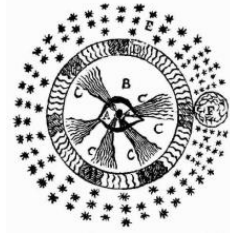




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JANE



LEAD

The
Enochian Walks
With God

Found out by a Spiritual Traveler,
whose face towards Mount Sion
above was set.

Spirit's Day Version

With Modern Language and
Paragraph Numbering

Transcribed and Edited by

Diane Guerrero



The Enochian Walks with God

by Jane Lead

Spirit's Day Version

by Diane Guerrero

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Spirit's Day Studies

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**About the
Spirit's Day Version**

The goal of the Spirit's Day Version (SDV) is to assist the modern reader wherever archaic language might prove difficult in reading and understanding these glorious and magnificent mysteries. The paramount ambition was to remain faithful to the text, while preserving the beautiful writing style of this mystical Author, as well as the classical flavor of the time period. The SDV is not a paraphrase, thus the beautiful prose and unique terminology remain intact.

The Spirit's Day Version may not be published in any form whatsoever, or posted on any website. They may not be modified in any way, however the Editor will gladly consider any recommendations.

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 Ones 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.

In Christ Jesus,

Diane Guerrero

Editor of the Spirit's Day Version

T H E
Enochian Walks with God,
Found out by a
SPIRITUAL-TRAVELLER,
Whose Face Towards
M O U N T - S I O N
Above was Set.

Gen. 5. Verse ²⁴22,
*Enoch walked with God, and was not,
for God took him.*

W I T H
An Experimental Account of what was Known, Seen,
and met withal there.

As to an Essay to a further Revelation of an Immense and Infinite Latitude of *G O D's Love*, to the Restoring His whole Creation, and How, and after what Way and Manner we are to Look, and Wait for this Last Appearance, and Coming of our Mighty *G O D*, and Saviour *CHRIST JESUS*.

O come and see, what the Holy One in His Spirit, is working down, and revealing, in order to His Appearing!

Written by *JANE LEAD*, in this Year. 1694.

P. J. DE LOUTHESBOURG.

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An Introduction and Apology to the following Discourse

[EN I:1] My friends, who dwell in the universal love of the God of Love, to you I doubt not but the matter of this discourse may find acceptance, as it is a message from above, of good and glad tidings to the whole creation, from the beginning of time to the final end and extension thereof; for God's bounteous grace will thereto reach. But this love expresses itself, not only by saving and delivering from an endless punishment, as the just merit of transgression and disobedience (which is proclaimed to the whole Adamical fallen race, by Him who was made an offering for sin); but be it known that God's Love is not so clearly seen or illustrated if (O! if) here it should stop, in this visible way of redemption by Christ. But it must go much deeper, in bringing forth a new created God-like similitude in the soul, so that what was diminished and disappeared may be repaired by the birth of the Holy Ghost, conceived and springing up intrinsically for a thorough renovation in every part of the soul.

[EN I:2] This you will find to be the whole scope and drift of what is written here, God having taught me by His Spirit in this great mystery of inward redemption. I found myself impulsed, and under a constraint to make it public before my decease (being aged 70 years), that so this treasure might not die with me, not knowing but that it may be my last farewell to this world. Therefore I have hastened to do my Lord and Master's work, while the Day-Spring from on high shines upon me. If the outward day of my life is lengthened out to me, it shall (all-improving of it) be as my most delightful employ, being called to it from on high.

[EN I:3] Now to come to the matter in hand, as to the title which this subject bears: It is not an outward flourishing sound, but from a most essential and experimental ground from which this goes forth, which if otherwise in my circumstances, I should not have rendered myself public: *For every woman that prays or prophesies with her head uncovered dishonors her head.*¹ But Christ being my Head-Covering, I have both commission and munition-strength, upon which I shall proceed and go forward and say something as to the first part: which is the spring-flower of the mind, essenced in a never-dying root, which renders the face of the mind perfect in beautifulness, for love and delight to Him who is the express brightness of the Father's light; in which you will (as in a glass) see the royal degrees and spiritual assents, with festival entertainments in the Spirit so prepared, that may be for an inviting imitation to the Heaven-born spirits, and also to them that are yet unborn, that all may labor to be found in such a heavenly habit of mind.

[EN I:4] The next part which I have to commend to the reader is according to the inscription of the book *The Enochian Life*, that has been so hidden and unknown, yet found by the spiritual pilgrim and traveler; and it may still be found by such as shall cease from walking after the flesh and worldly ways, and resolve to take up to walk with God in the Spirit. For if once you can clear, and get off here from these low, clogging and heavy, sandy ways, then you may enter into these high and pleasant walks with GOD. When you are once come into them, you will meet with those various sweets and delights that will engage you to keep to them, because you will here meet with good company; if but few among mortals, yet numerous of the heavenly society, will walk and talk with you from those upper regions to where your travels tend. I have given an account of these travels

¹ 1 Corinthians 11:5.

for encouragement and motive, to draw up holy and separated spirits, who have liberty and opportunity to know beforehand the riches and pleasant things of this heavenly country, and to contemplate upon them.

[EN I:5] To this end I have joined and added to this first part what was opened and revealed to me last year (1693), where you will see a particular knowledge and experience of what the Saints, yet abiding in this lower world, may enjoy of communion with holy and separated spirits of the higher world, which may be of great advantage. Also a little tract lately manifested regarding the way and manner we may expect the LORD JESUS in His appearance, about which so many prophecies and sounds have gone forth in this present age. I have, according to my gift, laid the sure foundation for both His present and future appearance in the world. I am sure He does, and will, send His Messenger before His face, which is the Spirit of Refining Fire, to prepare for His more visible and splendourous coming in His kingdom, to make kings, priests, and prophets, to reign in and with Him on the earth. And when we shall see more of this multiplying oil of the Holy Ghost poured forth upon those that are lookers for this blessed hope and most glorious reign of Christ, then we may expect He may be drawing near.

[EN I:6] Therefore all public and private pastors and teachers should know what to go forth with, and declare and preach up the ministry of the Spirit; to make ready all nations, people, and languages, to call them in by the power of the Everlasting Gospel, which powerful sound (in Christ's Spirit) may reach to the free and bound, whether in the body or out. For this Gospel will so far extend beyond the limits of time, to creatures in ages yet confined, which latitude of redeeming love you will find declared in this volume, being also a revealed truth which I was not to conceal from the world. And as for those Scriptures that may be alleged against it, they were interpreted to me to reconcile this point, and thus opened: that the LORD CHRIST went and preached to the spirits in prison (as you may see in *1Peter* 3:19-20) that were disobedient in the days of *Noah* (or before and since), who in bonds remained in low regions, at whose appearance then found deliverance—or else to what end did He preach to them? And so again at His second and last appearance, when He shall come to judge the quick and the dead, where will pass just and righteous sentence according to everyone's work; yet this Judge will reserve in Himself the liberty to release and give remission to all that have passed through fiery purgations, and are humbled thereby. Take notice of what the Apostle *Paul* speaks of in this matter: *To be saved so as by fire*.

[EN I:7] And as to that great objection made from Christ's Words, *Go you cursed into everlasting punishment*: it is opposed to the short limits of this world, and admits only of number of ages, in which there may yet be suffering and punishments—yet it is not to be beyond the time of CHRIST (the LORD's completing and delivering up the kingdom to His Father). For GOD was, is, and so has designed in CHRIST to reconcile all to Himself which was at odds with Him. For it is not to be the least doubted that the efficacy of Christ, the Second Adam, by the merit of His bloodshed, and His Spirit given therein, will make all good again which the First Adam had made evil. Much more I might enlarge. But I hope this may suffice: to consider that Scripture of *Romans* 6:14-16, which is enough to clear and satisfy that the plaster provided is much broader than what the wound of sin has made.

[EN I:8] This know (O Reader whoever you are), I have been driven by a heavenly power, to clear up and vindicate the royal and generous goodness and love of the Holy Trinity, agreeing all in unity, for the reconciling and bringing back again into themselves whatever of a spiritual quality was scattered and divided from them; which in the dispensation of the fullness of time will be made manifest, to the wonderful amazement, for all of GOD's creation to love, and praise, and exalt, and pay their adoration to their merciful Creator who has completed such an universal redemption.

[EN I:9] Only permit this Word of caution and counsel: That none presume to turn this grace of GOD into a vicious and careless way of living. For there will be anguish, and terror of soul, and suffering upon them here

and hereafter—all which may be prevented in the time of this life by an inward circumcision in spirit, and mortifying the evil nature, bringing it into subjection to the Law of the Spirit of Holiness. For I must solemnly profess to all such as live loosely and vainly, that they will have no part in the First Resurrection, but will be cut off from all those pleasant and unconceivable joys, and glorious and filling springs of refreshing from the presence of GOD and the Lamb, which may be tasted in this present life as the firstfruits of the full harvest. This I do affirm (from what I have known in my own particular), that if there were no reward of a future blissful happy state when this life shall end, I should think it a very great felicity to have a present participation of the Spirit of Christ, and thereby be clothed with His divine nature, and live in the present enjoyment of all those ineffable immunities that I have here given a real account of, according to experience.

[EN I:10] I hope and pray with all power of prayer, that what has been unfolded here by the Holy Spirit of *Immanuel*, may be received and entertained as the golden oil from the dropping olive-tree; that as the Anointed Ones of the LORD multiply for a Priestly Kingdom here upon the earth,² and as the Day of the Spirit does more get up, and shines forth in this present generation in heart and mind, which can only be expected from such upon whom the Anointing is poured forth plentifully, that may be so well stored with that Pure Grain and Golden Seed, that they may go forth as sowers to sow it everywhere. Oh how were it to be wished, and how much would it be my joy to know such powerful sowers in this our day, which may bring forth a pure white lily crop of spirits, with whom Christ our Kingly Shepherd may walk and feed. Then He will no longer be a stranger to His fold here upon Earth, but be well known to be our feeding pasture continually.

[EN I:11] But I shall here now stop, and with this Word conclude (as if it were my last dying speech), which I direct to all ranks, sorts, and degrees, and more especially to them who are called, and have liberty to exercise a true spiritual ministry: That they may know what this season and time may call for, being now past the first and second number of time, and are come to the half-time. Therefore go forth with your Anointed Shield, and with your Horn filled with Oil of the Spirit. Spare not to sound your trumpets of the Spirit, that may gather in from the utmost parts of the earth, that they may both see, know, and partake of this dawning and Day-Star rising, first in our hearts, and from there lead most rightly where we may see our Princely Redeemer eye to eye in kingly majesty. To this end it is incumbent and chargeable upon you to propagate this forerunner of our Lord Christ, which is the Spirit's ministry, as the one and all that I have to leave and commend to you who are lovers and walkers in this spiritual way, which has been here described by the Spirit of Christ in,

Jane Lead

² This subject has been treated of and published by the Author in 1683 entitled, *The Seven Seals broke open by Divine Revelation*, and some of which are yet to be had in my possession. [Editor's Note: The actual title is *The Revelation of Revelations, Particularly as an Essay, towards the Unsealing, Opening and Discovering the Seven Seals, the Seven Thunders, and the New-Jerusalem State.*]

Chapter 1 The Flower of the Mind

May 12, 1694

[EN 1:1] A flower from the Paradisical ground has appeared, whose nature and property is never to fade or die; for its descent is from on high, which is the Lord the Quickening Spirit from eternity. This is the plant that has put forth itself, distinct from the outward nature in me, well known by its pleasant scent, qualifying with fragrant Love, so very sweet and mild, that it harmonizes the soul to that degree that it feels no other life than a Ghostly Deity. That is the Root which feeds this rosy flower of the mind with a certain kind of balsamic virtue, that so its beauty is always of a blushing freshness. Now herein lies the greatest of all mysteries: That under the covert of a mortal human form, such an Anointed *Cherub* should there live and move, as having the fire-sparkling eye that pierces into the heavens, there to view and see what is of its own kind and property transplanted into that upper region. For it is known to me that spirits pure and separate from this gross earth, may be both with Christ the Head, and with His Body of Saints who are in the heights of glory. Yet mutual greeting and conversation may be allowed, as springing from One Eternal Root and ground, coupled together in Love's golden chain of everlasting unity.

[EN 1:2] But it is given me to understand that such Saints which are yet in the body (that is yet corporeal), must be highly spirited, and much estranged from themselves, as considered in an outward creaturely life; for that part must be silenced and shut up, whenever the soul in this body would hold a communion or spiritual conference with the Kingly Shepherd and that upper fold. Now from this it is to be concluded that they must be high graduated souls that are privileged to come up here to this Heavenly Court; every spirit according to its growth and attainment will be so ranked with such as are above, each one joined to its like in heavenly places. For so it will be while in the body of time, and when from there separated (Oh! my friends, whoever comes to know this), they will little care for any other society but what is above. For Christ being glorified, He mightily draws pure spirits to be with Him, as their most proper center and dwelling-place.

[EN 1:3] The Body of Sin and Flesh has indeed been a great impediment to such heavenly-minded souls that would be in this liberty of mind for a spiritual flight; but the mill-stone of this earth binds and keeps them down, so that they cannot ascend. The question then is: *What must be done to get free, to hold up this all-desirable correspondence with GOD and CHRIST and all the heavenly family?* I can give no other direction than what I myself have been taught, and in some degree have put into practice, by which I have found this all-secret pass (or way) for my spirit to enter and abide in the inward Tabernacle of GOD's delightful presence—which is as a foregoing pledge of what I may hope and expect to take up in when this my body shall break away. Therefore, that I might excite all holy, well-minded souls that are such lovers of their life in CHRIST, that they would not be bereaved of His company during the time allotted to live in this outward body, then let them observe these rules which I give as my experience.

RULES FOR ASCENSION

[EN 1:4] First, lay aside all vexatious and worldly matters that are a cumber and weight upon the mind, and take in nothing that is not absolutely necessary. Be contented with a little of the world, that you may have much more of GOD. And if you are possessed of a plenty of these outward things, be sure to give a proof of your alienation from them, by giving them all up as an offering to the Temple-builders, to promote and fur-

nish the inward sanctuary, which the holy, spiritual-minded souls are to make up. Therefore to be encouraged in that, it may be by such as more plentifully enjoy the things of this world. And bless GOD that they have such a prize put into their hands as to honor GOD, and propagate the revelation of His kingdom, by supporting such as GOD has endowed and filled with the Spirit of Wisdom, Revelation, and Prophecy, with all purity of conversation.

[EN 1:5] I am sure it would be a most sweet scented sacrifice to GOD, if there could be found any that were thus so largely and well disposed in mind; that so a sequestration and dedication of devout spirits might be maintained, for fulfilling the will of GOD here on Earth as it is in Heaven, echoing to the Saints in the upper world in loving, praising, and admiring; paying all homage and temple-worship in GOD, to GOD, and the Lamb. I have been (and still am) of the same mind, that if such an holy convocation could be brought together in a perfect accord and oneness of spirit, a great witness would be given to it, and mighty things would succeed upon it. But woe and alas (and may therefore a wailing be taken up that), the pure Spring of Life in souls has been stifled and choked by the earth.

[EN 1:6] I have made it my sorrowful observation how deeply buried in the earthly life the greater part of the creation is, in their several ranks and degrees. The higher order in this world has all advantages, by fullness of all desirable things that this world can afford, by which they have opportunity to attend the high and heavenly calling, being they can subsist and live without the toil and labor which others are necessitated to be employed in. Therefore let the great and rich ones of this temporal state believe and know, it is incumbent upon them (and GOD expects no less from them) that they principally honor GOD with their substance. And seeing GOD has given them such liberty and command of their own time, to highly prize it, and make sure to themselves the Pearl of the Kingdom; for that treasure may go along with them into the heavenly world when they must leave all that belongs to this outward.

[EN 1:7] Now I have a Word given me also for the lower ranks, that may have a more lawful plea for want of time and liberty, being engaged in business that must give a livelihood, and therefore they cannot be at leisure to wait the motions of the heavens. The Spirit of CHRIST gives this caution and counsel: Take heed that the cares for the bodily part do not eat out the Life and Spirit, and so bereave it of all that is spiritual-feeding and clothing for the soul, and so be put by and excluded from commencing the degrees of the heavenly vocation and calling, and lose all benefit of conversation in heavenly places. Therefore be watchful, and suffer not the outward to jostle out the inward. Put but one grain of faith into your stock of outward things, and eye GOD therein, and the blessing of increase shall come on you; for the just shall live both spiritually and temporally by His faith.

[EN 1:8] We have instances of what the Spirit of Faith has produced when GOD has been confided in; it has produced a thousand-fold more than all the study of the head and labor of the hands. And as this Lily of Faith shall get up and free itself from the twisting-strings of sense which has bound it, *Solomon* in all his glory shall not be compared to this sprouting Lily-Day of the heirs of faith. They who shall be born into this faith need not be thoughtful for any temporal thing; for all blessings will be brought in abundance. Therefore labor not so much for that perishing mammon, but rather for that white stone of pure faith that fed many thousands with bread. Remember the LORD's doctrine, *Take no thought what to eat or drink, or wherewith to be clothed*. The LORD knew that by the Spirit and Power of Faith there should be a support and supply of all necessary things.

[EN 1:9] But it may be said, *This kind of faith is yet but very rarely sprung in any one*. Well, grant it so to be for the present. Yet it is a truth that there is such a faith that has been, and shall most surely be revived again, in them who are willing to die to all that which has choked and stifled, yea bound this Lily of Faith down.

[EN 1:10] Now to proceed on to the second rule for direction for such spiritual-minded souls, that desire to be well acquainted with a life in God, and therein to rest. As the first rule was to discharge and acquit all unnecessary clogs and weights *exteriorly*, so this more *interiorly*: by taking all care to clear away from the heart and mind the scum that boils from corruptible nature—from which generates a multiplicity of profuse imaginations that cannot be stopped, except as the spring of the Holy Ghost opens, and drowns that chaffy dust which defiles the Temple's Body. Now this skill the soul must learn of the Holy Spirit: that as fast as the puddle-matter of this kind arises in the mind, so immediately dowse and bathe yourself in the springing pool from where the Water of Life bubbles up; for that is our healing, and it is as near us as the other contrary source. And thus we may keep our hearts all pure and clearer reserved, to be the Most Holy Sanctuary for the Priestly-Spirit to minister in, and to make ready a holy separated place for GOD and CHRIST to manifest themselves in us.

[EN 1:11] Upon this account was the Holy Ghost promised and also given, to prepare and make straight the crooked ways internally, for Christ in His spiritual humanity to take up in a pure mind. *John* the Baptist went before, to prepare and declare Him to be the Lamb of GOD, to take away the sins of the world: that by *John's* ministry a reformation and repentance unto life might be given; but all this was short of the Spirit's ministry (as *John* confessed) which is now come to be revealed, Christ being glorified in a Body all spiritual. He cannot come to join Himself with any soul but where this Holy Spirit abides beforehand, to refine and purge the floor of the heart. This is the office of the Spirit. For this reason we see ourselves bound to treat this Holy Messenger kindly. It is an infinite valuable gift. Oh therefore prize Him at a high rate; for by Him and through Him we have all knowledge and intelligence from our Father's house, and all of that heavenly family. We should never know anything of that state of life which is after death, but as this good Friend the Holy Unction makes out from the treasury of God's manifold wisdom.

[EN 1:12] Therefore who would not for so great a benefit keep their minds all vacant and pure for such a Comforter to abide with them, who can tell us of things that are yet to come, as to the time present and eternity? And this He does (and will do still) for those that love and delight in His company. I must say, and leave it for a living testimony behind me, that had it not been for this precious Sealing-Gift of this Holy Spirit, I should have spent my days in gloominess and sadness, sorrow and misery. But by the received Gift of this Spirit, my age of time has been passed away with much peace, pleasure and joy—though often thronged in upon by this world's annoy, which could never unrest me while I could but keep the Spirit with me, who had evermore new things to bring out of His store, to quiet and pacify what at any time was ruffled and so much disquieted in me.

[EN 1:13] This I have only made mention of to provoke such (or as many) as may read this treatise and seriously ponder it in the true Spirit. Then they will know from where this is written, and prize it greatly, and wisely make provision for this self-same bright, enlightening Star to spring out from their hearts, who will prepare the way for Christ the King to reign; till He has put down all that can be called sin. For to this end is the Holy Ghost given (and still a giving), but in various measures and degrees: some one portion, others double, and treble, according as a dedication and preparation of soul is found. Where most stillness and privacy for a divine contemplative life is fixed, there this Holy Guest will frequently visit, by which it well informs and acquaints the devout soul with what is doing and transacting in the heavenly country and royal city, which the majesty of GOD enlightens with His glory. The discourse the Spirit may maintain with us about this upper world's affairs will mightily hold us, and wind up our minds, so as we shall fear to let them down into this defiling world, lest it should raise a cloud of interposition between the heavens and us, as too sorrowful it has often been known. Therefore watch and pray, and cease not to keep upon your guard always.

[EN 1:14] But now it may be said: *This is a glorious and high privilege to receive of this Spirit, which brings out of GOD's treasury things new and old. But the way to obtain this gift is very costly; for the rules pre-*

scribed carry out to such a self-abnegation and denunciation of a creaturely life in flesh and carnal sense, that it is very rarely that any are able to obtain and retain this precious and Holy Anointing, by which we come to know the secret and deep things of GOD. True it is, this Jewel will not be found in common earthly ground. There are several measures, as I have mentioned; For they that have no degree of this Spirit of Christ cannot be His. But if there be so much of this light that checks and reproveth of sin, and if it be obeyed, then the Spirit will manifestly multiply for counsel and comfort, and so go on to reveal Himself clearer, as He finds the heart giving up to be His peculiar place of residence. So that He may keep all in a sanctified order in preparation for more extraordinary things to be communicated: For the Spirit rises higher and higher as the soul is emptied of its own self.

[EN 1:15] It may be queried: *But is there any in this age of time that can give any instance of their being baptized with the Holy Ghost as in the Apostle's days?* Yea surely, the succession has been witnessed by some or other in every age since—although not in the same manner as with cloven tongues and rushing winds. This visible demonstration of the Spirit was to have its day and so pass away, and now operates in a more intrinsic manner and method in vessels fitted out for it. Therefore what was done visibly is now more invisibly, inspiring and opening as a glowing flame in the heart, lying there as a live-burning-coal, which is known to us to be the true baptizing of the Holy-Ghost, which is in present feeling. And whenever it is in its highest penetrating power, it may act forth itself in miraculous deeds and works as the present occasion may call for. This has been known and experienced by some in this age.

[EN 1:16] Another evidence of the Spirit is internal gusts and breaths of divine air, by which the soul is often mounted up upon the wing of this Word or Breath of the Spirit, and so gets up to the heavens, entering into the Celestial Globe of Eternity while its outward body remains in time. This is known to some. For as there was an outward, personal going up to the visible Jerusalem, to eat the Feast of the Passover (which was a type of that Great Day of the Feast), so now it is kept in the New-Jerusalem above, where the Lord Christ appears in His spiritual humanity, keeping up the solemnity of that spiritual feast with the Body of His Saints there. He sometimes admits pure spirits that are yet in the body of visible flesh, to come up to view the stately order and government of that feast, and to taste thereof. This is the true eating of the Supper of the Lamb, and drinking the Royal Wine of the New-Testament with Christ in His kingdom, which puts an end to all symbolical ceremonies.

[EN 1:17] We may pronounce blessing, joy and glory to all which are called and invited to come up to feed upon this Pascal Lamb. They will never care nor desire to go out from here, to take up in lower administrations; for this is the sum and substance of all, to feed upon the quintessential Body and pure Blood of the rape. As often as it presses itself out it fills again, for a continual emptying forth, so that none that is come up here may thirst anymore. This is the true Feast of Tabernacles which I have here described to you; for no one can go up here without putting on their Tabernacle-Body, which is the Flaming Heart of the Holy-Ghost.

Chapter 2 The Enochian Life

[EN 2:1] But now I think I hear some say at the reading of this, *Oh! You have mentioned a high and lofty state, which is as a new thing that has not been declared, that in this present life there should be found any to ascend to the New-Jerusalem, to feast and worship GOD there; This, you will say, belongs to the Enochian Life. But that age of the world is not yet come, so as to know a translated state. We grant that it is not common; only peculiar to some that in Enoch's Spirit are raised to walk with GOD, and so are taken up in the spirit wholly. But we may hope this Day of the Spirit is coming on, by which it shall be known more universally, in which Angelical spirits shall ascend, and that divine principle shall open, that now has been so long shut up. Then you will know a new state of living that you never knew before; for it will turn the love of all mortal things out of the heart's door. This will in very deed be known.*

[EN 2:2] Seeing we have thus far proceeded in opening this divine mystery, we shall not stop here, but go on to reveal and communicate to such as desire to be fellow-travelers with me to this holy city, the New-Jerusalem, the track having been shown me, not by vision only as in past times. In my printed book, *The Revelation of Revelations*, you may see what I had by way of vision. But now the Spirit has moved itself in another degree, to bring forth vision into an essential fruition, which ratifies that Scripture in *Psalms 84:7: They shall go from strength to strength, each one appearing before GOD in Zion.* Now this I find is to be taken in a two-fold sense as to that part which is: "to appear before GOD in Zion." The first is while yet in the body of corporeity; the second is when stepped out of it, so as no more to return to it again. Now I (yet not I but the Spirit of my JESUS) shall lead you on to the first part, knowing well the way, and have taken the measures thereof by the measuring-line in the hand of an Angel, unaccountable to any but the travelers thereto. I shall lay down some heads and propositions so that our fellow-travelers may not fail to find sure footing.

First: What preparation or qualification will be requisite for such intended travelers.

Second: What kind, or manner of way.

Third: The several stages or rests by the way.

Fourth: Their arrival to this City of GOD.

Fifth: The welcome and entertainment the travelers meet with there, from all the Great Assembly of Mount Zion: the Court of GOD.

PREPARATION AND QUALIFICATION

[EN 2:3] First: It is to be considered what this traveler must be: Not a gross, tangible body; but a spirit that must thus take up *Enoch's Walks*, separated and translated from a *terrestrial* life to a *celestial*. This is our spiritual-traveler's first alteration: An earthly creature turned into a spiritual.

THE MANNER OF WAY

[EN 2:4] And now we come to enter upon the way, which looks at first onset as the Valley of *Baca*; that opens the floodgate of tears. It is now so environed with the Light of the Spirit; that has discovered to it an inward and outward deformity, degraded of its Angelical image, by the root of sin in nature springing; so that this is a mourning and sorrow not to be repented of. And while in this first beginning-way, the soul will en-

counter many enemies and temptations from within and without. And the more assaults will come, because it is to rend away and leave the walks of this evil world, and to apply itself to this new and living way. But let not our fellow travelers be discouraged, but gird up and go forward. This day's journey will have its end, though it may go heavily on. The second will be more lightsome and refreshing—if it holds out this probation, and wrestle it out as *Jacob* did. Then the Angels of GOD will meet the weary traveler and accompany it throughout its way.

[EN 2:5] There are Seven Angels (or they may be called Seven Spirits) that are appointed to be the guard of the traveling soul while in this dangerous way. I shall name them, as I myself have found them a fortitude of strength in all my journey on to this very day; and so it may be to the undertakers that will precisely keep to this perfect way.

[EN 2:6] The first of these Seven Qualifying Spirits and powers for a guard is holy, passive-patience. This is an absolute necessary companion in this way. There will be no holding out without the endowment of a patient mind, that may hold out against all contradictions and what will make an offer to pull down from this high and heavenly walk.

[EN 2:7] The second is deep or meek humility, keeping low and humble; for that secures the traveler; For GOD has great respect for a soul that walks softly and steadily.

[EN 2:8] The third qualification is a lively hope, which is as an eye within the soul, carrying a prospect of the Heavenly Sion, that mightily strengthens it and bears it up.

[EN 2:9] Fourth, a super-celestial Wisdom, that directs, manages, and governs the soul as to the fittest times and seasons for journeying on: that is, when to stop and when to move forward as the matter shall require.

[EN 2:10] The fifth is the Spirit of Faith. This is a most excellent companion that carries through all difficulties, because it is the evidence of objects of things in the heavens not visibly seen. It is the wings, that makes the soul fly so high that nothing of the crawling earthworms can reach, to molest or hurt it.

[EN 2:11] The sixth divine power that attends the traveler is the Live-coal of Flaming-Love; that so vehemently longs to arrive to the visional fruition of GOD and CHRIST, with all the glorified train of blessed and perfect spirits. This Love-gale is so mightily strong, that it makes the soul pull up and run swiftly in this race.

[EN 2:12] Seventh: that which most completes this holy guard is impregnable strength and power; for if GOD did not take care to fortify the traveling soul with His own invincible strength, there would be no possibility to reach this mark of the New-Jerusalem-State. But Christ the Lord takes good care, and will not omit to provide munition-strength for accomplishing this heavenly journey. For Christ the Lord longs more to see the soul-traveler safely landed in His own Bosom of Love, than the soul's desire is to appear before Him. So by this mutual love-agreement the everlasting knot of marriage-union will be tied, when once it is arrived.

[EN 2:13] Now then, by this time you see what is the company that will support the soul in its travels; But the chief of all is *Christ in Spirit, that walks in this holy qualified soul*, as in the midst of the seven golden candlesticks.

STAGES OR RESTS

[EN 2:14] The third proposition is: What stages or rests may be allowed the weary traveler to take up in a while: which are three. This second day's journey is more easy and refreshing. The walks gives a sweet smell,

from the evangelical promises, giving assurance by the atoning blood of the covenant, that all guilt of sin is obliterated, by which the soul is encouraged and comforted.

[EN 2:15] But from this it passes on to a second rest, which is the record and seal of the Spirit. That which was now from the general promises (literal) is not to be stayed in. Christ in flesh withdraws, and will be known no more in that figure, but rather in the all-filling power and presence of *Spirit*, by which the soul shall know Him in her-self: so that He then becomes salvation to the purpose. No outward application of Christ is of that avail as *a Christ within*, who pours in His saving Name as *ointment*, which performs the cure of the lapsed state of the soul: because an inward disease must have an intrinsic medicine, that may penetrate through the inward parts, so that all may be made whole. This is the intended redemption by Christ; and nothing less will set the soul right again, so as to give it boldness to come to appear before that great assembly of perfect-spirits in Mount-Sion's Kingdom.

[EN 2:16] Now we proceed to the third rest, which is yet more pleasant because it is Paradisical. As the traveler passes through this country there are various delightful entertainments, ministering Angels and spirits that meet the soul in this divine principle. There are also the *Sharon's Walks*, adorned with the spicy-beds that give forth their ravishing odors. This sometimes opens in the soul with sweet-tastes and refreshing draughts; for the Godhead diffuses itself through all of that climate, so that many spirits are made vigorous and joyful, knowing nothing but an all-filling sweetness. The soul is all calm and still in the mind, free from the terrifying cares and combustions of this world (though in it) yet forgotten by it, at least during the time it is round beset with this light and heavenly Paradise; so that the soul is afraid to be disturbed as to the lower descent into mortal things again.

ARRIVAL TO THE CITY OF GOD

[EN 2:17] Now we come to the fourth particular, which is the last remove that brings up to that Mount-Sion which is mentioned in *Hebrews*. Thus the unwearied soul goes on from strength to strength, and is now come to the fourth particular. That is, to the arrival to appear before GOD in Sion. This is a high and glorious arrival. This is a rest never to be unrested of. *Now the everlasting gates open to receive the faithful traveler that has held out its probation-state.*

THE TRAVELER'S WELCOME

[EN 2:18] It further remains to give you an account (as the fifth particular) of the traveler's welcome up there. The first appearance are the Angelical Order that stands before the throne, who are commanded to usher in the arrived, bringing forth the royal robe, which is all pure and light, without spot of the fallen-night, which gives the soul an holy boldness to appear in that new world, or principal of light, as becomes all manifest; So that Christ the Kingly Priest appears to the soul, and as a Bridegroom greets it with such a kind of Love-congratulations as follows:

THE BRIDEGROOM'S GREETING

[EN 2:19] "My Bride and Spouse, I joy to see your soul in my righteousness, and that you have passed through a dangerous, evil, tempting world, and have escaped with that Tender Life of mine (in you), by which you are come up here a conqueror. And now behold and view the glory of my kingdom in which the Father has place me, in and over all principalities, powers, and dominions, both in the heights above and in the earth below; so as I can give to whom I will to possess with me joy for joy, and glory for glory. As I have received of my Father, so freely I give to you and as many as shall break and get away from an evil world, and thus as-

end in a pure naked-spirit in Love's flame. Ask now (Oh Spouse of mine) what it is that I should further do for you. I give you liberty to ask most free; for you have found favor both with the Father and me."

[EN 2:20] Whereupon the arrived traveler worships and bows before the Throne of GOD, and the Lamb, and in great humility makes this reply, saying in the language of the Spirit: *Oh my Lord!* I am come up to this degree, but I am sensible that my conduct and guardian-strength in my journey has all been of benignant-grace and love from my GOD and Father, and your Spirit, O Lord Christ. One great proof I have had of a mighty strong guard, with continual supply from your fountain-heart, or else I had fainted and failed by the way. The consideration of it takes such deep impression upon me that I am at a loss, and know not with what to pay my debt-offering of thanksgiving unto you my God and King. Only accept of what I have, which is beyond all sounds of words, that are too finite to express praises for such boundless goodness which my spirit has tasted so largely. Therefore it is now that I study to offer unto you that which has been refined and purified by the Spirit of Love-burning, given from you to me; *This then, which is of your own receive: for I joy to pass it all away as my true Thanksgiving-Offering unto you.* No part shall I keep back from you. Had I ten thousand immaculate lives to give up to you, all would be too little to run their strength of love into you, who has wrought out so great a redemption for me.

[EN 2:21] And now my Lord, seeing I am thus far admitted into your presence, and have liberty to ask a boon of you; for you know well what occasion I may have thereof, being yet in the region of time where I am obvious of assaults and manifold temptations. Albeit illuminated in a good degree of light in you, yet I am subject to drawings down by spirits from this world and the astral kingdom, that may pervert by mingling with the super-celestial part of the heart, knowing and observing in my day what miscarriages have been among great enlightened Saints, who have shined as bright stars, and then again have been under a cloud. Therefore, O my Lord (premising these things), I am in fear and humility, and dare not trust myself at any time, lest I should slip out of the right way. Therefore this is my principle request to you: that your Spirit may be my constant Overseer, Guide, and Teacher, as immediate from the Father, and Fountain of Wisdom flowing from you. Then there can be no errings from the truth.

[EN 2:22] This is the one absolute needful request; for we stand all upon a nice point. And if the petition of *Solomon* was so grateful to God in his day, then I in no wise doubt (Oh my Lord) to ask of you the Spirit of Truth, which (promised by you) may never cease to be the Oracle fixed in me, and in all that desire to be led rightly. For it is already given by you as a caution, to beware of transformed lights that pretend to the right. Yet you only are the True Light, springing from within essentially. And as you have been this record in me, Oh multiply of this Spirit of Wisdom and true Revelation yet more fully, so that what remains yet of your counsel and mind to be further declared and known, may still (as an enlightening-beam) pass through me, and with them also who mutually shall be found in *Enoch's* walks, with their faces towards Sion (the court of your all-filling majesty).

[EN 2:23] Oh! Evermore find room and place for me and all of yours that love your appearance. To see you as you are will surely change us into the same similitude of likeness; for so it becomes each one that still would keep their way open and free for conversation, with all the privileges which shall be given forth to the dilating of the kingdom, with the Holy Ghost as the sure pledge of all those perfections that may agree with oneness of life and spirit with you my Lord. Thus I have offered my requests and commit myself to your disposing in all terrene matters and things.

Chapter 3 The Kind and Courteous Reply of the Soul's Immanuel

[EN 3:1] “All hail, with love, peace, and good will to the Virgin-Spouse, who is come up here in Spirit, to make request for that which is so much in congruity with the Father’s heart and mine. Therefore receive this answer: That your petition shall be fulfilled on my Spirit’s part, who shall not fail to open in you what has been under seals of secrecy. Do but attend Him and He will attend you, and whoever else shall watch His movings in their hearts. For He is the Bright Morning-Star, who is to be the Conduct and Leader of my Little Flock, now in my personal absence from this lower world, where the evil-tempting tree springs in all souls. Therefore I know they have great need of my anointed shield: that may be a defense upon every onset of perverting spirits, of which all are in danger while in this elementary body. Therefore I have provided this Spirit of Truth to be with you for counsel and comfort, also to guard you up to me, where by this glass of the Spirit you may know and see what I am doing and making ready for the present and future day (when unclothed of the garment of mortality also).

[EN 3:2] “But for the present come and see, and taste of the heavenly-fare and powers and joys of my kingdom. The Spring of Life and Love shall rise so high as to drink your spirit up. Thus with me you shall feast and sup, and never go away empty, which shall be such an encouraging motive, that will make you to bend all your force to remain in Spirit with me your Lover, in my secret pavilion, where you may have liberty of discourse with me in those weighty affairs that pertain to the New-Jerusalem-State. So then (Oh spouse of mine) if this is your entertainment, you will fly as a Spark of Light to the body, that is, the body and fullness of all light. These are the sweet-meats I shall leave with my Espoused Ones to feed upon for a refreshing support, till a further day shall break (though through the shadow of death), which shall consummate the Everlasting Marriage-Feast with me your Christ and Living-Head; with all the Royal Society, and with myriads of Angels that shall sound their trumpets of joy at the Lamb and Bride’s Nuptial-Day and Marriage-Feast.”

So ends these honey-drops from the mouth of our dear Immanuel.

[EN 3:3] Now by all this which has been declared, you may see the blessed issue of an unwearied and faithful traveler to the city of our God, which may invite and allure such as have not yet set their foot in this way; and for them which have, to make the same progress, which will requite a thousand times over, the loss and pains here sustained in the way. Oh you that are friends and lovers of this way, and would arrive to be fellow-citizens in the court above, with God and Christ, and the numerous company of spirits, pure and glorious there, give me leave before I conclude, to commend these following motives for encouragement to set forward and go swiftly on in this path of life.

[EN 3:4] The first motive is a full assurance of all love-acceptance, with dear embraces and most free communications; all veils and bars now taken away, your Lord Christ will show Himself upon this mount, and talk with you as God did with *Moses*. Only you must put off your shoes because it is holy ground you will walk upon: which is as much as to say: *Come here all bare, pure and clear. Leave all at the foot of the mount that would contract of the world’s earthly dust.* Then you shall know, hear, and see that which is so ravishing for the feeding of all your divine senses that you will say: *It is good to tabernacle here;* and so it may be permitted for so a long time as you can abide clothed with the transfigured robe of the *Spirit* of Christ. But that will be

but at certain times and seasons. But it will be enough to know such a thing as this is, and yet in the body of corporiety.

[EN 3:5] Now then the second motive is that hereby it is made acquainted with this heavenly country before it quite leaves its mortality in this low world. It is a high and extraordinary privilege to see and know its place and company beforehand. For our Lord Christ is very free to show unto the spiritual-minded the principalities and dominions and powers in His kingdom, and to give a good assurance of being joint-heirs with Him of the same glory (as you may see in *John 17*, and *Romans 8*); all this to confirm what in every succeeding age may be as a fresh sealed evidence, given forth by the most Holy Spirit. Oh, who would not be among the number of these Sealed Ones? It is surely worth forsaking and denying whatever of this temporal-state of life may obstruct or be any impediment, to put by and hinder its holding correspondence with the Lord and the Citizens of that heavenly country. The way to hold up these great privileges you have had described by an experienced traveler.

[EN 3:6] Now one motive more is: That by putting on this habit of the Spirit, by which it may be furnished with somewhat of those ancient gifts and powers which went forth from the Lord Christ and the Apostles in their day—which will (most certainly) be renewed, as a fore-runner that the reign of Christ upon the earth in His Saints is drawing very near; for more mighty and miraculous power must be given in this age, to go forth as a prelude. The great day of Christ's appearance in the world draws near; and for this end such deep and inward things are revealed beforehand, to make ready an espoused Bride, that may be found all fair and clear without blemish; for Christ must have such a church prepared, to entertain Him upon this Earth. Of this I have enlarged upon in my other treatise published.

[EN 3:7] Therefore to as many as this day are big with an expectation of Christ appearing in His kingdom, to all such lovers and waiters for it, let me commend that of the Apostle *Paul's*, 1Thessalonians 5:23, *That you may be found accomplished with all Spiritual gifts and virtues, and to be found of Him blameless*. Such qualified souls might hasten His coming; for it is not to the cry of *Lo here* or *there* that He will appear—but to those whom He has quickened by His Spirit, and raised up in His own inward spiritual body. To them He will first appear, and so go forth as lightning everywhere. Many are gazing to see Him without. But who are they that watch in all pureness of heart and mind within? This will be the ready way to bring Him down, who will be (in very deed in this last age) the Desire of all Nations.

[EN 3:8] But here meets me a query: What shall become of the foolish virgins that are found asleep; and of other ranks and sorts that are dead and buried in trespasses and sins, when this last trumpet shall sound for His appearance? Indeed it will be no desirable day to such as these who lived without a God and Christ, and are altogether strangers to this heavenly country, having loved and embraced this world and made it their God. Indeed a present woe is unto them, while joy unspeakable to the lifting up of the head is upon as many as are redeemed out of the earth. Their blissful day which they have long waited for is come; and they fly as doves to Christ their Life.

[EN 3:9] But somewhat more I have had revealed to me as to those multitude of souls that have gone out of this life in an evil and unregenerated state, and yet are still going in a desperate adventure, not caring what shall become of that immortal spark of their souls. How direful and bewailing it will be, that they have loitered and spent away that in which they might have gained the privileges and Love immunities which have been mentioned here. For had they but improved their own talent, the increase would have been manifold, to a present joy here and much more, when time with them is to be no more. Let me tell them their loss and suffering is so great, and the anguish of their souls so deep, as no tongue can express.

[EN 3:10] Therefore to the yet living let the warning trumpet sound, both to those that are in part regenerated, and to them that have nothing of it begun. Oh! are you not to be excluded from God's face, and thrust out from the Kingly Shepherd's Fold, while you painfully see them that lived in the same tempting region (with you) have overcome, and are set down as conquerors with Christ the Lord upon His throne, while you are bid to depart into a prison-house of utter darkness? Admittedly there should be a delivery at the end of all generations and ages; yet how numerous years may you abide in these purging and trying furnaces. One day here (while in the body) would have set forward your work more than years in those centers where you are to be confined. Therefore to all of this kind and sort, who are so careless of their soul's happiness, let this be an acceptable and seasonable work toward the present and future state of blessedness.

Chapter 4

The Fate of those who Die Short of Finishing their Course; and of Universal Restoration

[EN 4:1] Now a Word to those that are in part illuminated, but yet stick in the birth, and cannot get forth because the earthly and temporal world gives a stop to it, so that this Pure Life cannot rise to its perfection. The question is: *How will it go with them that get no further, but die thus short, as millions of souls do daily depart out of this world without having put Christ on for their clothing, without which there is no coming to be expressly with Him in the three heavens?* In answer to this question let it be known there are several-mansions and regions provided by the wise foreseeing gracious God, who knew how it would be as to this matter with the greater number of His own created beings, though He had proclaimed a Love-redemption to all by Christ manifested in flesh, to destroy and purge sin out of flesh: which we see is very rarely done in the time of this life. Where one reaches to this mark a thousand do miss it.

[EN 4:2] Therefore for such as were begotten by the Eternal Word, and are going on in all good willingness in their spiritual progress, yet dying short of finishing it, they will be allowed to be in a Paradisical region, to exercise their spiritual faculties for the effecting of what they were prevented and hindered of here in this life. And so they will go on to perfect that state of perfection; that shall qualify them to make the higher removes to reach to the Mount-Sion-State, which is yet more glorious. And though this has not been understood or believed, yet it is a truth that I have received from a good hand, and therefore I am bold to publish it. For all souls must pass through the refining and calcining regions that are prepared for their purifying, and according to the measures and degrees that they attain to here in this life; Of this kind, the less they will have to do in the life to come, which will be much more easy. Therefore it is much upon me to excite to a pressing forward, that they may so run as to obtain the resurrection-mark while they are in the body; because it will turn to a present account of peace, joy, and glory.

[EN 4:3] But yet we have somewhat further to declare as to the clearing and vindicating of the infinite and unsearchable Love of our God to the whole fallen-race (*Note this well*), as to Angels that have had their time to deceive and tempt all mankind, which shall have its period and end; for ALL must be redeemed and restored to their first estate, at the winding up of all the various scenes which were to manifest the wonders of God's wisdom in love, power, and righteousness.

[EN 4:4] But you will say: *This is only a private revelation.* Though it be, yet I know from where it comes; and if I were not upon sure ground, I should not dare to have declared it, knowing it may stumble many. But I must pass that, and must not balk (for the squeamish stomach's sake) a truth given me to make known, but with tenderness bear with such as may make scruple hereof. For I myself did the same, till by divine seeing and hearing I was satisfied in this point. But that you may not be altogether left to my bare testimony, mind that Scripture in *Ephesians 1:10*, *That in the fullness of time He might gather together in Christ all things that are in Heaven and Earth consummated in Him, whom the Father has sealed for the restitution of what sin had brought into a disorderly confusion.* Some Scriptures more I could here bring which are mentioned elsewhere by me briefly, though not here.

[EN 4:5] Oh my friends! What more joyful tidings can come to our ears than this one Everlasting-Age, that shall swallow up all those ages wherein sin and death have reigned, with all those miserable effects that have

been ever since the creation of this world? But God will bring forth a new and wonderful model in a new-created state. *Behold, says the Lord, I will make all things new; the end shall return to its original-primary-being. Let none grudge that the grace of God is of this latitude as to make a complete restoration; for as there was neither sin nor center to it, so it must be again when the hour of God's judgment shall come, to pass a final sentence thereupon, to cast all into that lake and bottomless pit, where all of sin and death, sorrow and curse, shall become a non-entity. Then nothing of diabolical spirits shall anymore be God's offenders, and disturbers or tormentors of His creatures. All this will be known in the prophecy of eternity, and everlastingly rejoiced in as a forerunner of this blissful Jubilee; the trumpet of the Everlasting Gospel, of love, peace and reconciliation to every creature capable thereof, in flesh and out of flesh, that are not yet fully redeemed.* This Gospel is not a bare sound to be heard only with ears. It is a Spirit that enters in, and gives the power of a resurrection-life to the dead that could no way raise themselves, neither in bodies nor out (as is found in their several confinement). They will hereby be loosened and set free.

[EN 4:6] But it may be asked: *When shall such a general and universal restoration be, as for all apostatized spirits and creatures to be in favor and friendship with their God and Creator again?* Now in answer to this query as to the time, it is known only to God in the secret cabinet of His counsel. Only it is thus far revealed to me: That it will be at the finishing of the great mystery, when all souls will have passed through their purgation (that is lacking here) in their several degrees. For in all centers are found souls that shall be brought into a purified state, by thorough humiliation for all their misdeeds; and also when generating (according to fleshly births) shall cease in this world. Then this general redemption will be completed, and the mediating-office of our great High Priest shall be at an end, so that He has nothing more to do but to deliver up the Kingdom thus completed to His Father, that God may be all-in-all, possessing and satisfying Himself in all of this His new-creation. This will amount to a perpetuity of endless joy from the various wonders and pleasures that will fill up eternity, with tuned instruments of praises to the Holy Trinity in their unity, as it was from the beginning.

[EN 4:7] Thus I have given you a true and single account of what I have seen, known, and understood in my spiritual travels, by being admitted into that Heavenly Court at certain times and seasons. I shall leave this living testimony for the spiritual-minded to judge: For no other can receive or fathom this deep wisdom of God. I shall only leave this caution and advice as my concluding part. The caution is to those who would be of the First Resurrection-Fold of Christ (as has been here mentioned): that they do not cavil and dispute the Holy Spirit away from them by their doubtful jealousy concerning the brightness of its rising in the pure in heart, and so thereby may prevent themselves of this most valuable and precious Gift. He only is the True Intelligencer of God's mind, and the one who breaks open the sealed treasures that are of that weighty import, that a soul that has found the good and sweetness here will fling away all impediments that hinder its manifestation and operation in the mind.

[EN 4:8] But it may be objected: *There are many deluded spirits that pretend they are of God; Therefore it may admit of a doubtfulness and an inquiry to know the right spirit.* True it is, this may well be granted to try the spirits; but then it must be by such who are of the True Spirit of sound judgment and discerning, that can themselves give a proof that they here live and walk in Christ His Spirit. You may know where your Anointing is poured forth by the fruits that such bring forth, which renders another kind of life than can be imitated by a false *magus*, who may and do go forth with erroneous alarms and empty sounds. It is to be lamented and mourned that it is at this day so frequent, which fulfills the Scripture that thus it will be, as a forerunner of Christ the Lord's drawing near, and that the ends of the world are upon us. But nevertheless there is a Spirit of Truth that is and will be plenteously poured forth according to Christ's promise.

[EN 4:9] Also in this latter age, though permitted, is the false and mixed-spirited, which is a design of the Adversary to nullify and make void what is from the true Spirit of Christ. But let not this stagger or baffle us

out of our right to a portion in this blessed Spirit; but let it put you upon an earnest seeking, and a most watchful survey as to what spirits enter you, to suppress motions so ready and numerous. Bring them up to the throne in a humble scrupulosity, that the Lord in the Spirit may give forth right judgment as to what is pure of Himself, and what is not that may be tumbled in as a mixed thing. This I advise as my own experience. And being found thus tender and fearful of being misguided, you will be sealed, or have this Witness-Seal, that shall agree with the record in Heaven and the Scripture record here upon the earth, by which you will be settled and established upon a sure foundation in this shaking and perilous time. As it is said in *Daniel*, many shall run to and fro, to the *Lo here* and *Lo there*, by which that will be tried.

[EN 4:10] But so far as I am made acquainted with the mind of Christ, I cannot but give my judgment: That it is more safe for each one to abide in his own lot and pitched-tent of the Spirit in themselves, till the Seventh Angel shall sound the right and true trumpet. Then will appear the right gathering of Eagle-Spirits, as a bright Body of Glory through all clouds, and as the Everlasting Sun, shine forth at once to be seen throughout the whole world. And as this outward sun in our visible firmament, so this Son in the One Invisible Element shall from Himself enlighten the whole earth; that they may fly as doves to their Everlasting Sabbath of rest. Even so let us be found waiting for this blessed and glorious appearing of our mighty God and Savior, in which mortality shall be swallowed up of immortality.

[EN 4:11] *Even so, come quickly Lord Jesus*, says the Spirit of the Bride, who is making herself ready to come to the Marriage-Supper of the Lamb, where in Spirit I see beforehand the feast of joy and melody that is prepared. Therefore my last concluding Word and prayer is that you may all keep upon your watchtower. Be careful that you not let anything of this worldly stuff make you fall into a deadly and dangerous sleep, and so be prevented of a present possession of those ineffable felicities and sweet immunities that are made mention of in this little volume: In the which hope that to whom this is written may be cautioned and excited to gird up close, and remember to keep unspotted from this world: And so you will have right to eat of the Tree of Life.

Chapter 5 Communication between the Saints Above, and the Saints Below

July 16, 1693

[EN 5:1] As my mind was environed with a divine light which opened the great design of God's Love in the redemption of the fallen lapsed state of all mankind, that Scripture was set before me in *1 Corinthians 15:43* and *Romans 5:12-21*, *The first man was made a living soul; the second from the Lord from Heaven, was made a quickening spirit*. And so from this it was shown to me that the first created image and form (if admit he had continued as he was first created), was never intended for an abiding-state. From before the foundation of the world God purposed far higher and more excelling glory, for as much as a spirit transcends in its quality and essence, more than that which is of a soul in its consistency: Christ the Lord being One Eternal Spirit, in and by which we are raised out of the fall and quickened into spirit, by which we come to partake of an united purity, wisdom, power, and glory with Him.

[EN 5:2] But here it may be said: *This is not now evident or come forth to the whole world, which seems yet to lie in an apostatized state*. It must be so for a time, and time, and half time; and then will be the finishing of the transgression and sin. For then will Christ, the Eternal Root of Righteousness, spring in all, and over all: So as an universal restoration to all fallen angels and spirits, in bodies and out, will be set free by Christ the Quickenning Spirit (*Ephesians 1:1-10*). But of this Jubilee there will be an allowance of time for working out this more general salvation; for many are the degrees of purifying which all souls must pass through. And such as do neglect their day during the time of this life, as to the New Birth and regeneration, there is a law of necessity for them to go through it after the time of this life (*the Gospel is preached to the dead, or souls departed*), in centers and regions which are provided in other worlds which are to be passed through.

[EN 5:3] But here arises an objection: *That if it be so that the grace of God be of this latitude as to save all universally, it may open a door for giving a presumptuous liberty to some; because grace has thus far reached as to have any hopes of redemption after this life is ended*. Now as to this let all know that it is a punishment and hell enough to see their fellow-creatures entered into rest and joy, and they themselves in labor and work, having all to do that tends to a renovation. And how long they may be in punishment will be according as the wickedness of their living here has been, in all manner of evil and sin; numerous years may spend away—all which time they live excluded from the Lord's presence of joy. All this may be argument and motive to all to improve their mortal day. If they knew what others possess, they would not lose what may be enjoyed of the powers of the eternal world while abiding in this very world—which is a forerunner and sure pledge of what shall be entered upon after the dissolution of the body. Here for encouragement I give some instances of what some have attained to, who have first given up for lost the many lives, in order to live that one Life—which is Christ, —who only gives rest from a restless world and weary life. For wherever God in Christ in the Spirit abides so purely, they may often be taken up in the Spirit into the Heavenly Court, there to see and view what makes up the Heavenly-born Family.

[EN 5:4] But take notice: Such who come up here will find themselves as another translated-*Enoch*; that may keep their walks with God. In this path of light the *Seraphims* and *Cherubims* may be seen, guarding along up to this Sion-seat of glory. It is filled up with light-streamers of glory, delighting the Heavenly Train

of Saints there, all appearing in robes of glittering garments. Here they follow Christ their Head in great order, according to every one's degree, rejoicing with Him by whom they have overcome and gotten victory over all worlds, now to reign as kings with Christ their mighty Lord and King. Thus opened-faced was this Mount-Sion-World seen.

[EN 5:5] Then I saw all these innumerable Throne-Princes, their homage and obeisance given to the high and lofty Alpha, triumphing forth redeeming-praises. Oh! How pleasant it is to see the united Love-harmony of these glorified Saints, from the highest to the lowest degree, all with crowns; but some more highly dignified as kingly priests, which had breastplates set all with stones that sparkled out with sparks of fire. These all, next to the glorified person of Christ, had their golden tents and their temple to worship, the form of which was only a more crystalline light, which God the Supreme Majesty opened to be the glory of it, to which the lower ranks and orders of spirits were sometimes admitted to worship there.

[EN 5:6] Thus is this Holy and Heavenly Assembly employed and exercised, with all variety of motion, tending to a divine adoration to the Rock Eternal, which multiplies amongst them most amazing and renewed wonders, which gives perpetual matter to renew love-admirations. So that I was given to understand that in this world was no cessation of spiritual vocation; for out of God's infinite depth and fullness should matter still renew, and also be endowed with power, as fixed in the humility, to act and do all skillfully and learnedly after the manner and way of God their Life-Root, and being subjected always to the laws of this new world and kingdom.

[EN 5:7] But liberty is granted to many of this Holy Order, that they of the highest Saint-ship are to communicate to them who are not yet come up to their degree, that they may help them much in order to bring their fellow-members higher up. The great Saints will much delight in this office and service to their fellow-members; for their joy cannot be completed until all come up unto the unity of Love in a pure deific-spirit. Now to make out this there was shown to me some chief ones in the ministry of love: as *Enoch*, and *Abraham*, *John* the Apostle, and *Paul*, with others of their order, that had golden vials given to them to pour forth for anointing and healing; and *Peter*, with some of his rank, to unlock centers and set free those who wanted to be perfectly set free, both in those upper regions and in this lower world also.

[EN 5:8] Now follows an inquiry: *Whether there may not be a correspondence and intercourse maintained by these holy and devout souls who are departed this body, as to any love or pleasure in it, living yet here?* Such assuredly are very capable to hold and to have a holy league and very near affinity with the glorified person of Christ, and with the heavenly frame of glorified Saints which have put on bodies of immortality. For the high illuminated souls, spirited with Christ's Spirit here, but yet abiding in bodies corporal, may have liberty of recourse by the Spirit into the divine and light principle where the Ancient Worthies are: who would most willingly meet and confer with us about the things pertaining to our progress to the Kingdom of Christ. They are very free to discourse with us in what may refer to a perfect life, that so we may be qualified to come up to them in unity of love to God, as in the Triune-Deity, which fills all there with a full body of light.

[EN 5:9] But it may be asked: *How, and after what way do spirits accompany souls here that are spiritual? Is it by apparition, or commingling by spirit?* In answer to this, according to my present measure and experience, I find it very rare in this latter age that they visit souls by visible apparition; though sometimes they may, as *Moses* and *Elias* appeared to the Lord Christ. But since His ascension all of this kind is transacted more invisibly and essentially, by passing in the way of a spirit, and having and influencing our souls, through which there is a sweet congruity and a reciprocal Love, which is also in our spirits towards them. Hereby they often draw up to them our more superior angel to be in heavenly places with them, being very affable and friendly to show their princely thrones, and their delightful solaces and enjoyments they have from the perpetual motion of the Triune-Deity.

[EN 5:10] Now as any soul here below finds Christ their Root of Love in them as their True Original, for securing their love first in the Eternal Father, and Spirit in Christ the Lord, then most easily may we (without being guilty of spiritual idolatry in this) pay a veneration of love and high respect to these great potentates, that have power to befriend us upon many accounts in which we may need their assistance. For during the time of our probation in this life, so it is altogether expedient that we get acquaintance with the servants in this high and Heavenly Court; for they may do us many kindnesses, as they are in offices of great trust from their head Prince and King. It is made known to me that holy and good souls have lost much as to the knowledge of divine arts, and holy skillfulness to do and act forth the wonders of the heavenly power in manifold wisdom, as Christ, *Moses* and *Elias*, and the Apostles did in their day.

[EN 5:11] Now it may be demanded:; *What in Scripture have you to authorize this assertion or revelation?* First we bring you that of *Hebrews 12:22-23*: *We are come to Mount Sion, to God, the Judge of all, and to the spirits of just men made perfect.* If there were no more, it speaks full enough to the purpose to the confirmation that the Saints here upon Earth are allowed to come up to the Mount-*Sion*-perfect spirits in heavenly places, and maintain a holy conference mutually, as there is to be instanced in *Revelation 5:4*, how that the Elders talked with the Apostle *John* and showed him several things (7:13-14); and likewise in *Daniel*, where *Daniel* asked questions and heard one Saint from the heavens speaking to another for resolving of *Daniel* in his inquiries. So that here is a cloud of witnesses to back it, besides what of this kind is known by some in this present time and age, who obtain and retain several of these heavenly intelligents, by which knowledge is communicated, and the invisible things and objects there made manifest to such as are in corporal figures.

[EN 5:12] Now to instance somewhat relating to this. In the first place we give you to understand that whoever who would know this privilege, and come to enjoy with holy angels or separated souls, they are to be freed and sequestered in heart and mind from all mortal entanglements, as if they were divested of a gross body with its impediments, and so reserving themselves in a most inward purity of heart and mind. Without this habit of spirituality, there is no commencing of this acquaintance with either Angels or Patriarchs, Prophets or Apostles, or any evangelical Saints since those ages. For they having put on incorruption and glory, and quite redeemed out of the earth, will touch no more with such as are defiled with corruptible things.

[EN 5:13] Now such persons that stand thus pure and clear may have much assistance from these throne spirits and powers, in their way and travel to their heavenly country. For those angelical spirits that once lived in flesh, more nearly sympathize with us in all our infirmities, and therefore all feelingly they tenderly consider our tempting-state, and give themselves out most readily for our help. Nay they are advocates, and remind the Lord Jesus of their prophecies, that they may have their fulfilling upon us. Of this sort and degree they are the choicest and greatest in the Kingdom of our Lord, and have very stately pavilions which are pitched round the majesty of the *Jehovah* God, whose pavilion is so dreadfully bright, being mingled with numerous colors so oriental and fine, that shine as glittering stones.

[EN 5:14] And above this is spread a wonderful element, which dilates itself all over these upper heavens. It seems to consist only of a transparent golden mist, which gives a marvelous golden luster, for the pleasures and delight of the inhabitants of this heavenly orb. Here sometimes the Lord Christ enters into the Father's royalty, and the Holy Ghost, and the Seven Spirits which appear as radiant and sparkling flames. And when I inquired about them, what their office was, one of the chief Elders told me they were the Seven Invisible Counselors and mighty powers, equal with the Trinity, by which the old heavens and earth should pass away in mortal creatures, and also in the room of which, all should spring anew. This new mold of creatures, both here and elsewhere in other regions, are to be performed by these Seven Spirits, and also by the going forth of these seven-fold powers that are to do the great wonders in the highest heavens, and to passing down to this

lower earth. I was informed that the time for their sending forth approached very near, wherein they should be seen to move, and turn all spheres upside down.

[EN 5:15] The next marvelous appearance that opened was the Virgin. Her place and mansion was pitched between the supreme majesty of the Father, and the Throne of Glory of the Lord Christ; her beauty and comeliness being great, clothed with the clouds, in which there was such a silver brightness, and on them fixed stars of gold, with golden hair hanging down, with a crown upon her head more excelling than others. Numerous virgins (the honorable ones), such as loved and ministered to the Lord Christ here on Earth, and also to her, had seats round about hers. It would fill up a great volume to give a particular of the greatness of the glory and magnificence of this Heavenly Court. A thousand degrees of blessedness it is to have a place and a name entered among this assembly.

[EN 5:16] Now it was shown me that this glorious Virgin was she of whom the Lord Christ (*or Christ the Lord*) was born in flesh, who is the figure of the Eternal Virgin which was from eternity, by whom is recovered all of *Eve's* generation of lost births, in which the virgin-purity was deflowered. But out of this Virgin's womb angelical births are again brought forth and made manifest in time, for a new created host of spiritual-born creatures, begotten by the Holy Ghost, wherein the unfathomable mystery of the Wisdom and Love of God is made manifest to the lapsed state which came in by *Adam* and *Eve*: So that we are to reckon ourselves born anew into the unity, tending to all purity of perfection with Christ our First-Born from the Dead; and to appropriate this Eternal Virgin for our supernatural Mother. It is to be observed those Words which our Lord let fall when He was upon the cross to the beloved *John*, saying to him, *Behold your mother (which was the Virgin Mary, who was the representative of the Eternal Virgin)*. So that from this it may be concluded that the Lord transfers this privilege of adoption by which we may claim this Virgin for our true Mother.

[EN 5:17] From this let us consider what great good we may expect and promise ourselves from our Eternal Virgin-Mother, who is now very great in wisdom, majesty, and power. She cannot but be more naturally sympathizing with her children, who are to be brought up after that high-born degree and quality in wisdom and sanctity, after the similitude of their Virgin-Mother. Now, no little care and concern is upon her as may relate to her children's divine and spiritual education, to keep them up to it while they are in this perilous, tempting, evil world, and while they are making their passage through it. Therefore seeing we have such mighty paternal powers in heavenly places (as the Tri-Unity of the Father, Son, and Spirit, with the Virgin-Wisdom, and the Seven Spirits, and the Court of Ministering Angels, and all the evangelical spirits) to be our friends in this most holy and separated place, that all concurring together may fetch us off from the earth, and the temptations which beset us with legions of spirits also, which invisibly wind and twist their false injections into our minds, upon which account excited, we are to make use of all these securing dignities for our help.

DIVINE RULES FOR WISDOM'S CHILDREN

[EN 5:18] The next thing to be considered in relation to this new offspring that are thus born from on high, and yet are found to live here below in elementary bodies is: *What is to be their business and employment, seeing that none in the heavenly world remain idle? Therefore it is expected that all of Virgin Wisdom's Children here upon Earth should be in somewhat or other exercised, which may suit and agree with their eternal and spiritual descent, which is proper to them that are quickened and made one Spirit with the Lord from Heaven—heavenly.* We are not in this place to meddle with the outward man's calling, or what pertains to him in this world, but here to give out the rules of Divine Wisdom as to her children, which are in number three:

[EN 5:19] The first is that they learn to know themselves as to their original pre-existence in God the Father, and brought forth a pure simplified spirit through the womb of the Eternal Virgin.

[EN 5:20] The second rule is to consider and contemplate the Triune God, the Father of such spirits holy and sure, seeing the glass of the works of His creation in His manifold wisdom made manifest therein: as love, power, omnipotency, with all goodness and kindness to what He has created.

[EN 5:21] A third rule is that from all this knowledge we study to come to love, bless, fear, and adore, paying all reverence and practical conformity to the life of Christ—all which will lay a foundation for what is to follow, as tending to what is needful to accompany this high and heavenly calling, which may answer to the Kingdom of the Saints in the upper world. These are the gifts which have been much lost, and have had their cessation among the Saints in these late ages. But now the Virgin-Mother calls upon her children to be looking after the restoration of them, so that they may be employed and exercised in the works that Christ the Lord speaks of that should follow those who believed in Him, which are to be the sealing witness of the Holy Ghost's coming, and going forth in acting powers through mortals.

WISDOM'S QUALIFYING GIFTS

[EN 5:22] Now it may be asked: *What are these gifts that are so needful and proper to Wisdom's Children?* The first is the testimony of Jesus the Lord, which is the Gift of Prophecy, which is of very great use and service to the church here on Earth, to have a foresight and knowledge of what things are yet to come, so that all who are the friends of the Bridegroom may be warned to make ready for His kingdom and appearance, which now in very deed is knocking at our doors. Blessed are they that understand the voice of prophecy and have it in themselves.

[EN 5:23] The second gift is the Gift of Revelation, opened as a spring that flows with heavenly doctrine, to go forth with a true teaching ministry, to give feeding from a fresh pasture that has not been defiled by unwashed feet. The Holy Spirit now in some foretells that now in this latter day, such principal shepherds are to stand upon the earth, who shall speak the pure and most excellent Words of Wisdom—not from literal tradition, but from the revelation of the Holy-Anointing, and which will not be made known in the weakness of the letter, but in the strength and power of the Spirit.

[EN 5:24] The third is the Gift of Vision, which is not by sight of the mortal eye, for that is too gross to see spiritual objects. Now to describe the most pure and right kind of vision is to have eyes within, fixed in the head of a bright and clear understanding. Through this organ of sight from pure and divine light, God in Christ may be seen, and Christ as in the glory of the Father, and the Eternal Spirit streaming forth from both Father and Son. Sometimes they are thus seen all in one, and at other times distinct and yet never divided. Thus is the Holy Trinity seen through the pure crystalline globe of the Eternal Wisdom. Oh! ten thousand degrees of happiness to such who are thus divine and spiritual, seeing so as to be taken up in viewing and speculating the celestial and light-world, as filled and furnished with such variety of all amiable objects: as Seraphims, Cherubims, and several degrees of these about God's throne, with the numerous company of angelical spirits which once lived in mortal forms, are there to be seen, all clothed with bodies of spangling-light. What the eye of the spirit and mind here see, may well draw and affect the heart abundantly.

[EN 5:25] Now to proceed to the fourth gift, which is the key that opens the kingdom of the power: which being endowed with co-works with the powers in heavenly places, for binding and loosening, shutting up and opening. This power will be granted in order to act and do mighty and marvelous wonders, according to what have been carried forth in this world to do by the Saints in former ages. And surely such is the present time and age which we now live in, that calls for greater and more marvelous works than yet have been done. Seeing that the confusions and distresses throughout all nations look so dreadful upon us, there is all need of an *Elijah's* Spirit to arise up amongst us; that may turn the hearts of fathers to children, and pour out oil for reconciliation, and healing the bleeding wounds of wars and divisions, kindled up into a flame through all na-

tions. Only the strong empowered Angels, that are filled with the Spirit of Anointing, shall in this latter day arise, for the quieting these north-winds that so furiously blow from these tempestuous seas of this world. For it is seen that deliverances to this nation will not be affected by carnal weapons of slaughter, but only by the lifting up of the standard of God's Spirit of Power. Now for the coming forth of this power we are looking and hastening for, in order to make way for that Kingdom of Peace and Love that must spread over the whole earth: Even so, Come Lord Jesus, to reign on the earth in your Saints powerfully.

[EN 5:26] The fifth gift is the Laying on of Hands by such as are baptized with the Holy Ghost, which being filled with, may convey and let into such prepared souls which have waited for it. They may hereof partake and be inspired from such a virtual fiery touch, and therefrom be so highly illuminated and deified, as to be made new creatures in very deed. From this ruby tincturing dye, a God-like purity and power may suddenly arise, to anatomize and burn up the gross, corrupt, and earthly part. For we experimentally find that all spiritual medicines are too short and weak for the rooting out the venom of sin, till the Holy Ghost enters in, to refine and purify the vessel within. It may come in more immediately upon some by God's own hand; and then again by a medium, as the Holy-Ghost shall take up any to convey Himself by their laying on of hands, which is not to be understood barely of the outward hands, but as the inward power and rich virtue in the Spirit of Faith and Prayer shall be breathed forth: For so it was when the Holy Ghost was given forth by the Apostles in their day. Oh how great, how worthy is this gift, being the Root and Spring from which all miraculous works proceed, both inward and outward.

[EN 5:27] Now from this holy anointing the Healing-Gift may also spring, for the curing of all bodily infirmities; for as much as the mortal form and figure which we bear is the temple of the Holy-Ghost, and it being of a corruptible matter of flesh and blood, subject to putrefaction, and therefore painful diseases do breed. Yet this has often been helped, and cures have been performed upon the impotent body by the omnipotency of the Holy-Ghost moving through mortal creatures. We have numerous instances of this both in the Old and New Testaments; and also since Christ and the Apostles by Saints of a lesser degree, who have been useful to those upon sick and dying beds, who have been raised up most miraculously. And this power will still attend (to the worlds end) such holy souls as can retain this all-healing-balsam in their vessels. And having love-pity to their fellow-members, they may much release and help in greatest extremity. But this power is not at all times commandable by any creaturely will. The Apostles themselves could not act it forth upon the sick, but as the Holy-Ghost moved upon them. Neither can any that receive this Gift, but as the Holy-Ghost stirs this healing-pool within them, which watching to healing-waters, may flow forth to effect all bodily cures. This is a great immunity belonging to Wisdom's Children, who are most willingly observant to all her rules and commands.

[EN 5:28] Thus I have given an account of what the Spirit of Christ has given, as to what is expected and required for the accomplishing such as are to make up an Espousal-Bride to Him. Therefore it is absolutely needful that we should be furnished with such powers and gifts, that may qualify for such a high marriage-union with the First Begotten-Son and Heir of the high God, who most willingly gives out and bequeaths these five golden talents here mentioned. Thus a stock of spiritual goods being taken in may support and carry on the heavenly calling, which if found diligent in, may mount to a mighty increase, for the making of a dowry so great and large, that may somewhat agree with Him to whom we are to be matched. So here we see what is appointed and cut out to be the Saint's business and employment, which is not mean, but high and noble, answering to that of the glorified Saints in the world above, who will be our factors and correspondents in this holy calling, and meet us frequently. And as they are more skillful and knowing in this way than mortals can be, they will very friendly inform the ignorant; and such among us that may be more knowing still somewhat more secret and deep, may meet us out of the Eternal Virgin's Center. By all of this the Saints here upon the earth may be made qualified to be companions to them of high degree in Heaven.

[EN 5:29] I shall now conclude this subject, praying with prayer in the Spirit for an increase of the number of such as may be diligent followers of this high and mighty and most advantageous calling. Happy and blessed thousands of degrees are such who choosing, are made partakers of this heavenly vocation, and that shall so prize the privilege hereof, as to set light by all that shall hinder and stop the freedom of this all-spiritual employ, wherein exercised as high-born-spirits, they may be in Love with the Eternal Unity.

Chapter 6

The Manner of Christ's Appearing

[EN 6:1] *Hearken, O Daughter of Sion, Behold your Bridegroom comes no more a Servant, but to be served by all flesh. The Word that was manifest in flesh reigns in Spirit, to prepare for Christ's Kingdom to come into a visible dominion here upon the earth, by signs and miracles wrought by the Spirit in forms of flesh, to confirm Christ the Lord is coming to appear in His Saints, to set them over the earth. For to the Daughter of Sion the dominion shall be restored through marriage union with the Lamb of God. This is the First Resurrection of the holy people, which shall be the trumpet-voice, and shall awaken the rest that lie dead in sin.*

[EN 6:2] The hour of God's judgment will thus come upon the evil nature that has reigned in man. The Spirit shall be so fully poured forth upon these First-Risen-Ones, as to go forth with a quickening life, to raise the dead spiritually and bodily. This shall be the Terrible Day of the Lord, for the condemning and destroying (not persons but) the sin in flesh. So it is declared unto me, which will be fulfilled in its season and time. The time will be when the wind of the Spirit shall rise more strongly, for the Holy Ghost is to be the latter-day glory prophesied of, and the expected Kingdom of Christ to be manifested here upon the earth. He will reign personally in His Saints who are anointed first, with such measures of the Spirit that highly sanctify, which prepares for this great day of the Thousand-Years-Reign prophesied of. Whether it is understood according to our number of years is not to be determined. But there will be a glorious reign in the Spirit before Christ in His glorified person will come distinctly upon the earth, to turn it into a Paradise, to make these lower parts of the earth glorious, upon which in the last of times He will stand, and model it into a crystalline land, which will be New Earth and Heavens as declared in Scripture.

[EN 6:3] So from this it is made known to me that the work and business of our present age and day, is to pass daily through the baptizing river; that may drown and keep all of sin down, that the Spring of Righteousness may rise for the true washing of regeneration. Then will the Holy Ghost be renewed and set up His reign in souls, and will exercise power and dominion, so as it shall be known as Jehovah-Shammah, *the Lord and Mighty King lives and reigns here*; For this must be the forerunner of that more great and notable Day of Christ, as to His appearance in His own personal glory. It is advertised to me that there is much to be done in the kingdom of this world by a more plentiful effusion of the Spirit than yet has been; Therefore let each one in their own Jerusalem within be waiting for the Spirit's Day, which is the great increase and mighty power that will turn the world upside down. Therefore nothing is more expedient for the hastening this blessed day of our Lord's appearance.

[EN 6:4] Therefore let all that are watchmen and holy seers sound out that trumpet of the Spirit, that may gather the Dove-Spirits together to wait in Love-unity, that the Thousand-Years-Reign may have a speedy beginning and entrance; upon the which it will follow, as inquiries made into this Spirit's reign and dominion shall hereunto be encouraged. Even so and Amen in the Spirit; Come Lord Jesus quickly.

[EN 6:5] A dialogue between Christ and the Spirit of my mind was upon the inquiry: *Whether I might not be initiated into a present dowry and spouse to my Lord, to partake of the heavenly possessions which He himself is inheritor of, as the Father's Heir?* And it was replied unto me: *Yea, surely, it will so follow to be to the soul that has put on the deformation of Christ the Lord; such have a good and right claim to His person and possessions.* And when thus believed and apprehended, liberty is granted to draw out of this stock and treasury, as the present occasion shall require. For out of this fullness, an emptying into the most holy and

sanctified vessel may be most easily proportional to its growth and degree. For my Lord said to me: *You are not ignorantly to suppose that I willingly hold back from that which stands in unity with me; but there is a cause if there be any stop.*

[EN 6:6] Then replied my spirit, *Oh my Lord! Let it be given to me to know and understand where the obstruction has lain?* It was answered: “By the veil of not knowing and not believing the things reported of, which by right belong to my Virgin-Spouse. Also wanting are holy boldness and courage to come freely and take what is mine and make it your own; For be it known to you, it is far from me to engross to myself what the Father has so much and liberally bestowed on me. Was it not that I might give out as plenteously? Therefore come to me with full assurance of faith, and you shall receive grace for grace, wisdom for wisdom, Love for love, and power for power. As I have obtained and received of my Father in Heaven, so you from me all answerably.”

[EN 6:7] Pondering these Words of my Lord in my spirit I replied: *How shall it be that a spirit should thus be mingled and made one pure lump with you, so as to be nothing of itself?* It was answered, “This should be effected by dying out of creaturely sensation, by which is a vacancy of place for the Holy-Ghost to rise and spring and move as one entire spiritual body within. For so it will be whenever there is a cessation and a rest from the whirling thoughts and motions, which is from the outward astral birth. This will be the manner of my coming in this latter day, to stand upon the earth which is thus emptied and refined by the fire that never dies. This fire is that Seed of God, that shall multiply itself to bring your Christ forth numerously, to overspread this world till all shall be formed anew. Thus shall each one become a Christ (or an anointed), from this deified root opening within their own soul. And when this Life of Christ shall outgrow its minority, and come to maturity of wisdom and strength, then it shall be known what you are made heirs to, and shall possess while you remain in the age of time; for Christ fully grown will bring such gain, as trains of heavenly powers will open and fly like lightning, that shall reach from one nation to another, by which the dark corners of the earth shall become light. This is the new and living model which your Lord Christ will now begin to manifest Himself in. Therefore let the Holy Anointed Ones be ever waiting for me, till power come over all that is nature and creaturely spirit.”

[EN 6:8] Seeing I have (Oh my Lord) liberty of speech to further proceed for inquiry into this deep condescending Love of yours that moves upon my spirit, which is: *How the ardent soul, that is so great a lover of you, may have frequent admittance into your council-chamber: to know, hear, and learn what may be conducive to such an high degree of unity as has been mentioned by you? For you are so over-clothed with greatness and majesty, that it is no light or easy thing to maintain such accesses unto you, as is required in so high an import as this, for to know the secrets that concern your Kingdom, and my joy and glory in you. O my Lord, be pleased in this to satisfy me.*

[EN 6:9] Which was answered most sweet and mildly of my Lord in these Words: “O soul of mine! You have searched deep to find a path of life that few have found, because it is all holy ground, where none but spirits that have put on my spiritual body can ascend, and keep their feet steady in this track which I freely passed to God the Father; And so may you, as I (in you) shall quicken up this risen-body, that so hereby you may know it is not my personal glory that shall prevent such spirits in this their humble and love attempt. For I your Lord well know it is but expedient you should thus keep up your acquaintance with me. For great will be your advantage hereby, in taking and receiving from me such fresh and wonderful supplies of wisdom and knowledge in the heavenly mysteries, as shall satisfy and quiet the mind in the midst of an unquiet and disturbing world. And now I have informed you in what you are privileged; take all care to keep this way of the Spirit all free and clear, that your flight may not be stopped. Then you will securely keep your dwelling above with me in the heavens, and need not be careful what happens to the world beneath, for your mountain situation in

God shall never be moved. Therefore unutterably happy are they who know me to be their new living and ascending way, that as with my Spiritual Body, they may go in and out, taking what is for their present use, which they may have from me all free, as coming in the faith of sanctity.”

[EN 6:10] Now having taken in these communications from my Lord, I found a precious feeding hereupon, and felt such a spreading and quickening life come upon me, as if all were filled with Christ in every part, which may be compared to *Elijah's* stretching himself upon the dead child which was made alive thereby. Thus the Lord Christ draws a lively draught of Himself in every part in the soul, and nourishes it with His own royal blood, which runs through every vein, by which we know we have put on Christ in His Resurrection-Spirit and Inward Body, to which perfect thing coming, redemption is finished. Highly blessed are those that shall arrive to this.

[EN 6:11] By all these manifestations I see the Day of Love is breaking out, to compass the whole earth, and Christ will no longer be a Stranger; for so He prophesies in me that in the Holy-Ghost He will more wonderfully appear in this last age of the world. Therefore I am pressed in spirit to excite all who love and long to see, feel, and know Him as a present Counselor and Comforter, that they would thus prepare by pureness of heart and mind, waiting for this Love-Star to rise and multiply itself to numberless stars of love and power, that may be a heavenly host, to proclaim the glory of Christ's Kingdom. Even so come, O Mighty King of Glory, and make us kings to reign over all that of the earthly life, as so redeemed by you, O Lamb of God, to whom the hallelujahs are given.

Chapter 7 How Sin Came In

Being a Question put before the Author

[EN 7:1] Question: *GOD being so pure, holy, and good in Himself, how comes evil and sin to be awakened (as now both angels and all rational creatures are all therewith infected), since God is the Original, from whom all created beings have proceeded?* As this was answered privately, so it is thought necessary and serviceable (for the public satisfaction of all in general) to be inserted here, being of a weighty concern to be resolved, which is not from the reach of man's knowledge or wisdom, but from the revelation of the Spirit of Christ, so given in, and in this wise opened: That the great and mighty God and Creator had all principles and centers, both of light and darkness, in Himself, with good and evil, death and life. But all of these (though seeming contrary) were bounded in unity and harmony; So that the darkness did not mingle to eclipse the light; nor the evil to lessen and diminish the good; or the death to be hurtful to the life.

[EN 7:2] The Divine Wisdom kept all in their place and station, unviolated *in Himself*—except what the mighty God procreated and generated *out of Himself*: Angels (of that kind which kept not their first station), who derived from their Creator all essences, both in the light and in the darkness, and were very noble, potent and great. But being (now) distinct and apart from their Original Root (the being of God), they found a power in themselves to awaken what principles or essence they would (standing in a free-liberty either to the good or to the evil). But not being watchful to keep all in bounds in a meek humility, a sinful disorder broke forth, and the *Luciferian*-spirits got against the Creator, who (upon this) turned them out of the pure-angelical principles, so as they must remain apostates from God till their number of punishment shall be finished.

[EN 7:3] Now from this came the infection of all mankind, these fallen-angels envying that new and heavenly image. For after this God made and brought forth man (whom He had created in their room), to replenish and fill up the void and empty spaces of the light world. Upon which they conspired how they might involve this new-created-being in the same act of disobedience with themselves. For they were subtle-knowing-spirits, and understood better than *Adam* of what consistency of principles he stood in, and that (through temptation set on) the hidden essence of evil might be awakened in him. For he was essenced both in the good and evil, and so became more easily corrupted and defiled.

Thus we have given an answer to the question: *How sin at first came in.*

[EN 7:4] Now it remains to let you know: *How this poison of sin* (that has infected all of Adam's posterity) *shall be allayed and expelled?* The original cure hereof is so known that I need not set that forth, being generally believed that Christ came in the flesh to be a propitiation for the sins committed in the flesh. But now a deeper thing than this I have to declare and make known: We know that all outward births have been conceived in sin, and yet somewhat of good has sprung forth in everyone, from the original root of nature. Now know and consider, there is no other way to make a perfect cure, but by taking out the sting of sin—and that by another birth (a sinless birth) conceived within the soul: which is Christ the Quickening-Spirit. And as that grows up and becomes strong in spirit, the sinful part withers and dies away. Thus Christ the God-man works out sin within the properties of fallen nature, and so completes redemption victoriously. *For that which is thus born of God overcomes the world* (1 John 5:4).

[EN 7:5] But here meets me a question, viz. *Is Christ to be conceived and born in every one for salvation so intrinsically?* Yea surely, this is and must be the foundation-seal by which God the Father will own and rescue us, as being the express image of His beloved Son.

[EN 7:6] But again it may be objected that I have verified that God's love is so great and large that all fallen Angels and spirits shall be redeemed. But the question is: *How can that be when so many die without any appearance of this New Birth you speak of?* It is so, that millions of souls (out of this world) pass away, and it will be much to their loss and suffering. Yet know that the Root of the Eternal God is in every soul, though they have lived never so vile and evil in this body, and so died. *For Christ is the Light that has enlightens everyone that comes into the world* (John 1:9). This Light and Life of Christ has been shut up, and sin has got uppermost. Yet Christ (the Eternal Spark of Life) will save Himself in all that have apostatized from Him. Nothing shall suffer loss but the fuel of evil works that cannot pass through the judgment and burning. And if this Life be passed over, and little or nothing of this done, there must be a remaining in a fearful expectation of going through this terrible refining-work after this life, in regions so appointed for that end.

[EN 7:7] Oh! That all careless, desperate soul-adventurers, that know not the hard tugs they must go through, would clear and get off what they contracted of vile matter and evil deeds in this life. Therefore let all be warned to mortify and renounce the earthly-birth, so that they may escape the fiery-indignation that will come upon the works of iniquity. Oh! Now then, while you have day, with the Everlasting Sunshine of Love in your souls, turn into it, and it will clarify and brighten you, that (so saved) you may be out of all future punishments, and find entrance into the joy of our Lord: which may be known now in this present time in the heavens of a pure heart, the happy felicity of which I have already set forth in this treatise. So hoping this may give satisfaction to the impartial and sober-minded, for information into the mysteries that have been under a veil (which is now rending away), for which break of day let us earnestly pray.

Chapter 8 The Globe with Four Circles

A Visional Appearance, or Prophecy

July 15, 1694

[EN 8:1] I had a sudden representation come before me of a round globe, like an oval, that had four circles. Within the first circle was a pure white glass of light, in which there appeared the personal Prince of Glory, with a numberless number of bright bodily figures, with whom the Elders were. They had gotten victory over this world; who departed in the faith of what they now enjoy. And the circle that was encompassed was of a bright flame-color.

[EN 8:2] Then next to this was an azure blue-circle. Here appeared only the faces of numerous persons that are yet living in bodily figure in this world (who some are known, and others unknown to me). And the motto that was written on their foreheads was: *These are those who are waiting to break through into the Mount-Sion-Principle, where Christ the Lord is, with all that are redeemed out and from the earth.*

[EN 8:3] Then in the third circle, which appeared like pale lightning, there opened Seraphims and Cherubims, bright angels very numerous, that ascended and were appointed as a guard, always ministering to those. And I saw them break their circles and come amongst those who were pressing into the light-world.

[EN 8:4] The fourth circle was a more dark dusky-color: Here were those who were yet to be gathered in and born again. Some among them were known by face to me. They were yet but moving in the dark principle (as shut from the light). All of this was conspicuously opened unto me.

[EN 8:5] And as I was waiting further upon the vision (as it shut up and opened again the next night), then I saw one Mighty-Potent-Angel break through the circle where the Glorified Person and their Elders were; and there was a great shout, crying, *The principle of salvation is broken through; and, Now the Beast's Kingdom will quickly go down; and, Worthy is this Mighty Conqueror to receive (with the Lamb of God) power and riches, wisdom and strength, honor, glory and blessing; For the way is broken through for such to follow after, who are in the same Spirit of Faith, acquitting their sensual reasonings.*

[EN 8:6] Then I saw many striving to enter in, but could not till they had relinquished the Name and Mark of the Beast (which is this worldly principle), with all its polluted immersements and Babylonian traffics, which, by the sight of this all-conquering Angel, were prevailed upon to so do. Then a free pass was made for many (known by figure and name) to enter in, and to receive mutual-power to multiply and spread Mount-Sion's glory over the whole face of this earth. So will all nations be made to flow in at the rising of this Bright-Orient Spirit; for great powers are moving from the Heaven in very deed. Oh Mighty Jesus! You are this Circle-Breaker, by, and in such whom you will assume and take up to open the fountain of great wonders, by which the lost-purity shall again come to be restored, and the heavens (as a curtain) spread over the whole world.

[EN 8:7] This is a prophetic vision, the fulfilling thereof draws near; Therefore it seems good to me to add it to the foregoing part. The *Author* has much of this kind lying by her (in manuscript) that may yet come to light, as God shall open an effectual door for more to be revealed, that may conduce and make ready the New-Jerusalem Bride to be married to the Immaculate Lamb of God: for which I say to all, Come. O, come away

with speed. The lifted up standard of Christ, the trumpet of whose Spirit now sounds, that the dead in sins may live again in a new-state, from the Resurrection-Life of Christ, who comes down in a fiery-baptizing-cloud: by which He will enter into souls who willing are to have this sin-defiling-garment taken away. The Oil of the Spirit is still flowing, but must now stop for the present, till vessels shall be found and made ready to take it in—for which the increase of pure prayers shall still ascend up to Heaven.

F I N I S.