Pool, wherein I was bid constantly to wash and bath, for the Word signified, that such Virtue was herein, as it would make White the very *Blackamore*'s Skin, and cleanse away every Leopard's Spot. For it is a Bath of burning Oyl, that will the first Birth of the earthly Heart to purpose try, and melt away; that so all pure Spirit of Life may spring, and a body of a shining Skin, as a Cherub-Covering be given. For it was revealed to me, that this should be done unto us, as we were become the Lord's by League and Covenant. Whence it stood upon the Honour of the Lamb, and of his Kingdom, for us to be found all clear and perfect, through this Pool of Balsoming Blood, that throughly Baptizeth all, who are in the true Memberhood of his Body.

November 28th 1677

The Nuptial Dish

§.A holy and pure Communion and freedom being maintained in a Spiritual way betwixt the Spirit of the Bridegroom, and the Spirit that is preparing to be the Bride of the Lamb; thus it was manifested by this similitude, presenting before my in-seeing Eye, a Golden Charger, and in it somewhat of a Spirit of an extracted Virtual Matter, upon which fell a sparkling Star, as from the Invisible Orb, and caused the Liquor in the Charger to flame up. And I heard presently the Word say, Come my Spouse, and draw near, for here is provided Heavenly Chear. Behold the Lord, the Spirit is presented here in a Lordly dish, wherein the true Body of your Jesus is both tastable and discernible. Whosoever of this are able to drink in, it will make them Spirits, as all burning Flames. Upon which great things were further opened in the Magia Line. Which, could I have but totally acquitted, all those motions that concur to sense-awakening, I might have given an account of an infinite space, into which my Spirit was launching, but was driven back by some stirring Essence, that would not let my Spirit pass naked, and pure in. But this Word came, tho thou canst not pass now, yet thou shalt, after thou hast eat-

en of this Lordly dish. Which will turn Nature into Spirit; then thou may into the secret ranges of all eternal heights and depths as an Eagle flye, and see, and know what lies beyond the Starry Sky.

November 30th 1677

The Way of the East

§.This divine Speculation which I had begat a mighty Magical drawing into those infinite heights and depths, which did but just open upon me, but then shut up. But my Spirit did make again a fresh onset, if by any means I might pass into that profound light Orb, according to the Nature of a Spirit. For an eccho did cry in me from that Sphere, that the holy Trinity was there in the highest dimensions of Glory. Which was a sufficient motive to attract my Spirit out of this vile Corporeity, from which I found much resistency. For I perfectly felt somewhat therefrom did rise, that did bind my Spirit. I was in great struggle for some hours, for the Spirit wrestled for a full Liberty. Then came this Word, saying, By all these Encounters the way will be made. Only keep thy course strait on towards the everlasting deep Gate, according as ye shall feel the Wind of the Spirit driving thereunto, and so wait with it to move. Oh to have a spirit in a Body of Flesh, to be as free as a Bird, which can when it will fly from his Nest! This was to me a new revealed thing, by which great discoveries may be made in the invisible Region, who have been altogether Strangers, to what is transacted there, because the sensitive Soul doth claim such a Marriage Union with the Spirit, that neither what is present, or what is to come must sever them. This is the Law of degenerated Nature, which lawfully may be broken. For the Spirit of the Soul is not for ever to be confined to the soulish depravity, when once it comes to know and understand, that it is a pure Grain, let fall from the Deity into the soulish property. Then it will not suffer it self to be imprisoned as under a Mountain-weight. No sooner doth it spring and rise above the Ground, as an ear of Corn which doth grow ripe, but a separation from the earthly part or ground may be made by the mighty Lord of the Harvest, who will come to reap where he hath sown pure Spirit. And that in the very time of this exteriour Elementary Being, Christs Last Day of Resurrection and Ascention shall appear through the Might of this precious Grain of the Deity (by which I mean the Eternal Spirit of the inward man, which is a Spark descended from the Deity, and it differs from the eternal seed of Christ's Deity, which is incorporated with this for its Resurrection and Ascension sake.) This spark of Eternity, the Spirit of the eternal Soul belonging to the inward man, will free it self from all, and every corporeal tye. For no terrestrial Image, though accomplished with all external Righteousness, can ever attract this superiour spirit to be in a conjugal Union; because it is too much below, therefore it now seeks release from it, as being ashamed of all and every circumstance concurring to the outward Life, which would hold it so fast. But Wisdom and Counsel is come from him, who will be Salvation to the ends of our Earth. His Spirit it is that hath called us from the other, to an eternal conjunction, with that wherewith it might most suitably agree; so as to raise and heighten the Spirit, to such a high degree of sublime purity, as that it might pass as swift as a thought, into the deep space, where the infinite Globe of Eternity might come to be conspicuous with the glorious Trinity, and with all those innumerable Spirits, who incompass the Throne-Majesty. Such Visions of Glory, Spirits have been carried into, while in the Body, and so it shall come to be again, and that more frequently and durably. For upon an earnest enquiry hereunto, it was revealed unto me by this Word, *The Way of the East should be prepared, and the Gate thereof should stand open, to such as could drink of the Brook in the Way.* And it was shewn by an Idea also, that as yet there was a dark gulf fume, from which did rise a thick smoke; so that at present, none could see their way, till the Son of the Everlasting Morning doth wonderfully incorporate with our spirits, to dissipate all of this Darkness, through which force of Spiritual Might, we may often come up to the Antient of Days, and

draw near, and make Record of what we do apparently hear from him. For the Spirit doth affirm this, that sound Truth, Wisdom and Knowledge, must from hence be let in to our Understandings, and it will be much to our satisfaction, when we shall hear and see, what is without and beyond this gulf of Sense and Reason, which have kept out of the Lamb's fixed Kingdom. And what will these storms be, but the rushing Powers coming down through the Salvation-Horn, which will be blown from God's Mountain-Habitation? The sound of which is already heard, to hasten for preparation, to the *Enoch's* Translation: That we may abstractively in Spirit, and through the whirling strong Breath may be lifted up, where our King and Lawgiver may deliver his Mind to us, as face to face: That we may come to know in certainty all those infinite, and weighty Councils, which have been long in great concealment, so as they may run in as a flash of Lightning. To which end, the Star which I saw fall into the Golden Charger doth predict, the high and mutual conjunction betwixt the Body and the Head-Throne-Prince. The Vessel being all of pure refined Gold, and spiritual matter infused therein together, what must this make, but a lordly dish, for each one to feed upon. This Star denominated was to be, the *Rose of Sharon*, that to the Spirit would give a pleasant Tincture, to make it both white and ruddy. Herein lieth the Mystery of all Mysteries, according as it was revealed unto me, through the virtue of this wonderful Commission. This Rosie-Star, feeding it self from the matter, which is so purely extracted, as a Lamp feeds upon Oil, and so both concurring, makes a burning shining Light, a Flame ascending might. When this great and marvellous thing shall come by any one to be witnessed, there will be no matter of doubt, but the Gate of the East must be found, at which we may go freely in and out, as Princes: Having right to follow the Lamb, and to eat and drink with him in this lordly dish. We shall then, as Friends, find entrance in, where the Tent of his Glory is pitched to see, hear, and tast, what hath been laid up in store for us from the Foundation of the World.

December 1st 1677

§.Strong Instigations and travel in Spirit still attending me, for the rising of the Star of glory in Eminency, according to all that Prophetical Ministration, under which Line we are cast, and do find succour thereby, through the fresh feeding Word of Life; which within the first Watch of the Night thus spake, saying, The most High and Holy One seeketh and calleth up such to dwell with him in his Holy Tabernacle, who have rejected and turned their Backs upon the Seat of the fine trimmed *Babylonish* Beast, and will nothing therewith touch, because it is under the Curse: against which be ye ever zealous.

December 2nd 1677

§.I saw one cloathed in fine White Linnen, and he had in his Hand a Censor, and there was live Fire-Coals, which were scatter'd abroad; and it was said, that upon whosoever they did light, they should be inspired with a New Tongue to declare great things.

December 3rd 1677

§.This Word ministred was, Watch and keep the covering of the Spirit close girt about you against all Offences that may come; abide still and quiet, where the anointed Shield is given for your defence, under the Banner of which abide close and hidden. Be all pleasing and pliable to your internal Guide, who is working to bring you into high and dear Friendship with the great and mighty Poten-

tate, to whom all Worlds must give obeysance. Therefore only care and mind him, who is so true and faithful, as to raise and bring you into such Love and Favour, that the God of Light may not walk as in a Cloud of Darkness, but shew himself manifest to your Joy in peculiarity.

December 4th 1677

§.This Word did spring in me, saying, Do you well consider, what your Virgin Garment must be made of; that no Moth may eat any hole in it? For if any thing of the earthly Fleece should be interwoven with it, it would damage the whole part. Therefore all of one sort of fine Linnen, let your Lord know you in, upon which no Moth can come to eat.

§.Then it was further given by way of Command, saying, If ye resolve to follow the Lamb up to all perfect degrees, then observe this as a new Commandment, Take your self off from all old traditional Conformity, which is after the manner of men, who are after the Flesh. From such the Spirit calls to withdraw, and to walk with him after another way, according as divine Precepts shall be revealed.

December 6th 1677

The Entrance of Caleb and Joshua into the Land of Beulah

§.As we were in the Spirit of Supplication attending together, a transient view of full ripe Sheaves was presented, as a testification, that we should bring of the first ripe Fruits, as a pure Offering to the Lord, according to what hath in the days of our sorrow, heaviness, and temptation been purely sown in the Spirit. But it was also shewn me, that this should not be accomplished, till we had fulfilled our set-time in the Wilderness. For this is an Ordinance that was given by God to *Moses* while *Israel* was yet in the Wilderness, before they came into the good Land. This instruction was for time to come, saying, Now behold the first Fruits of the Land, which thou hast reaped, thou shalt offer unto the Lord thy God. So accordingly the first ripe Fruits of the Spirit must be wholly dedicated and brought into the Store-house of the Lord; rejoycing and making everlasting melody in the Courts of Holiness, as the Joy of Harvest. Oh! this is the desirable day, but who hath it seen? because they have all dyed short, before entring into the good and fruitful Land, one Generation passing away after another, as we have seen it. But is it decreed eternally thus to be? No, assuredly no: there is a Generation to come, that shall not only sow, but reap, and pay their Tythe-Offerings to the great *Melchizedek* King. There is a *Caleb* and *Joshua*, who will out-live all the spirits of Unbelief. Who have been faithful Spies to search, and find out the virtue and glory of Mount *Sion's* Land. Whereupon the Spirit did the History take up, and did it mysteriously, to our state at present very closely apply. As thus, that *Joshua* and *Caleb* signified the Unity of the Spirit concurring in a strong Faith, the Spirits of our Minds agreeing mutually with the Spirit of Jesus, and so both do agree to pass and see the goodly Spaces of Eternity, whether all things be so, as hath been reported of, concerning the matters of Christ's Kingdom. To which we are annexed Heirs, and therefore concerned to take our flight thither, to view all within the New *Canaan.* For our Lord did know, that a sight before hand of this Inheritance would greatly satisfie. As it was with the Queen of *Sheba*, who gratified both her Eye and Ear, in the state of *Solomon's* Kingdom. Now then may not we in the Spirit of Faith, and rising power of Christ's Spirit, come to have such a pass over *Jordan's* flowing River? Hereupon it is cleared up to me, that it is most lawful and expedient to take such a heave or flight in the Spirit. For which end, in obedience to

the counselling Word, which to me was dropped in; Let us then be, as a goodly Ship, who would launch into the Ocean deep, and would swim upon the broad Waters, all tackled and trimmed, and pitched within; that no place may be found for bleaking, and our pure and white Sails stretched out, all in a readiness, lying at the very Haven upon the Anchor of Hope; waiting to see when the Gusts and Breath of the Holy Ghost will turn our Ship about, and blow all South, that we may suddainly be cast upon the Rock of Pearls and Precious Stones in that Land *Beulah*, that is so little known. But who now must be hither our sure Pilate, but he that hath already there been, even that bright Star that can steer through Fire, Water, and Air, having himself broke through all these, and so will do no less for us, if we shall be found in such a ready posture, as here hath been described. Now let us give all place to this *Joshua*-Spirit in our Bark, who will make a remove for us out of the Wilderness. He doth but wait for the mighty Birth to be here brought forth, that so we may pass away jointly and altogether. It was further also denoted to me, that all the murmuring and unbelieving Spirits should be wasted away in the Wilderness, who have murmured through fear and distrust: For these can have no share with us, whether they be with, or without us: all are excluded; none but *Joshua* and *Caleb* will enter in with us to view, and will have possession with us in the Land *Beulah.*

December 7th 1677

The Cessation and Return of Miracles

§.A very curious Question did stir in my Spirit, why such a concealment of the Heavenly Things was in this time of our Lord's mediating Priesthood? And why no more visible Effects were produced upon his Members on Earth, as to the Resurrection-day. For since the Apostle's Age, little hath been wrought in any miraculous way, further than by internal Light, and Spiritual renewings, and the Love of God shed abroad with the Blood of Sprinkling: which is the highest degree, that yet any have arrived unto. But all this did not appear to me, to be that which the perfect Restoration must further make out; nay, what the Apostles saw and heard in their time, who had the first Breathings from Christ, after his Ascension. Yet all then, and since have been exceeding short, of what is in reserve to be revealed. As I do know this from a sure Word of Intimation, and so herefrom my expectation hath been greatned, and the Pool of my Mind stirred, and troubled, and somewhat as from a central Fire boiling up, to clarifie that, and so the gross thick and dim Eye might be single and piercing to see if possibly into its own original body of Light. That so hereby a clear Aspect might be of what hath been acting and working in order to the Consummation of another more pure and perfect Creation. Thus being upon an internal search, into matters of this high Nature, this Word was brought into me, saying, Why art thou troubled that such long respit hath been, as to the Manifestation of the absolute Reign of the Lamb, that was slain because his Might hath not been shewn, nor his Power wrought, nor his Wonders done in the Earth? Yet now look for a greater Overturn than ever through the whole fallen Creation. This long cessation shall not nullifie it, for this Kingdom will have its revealing Day: for the Golden Sand of the half hour’s Silence is running out apace, which must be first expired out in Heaven. It was then given me to understand, that this Half Hour of Silence hath been ever since the Holy Ghost appeared in Cloven Tongues of Fire, upon those, who in a travelling Birth did here wait for it upon the Lord's Promise. For since that time, little news hath been heard from Heaven, only the Beloved *John* had the last, great, and signal Revelation from Jesus. Since that only such a Ministration hath been, which hath taken up their Testimonies in a still and private way, opening the Mind of the Spirit, in the Doctrine of the Old and New Testament. But for a new and fresh Word, that may be said to come immediately from the Lord, which hath not been before, truly it may be said, as it was in *Samuel*'s time, that the Word of the Lord is *pretious in this day.* We may travel from East to

West, from Nation to Nation, and scarce find a true *Seer*, with whom the express Word of the Holy One is. Some hidden ones under the stuff of this Principle there may be, who will not be known till the Lord calls them out, to unfold boldly his Mind. For this is an Age that can as little bear, as any formerly, such Truths as will shake their whole righteous Foundation, as it may be so termed, and others whose Lives and Loves are in that, which must also be laid waste in the common destruction, which is coming upon all visible things. Therefore never more need then now is for true and anointed Prophets to enquire how things are going in the invisible Kingdom. For all the Plat-form is first laid there, how things in this external state will be. Therefore it is needful, that some must be here truly prepared for it, and should never be off their Watch-tower, but be listening continually. For it was said, upon the enquiry of a Spirit, That the half Time of Silence was now upon breaking up, and mighty Powers would begin to work. Therefore let the regardful understand the present Motions of the Heavens. Though our Lord Jesus is shut up from all mortal view, yet the effect of those invisible Workings may be known in our low Heavens, and may be felt by such, whose Hearts are bent, and full stretched out to the Heart of a glorified Jesus. these will attract down Light, and so the lower Heavens may so contact with the upper, as to become all privy to the great Affairs, Counsels, and Designs, which are stirring within the Globe of Eternity.

§.But the Query is, *By what way or means shall any one come to be so Inseeing, that yet have upon them the thick film of Mortal Sense?*

§.*Answ*. There is no other Medicine here prescribed for it, but to wash often in those clear and pure Waters, which do run from the Crystal Throne into one Pool. This doing day by day, minding when those Crystal Springs do bubble highest, the strong force of which, doth wash off the rough scales of Sense: Then shall we become all seeing into what is both near and afar off, as to the working of the divine Mystery. This word of Counsel was also added, that whoever did seek this great gift, to know the Divine Magia in its Eternal Motion, they taken up will be, like *Enoch* to walk with God from among Men in an unknown Region; where no evil Wind or corrupt Air may blow upon them. These great and weighty Crown-Jewels, which for the last Age are reserved, will be conferred upon such separated *Nazarites*, whose Walks and Conversations are in the *Immanuel*, where the Vail and Face of the Covering will be done away. when no need there will be of crying, *Come up, and see*, for in the very Eye of Light, we then shall comprehend, and all Invisible things shall stand as naked before us. But oh thou Lamb of God, when shall thy Hand of Might be stretched out, to bring these mighty things to pass for any one.

December 8th 1677

§.This Word visited me, saying, How great is the goodness, that is treasured up for those that love and long for the mighty God, and the everlasting Saviour? Dress therefore, and trim your selves every day for your Bridegroom: who doth take great pleasure, when he finds you all comely, and sitting at the deep Manifestation Gate. Oh sweet Jesus, if thou wilt this Gate open, and give us out from thence thy Loves, we will not remove, because of the sweet and pleasant savour, that from thee doth issue forth. Oh come with all pulling force, that as a bright Cloud, we may be of a dissolving Nature, for all Love's impressions from thee: and that so we may see our selves one with thy Celestial Nature unchangeably.

December 9th 1677

The Overthrow of Sisera, and the Song of Deborah

§.In the Night I had hard wrestling with somewhat, which had brought an overcast of gloominess upon my Heavens: which I could not well bear, but did row as against Wind and Tide, to get out of the danger of those Floods, that did violently break in. And through earnest and strong Supplications, I was heard in that I fear'd. For my Jesus to my aid did come in, and in truth made all miraculously to be still within me, and did charge with great authority all those troublers of my Joy and Peace to depart, saying, *Who is it that hath any thing to do here, where my living Name is engraven? Have not I chosen thee for my own purpose? What then do mean these strange Injections here to throng? Fly O ye dark Clouds from my habitation, for I will dwell in all Light with my separated Spouse, who hath Covenanted within the Circle of a Love-flaming Heart, still to wait for me her Lord.* Accordingly, so soon as I could thereinto retire, a mighty sweet transfusion of Light did every where about me meet. And this did verily usher in the whole influencing Body of the Trinity. I was never made more internally sensible of their environing, and out-spreading Banner, which as in a moment was stretched out to secure me from the Waters, which the Spiritual Harlot sitteth upon, and that in and very near us. For the Seat of all these whirling Imaginations, are shewn me not only to be as an Accident, now and then happening, but this adulterous Spirit claims, and would have a fixed Seat in the Mind, and therein bring all her worldly Sorceries, to infect the mind, and betray it into the gulf of Perdition. Which was prevented and kept off by the suddain and secret introducing Power of the Trinity: that encompass those who are in fear of such overflowing from these bitter and brackish Waters. For this I may give, as a known experience, and write upon it *probatum est,* that we at no time are now necessarily exposed to be overcome with any evil of Sin, though it lurks and beleagers very close; For strong and mighty is now the Spirit of the Lamb, who is assigned to come in for our rescue. Therefore if we do earnestly implore for the Captain of the Lord's Hosts, who is to deliver his Lambs from the Mouth of the Lyon that roareth for his Prey upon immortal Souls, they will be delivered. This often witnessed hath been, that we might not cowardly fall under the Hand of the Man of Sin. For this Word was given, while I was in spiritual Combate, Hold out for Victory, I am your Life-guard, and ye shall never perish out of my Hand. There is nothing sure more pleasing, then to see the Enemy of Truth and Righteousness so worsted and kept under Ground, that he may lift up his Head no more within your Tent. Where then like *Jael,* thou shalt be called Blessed of Women, that art so skilful, as to smite *Sisera* to the Ground, never more to rise again. There is a Nail within thy Tent, which thou shalt be taught, how to use it, that so the full Execution may be upon the troubler of *Israel,* by the united force of *Barak* and *Jael* together. *Barak* signifies Jesus Christ, the Prince of strength, valour and might, that makes *Sisera* to fly into that Tent, where the Nail by Wisdom's Hand will surely be fastened. Then not only the *Song of Deborah,* but of the *Bride* and the *Lamb* will be sung. When thus overturned shall be the whole Principality of *Sisera*'s Kingdom, that so nothing of his Seat and Throne within us may be found. This for us the Lord is now doing, and it is marvellous in our Eyes. Being we are called out to be Followers of the Lamb in spiritual War, till all shall bow and fall down dead before us, that hath contradicted the absolute Reign of Jesus in us. Let us go forth in that mighty JAH, that is with us, who will make all Kings and Nations to tremble before us, as we shall move forward in that power. Who hath promised that yet in the Wilderness we shall be secured, till the mighty Prince thereout shall go before us, as the *CYRUS,* which shall perform all those great things promised, concerning the bringing in and establishing of the everlasting Kingdom. Which the Holy Ones hath so long kept out, in waiting for this Man of Spiritual Might to go forth for the recovery hereof. For hitherto little hath been done, as to a full and total Conquest over those great potent Pow-

ers of Darkness, that have withstood *Michael* and his Followers. But this Word was given me, That though it hath been so permitted, yet now the Day of the Lord's controversie for full Vengeance was near, upon those secret and home-bred Enemies of all Righteousness. Therefore according to our present Might, we should strike the Nail into the Head of the *Sisera.* And this will give such a proof of divine valour to our God, that we shall be spirited for more wonderful Conquest: and so subdue mighty Thrones and Powers in wicked places, in the Spirit of him, who is the Captain of the Lord's Host, hereby to lead captive what hath captivated us. And then let us meet our *Melchizedek* King, with all the Spoil thereof, as a Trophy of Victory. Who hath ready in his hand the reward of a Diadem and Crown, which he hath reserved for such Conquerors. This is the great Motive to animate our Spirits, that so we might know, it is not a light or momentary thing we do fight for, but what is weighty and eternal. All which is to make us in good earnest, according to a Word, which through me did sound, saying, Put not off your Armory that is of the Spirit at all, for in that ye will make all Life-killing. Darts to rebound back again, & no Weapon thereinto can pierce. And know, that in this Holy War, my Peace shall be your Garrison. Therefore hold out, till the Kingdom is given up unto you, which hath been kept away, and still will be, except the Prince of Might shall take it again in you by violence. For which cause, I am come to stir you up, that so what was designed from Everlasting, may now be positively claimed by my Spirit in you. Know it is all pleasing to your God, that ye should be found in such great Undertakings. As your Spirit is great, and from a high degree descended, so answerably do ye aspire for no less, then what you believe your Lord through Conquest in possession hath now obtained.

December 11th 1677

The Conflict of Fire and Water

§.A Presentation was given me evidently of an enclosed Rock, upon which Floods of Waters did break in, to quench a Fire that therefrom did spring; so as this Fire could not get the mastery, till a descending mighty Flame from the light Orb did come down to keep it, and to drink up all those Waters, which as Wave upon Wave did beat in, but so powerful was the Celestial Flame, that nothing more of the Floods were seen. And there did distinctly appear a Figure and Form of a light flaming Body, that did descend, and upward again ascend to a Heavenly Firmament, where it was said, Now all is swallowed up in Victory.

December 12th 1677

§.This Manifestation was very suitably presented to my inward Mind, which was drawn up into a deep and serious consideration, how long it might be, to the full Conquest and Victory over the original Spring of Sin, with all the evil Consequences that thereupon have fallen out. While my Spirit was herein much exercised, this came before me, and brought a Message with it for our comfort and support, who are enclosed in Faith's Rock, which in particular applied, and made out to us that the Vision did plainly speak to us. Who though gathered into this Rocky place, said the Revealing Word, yet see ye are [not] exempted from the violation of these tumultuous Waves, which at times and seasons may break in upon my precious Ones. As in him, on whom no matter of Sin could be found, yet there Temptations did sometimes abound, who was still found in the Rock of the Deity. And thereupon told his Disciples, that because they had continued with him in his Temptations, therefore he would give them a Kingdom, because they suffered, and were one with him in all Temptations, not to

fall under them, but to get power over them: that this gave Title unto the Thrones there mentioned. Now from hence it was further opened unto me. That the Fire which first sprang out, that was so often damped by the Floods, and quenched by being too weak to encounter them, it was shewn me to be somewhat, that remained of a pure and divine Essence, that would still live in Nature, as for to refine it, and reduce it into what might make it like to God again. But being so strongly beat upon by the gathering together of all Waters, which doth encompass as a full Sea, Tide upon Tide still breaking in upon this Fire-Root, out of which also would spring the fiery Branches of Faith, that would transplant the Soul, into a far higher kind of living. All which is opposed by the Inundation of many Waters, in which the great Leviathan moveth, which also are the Seat of the Beast, that doth make War together against that Holy Seed, yet remaining within the Rock of a Heavenly Humanity. So that it is in great danger to be often extinguished, for here is two contrary Elements, the one in strife against the other, the boisterous Waters of the Senses awakened from the tempting Region of these various things, which do so well suite with fallen Nature, that they may well be too hard for that little Spark, that striveth to rise, but hath been beaten down, as we in our selves have witnessed. Whereupon we may expect a stronger force will come unto our help, seeing such a strong resistancy is made in order to the stifling of that breathing Life, which hath struggled to live in dominion, and to prevail over all, but hitherto yet found insufficient. Upon which this Word of Counsel was given from the Holy Breath, that we should so powerfully pray in the Spirit of *Elias,* as to open the pure Fire-Element, that the Holy Ghost might thence form out a fiery Breath to consume and drink up every Flood. For against this strong and mighty devouring Flame, what Waters can stand before it. Now wait again to see the same Victory, for God will descend in Everlasting Flames, and the Bush of Humanity will all certainly be enlightned with his Glory. The time of it is said to be nigh, when as the Child of the Burning Element will quench all Waters, and by his Flaming Might will pass into the Heavens, and rend all Mountains of Flesh, and will dry up all Seas before him. Who now shall have Faith in their Earth for these things? to what a Seraphick state may it bring them up unto? Therefore let us improve every such discovery, and extend our Faith to the great Augmentor of our weak Flame, that if possible, such an encrease of Celestial Flame may make with us, as to dry up all, that hath encompassed our Rock. It may now be a time and season, when that such a bright flaming Body may be of stead unto us, which can at pleasure ascend, and secure frail Corporeity. It may be well worth enquiring after the excellent Properties of such a divine Creature, which doth move under the Cherub’s Wing, where it can pass to and fro unseen. Oh let us further dive into this Magia, for great advantage may be made for us, to raise out here such a defence, as may set us above all fear of Mortality, in a day when Perils, and great dangers are threatned, as an overflowing Scourge, to break in upon the World. It is time for us to know, where to hide where no destroyer may find us. Which only must be within the Flashing Skreen of the Holy Deity or Trinity, where we may walk in all safety, though the whole Earth be laid in desolation. Oh thou mighty Shield of Faith, bear us up upon thy Wing. Let thy Word (oh Jesus) which saith, Come to me, be sufficient to make us tread upon the Sea; keeping off every boisterous Wave, that would make us doubt. Now then upon the broad Rivers, oh mighty God, let us come to thee, and be afraid of no Flesh, that would hurt, or oppress. Let thine, who are environed with the Spirit's Might, make that only their Anchor-hold evermore.

December 13th 1677

§.Do ye wait, and expect the Word, that was made Flesh, fully to imbody in Spirit, that so an engrafted Word may come to spring in you, to Create new things, and to command all old to depart away. All this the Word God must do: that is after a Creating manner.

December 14th 1677

The Jasper Circle

§.This Morning there was brought to my internal sight, a Ring or Circle, which was like a Jasper-stone for Light, and sparkling Glory: and within the Ring or Circle, a Face of great splendour and Majesty did shew it self as in the twink of an Eye, and withdrew again: But this Word followed, This is the Door, that hath neither beginning or ending, through which ye must enter. Consider now, and consult with what manner of Body it must be, for nothing of a corruptible Form can ever pass here.

December 16th 1677

§.As we were waiting together, this Word came, The Lord himself is come forth to serve you with the Bread and Wine, as the great High-Priest to communicate, and his Body to break, which accordingly was experienced. Therefore it is good, at the Altar still to attend, that so the holy Breath may there kindle the pure Flame, through which may open his precious Name.

December 18th 1677

An Interpretation of the former Vision

§.In the Night my Spirit was carried inward, taking in several Ideas of Heavenly things into my mind, pressing hard to pass into the Circle-Door of Life. But a sweet still Voice did eccho in me, saying, That pure thing only, which through this Circle-Eye of Eternity did come down into Nature, can be the Door of Entrance again, as it circleth in its Blood-Life, and thereby raise up it self, and quicken it self into such a Spirituality, as ye need to ask no leave to enter back to your own proper Place, from whence your immortal part did proceed. For now the Eye that is fixed in you, will be both your Guide, and Entrance hereinto, if ye in Union will ever more with it keep, and concur with it. Then it shall carry, and lodge you in the Bosom-Circle of Eternity, as in a fiery Chariot. The four Wheels upon which this Chariot doth move, are Faith, Hope, Joy and Peace. These will bear away the Lilly Branch to be planted, where it may green and never fade, because the River of Life runneth there evermore. Oh when shall we be severed by this Chariot; who would see it gladly, that we may conclude thy Heart, dear Jesus, is towards us, and that thou wilt live no longer without us? For seeing none can enter into this Circle-Eye, but in this Flaming Chariot, that doth move upon four Wheels. Let not the principal Agent be wanting, but that all may concur together in us by that Ghostly Might, that may give a suddain Flight, to see that all satisfying Face, which will make us feel everlasting pleasure. And that no mortal things shall sever us from thee, or come any more as a Vail between the Spouse and her everlasting King, to hide the entring Door of Life.

December 20th 1677

The Golden Tree of Beulah

§.Great eagerness of Soul was renewed, for the passing in through the Needle-Eye of the Glorified Humanity. The Zeal and Love did wonderfully hereunto concur, so as to devour and eat up all those

strong Reasonings of Contradiction, that else would be working in the Mind. From which being in a good degree cleared, through the Mystery of Faith, working by the Spirit's operation, great calmness of Mind was known. In which time the Circle-Eye did open again, encompassing me round with waving white Clouds, and one did descend and did pass through the bright Circle, as an Arrow for swiftness, in the Figure of a clear Body, with a Branch in his Hand, the Leaves whereof were shining as Gold, the Fruits were as a Cluster, were in variety of Fruits were growing together. It was reached out, and a Voice did after the manner of a Spirit speak, saying, This is Fruit from the Tree of Life, that is now planted in the Land of *Beulah:* Eat hereof and give forth, and be blessed in it for ever. Presently I did feel sensibly a little strengthning Virtue come in, which I would have conveyed to another after a Magical and Spiritual way, that was at a distance. While I was in thoughtfulness hereupon, the same Person was presented to me, as if he had already hereof partaken; for there was strengthning Meat given into his Hand, wherewithal I did see him feed a Bird, that flew gaping to him, being all craving and hungry, chirping still as it was fed at his Hand.

December 21st 1677

§.After all which, I was to attend the Effects of every such presentation. This Morning I found my Mind wholly disposed for Introversion. Upon which the Vision was more opened unto me. For the Spirit did talk with me, telling me, that this was a manifestation to shew the Care, Love, and Friendship of our mighty Throne-Prince, who does as truly convey the transmuting fruit invisibly from himself as the Tree of Life. That so the introduced Birth of Spirit might grow and encrease, it being its own natural nourishment, without which it cannot live, till it come up to a strong man's degree. For that which is born of God doth feed only upon what may transform into a God-like Being. Which is the Lord Christs office and business to heigten up to that, that so there might not be any loss sustained, by the fall of the first *Adam,* in those who by this living Word are quickned again unto Life. For it was opened unto me, that none could be capable of this high kind of feeding, but those in whom Christ was spiritually formed. For this was all spicy, and sacred virtual power, to bring forth such Celestial new Creatures, as may ascend up with the same swiftness, as that Seraphim which did come down. For it was said to such who are changed all Spiritual, that inviting Word doth stand for ever good, whosoever will, to them the Door stands open to come themselves, and take of the Tree of Life most freely.5 And they will have the honour to bring down, and give forth Heavenly Tasts, and from their divine Bodies will go forth the healing Virtue: As it was opened to me, that these Golden Leaves had in them the Balsamick Cure, to restore to a perfect divine Body, where from all Soveraign Power should proceed immaculately, according to that high state, which our Lord is now in, in the Body of Glory. Therefore this Counsel and Word of Comfort was given, that we should here cast the Anchor of Hope, for the passing through every Door of our own Senses, till we had got beyond the Vail of Flesh, into the Circle-Body of the Holy Ghost, which is appointed for our present Mansion and Dwelling. Where no more working Source shall open to disturb our Peace and Joy. Our Life sustainment shall be effected, by the holy Seraphim day by day, till the half time shall fully be expired. Then it is given me to see, and to believe, that guarded along we shall be out of the Wilderness, by this Angel of God's presence, who hath promised, he will not leave us, but see us safe within the Everlasting Gate.

§.This is only the charge, that is left us to observe at present, that we keep the Inward Court of our Minds from all polluted things, and as hollowed Vessels to take in, what from God's own Table, as a daily portion is sent in. Who will never fail to give, what shall seal us for the day of this full redeeming Power. Therefore upon this promise we are to hope, and quietly wait; for he will come

with the shout of a King to the pure and Virgin-Spirit, wherein Love and Faith have looked for him. Therefore be not weary, nor faint in your minds; for to you the Son of Righteousness will appear for full Salvation.

December 22nd 1677

The Hand-Writing

§.This Morning I saw a Hand with a Pen, writing upon a little Square like Steel or Slade, which was repeated to me, saying, Despise not that holy degree, to which my Spirit hath wrought you. Know ye not, that the Holy thing, which is rising out of the Center, must have time to work through all that dark matter, which doth lie in the vail of Flesh. Therefore patiently give way to that, which will go its own pace, for the Spirit doth well know its own tract. And if you wholly trust him for your guide, he will bring you to the right Door, which shall never more be shut upon you.

December 23rd 1677

§.I was invaded in my Mind with that, which would have awakened a distrust, concerning the Consummation of that perfect degree, into which I have been thus far wrought up unto, through Internal Purity attained. Yet finding the Waves of Sense apt to break in, upon this I was made to pray with all vehemency, lest the Spark of Faith should hereby be quenched. So after much strife this Word came in for comfort, saying, thou shalt yet Honour the Lord thy God with that substance, that will open out of Wisdom's treasury. Abide but firm, and unmoveable in the Heavenly Calling, from which expect the Blessing of the encrease, for the bringing in of that, which will assuredly bring joy and ease to the heavy and oppressed in Mind.

December 24th 1677

§.My Spirit deeply sympathized with one, that was in travel with me, for the Revelation of Christ's Heavenly Kingdom: Who in bindings, and spiritual droughts, & famine passing often through with me, therefore obliged to be fellow-helpers of each other in every Hour of Tryal and Temptation. I besought the Lord, and made enquiry on his behalf, and this Word on his behalf was given in, saying; I have heard the bemoaning of *Ephraim*, against whom a Confederacy of Spirits have been working, but they shall all be broken as a Potters Vessel, while he in Love and Faith adhereth fearingly to my living Word. Then know, that he the *Ephraim* may of the Righthand Blessing come through all Tribulations to stand in Victory with the Lamb, upon the Mount of Joy and Liberty. To which dear Lord bring him through all that, which would hold him under, and depress him. Oh that oily Pool, that can soon the dark stone dissolve, let it rise and spring, that we may find our way made free and clear up unto thee, forever to be conversant in Spirit, with thee all Heavenly One.

December 25th 1677

§.This Word visited me, saying, How great is the goodness, that is treasured up for those that love and long for the mighty God, and the everlasting Saviour. Therefore dress and trim your selves every

Day for your Bridegroom, who doth take great pleasure to find you all comely, sitting at the deep Manifestation Gate, and there waiting. Oh sweet Jesus, if thou wilt this Gate open, and give us out thy Love from thence, then we will not remove, because of the sweet and pleasant savour that do's issue forth from thee. Oh, come with all pulling force, that as a bright Cloud, we may be of a dissolving Nature, for all Love's impressions from thee, that we our selves may be one with thy Celestial Nature unchangeably.

December 26th 1677

§.This Word was opened in me this Morning, saying, After all knowledge and believing in him, with whom your superiour Life lieth hid: Now your great business and concern is to travel for its manifestation in, and according to *redeeming* Power. By which it may appear in its own native liberty, and act for it self in Soveraignity, as having put on the Lord Jesus, as your Cloathing of Power. For nought else will commend you in the sight of Men.

December 29th 1677

A Caution against Prophets of Judgment

§.Upon the Consideration of *A. W*'s Prophecy, it was advised me, that we should have no part with her in divine Justice, nor be Agents in the avenging property, in desiring Plagues and Vials of Wrath to come so immediately upon the Formal Churches. It was shewn me, that it was not the Time, nor the Manner revealed yet, how they should be overturned. God had permitted her, though a Lamb of Christ's Fold, to be sifted and tryed through the opening of a Center, from whence Spirits did strongly thus prophecy, as to the time and manner, and did upon her Spirit impress the time, and so deceived her herein. The Lord restore her, and give her a more distinct discerning of Spirits, from the several Centers, from which Sounds and Voices do proceed. *The Kingdom of Love,* cryed the Voice in me, *is that which will open, and be strong to prevail.* Even that Ministration of Love shedding abroad by the Holy Ghost, is to drown and quench the Wrath; and Angels that are strong and powerful in the Compassionate Love, the Lamb of God will raise up, to be eminent for trust, in the agitating and managing of the great Spiritual Affairs, belonging to his Priestly Kingdom: that is, upon its revealing to be more visible, and shall mightily prosper in the hand of such, who are the pure and meek of the Earth. Who thereby do open the Love-Center, whereout the Unction of Prophecy, and true Revelation do's infallibly proceed for their direction.

December 30th 1677

The Daily Expectation Not Frustrated

§.Upon some Considerations, which were weighty upon my Mind, concerning the daily expectation of that Kingdom, which by the Holy Ghost comes to be manifested. And calling over many foregoing things, which as to this might usher in the Temple-Glory, which is so beautiful and desirable to Spirits, that are waiting here for it. This was shewn me from hence, that Vision and Prophecy were but as the Door-Posts and Threshold, whereupon the Glory of the Lord doth often hereby break out, as the Gate of Manifestation opens; but it shuts and closes up, as not to abide upon the Threshold of

that, which giveth entrance into the most Holy Place, where the full and fixed residence of the Majesty of Glory is. Which for duration upon any cannot be found till entred beyond the Ministration of the Manifestation Door, which doth make way here for it, by raising the Mind of the Spirit through the Light. For the true and real enjoyment of God's Pure Being Conjugally, wherein all fulness of Joy, Power and Peace may spring, as from a Fountain openeth within, as co-existing with that which is the matter, for the Kingdom of Heaven, that must bear rule over all that comes in by this fall. To which end, the light of Revelation is come to the door of the Threshold of the Lord's Tabernacle, that thereby we might see our way to enter in by it. Watching all opportunity for a through and clear pass into the fruitional Joy of the Lord. Patiently enduring, till the Lord himself shall say, *Up, and Rise and follow me, who as on an Eagle-Body, will you my dear Ones, mount and bear into my Father's inward Court. Where neither Care, Fear, nor Sorrow shall afflict you more.* Oh my Lord, this is that perfect State, that our Sighs and Groans have long gone up for. Let full assurance be given for present support unto us, who are looking for compleat Redemption. Upon which this Word sprung, *Fear not, that ye shall always stand, as at the Entring Gate. Jesus your Lord doth well know the Voice of his own Mates, from whom he will not long separate himself. Therefore believe, and quietly wait in all pureness and meekness; for he will come, and will no longer tarry from his own, lest their Spirits should be drunk up with Sorrow.* It was further said, *If ye be in Heaviness for me your Lord, then may ye expect a return of Peace and Joy successively in and through my Love abounding towards you.*

THE CONCLUSION OF This Second Volume

§.ALL these are the faithful and true Sayings which are given in for a Stay, and a Pledge of Love from God, till the Morning *STAR* of *Wisdom* shall arise more fully in our Hearts to lead us up into the Fruition of all that has been here Prophesied of, and Declared. Which I excite all the Beloved Flocks, that belong to the Great Kingly Sheherds Fold, to Believe, Hope, and quietly Wait for, as to the Full-filling part of All that hath been in This Volume made known and revealed. For it is now the Day of the *SPIRIT,* which is beginning over the Earth to Spread. Wherein the Empty and the Hungry, who have long wandered upon the barren Mountains, and been as in Famine, shall be Satisfied and enter into those fat and full Pastures, where the Lord himself shall be their Leader and Feeder: That so we may in pure Love-unity together celebrate an Holy *Feast* to our High and Mighty *JEHOVAH;* eating our Spiritual Morsels in Joy and Gladness, and sending up our Offerings of Praise to him that was *LOVE,* that is *LOVE,* and that ever shall be the same. Even so: *Amen.*

POSTSCRIPT

§.IT may possibly to some seem very Harsh what is found pag. 125. and 126. *There is yet a Woman to be revealed out from the Heavens, whereof Mary, that brought forth Christ according to the Flesh, was but a Type. For it was neither Eve, nor she to whom the Promise was made concerning the Birth, which should bruise the Serpents Seven headed Power. There must be another Genealogy found out, from whence the Serpent treader must also come.* But it is very far from the Author's Intent, (as it may be plainly evidenc'd both from the Scope in this particular place, and also from the whole Drift of her Writings) to derogate hereby from the High Preeminence of Christ, the Son of *Mary,* above all Human Births whatever: or from the Honour of that Holy Virgin, whom all Generations of the World must call *Blessed among Women.* But the Design of this Passage is no other than that of the Author of the Epistle to the Hebrews, when he represents the Great and True *Melchisedeck* to be *without Father, without Mother, without Descent.* Which cannot be understood any otherwise then of an earthly Father and Mother, and an Earthly Descent, it being immediately afterward added, *having neither beginning of Days, nor End of Life.* The which Words can by no wise be applicable to his Outward Corporeal Birth from the Virgin *Mary.* Wherefore the Apostle herein directs them to look for another Genealogy, and higher Descent; while he seems to take away for the present (or rather to pass over) the former. So that he would not have them to fix their Eye upon his Temporal Generation in an Elementary Form which had both beginning of Days; and end of Time, but rather to look to the Generation which was before all Time from the Eternal Father, through the Womb of the Morning; from whence all Angelical and Human Spirits were afterwards produced, being call'd *Sons of the Morning,* that is of the Immortal, Virgin, Heavenly Principle, or Matrix. Which Celestial Nativity being overclouded in many of the Angels, through their *Tartarosis,* mention'd by St. *Peter,* in seeking to sink themselves into their own Independent Will, that so they might be as *Elohim;* by Precipitating their Spiritual Forces from the Centre of the Divine Will, and going forth from a proper Centre of their own: and also in all the Human Race, through the Birth of Eve, entring into the Lust and Strife of the Elements, deluded hereto by the Seven-Headed Serpent; cannot possibly reappear till the Seven Heads, Powers, or Forms of the Serpent be entirely *Bruised* or Crushed. This is to be done in each particular Soul, which hath within it self as the Kingdom of Heaven, so also the Kingdom of Hell, as it were in miniature; before there can be an Attainment of that Person to the Redemption of the Body, which is the visible Adoption, Recognition, and Sealing of the Sons and Daughters of God. And it is likewise to be done in the whole Church Universally, by the Seed of Immortality flowing through the Glorious Humanity of *JESUS.* Which Seed as it raised up his mortal Body, cannot also but raise up, in due time, all his Members: and cause the vanished Image once more to appear, and the Lustre of their first Nativity from God to shine forth, as without any Cloud. Wherefore let the Reader remember this Caution, not at all to look Outwards, or to seek here or there after Particularities or Personalities, which will nothing avail him to know, and probably may do him great Hurt: but to retire into the inward Depth of his own Heart, that he may there come to know such a Birth from out of the Womb of the New *Jerusalem* Mother, as is so much spoken of in these Writings, and may be a Witness of the trampling down the Serpents Power and Polity. Then would he not be Solicitous about whom should be first Honour'd by Christ with the Marks of his Resurrection, but would endeavour to press forward to it, by the only allowable Emulation of Humility, Love, and Faith. That if possible he may arrive to the Right of the First-born Heirs of God in the *Melchisedeck-*

ian Line. And then also would he clearly see, that nothing that is here said tends to the Lessening, but to the Greatening rather, and extending the Merit of *JESUS* the Son of *God* and of *Mary*, the *True* Christ, Blessed and Adored for ever: to whom every Knee both in Heaven, and in Earth, and under the Earth shall bow and Confess him that is, that was, and that is to come.

F I N I S.

Advertisement

§.WHereas some Things have been Scandalously set forth, and Printed under the Name of this Author to the Reproach of Truth, and the Dishonour of that which is Holy, it is thought fit for the putting a Stop to such Impostures, and the Evil which might thence ensue, to give a Catalogue of the *Books* which the Author hath hitherto Published.

§.THE *Heavenly Cloud,* or, *the Ascension Ladder,* 4 to. 1682. p. 40.

§.*The Revelations of Revelations,* an Essay towards the Unsealing, Opening, and Discovering of the Seven Seals, the Seven Thunders, and the *New Jerusalem* State. 4 to. 1683. p. 130.

§.*The Enochian walks with God,* found out by a Spiritual Traveller. 4 to. 1694. p. 38.

§.*The Laws of Paradise;* Given forth by Wisdom to a Translated Spirit. 8 vo. 1695. p. 69.

§.*The Wonders of God's Creation manifested in the Variety of Eight Worlds,* as they were made known Experimentally to the Author. 8 vo. 1695. p. 89.

§.*The Message to the* Philadelphian *Society,* whithersoever dispersed over the whole Earth, together with a Call to the several gathered Churches. 12 ves. p. 108. 1696.

§.*The Tree of Faith:* or the Tree of Life, springing up in the Paradise of God; from which all the Wonders of the New Creation must proceed. 12 ves. p. 122. 1696.

§.*The Ark of Faith,* or a Supplement to the Tree of Faith, for the Further Confirmation of the same. Together with a Discovery of the *New World.* p. 33. 1696.

§.*The Fountain of Gardens,* Watered by the by the Rivers of Divine Pleasure, and springing up into a Paradise. Vol. I. p. 1697.

§.*A Revelation of the Everlasting Gospel-Message,* which shall never cease to be Preach'd till the Hour of Christs Eternal Judgment shall come. Whereby will be proclaim'd the last Love Jubilee, in order to the Restitution of the Whole Lasped Creation. 8vo. p. 39. 1697.

§.The Fountain of Gardens, Vol. II.