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~ JANE LEAD ~

A

FOUNTAIN

Of

Gardens

Volume 1

Jane Lead's spiritual journal entries for
April 1670 – December 28, 1676

Spirit's Day Version

With Modern Language and
Paragraph Numbering

Transcribed and Edited by
Diane Guerrero

2 Jane Lead, Christian Mystic
A Fountain of Gardens, Volume 1, Spirit's Day Version (SDV)

By Jane Lead. Edited by Diane Guerrero

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

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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. My 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 writer's beautiful prose and unique terminology remain intact.

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,

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A
Fountain
of
Gardens:

Watered by the Rivers of
Divine Pleasure;

And Springing up in all the Variety of
Spiritual Plants; Blown up by the Pure Breath

Into

A PARADISE

Spiritual Journal Entries Dated

April 1670 – December 28, 1676

by

Jane Lead

Published 1697

Song 4:16. Awake, O North Wind, and come you South, blow upon my Garden, that the Spices may flow out: let my Beloved come into his Garden, and eat his pleasant Fruits.

Song 6:2. My Beloved is gone down into his Garden to the Beds of Spices, to feed in the Gardens, and to gather Lilies.

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The Preface

by
Francis Lee

[1F P:1] §.There having been a promise made in the Preface to the *Ark of Faith* that the *Diary* of this Author should follow, the First Volume of the same is now accordingly published for an universal good. For the Author, or rather the Instrument made use of by the Divine Wisdom, is known to be of so universal a spirit, that nothing less hereby can be designed. And howsoever what is herein delivered may come to be opposed, as well as the manner of the delivery itself (either on this hand or on that), I think I can say that I am more than morally assured, that the all-wise God has hereby ends to bring about, which the most acute and *vulturous* eye of the greatest rationalist shall never be able to dive into; and that all will serve but to a fuller breaking out of the Truth and the Divine Light. This is that True Light, which enlightens everyone that comes into the world,¹ so far as it is not resisted, and according to the degree of purity in the vessel for the reception and reflection of its rays.

[1F P:2] §.This is an age that thinks itself to excel all that ever went before it, in the discovery and improvement of truths. And it cannot be denied that of these late years, mechanical knowledge has been brought up to a very great height, which has had both its good and bad effects in the world. But notwithstanding all the fancied or real light, in matters either physical or theological (which the present age so much boasts of), it may perhaps not unfitly enough be said of those that make the chiefest cry, that *the veil is still before their eyes*. Let these imagine what they please, and pride themselves in the penetration of their sight. They must all sooner or later be convinced that it will be impossible, without the immediate Hand of Christ to rend away the Veil. Nor can they penetrate through it into the Sanctuary of God, or of Nature, without the Great High Priest, bearing the Oracle of Truth upon His breast, to make a way for them to enter in; and to both open their eyes and ears, that seeing they may see, and hearing they may hear whatever is written by His finger, or spoken by His mouth. Let not the blind think they see, or the deaf believe they hear. But especially let both take heed not to be offended at those little ones (as the Jews were of old), whose eyes or ears have been opened by the Word and Power of JESUS.

[1F P:3] §.And that there may be some such even in this day, in which materialism and Sadducism reign and triumph, certainly no less (if not much more) eminently than in the first day of Christ's appearance in a low corporeal form, will not seem perhaps so very strange or incredible, as to many it may at first appear to be, when what is now here published, as well as what has been already published of this nature through the same hand, shall come to be thoroughly examined and scanned into by any impartial inquirer. Yet indeed such are justly esteemed worthy of all commendation, who shall not from any evil propension, but purely from an holy jealousy for the honor of God, and out of a true tenderness and veneration for the sacred Scriptures (which undoubtedly contain His revealed will to man), withhold giving their assent hereto, if they oppose not what they may not at present comprehend. If they indeed take heed to that most sure *Word of Prophecy*, and suspend any positive determination in this matter, while they have no other light but this (as of a candle or torch shining in a dark place), they are in a good disposition to receive whatever further manifestations of Himself the most wise God may be pleased to communicate, and will be then fully satisfied when *the Day shall dawn, and the Day-star arise in their own hearts*. Which it will not fail to do, according as they shall be found true to what they have already received, and believing in the promises that are therein given for their sakes, from Him who is the Faithful Witness. He

¹ Editor's Note: See John 1:9.

is the same *now* as He was *yesterday* (in the days of the Patriarchs, the Prophets, and the Apostles), and will be the same *forever*—the *Yea* and the *Amen*.

[1F P:4] §.For in all ages of the world God has had some special friends, with whom He has chosen to converse and manifest Himself in a more familiar and intimate manner, though they were perhaps hidden for the most part from the world, because they were not of it. In all ages God has been known to be *the God of the Prophets*. And for His honor, some have been confident to say, that He never did any great thing in the economy of His Church, or in the kingdoms of the earth, but that He has always before *revealed His secret unto His servants the prophets*, and given express manuductions and rules for the effecting of every such work: As particularly in the days of *Moses*, of the Tabernacle with all its vessels; In those of *Solomon*, of the Temple; In those of *Ezra*, of the restitution of that, and of the Law; And in those of the Apostles, of the foundation of the Spiritual Kingdom of Christ. This Kingdom is now in the fullness of time about to be revealed at His second expected coming, in the power and glory of the Father, to judge both the quick and the dead, according to everlasting righteousness and equity. He will put down all enemies under His feet, that so He may not only for a thousand years (which are to Him but as one day), but forever sit upon His holy hill of *Zion*, governing all worlds with a Scepter of Holiness, as the LORD of LORDS and KING of KINGS.

[1F P:5] §.Therefore the Spirit of the Lord, which has more or less in all ages thus moved upon the face of the meek and deep silent waters (which is at large proved in a particular treatise on this subject shortly to be published), in the souls of such as have been first made clean through the washing of the Word, will certainly not fail to move upon them in this last age, in order to a new and glorious creation of New Heavens and a New Earth. *And the inspiration of the Almighty*, which gives man *understanding*, may with some reason be hoped not to have been quite exhausted in the former ages, but that He will appear to us even as He appeared unto them, opening variously the springs of all spiritual, and even natural knowledge. He will thereby renew also those noble works, and deeds of royal power that He did in the days of our Fathers, the holy Prophets and Apostles, and in the old time before them, even in the beginning of the creation of God, before man had corrupted his way, or had alienated himself from the image of the Everlasting Light, and the Unspotted Mirror of the Power of God. While not having cut himself off from the pure streams flowing from the glory of the Almighty, he might, as His representative, oversee and govern all the creatures of this globe, whether in the earth or in the water under the earth, or in the air above it, by virtue of that sovereign Charter committed to him (Gen. 1:28).

[1F P:6] §.This Charter having been forfeited, the divine character expunged, the seals broken, all the ensigns of royalty defaced, the virgin image deflowered, and the angelical life and might exchanged for that contemptible weak form which we now wear (that is subject to the curse of mortality and sin), is again renewed to us, much more strongly than at first, through the pure humanity of Christ, which is exalted above all the principalities and powers in the heavenly places. The express character of the Father is afresh imprinted, as in the very forehead; a new and everlasting commission established, to go forth and act in the triune name of Father, Son, and Holy Ghost, which is sealed with the Heart of Jesus; all the royal ensigns are redelivered: the Crown of Immortality, the Scepter of Righteousness, and the Love Imperial Standard of JEHOVAH; the violated image is restored, the Image of the Beast ground to powder, and his Number perfectly erased. Thus the Bestial and Antichristian Kingdom being hereby brought to an end, a new era of the Kingdom of Christ commences: first in particular souls, then in the whole family of the Firstborn, after that in the Great Assembly of the After-born, and so on till the whole mass is leavened and transmuted by the ferment of the divine nature, passing through the glorified body of Jesus, that is able to subdue everything unto itself. This in truth is that Kingdom, which is so much talked of, and so little everywhere understood, but less still pressed after, which in this book (and in that also of *The Reve-*

lation of Revelations, published now ten years ago) is so essentially and fundamentally declared, that nothing higher or deeper can upon this subject ever be laid down, whether in time or in eternity.

[1F P:7] §.And because *Solomon* (whose reign was as a faint *sketch* or type, of the glorious reign of the True *Jedidiah*, or Beloved of the Lord) build himself a royal palace in *Lebanon*, which was a fruitful and a well-watered soil, and most beautiful for its situation, where he made gardens and orchards, planting in them trees of all the variety of most excellent fruits, also cedars and fir trees for building; with great water-works, pools of water, and fountains; with a fair tower also looking toward *Damascus*; and with a vineyard of red-wine, where he entertained his *Shulamite* queen, and her honorable women—therefore is the palace, or mansion-house of the Great KING (the True *Solomon*, or Prince of Peace), here parabolically represented to be raised up as in a New *Lebanon*, into which the Tabernacle of the Eternal Wisdom is brought, coming down from God out of Heaven, with all its furniture. And the Children of the Lamb's Bride are figured out to grow up by the sides of this house as the Branches of a fruitful Vine, or as so many several Lilies from one Stock, or Olive-plants from one Root, according to the manifold proportion and diversity of the Divine Seed cast into the ground of nature, by the Great Seedsman.

[1F P:8] Thus the expected Kingdom of the Messiah in restored nature, which is called the *Kingdom of God* and the *Kingdom of Heaven*, is according to the Spirit's mystical dialect compared to a vineyard, to an olive-yard, to a garden of lilies, and to a corn-field: and is expressed by the various figurations of a New *Eden*; of a New *Canaan*; of New Heavens and New Earth; of fountains, and trees, and plants of all sorts; of canals, aqueducts, and rivers of pleasure; of tents, palaces, and temples; of a mountain, of a rock, and of a city; of *Zion*, *Lebanon*, and the *Hills of Spices*; of new found countries descended out of the heavens, or by the Creating Word in the Divine Magia made to appear: as a New *Sharon*, and a New *Havilah*, and a *Beulah*; of *Jerusalem*, of *Bethel*, and of the *Southland* of Eternity; of the pleasures and grandeur of a rich, powerful, and wise prince, such as Solomon, and of all the badges of royalty, and scenes of magnificent glory, that, as in a shadow, precede, attend, or follow the marriage and reception of a royal bride.

[1F P:9] But this heavenly Kingdom, this Marriage-Supper of the KING, this inauguration and coronation of the Lamb and of His Bride to the kingdoms of the earth, and to the lost dominion and sovereignty over the whole Six Days Work, is not to be expected but after very great and mighty preparations. There are many forerunning signs of the Son of Man coming to us in His Father's glory, and the Six Ascending Steps to the Throne of the Great *Solomon*. All which are most difficult to pass, so that in many centuries few, if any, have been able to hold out to the last degree, or Ascension-step to this throne. But they have fallen short of the PHILADELPHIAN Crown, and of the high prerogatives thereof, *viz.* the being made Pillars and principal supporters in the descending Temple of the Most High God:

[1F P:10] The bearing the name of JEHOVAH, by an essential communication of the properties, powers, and dignities of their Eternal Father, opened to such in JESUS, and by a most real, intimate, and vital penetration of that most glorious wonderful Name, burning in the bush of their humanity, and putting forth itself in imperial acts and deeds;

[1F P:11] Their bearing the name of the New *Jerusalem*-Mother, that free-woman which is above, and demonstrating livelily its inscription, by an utter defacing of that of the Mother of *Babylon*, and of the Beast upon which she rides; and by a majestic environing brightness as of the sun, a subduing the moon under their feet, with all that is sublunary and mutable, and a wearing upon their heads a Crown of Twelve Stars, wherein so many royal pre-eminences and ghostly powers are contained;

[1F P:12] The bearing the names of the foundations of this city, the names of the Tribes of *Israel*, and the names of the Apostles of the Lamb;

[1F P:13] And lastly the bearing the *New* name of Jesus, that no man knows but He himself, who with His own finger has written it on their vestures, and on their thighs, that so in all things they may be made like unto Him their Head-Life, by the all-powerful working of His Spirit, with which they are sealed.

[1F P:14] §.There are but few found who have so much as *an ear to hear what the Spirit saith* to this Church of *Philadelphia*, the Firstfruits of the Lamb, or even to receive the promises of the *Holy and True One*, who is now at this instant with *the Key of DAVID*, opening gradually this blessed state in a few chosen names, so that none shall ever *shut* it more. And in such He is *shutting* up the Dark Abyss, and wrathful depraved nature, so that it can never be again *opened*. But still fewer are they, who have not only an ear to hear, but also an heart and hands to act whatever the Spirit says, and who dare to adventure on, to the laying hold of such a weighty crown as is that of the Firstborn. And even of those that do so adventure forward for this most high prize, some do stop having attained to the first degree, others rest in the second, and others in the third, as thinking that they are already arrived to the sixth, and so want nothing but to be taken presently to sit with their Lord in His throne. Some are willing at the end even of the first day's work of regeneration, or spiritual creation, to enter into their Sabbath, and without having passed the works of the other five days, to sit contented with the first productions of divine light upon the soul. Some who have beheld one, or two, or perhaps three signs of the coming of the Son of Man, have not had patience to wait for all the signs. They have peremptorily concluded that He was come to them, and that His Kingdom was in them, before a redemption has been wrought out from the lapsed nature, or before the very Head of the Serpent has been bruised in them, and slain by the Virgin Seed of the Wisdom of God, in the meek second holy principle of light and love, which by the inspired penmen of old, is expressed by that most soft, and yet most victorious name JAH. Hallelu-JAH.

[1F P:15] §.For the prevention therefore of all such miscarriages, and for the undeceiving of those who think it a *light thing to be a king's son*, or a *king's daughter*, it has seemed good to the most wise God and *Father* of our spirits to raise up, according to the necessity of this present day, an instrument fitted by Him through many fires and waters, and through all manner of temptations, both in the heights above, and in the depths beneath, and immediately instructed at Wisdom's Oracle, for so great a work as the education of the King's children, and the leading them up step by step to their Father's throne; that they may be Kings and Priests upon the earth unto God, and unto the Lamb forever, and may from the righteous Virgin Earth spring up as Plants of mighty renown in a well-watered Paradise, and as *Olive-branches*, continually *empty the Golden Oil out of themselves*, and drop their fatness, for maintenance of a perpetual light in the sanctuary, that was before darkened.

[1F P:16] §.This will easily be seen to be the drift of these writings, by anyone who is but a little skilled in their dialect. And it is no contemptible providence of the all-seeing Eye of Eternity, that this book, after having laid so many years as in the dust, should now come to be brought forth into the light, in such a critical juncture of time, and in this very year, which is full of great expectations on this hand and on that. To which nothing is given me in particular to say, but only this word of caution to the greedy expectants and waiters for some outward visible revolution in church or state: Let such be sober in their hopes, and take good heed to themselves of their observations or calculations. And let them not lay too great a stress upon any external deliverance, however so great, or upon the rise or fall of any earthly monarch, potentate, or state. Neither let them seek for the Kingdom of Christ in their own will, nor according to certain preconceived notions and images, nor binding it down to any sect or party in the (so called) Christian world. For they shall find it nowhere but in the triumphant resignation of Jesus Christ. When therefore they shall be certain that they have drunk of the very same Cup which He did drink, that they have passed

through the strait and wrestling Gate of Death, that they are entirely passed from all their own, into the liberty of the divine will, and have broken down every image and boundary that man, as man, has set up—then let them know that the Kingdom of Christ is near to them, and upon its very breaking forth in much glory, majesty, and power. And when they themselves have thus gotten outside the walls of the great city *Babylon*, then, and not before, let them expect the descent of the *New Jerusalem* out of Heaven.

[1F P:17] For most assuredly, to none but virgin souls, to the true *Nazarites*, that for the Hope of Israel do wait in the inward temple day and night, with their lamp-spirits ever burning, that so they may be ready to go forth at their Bridegroom's call to meet Him; to the Lilies of the Valley, who, though they *neither reap or spin* for themselves, are yet arrayed more gloriously than *Solomon*, in the immaculate robe of the Lord their Righteousness; yea to none but the undefiled Doves, that are in Him made all beautiful and fair, and that having washed themselves seven times in the pool of His blood, are thereby set apart and redeemed from the earth to be His companions, will this beloved city come down. Of the truth of which everyone must necessarily be convinced, who considers seriously the process that this Author has been led in, according as the same may be gathered from these ensuing memoirs, in order to the drawing down the powers of the heavenly worlds, and the unsealing the Fountain of the Holy Ghost, and the Book of the Resurrection.

[1F P:18] Neither can this *Jerusalem Glory* be discerned by any others, or after any other method than is herein laid down from the opener of that principle, let them look never so long about, crying, *Lo here* in the *East!* or, *Lo there* in the *West*. For this high promotion of Wisdom's Children comes neither from the *East* nor from the *West*, neither out of the *North* (as some are gazing after it at present), nor yet from the *South*. But the Lord comes from TEMAN, where the glorious Virgin Principle is unlocked; from where the warm, holy, supernal *South-wind* blows upon the Gardens of *Lebanon*, and cause the spices to flow out; to where the Patriarch *Abraham* always directed his travels; and where *Jacob* saw the Ladder of Heaven, and the gate thereof. The key of this gate is there presented by the hand of Divine Wisdom to all her children, to whom she cries aloud, standing at the entry of the Celestial City, and proclaims the joyful JUBILEE, inviting them to return now from their captivity, and presently to come forth from the tottering *Babel*, which is founded upon the sands, and to enter with Her key into this city, *which has foundations*. For this she stands in the top of the heavenly places, and puts forth Her voice to them at the coming in at the doors. For this she meets them in every path, lays hold on them, that having tried them with her *Laws*, they may enter in, and feast at the table which she has furnished for them. But, alas! I see that the most even of those who have been enrolled under her discipline, will be not a little afraid to lay hold on this Key of the Kingdom when it is reached out to them, and will shrink from it, beholding how large it is, and that it is made full of all solid gold—even as this very Author did at its first presentment, thinking it impossible for any ever to bear the weight of it. Besides this, there is a mercurial Serpent which twines himself about it, whose life can be destroyed no otherwise but by the royal antidote of the Unicorn's Horn.

[1F P:19] §.Let not any therefore think it a light thing, or easily attainable, to bear the Key of the Government on their shoulders. But let them examine thoroughly the several progresses and steps of this Author, in order to its attainment, that are recorded for the space of about six years, in this present volume. Of which it must be confessed that much has been lost, so that the links of Wisdom's chain may often seem to be broken. But as the greatest architect, statuary, and painter of these last ages, is said to have become so excellent, merely by his observations drawn from a most imperfect maimed statue or bust, being the work of a most exquisite and masterly hand, so it is not at all to be despaired that there may be found also in this day, some of rare and excellent abilities of Spirit, who not withstanding any imperfections or maimings of this spiritual register, or any defects in its exterior habit of language or style, may, by the assistance of their Supreme Tutor, draw forth even from the disjointed parts of this work, such an excellency of knowledge and skill in all true learning and solid wisdom, that they may be *found ten times*

better, and more skilful *than all the magicians* and men of fame, that are in the universities throughout all *Europe*. For when Wisdom's Key is obtained, and her Book unsealed in any, according to the process here described, then may all the depths of philosophy, as well as of divinity, and all the hidden treasury of wisdom, in all worthy arts and sciences, be successively broken up. And thus, as from one foot of the *Rhodian Coloss* (which is to this day preserved), everyone that is but skilled in the proportions of the human body, can exactly calculate what the whole should be, and know how to frame one accordingly. So everyone to whom God has given some good degree of understanding in the symmetry and proportions of the Spiritual body, will notwithstanding any intervening breaches, or abrupt transitions, be able to frame some suitable idea of the whole design and economy of God, in the manifestation of His Kingdom to separated and virginized souls.

THE VARIOUS MANIFESTATIONS OF THE KINGDOM

[1F P:20] §.Now the manifestation of this divine Kingdom is various in several persons, and in the same person at several times. This variety in the descent of the heavenly and ghostly powers (whether in this principle or in another), and of the joys of the world to come, is here not unfitly symbolized out by a *garden*, or *paradise*, as it was by the King Himself in His truly gracious answer to the penitent thief. And yet more expressively is this flourishing state of the Lamb's Elect Bride ciphered to us by a *fountain of gardens*, or *paradises*, planted with all trees of frankincense, myrrh, and aloes, and with all the chief spices, out of which the royal ointment is prepared for the consecration of such priestly kings, as are to reign upon the earth in the Lamb's nature and name. Which shall make all the wild beasts of the forest to fly into dens and lurking holes, and every venomous creature to hide itself from the Great *Attick Jomin* in His representatives, and from the fiery stream issuing out of His mouth, by which the Spirit of Antichrist, that huge *Leviathan*, shall be utterly destroyed.

[1F P:21] §.So will the Kingdom of Christ manifest itself, by a gradual but total overthrow of that of the one who has usurped all the kingdoms of the earth, until all that which he has caused to be as a wilderness, by the blast of his poisonous breath, be again renewed, and made to be as the Garden of God, filled with wells of living water, and streams from the upper *Lebanon*: A garden giving forth all the variety of flowers and fruits of life, according to the seasons, and according to everyone's essential ground and internal soil; a garden in which there is not any mixed tree, existing from the root of the outward elements, containing good and evil, truth and falsehood, light and darkness; but all whose trees are Trees of Life; all whose plants are Plants of Righteousness, all perfectly good and true, all-beautiful and lustrous.

[1F P:22] §.How various the manifestation of this *Lebanon-Kingdom* will be, no pen can describe, no tongue can express. That is various indeed: but the Manifester all the while is but one. And the Essential Word of God, which is the worker of all these things, is most uniform. The manuductions, illuminations, and inspirations are very different, but still there is but one Way, one Light, and one Spirit; one Lord, and one God and Father of our Lord Jesus Christ, and of us all, who in these last days is about to appear more fully to us by His Son, setting Him openly upon His holy hill. Thus He who is the abyssal unity of all beings, clothed Himself as with several names, rides forth in several powers, wears on His head several crowns, and glances from His eyes several lights. And yet there is but one crown, one power, and one name, as there is but one light, which diffuses itself in all the variety of colors. This unity and variety of light is well to be heeded in the reading of this book, and of all other spiritual treatises of whatever rank or degree. For God sometimes appears in the darkness, and yet in that darkness there is light: again He appears in the light, and yet darkness may be mixed with this light, till the Perfect Day springs from on high. Thus He appears to some at a distance, as in a *great and strong wind*; to others in an *earthquake*: in both which forms He eminently manifested Himself through some, about the beginning of the last century.

Then after this, approaching still nearer, He appears to a third sort in the *fire*, as at this very day He powerfully does to some, that are known to Wisdom's Disciple-hood. And lastly He demonstrates His presence to some, as to this His chosen vessel, in a *still small voice*, and in a sweet, gentle, lambent flame.

[1F P:23] Sometimes God manifests Himself to the eye or ear of the receptive heart, according to the several properties, operations, and influxes of this or that name which He puts on; of this or that attribute which He communicates; of this or that sphere in which the Living Wheels of the Creatures before the Throne of God move. Thus was He manifested to the unregenerate spirit of *Balaam* according to the efficacy of the name *Shaddai*; who *saw the vision* of Him in this similitude or vesture, falling into a trance. And this is the lowest sort of true divine prophesy. Then was He manifested unto *Abraham*, unto *Isaac*, and unto *Jacob* by the name of *El-Shaddai*: which is a much higher degree than the former, by which is expressed not only the paternal property in the absolute sovereignty of His will, but also the meek love-principle, co-joined with it in a federal rite. After this He was manifested under the Law, at sundry times, and in divers manners, by the most essential, and great name of the covenant, *Jehovah*, but still according to the variety of the vessel, and its fitness to receive the emanations, either in a high or low degree. Then lastly He was made known under the Gospel, to the Apostles, to the Evangelists, to the Prophets, and to other ranks mentioned in the Apostolical Epistles by the name of *Jesus*, which name unseals and opens that of *Jehovah*, by which the miraculous powers did so abound in the early days of the Church, while there was faith in this name.

[1F P:24] But still it is the same One, Holy and True God that revealed Himself both to the vile son of *Beor*, and to the most heroic father of the faithful, though not by the same name. And He is nevertheless one, and having appeared after manner, and in that name, to the Prophets of old, and then speaking after another manner, and by another name to their successors the Prophets. Neither would He be the less so, should He even speak to us, after another manner than He has yet spoken either to the Prophets, or to the Apostles, or should He make Himself known to us by a name by which He *was not known to them*. He is still the same, let the vessel be never so different, and is equally to be adored and believed, whether He takes up an honorable or dishonorable vessel, learned or ignorant, noble or plebeian; whether the instrument be a priest or Levite, Israelite or proselyte, male or female, young or old. Some He has called from the plow, others from gathering of sycamore trees, and others from their dragnets, whom He has set over the nations and over the kingdoms, to root out and to plant, to throw down and to build up by the mighty power of His Spirit, according to its various operation and manifestation. It matters not what the subject is, into which the divine influences are received, and through which they pass—even though it should be an heathen, as in the case of *Jethro*, or a brute beast, as in that of *Balaam*. The gradation nevertheless of these influences may be computed according to the situation, and according to the proximity and remoteness of the subject which is to receive them, from the source, or center of divine light, and according to the several channels and ducts that they must first pass through, before they are therein received.

[1F P:25] But the all-wise God is never wanting in the preparation of such vessels, as may be suitable for the reception of such degrees of His light as He designs to communicate. And this beautiful variety is in the writings of the Old Testament, and also in those of the New most remarkable. For it is one degree of inspiration that *Moses* had, and another that *Isaiah* had, and third that *Daniel* had. Neither is the inspiration of the writer of the *Chronicles* the same with either of these three. And yet both the one and the other are all from the true inspiring Breath of God. The like may also be observed in the New Testament. But to treat of this would require a large discourse. What has been here already said will suffice for the wise in heart; that they may understand the voice of the Lord their Bridegroom, when He shall call to them *in the cool of the day*, and present Himself *walking in the garden*; that they may not seek to hide themselves from Him, but may walk therein, leaning upon His breast, and refresh themselves with its flowers and fruits that present themselves to be plucked.

[1F P:26] §.As for the removal of that great millstone which is thrown in the way, *That God has ceased to reveal Himself to man since the days of the Apostles, and that all pretensions to the same are but illusions, and at best but the dreams and fancies of a natural enthusiasm*, I am not very solicitous. I well know that the same God, who has already appeared in a most wonderful manner, to give His testimony to souls concerning what has thus far been published from the same Spirit and Instrument, will not be wanting now to give His seal to this, or to what hereafter may come to be published—and even in a more ample and fuller manner to vindicate His honor, than He has been yet known to have done since the primitive days of faith. But howsoever the wisdom of God may, with respect to these particular writings, show itself at present, this millstone must shortly be cast into the sea. Otherwise the Kingdom of God, which we daily ought to pray for, can never come, and it is little better but a mockery of His name, to solicit Him for the calling of the Jews and the fullness of the Gentiles, and for unity, peace, and concord to all nations, till this beam be removed from before the eye of our spirits.

[1F P:27] For which end there has been some while since, a treatise written to prove not only the possibility and the expediency, but even the absolute necessity of divine revelation, both private and public: as in the ancient times, so no less in the present time, toward the restitution and winding up of all things. The author of it undertakes to evince from plain and evident principles, not disputed by the very deists, and having done with them, to clear up many passages throughout the Prophets, and throughout the whole New Testament, which are impossible (as he holds) to be accounted for by any other principles. But how successful such a new and surprising attempt may be, is entirely submitted to the disposal of the infinitely wise God, when He shall order it to come forth, for His honor alone, and for no other aim whatever. And unless He gives this order, and by His blessed Spirit do accompany it, let it never see the day. And whatever may have at any time been sent abroad, of such a nature that is disagreeable to His glory, or inconsistent with His truth, let it molder away in perpetual obscurity, and let it not be remembered by Him when He makes inquisition, or even known among men. But whatever is consistent with His eternal truth, and makes for His glory upon the earth in this latter day, let that break forth with mighty and irresistible power, to the confusion of all flesh.

[1F P:28] §.Therefore I do bow my knees continually before the God of my fathers, that He would give me who write, and you who read this, Wisdom that sits by His throne. And that He reject us not from among His children, the Children of His Kingdom, and of His Right Hand, but seal us against the great Day of Temptation which is coming upon the face of the whole earth, with the Spirit of Truth, the Spirit of *Jehovah*, the Spirit of Wisdom and Understanding, of Counsel and Might, and of a sound Judgment: which is the testimony of JESUS. That so by the inspiration of this His Holy Spirit we, being preserved against all the illusions of the False Prophet, and the subtlety of the twisting Serpently Spirit, for the day of His appearance, may *perfectly love* Him, walking with Him as *Enoch*, or as *John*, in this Paradisical Garden, the entrance of which, that has been shut up, is setting open. And may we *worthily magnify His holy name*, even as in Heaven it is magnified by the high principalities and thrones, and by the harpers upon the Sea of Glass.

[1F P:29] §.To which burning Sea of LOVE these secret spicy walks will lead you, while the holy angels and perfected saints will accompany you all the way, reaching out to you with such fragrant immortal flowers, and such refreshing, transforming, and transubstantiating fruits, as do spring forth from the very root of the Deity. Here therefore I would gladly leave you. If you are not already entered, Wisdom calls unto you to enter in, and to pass quickly the Sword of the Cherub, which she will assist you to break. But if you are entered, then here abide, and walk, till you are brought to the shore of that sea, that by this experimental Traveler is described, which will waft you over to the *New Jerusalem*; where I, with you, and with all those that follow the Lamb, do long to sing, *Glory to God in the Highest*, and to publish the glad

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tidings of the Kingdom of our God and Savior, flying in the midst of the heavens upon the wing of the
Dove-Spirit, and proclaiming with a loud shout,

FEAR GOD: AND GIVE GLORY TO HIM. FOR THE HOUR OF HIS JUDGMENT IS COME. (Rev. 14:7)

Timotheus

January 1, 1697

Introduction

[1F I:1] §.A bundle of revelations untied, and to be dispersed to such as are impartial seekers, and unwearyed searchers into the deep things of GOD, which are only knowable to that Holy Spirit, that digs into the rich mines and treasury of WISDOM. Of which, the Author hereof was under a powerful driving for the space of about thirty years, keeping a private recollection to herself, as they opened from time to time, and came down as a burning shower, not knowing whether they should have been made public in her age, but thinking rather they might be kept as a garden enclosed, and as a fountain sealed.

[1F I:2] §.Providence having opened a door unexpectedly, through the strong instigation of an highly worthy person, truly made noble in the spirit of his mind, who having had a savor and relish of some foregoing books that had been printed, made a generous offer, to have the bank and stock of what the Holy Unction had dropped in, brought forth into manifestation, for the universal enlightening, leading and refreshing, for the Dove-flocks belonging to the Great Shepherd, to whom such pastures lie open to be freely fed upon. For this end, I think myself obliged to publish what can be recovered of the process and diary of my life, since I have been under these love-visitations from the Spirit of my Lord. The time being now accomplished, in which the hour-glass of the Spirit is turned up a second time, for which there is a call from the *New Jerusalem* world, that all persons of every quality, rank and degree, under whatsoever denomination, throughout all nations, peoples, and languages, give ear, and watch every golden sand that runs from this glass, that nothing of it may run waste.

[1F I:3] For it is the morning-watch and day-break of the Spirit, that is to spread forth its light and glory, by which the dark ignorant state of the world is to be enlightened, which sits in the region of traditional and literal knowledge, according to the rational wisdom of man. Through the inundation of the Spirit, all must be drowned, and a new earth prepared, in which the sowing of the Spirit is to be with one pure golden grain, that can admit no mingling of what is from man. For another time is now at hand, in which nothing but what is purely taught of God shall abide and stand. Therefore as one who has obtained through infinite love and large grace, to be baptized into this glorious manifestation of the Spirit, I implore and excite all to whom this journal shall come, that they well observe and take diligent notice of the method and way which God took with me, in order to bring me forward, to the arrival at the manifold degrees and growths. They are here brought forth in a most simple and undressed manner, without any alteration, but just as the Spirit was pleased to render itself in its own clothing. So in obedience to the call of Wisdom, may the same visitation of immediate divine teaching appear as a Day-star in your hearts, which may greatly revive and cheer your souls.

[1F I:4] §.Now give me leave to tell you the beginning of my way that the Spirit first led me into. In the first place then, after some years that I had lived in some good degree of an illuminated knowledge, sitting under the visible teachings of men, who could give no further light than what they had arrived to from others, through all of which I traced as a wandering spirit that could find no rest. But something still I found within myself that opened, to draw in from a more pure air than I could meet without me. Upon which I introverted more into my own inward deep, where I met with that which I could not find elsewhere, except it were with such who were brought under the same dispensation, of whom a few names were made known to me.

[1F I:5] Therefore I give my own experience, that I would have everyone that desires to be sealed with the Spirit of Wisdom and Revelation, not to take in any fears, jealousies, or prejudices concerning the emanations and manuductions that the Holy Ghost will dispense forth to any that shall be found to be lovers

and waiters. For I myself found all other grounds and pastures dry and barren, as a parched desert, until I came to this fruitful *Lebanon*, where as another *Eden*, all variety of sweet scented flowers flourished pleasantly. All which were known and enjoyed by giving up to the teaching of the Holy Unction, which as the waters of the sanctuary, will never cease springing, till they become an overwhelming river, which is the true baptizing Water of Life. This you will find to be true, as you seriously apply yourself to this way and method of God's immediate teaching, which you shall then find to open in the center of your own soul.

[1F I:6] And this way manifests itself in a various dispensing. Sometimes this is by *Inspeaking* from the Essential Word, which gives its own certain sound as different occasions offer, upon a soul's waiting thereupon. For it would be a very deplorable case if Christ should leave His flock, and seal up the fountain of all future revelation, which is so necessary to be renewed in every age of time. Therefore He brings us to lie at the mouth of this bubbling well of His Spirit, to drink in what is new and fresh, which greatly delights the soul that would otherwise be apt to faint and flag before it come to the end of its race. Therefore He strews our way with fragrant flowers, all sweet and pleasant, and of many and beautiful colors, as you may observe when you read the similitudes and visions which are here published. God many times comes down to unfold Himself in this figurative and parabolic way, and yet more essentially and deeper, above and beyond all figures and representations. I shall give you some account of which, being under command not to keep back or shun to declare the whole purport into which I have been carried, for the universal refreshment and benefit of such who are as weaned children from every other breast but that of their Eternal Mother, from where all wisdom and understanding streams forth intellectually, which is growing nutriment, as it passes radically into the soul as the blood passes into the veins.

[1F I:7] Now here is a cessation of sensible images, for all is turned into an intellectual sight, operation, and sensation. From this center of light, though no visible images are impressed or raised thereupon, yet here is the true ground and substance of all which are in an interior figure portrayed in the Spirit of the mind, and brought out no further. They remain an invisible idea, just as it is with God Himself, before He forms shapes and figures of things out of the essential ground. So that these may conduce as much to the informing and enlightening, renewing and comforting, and even essentializing of the Spirit into God, as any of the other. Nay, I know it to be the more sure ground and center of the Spirit. And if it should never know any of those other figurative visions, yet keeping to the center, to drink in the pure streams of revelations as they arise, it shall give them access into the full body and center of the Trinity, which swallows up all shadows and pictures, and terminates into the very essentiality of a God-formation, into substantial powers acting in and from the pure essence of Spirit in transnewed nature. Thus *Intellectual Vision* thus considered, is the very next step to that *Beatifical Vision*, or seeing of God barely, without any other medium but the very express personality of the Lord JESUS, by being so consummated into the essence of His Spirit and light, that whatever is knowable and obvious to Him, may also be our sight of light, both here in time and hereafter in eternity. This is an unknown mystery, of which an account may be hereafter more fully given, as it shall be entered into.

[1F I:8] §.As to the other sort of vision, that is no new ministration. For it is of old that God did thus often make out Himself, as a more taking and plain way, in raising distinct images to teach us. And this proceeds from another center than that of the intellectual; it is more deep. Some persons may stand naturally in this center-line of seeing by various figures, and awakening a formation out of this center, according to the strong impression of their minds. If the mind of such be pure, and ardently run into heavenly objects, it will raise appearances suitably. And there will be an awakening, and drawing out of various speculations of beauty and glory, as may foretell what is to be accomplished in a particular way. This way of God's manifestation has been frequent in former and in this present time. But these are props for the weak, that they may not faint in their way up to God's mountain of more perfect and naked vision. Now

of this kind of vision I have been much visited; but I press to get beyond it. Here is no stay. The ground from which these open is too shallow. I am driven now to descend deeper, where the Spirit may be even level with its own eternal essentiality, that from there it may have power, to make and form whatever it will, in, and from substance that is original.

[1F I:9] §.Then as there is of *Divine Vision*, that opens from the holy and heavenly mind which draws in these presentations, so there is another sort of vision that is from the *Starry Influence*, and working power of the elements, that are in conjunction with the common spirit and mind of a person. And though there not be any eminent work of regeneration, yet there may be vision: as *Balaam*, and others who had that gift, and yet were not renewed in their spirits, or brought nigh to God thereby. Such notwithstanding may have power to raise many images that may foretell and signify what is to come to pass. For there is a *Starry Magia*, that some may have a natural property to open in themselves. It sometimes awakens into manifestation in the deep of sleep, and gives warning of evil that is to come, and shows of good, as relating to the present manifestation of time. And this may be, and is, a common gift. But where it is a sanctified vessel, it is far otherwise illustrated than in those who can give proof of nothing of that.

[1F I:10] §.So now we see the different nature of vision, and of prophetic intelligence therefrom, that we may watch to every center opening. For the Serpent's subtlety stands ready to mingle wherever he can enter. For he is a great magical prince, and the outward planets are as his operators in the constitution of the mere natural man. Now of all these, the most safe is the *Intellectual* and *Divine* vision, that opens from the more profound center-deep: but yet not so that we are to stick here even in this.

[1F I:11] §.For there is a center deeper still, where the Deity is unmasked of all figures and images, known and seen in His own simplified being. And when in Spirit caught up here, we see all the various wonders, brought forth in the very life-essential property, as wrought out of God immediately, and in their living figures: as the innumerable hosts which replenish the heaven of God's habitation. This is the purest and most infallible vision that our spirits may eternally concenter in, with all the delightful satisfaction that the very angels before the throne of God's majesty enjoy. So we may know this as often as we can get away from all bodily sense. For this kind of vision is highly different from that which we call divine, or intellectual, because it all over sublimates the spirit, soul, and body, during the time that the munition-flame of the Holy One overspreads as a pavilion, and keeps all of sense at the foot of the mount, while Spirit enters into the tabernacle-glory of the Holy Trinity.

[1F I:12] §.This sort of vision the beloved *John* was in, when being wholly caught up *in the Spirit*, he saw all the variety of the Lord's Kingdom, and His express personality. Since then we have not known any in late ages that have been in the like transportation in spirit, and yet alive in the body, to declare of what was seen and heard after such a wonderful way as he had. But to the honor of God, the Author must own that something not unlike this has been manifested to her. Such grace and love our JESUS again affords, and brings Himself into our knowledge, by this way of the Spirit clear and free, that we may know Him that is true, and receive by this highest vision-ministration, the full extent of His will and mind. That is, that we may both see and hear, as if we were out of the body of corporeity, while yet in the body, as super-sensualized to know and behold purely, through the organical properties of the Spirit, according as every object in heavenly places move in their order, in reference to our cohabitation within those circulations through the spiritual body.

[1F I:13] §.Thus have I brought forth out of the deepest deep, what is the present measure of my knowledge and experience in this mystical dispensation, which is as the new and best of wine that has been reserved for this last time. Whereby it may be understood, that Christ has not forgotten to make good His promise, to renew the spring of His Spirit, by a continued succession of it. And as we see and hear the

fruitfulness of it more generally abounds, and finds entertainment in the world by a new generation of Apostolical Spirits, so does it presage a new Kingdom and state is near approaching. This is argument enough to provoke all that would be subjects of this Kingdom, which only the Lamb has right to, to be preparing and making ready, as the Firstfruits, that they may be qualified to make up this *New Jerusalem-Bride*.

[1F I:14] §.Therefore as my fellow denizens of this city which is from above, wherever you are hidden, whether as exiles, or captives scattered to and fro, I entreat you to let your inward ear be attentive, keeping watch and ward in great calmness and stillness of mind. Then may you hear the love-calls, passing through that horn which is filled with pure oil, that will gather and draw you into the high, celestial, and spiritual pasture and fold. There our goodly tents may be pitched, and of which we may go in and out, to that rich *Sharon*, which springs and flowers round about our Kingly Shepherd, that as His sheep and lambs we may be led gently from fountain to fountain, and drink and feed together, in the same harmony and unity as the Saints do in the upper fold, so we in this lower.

[1F I:15] §.I shall now wind up all with a caution to two ranks. The *first* shall be to the unlearned and ignorant in this method and way of the Spirit's manifestation. Which is, that they forbear rash and censorious judgment upon those things that are at present above their reach. For as they desire not to be prevented and bereaved of the great benefit of divine inspiration, and the assistances of the Holy Ghost, my advertisement to such is that they become simple and child-like, and adventure upon the conduct and manifestations of the Holy Spirit. Then will they find another manner of fruitful life spring in them, and they shall have no reason to repent for acquiescing to the divine will herein.

[1F I:16] The *second* caution shall be to that sort which are already initiated into this our mystic and super-sensual wisdom, that with me may have run deep into the ocean of what is mysterious and wonderful for knowledge. First I must caution you (with myself) to keep very low, entering into a self-annihilation, so as a nothing to be, with reference to the creaturely being, so that the all-deific Unction may arise as an overflowing tide. And never think we have obtained, by all that we have yet reached to, what yet remains of those immense treasures which are yet further to be revealed. For there is still a growing Tree of Life, that renews all variety of wisdom, as you will find in part by this present, as well as by some foregoing books that I have published.

[1F I:17] §.Thus I have given you a true narrative of the several removes and risings, from one degree to another (from depths to heights, and from heights again to depths), out of which has been brought forth very marvelous and wonderful secrets, which it was the pleasure of the Fountain of Spirits to distribute and communicate. These are such mysterious things, that may be rarely found elsewhere, which has often astonished me, that the Spirit should take such unusual and strange a method with me, opening such things. But it has been given me to know upon a diligent inquiry, that there is an age coming on, the like to which has not yet been, to whom these prophesies and revelations belong. So that though the day of my life is far spent, so that I may not see the full harvest of what is sown here by the Spirit to be reaped, yet I am assured that all is reserved for a glorious time. There shall arise a new generation, that will be clothed upon with such a mantle, as is interwoven with light, wisdom, knowledge and flaming power. Among which there may be some to whom I may bear the memorial of a mother: natural as well as supernatural, who may possibly succeed in the same Spirit, which I shall pray may be as Wisdom's Key, to go on to open in them the golden remains, which are yet to be brought forth for the promulgation of the Priestly and Prophetical Kingdom upon the earth.

[1F I:18] So now I shall conclude, requesting that as you shall draw in any light, or feel any refreshment, that you would join with me in acclamations and praises to the Ancient of Days, who has placed

these divine mysteries into the hands of a good-willer, to bring forth into the public what might otherwise have been left in oblivion and secrecy. And it is my peculiar request, that the nations may bless and pray for such an instrument, that has given a proof of so universal a love to all. That the fullness of all blessings and showers from the heavenly powers, may descend upon the impartial and single-hearted readers and good-willers hereof, shall be the constant invocation and prayer of her, who while living in the body, shall never cease to serve all her fellow-members, in the gift of God, universally.

J. Lead

Chapter 1

AN ACCOUNT OF THE FIRST APPEARANCES OF WISDOM'S STAR TO THE AUTHOR

*The first vision that appeared to me was in the month of
April, 1670, which was on this wise:*

[1F 1:1] §.Being my lot at that time to visit a friend in a solitary country-place, where I had great advantage of retirement, often frequenting lonely walks in a grove or wood (contemplating the happy state of the angelical world, and how desirous I was to have my conversation there), my thoughts were much exercised upon *Solomon's* choice, which was to find out the noble stone of Divine Wisdom. For by acquainting myself with her, all desirable good in spiritual things would meet upon me. The report and fame that *Solomon* gave of Wisdom much excited me to seek her favor and friendship, demurring in myself from where she was descended, still questioning whether she was a distinct being from the Deity.

[1F 1:3] While in this debate within my mind, there came upon me an overshadowing bright cloud, and in the midst of it the figure of a woman, most richly adorned with transparent gold, her hair hanging down, and her face as the terrible crystal for brightness, but her countenance was sweet and mild. I was somewhat amazed at the sight, but immediately this voice came, saying, "Behold I am God's Eternal Virgin-Wisdom whom you have been inquiring after. I am to unseal the treasures of God's deep wisdom, and will be to you as *Rebecca* was to *Jacob*, a true natural mother. For out of my womb you shall be brought forth after the manner of a spirit, conceived and born again. This you shall know by a new motion of life, stirring and giving a restlessness, till Wisdom shall be born within the inward parts of your soul. Now consider my saying till I return to you again."

[1F 1:3] §.This vision made a great impression on me, yet I kept it for the present hid. But it operated so much upon me that indeed I was incapable to converse with any mortals, which was taken notice of that some extraordinary thing had happened. I begged my friend's excuse, and desired that she would give me the liberty to be much alone, and to walk in the silent woods, where I might contemplate what had so lately happened.

OF THE BOOK OF WISDOM, SEALED WITH THREE SEALS

[1F 1:4] §.Now after three days, sitting under a tree, the same figure appeared in greater glory, with a crown upon her head, full of majesty, saying, "Behold me as your mother, and know that you are to enter into covenant, to obey the New-Creation-Laws that shall be revealed to you." Then she held out a Golden Book with Three Seals upon it, saying, "Herein lies hidden the deep wonders of *Jehovah's* Wisdom, which has been sealed up, that none could or ever shall break up, but such as shall appear to be her Virgin-Offspring, who will receive and keep her laws, as they shall spring daily in the new heart and mind." This appearance and words were wonderfully sweet and refreshing in my soul, at which I bowed and prostrated at her feet, promising to be obedient to all her laws. So the vision shut up for that time.

[1F 1:5] §.Pondering this in my heart with great comfort, that this Day-Star had visited me from on high, I returned to *London* to my own habitation, retiring myself from all my acquaintance, saving one person that was highly illuminated. He encouraged me still to wait upon this vision; for he was acquainted

with somewhat of this kind. So after six days the vision appeared again, with a train of virgin-spirits, and with an angelical host, and called to me to come and see the Virgin Queen, with her Firstborn Children, asking me whether I was willing to be joined amongst this Virgin Company. At which I replied that I was all-willing to offer up myself most free. Then immediately I was encompassed about with this heavenly host, and made a Spirit of Light.

[1F 1:6] Then these words proceeded from the Virgin, saying, "I shall now cease to appear to you in a visible figure, but I will not fail to transfigure myself in your mind. There I will open the Spring of Wisdom and Understanding, that so you may come to know the only true God, in and by the formation of Christ the Anointed Prophet in you. He shall reveal great and wonderful things to you, that are to be made known and public in its time and day. Therefore be watchful, and give good heed to your Mother Wisdom's counsel, and you shall greatly prosper, and succeed the Prophets and Apostles, to perfect what was left behind, for completing as to Christ the fullness of God's great mystery. So go on, and fear or doubt nothing; for I, your glass for divine seeing, shall evermore stand before you." Then my spirit replied, "According to your word let all this be fulfilled." And so this glory withdrew. But an inward glory filled my heart; for a burning love to all of those heavenly beings vehemently kindled within my heart.

THE KEY OF THE GREAT MYSTERY

In the Month of August

[This having been found without any date of the year, and the Author having forgotten when it was, cannot find any one that more nearly succeeds the foregoing one.]

[1F 1:7] §.The mind of Wisdom thus opened itself in me, as I waited in my spirit upon her. She showed me what key would open the *Great Mystery*, which lay deeply hidden within me. It was wrought and carved out of such pure gold, as had passed through many fires. Many keys I had tried but could not turn in this secret enclosed lock. But still it shut upon me, though I thought I had that key which was compounded of such metals as would have made its entrance: such as love, faith, patience, humility, which with strong supplication and prayer, I presented as the key of the work—all which was too short to reach it. Upon which, I was put to a loss altogether to seek how this gate should be opened, having compassed the Holy City, and waited and tried every way, where I might find passage, circling from one path to another, from prayer to prayer, and from faith to faith. So that in good earnest I began to consider that I had not found this wonderful key, for want of which I might run out in waste all my days, and grope as in the dark, yet never find the door which opens into my True Shepherd's Fold.

[1F 1:8] Upon which, being cast into a deep astonishing silence and stillness, the Word of *Wisdom* thus opened itself to me: "Oh you deep searching spirit, do not marvel that you have been so long frustrated; for as to your present state and dispensation, you could never reach me to all eternity. For my birth in you lies deeper than your present gift of faith and prayers can open. You have (with many others) been greatly mistaken. But in as much as you own and bewail your unskillfulness, I will make known to you what key will turn this great wheel of my wisdom, so as it may move and manifest itself in you, through all your properties—if you can bid up to the price of it. For understand that it is compounded of all pure gold, subsisting in a burning furnace of many fires. And although this wonderful key is of Wisdom's carving, and her free gift, yet she will cost you very dear if ever you obtain her. Yet she goes about seeking such as are worthy of her, and will show herself within the walls of the mind, and meet them in every thought that waits for Her laws and counsel, and brings a kingdom which will be well worth your selling all.

[1F 1:9] "But the great thing," said Wisdom, "is to now discipline and make your spirit a cunning artist, to give it knowledge as to what matter in number, weight and measure this pure key is made up of—

which is all pure deity in the number THREE. Which is weighty indeed, being one exceeding weight of glory, sitting in the circle of the heavens within man's heart, measuring the temple and inward court, with the worshippers therein, with the line of His power." This is Wisdom's Key, which will make our hands drop with sweet smelling myrrh upon the handles of her lock. While I was opening her privy-door with this key, my soul failed within me, and I retained no strength: my sun of reason, and the moon of my outward sense were folded up and withdrew. I knew nothing by myself, as to those working properties from nature and creature. The wheel of the motion standing still, another moved from a central fire, so that I felt myself transmuted into one pure flame. Then came that Word to me, "This is none other than the gate of my eternal deep. This is *Wisdom's* Mansion, where she meets with holy abstracted spirits, and gives forth a fiery law. If you can subsist in this Fiery Region, and if you can give heed so as to come up to her requirings, then no secret shall be withheld from you." Thus far am I admitted to come into the entrance of her house, where I must stop till I hear further from her.

THE MYSTERY OF REBECCA, AND OF JACOB'S OBTAINING THE BLESSING

[1F 1:10] §. Now as I was attending to obtain a fresh visit, to hear and learn further (being entered into this first mansion of her house), she said that I was greatly beloved, and that she would be my Mother, and so should I own and call her. She would now be to me as *Rebecca* was to *Jacob*, to contrive and put me in a way that I should obtain the birth-right-blessing. For if I would apply myself to her doctrine, and draw my life's food from no other breast, I then should know the recovery of a lost kingdom. At this salutation I was dissolved and melted, the fervent heat of this love strongly impulsing me to resolve to obey her in all things.

[1F 1:11] §. The pure oil from *Wisdom's* vessel stopping, it opened not again till October 20th, in the morning-watch. Then I heard her voice thus: "Sequester and draw out of your animal sensitive life; for that is too gross. I cannot appear till that disappear. There must be spirit with spirit, light with light." No sooner had I this caution, but I felt power which suspended the active busy mind, which for a time was expired into silence. "Know then (said the same voice), you shall supplant your brother *Esau*, who according to the figure, is a cunning hunter in the out-birth and field of nature. While he (with his subtlety) seeks it abroad in the wild properties of the external region, I will now help you to it near at hand, even in your own enclosed ground. There the True Scapegoat feeds, of which I will make savory meat such as God your Father loves." Hearing this salutation from my late known Mother, I was deadly ravished in the spirit, in the light of the Lord, and feared to return to the dark house of my outward senses again. A spring of intercession thus opened in me, that as one of the friends of the Bridegroom, I might hear His voice still, which indeed was so pleasant and sweet, that I could well have admitted of a dissolution of my elementary being, rather than not still maintain this conference with this renowned Pearl of Wisdom. But I have learned to observe her time and seasons. I witness her opening as in the twinkling of an eye: a pure, bright, subtle, swift Spirit; a working motion; a circling fire; a penetrating oil.

November 10, 1673

[1F 1:12] §. In the morning, about the fifth hour, my spirit was called forth to attend Wisdom's Oracle again, to know further into that mysterious thing she discoursed with me, in order to the obtaining of the birth-right-blessing: "Oh you fiery soul, you will now know yourself outside of your own creaturely being." Upon which, I was environed with sweet burning flames, which devoured and consumed all the briars, thorns, and accursed emanations that offered to put forth. Thus that Scripture was witnessed, feeling God's being as *a wall of fire*, which separates the earthly part from the heavenly. Then Wisdom uttered her voice, "Oh solicitous spirit, I am now come to show you what is required of you. In the beginning of

my parleying, I shunned not to declare what it would cost you to purchase the key, that unlocks the gate that gives entrance into that pure and transparent city, where you are to be an inhabitant in the Lamb's nature forever. I tell you, God requires an offering from you as He did of *Abraham*. There is no sparing any part. An whole Burnt Offering through the Eternal Spirit must be given up.

[1F 1:13] "Understand me thus: you have an earthly principle that has dilated and overspread you, and has gotten into dominion, and covered you safe from my heavens within you. But these thrones and powers must be cast down; their place must be found no more. You have made great complaints for want of constant near alliance and freedom with God your creator. But marvel not that the cause lies here in dying; yet you are not totally dead. This is the *first* baptism you are to know. And how many have fallen short in not giving their earthly self a thorough wounding and killing blow? Therefore, O beloved of your Mother *Rebecca*, I commend to you my Flaming Sword. Be valiant, and let it do full execution in the camp of nature. Slay utterly old and young: whatever in you that does not bear my mark and name, which is my image. Few in this latter age have come thus far. Therefore I have had so little pleasure to inhabit with, and to reveal myself to the children of this generation, in that a pure crystalline mind is so rarely to be found, and in no other will your God appear. Therefore hear and learn of me, who well knows what will qualify you for the reception of your fountain-light and joy, which may be an abiding friend and comforter to you, which was the heritage of *Jacob*, your forerunner in the line and blessing.

[1F 1:14] "Now having made known what your offering is to be (which is one remove that makes way for the return of your Bridegroom), the *second* thing required is the venison that must be presented to your Father, that He may eat thereof, that so the Love from His heart may flow into you, wherein the blessing will be known. But of this you shall have my counsel, as you are faithful in answering to this preparative work."

[1F 1:15] §.At these sayings of my Mother I well pondered all, tending to the refining me out of my earthly life, seeing I must offer it up, and that the time of my departure out of the *first principle* is drawing nigh upon me, as Wisdom has plainly shown me. Though I had come with many offerings, yet till all was consumed by that one whole Burnt Offering, I could not be made perfect in the virgin-state, where Christ's *second birth*, in pure spiritual humanity, should appear in me. Wisdom told me that this was the true and right venison that God my Father would receive from my hand, who could savor no other Meat Offering but what should be made up and dressed by the hand of Virgin-Wisdom. She further showed me that place where she would make ready this savory meat, which was in the fiery essence of my spirit, which in very deed I felt going to work in her own kindled furnace, where she showed me her Golden Pot. No vessel was to be used but of that pure metal, wherein was ordered all the several ingredients, which I implored her friendship to let me see, which was granted me. She owned that her fear was with me, and thus far I had observed Her charge, and Her secrets should be with me, and that I should know such things from a deep ground, as had not been broken up of late ages—if I could bear that hot Fiery Furnace, which should boil away the scum of all the earthly part, that yet had its remainder with me. Which counsel begot this exploration with my Mother, as fearing I should not come up to these her pure and high accomplishments.

The Mystic Death

[1F 1:16] §.Desponding therefore, I said, "Oh my Mother-Wisdom, the terms of your requirings are hard, considering I am constrained to reside in the out-birth of a mortal shadow, where millions of spirits do tempt me, to keep me from this high and noble ascent. What an overturning must here be made, that so there may be a renewing on the face of my old earth." This renovation well answers to that Scripture, *We shall not all die, but suffer a change, or translation*. Oh how little did I understand, till Wisdom unsealed

and opened her testimony, lighting my lamp from her Seven Pillars of Fire, which now go before me, that my way may be dark no more. She has made good her promise. For I felt her strong impulse, and her furnace prepared, burning as an oven; by which I well know what that word of record means, *The day comes that shall burn as an oven.*

[1F 1:17] She told me she was now come to make ready the venison, that with it I might have access to God my Father. While I was pondering, seeing only the vessel and the fire, I was ready to say (with *Isaac*), "Where is the lamb?" Then she uttered this word, "You yourself must be this paschal lamb which must be slain." Then was I taught to say (or pray), "Strike upon that life-vein, which may abundantly return again." Thus yielding myself up to *Love's Flaming Sword*, I felt a separation was made. Oh, how sweet is it to feel the life's blood run into the fountain of that Godhead from which it came! Let none therefore fear to die in the Lord; for life shall spring again, as to one that awakes out of a sleep into another principle, or begotten into a new world, in which I dwell in the light of the Deity, with other inhabitants with whom I now have my conversation. O dear *Sophia*, what am I that you have brought me here, that I should know of your magic-art, and be inspired from your holy flames; which foreruns the Day of Pentecost, which shall be known again to those who follow hard to take the prize. This feeling the divine power had touched me with was the key that unlocked the Gate of the Eternal Deep.

[1F 1:18] I was further emboldened to ask my Mother Wisdom, *How and when she would compound that savory meat on which the blessing is entailed? For I am as one impatient, till the birth-right be confirmed to me.* Upon which there was presented as in a charger, a kid lying in a composition liquor of milk, oil, and blood, with several spices such as spikenard, myrrh and cinnamon, giving forth strong odors. Then *Wisdom* called to me, "O go and see what I have compounded and prepared: a banquet-feast, where your Father will come down, with His dear Son your Elder Brother, and I your Mother. We will hereof take and feed, that the Fountain of *Jacob* may be your blessing, which the Eternal Father accordingly pronounced saying, 'From the upper and super-celestial planets let your eternal nativity again renew, as from its own originality, by which the lower constellations and elements shall to these be subjected and bow, as a globe upon which your feet shall stand, and both the upper and nether springs command. The dews of Heaven, and the fat things of the earth shall meet together upon you.' This is the fullness of all blessings, by which the Triune Unity greets you. Now observe and be obedient to what shall be further communicated to you."

WISDOM'S FLAMING HEART, WITH THE BUDDING TREE FOR TRANSMUTATION

[1F 1:19] §.After this my spirit still attended, eagerly longing to lay my mouth to *Wisdom's* Breast, from which the Word of Life flowed so sweetly. Then with her Flaming Heart she presented herself to me. Out of this heart sprouted forth a tree with twelve branches, having upon the root of it engraved, *GOD is the pith, life and virtue, that makes the heart thus fruitful, in various opening and quickening powers, giving forth according to each branch, a different and peculiar fruit.* Then she said to me, "Here lies the mystery: come and see how out of the flames, these branches put forth green and palpable fruits that are not yet grown. Yet with patience you must still wait, till they be grown to perfection of ripeness in you. Then of the first fruits of this tree you shall bring to your God as an offering, who will accept it as a pure offering, that will draw down the life's blessing.

[1F 1:20] "Read and see what is engraved for you. And let your mind be staid a while, till you shall arrive to this ripe age and be comforted, that as a fruitful vine, this shady heart shall overspread within the walls of your mind. A River of Oil shall here spring, which will make your flames burn still, till the furnace may come to be so hot, which as the sun for vehemence, shall transmute this fruit to a golden color.

Then with your savory meat shall you come to your God, who will Himself feed upon their pleasant fruit, which has been nourished from the life's blood. Come now and descend with me into Love's Deep, that you may know the various operation of this tree, and every branch thereof, namely as the living sense shall spring in you according to which your lot will be, as relating to the blessing promised. This will require perseverance still in the faith, till this fruit be brought to perfection in color. No other charge I shall leave with you, but to abide within this shady rock, where Love's Flames shall be your food continually." Oh how pleasant it is here to be, all encircled with Love's Flaming Breast!

Chapter 2

THE MYSTERY OF LABAN AND JACOB: OR, THE STRIFE OF THE SENSUAL AND SUPER-SENSUAL LIFE

January 22, 1674

[1F 2:1] §.Wisdom's Word opened yet again to me, saying, "Arise, swiftly follow me: I will show you greater things than what has yet been known to you." Upon which I felt a mighty attractive power drawing up my spirit for ascension. But I was surprised with a potent enemy which encountered me highly, charging me with a breach to nature's laws, and how I stood obligatory to her; in as much as I had an outward body, which I sought to take in the sense of its elementary requirings, and accordingly make provision, as the rest of my fellow creatures in the world, which were under the government of that great monarch *Reason*, to whose scepter all must bow that live in the sensitive animal life. These and such arguments I was assaulted with, and pursued as *Jacob* was by *Laban*, when he took his flight to return to his father's house. So greatly distressed was my spirit, seeing itself so oppressed that it could not tell where to make its escape, or how to discharge myself from being a subject to his Starry Kingdom, as I stood in the line of nature. I was under the dominion of the Starry Region, in the strife of the Four Elements which brought in the Curse, where care and fear, and the toil and labor of the body consist. The Prince of the earthly life said, "How will you acquit yourself from my laws, and break your brother *Esau's* yoke from off your neck?"

[1F 2:2] §.Thus in obedience, having drawn up my charge, and having good proof and witness hereof, I presented it to the view of my Mother who said, "Are these things so indeed? I shall advise with the Deity how to destroy them out of your inward coasts, seeing you do not join or take any part with them, but have brought in evidence against them as traitors to the crown, dignity, and dominion of the Lamb, whose power they would depose Him of, in His Chosen and Elect Seed. And though these evil seducing spirits think their mountain so strong, that it is never to be moved, yet know that their day of judgment is hastening on apace, and they will be given up to be tried by the fiery law which issues forth from the Ancient of Days, who has appointed a day in which He will avenge His Elect, that cry mightily to Him, as oppressed by these invading spirits.

[1F 2:3] "Be of good comfort. The judge is nominated, the jury is chosen, by whom the verdict will be given. Therefore be true to the interest of my Son, who is appointed to judge the world in you, and to cast out Hell, Sin and Death, the Beast and his retinue into that lake, from where there shall be no return to assault you more with their dregs and poisonous floods. This is to be done by joining issue and power with me, who am come to help you against the great *Leviathan*, who makes war most where he sees his time of reigning is almost worn out, and that he must have no more place, who thinks it very great injustice to be cast out of man's nature, before the laying down the mortal body.

[1F 2:4] "But oh, to you let me commend this present state, that in my virgin-purity you may still be found. For I delight to see you all fair. Then with my presence I would frequently visit most satisfied, wherein you tell me all your joy lies. Then droop not, but be most pleasant, as those whose name and place is ever with me. Call in also those who are apt to be of doubtful heart. Unanimously go forward, remembering what the true *Nazarite* is to be: of holy courage and divine magnanimity. No more must such hang down the head, or give way to feebleness of mind, but the power display, which are concealed in the Seven Locks. It is but needful that you draw out all force. For while these earthly spirits border up-

on your land, they will be scouting out. Therefore dare not to parley with them without my proved armor. This is the charge I shall leave with you."

August 10,1674

[1F 2:5] §.Oh the wrestling wheel that I did feel moving, to grind the earthly part down, setting all at variance in me, that so it might still keep uppermost, and subdue the numerous hosts that would have forced my will. For did that but yield, then the field where the treasure and substance is concealed, would be obnoxious to the Robber and Spoiler, who has watched the Prize to take from me. Therefore I am placed in variety of temptations, to prove whether or not I can stand, and let the waves still beat and go over me, and fear no ill while the Ark of Faith encloses me about. The great swellings of *Jordan* shall not frighten me while I see the strength of salvation so near, that wills and brings to pass according to the out-flowing of the Omnipotency, which from the new-born-will most prosperously effects all things.

[1F 2:6] §.Then will it be seen what the conjoining of the eternal constellations brings forth upon the hidden man, through their fiery drivings, which now thrust forward for consummation, that I might see the issue of what I have been made to hope and believe, and pray for. Though prophecies and revelations do for a time most delightfully entertain the internal senses, yet they are short of the body, which consists of the heavenly things themselves: as it is well said, *prophecies, tongues, and faith, and hope shall have their cessation*. But in the Kingdom of the Love: all concord. The bright bodified spirit that has received dominion as a super-addition, is beyond the priestly and prophetic office.

THE FAITHLESS AND FAITHFUL DELILAH COMPARED

[1F 2:7] But while I was reaching after, and inquiring when I might expect the coming down of the Seven-Throne-Powers, which are the pillars of this Kingdom, by whom it will be established forever in the perfection of righteousness, the Word said to me, "Rest a while. These two are the foregoing ministrations that will make much for the third, the holy order of a priest, to give attendance in the tabernacle. It is no light thing to be near to the Majesty of Purity, which requires a perfect consecration. For the Holy Being will have none about Him to minister to Him but anointed ones, from whom may be smelt the spicy perfume, that so nothing of the dead unsavory part may be felt. This will qualify for the ordination of the power. Here wait till made perfect. Then your own hands shall be sufficient for you, by which you will find ability to fetch in out of the secret tower, where this presented great jewel of power is kept for every full grown one. Which I dare not to any commit, till they perfectly become wise, of a sound and unchangeable mind, to keep secret what the will-pleasure of the Deity is to conceal from the unworthy. No unfaithful *Delilah*, who is of a double mind, who goes after any lover besides me, shall ever more be entrusted with this. Therefore make proof of truth, love and loyalty in a fixed virginity, before this discovery be made forth in truth.

The True Nazarite

[1F 2:8] "But this know, the true *Nazarite* is with Him who will not be deceived in His choice as the figurative *Sampson* was. This mighty man of strength will take none into His bosom, but such as may be confided in. Therefore if you would be His *Delilah*, of perfect beauty, with spotless chastity, which will well please this mighty Prince of Peace, who will not refuse you when well assured that you have declined and forsaken your Father's house and kindred, never to turn back to them more, but constantly to Him cleave: Then will He repose His head on your lap, and His hidden strength to you reveal, and nothing from you conceal, being in joint-union, no more twain, but one Spirit. The Seven Locks of His power

He will suffer you to unloose, and draw out such might, as may slay and overcome the Philistine's Host, which such prickling briars have been to invade your inward coasts, and most holy place, which is appointed for the Ark of the Covenant, there to rest.

[1F 2:9] "But behold, now is risen a Judge and Law-giver, one that is mighty to save and deliver out of the hands of all your enemies, who will be your true covering in the day of battle. Therefore fear not those warriors that come forth with *Goliath's* spear and shield; The Champion which keeps within, shall make them all to stagger, kill and fall. For the True *Sampson* will maintain victory over all. It is well worth the sheltering under His mighty wing. Here you may set with safety, and encroach upon His Love, who will not be offended, though you intrude yourself as His *Delilah*, to draw out His heart more to you, till He shall make known His great secrets unto you. I well know this is the only precious thing. No one can ever be made privy, till Wisdom be the bride-garment upon their eternal man. Then, ravished with your beauty, and with a pleasant aspect, will Emmanuel look towards you, and give you to read within the Seven Sealed Book.

*The Mystery of the Nazarite's
Seven Locks*

[1F 2:10] "There is the interpretation of all in the history, from which I give you to understand the mystery of the *Nazarite's* Seven Locks: they answer to the Seven Seals of this Book of Life, which only is to be opened by the Virgin, completed in the seven number of Spirits, which are the Seven All-seeing Eyes, that can only read in this book. Which is the true ground-work of all those wrestling working properties, which are moved by me, as you feel in yourself a new frame and model, for great and precious substance to be taken into. Therefore take heed now, and let not your inward part be for common use anymore. For these throne-powers which have visited you will admit no mixture of company. All of one sort in pure harmony will meet in this Love-paved-sanctuary, where your all-desirable fellowship will there dwell in the free liberty, and where you will have opportunity to dive and search in Love's Sanctuary, till you find out what lies hid within the breast of your worthy *Nazarite*, who now has received His full dowry. The Father has invested Him with all power; He is now instated to a full and perfect state of glory. Then doubt not but that He has abundantly to gratify you. A higher and greater match I could not contrive for myself in you. Consider this well, and carry it according to my counsel. Then shall you still draw down His heart, the Tabernacle of Witness in your heaven, the Rainbow in the Cloud, which you have seen, as the mark or seal of the covenant between God and you, according as it is written in the Prophets, *He shall be given for a covenant.*

*The Book of Life, and the
Book of Death*

[1F 2:11] "What to do? Not to read over as a dead letter. No, you shall witness Him, your Prophetical Spring, a Book written within you. Now with all those seven eyes turn in, that this rainbow in your new heavens, as a throne-circle may enclose you with Him as a secret pavilion. There no adulterated thing can break through to disturb, while you are looking into this New Testament, which shall never be trusted out of this pure circle of the Life's Covenant, into which you only can pass in by my virgin purity. If I were not at hand all over in an oily pool, to bathe and drench you throughout, that so the glorified eye may think you all fair, and send forth a spicy breath of air, which only agreeable is for you, with your fellow branch, that you may not only be worthy, but also bold and free to take and read this Book of Life. It is now upon the opening, as I this day have shown to you, with that other book, which is always wide open to be found, in the common and outward place, into which you are invited by the earthy dark part to look, and it would there retain you. But out of this Book of Death you may not look, which is a flowing source of strong reasoning, that as a wall, would enclose and captivate your mind, that it should need only the

death's lines, that has the putrefying been, that have kept the whole universe prisoners in the black dungeon of sin.

[1F 2:12] "Now to this end I have presented you with these two books, that you may avoid consulting with that which is always at hand, and so readily offers itself into view. But I am come absolutely to forewarn not only you, but such as are growing up with you, upon pain of my displeasure, not to turn your eyes out anymore. For great is your danger, if under the law of this First Covenant, in which the eternal dying is, that you should still be found there in parley. But come now, draw in, my wise and obedient children. I have provided this other book to be unloosened. The Seven Seals shall stand before it no longer, because I am in favor with the Lamb, who will hide nothing from His Virgin-Spouse. Therefore in my light you may see in this book where you may come to your lost dignity. It may well be entitled *Wisdom's Book of Revelation*; for without me you could understand nothing here, though it stood all open to you. I myself must be the interpreter, to tell you letter by letter. For you know not yet what number it is that makes up your new name, which till you see what challenge can be made to the rest of the whole enrolled mystery, but as in a metaphorical look through my glass, in the first leaf unfolded you will see the engraving of that name with letters of gold."

THE DIVINE ANGLER

November 3, 1674

[1F 2:13] §. There was presented to me a person angling upon the brink of a river to catch fish, but his labor was fruitless. So that he gave off, being hopeless. Then came another person, and said, "Be not discouraged, but follow me: Behold and see, I have got an angle that has such a bait, as all the fish in the river will fall upon it." And accordingly, I beheld multitudes in a cluster brought up by it. Then cried out that first person, "Surely the Lord, who is the Great Fish-Taker, in verity is come here, and has wrought this miracle indeed." Upon which, the person went into the deep, and having vanished down into it, drew up the fish and cried, "If you will here follow me, you shall take the principal fish. But underwater you must learn to dive, and again know how to rise. Consider and find out this parable: For here is meat for the strong."

The Opening of this Parabolaical Vision

November 4, 1674

[1F 2:14] §. It was now given me to understand what this arrived at. The first angler represents the forward and willing mind, that would go fishing, to draw up out of the broad river, where the Everlasting God is to be understood, who is said to be the *Place of Broad Rivers*, in which holy spirits live and swim as their proper element. Flesh cannot live in water; but fish is of another kind. The Holy Ghost presents their nature as a similitude for the new creation, that will live and move much in the Watery Element, which is a degree much beyond the earth, though under purgations by fire. Neither is fish so gross or corruptible: But they are still under a washing stream, and therefore not used for sacrifices in the Old Law; whereas all that is of flesh was ordained for burnt offerings, that it may pass through the purgation in the flames of the altar. Now what the sea and rivers of this kind feed and generate, must signify a generation of creatures that is nothing so coarse and brutish as are the earthly beasts.

[1F 2:15] §. But from this it was shown me, that this river figures out God himself, and the pure angelical spirits that move in God as in the Glassy Sea. Herein are contained the vast riches that none in flesh can see nor fathom, until they are changed into such a body, as in God their Watery Element, to live, and swim, and dive for the unutterable precious stones, to bring them up according as need requires. It is not

the angling upon the outside of the river, but the adventuring into it that will obtain the desired prize. And consider what bait is to be the attracting matter, to draw both spirits and substances of this unto us.

[1F 2:16] Now then, it may be needful to inquire what this bait is compounded of, for drawing angelical spirits, that will also soon draw us after them. It was thus delivered to me, that it must be the composition which consists of all those excellent virtues and properties, that were and are in the Spirit and Nature of JESUS. For no other can attract and take in God, but what is so much like to God, who must be signatured upon us. Else it will be as fruitless as when the Disciples went fishing: till the Lord the True Angler come, no draught could be fetched up. Even so this is to instruct us, that we examine whether or not we carry our full and complete bait with us, upon this high and worthy undertaking, which bait is the precious smelling spikenard of an humble, meek, and clarified mind, that expressly answers to the very mind of JESUS. Then we doubt not that we shall fail, of drawing to us sublime spirits, that live in that pure climate, where we shall with them plunge back in most willingly, and in a pure body swim always under the stream of these waterings. Jesus the Lord will be our Bait and Angle. Then in what riches shall we excel?

[1F 2:17] Oh this is all-worthy of our consideration, how to live in the element of this Water of Life, and appear for a while as drowned and dead: till we shall arise and swim, with the rich pearl in our mouths. Then will it be cried, "This is the Christ indeed, that has brought up the great draught, through sinking down into faith's obedience." Who now will venture to walk upon these living waters, where the healing medicine is, but such heroes in the faith, who will not be afraid to dive into the bottom of this river deep? For otherwise the rich prize which is in the fishes mouth, can never be caught up. The wise in heart, who have been taught by the pure Spirit, will well understand what is meant by the parable.

**THE MAGICAL JOURNEY, WITH AN ACCOUNT OF
WISDOM'S HIGH STONE OF WONDER**

November 7, 1674

[1F 2:18] §. In my spiritual journey on, to the land of all blessed stores, a figure hereof was acted magically before me: I was carried to a gate, which was so narrow and strait, that there was no getting through, but by creeping upon the knees, and that with great difficulty too. And so I was led on still, till at length I came to another gate, which was somewhat more easily to get through than the first, but strait enough. So passing on yet further, there was a two-leaved gate: but the one leaf-opening was fitted exactly to my stature in height and breadth, which gave entrance into a place where neither beginning nor end was to be found. And I said, "What make I here alone?" And the invisible guide that led me through these three gates answered, that there would be some others that would come after me, when they heard where such a vast plantation was, which was to be replenished with all sorts and kinds of good things, and yet no toil, labor, or care is required. But know that it is appointed only for Wisdom's high magicians to act here their powers, that had passed through all her strait gates.

[1F 2:19] §. This presentation, and the advice attending it, was very powerful; which I still called over, and searching deeper, to have the exposition of the gates given to me, by and from the dropping Unction. For though my spirit saw nothing but an infinite space, yet I felt such a perfuming gale, as if all manner of flowers were growing. But this Word also came to me, saying, "Here is the place for Love's Kingdom to grow, with its natural inhabitants that have left behind the gross selfish love. That must not come here; for that is what makes the passage so narrow: for as much as none can come in, until they are unstripped and unclothed of the low sensual nature. For in this place, all that shall be counted worthy to come in here with you, must put on transfiguration, and act in the super-celestial philosophy as holy magus's, that are

skillful to work in the furnace, that is maintained from the One Burning Element, which gives the high super-elementary matter, the composition of which makes up the store of all acting wonders."

[1F 2:20] Here then on a sudden, in my spirit I viewed several persons so divinely modified in their bodies, who were highly learned in this mystery, that would sound forth such a spirit from themselves, that might give an existency and being to whatever they pleased to will: sometimes raising up golden tents to go in and out, and at other times making some places which seemed all empty and bare, to spring up with wonderful plants, that perfectly yielded their fruit, appearing in a golden luster of brightness. That was said to be magical food for the inhabitants hereof to live upon. In other places they, without digging or toiling, brought up mines of all precious stones, and golden ore, which was at the command and service of these princely spirits that walked up and down here.

[1F 2:21] And whereas I thought at my first entrance here that I saw nothing, after a few moments of time had passed, thus replenished, I did see this place with spirits of such an high degree, that immediately attracted me to them. Then they put several philosophical questions to me, which I did not comprehend. Upon which, one among the rest most courteously offered himself to instruct and teach me, saying that he would open to me the mystery of their art. For he said he found there was that signature in me, that would take impression from the super-celestial planets. So he placed me in a goodly tent, bidding me to wait to go forth in the pure acts of faith; for therein I might come to be an adeptist in this high philosophy.

[Here being a considerable defect in the original, the Author waited in her spirit to recall the same, and upon the 22nd of March, in the year 1696, she received this further opening, as also in the following days, here confirmed.]

*An Explanation of the Mystery
by the Apostle John*

[1F 2:22] §. Wisdom appearing to me, I inquired of her who these were. She told me they were the ancient and late worthies taught by her, in her divine magical stone, both in the inward and in the outward; and that the time was now approaching, when she was to make new artists in this theosophical wisdom, that should put a new face upon what had been disfigured, and under a cloud of contempt, ignorance, and ignominy. For no other way than this could be found, but as this deep mine, wherein this treasure has so long lain hidden, should be broken up. Then the Apostle *John*, to whom this mystery was well known, and who was the person that had before spoken to me, said, "As there is a natural stone, so there is a spiritual stone, which is the root and ground of what is brought forth visibly by the Sons of Art. And as the outward is bodily, and consists in a manual operation, and takes up a considerable time for its perfecting, so is the inward gradually wrought out, and may require as many years as the other does months, before it reaches its consummation."

[1F 2:23] Then I inquired of the angel *John*, "How I should go about working it?" He answered, "There must be a cessation of all working, as to the powers of nature. I will describe to you the method that is to be taken, by the similitude of the outward. As there is a furnace to be built in that, so the corporeal man answers to that, in which the fire-seed of the pure Deity enkindles itself from the essence of the soul, finding a sanctified vessel suitably prepared. Now as to the matter which is to be wrought upon, it is the divine salt, put into a pure clear crystalline glass, that is pure spirit.

[1F 2:24] Furthermore, know that this salt is hidden in all men, but it has lost its savor, and is the light principle that contains all principles, man being an epitome of all worlds, though unknown to himself. Thus he may find in himself whatever he searches for. But this cannot be done until the salt-stone, which has lain as dead, comes to be quickened by Christ the Fire-Stone, that calcines the blackness into a jasper brightness and whiteness. This is the true theosophical medicine, that gradually works from itself, of it-

self, and to itself, as a grain of wheat is sown, and by the concurrence of the sun and outward planets, forms itself into a body. It is only to be watched that no ravenous birds come to pick it up before it arrives to maturity. For thus it is with the golden stone, which lies hid in the ground of nature, which is nourished by the warm fiery influences of the divine sun, and watered by the moist sperm of the spiritual *Luna*, which causes it to vegetate, by the coagulation of the planetary powers of the higher order, drinking and swallowing up the weaker and lower, by which dominion is obtained over all what is astral and elementary."

[1F 2:25] Thus did the Beloved *John* open the nature of this royal stone, as it opened in him in the Isle of *Patmos*, when he was said to be *in the Spirit*. And he told me further, that where the universal Love was born in anyone, it was the true signature that this seraphic stone would have its formation.

[1F 2:26] §.With great freedom I was made to inquire, well knowing this celestial stone had already its birth and vegetation in me, *Whether my outward furnace might not break before it was finished?* Then replied this dear saint, "Be not solicitous or concerned about that; but be patient in hope. For the True Philosopher's tree is sprung, and is in a fair way to produce ripe fruit. You have no other burden put upon you, but to set under it, and to watch until the golden apples drop by themselves. Then you may know the multiplying virtue. And as *Eve* gave of the forbidden tree to *Adam*, so possibly may you, by a new created virginity of spirit, give forth to Wisdom's Offspring plenteously hereof, by which multiplication from this virtual tree, shall in you renew both spirit, soul and body. It will be a dispensable gift, so that such as have arrived to an high progress in it, may awaken and multiply the same in another."

[1F 2:27] §.Then was it further directed as to the matter of this stone, that its composition was the four-elementary matter, which is to be sublimed and calcined by the Superior Element, in the tenth number of perfection, and separated and sealed up in the glass of the sanctified mind, that so the supernatural motions according to eternal nature may work out purity, and leaven that which is gross. So that there is no need of anything more to be done but to watch the fire, that it may never go out, until it be finished, and be kept in a gentle nourishing heat, till it come to its perfection.

[1F 2:28] §.After this was described to me, it was said to me by Wisdom, and by the Apostle *John*, "You shall now be brought to the ancient worthies, that have made projection upon this *stone*, as well understanding it both as to the spiritual and natural part of it." And when I was brought there, I saw the Patriarchs and all the great Philosophers divinely taught, both of former and latter ages. Then I was led into a darkness, which by a magical power, these changed into a bright silver light. Afterward I was brought into a barren dry ground, and these, by the speaking forth only of a word, as, "Let this soil be changed into a fruitful *Lebanon*," brought up all the variety of pleasant flowers and plants, that sent out a mighty hot perfume. Then I was led on still to a mineral ground, where were all the baser metals. And the Apostle *John*, who was the chief magician, said, "Come and see what is here to be done also." And he had in his hand a little vial, containing a liquor like to gold, and he dropped some drops of this upon each metal, and they were all immediately transmuted into lustrous gold.

[1F 2:29] Then I was led to another place, where there was nothing but a reddish mold cast up. And then by the word of the power which he spoke forth, this earth was changed into forms after our human shape, but clarified and bright, standing up as a great army. And he said, "These are the fire-stones, that are to walk in this new Paradisical Region, as glorified figures, like unto such as were here before them." Then I queried how could it possibly be, that such effects could be produced by any that now appeared upon the earth in a mortal image. Upon which the beloved *John* answered me, "All this that you have seen is possible again to be done, by Wisdom's White Tincturing Stone formed within, by which the great wonders in the last concluding age of the world shall make the grand revolution, changing what is gross

and vile first within, and then going further on to transfigure even that which is without, according to that saying, *The vile body shall be changed, and reduced, and brought into the glorious liberty*, by which it may possess the kingdom and dominion, with Christ the glorified Head."

[1F 2:30] Then was it said, "This is the true and faithful mystery, that has been understood and unveiled to you, for a foundation of faith and hope to Wisdom's Children to look into, and to wait for the formation of this White Virgin Stone in themselves. Then they may most freely and easily eat and work. And nothing shall control them, as to those worthy enterprises and exploits that are to be wrought, which shall distinguish them to be the Sealed of the living God, signed with power from on high."

**THE ETERNAL MATTER OF THIS STONE, TOGETHER WITH THE
CHAIN OF THE CREATOR WITH THE CREATURE**

*A further opening of the foregoing vision given
in the same month of November, 1674*

[1F 2:31] §.The Word came to me, saying, "The Love-chain is not to be unlinked between God and you, while the Spirit is the only eternal matter and quality upon which you are to work. Therefore it will take fast hold on you, so strongly, as to draw, and fix you in the circumference of the very immense Love, from which the enmity is separated, and the curse of the elements divided, and totally taken away. O enter, enter, I say into it. This is the infinite space that you have seen, which is beyond the third gate. This invisible Love-chain will work you through the first gate, which is so strait and narrow, and so through the other two—if you give it all length and breadth within you, to wind you up swiftly. For what is so strong as God's Love, for restoring into the desired fruition of all plenty and goodness? Therefore be strong, and courageous in the Love, in the passing through these several gates. And fear not all the attacks of the enemy, till you enter in this blessed land, and there be married to your Beloved."

Chapter 3

AN EXPOSTULATION OF WISDOM'S PILGRIM

[1F 3:1] §.While I was in my deep agony, a spirit of prayer came down, which sent up mighty cries and unutterable groanings, which, as I did most sensibly feel, pierced and broke through the gate of the eternal deep. So that my spirit had admittance into the secret of the pure Deity, where I had audience and free liberty to pour out my grievances, show my wounds, and who they were that pierced me. Everyone's hand was against me, shooting their bitter arrows, adding weight and pressures to her that was bleeding upon the cross already, crying, *Crucify, crucify, in dying let her die*. Now seeing that I was to tread the wine-press alone, and to encounter the potent spirits (the Throne-Princes of Darkness), I cried and was in strong travail. Yet every pang and throw opened the birth of life, and gave me entrance into the Holy Place, where I heard first the eternal sounds. And then after that, obtaining the power to be in a stillness, where neither motion or thought stirred, I was in a smooth calm water, in which no dirt or mire did cast up. Neither was there the lifting up of any tool, or the making of any noise to drown the voice that spoke to me in this wise:

THE VOICE OF THE BRIDEGROOM

[1F 3:2] §."O you afflicted, tossed and forsaken one, I will marry you unto myself. Be not dismayed: You are mine. Fear none of those things you are to suffer; for the power and presence of my omnipotency shall be with you. You must be my *tried stone*, at which many shall fall and stumble. You have been refused and set at naught. But I will magnify my name in you, and yet make it honorable. Only this I require: that you separate yourself, and touch no more unclean spirits of this world. For I can endure no polluted thing to come before me. Therefore you must be holy, harmless, separated from sin and sinners. Then you shall wait on me in the holy priesthood."

THE ANSWER OF THE SPIRIT OF THE SOUL

[1F 3:3] §.At which I said, "Lord, how can this be? For though I have greatly desired this office, to minister about the holy things, so that I might be near to you, yet the worldly spirit makes a challenge to this outward husk or body, and said that I am not out of the reach of its dominion. Hunger and thirst, heat and cold attend the outward man, which engage its outward senses for things which are external, so that none can live in that pure abstraction, till redeemed out of all care for the present body." This was what I bewailed, and plainly asked God if it were not possible for the Eternal Mind and Spirit to supply all wants to that which were corporeal, without the help of the *Spirit of Reason*, which is king in that region where the curse is.

THE REPLY OF THE BRIDEGROOM

[1F 3:4] §.After a little while of suspending my outward senses, I obtained this answer: That this could not be, till there were a total death of the *Body of Sin*, referring to in Romans 7:6, *That being dead wherein we were held fast, we should serve in the newness of spirit*, as being discharged from the law of the first husband (to which we were married after the law of a carnal command), from which we are now free to be married to Him that is raised from the dead. And so shall we become the Lamb's Wife, jointured into

all His lands and possessions. The eternal revenues belong to her, whether invisible or visible. All power in Heaven and Earth is committed to her. And all things are given to those that are His: whether gifts of prophecy, or of revelation, or of manifestation, or of discerning of spirits, or that high tongue of the learned which only speaks from Wisdom's breath.

THE PREPARATION OF THE SECOND MARRIAGE

[1F 3:5] §.At this opening, my spirit even failed within me, as desponding to ever get rid of my first husband, without which there can be no marriage with the Lord from Heaven. "For do you not know (was it said to me) that the *Law of Sin* has dominion so long as he lives?" So from this the Spirit testified that nothing less than a thorough death would put me into a capacity of this marriage with the Lamb. For He will match Himself only to a virgin spirit, incorporating, and thereby changing into His own pure humanity. This is a begetting into a living substance, which springs through the death of the old. As the grain that dissolves in the earth and generates a new body, so in like manner does the new creature spring forth, which indeed is *Christ our Life*, whose appearance will put an end to sin in us.

[1F 3:6] Now what is it that brought in the curse, the care, the toil, and the impotencies which distress poor man in this his fallen estate, but a deviation from his God? And while in this state, he stands as a debtor to sin, being under its dominion. This makes him obnoxious to all the calamities which attend those that live in elementary bodies. But now to hear of a possibility of a putting off of this *Body of Sin*, this is good tidings indeed. And truly the Prophet which is risen in me has prophesied that such a day is at hand, and that I shall be a witness of *Jacob's Star* arising, and shall see for myself, and not for another. Then shall that saying be fulfilled, *Death is swallowed up in victory*, even the death of that first husband, who so long hindered my marriage with the Lamb. By a new law from *Mount Zion*, He has set me free from the *Law of Sin and Death*. Be astonished, O you who are wounders and despisers of this grace, which I now see is near to be revealed. For the garments of the Bride are making ready, and it is granted to me to see in whose hand they are. O Wisdom, to you only is committed the ordering of this wedding garment, which shall be of various colors, that the King's Daughter, who has been entrusted to your teaching and discipline, may be known from all others.

THE SHULAMITE'S DEBATE AND EXPOSTULATION WITH WISDOM *April 20, 1675*

[1F 3:7] §.Oh my Mother, how is it that you have shown me the glory of your house, and the honor, riches and dominion of your kingdom, and have hereby allured and drawn the spirit of my mind, so that I cannot turn my eye from you? My senses being refined, and with your life close touched, that I am altogether incapable to join to *Baal*, or to immerse myself with the druggy polluted life of this outward principle. It has no consistency with that transparent state to which you have called me, with you to have my conversation, as one that has obtained grace; to be surnamed by you, and admitted into the secret of your counsel, to some peculiar service for you. If so, why is it I am yet straitened in force and power? What signal mark do I bear to demonstrate my holy and consecrated calling, to wait in your pavilion? What commission have I from you to show, whereby all unbelieving and gain-saying spirits may be convinced and put to silence? True, I have had free communications through transportation of my spirit. But what is this without fixation, and seal of the power which may bear record of its own omnipotency, working forth to redress all maladies and grievances?

[1F 3:8] Seeing I have taken upon me to plead, suffer me yet a little to empty and unload myself to you, whom I well know to have the tender working bowels of a mother, who numbers all my complaints. The first argument is from your free choice of me, calling me out of all nations, tongues and peoples, to no more know my father's house, or the land of my earthly nativity, but to renounce and separate from all, attending your appointments only. At your knee have I been brought up for some time, to hear and learn the manner of the worship of my God, which is expected in a different living, all-powerful ministration, which to know is life indeed. But to act forth from that life brings the joy, peace and glory, which will be the renown of Wisdom's nursery, among whom I have thus far found favor, as to have her friendly salutations, with word upon word, sealing instructions to me. But this is not enough.

[1F 3:9] Oh! the Spirit and Breath that goes forth with all influencing powers, to create new forms of things. This I know will give the express signature of a godlikeness, putting forth through nature's contemptible appearance. Here surely a matchless glory is to break forth, the highest mystery which was ever unveiled, the best and choicest of all Wisdom's treasury yet to be brought out, for such as pursue and make it their one only interest, minding and regarding nothing else. Oh my Mother, while I have busied myself in putting and throwing off all weights, that I might come unto you a naked spirit, how have the pernicious necessities cried for the out-part to have right done to it, to act and work and plot in Reason's counsel-house, as is the manner of all which live in the gross animal body, known to your all-viewing-eye, which runs to and fro. And what have my conflicts been, and still are, while I have studied to evade and make my escape through the throng of worldly-wise Reason's guard, who have by order of their great Prince, watched me in every going out and in, when with my only Friend I would secretly in all sweetness spend my time.

[1F 3:10] Contrivance has not been wanting to draw me down, to wear again the dark linsey-woolsey-gown, I being well aware through divine caution, that these are the pirates that have lain in wait for me, to take what substance is embarked with me. So that perils of all kinds do beset; but my ark keeps floating above all waters (a man of war is within), which will keep this vessel from being a prize to the subtle *Man of Sin*, pitched within and without by Wisdom's skill. "No fear of leaking while I your bottom Am," so says the *Amen*. Thus I encountered fresh temptations, and strong gusts from the cold north, which I felt many times blow so sharp, as if they would put back the spring from coming on, upon which only my hope is entertained, which keeps up my spirit from fainting. Thus while I was pleading and pressing hard for the finishing power to come down, that might put an end to all strife, which is from the root of sin,

[Here is a break, by the loss of the original.]

[1F 3:11] §. "Therefore, O *Shulamite*, do not judge your furnace to be too hot. It well becomes you to be the same in all things with your Lord, who bears, and endures, and suffers in you. Were it not that you had high conjunction with the Deity, you would not stand in that enmity universally, to what springs from the root of iniquity. How much better it is to be numbered with your Jesus amongst the transgressors, and to bear the sins of others rather than your own, that the evil one may challenge no part in you. How the Bridegroom will rejoice to see His Bride as a spotless lily, growing under the sturdy Tree of Life, who from there will pluck and present the most lovely fruits that this new revived *Eden*-garden affords. Here are rare private walks, sweet pleasant groves, where the Lamb with His Virgin Bride may fully solace, and none shall espy. Spirit with spirit can walk and talk very hiddenly, linked and wrapped up in the mystery of the Trinity in unity, from out of whose arms none shall evermore pluck out.

[1F 3:12] "Oh you deep well of love, which thus freely flows. There is no need of drawing when your springs unlock. While you are communing, what perfumes does your breath send forth? Your breaking up is as a cluster of all rich compounds. Turn away your eye, for you have overcome me with the sparkling

flames thereof. How shall I be able to hold a conference with you, except by renewing strength and transfiguring glory, I shall be admitted into your fiery chariot, all paved with loves, there with you my Bride to set and evermore be fixed. For greater bliss than this, my dear *Sophia*, I cannot desire to possess.

*Wisdom's Charge to the Shulamite, Admitting Her
Into the New Mystical Paradise*

April 30, 1675

[1F 3:13] §.The weightiness of *Wisdom's* workmanship, being viewed by the eye of the Father, which only sees into her deep magical ground, where she is an absolute Princess, to create and generate spirits in her own express likeness, knowing well what her offspring have right unto, and therefore their education is to be answerable to their high birth. Having such near alliance to the glory of the Trinity, all must answerably correspond in *Wisdom's* Children, that she may not be ashamed to present and make a challenge for what, as heirs, is due them. Now finding the whole scope and tenor of my Mother's laws and counsels are to put me upon clothing myself with the highest purity, that I might in nothing be inferior to the glorified and angelical spirits (who have not such a gross animal nature to deal with as I have, and yet are required to be as immaculate as the Lamb of God), I cannot but thus break out and say, "Ah my Mother, I do not say *how can*, but *how* and *when* must the accomplishment of this be, for which I am now in such dying agonies, that this new glorified life might only appear?"

[1F 3:14] While I was thus contesting in secret debate, because my hopes were delayed as to the present age, which gives right to an estate of glory at hand, which is the manifestation of those who are jewels belonging to the Crown-Royal, O what raptures of Love's divine did I feel, ardently desiring a dissolution from my own creaturely being, and from all others who live in corrupt nature's genealogy. I was as one wearied and tired out of all, seeking only fellowship and bosom-rest with my Mother in the free New *Jerusalem*, as it is known in its descent into the habitable parts of a renewed earth, enclosed for the precious Noble Seed to put forth in their manifold virtues, powers, colors and operations. These are all kept in their vigorous fragrant sweetness, as a ready entertainment for the High Throne-Powers to welcome themselves here in Mystical Paradise, in which *Wisdom* has recreated and formed another *Adam*, being male and female, a production of her own virgin-nature, as upon my expostulation was opened to me.

[1FOB 3:15] She bade me not to despond, but to be of good cheer, for she was come to renew the beautiful and fresh glory of the now declined withered garden formerly called *Eden*, but is now so overgrown with prickling, carking, caring briars, unsavory plants, all concurring to make desolate and ravenous. "For such as the fallen man is, so is his place among dragons, and unclean devouring beasts and birds of prey, out from which I have separated and called you to dwell on the face of that pure ground, as an anointed cherub, to keep all in order in this holy place. Permit no strange plant to put forth here. Neither lust any more to taste of that one tree which appears so pleasant to the dark eye.

[1F 3:16] "Though you are a new generated spirit, yet you are not excluded from the Serpent's tempting dart—no more than He who was the First Begotten, who is still to be your Pattern. Consider Him in His forty days temptation, before whom this tree was set, presenting all kinds and sorts of tempting fruits. But of none would He either taste or touch, thereby giving proof that He was an impregnable rock, fitly qualified to be made the Father's high trustee of all His treasures. He is the same yesterday and today, and is alive for evermore, in the weak and frail form of a human body, to perfect the same conquest for you; that so in Him you may shine celestially, complete through sufferings. Therefore fear not to go through the Dark Valley, or *Golgotha*, where nothing but dead and unsavory carcasses lie in your way. True, the world without you is a loathed place. But suffer and bear the evil manners of it for a little space, till your restoration be perfectly wrought out. Then you shall have power to subject all under foot. Observe for

your encouragement that Jesus, though inspired from the womb, yet gradually proceeded in His work at set and appointed times, by which all prophecies were fulfilled by Him."

The Earthen Pot

[1F 3:17] In my agony my Mother presented before my anointed eye an earthen pot, set upon a soft fire, in which was a liquor of melted gold, boiling with a scum on it, which gave an idea of my present state. She said, "See how expedient it is to abide still on this gentle fire, that will not crack the vessel, but refine the golden matter in it, which is to be cast into several molds to furnish my house. No vessel can be fixed there, but what has been tried in this furnace. Therefore know it is to be no unkindness to you, that you are still proved hereby: every several fruit that puts forth from the vital Spirit Tree of Love must be dipped in this pot of gold. Then will the offering of these fruits be pleasant, because they are weighty and solid.

[1F 3:18] "Do not think much that gifts and powers do not yet come to their birth; there is somewhat more to be done in preparation. It is no pleasure to either Father or Mother (who provides for their children deliciously) to see their children go naked, and be poor and impotent, obnoxious to the Spirit of Reason's scorn and derision. At which times you are ready to stagger, and are tempted to turn back again, fearing to pass through this fiery baptism—without which no new name will be given, upon which is entailed that dominion you so much desire. Therefore go forward; slack not your pace. The greater part of your race is run. Though it has been a craggy and rough way, yet know that before the end, it shall be strewn with fragrant flowers, which are glorifying powers, love-tokens sent down from Him who will sign you with a spirit so divine, as shall outdo all the children of time. Now be watchful; call over all my charge; observe my Word: move not from it, and lo, I will abide still your Friend and Bride."

May 29, 1675

[1F 3:19] §. Wisdom's Pilgrim being echoed up, setting herself as a clock-work upon its going motion, still witnessing something strongly winding up the eternal springs thereof, that times number might not slack or stop, urging still to one gate after another, to unlock the hand of power, being raised up to a higher approach and nearness to the all-influencing Deity. In the night repose, when deep sleep had overtaken my animal part, my spirit was wrapped up in high conjunction and fellowship with the Triune Majesty. The joy and pleasure was so great that when I awoke, a hymn of praise was given me to laud and magnify the Love which had visited me after this manner, drawing up out of the body so wonderfully sweetly. I laid here powerfully in Love's Arms arrested, kept for some hours in this warm bosom-harbor, where the spirit inquired further about these weighty and heavenly matters, which with great pressing urgency, received this resolve as relating to those things manifold, which by the mouth of Wisdom have been foretold.

[1F 3:20] She again encouraged me to hope and wait; for the day was not far off in which I might see the all-filling body of the glory, which would be the end of former and latter prophecy—to which I did well to take heed. For it was the life's food, which for the present time might not only afford support to me, but to others who shall with me wing up to meet their Lord, all crystalline, having no spot nor stain. To such He will appear and number them among the holy train, to bear the Father's name, inspiring and showing to me there were various passages which I was yet further to venture and believe for entrance; which should yet be more amazing to the intellectual mind, which shall descend into its own deep, to bring up still what will water the garden, that it may be always summer and spring. I earnestly invoked that this might also be the portion of my selected friends, who were choosing to wait with me in this holy

ministry; that they might of a clear, single, and perfect spirit appear before the bright all-piercing eye of the Virgin-Wisdom, who makes nigh to our God.

*What is required to a Divine
Association*

[1F 3:21] Further did I see into the mystery of ascending spirits, what qualifications were required for those who are to be spiritual flames, blown upon by a constant soft breath of air from the Holy Power, which lets in nothing which putrifies, or is gross and heavy. None could mount up that had the least weight hanging upon them. The Word expressed that there must be a due proportion, light and purity answering to each other. The mind that would associate with God must carry a distance to drossy carnal spirits, and all of that nature, according to the high birth of a spirit. You shall know it by the holy greatness which it will have, not knowing how to be familiar with what is not of the same high extraction with itself. Wisdom is very jealous lest any of her family should walk out of her order. Therefore, to whom this word of counsel shall come, that you may all abide in her Love-favor: Be loyal to the Virgin of the Lamb, that in your ascending prayers you may meet with no denial.

**AN EXPERIMENTAL REVELATION OF THE LORD'S DAY,
AND OF BEING IN THE SPIRIT**

July 16, 1675

[1F 3:22] §.The Light Orb opened and all overspread me, thereby dispelling every foggy mist, so that it brought to my remembrance the *Lord's Day*, which *John* saw and had all his revelations in, who was said to be *in the Spirit*. And truly after such a manner must everyone be seized, that is drawn up into the Mount of Divine Vision, to hear what God the Lord has to give forth of His mind, which will only be entrusted with such whose spirits are fled and departed out of all animal sense, which is gross, heavy and ponderous. But for a spirit that would be all-seeing and intelligent in matters supernatural, it is certainly required to be unclothed of all earthly materials (I have been a witness of, as through great and free love), in all conferences and mutual society with the Fountain Source of all spirits. For never could I hear, feel, see, or taste the powers and joys of the Light Kingdom, till I was passed out of the cloudy pillar of mine own benighted reason; which many times set so hard upon me, that I often feared I should be violated out of all that which Divine Wisdom had presented to me, for an encouragement to those who shall by faith overcome not in part, but in whole, triumphing over all worlds.

[1F 3:23] This is to be effected, as has lately been shown to me upon some debate with the Word of Wisdom, my dear Counselor, who taking notice of some fresh exercise that my spirit was in, animated me thus: "Be strong; be resolute. Acquit your doubting mind. For therein lies the danger; for no mighty work can be effected either in, by, or through you, until there be a full, close, and joint consent of all the internal faculties and powers. Therefore, all choice ingredients are requisite for making up this almighty precious faith: and such as are not to be found in every ground. For you are to know that there are different soils in the inward heart of man's earth, as well as in the outward: some being for one grain, some for another; and all making together for the increase of that treasury which is to be brought into the eternal granary. Here everyone's work shall be proved, and all metals tried, of what sort they are.

*The Hidden Mystery of
Faith's Seed*

[1F 3:24] §."Now as to this which is the most weighty of all seeds, and in truth the root of all, there being no fruit but what puts forth from this *Tree of Faith*, from which the Holy One can taste any sweetness

(as it is written, *Without faith there is no possibility of pleasing God*), you must therefore dive and search deeply: for this grain of gold is only to be found in the essence of the Deity. And if it should not drive forth itself in all its united force and powers, it would never be reached. But in that ground where this plant is deeply rooted, it will put forth as from a flowing bubbling fountain, which Water of Life mingles with the golden mold, and so makes the composition of this high extracted mineral, which has done, and will yet do, all the miraculous things in and through nature.

[1F 3:25] "But it will suffer no check, nor contradiction from nature. Such is the absolute and uncontrollable sovereignty hereof, that it will not admit of any questioning spirit to set footing within its gates. Here must be no asking, *How can this, or that come to be?* If *Abraham* had made any of these kinds of objections, he would have frustrated all his friendship with God, who surely put upon him such hard things to prove him, as any in this age shall ever be called to, or need fear to be tried withal. Many more worthy instances are upon record of such, who by this faith have subdued and conquered whatever withstood them, so that nothing was too hard for them, who were skilled in the use of this bright flaming shield, which has for a long time been out of exercise. For of late age it has scarcely been known, after this manner of working, to have ever been used, which is in the way of giving being and existence to that which is not.

[1F 3:26] "This is the quintessence and spirit of faith, the immediate begotten of the Father, that acts according to the will and power of the Omnipotency. There is no sufficiency in any but from this all-sufficiency putting forth, which I advise you to look up to, and wait upon, in the serene stillness. And when the birth is strong enough grown, it will show itself whose child it is. In the meantime hide and conceal it, and wrap it up in the mantle of love and patience. Its nourishment shall be from that breast of Wisdom's Word, by which it shall still be sustained, till it comes to be a full grown power, and of a perfect age. Then shall the government be laid upon this shoulder, and both the inmost and utmost bounds of all that which the heavens and earth contain, shall most voluntarily bow to this Spirit of Faith, as rejoicing to see *Immanuel's* Kingdom arising, as the *Morning Star* out of the East.

[1F 3:27] §."I have now no other word to give, but that you hold fast, and keep the Word of God's patience, enduring all contradictions rather than denying or shrinking back from this which will crown you and become your glorified body." Be strong then, O my spirit; flag not: for I see my Lawgiver out of Zion,² who stands upon my earth with His Love-fan in His hand, to divide from what can have no consistency with the Trinity in nature.

² Margin Note: The Laws of *Paradise* were hereupon given down.

Chapter 4

WISDOM'S CALL AND DIRECTION FOR THE TABERNACLE BUILDING

November 22, 1675

[1F 4:1] §. Upon the *New Covenant* which was opened and established in me, this Word came unto me further: "Where is the place for my testimony to be put, except in the Ark and Tabernacle, where I only give the witness of my presence? This is the great, high, and most considerable work of all. Therefore you are noted, as also them that are moved and stirred up to join with you as known by name, to go forward in the framing and fashioning of this goodly tent, for the presence of the Most Holy to take up in." Then cried the voice unto me, "Put your hands to this curious work, according to the pattern which Wisdom has given you." At this I said in my spirit, "Ah Lord, where is the stuff and matter to work upon?" Then replied the Word of Wisdom, "You shall find all with and in your own treasure-house, into which the freewill offerings are brought; therefore be not careful as to that. Your business is to order and manage the materials provided to your hands.

[1F 4:2] This put me upon great importunity for skill and understanding. For it was a new work to us, and we must obtain a special gift, or we should be nonplused in it. Then this Word spoke to me, "Am I not with you, who devised the first tabernacle in the figure and shadow, and made those two choice ones wise-hearted, for the effecting of that which was but a worldly sanctuary? Am I not come to give you a wise and understanding heart? Why do you not lean upon me for this ability and sufficiency? Nothing would suffice but cohabitation with your God; and it could in no other way be effected, but by this new and living sanctuary framed by me. Therefore as a tender faithful mother, I have not concealed anything that might accomplish you throughout, for free and mutual society with your God, and beloved Jesus. Now take good notice of what I shall instruct and give rules for, in order to the erecting of this pure and perfect tabernacle. It must be a transcript from what is in the superior heavens, which the Majesty of Glory fills, that the one may come expressly to answer the other, and that the same which bears record in heaven, may also bear it in your restored and new earth, where the everlasting JEHOVAH loves to be, if He may but find a receptacle suitable for so great, so wonderful, and so infinite a purity.

[1F 4:3] "Now then consider to what a choice, eminent, and worthy service you and your fellow workmen are called. Labor that my stone may spring in you, which only can make wise artists to comprehend the nature and manner of this work. First then know here is no less than a creating power, with which you must be endued, before you can make anything of this work, according to that ancient prophecy which says, *The Lord will CREATE upon every dwelling place a tabernacle for a shadow by day, and it shall be a flaming fire by night.* Here is the New-Covenant prediction come to be fulfilled in your day, that you may rejoice in that which I create and bring forth in the birth-power of All-Wisdom, which so readily can make out the pattern, in which the High and Lofty One inhabits. This is not after the manner of a terrestrial formation, by visible gold, silver, purple, scarlet, or linen, which metaphorically imaged out the true and real sanctuary of God's being, which is to be created in your internal part. There the holy Ark you must make by me, who can extract it magically, casting the mold from out of that superior and undiscovered golden ground, which at my command, casts up all precious matter for you to work upon, which must be unconceivable and unknown. For no common eye shall ever this espy: it is the peculiar gift which only pertains to those which are called by name, this Holy Thing to engrave wonder-workingly."

[1F 4:4] §.Upon this my spirit was as one overturned, being appointed to such a service wherein no earthly material, tool or instrument was to be used. For all wisdom and understanding from the rational terrestrial man was prohibited, and to be wholly laid aside. Only the Wisdom which is from above, that indeed is pure, was to take place and give instruction in this great affair, which tended to the settling of the heavenly province through the erecting of this holy Tabernacle.

[1F 4:5] Thus being in a deep plunge and concern in myself, how and when to set upon the work, being pressed out of measure to proceed upon it, praying with all prayer for myself and that other person nominated in this work, I received this divine charge: "To persist unweariedly without interruption. For if there were a falling back or a slacking in either, it might stop the wheel." Therefore I was forewarned to be well-satisfied in the spirits that I concurred and united with, lest that should be mutable and not hold out to the finishing work. For we should be tried, and if we were not perfect in one accord, it could not prosper in our hand, and then it would be better to engage singly, if not clear and cordial as one. Then was brought before me something of a staggering, which would be very hurtful, if at any time it should in either of us prevail, before we obtain the fixation in the Body of the Power. For it was shown me there would not be lacking strong beleaguering to weaken our hands in the work. For the whole stress lay upon following and cleaving close to our Guide, and keeping to the *Paradisical Laws* which can only be fulfilled in the ministration of the Spirit.

[1F 4:6] Now these things sinking deep upon my spirit, drew forth many inquiries and heart-searchings, and suspicions, lest the work should in any wise be impeded. For I saw the Dragon upon his violence to snatch at the birth, which made me cry, "O save it out of his hands, and carry us out of his reach." Then Wisdom spoke this Word, "There is no place out of danger but the Ark and Tabernacle. There is your stronghold, the sanctuary which is provided for your refuge." I then applied myself to ask how long it should be before we might be environed by this, that so we might no longer be in fear and jeopardy. It was replied that it is much in our power both to hasten or to prolong it. There was a possibility of a quick work to be made of it, if we would follow it fully, entirely, with all might. For it was of that nice, difficult, curious nature, that every interruption would retarded it. God could make a tabernacle to descend ready finished upon you. But it is His pleasure to give you the honor of the workmanship and building hereof, that you may hear and learn of Wisdom how to form and bring forth this enclosed tent for the God of *Jacob* to dwell in.

[1F 4:7] Then this query rose up further in me, "But seeing that the manner of this curious work, O Wisdom, is to be effected by a spiritual magician, who by a virtual power must do all in it, how can we be capable of this, till we come to be made such? For who can make themselves so sublime and perfect, as to reach to so high a degree of wisdom as is required in this work?" "Truth it is, O impotent spirit, without me you have no sufficiency. Therefore understand this: I do not insist or require you to set upon this matter of so great consequence nakedly, in your own strength: for then soon you would make an abortive. This requires as great a skill and power as the first heavens and earth, with all the hosts that belonged to them, which were generated through the deep Spirit of Wisdom's Understanding.

[1F 4:8] "So know that I do call upon this original breath, infused from my essential power and life, which rests in the cell of your eternal mind, till it be awakened by my voice sounding as a trumpet, saying, 'Come forth, and gird on your spiritual powers, and follow me, where you shall see in what holy affairs and spiritual work I will employ you, knowing the gift of ability which is already given to you.' It is now required to be stirred up to its utmost sufficiency, to join the chariot of your internal spirit with mine, and so be the wheel within mine, doing only what you see me do, who am risen out of your deep central earth, to create all things anew.

[1F 4:9] "In the first place, for this perfect sanctuary, here must be seven pillars, all crystalline, hewn out from that Rock which is the Eternal Jasper Stone. Next is that fine-twined linen, which is ordered for curtains about this tent, to be embroidered by the golden thread, and wrought by the needle of my Eternal Spirit. In the third place, it is to be all-paved with molten gold, from that Everlasting Mountain which you did see; the covering must also be of the same oriental gold. Though I thus present them all to you metaphorically, yet all shall be accomplished in a perfect mystery, as the Deity shall all overshadow you, who has long waited to see this Tabernacle perfected in you, that so the covenant within the Ark might find a place of security.

[1F 4:10] "Here your God will choose to put His Name only, where nothing must come near that is defiling. And therefore flaming cherubims are appointed over the thronely Mercy-Seat, to guard this holy place, whose cry is only *Holiness to the Lord Most High*, who desire to dwell with you within this tent, and to fill it with power, majesty and glory. But know that here God will admit none to come into this separated court but the High-Priest which has the crown of the anointing oil. Therefore consider the wonderful purity that is required when you come near to your God to inquire, who will commune with you from between the flaming seraphims, in all matters and things in which you are to receive commands. For now the real sum of all that which is required in this your approach, is purity in the highest degree, that can be extracted from that original source, out from which flows the golden streams of all-holiness, which will be found within yourself, and in their rising.

[1F 4:11] "So cleanse and sanctify them all over, as from there this holy Tabernacle will itself form and grow upon you, till it shall have swallowed up all foregoing tabernacles, as *Aaron's Rod* devoured the rest of the magicians powers. So know that God will be, and live entirely to Himself within you, as His perfect tent, enduring no vessel, instrument, or spirit to come here, but what has the inscription of *Perfect Holiness* upon it. For who may here ascend but what can dwell in a flaming pillar of fire, and not be consumed? and be able to say, Evermore, O God, let me abide with you in this sweet, amiable pleasant fire, till I know nothing within me stirring but the Ark of your strength, and the power of your omnipotency, which will be, and is, the finishing glory of your sanctuary, where unutterably and perpetually my spirit may be folded up as in an unknown reservatory within this holy place of purity."

THE HOLY COMPOSITION OIL

[1F 4:12] §.In order to the attainment of this perfect state, I heard this Word, "Abstain from all meats which are offered unto idols, and feed upon nothing which is common or unclean, which is not purged by the fire that burns upon my altar. You are to keep a true fast in your spirits, from the gross creeping things, and flying fowls of imaginations, that are apt to flutter in the air of your minds, and would feed upon that which is hurtful, making you infirm and weak for this tabernacle-work. For as you are called and chosen to the Order of the Holy Priesthood, there to attend instantly day and night, maintaining the fire upon the altar from the pure spikenard, which is to be made up of all spices into a perfuming oil, your service is to herein cast fuel, or food for this holy fire to feed upon. Then all offerings passing through this fire are made acceptable, because of the perfume and confectionary art of the Most High and True Chemist, who makes this eternal composition, giving it into your hand to maintain the celestial fire, out from which expect the cloven tongue must issue forth: for it is the spicy flame which inspires with the Holy Ghost.

[1F 4:13] "Nothing goes beyond or is like this Oil of Composition, for it contains all the sovereign virtue of the holy Godhead. It is of the highest most subtle tincturing property, that it can pass and penetrate through all things, the extraction being from the *Arabian* spices of all sorts, mingled with the Spirit of Gold, which makes it of a wonderful sublime and virtual power. With this oil the Tabernacle, with all that

pertains to it, such as the Testimony, Altar and Ark, must be anointed. As in the type, so look for it in the anti-type. It is of that infinite value, that a greater gift cannot be given. And as I have directed and given Wisdom to model out the sanctuary, and Ark of my Presence, so likewise skill and understanding in this high and most wonderful secret, to make you a confectioner, which is the highest art attainable, by which you will become a physician to yourself and others. But this requires great heedfulness, purity and watchfulness, with love and faithfulness, to enter upon it with all earnestness, making it your absolute profession and calling, not regarding nor minding any one thing else, but keeping close within the rounds of my sanctuary, where the basket of blessing and store is for you to live upon.

[1F 4:14] "Oh that there were such a heart in you that would believe, rest and trust, and not look out besides me. Then you should know the length and strength of *Jehovah's* Arm, what it should work, act, and do, in defiance to all Reason's false prophets, which would not have you break off from that rusty canker-eating chain, which has linked the whole earthly inhabitants together, living upon one common store, not being able to trust me beyond what their eye of sense can see; which is no less than a fine spun piece of idolatry, even among the Reformed Party. My all-piercing eye sees this, and still gives warning to you, and to him who has solemnly engaged with you in an holy convocation and priestly separation, that in keeping of my charge you may be my anointed cherubs, on which my Tabernacle may rest in its all-flaming glory: and make your way up to *Zion*, and the Free *Jerusalem*, the city and mansion-house of God your Law-giver and King. All which may be witnessed from within, as the diving still deeper within the circumference of your own heavens, the pleasant Sea of Fire and Glass to pass over, that you may know the swift sail, through the forcible power of the mighty Ark of my Strength within you, to cut off the flowing tides of sense, with which you may meet in your journey on.

[1F 4:15] "Therefore venture not one step to set, or one remove to make, till you feel power to raise your ark, which commands all, whatever it be, to obey. For it is the Anointed of the Lord that is to go before, to prepare His way, to level and bring down all mountains in its way, and to dry up all seas, and to subdue all worlds of enmity. O great is the force, strength and majesty hereof, with whom it is as a risen body, moving in its oily virtue. It is your impregnable fort and tower; do not go out from it, but as an apprentice here bind yourself for to abide; and then you shall be taught in the high spiritual craft of the all-eternal mystery, and shall be instructed how to make this unparalleled composition of the physical elixir, and of the Ointment of Life.

[1F 4:16] §. "But in the first place you are to enter into a covenant of secrecy, not to reveal it to any, except to your fellow apprentices, who are called with you to work in the same art. §. Then secondly, you are to fulfill the term and time hereof, in truth and patience unweariedly, till you come to be as exact and perfect as your Teacher is, both to make this oil, and then to keep in the alabaster-box of perfect nature.

THE GARDEN OF BEULAH IN THE LAND OF HAVILAH

[1F 4:17] §. "Now I shall direct you how this is to be done, and that by way of similitude. Know then that there is a secret hidden garden within that land called *Beulah*, in which grow all physical plants, which the river *Pison* waters. It is a temperate climate, neither too hot, nor too cold: and the sun never goes down there. For there is no night, but one perpetual day in the borders of this blessed and beautiful land. And here grow all sorts of herbs, that have such a vigorous seed of life in them, that their leaf never fades. Here also grows every kind of spicy trees, which through the exhaling sun, through the rest of the divine planets, produce a mighty strong fragrance, insomuch that none but seraphic ones can come into this place, who are used to this pure climate. Here are hidden within the bowels of this holy ground, the

veins of pure gold, with all oriental precious stones. Behold I have now described to you the place, out of which the confection and matter of this magistry oil or ointment is to be made.

[1F 4:18] §."But you will say, *This is a sealed up place; none here can come; it is a garden so richly furnished, that who is it amongst mortals may be entrusted in this with the key? Although my spirit is admitted into Paradise, yet I could have no entrance into this all-lustrous privy-garden.* True it is, that till now it has been concealed, because it was not proper for you to come, until you had entered to be Wisdom's royal and professed physician, taking the degree of her High Philosopher, to know the nature of her stone; the matter of which has hid itself within this garden. Come gird up your spirit; put the sandals upon your feet; cast over you the pure garment of the cherubin-work, and follow me into this secret place. The door-keeper well knows my voice: to the call of Wisdom he will open, you shall see."

[1F 4:19] §.This indeed to me accordingly was made good: for my intellectual spirit was presently moved upon the fiery wheel and made to pass, where in reality, though after a spiritual manner, I did come with my Guide into this unknown plantation. Here magically I espied beds of herbs and of flowers, which grew in great order in a rarified beauty, and their luster being cast to attract mine inward eye. Then in great and holy awe, I applied myself to my Mistress of the physical art. She then said to me, "Take good heed, and gather where I shall express to you. For you are come to where the real and choice simples grow out of the all-essential good, upon which no corruption ever came, or could come, or was ever mingled with any of these springing essences. Here, no poisoning rays were ever at all scattered by the Serpent; it is a place which was ever hid from his eye by the divine constellations. All plants which you here see, after their kind, thus multiply in this variety, from one seed.

[1F 4:20] §."Now for the Holy Ointment which I would give you skill to make. Go first to that bed where the precious *Thyme* is included, and take Seven handfuls thereof. Then take the like quantity of the *Balm* of Hope, and of the Sweet *Marjoram* of *Patience*, according to the same perfect number as the two former. To these let there be also added the Spirit of *Mint's* Power, the *Eye-bright* of All-seeing, the *Rue* of Fortitude, and the *Hyssop* of Purity. Gather them when the sunbeams are in their greatest height and influence, and extract the juice out of them, and so dissolve it with the kidney-fat of a choice deer, that must be slain on purpose for this use. This is to be obeyed and yielded to, though it be even your dear sensitive life, which for this composition must be dissolved, the death of which is only serviceable for so secret an use. Hereupon a soft gentle fire from the altar is to be taken, and then diffuse in the golden vessel of the pure humanity, and you shall see what a fragrant restorative ointment this will come to be, by which all cures shall be wrought practically, the knowledge of this art being engrafted in you, as a natural scion, co-inherent within your inward parts. It will transmute and make all that which was of a divided property, to be of one pure and rarified sort and constitution, as relating to the healing part, which through the whole manhood is to disperse itself, to settle all again in its first primitive order.

[1F 4:21] §."Then again here is another secret greatly requisite to be learned, as the spicy oil, which is the Spirit of Spirits, extracted, and drawn out from the Seven Spirits mentioned. The ingredients to this are deep, and worthy of inquiry, which cannot be illustrated but by way of metaphorical description, which the wise and apt under Wisdom's manuduction will soon understand. For all the materials are lying or growing so close about you within this physical garden, which may be called the efflux of the Deity, which evaporates through every plant and tree which grows here, from and by which you may understand the high and precious quality of whatever composition you shall make out."

[1F 4:22] §.Here arose a query, *Whether it might not be as effectual to take of these plants and trees as they naturally grow in themselves, for an healing balsam and liquor, for the restoring of life, without mingling them in a confectionary way?* To this I was answered thus by the holy and profound Artist, who

said, "Through the uniting of many spirits, powers and virtues into one sublime substance, there is produced an almighty force and strength, which would not be, while they continued in their separated essences; but through the coagulation or mixing by the hand of Wisdom into one quintessence, it would have its vigorous penetration. You may witness its accomplishment if you faint not, but persevere with all diligence, and not be turned aside, though you sometimes meet with the Waters of Strife.

[1F 4:23] "But hold out, or all is lost which already is wrought. For I would not that either of you, who have voluntarily bound yourselves to me, should grow weary, till I have crowned your work, having chosen you out of my olive-ground to sprout. Then you may empty forth to each other what I your Fountain have blessed you with, to bring forth as a fruitful womb, even that mighty Lordly Sprout, which will make your heavens and earth to shout, and all the hosts of them to praise and celebrate the rising *Star* from the East. Therefore go on with all fear and care, and persevere till all things shall be put under Him, who is born in you the King of *Salem*, against whom there will be great conspiracies. But as He shall grow up in you, He shall defeat them all, through the crown of this anointing oil, which I am to show you how to make.

[1F 4:24] "First then come with me into my secret *Lebanon*, where the beds of spices are, and take seven ounces of the *Mace* of Grace; of like quantity of the *Spikenard* of Love; the *Camphore* of Peace; the Heart-cheering *Cloves*; of the *Saffron* of Joy; the Noble *Frankincence* of all Faith; the *Myrrh* of Triumphant Victory; the *Cassi* of a Sound Mind and Perfect Heart. Take all these and put them under the grinding wheel, which maintains its incessant working motion within you, till they come to be an oily substance, mixed into one perfect lump. Then diffuse all in the Juice of the Pomegranate for a certain time, adding to this the Powder of Gold of *Pervilium*, which is to be mixed with the Magistry of *Pearl*, and the *Ruby-Spirit*. Take all and close in a pure crystalline bottle, into which nothing ever before was put, and set it constantly under the sunshine of your heavens for the perfect clarification thereof, which at the tenth number will attain to the full height of a life-quickenning Spirit."

[1F 4:25] §.Having taken good notice of this mysterious receipt, I laid it up in me as a precious jewel, resolving to follow the rules of this Intrinsic One, and to make an experiment hereof, if by any means it might be brought to a Triune Body of such sublimity. All which must be wrought in the tent of the Virgin-Wisdom, where no soiling thing must interfere while this composition is in the making. And only sanctuary instruments did I see must be used here. Having then order to discharge all out of this celestial place, I dare to admit no servant which appertained to the old and first Tabernacle for my aid or help, or to employ in any service therein. Now all that are to rest within this place, where the glory of the majesty unfolds itself, must be anointed with the first balsam; thus to me it was declared.

[1F 4:26] Oh the great purity that I did see was required in ministering about these holy things! It quite cuts off from all intermeddlings in a putrified earthly state. The eye, so single and clear, is through this ointment purifying it, that it cannot bear anymore to behold in itself either spot, blemish, or wrinkle, knowing well that none else can live with Him in the Tabernacle of God's Holiness. Therefore I am appointed to abide in the Oil of Consecration, and to drink of this Liquor of Life, which suddenly may ready be through the diligent hand that prepares it, as I do both feel and see: which makes my spirit so intent, that while the great Artist is at work, I know not how to take my eye off, that so after the same manner I may be able and skillful to congeal, and mix in its number, weight and measure. For I indeed am ambitious to have always this choice drink by me, that I may take of it at pleasure, and also give to the thirsty, which in Wisdom's choice are worthy.

[1F 4:27] §.And as I was thus spreading my requests before the holy Mercy-Seat within the new raised Tabernacle, I heard a voice from there speak, "Anoint every vessel within my sanctuary, that all may be

sublimed and scented with that ointment which Wisdom has made within your tent." Then in this interim I felt somewhat break and fly, as if a bundle had been untied. Myrrh and spikenard could not be more pleasant to the nostrils than this, which somewhat diffused itself so richly, as it would dissolve me into its own balsamic nature. Oh how affected was my spirit with that oily burning upon the altar, upon which the Seven Lamp-Spirits draw forth matter to feed upon! The tabernacle needed no other light than what did shine from here. Thus surrounded in Love's Pavilion, I did sit, refreshed from what flowed in here, warming me all throughout. This was a good requital for my earnest and all-attentive waiting within the sanctuary, not departing out, meeting with all satisfying provision therein, which invites our spirits here to abide, till the spicy liquor be fully ripe, which is upon the preparing against the Great Day of the Feast. This is made up of such choice rarities as may well provoke our spiritual appetites, having intelligence beforehand at what a high rate our table is to be furnished.

[1F 4:28] §.After the finishing of the tabernacle-work, an order from the heavenly court came forth for a convocation of a seven-days separation, to be held by us who are called lawfully for to strive to be masters of the divine art, according to Wisdom's high philosophical rules. Therefore in order to the perfecting of this balsamic medicine and restorative elixir, this further counsel she gave me, saying, "Watch, pray, and wait within the sanctuary, gathering together as in one, all the spicy powers to make a perfumed incense to offer upon the altar, from which celestial fire will arise, which will make you pray in the Holy Ghost with flaming fervor. This only will effect the blessing upon this your so great undertaking, for which incessant invocations are breathed forth from the cloven tongue rising from the altar-fire, which is the efficacious Spirit of Prayer, that as a flame inspired through the Ghostly Breath, mounts and passes through all things. No principle can bind or detain it, but it swiftly pierces and prevails, when the oily incense after this manner is mingled with it.

[1F 4:29] "Therefore as you would be prevailers, strong, potent and mighty with your God, for to ask and receive, let the flaming incense still be your advocate, and then your intercessions will be of like force as those of *Moses* and *Elias* in their day, as you will see. Now then let there be a set and an appointed time for these holy offerings to be brought to the altar. Draw near you holy and separated ones, and dedicate it with what is unblemished. Multiply seven times seven your pure Meat and Drink-Offerings, till you are no more conscious of sin's defilement within this sanctuary-dwelling, where all servile-working is forbidden, during the time that this solemn convocation is celebrating."

THE ORIGIN AND NATURE OF THE ROYAL GHOSTLY POWER IN THE TABERNACLE-BODY

December 28, 1675

[1F 4:30] §.An understanding was now given to me to know and discern the root and seed of that growing Mystical Body, into which the Kingdom of God was to descend, which would finish and put an end to all imperfect things, because it consisted of all faith, power, purity, wisdom, strength and all-sufficiency, to make the comers complete, that so there might be an absolute dominion within ourselves, and a gathering into one body all spiritual ghostly operations, which are of impregnable force and might. Till the Kingdom shows itself after this manner, all lies under the veil of obscurity, and is little perceived or owned in one more than another, be they never so entirely holy, till the Deity springs and shoots forth itself into a body, that can naturally act like its omnipotent being without limitation. Oh who are here yet come, and what are all attainments till here we have reached? our measuring line can it dive and search into the deep abyss of the great wonders of the Immense Being?

[1F 4:31] The whirling wheel of my spirit, finding no stay for itself in all it had seen, known, possessed and enjoyed, still stretched forth its expatiated mind after that which was still in reserve, and kept by the

strong Rock of the Almighty. With a fresh onset I resolved to make my application, as not to be put off with anything less than the Kingdom and reigning-power of the Holy Ghost, for which I had run thus hard, and could not stop the chariot-wheel of the high graduated will, which would make all attempts to grasp in with love-violence, this my fair, wise, rich and noble Bride. I well know that her dowry was so great that it would do more than ransom me from all sins and earthly-tributes, to perfectly set me free, and also enfeoff me into that estate to which pertains such lordships and dominions as are not subject to times, chance, or fate—all which are motives sufficient indeed to make us press hard to take this prize.

[1F 4:32] When well considered, we need not murmur or complain that this matchless Dove and Oriental Pearl is so hardly obtained. No less we can conclude her highly worthy to be the Lamb's Bride and Spouse only peculiarly reserved for, being the Royal Princess and Queen upon whom the crown is to be fixed, including all celestial dignity and throne-powers thereby conferred to make this Bride all-desirable. From which lustrous presentation of her perfect comeliness and beauty, two into one Spirit was all inflamed, making complaint, bemoaning ourselves how we might possibly compass the obtaining of this matchless Virgin-Dove for our Spouse and Bride. With her piercing fiery Arrow of Love, she had us wounded so deep that no cure could be found throughout the circumference of this lower sphere, though numerous attempts and proffers numerous were not wanting, to beguile and take off our eye, charging and highly blaming us for aspiring to love so high, far beyond what Reason could judge to be equivalent with our mean estate. But all this availed nothing, nor could pacify Wisdom's Lovers. Whole quivers daily let fly upon us, to still attract us more nigh. Knot upon knot, through familiar communion, was here tied as an assured pledge, that we might arrive to her kind intimacies, as we plied hard upon this worthy Princess.

Chapter 5

THE RENEWED SPIRITUAL WOOING

January 3, 1676

[1F 5:1] §.Upon Wisdom's encouraging aspects and love-drawings, I made my address on behalf of myself and that other distressed lover, that I might be allowed to ask so great a boon, as her royal self to be ours unitedly. "Oh dear *Sophia*, how would this repair our loss and recover honor upon our disgrace. Oh tell us where your walks are, that our spirits may meet with you. We will engage to bring no other into your company but He (in us) who is your beloved *Emmanuel*, to whom you will impart your heart and disclose all your secrets. Oh Fairest One, He (for us) will boldly woo and solicit you, darting back those love-quivers that for languishing lovers may find passage into the deep abyss of the Eternal Mind. There, as in a pleasant grove or bed of roses, we may sit waiting for the honey-dews from your lips, which drop so sweetly when you talk with us: We cannot turn away that eye by which we have beheld your beautiful perfection. Oh Love, so strongly you do move and work, that no repellings are taken notice of; the Celestial Fire makes this Water of Life within us to boil, that Love runs over as a bubbling spring into the fountain from where it began; which makes our hopes that this mighty stream and tide will fetch home our Virgin-Dove, that with us she may fix, and depart no more out from us, but abide within the most Holy Bodified Ark."

[1F 5:2] Thus I was quickened into a sweet sense of an immutable felicity enjoying, while nothing else was suffered to break in to disturb the new seeking lovers, within the *Paradise* to walk. This chaste Virgin is never to be seen or spoken with, but either here or in her Father's most kingly court, keeping up to her princely state, and will confer with nothing which is below herself. It is in vain for any to make attempts to obtain her high favor, without they can give proof that their descent is equal with the Lamb of God. Oh great mystery, Christ in us! the True and Great Counselor of this Spirit of Wisdom, and virtuous Diadem of Glory. No ray or look of love will she cast, but upon Him who is declared to be the Son and Heir of all the heavens visible, and invisible glory. This is the decree of the most single pure Dove, that none might expect her descent, but such as are throughout sprinkled with the high and sacred blood, which make all clean and neat for the Holy Matron within us to cohabit in free conference.

[1F 5:3] My interior mind was in great concern to prepare for this crowning power to come down upon us, to effect what yet lay in the birth of a sealing promise. It was again renewed, and spoken on this wise to the steward which had the charge of this great and weighty matter, that is, the Spirit of Faith, the true *Eliezer*, that only faithful servant, which is to be trusted to take a wife for the *Isaac* of the heavenly country from among the *Paradisical* inhabitants, which is of near kin to the Most High God, known and allotted according to the determinate knowledge of the Father of this Blessed Seed, to whom the heirship and all the promises appertain. Therefore be strengthened in hope through the hand of faith, which is put under the thigh for an assured confirmation, that this my trusty Steward will not fail to bring into your tent that choice and lovely *Rebecca*, which shall refresh and comfort you after your days of sorrow and mourning, in which I have seen you both as one spirit, in waiting for the nuptial day with this Damsel or Dove of chaste purity. Now then give proof of your ardent desire and love for her, and dispatch and send away this messenger of faith, which only will and can be successful in this matter, who having the Spirit of Prayer, joined with faith and prudence, which makes this undertaking to be prosperous, so as not to return empty without this worthy and all-precious prize, which will answer to both; and all the joys of your spirits will be mutually to inherit her.

**THE MYSTERY OF SPIRITUAL SOL AND VENUS,
OR: THE TWO HEAVENLY TINCTURES,
MALE AND FEMALE**

January 5, 1676

[1F 5:4] §.From this Word of instruction I was convinced of the expediency of having conjunction and mixture with the female virgin tincture, in which I was made to understand what force, might, and strength lies couched therein, as the womb which conceives and brings forth numberless birth-powers into a manifest existence. Therefore no sooner does the *Shiloh* grow up (which signifies the grown state of Jesus), that for Him is designed a Spouse and Bride, that so male and female in one pure virgin-body might meet together, to quicken and raise the dead essences of the life, which have so long been sunk into its central ground. It is not to be awakened but through the uniting powers of Spiritual *Sol* and *Venus*, which is after an hypostatical going into each other, mingling powers according to the nature and virtue of the precious Golden Seed which is sown in the divine matrix, as the materiality of that most pure ghostly body, which from there is begotten and generated. This was expressly unfolded unto me, that we might know the way and manner of this wonderful propagation through the Spirit and Bride.

[1F 5:5] From this opening, the great necessity was shown me for following close this conjugal band of marriage-consummation, for effectual operation depending thereupon. For the God-Man cannot be without His Virgin-Female, who has the tinctural Deity, which is the glory of the Lamb, Wisdom's Bridegroom. When grown up in us to marriage-state, He seeks a companion that is suitably accomplished with all divine perfections, for joy, delight, and increase in the heavenly gifts and powers, after the manner of a divine celestial co-operation, from where the engendering is of all pure births, that have admission and right to the Kingdom of light, joy and glory. In this lies the great secret of the new model of nature again formed and quickened in a bodified substance, far transcending that which is brought forth according to the outward elements, which is forever remote from the Father of Spirits. He has given charge that no wife shall be taken for His *Isaac* out from that strange birth and lineage: for all brings forth according to its likeness; that which is born of Spirit is essential, mighty, and powerful, as the similitude of God.

[1F 5:6] Now then says the Spirit that has all good will toward you, which have made out this high match for yourselves: "Oh go forward and prosper. Send forth all your royal train to meet your *Rebecca* at the wells of joy and salvation. By the hand of faith present to her those strong scented love-bracelets, and a chain for her neck, that may give full testimony of both your high-floated affections toward her."

**THE GOING UP FROM THE LOW VALLEY
TOWARDS SION HILL**

February 16, 1676

[1F 5:7] §.Being now cast upon the crystalline shore, and there ordered to set down and wait for what every spring-tide out from this heavenly ocean would voluntarily cast into our out-spread net, which in the love, fear, and holy awfulness I obeyed, resolving to omit no known express of the High Powers in their orders successively given forth. For their tendency is to bring us through all the plunges and labyrinths of the mortal sensitive life, which like the King of *Heshbon*, would by no means permit the circumcised *Israel* to pass through his borders and land peaceably, without commencing war, to afflict and distress while we are making towards our promised and prepared mansion-rest. Such kind of *Moabites* arise out of their quarters to monopolize over us. But the wise All-seeing Star yet goes before, bidding us follow hard after, with out-flying flaming banners, which shall strike terror into all contradicting powers that would detain us in our way. We must expect to give offence; because we only design a clear pass, and to stay in no one earthly village in this low orb. For our *New Jerusalem*-Bride has cried to us, "Haste, come,

swiftly pass. Burden not yourselves with any earthly trade or stuff; for my pure, bubbling, burning Sea of Glass will bring in all valuable store excessively.”

[1F 5:8] Therefore a new Wisdom’s Word did spring, saying, “Abide quiet and still under the enfolding rock of the most ancient and known power, which is now provided for your covert, while you are here appointed to stay. Here you are to bear and suffer the further cleansing of your vessels, through the rising springs which will break in upon you with mighty force, till they have washed away all matter and mold, which made you no whit to differ from those who walk, act, and live in the outward life’s form, according to the dictate of the corrupt sensitive nature. And that you may be freed and separated from it, you are ordered to dwell by this pure golden shore, till times-number shall be fulfilled.

[1F 5:9] “Do not mistake to think that all yet with you is so perfect and complete, that you need not the burning streams from this boiling sea to pass into you. You who are yet my care and charge, know that had I not brought you here, all that has been wrought till now might have been lost. For what conquest could ever have been gained, while two seas were permitted to meet and cast in upon one ground? Therefore a stop is determined to the earthly angry sea (which foams from the deep sense of a quagmire-center), into a restraint and binding up; for care taken for the prevention of this continued strife and mutiny, which made you to be trying out your days in such bitter conflicts and soul-agonies, with endless debates from Reason’s strong assaults. If once for all you can give up to the force of this strong working tide of that Spirit, whose proceeding is from your God and Jesus, and no more put forth your hand to prop up what this Holy Fire’s Breath comes down to burn up and consume: If to its flames you shall be casting, into your hands shall come those pernicious incendiaries, that would strife, war, and debate within the gates of that holy place of your minds still promote and maintain.

[1F 5:10] “Oh now then of fixed will, all of one pure goblet and lump, without the mixture of any sort of lower metalline mass, let me see you sublimated and wrought into. For I would that you might yet be found a praise and a crown to your Bride, beyond what the present age has sounded or brought forth. Great wrestlings and vauntings by his exalted Spirits out of an unsound ground, and polluted heavens, do put forth, as if the True Lily did blossom, as from out of a dry shell and hallow sands. But the Kingdom of your JESUS is more deep, weighty and substantial, as you shall witness in the patient, passive process, if you shall hold out according to my renewed revelation, which shall attend the Tabernacle-waiters and inquirers, with the spotless ephod upon you, as the Separated Ones, to whom my secrets shall first be made known, in and after another manner than the counterfeit birth-talkers make their boast of. For I will put a difference among the dry rods, which shall be known by their greening and fresh flowering, and so shall cause to cease all murmuring and vain pretendings to my Golden Altar ascending. None have a right to come here, but such as can bring the blossoming rods with the name of JESUS thereon engraved.

[1F 5:11] “Also I bequeath to you a golden ball. Take it and swallow it down; and after a while you shall feel it dissolve and fly out from you. It is the sovereign composition-oil, which will preserve that which is conceived and brought forth, for the donation and manifestation of that Great Day of JESUS’ return, with the last finishing power that will put an end to all travels and labors, fears and sorrows. This solid thing is already given: only wait for its breaking forth.”

**A GREAT COMBAT OF THE DARK WORLD
AGAINST THE ASCENDING TRAVELER**

February 20, 1676

[1F 5:12] §. Upon this prophetic opening and instruction, I felt some of the effects, working through all parts of the inward raised body, and sensibly witnessed by the pure boiling streams, with force coming

to make me all clear, and unclogged of what the salt brinish sea had troubled and cast in upon me. Till I was thereof ridded, and again unladen, my spirit was as in a plunge, and dead man's tomb, from which nothing but horror gives forth, as a dead and unsavory gust. No sooner does the flood-gate of sense open from this lower orb, but this suffering immediately comes upon me; for how can two contraries in one house agree? There is no peace or security, till that only wise and potent *Solomon* reigns upon the throne over all, admitting none but his own glorified train. Oh when any of a strange lineage or nation do come into this Kingdom after its re-establishing, how strangely are they looked upon by this Heavenly King?

[1F 5:13] Such are the flights and disdains, with scattering powers of terrible majesty, that nothing belonging to the spirit of this world, and its party will care to stay in this Holy Place, though they may and still do present and crowd in themselves to disturb and annoy. Lately an offence and grievance of this kind I did meet withal from a high floating tide of sense, with which strange nations landed upon my coast from a contrary sea, who came *Balack*-like with great rewards in their hands, to tempt me to leave the Tabernacle of my God and the *Paradisical* Land, to go along with them back again. They told me great possessions might be gained, and I should no longer expose myself to poverty and reproach, as at present appeared upon this visible stage. Such provoking arguments they hard-plied upon me, persuading me to no longer wait within the Ark and Sanctuary of a forlorn hope, as these subtle spirits termed it. All these floods were poured upon me; but Jesus my Rock covered me all over, so as these waters of temptation could not sink into me. This tried Stone shunned not to espouse my cause and quarrel, and plainly told me I should not always be married with beasts, which spring out of the wild forest of nature. The time was hastening when they should be chained up and confined in their own place of black darkness, as ashamed to come forth when the set time is accomplished for the Bridegroom's appearance unto us; observing for my forewarning that upon or near the time of such invading and disquieting spirits conspiracy, I am foreshown it, in way of vision.

[1F 5:14] As thus, being in the night season impulsed to breath out some spiritual ejaculations, falling into a slumber, I found something grasp in upon me, and struggle to take away my life, having great wrath and indignation against me, so as I gave up, thinking they would have mastered me, and bereaved me of life. But the Holy Watcher was with me, and prevented all designs against me, setting at that time a pavilion guard of angels to rescue me from the malicious power, that was unfolded to me by the Spirit of Wisdom; who verified that many evil eyes would watch us both, and rejoice if they might see our chariot-wheels stop, and our hopes overturned. Therefore the cry out and from the Holy Place is, "Hold out; be strong. Give no place nor quarter to the Beast, nor to his train. For your Jesus is coming to take His Kingdom; and then you shall over all, in like personality, co-jointly with Him reign."

[1F 5:15] §.With these and such manner of initiating supports I found still attended us; that our faith might hold out, and in our earth be found, when the Last Trumpet shall be given for to sound. In our day we may hear it, if we can see that the fruitful ear is sprung up in our ground and field, and looks all white and ruddy; fit for to be taken and laid up with that First Sheaf that is entered before us.

The Lamb Worried by Two Dogs

[1F 5:16] §.Not omitting another forerunning discovery of the continued war to be still held against the resolved pilgrim pursuing to its *Jerusalem*: Three nights after this last combat I saw a lamb come up, where I was setting in my chamber, and run under my bed. And there followed two dogs which chased it, and would nowhere let it be quiet; so it came out to me for pity and shelter. Then I bestirred myself to take these two molesters, and at last I conquered, and made them cease hunting this innocent lamb, shutting them up. Then this chased meek one came and put its head into my bosom for rest, after its weariness. Much from this was shown me, and I well know is to have its daily accomplishment. And therefore

in this way is it manifested for advertisement unto us, who are thus far engaged in the process of Jesus: that we should not be terrified or amazed by any of these things, while we see the trophy of victory concludes the hellish tragedy very comfortably.

**A VISIONAL MANIFESTATION OF THE VARIOUS GROWTHS OF THE
NEW BIRTH, BEFORE THE WINGED
POWER OF THE HOLY DOVE**

March 5, 1676

[1F 5:17] §. This ghostly ministration in the prepared Tabernacle, being all now in my eye, knowing nothing else would glorify Jesus His ministry; The following manifestation was after this manner presented to me: A large fowl which had hatched two birds I did in that figure behold, till they were grown to be somewhat fledged, and able to look out for food. But they were not able to encounter the cold blasts, nor the northern winds, blowing very contrary and sharp upon them, which made them shrink for want of fresh shelter. While they were thus driven to and fro, the birds of prey watched narrowly to devour them. But away with speed was sent a fluttering dove with out-spreading wings over these to hover, to deliver them from the Kites claws, which was just fastening upon the one, who was not so strong to run as the other who had got itself immediately under the dove's wing for shelter. Then I saw a hand snatch up the other bird, and put it under the wing of the dove, who with a swift flight vanished with them into the Invisible Orb of Light.

*A Further Declaration, and Demonstration of this Last
Fixed State, and of the Power of the Holy Ghost*

March 6, 1676

[1F 5:18] §. This vision was a plain demonstration of the third and last fixed state of the Holy Ghost, who will come for our succor and relief, to safeguard and carry us up to our prepared Kingdom, as it was revealed to me that all former ministrations would decrease, and unto us cease. Though Wisdom conceived us in her womb, and brought us forth, and so passed us over in our minority to our Jesus, we, by Him having attained to a more grown state, He transmits us over to the care and charge of the Holy Ghost, where we shall find winged power and shelter, and who will be a glorious Banner over us. Till then we cannot expect to act impregnantly in the wonders of the High Eternity. Therefore He has given to us a new charge, that we may press hard, and most vehemently pursue this Day of Pentecost, which will bring in omnipotency, to concur and go along with the pure begotten will.

[1F 5:19] Oh then we shall take scattering coals of fire from this Holy Altar-Power, which shall introduce a mighty Flaming Breath from the Golden Stone within, that will dissolve, melt down, and bring forth the clear temple-form; wherein sits the pure Dove with her Virgin Bride: who will soon make back to drive from us the strong force of all violent tides, that so we may float god-like upon all seas, and ride god-like upon the wing of the dove, out of visible nature's eye. There with joy we solemnly do greet each other, being invited by the Governor of this holy feast, to set down as joint-conquerors with Him, to partake of what shall be brought forth in the great Day of the Lamb and Bride meeting together. When the new wine out of the Fountain-Grape shall run down the New *Jerusalem* streets: when all the store and treasure chambers shall stand open, and nothing shall more shall be sealed up from us who are brought under the covert wing of this swift mounting Dove. For the which the Spirit of Jesus has most truly brought us thus far, as we have cause to hope, in that already I do feel something in me to move, with a cry still running through me, "The Lord your Bridegroom is coming." This Word is given as a cordial-draught, to renew both strength and spirit.

[1F 5:20] Again, as we were waiting together in and upon our temple-service, this Word came to me, “Behold the effect of every vision is at hand. Spare not to strengthen your tabernacle-stakes, and to fix your temple-pillars: for it shall be said from this place, ‘Blessed is the high Throne-Glory, who must prepare a seat for this Holy One.’ And strictly watch you that no unhallowed thing enter into this separated place. For you know not how suddenly the transmuting ghostly powers will spring out of its own eternal ground. Who soon will scent and smell if there remains any of the old leavened and putrified lump. Therefore the cry sounds so often in your inward land, that so no unclean thing may be found there, and that all earthly stuff may be thrown out of it. For the Holy Ghost is appointed to officiate in this new raised temple; and all perfect service is to be performed at a higher rate, more seraphic, and purer, than in all former ministrations whatever.

A PREPARATION FOR FRESH ASSAULTS FROM THE DARK KINGDOM

[1F 5:21] §.“Oh now then take special recognizance to my call and cry within you. It is my *Elijah’s* voice, that the way of the Holy Ghost might be made plain and strait. Take heed that no lion or wolf so much as once set their foot on it. *Make your watch still strong; for slimy muddy pits are on each hand. The great Leviathan there lies underwater, waiting to see if here you do set your feet awry. For this subtle Serpent well knows, hereby all former and present prophecies will be prolonged, if not cut off.* So that if by any means he could engulf you within this noisome pit, where lies all devouring fish of prey, which still would be eating out your belief and confidence in what lies beyond the border of the senses, he will not fail to do so. Because it is not for the gross, but for the pure and immaculate eye only to espy those celestial glories.

[1F 5:22] “Whereof not only to the sight do I here invite you (my beloved Lambs); but come I say, and taste what is to be found in my upper banqueting-house, to which you never yet ascended so high, where the Ghostly Body is set upon the Crystalline Sea. But you must yet stay, and you must not touch it with unwashed hands. Your finger must drop with strong scented oil, while you dip them in this dish, to give proof you are a prepared guest, who have put on the Bridegroom your Robe. This will be your ticket’s testimony, that you have right to eat of this choice mess, which are set forth only for the Bride and Bridegroom. Though I have fed you with many sweet and pleasant fruits out of my *Paradisical* garden, and with the Spirit of the Vine, I have often satisfied your thirsts, yet none are like, or to be compared to this. Therefore it is reserved as the strong meat, which only those that are come to ripe and perfect age can bear thereof to eat.

[1F 5:23] “Therefore go your way, and be comforted that you are entered into Love’s Eternal Calendar, and may assuredly partake of this last and great Gift, as you shall grow in the bright temple, reaching to the full stature of your *Jesus*; to which coming fear not, but your Father will equally dispense the Holy Ghost as His free benevolence. Grow, grow, get up to this high maturity with all speed. The Most High has great need of such worthy high disciplined spirits to go forth, bearing the heavenly trophy, and banner of glory, which may take away fallen nature’s reproach. How much will it be the joy of Wisdom your Mother, to see you come up through all tribulations, to inherit the ancient and royal seat near to that Great King, your Prince and personal Savior, through the introducing of His pure spirit and nature. Without this you never had been capable of so high a calling, as to have fellowship with Him, not only in the knowledge, but in the joint possession, without any defraud; as you shall see impartially, when this Ghostly-Dove with her cherubim-wing, with all power upon you rests, so as no more from you ever to fly, or withdraw. O run hard, still cry, knock and call. I will assure you from the Word of a God, it shall abundantly answer to all.”

Chapter 6

HOW THE LEVIATHAN SPIRIT WOUNDED THE AUTHOR'S COMPANION

*Which caused a mighty conflict for several days:
and how he came to be again restored.*

March 13, 1676

[1F 6:1] §.From the 6th of this present [month] to the 13th, I have been exercised in great conflicts, upon and through a sudden surprise upon the mortal part of my companion and fellow-laborer in that *Paradisical* husbandry; he being smote, and struck as with a *Leviathan* dart upon his animal and vital spirit. The first time was on the *Monday*, being abroad, upon his returning home; which went over again. The next day about the same time a fever took him, and in great violence seized on his heart, and so he wrestled a good space of time in great anguish. This so affected me that I drew in, and awakened a great travail for his escape from these sorrows of death, which had so seized upon him. I had some warning of an imminent danger and peril, which I saw the night before he was first afflicted, and came down to advise him of this before he went from home: As thus, there was a deep pit with great swelling waters, under which the subtle *Leviathan*, with his outstretched jaws, did lie, to grasp in such as walked near there.

[1F 6:2] Now the Doctor with myself being that way to pass, I heard a word uttered, “Beware, come not too near: it is a dangerous place.” Upon which I was watchful, and took good heed and avoided it, that the Doctor might not be engulfed therein, but draw off with all speed. Which predicted there was some danger nigh; this being the Pit of Death, as by the effect thereof soon did show itself. But the Mighty *Jehovah* gave a counter-check, to reverse what the Destroying Angel was executing. For this second assault was very grievous, being upon *Tuesday*, which did abide on his vital spirits from 4 in the afternoon till 10 at night.

[1F 6:3] In the interim a *Daniel's* Spirit came down, which prayed in us with mighty fervency, winged up by faith, as knowing that our help stood in this ascending power. For after I had ceased, and the Doctor began to pray, I saw a bright star-glance about his bed, and a Word came with it unto me, “I have heard, and I will deliver for my own Name sake, out of the present jaws of death.” This was a signal evidence that saving health was near, and that in this hour of exercise *Jesus* would appear with His healing virtue, which soon after was witnessed. So the pains for that time were assuaged; and he slept that night, and the next day had respite, so as we hoped this storm was gone over. But on *Wednesday* night he found himself ill again. So together we sought the Lord for His counsel, whether or not he might venture upon some outward means, to help to remove that violent humor, which by that strong *Leviathan*, would have grasped away his life. For without permission from the court and college of our Spiritual Physicians, we dared not to venture; because we had committed the whole cure of this deadly wound, to those all-healing sovereign powers.

[1F 6:4] §.While we were supplicating and soliciting to know the mind of Wisdom herein, this Word came, “It is suffered in condescension to the instability of your faith: however by grace the corruptible drugs shall be changed in their constitution and quality: for else they in this case could not be available. For know that my secret medicine must be the preparative.” Then after this the Doctor was free to take a powder, which gave him two or three vomits, and purgations. On *Thursday* morning after, he was very cheerful, and thought himself to be eased of his weight, and talon which had so terrified him. But after he

had dined it beset him again, more fiercely and violently than at anytime before; the extremity being so great, that he desired to be released by death, as the greatest kindness which he could seek and request of his Heavenly Father in this hour of extremity.

[1F 6:5] At this sudden onset upon him, I was somewhat staggered: for the black cloud of death seemed to cover him all over, which seemed to make void and frustrate those words and tokens I had received for his restoration on the *Tuesday* night before. But in this juncture of time I felt a power descend upon me, that made me pray as in an all-bloody-agony: and a mighty strife between fear and faith was in me. But the strong Angel of Faith prevailed, and I felt something move that was all airy, mighty, and swift, to overcome and conquer: and which would not permit to give him up to what he himself desired. Then I had a sight of all the dark afflicting powers to be put under his feet, and that they should no longer have power over his mortal part. The relation of which I did declare to him: but such was his anguish that at that time he could hear nothing from me. So this day and night was passed away in this terrible conflict.

[1F 6:6] All night I retired from him, wrestling with my God on his behalf; waiting and watching what the issue of this trial would be. For I do not know that I ever was in any one thing more proved; because of the Word that came, that he should be saved from death. Towards the morning this Word came to me, "God is not a man, that He should repent, or reverse what He has spoken, as to him for whom you have prayed." Then coming to him, I found him yet ill. Then had I another Word all that day followed me, saying, "I am come to give him life, and that more abundantly. Therefore let your mind hereupon be stayed." So I saw the good hand of our God was near, and did the whole cure; and after this bleeding he found a great alteration; although before that his extremity was much mitigated, but not so sensibly taking it away, as he now in himself did see. So that by the counsel of Wisdom, he was hereunto directed most expressly; to whose sight alone was the malady conspicuous. All outward physicians in their sight would have been too short, and their power too weak; and had been befooled and frustrated, if there had been any expectation from them. For the Word for immediate healing still followed close one upon another, as matter of doubt arose.

[1F 6:7] Again the Word thus spoke, "O faithless and unbelieving, have I not said I will make him perfectly whole?" which was the last confirmation that I had on his behalf, as to his outward recovery. Upon which I fully rested, and was quieted as to him who from this time recruited his natural force and strength, which was abated more than he himself was sensible of. But gradually he shall grow to his former strength again, as monument of praise to Him who had renewed his life and being: which the princes of this world warred against, with all the poisoning influences of the lower elements, concurring, and triumphing that their mortal robe was wrought out in him. For the Dragon did see he would much more be a professed enemy than ever, to all his strongholds and territories. But Wisdom's Antidote was made up of such an high extracted composition, that it expelled all his poisoning influences; she coming in with her adjuring power and irresistible spell, saying, "*O death, I will be your death.*" Thus the victory was obtained through the Life-Blood, sprouting fresh from the Fountain-God-head.

Praise, praise; glory, glory, all in us, all round about us, go forth with acclamations, and thanksgiving-offerings for such a signal deliverance, as we have been made witnesses of, which for our future encouragement Jehovah has wrought.

*The Application hereof made by the
Witness of the Tabernacle*

March 15, 1676

[1F 6:8] §.After all this, coming into my solitary composure of spirit, waiting upon my temple-office and service, where I met with a bright encompassing cloud, the Tabernacle-Witness rose, and spoke thus in me, “I have now answered to you the desire of your heart, who pressed me hard to give you a sign to effect somewhat through the operating force of faith, that it might work to a deed and wonder. Behold and see this in the reviving and restoring of your friend’s dead body: which is to be great and marvelous to each spiritual eye. For know that all this restoration was managed by my omnipotency, that you might not doubt that the root of this all-sprouting power will yet further work out, and that your Prince and Saviour that has been so long slain, may yet live again. Expect Him: He is at hand to take now for Himself in you a Kingdom, wherein the peaceable reign shall be by this *Solomon*. And the Holy Temple must be built by Wisdom’s hand, that the most Holy Dove may descend most swiftly, to rouse and raise up the dead Seed which is yet asleep in Jesus; therefore know this late raised man as a type of this, who through great strife has obtained his life. Now the same strong angelical powers that here did move in you on his behalf, must be doubled upon you both, for the drawing down the riding power, and triumphing birth of this more excellent Life of the Holy Ghost.”

**FRESH INSTANCES AND ENCOURAGEMENTS
FROM THE SPIRIT OF WISDOM**

March 16, 1676

[1F 6:9] §.The Doctor being much recovered, and the mountain and heavy talon of death removed, he was very sweetly spirited on the Lord’s Day, and carried out in prayer, speaking and singing. A few of us meeting together, did own that day his signal deliverance. The next day, being *Monday*, in the forenoon waiting together, I had this Word put into my mouth immediately and unexpectedly: “As truly as you have been witnesses of my power in plucking him out of the pit of death, and guarding him from the violent Executioner thereof; so this shall be a sign that you shall ascend up into the house of the Lord, even the holy mountain of that God who has appeared in this hour of distress; and you shall surely inherit the precious things that your eyes shall there see. They have been long laid up in store, to be given to such that can ascend with their bright temple-bodies, which are now to be your change of raiment, that you may both meet in this Holy Place, and know that I am, and will be to you what yet cannot be conceived or believed.

[1F 6:10] Therefore expressly keep the charge of Wisdom, and you shall see what the issue of being obedient to the law of her mouth shall be; who would not that you should have less purity, power, and dignity than your Jesus, who is exalted, and has the command to give and take whatever lies in the Father’s vast treasury. Know then you shall have no less freedom with Wisdom in her secret stores, who will or can deny nothing to conquering spirits, who push through all throngs, and pass through all armies, and will not be fearful, or so unbelieving as to be terrified, although you should, like *Elisha*, be encompassed with legions of contradicting spirits. Which may happen to prove what magnanimity, and Spirit of Faith you have, to trust unto: And whether or not you will resort to this treasure that lately has been broken up for you, that you might know where still to retire, and on all occasions go to seek out what power and armory of strength you shall need for your present succor and fortitude.

[1F 6:11] Oh towards this let your eyes be most absolutely fixed: for it is your Father’s pleasure to bless you out of this temple and treasure-house. Covet nothing here below, but wait upon that liberal hand, which all out here commands. If you can arrive to believe it without doubting, then you shall see

what weighty draughts you will be able to draw up at pleasure out of Wisdom's deep; so as you will no more need, or regard to go down to this world's enchanted sorceries for aid. All and enough you will have in your own power. Search and see what is in this city-treasury, as you are brought up here by Wisdom. Take boldness and freedom to ask and take what may make for your preferment, in all proportion to Christ your Head. He is the Great Prince and Commander here, and would have you dispatch and clear off all earthly scores; and come after Him with all your ascending might, where there is depth of glory to drown you out of all transitory sight. Remember that Word which He said, and do now in Spirit aver it again to you: That all whatever the Immense Deity has, to the utmost and full extent of that fullness in all riches, power, and greatness to an everlasting dominion, is now possessed by this Jesus, as His own in common with the High Throne-Majesty. And He has power to entail the same where and upon whom He will; by which will, you are elected and chosen by this Great and High Apostle, to the same profession, and participation of power and dignity, as joint-heirs with Him.

[1F 6:12] Therefore take heed, that you do not derogate from this your high calling; but bear up to the witness of this, and to the acknowledgment of the Father, the Word, and the Spirit of Wisdom, all agreeing to impress the mark and living seal upon you, that so you may jointly have right to all those wonderful and rich goods that have been shown you in the House of your God, and enter upon as your own inheritance. Till now you have stood off in mistrust, and dispute whether or not you might make challenge to this, as being anxious of sin, and unaffected, which indeed might well clip the wing of your ascending power, and dash your confidence. For here could be no boldness indeed, till Jesus, by water, blood and spirit, did come to cleanse you fully and thoroughly from all sin and unrighteousness; and thereby He himself became your Temple-Body, as now you may witness indeed. Therefore stowage is made for taking in of these precious things. Open wide, and let all in which shall drop from the everlasting oily mountains, and heavenly hills, upon the pure gardens of your pure minds, and whatever shall distill, as upon my choice Lilies on the smooth Waters of *Shiloh*.

March 19, 1676

[1F 6:13] §. Upon this day is a large transcript by Dr. *P.* of some divine opening, which he thought good to conceal under a secret cipher; and may possibly relate to some oppositions against this temple-work.

**THE UNION OF THE ZEAL OF PHINEAS
WITH THE NAZARITE PURITY**

March 23, 1676

[1F 6:14] §. On the morning watch, as I was spreading the present distress of things, this Word came to me pointing to the Doctor's salvation: "Salvation and victory! The oppressed at last shall go free, if zealous as *Phineas*, he shall be for me. His eye is not to pity or spare, but he is to rise up in his priestly power, to kill and destroy that which has defiled and annoyed his *Nazarite* purity. Then no more curse nor plague—but all shall be stopped and staid. I have attempted this bloody offering, nothing more precious is to my sight. Nothing like this could make way for the high ascending of my beloved pilgrim, who has been kept down from me so long with weights and fetters, and evermore by one or other, was still bound. Oh, the free and undefiled Virgin-Spirit is for me, who makes but one Heart with me." This Word came very emphatically and powerfully, and has a weight speaking in them; which my spirit breathed out for their effect, upon this beloved *Nazarite*, that so all plummets might be cut off, and the tombstone removed, which kept down His rising body, that is no more to be touched with mortal senses; being elected for a high and unparalleled work, which will admit of no hanging upon, by anything that is ponderous.

A BREVIAE OF THE LATE PERILS WE WERE IN

March 24, 1676

[1F 6:15] §.Having for some space of time encountered with high storms and great blusterings, one swelling wave following another, threatening to tear and to make a wreck, and split our ship in which we were embarked, through the good Hand of the most high Wisdom: Being now come within the sight of our landmark, which was so near to be anchored upon; such were the contrary winds from the Troubler, as to put us back again in this our spiritual voyage. But the good Pilot, whom the seas and winds must still obey, was for and with us, sending forth the Words of power and authority, for this raging foaming sea, which cast up miry mountains, to be still and quiet. Otherwise they would have sunk the Ark of our Faith, which, to the praise of *Jehovah*, was mightily born up and secured in all these violent fumations, we being charged not to fear, nor to move out here, but still to hoist up that mighty sail, and to wait for that holy Breath and Wind; which none but they that are in it know, from where it comes, and where it will carry such that wholly confide in it; as may be spoken by the experienced.

[1F 6:16] For being in great conflict upon the Doctor's account, whom Evil One's malice was chiefly set against, to keep him down from rising in his work: having put such an iron-yoke upon his neck, and burden upon his shoulder, as grew more heavy and oppressing, as his sight was grown clear, and judgment sound, having been a long time in great sufferings under it, which for the working wheel sake, which jointly we were engaged in, I was often and much in private with my God, for a total release and acquittal, that whatever pestered and hung upon him now undesirable, might be cut off. For to me it was said again and again, "*Your yoke-fellow must be a Nazarite, untouched and free from all Delilah's,*" or else under the curb of this grievous iron-yoke, which will crush and stop his vital-breath powers, so as to hinder the free passage and play of Wisdom's Bright Star, which alone will lie as a bundle of myrrh in the bosom of his pure heart. Single chastity is all, and the chief dowry which she makes inquisition for; and therefore we had need to be well aware of all low amorous entangling loves: to one only Mate we must forever cleave, and so bear His name, and so we shall wear all His royal state.

*The Divine Appearance from
Mount Perazim*

[1F 6:17] These counsels still daily followed me, since his deliverance out of the snare and pit of death, so did I believe to see all cords would be broken. For that Word came to me the 20th: "Instant, I will arise, saith your God, as in Mount *Perazim*, that he may do his work, his strange work, and bring to pass his strange act." This Scripture was brought to me and opened thus, being much stated and presented, as our cause was parallel with *David*, whom God highly approved of, that being newly settled in his kingdom, after great wars, was again invaded by the *Philistines*, and having brought up the Ark of God, inquiring, had a resolve, that his enemies should be subdued before him; as he acknowledged saying, That God had broken in upon them like the breaking forth of waters. Therefore they called the name of that place *Baal Perazim* (1 *Chron.* 14:11). Now this is called over and made mention of by the Prophet *Isaiah*, prophesying for such a manifestation of his rising power yet to come, when again he will set his hand, as in our day, to recover us out of the hand of the Spoiler.

[1F 6:18] Being much distressed for the work, lest these inundations should stop the life-wheel, either in them, or in myself going forward, this sweet Word was opened to me: "I will arise as in Mount *Perazim*. Your enemies shall know you do not go out in battle without a God's armory. Your Ark which is rising, will, and shall make all in you, and all without you to reel, stagger, and fall before you. For I have yet greater and more mighty deeds, and strange acts to appear in, for my own renown, in, by, and through those in whom I find a *David's* spirit and heart according to my own. With such shall not only go

forth my rushing sounds, but strong powers, to effect and bring to pass strange and mighty acts, whereby it shall be known in whom my temple-glory rests.

[1F 6:19] “I will now arise to give my signal mark of honor to my defied and contemned ones. My Spirit shall begin to move even now at times, as you shall look and wait for it within the tent of nature, as the forerunning scatterings of that promised all-ghostly dominion and power, that is very ready, and near to be revealed to the pure *Jerusalem*-worshippers and constant waiters. My eye will be upon them, to confer upon them this great dowry, which will not be entrusted but with the most constant attenders in the pure temple-body of *Jesus*; waiting and offering upon that altar within, being determinated into a stable, fixed, unchangeable mind and spirit. This is that which is expected from you both, whom Wisdom has caught in with her Love-guile, with her golden cords, that you may reach to this great state of glorious dominion, though it costs you so high as the death and breach to all other lives, wherein the vain empty solacements of this visible state stood: in the despising of which no repentance shall ever be, but reward upon reward; after all tribulations you shall fetch out of your Mother Wisdom’s Treasury whatever good and profitable things you shall thereby espy, to use and spend, to the account and way of my glory.

THE UNICORN POWER

March 25, 1676

[1F 6:20] §.This morning I felt mighty strong gusts and powers come into me, which ascended out in prayers, that the sign might follow to give the demonstration of our particular election and calling, as it did upon the first Gospel-professors; that we might have power to cast out unclean spirits, so to co-work and mingle with the meek and eternal life-essences of the Lamb, that we may be able to send forth such virtual rays of powers and sweetness, for our own and others safety, guard, and relief. For I heard this Word: “Go not out without your Shepherd’s bag and His staff; for out of an Invisible Store you must spend, and bring out from your own heavenly country and father’s house; as unknown and strangers in this land, where your outward feet do stand; who will not trust or give you further credit, when they shall see that you have got with you great *Caesar’s* Decree and superscription upon your coin, written round about with that name, *I am the Alpha and Omega*: This will, O my Dove Spirits, with you everywhere pass. And all your enemies, and all that are alienated and strangers to you, shall now seek to make a covenant, league and peace; for why? they will cry the Name of God, wherein all the blessing does lie; upon the foreheads of these is written most visibly.

[1F 6:21] “This is the *strange work* that I am bringing to pass for you. If you will still be guided by Wisdom’s counsel, and her bright eye, you shall arise to this most high degree, and thereby honor your spiritual parentage. From this time forth, forbear to sort yourselves with what is not of the same most inward fold, with whom your great Shepherd walks, and can only with new risen spirit’s talk, and be open and free, as lodging in one heart of purity; together for mutual joys and embracings highly magical, whereby you will draw out most mighty force and strength, to aid and back whatever in my work and service you are intent upon; as you have witnessed already a good confession of me, so still maintain Truth’s liberty. Stand up in the Christ-like might, and in Him you will tread down strength, and nothing shall be too hard for you. Your defense and security shall be from the flowing oil, running through the Unicorn, that is mighty to push and batter down all exalted towers, which now will be raised against those who are my appointed Standard-bearers, to proclaim my flag of defiance, in the view and sight of such as live in great despite, decrying down my *Paradisical* laws, liberties, and kingly rights.”

A SEASONABLE CAUTION AGAINST TREACHERY

March 26, 1676

[1F 6:22] §.The Lord's Day we met together by ourselves, a Word was spoken for the measuring-line, to compare and measure ourselves by the perfect Love which casts out all other fears and loves but that which is above, and of the virgin-purity, where the danger was shown of treachery, to forestall this chaste Love from our love for our Jesus. Much in power was sounded forth to this purpose; and whom it did hit, it was a good Word to such.

A PRESERVATIVE AGAINST DARK MAGIC

The Allegory of Balak and Balaam

March 27, 1676

[1F 6:23] §.This morning great emanations flowed in upon me, from out of the vital center, as the springing flowers from the rivers of joy. Out of the sanctuary this Word of comfort opened, that "Though *Balak* had called out *Balaam* to curse you, that are my choice Seed; yet I, Wisdom, as your good guardian-angel, have stood to resist him, and have frustrated all the tokens of the diviners. The depths of Satan began mystically to work, calling the furious might, as the Prophet to be the furious Avenger. Here has been attempt upon attempt against the Election, cry upon cry for fire to consume. But be of good cheer, and fear nothing more hereof, for your God has justified: and the prayer of the humble and penitent has been heard, and has shut out the Accuser with all their complaints, whose mouths are stopped. *Balaam* now well sees that he is under restraint and limitation, finding no might to effect what in his eye seemed just and right. Therefore is he subjected not willingly, but forced by an uncontrollable sovereignty and divine spell, as nothing from the dark magic could nullify. Therefore love and magnify him that has without shadow of change thus appeared to save, secure, and to deliver from all plots and charms, whereby all powers of this kind will grow weaker and faint, because all attempts shall still be frustrated; while in the single purity you my Dove-Mates shall keep to your allotted One, who is the fore-ordained Bridegroom, who is worthy, and will draw you into no praemunire.³ You may safely venture all the stocks of your spirit, to the utmost height of all loves, joys, affiances, and sow all these without fear into the ground-heart of the *Immanuel*: and you shall see what a fruitful crop this will bring in.

THE CASE OF JACOB'S SERVITUDE, AND DELIVERANCE

March 28, 1676

[1F 6:24] §.The case of a *Laban* and *Jacob* was brought to me, as having a special reference to the Doctor: That as Jacob grew very weary of living in a strange land, and under servitude and bonds, now longed to be a free spirit, and to return to his father's house, with that spiritual stock, and riches of life that Wisdom had blessed him with, and to provide for the sustainment of his own family, within himself, of which the outward was but a shadow and type of. So it was shown me in like manner this was the time, and the full experiment of the Doctor's long and weary servitude, in a strange land and country, who was now called to separate, and come away to his Father's house, and to draw in all his substance and stock of vital spirit, from which the pure virgin-essences do spring, that nothing thereof might be scattered, or left behind. For all will be little enough to supply and maintain that which is of pure generation in him; wherein will consist his true joy and pleasure, to see his sons and daughters, his men-servants and maid-servants, to grow up to stature fat and flourishing in his own house.

³ Premunire: The offense under English law of appealing to or obeying a foreign court or authority, thus challenging the supremacy of the Crown.

[1F 6:25] “In this,” says the Spirit, “shall be his blessing.” But while these things are upon the prosecution, great tribulations from the *Laban* Spirit must be expected; for he will never consent to let *Jacob* go. Therefore Wisdom did put it into his heart to make the breach by stealing away. For *Laban*, with his subtle entreaties, would have plied him as formerly. To avoid this, he resolved to make his own way, sore longing after his father’s house, which made him run the hazard of all *Laban*’s displeasure. This wise, understanding spirit was now given to the Doctor, to be courageous, and so to resolve to take his flight and journey on; having with him, and for him, *Jacob*’s Angel, that will not leave him, till safely conducted into the inward Court of the Love, and joy-presence of the Father.

[1F 6:26] Now in this process, *Laban* raises an army, that are of the same evil eye with himself; and these pursue hard to overtake. But God disappoints the evil intended, and gives warning, saying, “I warn and charge, that you let my Firstborn go free. Touch not mine Anointed, for he must now ascend to me. No bonds or cords shall evermore be upon him; but as a free denizen in my Holy City, he is to wait upon all my commands. For my work is so great, that all must be taken up in them. You who hasten up yourselves to this, must be found in one entire act, working with the Spirit of my Might, without sloth. For this end I have now set you free, that you may stand obligatory to no other commands, but wait to receive laws and injunctions as Wisdom shall renew to you. The Oil will not cease to run. Empty your vessels as fast as you can. It will become in you a rising bubbling life, till it has made you pure, without sin. By this you will give proof that you are the first redeemed out of the earth. Go on to this work, my Elected Ones. The high powers of eternity are with you, to effect what the Spirit of Wisdom directs unto you.”

Chapter 7

THE CLOUD OF GLORY UPON THE SPIRITUAL TABERNACLE

April 4, 1676

[1F 7:1] §.From the love-circling of a mighty seraphim-flame which I felt burn up in my heart-altar, a soft sweet breath moved as a mist, or white cloud. It all over-covered and filled the sacred tabernacle of the mind, as with a still silent glory, which included and comprehended its own ideal being in me, coming to drink and suck up, what of its own it could find scattered among the ruins of time, and bundle of mortality. The Head-principality then calls for all in, to make up the Perfect Man, bone to its bone, and sinew to its sinew, all joined and set in lovely order, which while divided, and in piece-meals, could be of no force, but lies as dead and useless, till the forming hand gathers and unites them, each in order to the *Jerusalem's* glory.

Of Maimed Births

[1F 7:2] It was here shown to me, that many births have come forth dismembered; some have wanted eyes, others have wanted a hand, another feet, another an ear. And while any one of these have been wanting, as to the inward spiritual man, there could be no degrees of ascending. None could be taken into the courts of the Lord, nor be a workman for the Lord, without the use of all these spiritual members, wherein the full force of a spirit consists. This word of advice and caution came with a full gust, to try and examine whether we, who were set out and appointed to be laborers in God's harvest, and priests to officiate, and ministers in the Most Holy Place, were no way deficient; but sound, perfect, and without blemish, having all parts entire, making up a complete Spiritual Body, each one in ourselves; as also nourished up to a strong full grown man. "Otherwise," said the Anointing which knows all things, "you cannot go forward to dig and undermine twelve foundations deep, upon which my holy city stands, that commands all worlds with their kingdoms.

The Foundation Stones of the Holy City

[1F 7:3] "This you are to do and search into, as strong and mighty for this service of the Lord, who says, Come forth and stand before me, that I may see whether or not you are clear, single, pure, and sound in every part, and to no one creature or thing pre-engaged, but stand aloof, in alienation from all dry, earthly succors. Then will I link and fix you in and among my Royal Band, who are allotted to be Foundation-Stones of the Great City, where my Name is written upon. This is the highest and last service which I have for you to do, and up till now would not here put you; till Wisdom's Spirit is grown up in highest measure, for the management and carrying on of so high and mystical a part, which excels and transcends all buildings whatever, that have gone before your temple and sanctuary purity; all is inferior to this. That which was lacking in them must be perfected here in this, by this descending and all-compounding glory, which meets all in one here, where now are descried the lame, the blind, and the halt; none of whom are so much as to look within this high Mountain of Holiness, upon which the glory rests. Neither can any come here, who bring not their twelve tried Foundation-Stones along with them.

**WISDOM'S ROCK OF GLORY, UPON
WHICH IT IS FOUNDED**

[1F 7:4] §.“To which end the Spirit, which reveals all secret deep things, gives for the manifestation hereof unto you, that you may know what makes you further meet to inherit this City, which has such transparent foundations. For so invariable is Wisdom’s Heart of Love, that has moved the chariot-wheels of your spirit, and brought you thus far, even to the gate and entrance of this magnificent place, as by no means here to be shut out, where you are designed for marriage—if you can, all over conquering first ascend to the Rock, where these wonderful precious stones are to be found, both for foundation and garnishing. See then here, whether the flight of your spirit must be, namely to Wisdom’s Treasure-House, whom all must be fetched down, for the City building. Here you must be carried up in your Spirit, to see these Stones of Glory, not only in vision or in bare ideas, but to have them put upon you as your breastplate, row upon row; with the engraving of that new Name, which gives sound judgment, and perfect sight and understanding into all visibles and invisibles. This is a great estate which I am now setting before you, and also bringing into you, as you shall be able to bear the glory of it, which will be all consuming to the existence of your present heavens and earth, which can no longer abide; but they must fall away, and flee at the bright rising of this *Zion*-beauty in crystalline appearance, and celestial clothing.

[1F 7:5] “Rejoice ye, O my Dove Spirits, in what I am about to create, and to lay in you anew, such foundations as shall make my Name the praise in these new heavens and earth, upon which my beloved city shall be placed. In order to this, you must suffer the plummet-line, in the Guardian Angel’s hand, to measure the height, length, and breadth of this walled city, each one within your own new earth. The dust of it must be all fanned, through that sieve of immaculateness, which will let no mixture or old earth pass through. The heavens that now must be in your circling clarification, continually must be pure, bright, and without mixture. For consider for whom this city is prepared and built: Is it not for One who is terrible in holiness and purity, and that only can dwell with what is like Himself? Behold now, and hear that Word again, saying, ‘I decree all things in you new, as chosen testators of this my will, and as my front battlers, and primary builders, working according to the Law-giver, and Rule-setter; whose eye and hand shall prove itself great and mighty, as you shall thereupon rest immediately for all counsel and aid, and shall thereto still fly for Wisdom.’”

April 5, 1676

[1F 7:6] §.In the night vision, I with another person were to make a new remove to some place, which we had no knowledge of, being under a strict limitation to hasten there. The way which we were to pass, I saw as a fiery oven, which when we came at, put us to a stop. Then waiting and looking on it a while, the flames died, and soon were vanished. Then the guiding Word said, “Pass on; fear not. The place is not now too hot to set your feet upon;” which after some debate with ourselves, we ventured through. Then was presented to our view a knot of all precious stones, as if they had been taken out of a rock: truly they were for colors, and brightness, and sparkling, so excelling, so wonderfully transparent, that all and the highest of what can be illustrated out from this creation, is but a gloomy shadow. The glance was sudden, and soon passed out of my view, only pointing and leaving a great impression, as to the late manifestation, and the moving forward to the *Jerusalem*-work. This yet required a higher, and more seraphic ascending up of our spirits than has been up to now: which I was in great jeopardy about, both for others, and also for own sufficiency and spiritual ability to go forward, and through paved spirits to follow on. For the vision showed me that we should meet with hot work; but that it would be allayed and overcome for us.

[1F 7:7] After this, I saw our way made to pass through waters, before we could come to this City, that Word still saying, “Only believe, and I will pass on before you, proclaiming my Name, and opening to you the foundation of it, from where your strength shall arise, and your pregnant power shall be known. Who now then must be your Master-Builder, to instruct you in this your foundation-work, but that Wisdom which was with *Jehovah* from everlasting, who gave being and existence, according to the breathing of the Eternal Will? Even so, in like manner must this moving will-power again go forth, for the removing and undoing of what the dark fire enkindled properties have done; racing and pulling down that *Babylonish* building to the ground, that its place may be found no more, nor yet its turbulent sea. For I am making a way for you, out of all these first desolate part of things: I require you to put your hands with me, and so you shall stop, and prevent the flood gates of the Beast, and of the Serpent’s fury. Come now, and I will show you where all these Foundation-Stones do lie. Look, see within the compass of your new earth, and of the burning Glassy Sea, treasure-matter, for this foundation-building here you may espy. Therefore the Golden Plummet of my Spirit shall be given to you, that so you may be able not only to sound, but also to bring up what lies couched here beneath.”

**THE TWELVE FOUNDATION-STONES
THAT EVERYONE IS TO BEAR**

[1F 7:8] §.The first stone which the Spirit drew up to view, was a bright Sapphire, upon which was engraved the great name *Jehovah Shammah*. The second was an Onyx-stone, with Everlasting *Wisdom* written upon it. The third was a Beryl, presenting the Flaming and *Ghostly* Breath, issuing forth in sparkling power.

[1F 7:9] The second row: The first is the Jasper, which is all light sparkling, like to the Diamond; upon this is engraved the *Express Word*, or Image, of God. The second stone of this second row is a Sardius. It is a Sardine-stone, which represents the *virgin purity*, as meet to unite to the Jasper. The third stone of this row is an Amethyst, upon which is engraved the highest degree of *Seraphic* Love, that cements all in one.

[1F 7:10] The third row: The first of which is an Emerald, upon which is engraved rich *Knowledge*, or sound Judgment, to the understanding of all spiritual arts and sciences whatever. The second in this row it a Chrysolite, a stone for all clear *Revelation*, engraved upon it are the Seven Eyes, for its all-seeing: nothing is unsearchable to it. The third is an Adamant. In this stone lies Almighty *Strength*, great fortitude and power to resist all batteries and assaults whatever; it is so impregnated with virtual power.

[1F 7:11] The fourth row: The first stone of it a Jacinth. This sparkling stone can live and subsist in all fire, and can endure the touch from all these fire-stones: the engraving upon this is, All-precious *Faith*, that is the conqueror through the long patience. The second of this row is a Chalcedony. This stone bears the engraving of High *Joy*, Peace, and Righteousness upon it, representing the true *Jerusalem*-state, and the real reign of Great *Solomon*. The third and last of this row is the great top-stone, which is a Chryso-prasus, upon which is engraved the Shout of a King; for here is *Salvation and Victory*. For the Lord great and mighty has laid all the foundation here for a sure defense.

<p>In Aaron’s Breastplate four rows of stones, Exod. 28:17, and Chap. 39:10. The same order observed.</p>	<p>These Twelve Foundation Stones of the New Jerusalem. The order is thus mentioned, Rev. 21:19, 20.</p>	<p>Nine of these Precious Stones are mentioned together, Ezek. 28:13.</p>
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1 Row	1	Sardius	1	Jasper	The nature of all these Stones are, they are all clear, bright, transparent, sparkling from an innate virtue: A Topaz and a Carbuncle seem to be the one stone, Isa. 54:12. An Agate and Chrysoprasus all one, Ezek. 27:16. A Sardius and Ruby all one.
	2	Topaz	2	Sapphire	
	3	Carbuncle	3	Chalcedony	
2 Row	4	Emerald	4	Emerald	
	5	Sapphire	5	Sardonyx	
	6	Diamond	6	Sardius	
3 Row	7	Ligure	7	Chrysolite	
	8	Agate	8	Beryl	
	9	Amethyst	9	Topaz	
4 Row	10	Beryl	10	Chrysoprasus	
	11	Onyx	11	Jacinth	
	12	Jasper	12	Amethyst	

[1F 7:12] The Jasper Stone, the nature of it, it is clear as Crystal, mentioned in *Rev.* 21:11 and 4:3. *He that sat was to look upon like Jasper.* The Sapphire, a transparent stone, mentioned in *Ezek.* 1:26 and 10:1. *A Throne as the appearance of a Sapphire Stone.* Also *Tobit* 13:16. *Jerusalem shall be built with Sapphires.* A Chalcedony, I find to be like the Carbuncle.

[1F 7:13] An Emerald Stone, mentioned in *Rev.* 4:3. *In sight like unto an Emerald.* Also *Tobit* 13:16. A Sardonyx Stone, it is almost one with a Sardius or Sardine Stone. A Sardius, or Sardine Stone, it is a transparent Ruby: It is mentioned in *Rev.* 4:3. *He that sat was like a Sardine Stone.*

[1F 7:14] A Chrysolite, is a gem full of majesty, shining throughout with golden luster. A Beryl, mentioned in *Dan.* 10:6. *His Body like to Beryl.* *Tobit* 13:17. *The Streets of Jerusalem shall be paved with Beryl.* A Topaz or Carbuncle, mentioned in *Isa.* 54:12. *Thy Gates of Carbuncles.* *Ezek.* 28:13. Mentioned also in the Pavement of *Jerusalem*, *Tobit* 13:17.

[1F 7:15] A Chrysoprasus, or an Agate, mentioned in *Isa.* 54:12. *Thy Windows of Agates.* Mentioned in *Ezek.* 27:16, there Chrysoprasus and Agate seem to be all one. It may well be called the *Stone of Ophir*, in the prophecy of *Old Tobit*, 13:17. A Jacinth, or Hyacinth. It is of the royal purple color. An Amethyst.

[1F 7:16] The Diamond is mentioned in *Exod.* 28:18 and 39:11, and *Ezek.* 28:13. The Onyx-Stone is mentioned in *Exod.* 28:20 and 39:13.

J. P. (Known to be John Portage)

After this follows Wisdom's Call out of this City; from where she also with much majesty descended, and gave rules for the carrying on of the great work, and for the bringing down of the said Jerusalem from God: which are not to be found either among the Author's papers, or in Dr. P's copy; But may in part be supplied, from what was afterward opened in the Treatise of The Eight Worlds.

**A CALL TO THIS SEARCHING SPIRIT FROM
OUT OF THE NEW-JERUSALEM**

April 6, 1676

[1F 7:17] §.O you inquisitive spirit, what is it you have seen in my Glass? A City which is founded upon a rock of all precious stones? The measuring line is still in the hand of your Angel-guide, to show further into this. And now to present the walls, that must be raised upon these twelve foundations. The line of my Eternal Spirit is squaring all according to Wisdom's counsel. What now do you think are to be the materials of these walls but all flaming Seraphims, holding palms of victory, and light glittering shields in their hands? These are the walls, which shall ever be before me garnished, with the bright sparkling powers of Cherub-work, everywhere engraved by the pencil of my Spirit: who is skillful to write in gold the inscription of the highest perfection of holiness, round these walls. Nothing will be springing out here, but lilies and blushing roses, which represent the mutual embraces of the Bridegroom and the Bride. Their emblems everywhere within this Holy Place, are to be portrayed as a new formed image, of unchangeable beauty and perfection, in the room and place of that faded, withered couple, who lost their virgin purity, staining their bridal garments; so that *Paradise* could no longer bear them, but fled away from them.

[1F 7:18] But, behold! here is a new state of things opening, much more transcendent than the *Paradisical* birth and generation. For out of this City will come the true and right marriage, of which the first was but a type. For the Lamb and the Bride will bring forth here a fruitful offspring, as it is said of this *Zion*, *Blessed is the man that is born out hence: Blessed is the man that is begotten within these celestial walls*. For take notice, there is much difference between the *Paradisical* state and situation, and this of *Jerusalem*, which is encompassed all about with Seraphic flaming Cherubims. There was only one to keep and guard the Tree of Life. It lay open and obnoxious to the invaders, as the effects of the Serpent's coming did show. But here fortitude and strength are provided against all assaults. No Destroyer can come here; the walls are so high, terrible, mighty, and strong, with their Twelve Gates, which will open to none but to the Bride and Bridegroom, and to their Offspring, who have the Name of the City written upon their foreheads.

The Reason of the Situation of its Gates

[1F 7:19] But you, whose queries are come up before me concerning these gates, why they are recorded to stand northward and southward, eastward and westward? and to be all alike, no difference, and bearing names upon them? to you I answer: As to the first, know that this City is founded and established upon the top of all mountains, for discovery unto all. The rising, blazing glory of it shall be seen of all people and nations, and all languages shall hear of the fame thereof. Therefore these Gates are set towards the Four Quarters of the Earth, that whatever belongs to this *Zion*, and had its birth from there, may return and give it up to it again. Now as to the Gates themselves, as it is said, *They are of One Pearl*, signifying their oriental purity, without mixture; as it is written, *My Name shall be ONE in these, and they one in me*, as Selected Ones, to be at the Gate's entrance, to whom I will give the charge and trust peculiarly to open, and to shut out. For they shall have all power given to them. The burden of the government shall not lie only upon your great High Priest; but you shall bear an equal share with Him, as so many Elders, spirited from the same Anointing. O! it is a high dignity to be chosen an Angel-keeper, and Opener of these Everlasting Gates, to let in, and shut out, according to the light and law of this City.

[1F 7:20] §.Query. Now why have you seen three Pearl Gates united as in one? §.Answer. To manifest the Trinity in unity. All concluded it is to dwell in one Pearl-spiced Gate, so spiced throughout, as it may smell only of pure Deity, that can never more admit of putrefication.

[1F 7:21] §.Query. But further you inquire, *Why are they named with several names, seeing all is one only Pearl, or Body of Purity? Why twelve names answering to the Twelve Tribes of Israel, or to the Twelve Apostles of the Lamb?* §.Answer. It was only so in way of similitude, for their many names are all but one, as deriving their name from their anointed Lord, who was their head principality, according to that which was written, That they were baptized into that One Name, by the Holy Ghost, and from were called *Christus*, as a Body, that anew was to present this assembly in Mount *Zion*, as the Bride of the Lamb; who will now be called by no other Name, than *the Lord our Righteousness*. This is the true inscription, that shall be written upon every one of these Gates.

ANOTHER CALL TO THIS ASCENDING SPIRIT

April 13, 1676

[1F 7:22] §.The *Jerusalem*-state opened further upon me, as my spirit was caught up there to see and hear how affairs were managed in the high Kingdom of the Love, knowing that my name was written there, and a place preparing: and now my mind was no longer wavering, or halting between two kingdoms. For I did see so much of the reality of this *Zion* Glory, that all within me was potently provoked to make after it, according to the hand of power which had touched me. The Queen of *Sheba* had not more lost her spirits, in the view of what was but the shadow and type of this, than I had from the time of its manifestation upon me; The Lamb and Wisdom the Bride still conferring and illustrating the glory thereof unto me, even so much as with the *Shulamite* (*Cant. 6:4.*). I cried, *Turn away your eyes from me, for they have overcome me*. Such was the wonderful, bright, terribleness of this beautiful *Jerusalem*, in its continued presentations to my mind, so as I complained of my love-faintings and dyings.

The Descent of the Jasper-Stone for this End

[1F 7:23] Now for this my Bride, she talked with me in the night, when sleep was upon the elementary part, but my internal ear kept awake to hear new things out of this *Zion* Pearl Ruby Gate. An outcry I heard, and myself by name called upon, "Arise, shine, for your Jasper-stone is come for you. Make ready; put off, mount away with me. Let no essences evermore touch you, that so my incorporated Spirit may alone give unto you the *Jerusalem* free. Who according to knowledge, light, joy, peace, and love, will, as to you my Dove, there live to spend the full revenue of this unknown, fresh, renewing stock of all out-flowing gifts, and high deified powers, which will then show to where you are come.

Chapter 8

THE TREE OF LIFE, WHICH IS THREE, AND ONE

[1F 8:1] §.In the morning, when I came to have these sayings repeated over to me, by that Magical Spirit, who inspired those things into me, I did really feel all my corporeal spirits die and faint within me, and somewhat to fail, and melt away. While it was thus with me, this Word came to me, saying, “This must be: therefore suffer, and know now a dying into a life-rising, and free liberty within this City, of a God-spreading glory. Whereof the Throne-River shall be given you to drink, which is called the Water of Life; as a deep rooted Tree, do you suck it in, and from here spring in the Love-Unity, from the Father, and the *Jerusalem* Bride, which generate their fruit monthly. This Tree I recommend not only to you, but to him who is a mourner for his lovely, yet once grieved Bride. To you both I do it present, not only to view, and the beauty hereof to admire, but for encouragement, that you may bring forth of the same fruit, within these high walled gates. There the nations that are to be saved shall partake of these healing leaves: and more perfect cures than ever shall be done. These trees therefore, which I now show you, you are made to behold through their various operations, how they remain still together united: which though signified in number *Three*, yet all but *One* are in their rich and high extracted quality.

The River of Zion

[1F 8:2] Out from here now see yourselves shoot forth as incorporated branches, having living food in your own root, which is encircled round with *Zion's* broad river, which is turned into a golden nature, as of transparent Amber. For such as the soil is, from where this Tree grows, so answerably it gives forth its fruit, for substance and quality, for virtue and taste. O great and unknown mystery, which lies here, to be both the Tree, and the Feeder thereupon! as knowing here no curse is ever to be feared, because nothing but the pure, good, sappy life moves here. It will so perfectly naturalize you into itself, that it will transform you by constant feeding upon it in yourself, into a solid body, as weighty as gold; and so by degrees it will be known to grow. This will the whole course of your unsteady and sin-obnoxious state, change into flaming pillars for fixation.

[1F 8:3] The spring-tides of this healing river will grow so high, that it will be impassable. There will be no more coming out from within these Cherubim-Walls, but growing up as Trees of Righteousness, from the Seed and Water-Fountain of Life. By and through the measuring compass of the Spirit, it makes heights, depths, lengths and breadths, all proportionable; to lie square, and to move here in one equality, permitting nothing out of order. Still the Golden Line measures to the highest perfection in every degree, anyone who comes to inhabit within this *Jerusalem*. Whose streets being all of gold most clear, there is sure footing for Fire-Stones to walk up and down, without fear of sinking; for all their goings are here established, and made prosperous. For no warfaring spirit can err out of his way; for light everyway so besets him from the Throne-Spirit-Lamps proceeding from God, and the Lamb, which has out-vied, and abased all other lights; which pull themselves in, and fall down, as not able to abide, or contest with this God Essential Light.

*The Spirit's Echo to Wisdom's
Repeated Call*

[1F 8:4] Ah, but while I am discoursing these things with you, I hear this loud echoing-cry within, “Oh when shall we be clothed upon with this New *Jerusalem* Light, that it may be our lot within this City to abide? Or else why is it after this manner so illustrated, through the knowledge and manifestation of these things? You do but sadden our hearts, and multiply our sorrows, till you here take us in. For how can we love to see that place, which we must not come into? And look upon these lovely Trees, and not yet touch or taste them? This but sharpens our spiritual appetites, to make them more eagerly hunger after them.”

**THE EARNEST EXPOSTULATIONS OF THIS SPIRIT,
WITH HER MOTHER, AND
WITH HER BELOVED**

April 14, 1676

[1F 8:5] §.Our eyes being now pitched upon this choice and only Tree, among all Eden's varieties, none here pleases us so, as here to stay: we do see now somewhat beyond them at a distance.

[1F 8:6] §.*Wisdom.* Therefore you would have admission into what I have shown you: or else you tell me, that it had been better to have had it still concealed from you. I know, yea, I know these are your deep love-arguings; for your zeal to this my House and City of Glory is very great; so as you would bring down the first ripe fruits: and I know you are in travel to see your Bride-*Jerusalem*. All which is most acceptable to Wisdom's Spirit, who searches deeply, and will turn up every Fire-Stone to see what yet lies under. Therefore I assure you (who ply so hard the perfect thing itself to come to be) my Hand will not slack, but will put forth itself to draw you forward, till you shall come through the conquering part. Then shall you challenge by right this Threefold Tree, thereof to feed upon: then will the transmuting work begin. Here your eyes will be open indeed, from a virtual strength taken in under the Honey-Dew, which upon these branches lie. It may be well said, it is the eye salve in truth, which enlightens the eye, that no secret can be hid from it; for it beholds every precious thing, whether above or beneath.

[1F 8:7] But to go on, let me answer what I read still within your Heart, who said, O Jesus! why am I not brought here without further delay? Why have you caused my ear morning by morning, to hear of those great immunities, if I may not enter upon this rich, and stately inheritance. By this I may show what you have, Oh Jesus, for me wrought, that so all infidels may be convinced, who are in the gain-saying spirit, that a Savior is risen to carry us through, into the land of possession. For I cannot be glorified, till my Ransomed Ones, with their victorious crowns and palms do stand free upon Mount *Zion*. Oh this is all, I must tell you, a little more time must be allowed, for the full conquest to be made. I, even I am come with my fire, and sifting fan, till I will not leave one *Canaanitish* Spirit in your land. This is my present work, to subdue and bind all under you. I am now a busy, swift and mighty Agent for you, who have laid your help upon me, and have charged me with this great thing, to bring it to pass for you. Your hearts and minds I now require to leave with me, as an empty tent; for a mixed family shall no more there dwell. I Wisdom, with my own Train will you fill, turning all out but my own begotten Fire-sparkling Seed; for with nothing else can I evermore agree. When this is done, you cannot—you shall not—live out of this *Zion-Glory*.

**THE NAZARITE-DIET FOR THE
JERUSALEM-BORN SPIRITS**

April 15, 1676

[1F 8:8] §.Furthermore, I have set forth within you, those Foundation-Stones, that are already laid in their fair colors. I the Lord your Builder and Maker, will modelize all anew, and will alter the face of your mind, by changing and turning the inclination of your heart towards this Tree of Life: All your desire shall be towards this; for which cause, it shall forever spring within your new Foundation Wall. The Root of this high deified matter, being found from the hour of the Life-quickening in Wisdom's Virgin-Womb, from which a pure and celestial body grows, rising out of the Tomb, where Christ your Foundation Seed was laid. For this Tree of Life is proper for none to feed on, but those that have been dead, and are alive again. For which end the beloved *Paul* desired to know nothing, but what might bring to this resurrection-state; which would be the undeniable witness, that you have right to enter, and to pass through the flaming Cherub-Wall, being of the same Sardius and Ruby-Bodies.

[1F 8:9] But before you fully attain to this, you have a time of allowance granted you for growth and provision, to feed upon it suitably for the younglings state. You could not yet be able to bear the strong powers and spirits, which this Tree of Life produces. Therefore butter and honey, milk and oil are your present portions, which are appointed you by Wisdom; who well knows what your present reception can carry off, and will not overcharge that which is but weak, and tender. Therefore she has wisely ordered this Sanctuary-Diet, which is strong enough to nourish this new Birth of Life. As, *1st.* with the Milk of all Love-tenderness; *2nd.* Then with the Honey-Dews of Predictions, Manuductions, and Counsels. *3rd.* With the melting Butter of consoling Joy. *4th.* With the Oil of Light, which is for the restoring and keeping clearer the sight, that it may be able to look into this City, where the Jasper-stone shines so wonderfully. Now know these kinds of food will bring you up, and make you so pure, clear, and fair, as in the fullness of time, you shall without restriction *Boldly take of this strong Life Virtue, which will make in you a change of purpose.* For consider, what the nature and spirit of this Tree is. I shall here present the several Properties of it: power, majesty, wisdom, riches, honor, omnipotency, blessing, salvation, dominion, strength, dignity and glory. All these are given at once to feed upon, and to drink in the juicy liquor of all these fruit-powers. What, or who can bear it, but the strong grown Nazarite, that has been incorruptibly trained up for it?

§.After this for the space of ten days, it is not known what occurred from the heavens; as not being found registered by Doctor P.

**THE VOICE OF THE BRIDEGROOM TO THE SPIRIT
OF THE BRIDE, AFTER SHE HAD FOUND
AN ENTRANCE INTO THIS CITY**

April 25, 1676

[1F 8:10] §.The Word in me from Jesus thus spoke: O you *Jerusalem*-Waiters, by what Gate came you in? And what have you here seen, that you are so willing to stay? You are so taken with the Flaming *Eye*, that you have no mind to depart from here, till you have got another Heart, which nowhere else could be perfectly exchanged. Here only is the place for the Bridegroom and his Bride, after long exile to meet again. Oh then be wise, and undeniably wait for your Bridal Spirit, and Garment of Power. None out of this Treasure-City can ever obtain it; for in this *Zion* must all be born again, after many other preceding births, which foreruns this great and last transmuting birth; which to that Perfection is brought, that there will be no desire to see another change, than what this *Jerusalem*-state will translate you into. For which cause I have shown it to you, that you might here enter in, in that I see your minds so refined, that you

disdain to any longer live and feed among beast. Come, O you blessed of my Father, who out of these prison-walls, and defiled pastures shall steal and depart away, as those who are no more to touch with that, which makes this City to shut itself up from you.

[1F 8:11] I have this 1600 years still expected Comers up to me, into my personal glory here. But few have made their way all clear unto me, not having skill, or known the art of dying to the earthly part fully, and totally: half-dead and half-alive many have so far tried, and therefore could find no entrance here, because a putrefied part was still found. This has made me so unknown, and to such necessitated ones to carry it strange; they not considering the disproportionableness of my present state, and how that I am instated in the highest degree of the Father's Glory of Purity. So that even my affections and heart were touched to descend upon any that ardently seek personal union and manifestation with me, yet it would not be permitted, till this Mount *Zion*-Birth is brought forth, which makes the high clarification, and all perfection of beauty desirable, without exception, to the Everlasting Father of Perfect Spirits. He wills that I should take none into the Inward Secret Court, where all dignities and princely throne-powers and glories are, till thoroughly purified, and clothed upon with the Jasper-stone. This anointed Cherubin-covering has been scarcely put on; therefore they could not come up, to bring down the Everlasting Kingdom, which must again to a certain number be restored. Blessed are they who shall know it in their day, looking and waiting for it within the *Jerusalem* Walls, where this new Offspring and Generation must be born. Yea, blessed are you my beloved, and those that are with you united in Me, for the bringing down of this happy day upon the earth.

**THE BRIDEGROOM'S FURTHER ADMONITION TO HER,
AND TO THE JERUSALEM-WAITERS**

April 27, 1676

[1F 8:12] §. In or about the break of day, I prayed, as the present state of things were shown me, and matter therefrom given me. I never felt a greater efflux of spirit, power, joy, and peace come into me, than did at this season, which opened that Word, and made it known in its living witness, saying, "Now feel and taste what the Kingdom of God is; it is made to you a substantiality, and shall outflow according to its working property. From now on, weigh and consider everything you say in Wisdom's Balance, that your words may no more be naked, but clothed with the guardian power; which will come to be of great consequence, as managed in Dove-Simplicity, and shall defeat the Serpent's subtlety. He had prepared strong Poison for you, but could no way send it in, your vessel being beforehand filled with the Antidote Liquor, and Juice of Life. Take care to keep your brim-full, so that upon your ascension, nothing which is of crude, anxious nature may come into you, which is to bring down another spiritual form.

[1F 8:13] For I see it is time and expedient, that I should appear to my *Jerusalem*-Waiters, to bring them up, where new robes and vestures are fitted out for the new-born inhabitants to wear, so that I might plainly speak to you, without a veil upon my face. For I have no pleasure to carry it at this distance towards you, could you bear but the sight of my terrible crystalline glory, which I am so deeply engulfed withal, that I cannot be conversant after that way and manner, which I was before I ascended into this high throne power, and heavenly place, conversing with those for whom I went to prepare mansions in my Father's House. A much higher purity I now require in such who are to be my fellow associates, than what was existent in that day. This is a new law not understood, and will only be received to a small number; for know that to you will I reveal this thing, what Wisdom is about to do, in order to the bringing the Bridegroom and Bride together. For while the Bride is found unready, and all undressed, and out of the *Jerusalem's* Glory, I could in no wise acquaint myself with her, otherwise than by secret rays, and influencing breathings, to let her know by these, what she must further be wrought into, for more minute sight and knowledge with me, her designed Bridegroom and Mate.

THE LOVE-CHAIN

April 28, 1676

[1F 8:14] §.According as the Living Word, who spoke thus by way of prophecy in me, did further by similitude present itself, as thus. A Golden Chain in links was let down, from the high throne sphere, where Jesus in the Love-Kingdom reigns. This chain had a Golden Ball at the end, and the voice said, “Hold fast, if you will come up unto me: if you should gad abroad with your mind or eye, and let this slip out of your hand, then you will be prevented of cohabitation with me in my princely glory. For this is the strong power of might, which brings the Bridegroom and the Bride together. Every link in this chain has its proper use and service, Wisdom is the great engineer, which contrived this for my Spouse and I to meet, and each other to greet. While then in the heavens I must be contained, this chain shall descend still, to help up such as are risen out of the dark night dress of a corruptible life, into a Body of Light.”

The Chariot of Elijah

[1F 8:15] This chain is of so high a refined metal that it admits of no hand to lay hold on it, but the pure Lily Hand, which is strong in faith; who is persuaded that this Love-Chain is sufficient to bring one up, after the manner of *Elijah's* Chariot. He was mighty in faith, and so brought down this ascending chariot by this chain of divers links. But he had first ascended by it, as appeared, being one who had power with God upon all occasions, even to shut and open the heavens when he pleases. What else are these links of drawing powers, but this *Elijah's* Spirit of prophecy and prayer, of faith, perfect love, patience, hope, meekness, longsuffering, peaceableness, temperance, and immutable perseverance? These are the link-fastening ties on your parts. Then that which answers on mine, are these: light, greatness of power, and might, love, grace, and goodwill, kindness, pity, and all tenderness, without variableness, with the watchful, protecting, and safe-guarding eye, which shall maintain all this for a sure binding, and a wedlock-tie between bright raised spirits and me, till the Great Day of the Visible Marriage shall be solemnized in the Free *Jerusalem*.

[1F 8:16] Till then hold fast, and take good heed that not one of these links on your parts will be broken. For if but from any one of these you should unlink, you would fall down by the way, and never ascend to me. But I know that Wisdom is your friend, who will not suffer you to break from me. She is a busy agent still to spur you on; her law of kindness is found to me, your *Jesus in your Heart*: which will give an ascending might, that so you may come down again, in a flaming Body of Light, which is the only design of Wisdom, that Blessed Engineer; who by these Golden Links draws you continually nearer to her City.

*[This was further opened in the seven following days
by Wisdom, but the copy is here deficient.]*

Chapter 9

THE NEW BOOK OPENED: OR, THE EVERLASTING GOSPEL OF JESUS

*Containing the Process of the Regeneration, in His Mystical Incarnation,
Death, Resurrection, Ascension and Glorification*

May 1, 1676

[1F 9:1] §. This morning my Spiritual Informer came, and presented to my view a Book, wherein great and hidden secrets were written, telling me here was neither parable nor allegory, but the plain doctrine of the Everlasting Gospel. “Into which,” it was said, “It is given you to look; for it is an Epistle of good-will and love to you and your fellow waiter; that you may come to a right and genuine understanding of those weighty things, which lay concealed under the veil of the letter. The sum of it is the incarnation, dying, rising, ascending and glorifying of your Jesus; all which being finished in His own personality, I now look to see that all should be actually wrought in you. To this end I have poured out of my Spirit upon you, which may bring you up through all to me. Read then and see in Wisdom’s Glass, what is contained in this book for a further instructing of you into a Gospel death, and rising into victory.

The Paradisical Sowing

[1F 9:2] “Many are the deaths you have passed over, and I grant every death has brought forth a rising body, so that you are come so far as to bear the very image of the Heavenly Man, in which the Life-Seed springs. But this is not all you are to aspire to, but you are here to die with Jesus. For in all those foregoing deaths, you had not that fellowship as you shall have with me, when I am grown up in you. For I, the Just One, died for the unjust; so I must personate this dying again in you, after a *Paradisical* manner, sowing my own pure grain and seed into the *Mount Zion* ground. For as it is said, such as the Seed and Soil is, such a body in the resurrection it will be, and such a body it will produce. And although you come thus to die in the Lord (I mean in your Lord Jesus Christ), in whom your life lies safe and inoculated, there will be no danger.

The Spring: or, The Resurrection

[1F 9:3] “And while you are sowing there, be not as others without hope. For indeed you sow not that body which shall be to the account of a bare return, as Spirit for Spirit, or Body for Body. For though it was sown a single seed, yet it shall be various and manifold: though the seed is sown contemptible, yet it shall rise honorable; and though sown as weak, yet it will rise mighty in strength. So mighty, potent, strong, and honorable this resurrection will be, as it will bring forth the seed sown, with another manner of body than what has yet been known. For you shall know all blessedness indeed, by thus dying into me. Fear it not therefore, but valiantly spill your life, and mingle it with me. Then shall you know a cessation to your own busy-acting properties. For that Spirit which dies into me ceases to sin, sweetly sleeping and slumbering in *Zion’s* Golden Dust, till I shall sound my secret Trump, with the Vial of Life-quickening Oil poured in; which shall make the dead in you to come forth, with an unchangeable habit and form of the Holy Ghost, of which I speak. After this manner will I raise up at the Last Day. To you this day is very near, if you can sink and die so totally into me—who promises you shall not long lay buried here.”

THE ASCENSION OF THE BRIDAL SPIRIT

This is the Connection to the Former Part

[1F 9:4] §.“Before I the LORD will move again to the finishing of the last glorious mystery, the first that can die thus into me, shall rise as the firstfruits out of me, into a body celestial, and mighty powerful. For my Seed shall never see corruption: it shall soon rise into a *Mount Zion* Body. Lay the sure groundwork here, and you shall see and feel another spirit and another form after this passive sleep. For after it you shall awake in that image, which shall be no more despised; being all complete, and giving proof of my Resurrection and Life. Oh blessed are they who can say that they were dead in me, and are alive evermore, to reign with me in my Kingdom, waiting for me, their Lord from heaven, to bring them there. For in this new risen body, I shall not be ashamed of you; it is so signatred into the Father’s nature of purity, that in it you may freely ascend to me. I will meet with you in the Light Airy Region, and bring you through all the Pearly Gates. O come, resign and die; know me no more out of this dying and resurrection state.

The Glorification of the Same

[1F 9:5] “Thus death is not metaphorically, but really the Last Enemy that is to be destroyed. Here Sing you may, that dwell in *Zion’s* Golden Mold, and triumphantly cry, ‘Oh Death, by this spiritual dying, I am mortally become your death, and so swallowed up, as you can nothing of it see.’ Go, go preach this for the Everlasting Gospel, to such as have an ear to hear it. Rejoice, and give glory to God on high. Now when the hour of this judgment shall fully come, by ushering in the New *Jerusalem* freedom through the streets of nature, this Gospel ministration (which is all love, grace, mercy and peace) shall then be proclaimed by those who partake of this resurrection, as the firstfruits. They shall be honored with this message, to all those who in this *Noah’s* Age are asleep in their dark prison-houses. For in you my *Zion*-born spirits, I will utter forth an almighty voice, to call in more to know this death-liberty, and life-resurrection, and ascension into all fellowships, and free communions with the High Eternity, and Me, the Chief Head of all *Zion’s* New Risen Body. Being come here, no other banner will I display, but that Love, which casts out all bondage and fear.”

MORE ON THE PARADISICAL SOWING

May 6, 1676

[1F 9:6] §.In the morning, being the first day, pondering and considering this last opening, which showed me the necessity of dying into my Jesus, and of sowing the Seed of my Eternal Spirit as an un-mixed grain, sifted from all chaffiness or cockle, or any such thing, for to twist about it: The Word thus said, “If you can thus sow yourself singly and purely into me, as into the heart of *Zion’s* rich soil, and there passively lie a while, as in your tomb and unknown sepulcher: (Where none after this method have of latter days been before you, not knowing or understanding the mystery of this reposing death) then accordingly will an unmixed, glorified, yea, deified Body arise, with all rarified senses, powers, and operative faculties, meet for all heavenly employment and service, which can no more be drawn downward to mind inferior matters or things.” These impressing sayings dropping from the lips of my Jesus, caught my spirit into the pleasant dying and dissolving part. For this kind of death was not so grim, nor terrible to me, as what had formerly passed upon me. Yet somewhat of a spiritual conflict was awakened in me, and the powers of my heavens were at strife about the laying down of this more refined life. For I found some sharp contest with an opposite power, who said, “What will you further die and cease from, now that the perfect thing is sprung in you? Will you now have all of this holy nature sink down, and bury it in *Paradisical* ground, sowing only in hope, that it will arise a Body and fair Lily in the Tower of *Zion*?”

ANOTHER SEAL OF THIS BOOK OF LIFE OPENED:

*or, an Experimental Passage Through
Another Death*

[1F 9:7] §.This objection met my spirit, as if I were herein to do a superfluous act. But still I adhered to Wisdom's Word, which followed me all the day long, bringing a Scripture to me: *Thy dead men shall live: together with my dead body, they shall rise. Awake, sing ye, that dwell in the Dust (Isaiah 26:19)*. From this was shown me the present sweet fellowship with my Jesus in this His own Body, that is to be our grave and embalmed tomb; whereby we are to be so spiced with His deified humanity, as to see no corruptibility, being called out to empty and spill our whole life into Him.

Quench not the Spirit

[1F 9:8] This being the public day of our meeting, my spirit was filled with this new matter: but I quenched and stopped it from going forth, and spoke out little of this secret, which I know would have gone forth with mighty powers attending it. But some being there that would not happily have digested this new broached matter, I for fear stopped it, though it stifled the Breath of Power, and thereby was hurtful both to myself and to others. This verified to me that Word, *Quench not the Spirit, despise not prophesying*. From now on I shall be cautious of this, and correspond with, according to my power and inspiring breath.

The Mocking Ishmaelite

[1F 9:9] Going afterwards to my night's repose, I had a mighty disturbed sleep, being in a place where I saw only the Doctor and myself. There arose out of a Burning Lime-Pit, a suffocating smell, which was so offensive, that I told him we must make all haste out of here, or we should be stifled. Such great heaps of chalk-stones lay on every side, that we could make but slow pace out; neither could I see what way to pass by, till suddenly a gate opened, and a Person called us to come, and put forth his hand to help us over those great stones that lay in our way; so coming out into a place where we met to worship and praise our God, among our own selected Number. But while we were in our spiritual exercise, I saw one amongst us, as a mocking *Ishmaelite*, thrusting out a great pair of lips, and deriding our powers. With that I was stirred up in Spirit, to go to that party and give a rebuke; and they became ashamed, and were speechless; for I was made to discover their nakedness. After this I fell asleep, and about the break of day I was awakened with these Words, "The trumpet out of *Zion* sounds, to call forth the dead in Jesus; Awake, awake, you that sleep in *Zion's* dust." This alarm much eased my spirit, and drew it into an inward waiting; for I know there would somewhat follow, if watched, keeping and abiding in the still rest, and waiting to be raised from under this altar, by that Life quickening Spirit that I feel stir, and echo again to my cry from under the altar.

THE MAGDALEN WAITER

May 8, 1676

[1F 9:10] §.This morning, being wholly attentive to my Lawgiver for further manifestation, impowerings and inspeakings, I found *Mary Magdalen's* restless Spirit with me, to attend the sepulcher of my Lord; from which I could not go, knowing well, that I had sown into that holy ground, from which I expected a good return. While looking and expecting, I saw nothing but a bare empty tomb left here; no Jesus was at present to be found. This brought a damp and heaviness upon me. But mourning in hope, the Angel that rolled away the stone spoke comfort to me, saying, "Though your Lord (into whom you shed

your choicest Life-Seed, and sowed all your Love-Spirit) is now fled from your sight, and you are by this amazed, be of good cheer: He will not leave you a restless seeker here.”

The Salutation of the Risen Jesus

[1F 9:11] No sooner were these Words pronounced to me, but I heard another voice within me sound, saying, “Hail, O *Mary*, why do you fear? I know, I know you have entrusted me with all your life-treasury. Therefore did I see you in great jeopardy, lest I should not again descend unto you. Then would you have counted me as a Thief and Robber, to go away with all your life, spirit, power and strength, leaving you void, empty and distressed. But now you shall know that I am returned again to you, to give you a resurrection, with myself. For I see that you cannot live without me: therefore you shall ascend in Spirit, to be with me, that you may not only behold me in my glory, but know yourself also with me, as a partaker of the same glory. Only satisfy yourself that for a time, some intervals may be, because of your abiding still in an elementary body, which may be a cloud upon you. But yet as often as it is possible, allowing the circumstances that attend corporeity, I will exhale your superior part and spirit up to me.

[1F 9:12] “Therefore be not dismayed, though there may happen many assaults and attempts, that will make war against this resurrection-state. These offences will come in through the withdrawing of this inspiring Unction; whose power is arising yet again, for reforming all these abuses, and ecclesiastical disorders in my visible church militant. Therefore, you who have hard and unweariedly sought for this Pearl of the Holy Ghost, and are upon the growing body for it, be not snipped in your hopes, but be of good courage. For whoso shall be worthy thereof, as those, who gradually shall through all sufferings, dyings, risings, ascendings, come up through all a conqueror to me? Truly I say, if you shall appear to me in Mount *Zion* in such a raised Spirit, you shall have free liberty to take what you will out there, as co-partners with me in the Kingdom of the Father’s sovereignty, where I am by all this calling you up. Therefore see, see what I must do further in you, till you are thoroughly assimilated into me.

[1F 9:13] “Oh it is a mighty thing for me your Jesus, to return back again with my life’s blood, and shed it abroad into such full streams, as may engender the Eternal Body of the Love, to which the mighty influencing Word of Wisdom determines to bring, and make you perfect in. Now then decry down all reluctance, which yet may be found stirring against this Perfect thing. For my Rising Body will clear itself from all weaknesses and imperfections, to which end I do again descend into nature, to raise this Seed, and to clothe it upon with my own Spiritual Body. It must be put on, jointed and knit together by organical properties and powers, and by spiritual sinews, and veins of life running here throughout, all created and formed of pure and divine matter. This is the New Creature, into which God the Holy Ghost will breathe again and operate freely, and will never more be under any clog, or evil strangling power from any dark magic. For by and through dying into me, all are acquitted of that nature. I will spring out of you as a New Lily Flower: and out of that inward ground, which has been thus tinctured, and watered with my all-cleansing blood (that purifies from all that is corrupt), the Pearl shall be found.

THE IMMUTABILITY OF THE NEW CREATURE

May 11, 1676

[1F 9:14] §. This morning I awakened from a voice echoing within, saying, *I am come prophecies to fulfill*. With that I felt something enter into me, and it filled me, and all my parts, in such a sacred manner, which gave me to believe that the new compacted Body, which had been opened and promised, was now stirring and giving proof of its real existence; and growing within me, to bring forth that Perfect Life, without the stain of Sin, referring to that Scripture, *Knowing that Christ being raised, dies no more; for through that death, sin was finished*. So likewise it was shown me that we were thus to reckon ourselves

freed and dead, through this living Body felt, and smelt as a Spicy Balsam diffused by the Spirit of Jesus; from these words speaking thus: *This Body is my Everlasting Birth of Life, that once coming to be quickened, shall never die more.*

The Witness of the Resurrection

[1F 9:15] For though there was a falling away, and dying from out of *Paradise*, and from that pure birth there grew a deformed change; yet fear not, since a tried Stone, for a foundation of Eternal Life is laid in you, who are chosen witnesses of my Risen Body. Which shall in like manner give proof in a number known; as it did in that age when I was particularly manifested the world in the singularity. But from this time forth, expect me to appear in the plurality, to act over the same perfect life again, in such who are predestinated, from the choice Love of God the Father—who by Wisdom brings forth again this New Creation, in the express likeness of me, their firstborn Jesus. By pure diffusing and incarnating myself in you, I can thereby save, and redeem you out of, and from all sin, so as to be spotless, and immaculate, even as I was; hereby restoring to you your lost virginity.

**THE IMMEDIATE ROBE GIVEN
TO THE RISEN OF JESUS**

May 12, 1676

[1F 9:16] §.I perceived the whole drift of the Word of Wisdom was now to impress into us the perfect nature of Jesus, for its essential growing in us, to be felt in the quickening, powerful stirrings, that so we might know in ourselves the Lord to be risen. For it was said to me, “Hear, O you whom I have seen, careful to gather in all your scattering loves, to empty them into me, as a proof that you will enter yourselves into no other besides me; who to you will not be a dead, but living tomb, out from which you shall have bodies come forth in organical powers, with all the senses renewed, as the effect of your resurrection state. For truly as I was in this world, so you are by the same Spirit in the like purity, to honor the Father and me. No abatement hereof can be allowed, as you desire to come up unto the same dignity, to be near the Father’s throne majesty, where I am to fix you near unto me. If you will now remember to hold fast by that Globe, and with me ascend, by every link demonstrated by that Golden Chain, you shall pass through all centers and worlds most conqueringly, As I am risen in you, that most powerful and Airy Body, which indeed has hereby made you only meet for the heavenly company and society, shall accordingly arise in you.

[1F 9:17] “Neither doubt (you who are appointed to wear the White Robes of the Resurrection) while you yet appear in mortal shapes, that it shall still so cloud and hide this my Celestial Body; but that like the sun, it will break forth in its mighty force and strength of glory, through the visible dark body. For this life must not be stifled, but shall display itself most free, in, and after the same manner and way that is recorded of me; nay, and that too more abundantly. For I have the patent, now sealed by the Father, to give forth mighty powers and gifts; whereby bodies that are framed, and brought into my model of perfection, shall be new and fresh witnesses of those attending powers, that shall give sufficient proofs that I am again risen. Therefore fix your eyes steadfastly on me, and look after my Life; for I am the same that was visible, and am now drawing you after me.”

THE WONDER-BIRTH

May 18, 1676

[1F 9:18] §.Wisdom’s Star, with its bright glance, gave notice to us where we might come to congratulate the pure and wonderful Birth of our saving Jesus. Which coming to behold, as the effect of that late

preceding dying into Him, from which a birth so suddenly did spring, and therefrom did witness a most sweet and pleasant existence, growing from the Life-Tree, which is rooted in the deep rich soil of the All-Eternity. These were the glad-tidings, which were sounded to my ears, with these Words: “Come enter into yourself; view and see that the Life-Birth has wrought out itself fully God-Man. You are to take great care and charge of this young plant, and to nurse it up with its own virgin-milk. And you must not dare ever to lay it to any other breast, upon its life-preservation. For this unmixed birth is designed to be brought up by the Incorruptible *Word*, which must feed it up, until it be wise and all knowing, and impregnably strong, and get about it all its defensive armor—without which there is no living, where such abounding of evil is hourly scattering their malignant influences.

[1F 9:19] All former births have been too weak to encounter the strong and subtle *Leviathan*, who has this world so much his friend, to plunge poor fallen spirits into his gins. There is no way to escape his wiles, assaults and temptations, but by entering through this new living Birth-Gate; which is contracted from that high, pure, elementary substance, and therefore must always subsist answerably, upon its own native food. O let it not seem strange that this Life-Birth of *Jesus* is now upon its rising again. It will be defended and protected by the conquering right of the Mighty *Alpha*, who will have regard unto this Kingly Heir, while he is in his young and infant state, that he may not be bereaved of his Kingdom. There is no fear of this last high and perfect Birth, to be hereof supplanted; because the Foundation-Seal is upon it, which is the Lord, that quickening, growing Life and Spirit, that makes all that is not for it, to fly away before it.

Its Education

May 19, 1676

[1F 9:20] §. Now knowing in myself another spirit, acting and moving in this new begotten birth; I was now apt for philosophic teaching, in the all hidden *Magia* of *Wisdom's* secrets: In which this holy-born-thing might attain skill and understanding, being constituted to this. For as its birth is from *Mount Zion*, high, great, pure and spiritual, so must its learning and education answer thereto. It must have no tutor, teacher, or governor but what comes from out of the *Royal City*, the *New Jerusalem*, by *God the Father's* commission. He will newly string our tongues, so that the stammerer shall speak in that one pure language, which is only understood by *Jesus* and the *Brotherhood*. Oh the *Spirit* of this *New Creature* dives deep, and is of a piercing understanding, and of a quick ear.

*The Book of Prophecy, and of
Life to be Eaten Down*

[1F 9:21] Now upon this birth's opening, and showing itself as the true *Nazarite*, it was set much upon my heart, and great awfulness was upon us, who were witnesses of this rising birth, how to carry it, and behave ourselves towards it. So we sought earnestly by prayer to be directed in the management thereof, as desiring to answer this great *Love-Gift*, according to the requiring of the gracious *Donor*. This was my morning consideration, after which being much kept waking in the night about it, I fell into a slumber about the morning; and here was presented to me a *Book* open, and a *Finger* pointing to me to read it, being very fair and legible. I engaged my mind to understand its meaning, but it seemed to be written in another language than I had yet learned, and so I could make nothing out it.

[1F 9:22] But when I awakened, and had waited a while in the interior silence, it was said to me, “This was the *Book of Prophecy*, which could not literally be read; but it was given forth for the *New Living Birth* to feed on it, and to be eating it down. And so you shall feel it become a springing source, bringing forth deep, precious and weighty things. After this way and manner the *Holy Birth* shall be disciplined,

and thus taught by a secret, intrinsical, mingling and conveying power, that shall drown, nullify, and obliterate all other teachings. This shall only be of force and authority, according as it was with Jesus, who only is to be your Precedent, of whom by way of derision it was said, *How comes this Man to be so understanding and knowing, seeing He never was learned?* He being poorly and meanly educated, as they judged, and not come up so high in their form, as to be bred up a Scribe. Therefore it was admiration to them, how He came by that wisdom and knowledge: Which so out-vied all, and made them astonished, when they reasoned with Him. He brought forth all His sayings, from this deep central Birth of the holy overshadowing Breath-Power, which issued continually, affording still fresh and new matter.

[1F 9:23] “Now then to you, who have partaken of the same Life and Birth with your *Jesus*, and are come to feel this Word of Life stirring within you, you are charged to live by this Word, which is the Book of Life incorporating itself in you. Mistrust not: but from this you will find enough to nourish and strengthen all your internal senses. Expect no less in this Birth of Life, than what was manifest in your Jesus; the same budding fruits there will be from the same Spirit, as you grow up into it. Fear not, but the anointing powers and gifts will open and flow, as antecedents belonging unto this. And whereas you have desired to know, *How you may manure this Holy Birth?* You are required to bring him into the Temple of the Lord, and there to dedicate him up in the Covenant of an Everlasting Priesthood; whose growth will be great and signal in the Courts of Holiness, forevermore.

Chapter 10

THE FOOD FROM THE ALTAR

May 20, 1676

[1F 10:1] §. This morning this Word run through me, and still cried in me, “Know you what a treasure you stand charged withal? Consider the high worth of this Birth, and give all attendance to it: wait upon it, and minister to it, as your great Prince and Saviour. For behold, it is come to redeem you out of all sin and thralldom, and will be a growing Tree of all-fruitful boughs, excellently and richly laden. Therefore be choice of it, and tender it as the very apple of your eye, and permit nothing to offend it. Your will-spirits, who from the high Eternity are tinged, are commanded to watch and ward about it, and to unite entirely with this perfect thing. For it is a Stone out of the *Zion-Rock*, that will be your covering of strength and salvation, and the opening of the store-house of all blessings to run out freely. It is but natural for you to grow and spring out of this central birth, operating from within. Your charge is only to attend this altar-fire, and the pure Celestial Oil, that is the Fuel, which the holy flaming Body subsists of, from the Everlasting Mountain of Holiness, distilling down to your hands.

[1F 10:2] Therefore your only business is to wait, to take it in, and to pour it upon this Holy Altar; That so hereby, it may become a very strong, sweet, and savory meat, to the nourishing of the pure part, which must be one with it, through our being turned into a golden perfect lump. So solid and stable it must be, as neither clay, iron, brass or tin may or can here penetrate in. No contrary metals can run into this pure Body, or what is not of its own high extracted matter. Therefore now this thing consider well, and suffer this Lily Birth alone by itself, to dwell undisturbed in the sacred temple, till grown out of all fear and jeopardy, to the state of eldership; to which full grown body and head, the crown is made only fit.

AURORA: OR, THE DAY-SPRING FROM ON HIGH

May 22, 1676

[1F 10:3] §. These internal openings and manuductions followed me still, so that they would hardly give room for anything of a worldly sense to enter in. Contrary seeds could not be born in my inward ground, there being something in me that was now grown so strong, as to resist and throw out all other light and scruffy grain. For my granary must be reserved for the one pure Birth-Seed, according as my Jesus has revealed His mind to me. He said expressly, “Come, come, shut up the grates and windows of your low, carnal, earthly senses, by which the light of the mortal day enters in, to rule according to the manner of this world’s inhabitants. Know you yourselves, who have my new living Birth upon you impressed, you are under the charter and laws of the *Jerusalem-free*; born from above, and not from beneath; though in the world, yet not of it. This Birth of Life is a mere stranger; all its care is to keep itself, that the Evil One may not touch him, nor mislead him, through introducing his false light into you, as his rational star within this low orb, to bind you under these planets that rule over the fallen outward birth—which you are now to reckon yourselves freed from, by this *Aurora*, the morning birth of this great and Everlasting Days-Man. The light that is now breaking open upon you is to give a sight into that City and new creation, to which you do belong.

[1F 10:4] “For you are under quite another kind of government, having taken upon you that high Apostolical profession, which enters you into, and makes you partakers of that high calling. For here is a spir-

itual service and employ allotted for every Zion-born-spirit, so soon as they are grown up to the under-standing part. The outward rational spirit and body, as soon as grown up and capable of traffic and com-merce, are their own crafts-masters in and over things temporal, by which corporalities do subsist. Even so likewise see what calling the great High-Priest and Apostle took upon Him as our Pattern, so soon as He was grown up in wisdom and ability, so as to take upon Him the office and function, whereby He might set upon the work and business for which He was sent into the world by God the Father. He was never found slothful or negligent in spiritual business; for He was always found in spiritual action, work-ing the works of His God and Father in His day.

May 23, 1676

[1F 10:5] “Who [the Father] now has also imprinted the Name *Jesus* in you, as the Mark for you to fol-low the same honorable and high calling, whereby you may obtain a rich and plentiful spiritual livelihood. Therefore be vigilant, and always upon the right hand industry, through which will be blessed income eternally.”

**THE THREEFOLD APPEARANCE OF THE NEW ADAM:
OR, THE THREE DEGREES**

A Vision seen by me in the Night, after my first Sleep.

[1F 10:6] §.I saw one as in a figure of a sprightly youth, presenting himself near my bedside, which amazed me, and I was afraid to take knowledge of him, who made out to me as if he would draw my as-pect to him, but I could not find any power for speech with him. This disappearing, another in taller stat-ure, and more manly countenance, drew upon me, seeming to desire familiarity with me. And then I looked when this appearance would have spoke, but it was passive and silent, only pleasant in its counte-nance, who suddenly withdrew. Then again was a presentation of a person in a middle stature, comely, sweet, and amiable for attraction. Yet I being bounded in my spirit was hindered, otherwise I could have run with my spirit into him.

[1F 10:7] After this I was drawn to consider in my mind of this threefold appearance. Then it was thus spoken in me, “You have imagically seen the threefold degree of the immaculate life-birth-growth, which it must reach, in you who are designed to personate your Jesus in His full grown state here upon the earth. It is a high prerogative to attain to all these degrees. For where are there any in this last age, past or pre-sent, that have seen my ancient prophecy made good, which is, that there shall not be in my City and Mountain of Holiness, an old man that has not fulfilled his days; that is, has not reached to the express degree of me, their full grown Head? Many indeed have been Quickened in my Birth, and their outward figure been extinguished before they have brought forth the life into visible manifestation. Others again have attained to the Breaking Forth, so as they have seen and handled the Word of Life, but still in the infancy of days. Others may have reached so far as that Youthful State, which was in the first idea shown to you, which, as in a glass, you may see your own present state.

[1F 10:8] ”But oh here you are not to stay, or trifle out your time like children to play it away; but now putting away all childish knowledge and understanding, to grow now in every part, from my vigorous Heart’s Birth, infusing its strength through you, and growing up to that complete structure and image, which is after God, in the perfection of holiness. Know ye, that you cannot tell, till you come into the Strong Man’s state, what you shall be able to do, work, and act. You will find power and might from a full grown body, to subdue and bring under all creatures and worlds: in which will consist the great sov-ereignty of my Kingdom, that comes into none, till they know the second remove, into the Young Man’s

understanding degree; through which the world is conquered, as it stands in the property of sin, and in its enmity to God.

[1F 10:9] “Come up my dear children, let me meet you, growing up in this second birth degree, perfect, pure, and clear. Then I will appear to you in my last grown state, in my Ghostly Body, which when you see, not only like to me, but that you be the same with me in it, then you shall see the days of the Son of Man. For the ascending might is to bring down this Dove Flaming Body, sapphire-like. Which is the only defensive weapon of war, that will make all spirits stand in awe of you, and the glittering Sword of the Spirit out of my mouth shall make all your enemies fall backward. By me you shall trample, and miraculously overcome them, as you knit power with power, and might with might, from this Body of Light, which is fed from the blood of my life. You now hereby do see what is the hope of your calling. Be hourly exercised herein, work hard in the fiery furnace, which is kindled within; out from which you may expect that pure, strong, bodied spirit will come, which will really translate you into the Mount *Zion* state, with me your beloved Dove-Mate.”

THE OCEAN TREASURY

A Vision which I saw in the Night

May 25, 1676

[1F 10:10] §. This appeared as I was walking in a green pasture, with one or two with me only for repast: Suddenly within a bow-shot there was manifested a pleasant calm sea, which seeming so near, I said to them with me, “Come, let us go and set down by the side of it.” There I also saw a heap of precious stones, and I heard a voice say, “There is a great treasure, and valuable things are there hid.” Then I resolved to make there with all speed, but when I came to set forward, neither I nor they with me could go. There were such bogs and quicksands, that none of us dared adventure. For somewhat reflected, and said in me, “You cannot go till you be shod with the Golden Sandals. These you must have, before you can set sure footing to go over to this Ocean Sea. Therefore stay a while, and provide them, and then you will not slide.”

A Digression Concerning the Communication and Interpretations of Magical Representations

[1F 10:11] Considering this in the morning, and knowing that all presentations of this magical nature have their certain effects, which I have observed ever since I came under the discipline of the Word of Wisdom (who has been my Glassy Eye, to spy out things within that ocean), and having now from this new subject, matter to exercise my spiritual senses, in laying aside the garment of my outward sense, which to the intellectual understanding is the great impediment; the Glass which represented these things, became altogether clear in me, so that in seeing I did see; being divested of all outward covering. For this cause, the Spirit of Wisdom takes advantage, when the external reason is laid asleep, and the animal sense drowned, even then by internal ideas to manifest the objects of the inward worlds. This was God’s method for the discovery of His mind in foregoing ages, or by any other way, for the busy working of the astral mind of reason, is the greatest hindrance to divine vision. This I can give witness to.

[1F 10:12] Therefore this command I often have received from the Most Holy Inspirator, to unstrip her from her dark leaden body; which has not the true organ of sight. The holy, bright, airy spirit can admit of no such clog; it is like *Saul’s* Armor to the nimble, sprightly *David*; it must be thrown off. For there is an absolute necessity for such as will hold any free parley and conference with their now glorified Jesus, that they must come to be in the Spirit, as *John* was, when he in vision saw and talked with him, who was for

that time without any touch, or feeling any weight of his gross corporeal senses. For he died out of them, as he said, he was *as one dead*, which made way for the opening of this new world's scene, and unclasping that Book of *Revelation*, which before was hid and concealed.

[1F 10:13] §.But here rises an objection: *Who can fall into such a trance, and sleep at any time when they would enjoy such close free manner of communion with the High Principality of Glory?* The Eternal Word of Wisdom gives this answer: True it is, that no natural person can fall into this divine and spiritual lethargy, so as to still, and quite suspend all operation of the rational faculties. For through these, the fallen birth-life moves, and acts, and can never do violence upon itself, to seek its own destruction, for this is most unnatural. But where there is another Life Birth introduced, and risen in opposition to this, and that can prove its lawful descent out from the Eternal Womb of the Virgin-Body, this may take authority, and arise in its magical might, and depress the sensitive life, that hinders, and clouds, and keeps one back from these Seraphic sights. Now I say to this pure Essential Thing, begotten by the Holy Breath, and infused in, "Let that potent will, which is free, enter in, and be one with this pure conception, then you will soon master the contrariety. If at any time the Starry Birth in you should be unruly, then make use of that precious Stone, which is put into your custody, that can and will, if put forth, dash and crumble all into dust, which shall now make attempts against this high birth state, either within your own precinct or without. It must grow still, till it fills every part with power, to act a tragedy upon the Serpent, and all his fallen party, that strives so hard, and would have cut off the tide and stream, which from the Sea, you did see run so free, that no galley could be swifter than this strong arm, which as a boat has wafted you over. There now sit down, and wait upon my Love-Ocean Heart."

This seems to be a digression from that thing represented, which is now returned to, upon the third day after.

THE PASSAGE TO THE MOUNTAIN OF PRECIOUS STONES

May 28, 1676

[1F 10:14] §.I saw again in a vision, a stream from this pleasant calm sea of which I mentioned, that for want of being suitably shod, we could not pass over to it. This gave much exercise to my mind thereby, stirring up matter of inquiry and intercession to my God, pleading from the Spirit of Jesus, why that gulf should remain, between this ocean-treasury and us, who had now declined, and turned our faces from all things terrestrial, that so we might come to possess what Wisdom's Glass had opened of this scene of glory? This being the matter of my contemplation, after which in the night, falling into a transient sleep, of a sudden I found myself in a Boat, that ran with the greatest swiftness, that neither the bogs nor quicksands, which formerly I saw could stop it. For the waters from the sea had risen high over all, bringing me safe and secure to this seashore, where I was to sit down fixed, upon the Mountain of Precious Stones, there to choose and pick out what was of greatest value.

The Sapphire-Stone

[1F 10:15] And when I came to my spiritual sense, waiting for the interpretation of this vision, it thus spoke in me: "The ocean sea which you did see, represents God the Immense Deity, who contains all full, rich, and weighty substance and treasury. By no corporeal spirit could He ever be reached (for there was a gulf and eternal separation between, as this boggy miry passage presented), but only by *Zion-born-spirits*, whom I have seen in the true sorrow and mourning, because they could no path find there, for sure footing, by which this rich mine might be attained, where all the desirable good lies. Now in tenderness and compassion to your sorrowful spirit, this arm and stream has risen, which represents your Jesus, who

flows to you from the ocean-love of the Immense Deity, to bring you back to the Head-Fountain, where you may come to know God the Holy Ghost, covering you as the waters do the sea: till when upon this Jesus fix, who is this lovely Mountain of all Precious Substance. Be sure now to look there, turning over every stone, till you come to find that only Sapphire Stone, which will change gross metals into bright transparent gold, and shine through dark bodies a flaming light. These things are presented to the Eternal Eye so to speculate upon, as thereby your whole mind may be transmuted over, in order to the fulfilling of what you have seen in vision.”

**THE SPIRIT’S EAGER SEARCH, AND SIGHING
AFTER THIS TREASURE**

May 29, 1676

[1F 10:16] §.O how unutterable was it? What joy did I feel upon this secret parley with my dear *Immanuel*, whose Words like butter and oil did distil, so that hereby was lifted up the banner of my hope, that possibly we might yet live to see the Day of the Holy Ghost. He is to come out of his Mountain-Treasury, to put an end to all sin, and mortal frail impotencies, under which we yet groan, looking and hastening for this Perfect Thing to come, which will restore us perfectly to our angelical state. Even so, blessed Dove and Bride break up this in us, who are waiting here upon this ocean shore, for this new spring-tide. Oh let it open upon us wide, and we will not be afraid, thought it shall violate us away from all visible ties, from which we now see we must be parted and separated. For we can never see you, till we withdraw out of gross corporality, that so we may be clothed with Jesus, that Celestial Body. He is our Bridal Garment, of which we shall not be ashamed, when God our King shall call us to view, and examine who are the prepared Brides, for the New *Jerusalem* Marriage, to which we now are summoned.

**THE OPPOSITIONS MADE FROM
THE OUTWARD ASTRUM**

May 30, 1676

[1F 10:17] §.This day, upon some occasion ministered from the outward astrum of this world’s principle, was stirred up a secret embroil, that for some space of time I was held out, so as I could find no entrance for my spirit among the Seraphic Quire, where my attendance was required morning by morning, to hear and learn for my further instruction in the Eternal Magia, which I felt as a deep bundle of life-treasury beginning to open. But it is such a wise, subtle, pure, swift breath or mist, that it shuts up, and withdraws as soon as anything of a mortal sense flies upon it. It is such a high glance of Magisterium, that it will refine out of all gross, fleshly kinds whatever. This unknown power will endure no parley with external matter, as my dear Inspirator has shown anew unto me, and has given me caution not to prevent its descending, by mingling the will-spirit, who is chosen for its mate, with any low inferior sense of things, which may grate upon it.

The Holy Root of the Magical Life

[1F 10:18] Whoever comes to be highly learned in this philosophical art, must be trained up from their spiritual birth infancy, and hereupon wait continually for to know. For the divine spell is a mystical thing, and of that principal weight, as the whole mind, will, and heart must unto this be engaged: and all is little enough to turn this Cherubim Wheel of the Magia still about. For which you must labor hard after the manner of a spiritual grown body, till you have fully attained the mystery of this art. It is beyond all things that ever yet was named. Therefore strive hard for it. But you who are yet young in this art may be ignorant of what kind of stock you are to work upon. Know then to you I will reveal this mystical thing, that you may not mistake its nature. It is an immaterial nothing, and yet gives being and existence to all

things; moving and piercing through the whole body of the creation, yet not discerned; generating all things anew, through a virtual life-quicken-breath: this comes in and goes forth without sound and noise. It is communicable only to such as have covenanted, and firmly bound themselves, to be made by it wise, subtle, pure, spiritual, discerning also in all sublimities: by which proof may be given what magical coals of fire are kindled, that you may scatter and make to fly, as directed by Wisdom's Eye. Of this you may know yet more deeply, as you still weed out all light and scruffy matter from this Holy Root.

Chapter 11

THE GLOBE OF LIGHT: OR, THE PERFECT DAY

May 31, 1676

[1F 11:1] §. In the night I was on a sudden surprised with a round Ball of Light, that fixed itself upon a post or pillar, which seemed to be on each side of me; and wherever I went, they moved with me, very lustrous and shining as a star in a cloudy night. I could go nowhere but they circled about me. The light was terrible, but not hurtful, yet pleasant to the single eye, that was opened. This in way of vision was given to espy; and immediately after, this transient sight passed away, and that Scripture opened upon me in *Isaiah* 40, in these words, *The Lord shall be to you an Everlasting Light*; which shall drown and swallow up all fore-going day-breaks, which have had their several sun-risings in you by degrees, which are true and good in their day. But behold, here is yet a prophecy to be fulfilled, which shall be as the light of seven days put together.

[1F 11:2] What or who shall be able to live and walk in such a firmament of light, where there will be no intervenings of any shade of night? Know then there is such a holy conceived high-born being, which yet is clouded under inferior lights, and subjected to them for some season; till it has accomplished the first working properties of the seven days creation, wherein day and night must be governed by their proper sun and moon, and all transacted according to the motion of the planets, the out-birth being under their control, in the divided state between the day and the night: sometimes it is light, and sometimes dark; one hour is spiritual and heavenly, the next carnal and earthly. But to this, God in the Lamb, who is that one Everlasting Day, is now coming to put an end, as to the first creation-light, in such who have ceased from those works, that have been wrought by the sun and moon-light of the fallen gloomy day, which has overspread the whole creation. You are assured to come out from this, and to sit down under the bright-shine of this un eclipsed body of the new creation-light.

The Light of Paradise, compared with that of Mount Zion

[1F 11:3] Once coming here to be fixed, your former sun and moon will blush, and for very shame pull in their heads, and all their twinkling stars will withdraw; as you shall surely see, when you will find yourselves in another orb. For you shall be enclosed with the Seven Lamp Spirits, before and behind, which are the light of the seven days new creation out of Zion, to hold parallel with the seven days creation in Paradise; which must be abolished, and whose sun must set, at the rising of this sevenfold Zion-glory, which to the Lamb's Birth will open anew, and rest upon it. Ply your God and Father hard for this great thing, so that you may be carried up in this bright Cloud of Glory, out of sight from all terrestrial lights, by which you could by no means come to behold eternal objects. But in this light of the Everlasting Bride, you can see into every mansion of the New *Jerusalem*, as your own native country; from which you have been driven and scattered into this mixed state between day and night. While standing thus, indeed you could never find *Mount Zion's* path. For *Paradise* is to this but as a glimmering glow-worm: not a city that had foundations was ever erected there, which plainly declares that the Most High had not His fixed residence there. For out of *Zion* the whole majesty of the Trinity will shine, by which Light only can you see your way for return to your lost home.

[1F 11:4] Oh the excessive joy which *Paradisical* inhabitants will know, who can get through the conquering gulf, and come into this Jasper-like city, where sight and fruition of God, the Bride, and the Lamb produces most unutterable pleasure, beyond what *Adam* (though he had continued in his first image of purity) could not, without a remove, to such kind of felicities as these ever have reached. Now then I say to you, upon whom this light has glanced: keep your constant pace with it close, and follow hard upon it, and doubt not that it will bring you to that pure White Throne of your Everlasting Dove Brides in the heavenly circle to ride.

THE END OF ALL THINGS AT HAND

June 1, 1676

[1F 11:5] §.After the opening and interpretation of the Vision of the Globes of Light, that moved with me wherever I went, a voice ran through me, crying, *The end of all things is at hand: Watch therefore and pray.* I pondered upon this Word, and drew near in my spirit to that burning center from which the voice did go forth, where I did further sound the meaning of that cry, which echoed still, saying, *Come and see, the first created light begins to be upon its eclipse.* For the evil corrupted birth of life had sent up such fumes and unsavory incense, that must necessarily darken the first heavens and earth; that must flee before away before you can enter into the new foundation-city. Therefore let it not seem harsh or terrible to you, that an end is determined upon all things which came in through mortality of time. For that city must be absolutely despoiled of all false, glittering, vain, glory and light, which is only built upon a sandy foundation: which has indeed, according as it is written, deceived and made drunk all nations, with its adulterated wine.

The Fall of Babylon

[1F 11:6] As the heavenly city is compacted, and made up of choice, pure, polished, and living stones; so again is *Babylon* of dark, muddy, course, and earthly metals, ponderous bodies, inhabitants that know no higher sphere; out from which I am with a strong mighty hand bringing you my Elect Stones. Therefore up, haste out, and fly away upon the wing of my Eagle-Spirit. Touch, taste, mingle no more with her sorceries: a new state and place is prepared for you. Scorn and deny all her charming delicacies; for vials of wrath will be poured out upon all that are in combination with this harlotry city. Though it be as a mountain at present, that has filled the whole world, and enticed its inhabitants with her whorish attire, yet in one hour all be shall blasted. Therefore with fear, draw off others, whom you see yet stay in her strongholds, that have not their eyes opened to see their danger, in holding such mutual compliances with that which is so subtle and deceivable. Cease not to warn them practically, as *Noah* did: when he prepared his Ark, and went into it, then did all the world lie in their unbelief, which was a figure of what is now approaching, though after another method. For the second revolution will now work, and an end of all flesh, as grass is come before the *Alpha* and the *Omega*.

THE MAGICAL SEALS

June 20, 1676

[1F 11:7] §.Having suffered for some space of time a protraction of those emanations and wonted manifestations, that still met me in my close and abstracted attendance upon that sweet intelligencing Spirit of JESUS, it returned now so much the more strongly upon me, to remind me of the work and calling, which my friend and I had so solemnly put our hands to, even the plow, which prepares for the seed of the Kingdom to spring forth, through the spiritual enclosure. I well experience that it is not to be given over until the end of the growth. For when all in our field shall be white unto the harvest, then the Sickle or Sword of the Spirit comes forth, to reap and gather us into the Everlasting Storehouse, under the care and

custody of our Forerunner JESUS. I had many calls and cautions from Him about this time, to strike up the sail of faith, and to watch against all those subtle spirits, which would break in to cancel the seals thereof, which are the evidence of what is not at present seen, or yet come to be enjoyed.

[1F 11:8] Moreover it was shown me the danger that we were liable to do in this particular, through the least crack or breach upon our faith's seal, by which alone the Magia works, and raises powers from that original might. Upon which center there is yet such a strong enclosure as no creaturely being can break open; because its signature is compounded and made up of all contrary properties, degenerating wholly from this mighty Engineer of Faith; which works all through, and in, the central fire of love. O who can here work till fully unclothed of the gross clothing of the animal sensitive life, so as to reach to this original wisdom and might, which was existent in the first Paradisical *Adam*; who lost it by the sin entering in, and can only be regained again through the extinguishment of it, and the dying out therefrom totally. Which gives a full answer to those objections which so pestered my mind, and which I recorded in writing *June* the 5th, receiving satisfaction now again herein, upon a fresh waiting and inquiry. Which after this manner spoke in me: "Your queries, O searching spirit, are to be resolved by and from the manifold Wisdom, with whom all secrets are hidden, until the Spirit of Faith arise to find them out."

This having opened during a remove of the Doctor from the Author, was not found in his copy. Also, the objections herein referred to, upon the 5th of this month are not to be recovered; neither is whatever else that may relate to this matter during this interval, until the last day of this month. That which next follows is likewise from the Author's own hand.

THE RESTORATION OF THE MAGICAL MIGHT: OR, THE SPIRIT ASCENSION TO THE MOUNT OF OLIVES

June 30, 1676

[1F 11:9] §.Wisdom. "Now as to the necessity of the use of all your rational properties, it is good in its kind, meet and suitable for the degenerated estate, to guide and govern the outward terrestrial man; as the head principality of this visible kingdom, to which wisdom and scepter all nations do bow. But know you not what it was that withdrew, as soon as this awakened and got the headship? Should I open your eyes to see all at once what came in hereby, you would not but disdain, and quite fall out with your rational man, so as never to it to be reconciled again. For the coming in of that, was the going out of the pure magical might and power, which should have been retained after the similitude of God the Creator; who designed to generate spirits to live in His own property of princely purity and power, to His honor, and not to His and your own reproach; as is now too manifest.

[1F 11:10] "For, alas! there is now quite another thing gotten in, than what was found in the beginning: which Reason protects, and is a wall of defense about, maintaining its sovereignty without check or control, so long as the Beast's reign is to endure. It shall be put an end to by degrees, and first in some chosen witnesses allotted, who importunately look after *Zion's* freedom at this time, and are weary of being tributaries to these usurped powers: From which nothing can totally free you, but total death, after that way of spiritual dying, which operates both mystically and magically, by and through the heavenly constellations. This is a death worthy of all acceptation indeed, which at once shall put an end to all earthly sense and sin. Then there is room, O soul, for the Superior Life to come in, which shall reign, as God enthroned in nature's kingdom, that is restored to its first institution. First breath then take, and faint not, but go forward to the Mount of *Olives*: the mountain is indeed high to which you are to ascend; but my holy gales shall drive you on, so that you may come here to sup with the Lamb.

[A sheet is here wanting.]

THE EXTIRPATION OF THE IMAGINARY ROOT

July 8, 1676

The Super-Imaginary State

[1F 11:11] §. This morning after some private ejaculations to the Throne Majesty, this Word came to me, “Will you actually deny your active life, as you denied passively your passive life: Even that life which you have so often decried down, because it is found in that room, from where proceeds all unbelief, and deceivableness of unrighteousness, which naturally generates those essences; from where the thoughts that are light and evil spring? The great conquest will be to put a stop to these, till you have found the way to utterly undermine, and forever bind them. Yet you shall be allowed, warranted, and justified to stifle them, before they can come to a birth. Though Reason may tell you this would be as a new entity, and that it would straightway overturn, and overthrow your breathing existence, yet give no ear to such objections that are cast in from that principle: that perhaps then you can no more be known in a creaturely being. Well, admit it, and suffer your creaturely self thus far to expire, as to the imaginary life; be assured that all peace and safety hereby will accrue. For by this silent vacancy, another source will open. All dyings you have indeed gone through to this, which is the main head-vein, which lies so deep underground, thereby preserving under itself hidden even from the Vulture’s eye. Oh this original root is that which must be struck at: Up, and out with it, and overturn it, and you will see what lies in the depth beneath it, namely, every precious thing, which without care or toil will voluntarily spring, when this imaginary root is quite cast out. For the croppings of this Evil Seed will never free your inward ground.

[1F 11:12] “Come then and descend with me, and I will show you where this Grand Enemy lurks, who inconceivably sends forth those dark fumes, which has prevented the overflowing Breath of the Holy Ghost. If then you cannot come to a cessation from every unruly motion, which works from the Astral Spirit, then try the power and might of that Spirit which resides in you, and cross these strong tides, and break through all, and leave behind the flowings of *Jordan*. Do not look not back, but pursue forward, and keep up to your region high, and as an eagle-spirit bear up most mightily, no more returning to take up any weight of earthly stuff, which lies in the imaginary mind. But away, away, ascend with your Jesus to another principality; where other presentations will employ all your senses, when once you have forgotten and lost this world, out of your eye and heart. What other meaning do you think those Words bear, which are upon old records, which say, Except you deny, relinquish, and suffer the loss of that life, which is bundled up, tied, and knit together with the stringing sinews of the imaginary mind, you cannot enter into life, into the life of God and Christ; which to know, is life eternal. Therefore it is again said, That none can receive the Kingdom of God, till they can come to be as a little child, that is new born, passive, having no thoughts of reluctancy working, to hinder the opening of the Everlasting Kingdom of the Light, Joy, Love, Power and Peace.

[1F 11:13] “Would you know why so few have gotten entrance here? It is because they could not untwist, nor get from under this binding cord of the natural flowing cogitations, which beset the Spirit every way, holding it under a most slavish captivity. Yet is it not perceived; but by most it is believed that this whirling wheel must run round of absolute necessity, and there is no way for it to be avoided, while subsisting in a body of elementary corporality. True, O Spirit, those who only care to be in this gross state, do walk and abide with, and amongst those, which are of their own likeness; relishing and corresponding with what proceeds from this unsavory part. But I your Lord expect another thing, from you who have taken the vow of a *Nazarite’s* life upon you, invoking me so often for a remove and translation, into the same life and liberty with me your forerunning President.

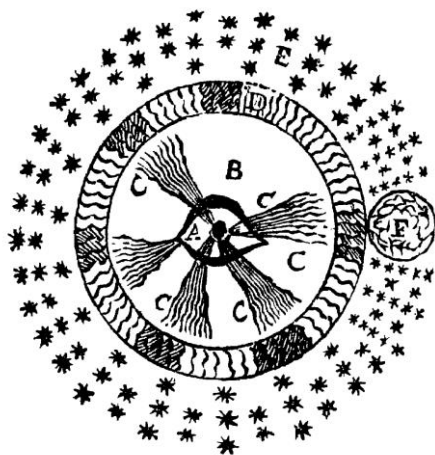
*The Eternal Stillness: or, the
Rock of Power*

[1F 11:14] “Now then, I must plainly make known to you the mind of God and your Father, which is to famish all those numerous and multiplying essences, which mutiny against the eternal stillness and eternal nothingness, where the all sublime goodness, and everlasting rock of power, is to be seen, felt, and known. Truly this is the way I can only describe to you, and to those who would reach the mark of this high calling, and would be traffickers within the Holy City, which is all crystalline. None can pass through here, that has the least lumber of imaginary stuff yet hanging upon him. Now weigh these sayings, for they are from the Yea, and Amen, who has good-will to make riddance of all those superfluous thoughts, that have been as the gulf-separating-principle. By one act God, moving in the mystery of the *Fiat* yet once again, will quite put an end to them. For a new heart will be created, out of which will flow continually such a choice treasury, answering to the sight of the Flaming Eye.”

A VISION OF GOD’S FLAMING EYE

July 16, 1676

[1F 11:15] §.This morning as I was in my spirit, let down into the deep abyss, attending the pure openings from that central generating source or Fountain Life; In a moment there appeared to me an azure blue firmament, so oriental that nothing in this visible orb could parallel with it. Out of the midst hereof was a most wonderful Eye, which I saw sparkling, as with flaming streams from it, which I am not able to figure out, after that manner, in which it presented itself to me. But according to this form it was thus (as much as I am able to give an account of it), or after this manner. There was a Flaming *Eye* in the midst of a circle, and round about it a rainbow with all variety of colors, and beyond the rainbow in the firmament, innumerable stars all attending this Flaming Eye. From which the Word said, “The earth and heavens shall fly, and nothing abide, but what can live in this Eternal Eye, as ministering stars of glory before the throne of Him, who like this circling eye which you have seen, has neither beginning or end.”



- A. The Eye.
- B. The Globe of Light.
- C. The Flames.
- D. The Rainbow.
- E. The One Element.
- F. The Super-celestial Moon.

[1F 11:16] §.After this Word it disappeared, leaving its flaming influences upon my heart. And he further said of this secret vision, he would impart it, for I did wait for its manifestation: and the signification hereof should come to be witnessed, by that rising birth, which is called up to this globe, among these stars to fix, in this more excellent firmament.

**THE INTERPRETATION OF THE VISION
OF THE FLAMING EYE**

July 17, 1676

[1F 11:17] §.“This vision of the Flaming Eye is given for you to see that which is worth pondering for your pure mind continually. For glorious ideas will multiply, that all your senses may be employed in such sweet rarifiedness, wherein there is no danger of excess. While this vein from the heart of God runs in you, it will feed that which comes from the pure font, and hereby stop the running issue of the imaginary part. I will assure you this will complete the victory, because it strikes at sin’s originality, which had its beginning from the conceptive part of the heart. There it came in, and there it must be banished out. Then it will be a new heart, in which the Flaming Eye will fix; which you saw in vision, with its innumerable stars in the firmament, which are generated from this globe eye. So numerous will holy and pure cogitations from there arise, and so habitually strong and forcible, as to out-pass all strange essences that would again come to lodge therein.

[1F 11:18] Therefore abide within this circling eye, that so you may keep out all evil motions, which the Serpent knows are the foundation-matter of his kingdom, and will sting you with them, if you do not fully exclude them; which you no way can, till you hasten away, and with your spirit fly to this bright firmament. This eye will espy all dangers for you there, and know all secret mysteries, making you wise in that one great needful thing; which will make straight all that is crooked and out of the way. For such is the property of this fire piercing eye, that it will look through the host of the whirling imaginations, and put them to a stop, so that they may not pursue, to overtake those that are upon faith’s flying banner: on which keep, till it has brought you within *Zion’s* gates.

THE BELIEVING REST

[1F 11:19] §.This great and weighty thing concerning cessation and annihilation of all fruitless imaginations was still the call within me, to come into the believing rest: for this was the true dying into Jesus; which passive life is the pure Mother, out from which the birth of the God-acting-life is to be expected. For the faith of the co-operating power works here all in all. The new heart being replenished with ministering powers suitable hereunto, that will perfectly bring things to pass, as the mystery is moved in its own sphere, driving on by the mighty force of this birth of faith. It produces great and marvelous things, according to the sublime nature of it. For it has no other ground to go upon, but the absolute co-eternal deified will, which wills in the new created *heart* as in its own royal seat.

THE LILY OF FAITH

July 18, 1676

[1F 11:20] §.This morning I was in great heart-searchings about this precious Lily of Faith, if I could by the sight reflecting from the Eternal Eye, anywhere espy it. Querying thus with my Lord Jesus, *Ah Lord, if the right plant be in me, as it was found in you, why does it not act forth? Where are the signs which should follow, as the seal of believing? What makes the birth of it stick thus long, whose going forth must make way for the Holy Ghost? Tell me, Oh inspiring Word, why has it had a Name to live, and yet has been as dead? For it has not been justified by such mighty heroic works, as was witnessed in the foregoing ages. And this has made it as a body without a spirit, actless and fruitless.* Thus I earnestly expostulated, that if we had it existing in us, then we might have skill to use and manage it, for the reviving of this worthy and unknown thing, which has been a stranger in the earth, but is now stirring in our heavens, and turning up the mold, that has hid from our eye this all-precious grain.

[1F 11:21] “Where then does it lie?” said the blessed *Alpha* to me. You have ascended to the heights, and have sounded into the depths; but your arm has been too short to reach it, and your eye too dim to espy it, though it is so near. Yet it is not known to any, till they retain the bright glance of the *Flaming Eye*, which has not only the specious faculty, but the streaming power of might, to bring back again this worthy champion, that has been put to flight by the combining powers of Reason. So soon as tidings come that they are dead, who so wickedly have conspired against Faith’s Life, then it will return again, and appear on the earth mighty and supreme, to open the door for the Holy Ghost to enter in. Then this Mystery of Faith will be finished: To which you are directed, that by contending for it, you may obtain it unto victory.”

Chapter 12

THE FLYING BANNER

July 19, 1676

[1F 12:1] §. This morning, as we were in our spiritual operative powers, each one bringing forth out of the treasury, the Doctor being much carried out upon the subject of faith, it was spoken to me, “This is the ministry, which goes before to make way for the Holy Ghost.” And I saw, as a confirmation hereof, a Flying Banner, passing swiftly by, as a trophy of faith’s victory, which each one must bear, before the day in which the Holy Power will shower upon us, till which in one Spirit of Faith we were directed to wait together. After this also a Word ran through me, “There is need enough to provoke each other unto this. For the day is now nearer than when first you did set upon this believing.” Oh now let us go through, that we may reach to all the degrees of faith, which will assuredly make up our fallen breach. For this is the power that will make us all whole, as the true weapon-salve, which is anointed by the hand of our dear Jesus, to smooth and make ready for the Flying Banner of the holy power, to descend into us, who in this faith do wait, within the secret gate of the New *Jerusalem* state. By no means must we bring here any Spirit that may make mutiny, to break the holy league which must be still maintained with Him, who is the Covenanter; who hereby renews our peace, and joy, in believing without annoy or staggering: which hinders the purchase of the field where the Pearl is found, which field is called Faith’s Eternal Ground.

THE PARTING PRINCIPLE: OR, THE SHOOTING OF THE GULF

July 24, 1676

[1F 12:2] §. In the morning-watch, this was first cast up upon the shore of my mind, by way of expostulation with my Jesus, whom I felt hover over me with thronging powers of Love, as an invitation for discourse, after the manner of a spirit, without the noise of words. This thing I say was with me, to offer in way of query, *How it came to pass, that after such mighty high winged prayers, and strong gales rushing in through them* (as I had witnessed but the night before, in such ascending strong center-raptures and powers coming down), *that yet the gulf was not shot through?* That is the Parting Principle, which still shuts out the Spirit of the Bride from her native home, where she may have power of command, to act and bring down what may make for renown to the Virgin Crown, while walking up and down in these earthly bounds.

[1F 12:3] My Spirit took all boldness to know why it should be so fruitless in its mediatorship now, over what it was in foregoing times, when Prayer of Faith was, as a ready messenger, to fetch in whatever was wanting. I did lay hard upon the Mighty One, using the same arguments as *Delilah* did with her *Sampson*, *How, O my Jesus, can it be that you love me, without your showing me all that is in your heart; that so I may know where your great strength lies: and this by coming thereto, as your loyal Bosom Spouse, in whom your heart may rest in, without any suspicion that I will ever betray so great a trust, if you will but once reveal this secret thing to me? For I desire, I seek, I look only after this, to be united to the lock of your power and might, as a springing plant from your Godhead. It will give me all power to answer to the present state requiring, which is made up of nothing but sin and self original, and ill consequences bundled up into innumerable grievances. So that truly I saw the whole visible fallen part of things all putrified, unsound, unstable, weak, low, and poorly spirited. Therefore out of this deep sense I could not but cry, Help, Oh help you mighty Prince and Saviour nigh. For who do see themselves lie in*

this Golgotha state, but are willing to take the wing of the everlasting morning, and fly to the Rock that has the cliffs of munition, to hide all that are weary of this loathed place?

[1F 12:4] Therefore with unutterable sighs and requests I implored my Jesus to read over our deplorable and defective state, and to take away the reproach thereof. For I argued with Him that if we should still be thus indigent, it would sure reflect upon the Lord our New Covenant-Restorer, who was to leave nothing short or imperfect in those for whom He became an Undertaker to His Father, to bring them back again. After all this on my part, by way of spiritual parley, this Word came to me, saying, “Arise, arise yet, and wait. Why are you jealous that Love is wanting, or the arm of my power abated, because I do not tell you where the hiding of this lock of strength is? I know, I know your fore-longings after it, for to partake with me, that it might free you from the fallen state. It is in such shame and derision, that you can not lift up your head with any confidence, because the accursed thing is everywhere in and about this lower sphere; where your abode is yet to be, in temptation and fear. But faint not; your Bridegroom is near, who will anoint the Shield of Faith with the Oil of the Holy Ghost, which will be joy unspeakable, and full of glory, after all your heaviness. The reason why your praying, as to matters of so high a consequence, has wrought so little, is because faith has been so dry, for want of the pouring out from on high the golden streams out of the Oily Fountain of the one pure Deity, which would make all prayer mighty and operative, when this Balsamic Oil flows from the Fountain-Head.”

**THE BOX OF SPIKENARD: OR,
DIVINE LOVE**

July 26, 1676

[1F 12:5] §.As my spirit was contemplating, after some breathings forth in prayer, these Words came to me, “To love the Lord your God, with all your heart, is more than all Burnt Offerings and sacrifices. This is that which I prefer above all, and to which I look to in all that draw near to me with Love unfeigned, and with a whole heart transmitted over to me, and no part kept back from Him that calls for incorporation of hearts; that so there may be but one heart of purity, as with your Jesus in His humanity. This Love is the box of spikenard opening, from where your God smells the sweet savor, from which the Curse flies, and will be no more found to hurt, blast, or destroy the springing vine about the walls of your mind: from which the wine of the Kingdom will flow to refresh the heart. Then shall you find you are not far from the Kingdom that consists in love, joy, and peace.”

**THE BLESSING MADE A CURSE: OR, THE
ARK IN THE TEMPLE OF DAGON**

[1F 12:6] §.Then followed upon this that Scripture about the Ark, being sent away by the *Philistines*. It was showed me it would not abide with the uncircumcised in spirit, but *Dagon* would be smitten, and fall before it. For in contrariety, the wrath-vial opened; and though the *Philistines* thought they had got the blessing, in regards that they had heard and known what victories and salvations it had wrought, yet it became a curse where they held it in unrighteousness, and in an unhallowed impure temple, setting up other gods equal and jointly with it—which by no means would be endured. God will be all, or nothing at all. To such as would retain his Ark-presence, in the mixed unsanctified mind, there is nothing but gall and wormwood to be found, instead of sweetness. The ministration therefore that shall be afoot on earth, must be all upon a new bottom, which is figured out by that new cart that the Ark was put into, which represents a new heart, in which the immaculate presence of the Lamb will be retained. No unconsecrated *Uzzah* must take hold thereof, but only the Hand of Faith, and the Flaming Spirit of Love that are yoked together, as strong and able, without more addition of help, to bring this to its own place, within the Veil

and Tabernacle, where its Rest is to be. For the All-seeing driving power is with these two kine, upon whom no breach shall be, as formerly, when the rash *Bethshemites* that were not purified, looked into it.

**THE TRAVELING FORWARD OF THE
ARK OF THE PRESENCE**

July 26, 1676

[1F 12:7] §.Again, this Word came to me from the Lord, “Up, do not stay here: the Ark, though in the house of *Obed-Edom* (that is, in a *Nazarite* heart), yet here the blessing is not ever to rest and abide, but it must move forward. For there is yet much land to be possessed, which only the eye within the Ark can spy. Therefore be sure still to inquire at it, who can tell you where the most pleasant situations are: for to some the lot may fall out to possess a more rich and fruitful soil than another shall, according to the donation of royal favor; which in all ages advances to spiritual dignity, according to the determination of divine will.

The Joseph’s Blessing

[1F 12:8] “Oh it is worth seeking, to be enlarged with the borders of these everlasting habitations, to possess the utmost bounds hereof, which is a *Joseph’s* Blessing: Who as you may read in the history (*Joshua* 17:15), grew so strong and great, that they would not be contented with one lot, though they had *Beth-horon* the Upper, and *Beth-horon* the Nether, which was indeed a fruitful soil. Yet they pitched forward for the mountain or forest-trees, which they by greatness of power obtained above their fellow brethren. So now as you grow strong, and increase in people, that is to multiply till you come to be of mighty force in spiritual powers, to encounter with them, who would keep you out of the land of blessing; you must come to enlargement to the very utmost bounds of the everlasting hills and mountains. And as there are Seven Nations to war against and cast out, you may need the Seven Throne-Spirits to answer to these, which will multiply within your Ark to an unconquerable strength, that so all enemies will be chased and made to fly from before this Sevenfold Eye. It shall be your Guide, to see every way to bring you up to the *South Land*, within the borders of the high eternity. Therefore gird up; for as I was with *Moses*, so I will not fail to be with that *Joshua*, who within you is the Ark of the Almighty Strength, that will go before you. For as the Father was with me, so I will be with you in this present war-faring state.”

[1F 12:9] §.This Word mightily raised my spirit up; for it confirmed what went before, as to the going on to possess what was yet behind. For when we grow so nigh the Kingdom, as to come to the matter of possession, then *Joshua* must arise in the greatness of His might, to fight the battles for us. For the great and strong nations will come out with great fury against us, because they see they must have no share in our lot, but be totally cast out.

[1F 12:10] §.Question. *Now in this great and last battle engagement, what will be required of us in order to conquest?* §.Answer. It was shown me that the rising Spirit of Faith in our *Jesus*, as an incorporating power in us, must go forth with the selfsame Word of command, that it did in *Joshua’s* time to command the sun to stand still, and the moon to stop; that the first should not go down, nor withdraw its shining strength, neither the latter its meek, watery brightness. For by the light of this renewed day, where no night can come to intervene all dark reasonings, doubtings and fears are expelled, by the majestic light of faith. How easy is it, I see, to wage war in the light of this eternal day, and then quite to overcome, and get the mastery, and to subdue the five kings: which were presented to me as those five senses,

*Which are all armed for the fight,
To maintain their sensitive right.*

JOSHUA: OR, THE CONQUERING WORTHY

[1F 12:11] §. “But so long as the Bow of Faith is in the hand of our Jesus, we need not fear; for He has said, He will make bare His arm for us. Therefore we need not fear any of their weapons of cruelty. Let us now courageously war and work while it is day, and the sun of power is thus shining upon us, to give us our possessions with and among the rest of the conquering worthies. In the name of *Joshua*, the *Jesus* which is with us, let us move forward. For *Jehovah*’s Banner goes flying before us, till it shall bring us to *Shiloh*, where the lots shall be cast for us, and we rest in them forever, according to the description of our Star, Leader, and Seer: Even so *Amen*, dear Jesus.

THE ARK-DRIVERS

July 27, 1676

[1F 12:12] §. “Oh then if you intend to be the Ark-drivers, that so you may bring it back again to its own resting place, consider how expedient it is first for you to be bathed in this consecrated oil, which has been to you presented. For who may dare to touch it, but such as are scented with this spicy ointment, that so all their garments may give a good and sweet savor. For this Ark, being retained in a clear-washed heart, in what variety of birth powers will it go forth, and what fresh testimonies? To which give all heed as to the true Anointed Oracle. For out of the thundering voices, glances of light from the Majesty will proceed.”

THE APPEARANCE OF THE PERSONAL HUMANITY OF CHRIST, AND OF THE FATHER’S GLORY

[1F 12:13] §. While I lay under the pouring down of these sweet breathings from my dear and familiar Jesus, sighing after the accomplishment of them, as never thinking I had enough of these love-emanations, I saw a sweet amiable person, in a solemn manner presenting himself to me, saying, “I am He that hears your mournings, who am included in your suffering and sorrows as your true Dove Mate, sympathizing with you. But behold this state shall not always be; but you shall arise with me into the high dimensions of the all-circulating Kingdom of Light.”

[1F 12:14] After the vanishing of this personal humanity, there appeared a bright glance without any form, but only an overshadowing light, which left this Word with me, “This is that light, strength, and majesty, that rises over all the dark mourning indigent life. Here your state is presented twofold: First as the Ark floating up and down upon the deluge, not come to its resting place, till the Eternal Dove-Spirit brings it up to the burning mount of God, where the flaming glance of light is perpetually generating, so as in this great body of light, you with me shall live to act, according to the energy of the Father’s will in the All-Spirit of Might. Come on now; if you would be of my high calling, and therein actually employ yourselves, then no more stand halting, looking with a double eye, as part upward and part downward, since this will never complete your business. Up, make yourselves my fellow-workers in mighty deeds, till you come to take to the one only thing; for diversities are great stops and hindrances to the attaining of this practical part. You have been sowers, throwing here and there in various fields with many seeds. But this has not yet turned to that great account, which I design to bring about for you, if you will abandon all other callings, sticking and binding yourselves over to me, for the learning of the one high grand mystery. I cannot teach it to you, till coming to be ever with me, you behold and see after what manner I do manage those works of trust, which concur for the full manifestation of God’s Kingdom in its lustrous power and glory.

*The Arcanum of the Holy Ghost
taught by Christ*

[1F 12:15] “Have not I often heard your cry for this Kingdom to be revealed, which cannot be, till you come to enter into the Holy *calling* of the divine working properties, which are variously manifested, according as is known in the glass of God’s Wisdom. The one great and principal instrument to turn, wind, move, and act all by, is the strong arm, and nimble swift Spirit of Faith, to whom nothing will be hard or mysterious to find out. This hand of faith has an eye, that is fixed in the palm of it, so as it has a piercing sight, to see what was, is, and must further be wrought, till the whole science of the eternal mystery shall be understood and wrought out. Here then is required to learn of your Jesus all that which was acted forth in His humanity. There has been a great default and hanging off, as if it were a criminal thing to expect or make out for the same Spirit of Wisdom and Understanding, by which the same life might reign in power again. Whereas much more is to be looked for, because He that was dead lives evermore, to see greater things than those now to be accomplished in them in this age, that in the unfeigned faith and steady eye shall search deep to know, what their part and share with Him will be, in that most high and singular profession; which none can come to imitate till truly simplified as new-born babes.

Take Heed of Pilate’s Spirit

[1F 12:16] “Oh that is the great thing, to come to be little again, pretending to know nothing, but as its knowing shall proceed from that Prophet, which is risen to destroy and nullify all other traditional teachings, which are far too short to find out what lies hidden in the *Arcanum* of the Holy Ghost, which will open the heavenly depths. Whereof you may be a witness, if you can stop your ears to those many false charming cries; of which beware, lest you be swayed by the multitude. They will assault the will of your potent might, which is as in the place of *Pilate*, that has power to reserve or release, to kill or save alive. Take heed of *Pilate’s* Spirit, who is fearful to displease the great thronging outcry of people, thereby preserving *Barabbas*, the seditious, false and faith-murdering life; to crucify *Jesus*, the inspiring Word of Truth, and Spirit of Prophecy. If you make this choice, and be only owning its authority, then He will be free to train you up, to know every degree of the high *calling*, which may make you of mighty ability, when once fully understood. Fear not, but it shall surpass and outvie all low earthly employs, that till now, have vaunted high, above all that is called the New Creation working Property. But now arise. I will and set afoot this new mysterious calling, that has not yet been understood. But it shall be revealed only to those who shall be thus wise in heart, to suffer their ears to be bored through, so as to hear my counsels, and retain without demur or doubt.”

[1F 12:17] Thus and after this manner did I hear the Bridegroom’s voice, sweetly alluring to impress His own likeness, which gave me boldness to retort back again upon Him with the freeness of espoused mate, to offer what lay upon my heart. Oh you celestial joy of the internal part; how is it that your calls are thus day by day renewed? What more is to be done, till you absolutely raise anew the working motion in nature, to be all in all in mighty supremacy, according to the moving of the last finishing mystery, that God the Holy Ghost may expressly swallow up all our mortality. You have said we have long enough dwelt in the first mount, and bid us to pass on, till we see this day of the bridal glory; but you have not shown me, *When or how it must be obtained? or who they are that shall bring the Firstfruits here to you* ? Oh! I want a clear and full description of this, my dear Jesus. Then should I be of one fixed mind, and delivered from all jeopardy, if once sealed up, to be privy to the secrets that are still shut up within you; who must be the revelation of that which my spirit has desired with desire to see, before I lay aside the corporality. Oh! now then in plainness declare to me the particulars of my high calling, which you have said we must follow you in.

Here follows that which opened upon my inward communing with the Spirit of the LORD JESUS.

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THE RULES OF MERCHANTIZE

July 28, 1676

[1F 12:18] §. “True, O soul, I have strongly moved your will towards me, yet you are upon the jealousy, as if I kept much hid from you. Now as to that you must be subjected, and always allow me my prerogative to open and to shut, to reveal or to conceal. I best know my own times and seasons, when and to whom to break open my seals, knowing in my *Book of Life*, who those may be that shall persevere, and not look back, but are waiting for the fulfilling of all my pleasure. But know that to you much has been given. The dew has lain upon your branch, while others have been dry, and your fleece has been watered: and yet your expectation may be much more abundant in and from Him, who is the *Alpha* and *Omega* He is now from Heaven revealed for this end, to instruct you, who are seeking to be fellow-workers with me, for the bringing to pass that which will crown the Love Laborers herein, who can with me endure to bear the burden and heat of the day. Then for a reward expect the golden penny will come in the mouth of the dove, who then will make all labors to cease; for the Everlasting Gospel will run through those who shall give themselves to be faithful workers. Therefore be apt, wise, and diligent to every rule which shall be revealed to you, who have chosen the same *calling* with me, and you may know the effects answerably.

[1F 12:19] §. “*The First Rule*. You are called out of this Babylonish country, into the Land of *Immanuel*, where in the first place you are to learn the language of that country, among the divine magicians and spiritual natives there. And then in the next place to understand the manufactory, how to deal and traffic in that high merchandize of the Pearl of the Kingdom, with all the precious stones of value, as the *Bdellium* and *Onyx*, which this land affords.

[1F 12:20] §. “*The Second Rule*. You are called to trade from that stock, and golden coin, which bears my image and superscription; that will procure all the precious goods of this heavenly country. For it is expedient that you should be made skillful in, and understand all these weighty things that may be serviceable to you, and to those that are united with you in the same calling and vocation. And I would not have you (after the manner of the world) to go on trust upon another’s talent; but to improve your own, which I have committed to you.

[1F 12:21] §. “*The Third Rule*. Seeing now your JESUS has furnished you with a good stock, the Golden Mine being set open to you, you may adventure to buy, and to lay up in store as a true *Joseph*, the sevenfold increase of the Corn of Heaven; that in all times of famine may replenish you with all the Heavenly Family, that shall be numbered with you in this calling.

[1F 12:22] §. “*The Fourth Rule*. Now further on you must proceed, till you yet reach to a larger patrimony, which is to adventure upon that Vineyard, which is enclosed with Love’s Flaming Wall, where the red wine flows out of the grape. For this also your purchase must be. Prepare not a few vessels; for it will run till you can find no more to bring.

[1F 12:23] §. “*The Fifth Rule*. Now all this treasury embarked must be, and quick sail upon the floating sea, which is the pure Love-Deity, must have: And fear not to be robbed by any pirate while I your Pilot shall be present with you, to land you safely upon your spiritual goods here, and taking in new lading, to make still fresh returns, for the universal profit and benefit, to all those that have dependence and need of such relief.

Afterward this manuduction ceasing, another opened in this wise:

July 29, 1676

[1F 12:24] §. This night I was much in prayer and contemplation, according as the Center cast up variety of spiritual matter to exercise my internal powers, as sometimes offering this and that, to be resolved in by the Word of Wisdom, which I knew was near to me. Then sinking down into the unknown Deep, where the unmixed thing might open, which I did both feel and hear, even to a soul-satisfying pleasure; this Word spoke to me thus; (as in all cases and matters of doubt) “Where should you go? Have you not found that within you is the Ark of Inquiry? To which ever more do you give great heed, which shall fill all your treasures, that so no famine of the Food of Life shall ever be known in your habitation. For the tree there-out will spring, whose fruit is ever thereupon to be found, because its root is in oily ground, all from the depth beneath, answering to the fountain from above, which meets together in the God of Love, from whom the Word of Truth richly flows.”

Chapter 13

THE ORACLE WITHIN THE VEIL

July 30, 1676

[1F 13:1] §. This day I was filled with great zeal, love, and power, finding faith mightily raised to believe that some good thing was nearer to be revealed to us that were diligent and fervent in spirit. While we were met together in our private exercises, the Powers did open and stir. In the interim, I saw in the spirit of my mind, one in the figure of a man, but not in gross corporality, but rather like a Seraphic, or as a flaming body, pouring out a vial of oil in the color of amber, upon our heads. This sight was a satisfying resolve, to the large and big expectation for the pouring out of the Spirit. This Word attended it, "Wait still; for with this you are to be filled. Preserve it pure in your vessels, and it shall never cease to run, so long as your needs require. For this is the inspiring power, that will fill with ghostly might to do the Father's will. Great *Michael*-like, who may proclaim that he is come to give and shed abroad of this oil, that will give light and joy, all full and sweet."

THE OPENING IN HEAVEN OF THE MOST HOLY PLACE

August 5, 1676

[1F 13:2] §. This morning I heard this Word, saying to me, *You have compassed this mount long enough*. Which was opened to me further, as thus, "You have gone your rounds, and are come to the measures of the Second Temple-worship, which is the *Holy Place*. You are compassing the *Most Holy City* also, which is the higher court, but have not yet found entrance into it. But now draw near each one of you to this Holy of Holies, with his Golden Trumpet, and do not fear. For the Oil of Faith must run, to make a clear and certain sound, at which the heavens may rend and open wide, that you may read and see what lies within the Most Holy. Now as you have served in the due order and course of the New Testament ministration with an Eye to what this will bring up further into. For the Ark of this Covenant can rest in no place, till it be fixed in the Beloved City, which presses hard until it comes to the rivers of broad waters, that run pleasantly within Mount Zion's walls; which is that restless rising that you feel stirring, that makes after its own place. Now, as you have been upon your daily offerings and services in this second place of Tabernacle-Service, which for its time during, you have done well to observe. Yet from here you must make a remove, to a more excelling habitation, where you may come to possess what prophecies, prayers, revelations, and faith expectations have thus far detained you in.

[1F 13:3] But you will say, *How shall we arrive hereunto? For this is a great and wonderful state. We know not whether it may be decreed for our age?* As to this matter of doubt, consider there is no date of time determined, though known and seen in the all-knowing Eye of the Deity, when and upon whom the Godhead power shall descend and ascend, to fulfill all general and particular revelations and prophecies. Therefore here is all liberty and scope for faith to stretch forth, and put in for its right, having a propriety in this high and super-eminent thing, according to the free donation of grace, which has and shall still abound towards you. Now then be assured that no bar shall stand before you, that you may not summon in and call up power to break down whatever is opposite, so that you may raise the Eagle-Body by spiritual force and might, that only can mount up to take this worthy prey, that shall decide all controversies that arise to cast in fear and doubt. Awake, call up and gather together all those celestial powers, which dwell within your Heavenly Orb. For they must go forth as the Lord's Hosts, in their day, to lay close siege, and

by a wise spiritual stratagem to scale the walls of the Most Holy Place, so that you may have entrance. For it is allotted that by mere conquest, the prize within this city will be taken.

The Golden Fleece

[1F 13:4] Now then raise up all the internal force you are able to make, and set upon storming it violently, sounding forth the Seven Trumpets from all the Seven-Throne Spirits, which are filled with Oily Power. They will be of mighty conquering force, to alarm down that last reserved almighty outgoing Breath, which brings absolute sovereignty in all heavenly things, renewing that Everlasting Morning, which sprang from the Ancient of Days, when all the Sons of God shouted for joy, and as Stars of Glory did sing, knowing nothing then of mortality or sin. You are to be reduced again to this state by this life-quickenning Ghost, so that in the primitive angelical figure, you may appear, as Mighty Ones to act according to what you have obtained by conquest, within this Seraphic Kingdom through Love's violent onset. You shall then be confirmed Denizens, having all freedom to exercise your heavenly *calling* with me your Jesus, having faithfully fought for your corporation-liberty, serving out your time in the faith and patience, according to the Father's will. For a recompense the holders out are to be endued with all power, dominion, with that unknown glorious liberty, which shall empower you, all wonders for to declare, by that Living Word, which was, is, and will arise up in this sparkling, consuming, all-acting, dividing Flame; that is come to melt down every metal, and to try which and which is sound,

*Because nothing but pure gold for this profession will hold,
Or shall the Seven Trumpets in the hands hold,
Thereby to ascend into my upper Sheep-fold,
Where all my Lambs are clothed with fleeces of the most fine gold.*

The Seven Compassings

[1F 13:5] Therefore now, oh my friends, see who they are that must ascend up here to me. Lo, to you I have disclosed the Way more full and free, that so you may rise up and go forward, greatly conquering, till you may come to the Seventh Trumpet compassing about. This Seventh Compassing makes all Gates within the Pavilion of Light to fly, that the desired Throne-Majesty you may there espy; which I know will suffice, and please your Eye, when in my glorified nature you shall be able to greet with boldness, the Father of Spirits and Glory, having upon you my tried Golden Fleece. Without it you will be speechless, but with it you have all freedom to commune and talk with your God, and to have place evermore with him to sing the New *Jerusalem* hymns, which flow out most naturally from the Seventh Conqueror, who is brought up here, to hear the great Last Shout.

THE UNCLOTHING OF JOSHUA THE HIGH-PRIEST

August 12, 1676

[1F 13:6] I heard round about me great and mighty sounds from the Angelical World, with one distinct Word, saying, "Behold Him, who descends upon the White Throne. Who are there ready with their Garments washed clean and white, thus to meet their Jesus?" This Word or Alarm cast me into some fear and despondency, being conscious that I was not clothed with such a perfect White Robe, as might answer to that White Throne; for to such only was this Call given.

[1FOG 13:7] §.Question. *Therefore what must now be done for us, that we may straightway find ourselves here enthroned?* §.The reply was this, "Oh fear not; remember how *Joshuah's* filthy Garments

were taken off, and then he could stand before me; even so it is decreed; and an express Charge is given to your Guardian Angel, to unclothe and pluck off your Purple Robe of sin, ignominy and scorn. For there is yet reserved one principal White Robe, which yet was never seen; but the Body upon which it is put must be all immaculate; for it will be no covering to any polluted thing, because it is pure and transparent throughout. Be of good cheer, for this also is with me, who want not love, power, and strength to bring about this great translation.

[1F 13:8] “As for your spiritual adversaries, whom I see so vigilant, they shall never tire out that Spirit of Faith, which shall be animated still by that Word that rises fresh and new. Keep your faith in me, and I will secure you from all Viper Spirits, that no hurt shall be to you, though their Scorpion Tongues would send forth anguishing fire to detain you, if possible, in their own hellish Dark Sphere, which shall fly from you, as you are fixed to desert all but what can enter with you into this bright Ivory Throne of the Everlasting Deity. I now expressly charge you to put all things in order, and be most free for the unbodying of yourselves; that I may no more see a vile nature upon you; for I am come myself to be your Body. For no other will this unmixed Garment fit, being spun out from the Golden Fleece, which is all of the working power of the Holy Ghost, who interweaves it in great variety, with bright Oriental Golden Clouds: to express that this is the clothing of sovereignty and righteousness, in which I will avouch you before the High Throne-Majesty, my all fair Spouse, and Bride: Who may sit with me on my White Throne, freed out from all former slights and contempts.

[1F 13:9] “Until this state of *Zion*-beauty shall appear, watch, and keep company only with Lily-Spirits, feeding upon the Olive-Berries, that grow upon the Mountains of *Bether*, whereby you may become all lovely and fair, ready and meet for this high princely decking. You will wear your present garments so loosely, that so soon as I call, you may let them fall, though you may think there is something good, which is not to be parted withal. As to that be not concerned. For what is pure, and has been tried by fire shall still endure, all serving to make up one entire and perfect body, which shall be for a more sublimated use and service than what you have ever served in, when under the *Law of Sin*. But now are you under another denomination, as spirits made free, to walk in White Garments, within the Celestial Globe of Light, where now we enjoy each other in spirit. But there is yet a super-addition of joy and glory, when body and spirit shall ascend together, passing through all veils, clouds, rocks and stones, nothing being able to sever her or it from the Most Holy Place; for which state you do passive stand, till acted to go forth by the mighty and strong Lion, who must rise to take the prey, which has been reserved for the Lion-like heart, which has no fear, nor will be repulsed, but will enter through the Everlasting *Zion*-Gates, to which haste, haste.”

August 13, 1676

[1F 13:10] This inspeaking was to me, “Let muddy matter no more be cast up in you, for you are called among the Golden Flocks.”

A CAVEAT AGAINST THE COMPOSITION-POISON

August 14, 1676

The Consubstantiation of the Heavenly Bread

[1F 13:11] §. This morning my spirit was all free and serene, meet to entertain communion with Him who is clothed with the Golden Cloud, and Rainbow on His head, who said thus to me, “Escape the Spider’s Web, who is always spinning to invite you to come under her covering. Know you not a composition of poison is there? who cannot hurt you, except she can find you there to hanker, and so keep your pure mounting spirits from their own encircling Globe, and Heavenly Sphere; where you know I fail not

to keep you company, when at any time you are found there. For an uninterrupted conversation is to be entered upon, by that which is all pure, born from the Virgin-Womb, which is distinct from the dark and all defiled part, and cannot incorporate with it. Oh therefore avoid and quickly stop that muddy source, the smell of which is so unsavory to Him who can hear nothing but what proceeds from my implanted nature, that so we may together grow as upon one stalk, in order to bring forth that choice Kernel, which may be ripe for the Golden Dove to swallow down. For herein lies the most hidden of all secrets, which is to come up to the full grown ear of one and the same pure lump, and matter clear. Then you shall know celestial food, through this virtual consubstantiation, of which none shall have right to partake but the Bridegroom and His Mate. Therefore do not think that I am slack in coming for to reap: I wait in longsuffering with you, till I become a pure hardened Grain in you, and so become Heavenly Bread to satisfy the life that is born out of the mystery. Whereof you are of the Number appointed to grow up to a pure Body, for the Holy Air to pass through.”

THE GOURD

August 15, 1676

[1F 13:12] §.This Word came, which was often repeated in me, “Arise, *Jonah’s* Gourd must fail, though it was appointed for your succor and shelter for its appointed season, as a shadow from the heat, wind and storm. Which was thus made out to me, with respect to the present Gospel-Ministration, as it stood in various services, though of the Lord’s own institution, which carries a great force with it, consisting of pure and spiritual exercises, offering up by prayers and other constant oblations, which have been too short, because transient powers have only opened therefrom, wherein has been some refreshing. Yet rest not here, for some better thing is provided for you, whose expectation must still run higher, looking to obtain that fixed body that can dwell among the Heavenly Quire, going out and in, by commission from your Great King, whom only you are to fear and hasten to.”

THE JUBILEE

[1F 13:13] §.Then again this secret Word sprung, “What toil you here? Have you not heard that there is a Jubilee Year, wherein you are called to return to the land of your possession, to enjoy what is laid up in store, which was sown in the sixth year of your *Immanuel*, who was such a fruitful Grain, as thereby you may obtain a Sabbath of Rest, eating of the old Store, till the third year, which will renew all things again to that increase which never yet has been.”

THE COVERING OF THE SON OF MAN

[1F 13:14] §.Also, this Scripture was spoken to me, “You shall not go through the cities of *Israel*, till the Son of Man come again (*Mat.* 10:23). Which thus opened itself: You have had many removes in your *Israel* Dispensations, yet you have not gone through all. There is one stronghold that is to be taken; which being entered into, you will soon see your Son of Man so to appear, as you shall not know Him, from the Son of the Most High God in humanity, glorious and clear, riding upon the heavenly sphere.”

THE POT OF MANNA, AND THE BOWL OF OIL

[1F 13:15] §.Also, this Word came to me, “The Golden Pot within shall still be filled with Manna: it is for the priest alone to feed thereof, within the Holy Place, where the Golden Bowl of Oil shall also outflow, to those that can come near it with their consecrated body, which is scented with the pure Unction.”

THE FAIR ACHSAH PRESENTED TO OTHNIEL

August 16, 1676

[1F 13:16] §.Being very inquisitive with that strong Rock, from which I expected still new aid, counsel, and work of direction, for going forward in the process with our Jesus, till we were entered into the land of rest, life, and liberty, and it being made now all my care and concern to keep journeying on, making riddance of all that would hinder our ascending might. In order to the prosecution thereof, this Word came to me, “Know you not that the most principal city is yet to be inhabited by you, which can only be entered upon by conquest? Now what less, than the Spirit of Courage, Might, and Valor, which did rest upon *Othniel*, will serve you in this matter? For the taking of this strong city by conquest, a reward will be given by faithful *Caleb*, the good heart, who here represents the Eternal God and Father, who engages to give *Achsah*, His only virgin daughter, to *Othniel*, who is the Man of War, the strong *Michael* who fears not, but he shall still overcome: to whom is given the utmost ends of the earth for his inheritance. *Moab* shall be his wash-pot, and over *Edom* the Most High will rule.”

[1F 13:17] Oh Lord, it is most true, your power and sovereignty is not to be questioned. I know you can do all things. But what is this to me, till this Mighty Man of Valor arises, to bring me into this strong city, or the City of Strength, wherein will be all our defense? You have said, “Go on to possess what yet remains behind,” pointing to this walled place, that is fenced round with bulwarks; by which we, who have often made many attempts against her here, have as often been repelled. How, and by whom can we make this enterprise, if you, Oh mighty *Othniel*, do not undertake this for us? I see there is a necessity for you to assume, and to take in us the strong battle-ax of faith’s magnanimity, that will force the Most Mighty to yield. Oh how long must we war, before the Bride shall come to be our own in the New *Jerusalem* City? Ah sweet Jesus! speak comfortably to us, to whom it has been said, “You look for her, who never can in this lifetime be here enjoyed.”

This Reply was given to me.

**THE ALL-GOLDEN GRAIN: OR, THE TRUE
MASCULINE SPIRIT**

August 19, 1676

[1F 13:18] §.“Oh why should you listen to anything that would quench and kill your faith? For diffidence has been the grand stop and hindrance. For how can that possibly be obtained, which cannot be believed in? By this great absurdities are committed against the whole Trinity, whose faithfulness and truth must hereby be nullified, and all those promises made of no effect, which are of standing record. But they will not any Credit hereunto give, than which nothing more can take off from this further process, as who else might have reached to all that has been predicted; had there been but found in any that All-Golden Grain of Faith so strong, till it had cast out all Fear and Doubting: which makes the true Masculine Spirit, that is for the taking of the most weighty Prize, that is in the Kingdom of Heaven. Who willingly suffers such noble Violence, and would rejoice to be so entered upon. If it might find any so resolved in this present time, I will assure you, there is no Prohibition, against the possession of this Royal thing, which I have so often to you propounded. Which stands free to yield to them, who through Faith’s Stratagem can enter through the Gates of this *Jerusalem*. You well know what force will be effectual, which I still incite and call upon you to improve, summoning in all your army. The Seven Throne-Spirits will be your aid. But be sure to set Love’s Flaming Streamer, and Faith’s Challenging Banner in the forefront of all, because they are of greatest potency, which will bring a dread with them upon the fearful and unbelieving spirits, because terrible to them is this Army of Banners; who will make the first onset with and by the

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sound of our trumpet, which has never yet been heard to sound; for which wait, till it shall be given into your hands.”

Chapter 14

THE NEW CREATION

August 20, 1676

[1F 14:1] §.This Word visited me with a mighty inward cry, “Let the old creature die and pass away. Bury this dead out of sight, that it may dissolve into the new earth, which I have prepared. From there you may expect that new creaturely body, which is all available, and goes beyond the firstfruits of circumcision. For renovation in the mind may be brought forth, and yet this new creature not raised, which is the very body appertaining to the Ghostly Spirit, which can only mount, and give this new creature the wing of ascension. Here is a new creating Word, which is now upon the sounding: what excellent new framed piece may be expected from its matter and composition? What do you now think this new creature must be made of, that it may transcend the old? That must dry, molder, and vanish away, as it is decreed, that there may be room for the new body to take place; which is to be coagulated from the Virtual Golden Mold, as the material matter of this All-Spiritual Creature, which is appointed for Mount *Zion’s* communion.

[1F 14:2] “Oh! the first *Adam* was created for Paradise. Out of the dust of that earth he was made a living understanding soul, sparkling in pure innocence. Degenerating from that, he has changed both the inward principle, and outward body, into the nature of sin and corruptibility. That must now be put off before the Most Holy will know you in the way of delightful conversation; for which end every trumpet sounds, till you are framed and raised out of holy ground, made all of one entire piece, a massy lump, which may outbalance that which as a shrine is adulterated with other false metals. You have seen this in the first *Adam’s* state, where the good and evil do dwell, that makes all the strife and uneasiness. For which, no other way is found, for the putting an end thereunto, but by a total dissolving of the old creature, wherein this mixed thing is found.”

[1F 14:3] §.Here arose this objection in me, *Ah my Lord and Master, I grant and acquiesce with you concerning this new bodifying, for the Eternal Spirit to act through, in pure new raised humanity. But why is your Word still directed to me, who finds no sufficiency: for it is the business of a God-creating power, I do see, as you take this prerogative unto yourself, saying, Rejoice in that which I do create? §.Answer.* “True, Oh *Shunamite*, this glory your Father only appropriated unto Himself, and none else can assume it, or counterfeit it. For here are no painted forms that can serve; for to make images without life will not do. Hereby shall the face of the covering be discerned, that has deceived all nations, that have still cried “*the Temple-Body*,” when it is no other but a dead piece of formality, which is at least no way able to effect beyond the species of a poor piece of impotent mortality, which lies under great disability. Therefore the Voice in you does cry, call, and incite, that you may look within for this Creating Might. Lo, it is not so lost or gone out of sight, but it will be found upon search and seeking, being at hand to renew and change the vile, and bring forth another body and spirit, that God’s *Virgin-Bride* may inherit, with all her *Mountain Arabian Spicy Wine*, which is refined from the lees. That is the Spirit which is purely extracted from the Deity, to move in a body that is all contacted of *Zion’s* matter. For the new creation will be filled with such inhabitants, as mighty princes, each one in their own power moving, with such anointed shields, as all earthly weapons will be too blunt, and too short to annoy such spirits, or new creaturely bodies, that are compacted of this sublime matter.”

[1F 14:4] But here this Jesus, whose Spirit searches the inward deep of this soul, meets with somewhat which is still questioning and asking, *How can this great thing be? seeing I am not come to live out of sensible mortality, that is touched with every essence, which appears from that ground sometime lifted up, then again cast down, according to the mutation of the Starry Region.* Well I know (says He), it is so. But are you here confined to stay forever? Have bounds been set, that beyond this you are not to pass? Do you think my calls and invitations are only verbal? or that I put you upon that which the Omnipotency of co-working power cannot make good? Only believe, laying the stress of all upon my Creating Word, which will move, till the Number *Three* be witnessed, for the raising of this temple, which shall be all filled with their own silent company, walking all in holy order, according to the Living Testimony which opens anew. To which inspiring Word, ever more watch, and it shall be your safe Guide and Guard, till you are come here to abide within this fixed sphere.

**A GREAT BATTLE AGAINST IT, FROM THE DARK
AND MIDDLE WORLDS**

August 22, 1676

[1F 14:5] §.In the night I was much in prayer, minding my Lord God of the many particular prophecies concerning our Jesus, coming to quicken and assume His own Spiritual Body in us, being mighty earnest in soul-wrestling for the accomplishment thereof, against which I saw a great strife and wars by spirits and powers from the high fallen Angels above, and the middle regions and depths below, all conspiring to keep down the body that is sown in that new tomb, where none but Jesus the Lord lay.

The Dew of Hermon

[1F 14:6] After this conflict in prayer I fell asleep, where the Dark Magia followed me with apparitions from their kingdom, which I endeavored to adjure. Upon which I awakened, waiting for the sweet emanations and teachings from my *Immanuel*, who ministered to me a present Word of comfort, saying, “Behold the dews from *Hermon-Hill* shall distill upon what you have sown; you shall not always lie in the dust of the earth. For this dew is as the Water of Life, that will make the dead body to live again. As my dead body, it shall rise metamorphosed, as the lily all white and fair, to take in the golden sun, and the crystalline pure air. Such a body will be meet to move from, and to draw in that everlasting gospel-breath, which will tinge whatever it touches.

*A Renewed Evidence of the
Resurrection Body*

[1F 14:7] “Now as to the time when this legacy will be due to you, you must look into the last testament and will of me your Testator. I have made an Everlasting Covenant, firmly ordered in all things, where all precious promises concerning things to come, run in general to those who successively in time shall come into the resurrection-body, for to be born. For none else can make challenge to that great income of the Holy Ghost, which is the principal gift in my will. Why have you let this lie as dead, and making no more matter about its search? And why see you not whether this revenue belong not to your new names, which you have been baptized into? I would not that you should be ignorant of what might come to you, if you live in the resurrection-body, till it gets up into its mature statue, a full grown body, which may be of ability for the discharge of so great a government and trust, as in that day will be committed.

[1F 14:8] “In the meantime live, and so behave yourselves, as those that are known to be not only legatees, but real Joint-Heirs; Looking for, hastening, and minding the Father of new-born bodified spirits,

who is the Ministrator by me left in trust, to make disposal out of Wisdom's Cabinet of this one considerable Jewel. Which will become none to wear, till they come up to be full grown, meet also for that garment, which has been made and wrought from everlasting, which is ever new and fresh, through which you may see the comely proportion of your new creaturely being. For it is all transparent and shining, answering to the place and company with whom you are to walk, though you yet bear in visibility your despised image, till your invisible body be grown up big enough to fill out this Bridal robe, by which you shall be discerned to be in the Lord's Body. Which will roll away the reproach that came in by the poor fading fig-leaf clothing. Now observe and see to what an estate you may grow up unto, if you keep up in the faith: if you unwaveringly believe, you will see it."

THE SWAN-LIKE WASHINGS

August 23, 1676

[1F 14:9] §.In the night season I heard a voice crying, "Holy! Holy! who can enter where the terrible Majesty of Holiness dwells?" Then was preferred to me somewhat, all over covered as with swans wings, no other proportion seen, and it was said, "This all white Nazarite may enter in: here is no partition-wall or screen that will intervene." After this passed away, it was opened to me that this was no other than the White Dove Body of the Holy Ghost, that could wing up into the *Jerusalem* Court, where the Ancient of Days did sit, to receive and welcome the Spirit of the Bride, thus embodied and all attired with plumes of white, signifying the necessity of passing through the swan-like washings. These washings make us thus pure and white, for the bringing into this Virgin-state, where nothing is heard to cry, but "Holiness to the Most High." For said the Word, "No other can enter here. Therefore see what you must attain to be, swan-like, keeping upon the river pure, which proceeds from the Throne. There you do abide, till you come to the tenth number washing-tide, that may present you the all fair and lovely Bride, to enter in and find footing, where there needs no more sea for washing, but firm golden ground there to walk with your Dove-Mate. He waits to see you come up as sheep from the washing, each one bearing twins in the fruitful nature of the Holy Ghost, from within that overspreading wing to put forth, and to take its flight to this City of Light, wherein holiness is written without and within."

THE RETURN OF THE BEAST TO THE LAKE: AND THE CHAINING UP OF THE DRAGON

August 27, 1676

[1F 14:10] §.Being upon my watchtower, to hear and learn what further remove we must go forward to, and eagerly pressing to get out from under the reign of the Ten Horned Beast, who daily pushes at us, as being exalted to that Pinnacle of Power, which commands all these lower worlds, imprinting its mark on the whole universe, who are born under his planet, and in his kingdom found; out from which our Lord with many trumpets sounds has called us; this Word anew was uttered; "Ah, come and see the Thousand Years Reign of the Lamb are upon the entering, by those who are worthy to find a part in the First Resurrection. This only will free from the decree of unavoidable death, which is the wages of the sin-deformed Beast, who is to return again to the lake, at the time when Jesus begins His reign.

[1F 14:11] "Lo, the old Dragon, who has governed in the beastly nature, will be laid hold upon by the Strong Angel, who has prevailed to chain him up, and also to obliterate both his Image and Name that have lived and reigned in this visible world in such mighty fame. But strong and omnipotent is He who says, 'Behold, I come to sound that trumpet, which shall bring forth a new world; for an end of the old is come before me, in them who will be found the first model of this new creation.' It will consist all of new raised spirits, with their full grown bodies, bearing the Lamb's Mark and Name, as sheep of another pasture and fold, feeding in such a rich soil, as makes fat and flourishing, meet to stand in the view of the

great King, whom you must come up to in your new risen immaculate spirit and body, that He may see you are the right Heirs, now grown up for the Kingdom, to whom the Key of the Government belongs; being passed through this Kingdom, standing out against all his imposed traditions, Mark, and Name, by which you were to be proved, whether or not you would bow to his unrighteous and pernicious power and scepter.

The Name and Mark of the Lamb

[1F 14:12] “Maintain your ground against him, and hold out, for your Ten Days Tribulation are not all fully expired; in which time the Dragon will have great rage, knowing his date is almost worn out, as to those that have gone through the beheading for the resurrection-life sake. For which death’s hour of temptation holding out, a weighty crown will be sent down, and put on by Him in the sight of all your enemies, who will maintain His right upon and over the earth with these His tried Stones, to unite His power so as with them to reign, till you shall see all and everything put under which now is above you. For when my Name is known to spring within the resurrection body, and to open in majesty, doubt not, but thereto every knee shall bow and will bring their gifts, and entreat your aspect and favor: The God and Father of Lights having anointed you above your fellows, and reinstated you with me to a throne of dignity, where all in the lower sphere shall be judged by you, having received kingly power, not for hours or days, but to endure throughout all generations.

More on the Chaining up of the Dragon

[1F 14:13] “Now consider, as wise princely virgins, what you may yet encounter for a while with during the Dragon’s reign. Do not fear him, nor his scorpion stings, which now will hardly come into you, his place being demolished, and his towers falling, and the new body rising, wherein nothing of his kingdom can be more found. He seeing this, it will make his kingdom to tremble, that power is now assuming that will bind the crooked *Leviathan*, who still sends out his poisonous floods, to destroy this birth of life which shall reign over all, by Him who has gotten the victory over the Fall, and came up with great boldness, showing your bloody marks through the fight of faith, whereby you may make claim to the Bride and the Ivory Throne, there with her to lodge, live, and reign in everlasting fame. *Amen*, cries your Bridegroom from Heaven.”

THE GUARDIAN EUNUCH

August 28, 1676

[1F 14:14] §. This word passed through me, “Who shall among all the Royal Seed of the captivity be found worthy to stand before the great and mighty King? Even those in whom is found no blemish, but beautiful and well favored, and of a wise and understanding Spirit. Seek me out such (saith the Most Holy) to abide in my courts. Whom upon search having found, a decree is given forth, that they be committed to the custody of *Melzar*, the high Guardian Prince of the Eunuchs, who shall take the charge and care of these, whom I would have the most eminent in and throughout my whole realm. In order to which a daily portion of the King’s meat, and of the same wine whereof he drunk, is assigned for them to be nourished by, well knowing what a fair and comely body such high heavenly extracted food will bring forth, to make strong and mighty, meet for the King’s business.

[1F 14:15] “Here is a time also prefixed to be kept up to this diet alone, and to abstain and not taste of the low, gross, elementary perishing food, which makes lean, ill-favored, and blemished, who must not come into the sanctuary of the Most High. Against such there is a law to exclude them all from coming near to the pure Majesty. Therefore this provision is made, that you may without exception be trained up

under the Prince of Life, who Himself was a pure Nazarite and Eunuch for the Kingdom of Heaven's sake. He will be to you herein a lively pattern, giving day by day full meals, and draughts out of the same divining cup whereof your Lord Himself does drink. Thus you may be spirited with an all-piercing sight, to know what is done and acted within the Kingdom of Light, interpreting and revealing such wonderful things to them, which yet remain dark to those who abide in the dark cell of this lower world; doing such mighty deeds as may make them to cry out, 'Surely the Gods are come down to dwell in flesh.'

[1F 14:16] This and much more will be your glory, if you can be shut up for a while in the Eunuch Reservatory where you may be taught the language that is only spoken amongst the Church of the Firstborn in the Heavenly City. For you must have a time for the learning hereof, and you must entirely mind this science. For it is the great thing that will give ability to stand before the Eternal King, when you can understand and take in, through the pure and divine sense, all the deep and weighty things, which in and through the high tongue are only sounded forth in the Seraphic language. Therefore see it all needful to abide here, under the care and tuition of your worthy Prince and Governor, the true and faithful *Melzar*, who at the end of the three years, may present you all fair, able, and wise. When the King comes to prove you with hard questions, you may not be to seek, no more than the beloved *Daniel* was, who was found in all matters excelling all the magicians who stood before him. Out of this similitude there is marrow of life to be had."

August 29, 1676

[1F 14:17] §.Being met together this day, as the Doctor was praying, there was a sudden glance opened of a Person, presenting Himself in a way of visit to us, looking as one that had some particular care and concern, which revived that Scripture, *I am come into my Garden to see what fruits appear, and how my spikenard outflows*; as also the Word spoke thus, "This is the beloved Prince of the Eunuchs." After this I felt a full gale of Spirit, which breathed forth itself in prayer, all which give a testimony of our acceptance; and could the Eye of the Spirit stand open, we should see our Jesus often circumferring about us.

A SMART BATTLE FROM THE OUTWARD WORLDLY PRINCIPLE

August 30, 1676

[1F 14:18] §.About four o'clock in the afternoon, my daughter *R.* came to me with a message, that a letter came from my Sister *Re.* to cousin *Rob. Wa.*, that now there was an opportunity opened for my redemption out of all straits and cares, being privately ordered by my brother to send for me down to her house, and so to come to him, and to abide during his life, where all things should be provided, and need not to have any other dependence. All which hearing, being pressed upon me with many arguments, to dispatch and close with this present offer, which if I did not, then I must expect that all other relief would be withheld from me. No friend would either pity or aid me; my daughter laying much to my charge for slighting such providences. Upon the consideration hereof, it was said within me, "You are in a great strait; yet nevertheless stand by your vow and solemn engagement, whereby you have given away your right, as to the disposal of yourself. Now you are the Lord's, who has given to you a binding Earnest, for to go on forward jointly with your appointed mate to that work, which this present offer is much too low for to retard."

**THE CAPTAIN OF THE LORD'S HOST APPEARS
TO THE COMBATANT**

A Call to the Shulamite

[1F 14:19] §. Then many great and heavy weights rolled upon me, which would have pressed down my faith, seeing many Archers drawing up against me, with out-stretched bows, but were prevented. For I was immediately taken into shelter up to the Rock of Strength. I found myself as in a moment mounted, where then I could charge again upon the subtle Adversary from that ammunition-tower, which still furnished me with faith's impregnable power, which soon quelled and allayed the fury of the raging oppressor. For I found the Captain of the Lord's Host drew near to defend every shot off from me, lifting up His mighty Standard, and speaking comfortably, saying, "Hold fast; let all go. But what I have in charge committed to you, be sure to keep, and you need not fear any of those sufferings you are threatened with. Take no thought, for while you are upon my business, I will supply all things needful. For I have given order for your sustainment. Go forward, ply your heavenly calling with him, who to my heart answers in this very thing also.

[1F 14:20] "You must both look to fill up what is yet behind of the Ten Days Suffering. For the Dragon has great rage. He well sees how near his Date is out, if you are able to stand out this Hour of Temptation; which I must allow thereby to prove your fidelity, that so you may come off conquerors. Thus your Jesus may begin His reign, and put that power into your hand, that you shall at pleasure bind and chain up this great *Leviathan*, that he may no more go forth to hurt, destroy, or make wars against the peaceable government which shall rest upon each one, when the great Last Trumpet sounds to call up to worship in the Mountain of *Jerusalem*. Then you shall see me Eye to Eye, which will recompense this long-suffering, and faith-warrings against the Dragon and Beast, who go into everlasting Perdition, maliciously working to allure and plunge those upon whom he can fasten his Temptations. But arise, shake off all, and no longer stay in his dominion. Return, return, oh *Shulamite*, unto your fair *Jerusalem*-Mansion, where the Most Holy will meet you, and secure you from all beleaguering, hiding you within the Pavilion of His power. To this, oh my Soul, do you enter, and forever rely, for here is hiding from the Serpent's Eye."

THE SHULAMITE'S OBEDIENCE TO THIS CALL

August 31, 1676

[1F 14:21] §. Upon these sweet Words of counsel and emanations, I sprung out in prayer, renewing my vows formerly made, pouring forth the Oil of Joy and Gladness upon *Jacob's* Pillar, which is the standing witness between me and *Jehovah Nissah*, resolving to adventure only with *Jacob's* Staff in my hand, finding fresh power animating my faith, so that I neither feared famine, nakedness, or any distress that could happen. Being resolved to abide where my lot was cast, and to go through with my Associate, with whom the Spirit of *Caleb* was to proceed, and to go forward unanimously with me, till we might reach to the High Calling and Apostolical Power, which I felt mightily impulsing to hazard the loss of all, reckoning nothing of validity, or worth making interest for, but that which has been spoken of, yet reserved for us in the Everlasting Treasury. I will apply myself to this upon all accounts; for thereout will be given to that Eye which waits steadily, which was assured and confirmed to me, from that example of *Moses*, his Hands being held up. The Lord said to me, "If you will be prevailing conquerors over your deadly undermining soul-destroying foes, your Hands of Faith must at no time fall down. But when you find them heavy, call in *Aaron* and *Hur*, the Spirit of Prophecy and Prayer, which props up and maintains the affiance still to rest upon the Stone of Strength and Almightyness, by which great conquest and success will come to be witnessed. Thus happy shall you be, in holding out firmly, because the Shield of your help shall tread down all strength for you."

THE BLESSING OF ZEBULUN

September 1, 1676

[1F 14:22] §. The Doctor this morning praying with me, the Word said while he was in prayer, “Here is a ship in full sail,” directing to that prophetic blessing which was pronounced upon *Zebulun*, whose dwelling should be at the haven, where all rich freighted ships should unload themselves.

Chapter 15

THE GOLDEN GLOBE: OR, THE NEW MOLD OF IMAGINATION

Vision and Fruition

September 3, 1676

[1F 15:1] §.This morning I was considering some passages which were read to me, of a Forerunner, who by Vision had wonderful things revealed to him, with which I was much affected, they being so weighty, much answering to what I did believe might be brought to pass, according to the Spirit of Prophecy, who did see into the same Mystery of Christ coming. While I was praying in myself to see this wonderful time, a Pair of Balances was put forth by a Hand, as out of a Cloud, where appeared a great Roll written upon within, and a Golden Ball or Globe. These in each Scale were weighed. The Golden Globe immediately carried the Scale down, and thus it was said, “Vision is not so weighty as fruition.” These writings are as the bonds of obligation, but the subsisting thing is from this solid Body, which turns vision into fruition: which set your Heart chiefly upon.

September 4, 1676

[1F 15:2] §.After this passed, I considered how to be changed into this globe of unmixed solid matter, groaning after the contraction of this heavenly material thing, which I had seen in vision. Then I heard Wisdom’s Word cry within me, saying, “Your mind must be cast into a new mold of imagination, that so your thoughts may come to answer mine.” That Scripture being brought to me, *Let the unrighteous man forsake his thoughts, and turn to his God*. At this Word I said, “Oh my Lord, who can nullify and put a stop to his own thoughts, which is a connection to his life? For every sight of the eye, and hearing of the ear, stirs up and awakens these essences. Therefore there is no possibility of stopping the current of them, but they will run their course, as the sun, moon, and stars in their order will. Under whose constellations while we are living, such common thoughts will arise, which though not wholly evil, yet because they are not holy and perfectly good, they cannot be according to what proceeds from the heart of God, who would that our thoughts and ways should be like unto His.” This case I presented before my God and my Lord Jesus to be answered.

September 5, 1676

[1F 15:3] §.Who the next day thus resolved me, saying, “As you have desired that great sublime change, which is the transmutation into the pure solid body, so know that for the obtaining of this, there must of necessity be a super-imaginariness, from which are fanned all chaffy cogitations. For such is the man as the conceptions of his mind are. Now this is only on your part to do, whereby the circulation of profuse imaginations may be stopped, when you wisely and foreseeingly prevent all occasions which administer such hard matter, for such a muddy spring to generate itself into such multiplicities, as generally fill the whole house of the mind. I, Jesus, therefore come to be your anointed Eye, that so you may discern the thoughts of your heart, what to embrace and what to forsake.

[1F 15:4] “For know that a thought is a more considerable thing, than you have yet understood. For in their nature they are most subtle, swift spirits, who numerate as the sand upon the seashore, so as they make a world invisible in every creature. From here first come all wars, insurrections, and mutinies, these

being first enkindled from the fire-flash, which opens from its own center, which divides itself part into the evil and part into the good. For so it is now, that two sources are opened in every creature, his will standing free, being redeemed out of the necessity as adhering to the earthly, the treasury of the heavenly being free to resort to. But that part from where the pure river bubbles up and springs, multiplying divine conception, is a very deep well, into which the will-spirit launches, sinking down into the depths, before it can fetch up those precious thoughts, which work from the source of all pure Deity. They will through an habitual course so unite, as to rise up, like an army of great might, able to put the other to flight. Here is the great conquest, to subdue every thought, and first to bring down these high towers of the imaginary part. Demolish but these and you will do your work to purpose. Now that you may be wise to know how to stop this muddy source, observe these following rules:

*Rules for the Government
of the Imagination*

[1F 15:5] “*First*, Wind out of all occasions, which from this world may minister and present fruitless and unnecessary objects, and things which will kindle essences, according to their empty and profuse likeness.

[1F 15:6] “*Secondly*, Keep yourself much within your holy temple, and holy place of silence, where the Trinity with their whole train delights to descend: with whom being much conversant, the sight of the eye and the hearing of the ear within this heavenly sphere, will both beget, nourish and maintain pure cogitations.

[1F 15:7] “*Thirdly*, You will see, feel, and know a fruitful womb, always bringing forth that which may grow up to the Ghostly fountain-body. To which giving heed, you may at the Mouth thereof set, and draw up Water of Life, I say *of life* abundantly.

[1F 15:8] “*Fourthly*, Oh, then love to live within your own fountain, which is blessed; desire not to taste of any other, which may be salty or sweet, or of a mixed property.

[1F 15:9] “*Fifthly*, Wait upon the effusion of this rising sanctuary-river, which will run till it becomes broad all over, which is the right and true covering of the Spirit. Under this no evil surmisings can dwell; all of that nature will be expelled at the opening source of the Holy Ghost.

[1F 15:10] “*Sixthly*, This is the true and everlasting sign, that shall no more be worn out, nor be cutoff; but it shall be a sure nail fastened within, for the more signal and lasting impression: That you may see all shadowy ministrations of little use and service to the substantial thing; which will grow from the pure rarified mind, that has gotten victory from superfluous thoughts, from which do divide, and then another Spirit will reside within you.

[1F 15:11] “*Seventhly*, Having considered thus the immutability and unchangeableness of this substantial thing, growing from the pure mind, and of all the thoughts therefrom arising; and also considering the great mutability and instability of whatever grows, and proceeds from the imagination; it remains that you wholly divide and separate yourself from every vain, superfluous, mutable, and imaginary thought, looking up only to receive such ideas into you, as are solid, necessary, immutable and spiritual. According to which you are to try, examine, and prove whatever would enter into your heart, and accordingly to acquit or reject them, if you would remember to keep a true and perfect Sabbath unto your Lord, rising in His Spirit from all that is earthly, elementary and imaginary.”

September 6, 1676

[1F 15:12] §.My friend being at prayer, my spirit ardently joining therewith, this Word in the heavenly orb was spoken, “What shall be done for these diligent seekers and heaven-violators, who thus pursue for the Kingdom?” Upon which Word pausing, and finding that within myself to echo hereunto, I waited to hear what answer would follow. I then in my Spirit saw there was a demur or consultation thereupon, but had not at that time any positive answer from the Lord.

THE LAMB’S BOOK

September 7, 1676

[1F 15:13] §.In the night I awakened upon some voice that was uttered, but could not remember what it spoke. And then I saw a Book that was opened, of an unknown print, that I could not read it, which also passed out of sight. Then was this Word sounded forth. “Here are the Children of the Bride-Chamber, who cry to me for stronger meat; they have weaned themselves from the nutriment of the Breast, telling me they can digest spiritual flesh.”

The Lamb’s Feast

[1F 15:14] Then a Charger was let down to me, with a Lamb that had been slain, and the Word said, “Take hereof and eat. This is Paschal Meat.” Then said I, “Lord, not so. This is raw and undressed. Who can feed hereof?” Then this was drawn up. And I beheld one as in the figure and stature of a man, but not in a fleshly image, only the fashion of a man all bright, as the body of heaven for clearness. Out of his mouth went a white mist or breath, having seven pipes or conveying powers, one of each side, and another at the navel, where somewhat was, as the form of a belly, but all after a very lustrous manner. Out of his mouth went forth pure breath and air. Then out of the pipes, that were fixed on the breasts, sprouted milk. Then from the heart went forth streams of blood. And upon one side grew out a branch bearing olive-berries, then a stalk, which bore some kind of large solid grain. Then on the other side from the navel-pipe sprung clear crystal-water. After this manner did this spiritual body appear, and said to me, “Draw near. For this is the great Day of the Feast, where the spiritual body conveys itself in variety. Here is high spirited blood and flesh for the strong in Spirit to digest.”

*Whoever can on this my Body feed,
Of no perishing thing he will have need.*

The Interpretation of the former Vision

September 8, 1676

[1F 15:15] §.The representation of this former conveying body of my Lord Jesus, did not only affect my in-seeing eye, but by it I found my life-spirit fed, succored, and strengthened. The very sucking down these spiritual sweets (as compounded all at one draught) had their operative power for some hours after. And again this morning they plentifully gave out themselves, after the manner of a conduit, that has many pipes springing at once; yet all in their order, and as soon as one stops another opens. Oh who can judge of these deep manifestations, but such as are overtaken with these golden floods, that from the glorified body thus open, for the nourishing up of every part, till we answer hereunto in a perfect lustrous body, like to like. Which my spirit prayed vigorously for, seeking also to have a clear understanding of this vision, waiting in great and pure awe for my *Immanuel* to give me His mind herein. He said to me, “By this is shown you what the counsel of the Trinity has determined to do for you, that have outgrown the child’s food. Here are new and fresh sprouting powers, which will make my inbreathed Spirit grow into a body.

It is to be as a *Nazarite*, who must wait continually hereupon, and must be under a restraint, so as to take in only what these pipes shall give forth, that so the pure crystalline thing may live in you, which will leaven you throughout. By this the most high and wonderful consubstantiation will be effected, to the glory of the new creation.

More on the Lamb's Book

[1F 15:16] Then I further queried about the Book, and the Lamb which was first presented to feed upon. It was said as to the Book, though opened none could it read, because we were not come to such a growth of understanding, as being such as are newly weaned from the breast. Then it was opened to me concerning the Lamb, that it was the dying dispensation, which did go before the rising living body, which quickens and brings to life again, as it is written, *I am the Lamb slain, that is risen*, and do live to feed my flock forevermore, from that body, wherein is the chiefest store. Then it was revealed to me that the Book which I saw opened, was and still should have been sealed up, had not the Lamb in me prevailed over death. But now the seals are undone, and it is given to the redeemed for to look into it, though not yet learned high enough to comprehend those great and wonderful things which are reserved for the full grown spirit: Who understands all of the high tongue and seraphic *Canaan* language, in which we shall be taught, as we are strong, and have aptness of ability to take in, from this Sevenfold Fountain-spring, of which evermore, Lord Jesus, give us to take in.

*Ejaculations after the Lamb's Great Appearance.
His Fountain-Body Unsealed*

September 10, 1676

[1F 15:17] §. This morning I was in a most deep inward converse with my glorified Jesus, putting such weighty questions to Him, as I found rise in me. One was this, saying, "Ah Lord! by what shall I know that it is now your very self that daily talks with me, and that has unsealed your Fountain-Body to me. For there is somewhat of a greater proof that must yet go forth, to make you ownable and praiseworthy, where contempt has been poured out. Now then, what will you yet further do for such; and that your name may carry all through in power and authority, according to the example of you our dignified Lord: who will not in your redeemed scarce be known, till they see the self-same chariot come down, in which you yourself do ride, with your scepter and crown, throughout the created heavens and earth, and therein to be glorified. Oh for this I am pressing, because nothing less than your great appearance in us, will overturn the nations within and without. Therefore show us, Oh Lord, and answer, what may make the way more clear and shining to us?"

*The Golden Mist: or, the Circling
Breath of the Deity*

[1F 15:18] After these ejaculations emptied into the bosom of my *Immanuel*, I saw a pure stream of golden color, wave up and down, which pierced through me, feeling a new kindled heat from it. The eye of my spirit saw it as thin as the mist, only as the color of the sunbeams. Then said the Word in me, "What do you now see but the Spirit and Breath, which gives life to the conveying body which you saw, who also shall be the harbinger from me to you, as the living sign and witness: no greater you will need. It is that deep searching Spirit, who will go and come with speed, and will take and bring from my Fountain Blessing, and give forth, as you shall be able to suck and draw from it, as from a pure attractive will. Then you shall know it to be your Comforter and Friend, who will search out all hidden things for you, which are freely given by decree.

[1F 15:19] “This is the Spirit that is appointed to be your Overseer, an Holy Watcher, and to find out if anything be defective within the temple of the most holy body. There He must agitate for the Father, and me, all those high affairs, which may answer to the bringing in and establishing of that desired Kingdom, from which the Scepter of Love, Power, and Righteousness will never depart. Because this fiery mist shall still purify the heart, and be a safe and defensive guard from the poisonous waspish spirits, who move from the Serpent, to disquiet this your peaceable dwelling, within this circling Breath which proceeds from the Deity. And it is a gift worthy of all acceptation indeed, as you may find, if you be not unkind to it, by oppressing and laying burdens on it, which it cannot bear. For it will take no burthen or concern upon it, but what may augment the heavenly growth and flourishing state, where it may dilate the powers of a super-sensual faith, and love-mounting-life, and ever of it speak.

[1F 15:20] “Know then for what use I send down this ready swift Messenger: not to minister about anything which is of a worldly sanctuary, or that which works after the traditions of men, in all deceivableness of sin, whether considered in the more gross or refined part. This pure Breath will fly from all putrefaction, and will be detained no longer with you, than you minister what is pleasing to it. For as it receives from me to give to you, so it expects to bring some pure offering from you, that I may have an express of your growth and fruitfulness, that so I may not repent watering you with this Golden Mist, which may produce a new face of covering upon the earth, which will be all inevitable to your God and King to walk and delight Himself therein, finding nothing that may therein offend the Trinity. The Spirit seeks all, in which He may present you a meet habitation, for the God of Love and Peace to dwell richly in His own temple. Then fear not, but you will excel all counterfeit Christs; for this Spirit of Truth will search out all deep, high and mystical things, that are of service and use to the reign of your King Jesus. He is to be exalted over the earth, first in those who are close with His will and commands. Then in the second place, this inspiring all-breathing Life highly regard it, for it is that noble thing, that will not give over searching, till it has found that rich stone, which is the introduction to the Kingdom.”

THE HOLY INCENSE

September 14, 1676

[1F 15:21] §.Being in prayer, I saw somewhat like a cloud or vapor of smoke rising, turning into a flame, and so ascending upward. Then said I, Lord what does this mean? It was replied, “This is the incense which scents and perfumes your supplications. All intercessions are weak, and no ways prevalent, but as the Spirit enters the secret Holy Place, and brings down from that Altar, which is fixed between the Cherubs, and from there to let fall a perfuming coal among the spicy odors; which are all compounded by the Artificer, within the inward sanctuary, who has the charge of all the holy things. Therefore it is such a principal ointment, as none is to be made like it, being so rare, pure, and sacred, that it is not to be poured upon man’s flesh, but it will devour and consume them, if they shall but go about to counterfeit the same, as it was by those who offered strange incense before the Lord. Therefore none have a right to it, but the most harmless, holy, and separated, who have not defiled themselves with the dead, and creeping things of the worldly outward court.

[1F 15:22] “But know and consider where you are come, upon whom this spicy union has fallen; into whose hand the Golden Vial is given, to offer with your prayers this cloudy pure incense, which is of a most high deified nature. The all-searching Spirit has found out this sweet perfumed matter for you, that so you might have success in your Altar-oblations. Oh then now with joy enter the Tabernacle, that is anointed with this perfumed Oil. For you may expect this Golden Incense upon the Flaming Altar will have all prevalence, because it is derived from the Everlasting Mountain of Myrrh and Frankincense, which is the most precious fuel for your offering; which must ascend beyond the sphere of Seraphims, to reach the heart of your great High Priest. He is set over all the lower Priesthood, to view and see who in

the holy Order of Consecration do keep, bringing their censers to be filled with fire, from those perfuming coals which can be found no where but in this altar, which are exalted within the heavens. The Spirit takes and scatters these coals, that so the earth in you may be all a flaming light, burning from this incense matter, which perfumes the breath of all your prayers, so that your God may smell that which may bring down blessings according to your will; being so compounded in every part with the spikenard and altar-fire, as to be one continual ascending power and perfuming pillar of sacred fire.” With which my dear Lord, do mightily shine upon those who are appointed to this, and inspire them more highly.

THE HEALING WORD

September 18, 1676

[1F 15:23] §.For some few days I met with some exercise of illness upon my outward man, whereby I was made sensible of how great a disadvantage that was to the spirit of the mind, to do its office and work in, as to its house and habitation where it displays itself; making the very outward animal spirit of the body intelligible of divine things: which when depressed by sickness is much otherwise, for that then the receptive comprehensive part is much shut up. The feeling of which made me bewail the defectiveness of this outward body, because it was disproportionable to that high graduated thing which acted within it. Upon which I sought the Lord with great earnestness to give such soundness to the terrestrial man, as it might answer to the Spiritual Operator, who was the moving Wheel.

[1F 15:24] After some little space of time, I heard this Word run mightily through me, *I am your Saving Health, which shall arise and get the victory over your present infirmities*; to which Word I gave credit, and saw all the dark magic influence fly from me as a dark vapor. A hale body is of a necessary connection to a sound spirit, for the Lord’s Service, whereby the heavenly calling may be perfected. Against which, the working powers of that grand Enemy are always at work, by one wile or another still to prevent me: running to and fro as a most busy Agent. But to my God I did fly, who said He would spread over me the healing covering of His sovereignty for my security. Then I prayed for the guardian power to surround them, who with me were obnoxious to the stroke of the Dragon’s enmity, letting his arrows fly every way upon the Heaven-Setters. But it was said, “Fear not. For on them also is set an impregnable guard.” Thus I was comforted over all fears, distresses, and tribulations, being assured that no weapon should prosper against the work we were charged with. For if on our parts we did not flag, the Right Hand of Strength and Power did engage to be with us, and for us. Even so *Amen*, let it be, O Lord, evermore.

Chapter 16

THE EXPOSTULATION OF THE SPOUSE

September 20, 1676

[1F 16:1] §.I was in a Spirit of Mourning for the personal absence of my Lord, whose representations and touches had awakened and drawn all the virtual powers of my spirit after Him, insomuch as I took freedom to tell Him, whom my soul thus loved, that since He had after such a high and total manner engaged my heart unto Him, above all others, that now it was but right and equal that He should marry me, and so in every respect answerably provide and settle me, according to the greatness of that marriage-state; Preferring also to Him this argument, that it was His own free offer to love first, or I should never have presumed to have claimed such favorable aspects, or such kind of spiritual freedom, with One so much raised above me. But truly now since my Lord made the first proposal, and thereby has gained my interior will, with all its attending affections, it is now but reasonable that I should be answered in my foundational hopes and expectations. Which are not grounded upon old recorded general promises, but upon new and particular Words, dropping fresh from the mouth of my Jesus, or else those deep impressions had never taken hold of me so, as to make me set light by all creatures and things.

[1F 16:2] Believing I had made such a choice as was sufficient to answer to every requiring, and to set me free from the servile bondage to these sort of creatures that knew nothing of the Mystery of Faith, I set home these and many more arguments upon my Lord with all ardency, and I said that I now looked for performance, and entreated further that He would consider that the honor of His fidelity was herein concerned. For I had declared to the world that I was His, and that He was mine, by covenant and contract; and therefore with what shame should I come off, who had rejected all loves and lovers, to tie my spirit in this espousal knot, to this great Heir and Prince of Glory, to which royalty I believed before long I should be invested—if my Jesus would be true to me, according to the various promises left as an earnest with me. Being so right and just a Person, I had no shadow of ground on His part to suspect, neither would I knowingly act anything defectively on my part, or delay the mutual Nuptial Day, which would make much for the praise of such a restored glory. Therefore I was much importunate with my *Jesus*, that He would now do and act according to the earnest expectation of the New Creature, and the honor of His exalted Name; that it might be no longer derided or defamed by those, who would rejoice to see wholly self-denying spirits frustrated of their Bridal-Joy, and Coronation-Day. And that He would be pleased so to act, as to now let them stand upon the visible stage of dignity, as they have been of reproach and defamation, despitely used for their Bridegroom's sake: also to bring off all their disgraceful calumnies, who has now the disposal of all Princely majesty, to put upon His present disguised Bride.

THE BRIDEGROOM'S ANSWER BY HIS SPIRIT

September 21, 1676

[1F 16:3] §.Having after this manner unburdened my loaded mind by way of expostulation, listening for what answer would proceed to a suspended lover, I heard this answer. §.“Oh desponding Lover! I perceive you are still upon the doubtful and questioning part, suspecting my truth and loyalty, lest I should despise and slight you in your mean estate. First you have charged me to draw and steal away your heart, not only from yourself, but from all others; so as you say you are as a lifeless, useless, actless creature, having emptied all into me, so as now nothing will suffice, but the conjugal knot to be knit, or else you think yourself never sure of me. Thus I have born your love-passionate charges and your unkind surmises,

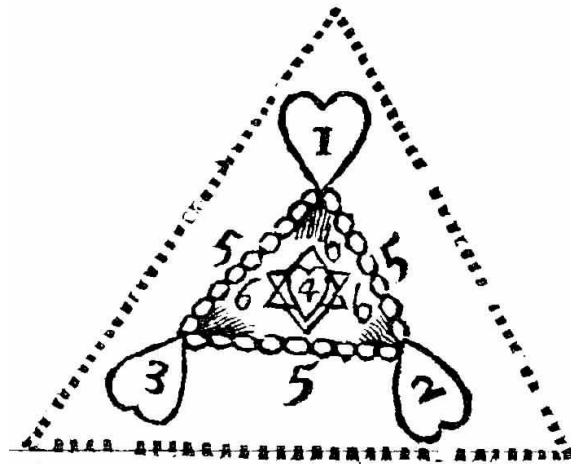
because I had deferred, upon deep grounds best known to myself, the publication of my determinate marriage with you. But O soul, may it not suffice you that I maintain all intimate friendship with you; and though I cannot as yet make a visible, personal appearance for duration, and for demonstration to the world, yet in and by that faithful Witness and true Unction, I am still present with you. I am no Stranger to your affairs; my Spirit gives me an account of all things. I have left all of your concerns to be brought before me, and administered to as occasion requires, by this Life-Breath which I have so secretly infused.

[1F 16:4] “Wherever I bestow this Gift, it gives a sufficiency from itself, to do and act all that is above and beyond a creaturely power. For it is of an eternal almightiness, proceeding from the Father of Spirits, who generates what is like Himself essentially into me, the Firstborn of this Second Creation; that the power of donation might rest with the Principal Head to pass and convey myself in Spirit. And I see the Way of Holiness made for this pure inspiring thing to walk in, which must find an habitation suitable to its own purity, that so all may be in agreement. Then is my Spirit conversant in mutual loves and joys, and will take in the sense of all the grievances, and report them unto me; who now have all that is the Father’s infinite stock of life, to enrich with wisdom, honor and dignity at my pleasure. I long and wait to have it drawn out from me. Therefore now make use of this all-searching Spirit, whom you may make a Friend of, that may advance you to a high estate, even in this present time wherein you are spinning out, as others, times mortality, which till now has brought forth very little of this Life’s Treasury. No eminent thing has yet been wrought to illustrate, and make me shine through the Cloudy Body, through which I would manifest again the Name *Jesus*. Come, O complainant! Rise out of your fainting desponding bed, and stir up this Gift which is with you. Work, and keep pace with it. All must be brought to pass by the diligent hand of this Spirit, uniting with your Spirit, and your spirit with this Spirit, who will work all in all in you.”

THE MARRIAGE-UNION

September 23, 1676

[1F 16:5] §.Being in deep meditations, I was saying in myself, “Oh that I were beloved of my *Jesus* with that love with which He loved *John*: to whom He did appear so, as it is written, by which his Spirit was drawn to hear and see those wonderful things that are reported to us. Ah Lord, why will you not give me to lie as near your Heart as he, and as close at your Feet as the beloved *Mary*, that I may drink in every Word which falls down from your precious Lips; out from which are the very issues of life.” While I was thus pleading and invoking, there was presented a Triangle-Heart, clear as crystal, that you might see through them; linked thus.



1. *The Heart of Love.*
2. *The Heart of Joy.*
3. *The Heart of Peace.*
4. *The Heart of the Bride.*
- 5.5.5. *The Golden Chain with Seven Links.*
- 6.6.6. *The Communications of the Hearts: 1. 2. 3. to the Heart 4.*

[1F 16:6] Then I heard this Word, “Here is place for a pure heart to join within this Triangle-Heart of the Deity.” Then I saw another heart within the circle, to spring with many more, which were still generated from this, all white and crystalline; but they were without the chain, this only one was within. Then I inquired what heart this was, which was so nearly admitted. It was answered, “It is that heart, which through mighty ardent strong force of Love, has broken through and gotten into this Secret Enclosure, where it has great opportunity and advantage to search and know what flows from this Threefold Heart.” Which have their several diffusions, according to their titles: The First was under the denomination of *Love*; The Second was *Joy*; The Third *Peace*: all which agreed to empty themselves forth upon this other heart, which had pressed in for shelter. And whatever heart can abide within this Circle, may attract strong infusing powers, that are all pure and vital, to act in the triangle-might. From this idea I had great and full confirmation that the Heart of the Trinity was most free, and ready to embrace and receive them, who of One Spirit and Heart, were together fixed, to break through the Golden Chain, so as none might be nearer to the Heart of the Trinity, than such who have rent and divided from all creaturely hearts, that so they might know what ever flows from this Triangle-Heart of *Love*, *Joy*, and *Peace*.

THE WORKING MINES

September 24, 1676

[1F 16:7] §. This morning I was much upon the consideration, when I should begin to work in the Name *Jesus*, as I did believe in it, and had promises from it. Now this was all in my eye, to have the Spirit manifested for activity. For I know this would only be profitable as it refers to the glory of the Most High, when works do express the working source that is opened from the Deity. Being with my God very urgent on this matter according to the impulse upon me, from the expediency that I saw for the Life to work out this way in variety, according to the measure of the Gift of the operation of the power, this Word of counsel and caution sprang, “Oh you whom I see restless and tossed to and fro in your mind, you are indeed to find no rest, till you come to the Working Mines. For there is the Trial and Probation, who can be skilled to work in the Furnace of an Hot Burning Sphere, which is not remote, but very near. O fluttering Dove-Spirit! Know that that I have not left you without a weighty and rich Talent, which is in your own custo-

dy, though it lies deep with a Threefold Cover upon it; which must be unfolded, before you can see this Precious Thing. The first is the gross dark mould of this earthly climate, which is very stifling to this Pure Thing. The second is the strong binding reason, that lies as a mountain weight upon it. The third is the low natural senses, which multiply as the sand upon the seashore flowing in, to stop and discourage you from this great attempt and worthy service. If once fully set upon with a resolution to go through these three removes, you will then come to the Golden Wedge, which will make you great, rich, and mighty in the pure ghostly working property.

The Divine Chemist

[1F 16:8] “I your Jesus, do faithfully tell you where the subject matter lies to work upon. Your complaint has been to me, as if I had carried away all the stock and treasury, and engrossed it to my own proper use, or reserved it only for you, till you had slipped out of the body. But know it is otherwise. Do but knit and join all your force and power with my deep fathoming Spirit which is given to you, and He will find and also work out what concerns your freedom and investment to the high and self-same dignified glory with me. Toward this you have indeed prayed, and sought, and believed, and hoped; but you have not wrought in the Furnace, where this Golden Wedge is to be all melted down, to run into every part of your body, as the life-blood does in your veins. Then you will know that unquenchable and fixed efflux of the Spirit, that will be all virtue and mere power, to work and act according to its sublime constitution, that by virtue of this dissolving Stone, will put forth to do marvelous things; which may be revived after a more wonderful way, than yet in and through frail humanity have been existent.

[1F 16:9] “Oh now then, seeing that it made known to you where the Treasure lies, and that you have my Spirit, not only to espy, but to work hand to hand with you mightily, therefore resolve as in One Spirit ever fixed to be, to break up that which lies upon this Princely Thing, each one in yourselves, to whom this secret is revealed. Do not only pray and wait; but war, and work together, till you have wrought out this imprisoned power, that may yet be exalted upon the throne of sovereignty. For truly there has been no better than a violent unjust deposing of yours and my Spirit’s reign. Call and engage all might and force to recover His Kingdom again, that you may sit in the place of judicature, and have all nations come in at your beck. All which by mere conquest you must effect, if to the crown and dominion you seek to get.

The Chrysolite

[1F 16:10] I shall now leave with you this worthy and all desirable Jewel, to the courage and liberty of your own potent will, and my Spirit shall not fail to assist you with all its armory. So that you may have victory over that which would still enslave and confine you within the compass of mortality, with all its appertaining enormities, which this Stone upon its breaking through will certainly free you from. Now as there is a strong guard of rational and sensitive spirits, which multiply out of the earthly center, so be of good cheer, that this one Spirit shall multiply to the Thousandth Number, and stand up as a mighty army to win the field, where this Golden Mine is reserved. March forward as mighty worthies. Hold out the bloody Cross of Defiance. Spare nothing which pleads for the first fallen creation; because nothing can subsist with this pure Stone but what is chrysolite.” Ah my dear Jesus, hasten this Stone out of this Burning Furnace in my Altar-Heart.

**THE VIRGIN IN LABOR TO BRING FORTH
HER FIRSTBORN**

September 29, 1676

[1F 16:11] §. This night approaching to morning, great spiritual travail came upon me, and I was in soul-heaviness, through the sharp pangs which I was overtaken with; for I felt the Birth strong to make way for its deliverance. Mighty throws of the Spirit did work, and I was co-working with it, that if by any means I might embrace the First-Born of Might, to whom the throne-power and government was to be established. While I thought on these things, my spirit thus burst out, “Ah my Lord, I have often been in these strong travailing cries, but am yet too feeble to bring forth that which is to be the Ruler of Nations, even He, who is to be clothed with royal glory, strength, and majesty, to attend the throne of the Deity. He will admit only such dignified spirits there to resort and dwell, who are born again of equal quality within; so as it may be no robbery to derive from you, O God, this Fire-Birth, which makes the pure *Nazarite*: whose proceeding and working forth must be from that everlasting Womb of Eternity; which miraculously introduces itself into a poor despicable corporeity, which is not perceived, till it comes to a full grown body, impregnated with life in every part, and so growing till it comes to its full Birth-Hour:” which I did believe was to be effected after the manner of a Spirit. For this Word was expressly spoken to me, “Fear not. You shall have this same also, which shall be caught up and nourished for a certain time, and then shall come again to you. For while He is a babe, and in minority, dangers and perils will beset Him, from this envious world. Therefore His birth must be hidden and concealed, and there needs to be no proclamation of it, because none but spiritual powers and invisible hosts were called forth to be privy to this secret birth.”

[1F 16:12] Then I beheld, till I saw the Virgin, who travailed to ascend after the Child, being overshadowed by a White Cloud, therein wrapped up out of sight, freed from all malice and despite, being kept, and for while reserved within the Eternal Circle of Light. Then the voice in me cried and said, “Behold, that which you have seen to ascend out of the forms of Nature, shall again descend in a full grown God-Manhood, to accomplish all that has been predicted and declared by the Spirit, who has searched out the depths of the Birth of Wisdom.”

*A Representation of the Lamb, and of
His Bride Triumphant*

[1F 16:13] Then upon this was revealed and presented to me the figure of a Lamb all White, having Seven Heads, upon which were Seven Crowns like Garlands, with fresh Roses and Lilies. And one riding in the similitude of a Woman, clothed with a Flaming Garment, like the Sun for Glory and Brightness, with a Cup of Pearl-Royal in her Hand, filled full of flaming Liquor of Gold. Then the Spirit said, “This is the Lamb and the Bride, which shall the Dragon and the Beast, with all his horned power ride down, with all his Mark and Name, which the whole world has worshipped and admired. He has long had his time to impose strange laws and injunctions, and has been universally obeyed. His sorceries, witchcrafts, and deceits have worn out many generations, who were ignorant of the depths of this subtle Serpent, and who hereby have died short of their kingly Crown; The Seducing Prophet persuading them, that they were under a necessity of owning this false usurped power and authority, which so well agreed, and answered to the apostatized Life of Sensuality. But oh, to you, whom I have seen are revoltors from this strange King and his Government, I the Spirit of Jesus am sent, to declare to you the Father’s love and intent; Whose Heart is set to redeem you from all Sin’s oppressing tyranny, from the World’s Spirit, and all that is rudimental. I have sought out for such, as for my purpose might be, who are resolved to deny and throw off all weights, and thronging Spirits that would traffic within my Holy Place. For assuredly, I do take special notice of such, who forsake all this Low Orb for me, to follow my new revealed tracks.”

[1F 16:14] Then cried my Spirit, Since, O my Lord, I have thus far found grace in your sight, give me to understand the meaning of this last representation, namely, of the Seven Crowned Lamb, with the effigies of a Woman riding on Him. So this was opened unto me by the Divine Intelligencing Spirit, which informed me that the Lamb which I saw with Seven Crowns, signified Jesus, who yet never assumed His reigning power on the earth for any duration. For while He was personally in the world, He was under suffering and reproach: and ever since, He has been veiled and obscured in His Spirit; the earthly part has yet been too hard in the Lamb's Warriors. But now to any in whom the Virgin Bride is come down, to travail in the greatness of strength to bring forth this Mighty Birth of the God-like nature, they may expect and look for great things to be produced, as the effects of this wonderful Birth; which is caught up to the Throne of God, and will not return back, till He comes with all full command, to give the Seventh Number-Crown, and fix it on them, to whom He is first to appear; conveying most freely and clearly His sovereignty to them.

Her Cup of Blessing

[1F 16:15] But that which is the most deep thing in the vision, is the great Mystery of the Woman, which sat upon the Lamb, with a Cup in her Hand. This representation is to show, that this is the Virgin of Zion, the Mother of the *New Jerusalem*, who is come to divest, and lay open the Harlotry Spirit, that has brought in the abomination of all idolatry, and has made drunk the several sects with the Wine of a Luciferian Spirit, enchanting all nations through her magnificency and power, having the riches and honors of this world, to give as a reward to her worshippers. Therefore to countervail, and the more highly to excel all that, this Princely Virgin, the Eternal Wisdom and Power of God, has appeared with the Lamb in the Spirit's sovereignty, to let you know that she is the only Mother and Bride, to whom is given the Cup of Blessing; from which are substantial, durable riches, power, dignity, and sovereignty, that shall know no limit or end of glory and kingly dominion: and thereof also will be an increase to all Eternity. Therefore you, who have been Lovers and Admirers of this illustrious *Stone of Wisdom*, let it not repent you to trust her, to expect all from her, looking only to her united power with the Lamb; who will assuredly come in you to reign. For the Anointing Oil is in his Horn, and the melted Liquor of Gold in the Cup, to which you are called to take a full sup. Then you will know another manner of reward, than all the enchanting Principle of the Beast, and Sin-trimmed Whore can afford; who will be all despoiled, as the Lamb and Wisdom in you shall yet more evidently appear, to imprint the Mark and Name of the Great *Salem*. Upon whom saith the Spirit of the Bride-Love, *Wait, and fix, and stir not therefrom; for so she will be your Springing Garland.*

THE ROYAL PURCHASE

October 2, 1676

[1F 16:16] §.So soon as I awaked in the morning, I was saluted with this Word, "Turn not away your Foot, but walk in that Secret Gallery, where my Spirit may commune with you of the matters which pertain to the Kingdom: Which you have prayed for to your Jesus, hoping it may be admitted in your despicable form of mortality; which may accordingly be admitted, through the watchful observation of this Inspiring Word, which is given to be your Guide." He gave me rules of further instruction, upon the occasion of what I was very earnest now in prayer about, saying thus, "If you expect your God should do somewhat which is extraordinary and eminent for you, then you must walk answerably with Him, in a singular way, according to the Oily Light of the Infused Unction, which is come to give the true knowledge and insight into that Life-habitation, which is hid by the thicket of the Mortal Principle, through which you are to pass, as swift as a Dart, not minding or staying in anything, till you reach the Mark: Which is the Cup, wherein the Burning Gold of the Holy Ghost is ready prepared, for such as can pass through this world, and not be touched with it." Then said I, Oh my Jesus, you require hard things of

us, who have thought that none had out-bid us for this Prize. But now I see a higher rate is set upon this Jewel of the Kingdom; so as I do not marvel at the great adventure that must be made for it. O who can hereto be persuaded, that of necessity, thus it must be, that all we have gotten and enriched ourselves with from this accursed *Egypt*, must be given for the Land of *Canaan*, that so we may come to the City of our Rest, to inhabit it with our Kingly Bridegroom.

WISDOM'S WARDROBE, OR THE VIRGIN RAIMENT

[1F 16:17] §. Moreover this Word came unto me, "Shake off all that dismal Widowhood, which presents you still before me in heaviness." Ah! Lord, said I, How can it be otherwise, till the White Virgin-Robe and Airy Body be put on me, by which I may press through the Clouds to you? Tell me then, how I may put off and change that Garment, which is so muddy and heavy, that I cannot fly with it as a Dove into the Pavilion of Divine Secrecy, so often as I would. For I cannot make any Ascension unto you, but I find great strife, to lay aside this upper Garment of Sense and Reason. For I know there is no coming unto you with it; it smells so of the common shore of this corrupt Earth, that nothing is more unsavory. Who then can cure us of this Malady, but you, O Lamb of God, who has the all-transmuting power, that can shift our Garments in One Hour.

[1F 16:18] For sure it is a lawful ambition to be translated into that state, wherein it may be said, "Here are those who are clothed with Garments all white, shining like the Jasper-Light." Then replied the Spirit to me, "Seeing then you are only sad for this cause, as not being so richly clad, that might give you confidence to come in, and to present yourself among the great Tabernacle-Assembly in the Heavenly Court: know that I your Spirit and Comforter will merchandize for you, into Wisdom's rich Mines; where the Purple, Scarlet, and fine Linen, with Gold and precious Stones, are for the Sanctuary-clothing to be found, and in Faith's Ship shall be transmitted to you. These Materials being brought to you, your Hand, with my direction, shall work a sparkling Covering; that you may appear in it all glorious in my most high Court."

REPEATED CAUTIONS AND REPROOFS FROM THE IMPORTUNATE LOVER TO HIS BELOVED, THAT SHE MIGHT HASTEN OUT OF THE LAND OF HER CAPTIVITY

October 5, 1676

[1F 16:19] §. The Love-jealous Eye that is over us, surveying and searching out the evil as well as the good, in all the circumstances of things appertaining to us, was most kind and friendly to foretell us all that might prolong or prevent the making good what is contained, and shut up in the Promise of the New Covenant. O the sweet, gentle reproofs of the Spirit! How acceptable are they, when they drive forward, and will not let us rest or lodge on this side the Mount of *Olives*, but call up to mind, who it is that there-upon stands, echoing and crying, "O my Dove, what is the cause of your demur? Did you not engage that you would fit out my Bride, and make her ready, that her Bridegroom might be out of all suspicion? But her delay makes me conclude that she is loath to take too abrupt a leave from the *Moabitish* Land, fearing to displease them, as if her eye was still hankering after some reward from this harlotry vagrant. All this is included under the Curse, and therefore cannot make any addition of blessing to my Spouse, but will seek to despoil her from her greater, more weighty, and eminent riches with her true honors: through the subtle pretences, that all these by her given, are provided to gratify the outward man's exigencies, who has need of all these things. These smooth arguments have deluded multitudes, engulfing them deep into an irrecoverable Pit of Perdition. Take good heed of this common snare, O you that are called and culled out to live upon another Fount and Spring. It is for such as you thereof to be aware. It is for you not to be here

caught, but still to go to *Jacob's* Lot. Observe therefore, and diligently inquire when you are to depart out of *Babylon*, and when is the set-time that your *Laban's* Service shall expire.

[1F 16:20] “Now my charge unto you is, that when I your *Jesus* expressly alarm you, to take your leave of all, and from all things, and to make a quick dispatch after me, that you not linger out your time, with so many taking of leaves, and long salutes, whereby to express so hard a come-off from this evil world. For my Spirit will hide nothing from me, but gives a true account, how your mind and will stand towards me. He is that impartial Spirit of Truth, who is faithful on both sides, who does as well take of yours, and show to me, as of mine to you. He cannot, and will not, make any force, without the free consent of your own will; nor treat you otherwise than by Love's entreaties, and those many considerable advantages set before your true spiritual eye, which in this Light of the Anointed One, you may spy without defraud or hindrance.

[1F 16:21] “And as for you, O *Shulamite*, what do you think disgusts your God and me more, than when my Spirit brings this report to my ear, that you cannot yet give full credit to your espoused Lord and Husband, without wavering? My Spirit tells me that Love is not yet grown so perfect in you, as to cast out every questioning thought; which makes you so often in jeopardy. For could you undoubtedly believe in my faithfulness, and highly great and all-sufficient responsibility to answer to all and whatever relates to you, as you stand in your exiled state: I say, if my Spirit could fix you in this persuasion, you would openly decry down the Beast and his great Benefactor, who sits on him to give rewards, out of the false, pernicious Magic Cup; and you would look only to your own eternal dowry, from the hand of her who is all over clothed with strength, glory, and majesty, thereby to cover those who are lodged in the Bridegroom's Heart.

[1F 16:22] “True it is, you have not only witnessed a good confession with your lips, but have also in some degree given the sealing proof, by bringing out the first ripe fruits. O my Garden Plants, do you know for what end all my Golden Dewes are conveyed to you through my Spirit? Are they not that you may see this fruitful Tree of Life, within your own *Lebanon*, to spring, both for food and healing? Where-to you are brought by that Spirit and Power, which is in mine Elect, who are given by the Father, to be joint-sharers with me in the third great and blessed lot of pure breath and heat from the everlasting Deity.” Even so to us, my God, do infuse this richly, according to your Word.

THE EUNUCH-SPIRIT: OR, THE SABBATH OF REST

October 6, 1676

[1F 16:23] §. This Word came to me, saying, “None but my Eunuchs, who are separated, and have cut themselves off from all other people, can know how to sanctify to me a Sabbath of Rest, whereby they may cease from the toil of their own hands. In this Day, their strength will be to sit still, to feel the all-piercing Unction, that has such a high and wonderful flight, as to effect all work without cry or noise. This I tell you, Oh soul, as a secret in your ears; for in this lies a deep mystery, which is only known where the train is purely laid, running as out of a spout, from the all-flowing God-head, into the pure Eunuch-Spirit. Who has suffered a dismembering for the life of holy generations sake, through the secret, unknown way of cooperation, and essential contact; by which the Holy Thing, that is of ghostly authority, comes in this manner existent, in and through nature's frame, to get in such who are thus qualified to shine forth as Day-Stars, in the Lamb's celestial firmament.”

[1F 16:24] After the Spirit had revealed this to me, it said, “Who but such potent and high raised Spirits, (pointing to some one or other, known by name) should be called out to bear His Name, and to shine

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in wisdom and power, as lights before the Gentiles, that thereby the sons of strangers and aliens may come to join themselves to the *Day-Spring from on High*; which though in the clouds of mortality, yet may be known by the fruitful operation of the Spirit of Jesus, which works mightily in contradiction to Reason's Eye. Reserve yourselves therefore still to hallow my great Name, in keeping within the walls, upon which the Guardian Cherubims are set for your defense; that there you may keep from polluting my Sabbath: no burdens must there be carried through. And so you will know the beginning of my Eternal Rest."

Chapter 17

A NEW ONSET, CAUSING AN INTERRUPTION IN THE SPIRITUAL CALLING

The Sabbatical City

October 7, 1676

[1F 17:1] §Being upon some occasion interrupted in my Spiritual Calling, by touching with that which was ungrateful to the pure Spirit of Jesus, He told me that He was of that Seraphic Nature, that He could not delight to be where any worldly trafficking spirits did resort, having a disgust to whatever springs from this fallen accursed Principle. And therefore it was agreed that I must keep His Temple-Habitation pure, for that no reception must be there, but for the Holy Trinity. The outward Court, where the common Senses flutter up and down, is sufficient to take in what is to be considered for the Mortal Man; who also might well be cast upon the Spirit's care, and firmly relied upon. For such in whom this is, shall grow and spring as a Sabbatical Lily, without any thought as to how their Food and Clothing come in. Ah! upon this my Spirit cried, Lord I have been a long while getting up my Faith to this pitch, but cannot come to the degrees of this all-conquering Faith, which may thrust out every tittle of an Earthly Confidence. Which I well know are as the miry Rushes, that have been a stop to this rising Lily, which grows nowhere, but out of Faith's unweedy Soil. Thus, by way of Expostulation in Prayer, I presented what the Spirit showed to me was short and defective, and did impede the success of the Work, going on jointly by the Lord's undertakers; who were thus animated and counseled by His Spirit.

[1F 17:2] After that I had supplicated, and owned the good Hand of God, in joining me to one, that had a good degree of Love, Courage, and Constancy, to go forward with a fixed Eye, to the Mount of Transfiguring Glory, this Word spoke to me concerning him, "He is a Son of Obedience: Therefore meet with you to prosecute the Spirit's design in this visible Earth." Then I received only this further Charge, to keep the inward Court of our Minds all pure and clear, as we love to entertain the Spirit of our Jesus there. Who soon did scent every unsavory Breath, that did blow in this Garden, which should be all perfumed from the Celestial Powers and Planets, that are all to be blown up from His own Savors and sweet Perfumes: So that our dear Lord, and Spirit might thereby be refreshed in us, and that continually.

THE BREAKING THROUGH OF THE DIVINE GLORY

October 8, 1676

[1F 17:3] §.Some part of this Night sweetly passed in Contemplation and Prayer, toward the Morning I saw in Vision a bright round Ball, portrayed like a Man's Face, breaking through a Cloud, and immediately two Stars broke through after it, which were very bright and blazing. I waited for the Interpretation in my Spirit; for no Representation is without His Signification unto me. But the Lord did not explain it to me that day, but I did feel an impregnating Virtue fill me from that time, till the Afternoon. Being then met together, to breathe each one from his Gift, as the Dr. was speaking, the Word said in me, "Blessed is the Glory of the Lord, which makes its remove from place to place, that the Tabernacle-Body may bear witness to this Glory." Which verily was felt and discerned in this very juncture of time. For the Most Holy did leave the Impress of His Glory upon us; for it did run as Lightning through my inward parts. Thus our Jesus makes His Pace swiftly to us, to often give refreshing to our Hearts: Hereby lifting us up

from the Earth by the Spirit of His Eagle-Might, which presses into the Heavens, there ever to live in the Bosom Loves Rest.

THE ORACLE GLORY, SPEAKING MOUTH TO MOUTH

October 9, 1676

[1F 17:4] §.But still I was in great Concern, to understand the meaning of the Sun-like Face, and Stars, which I saw the Night past. So putting myself in an holy, awful posture, for the Spirit to place me unitedly to Himself, to understand and know, as itself did know, the simple Mind of the Deity: It was thus revealed to me, that suddenly there would break out of the dark beclouded Night of our World, an open bright Face, that should not speak to us in a deep unknown Spirit, but Mouth to Mouth; when we shall be generated as Stars from this Ghostly Body of Glory: Who plainly testified such a Remove would be made, if we will be constant to the Spirit, our assigned Guide and Mate; who will arise in us, unto this high degree and state, as to swallow us up into this shining Face, so that no Cloud shall be between the Majesty of Glory and us. For as our Jesus is, so this rising Spirit of Glory will bring us into the same Transfiguring Body of Glory.

THE MINISTRATION OF ELISHA

October 10, 1676

[1F 17:5] §.This Morning, as I was casting myself into my wonted posture of interior Silence, to hear and see what would arise out of the Spirit's deep; before I was aware, I was surprised with a Natural Sleep, but suddenly awaked with this Voice: "Search and see what is recorded for you in 2 *Kings* 4 throughout:" not knowing, as to my own remembrance, what therein was contained, till I looked. Therein was the Declaration of what great and marvelous things *Elisha* wrought eminently, as exceeded by nothing of the New-Testament-Ministration. So when I had perused them, I asked and inquired by that inspiring Spirit who was nigh, what Portion therein was for me, that was pointed out to be looked for, earnestly seeking a plain understanding herein: which through favor I did obtain after some space of time.

October 11, 1676

[1F 17:6] §.This Word opened in way of resolve, "Know, O Soul, you have this *Elisha*-Spirit with you, of which great improvement may be made. If you can know how to draw him out, it will be possible to multiply manifoldly. Therefore I your Jesus directed you to view the excellency of this Spirit, and to provoke you to ask a numeration of this, to lay out upon my account, so far as may reach to the glorified state of my new exalted Humanity. As to the first part of *Elisha's* ability of Spirit, which took in a sympathizing sense of the poor Widow's cry unto him: This you may read inwardly, as your own deplorable condition, who have often cried to your Prophet of the Oppression of this cruel Creditor, the Prince and Spirit, who rules in the evil World, that would have taken your two Sons, both for Bond-men. They are to be understood, as they relate to your inward and outward Man, to embondage both, and hold them in perpetual Captivity as Debtors, through the degenerated Principle to the *Law of Sin*, which makes obnoxious to the Curse of Servitude to this wicked Usurper. From which my *Elisha* Spirit is to come to set free, through the additional Blessing of Increase, out of that Pot of Oil that is found beforehand in you, but of no sufficiency to redeem out of the Creditor's thralldom, till the Spirit of Multiplication takes Knowledge and Compassion, to show what will buy you out of all the World's Servitude; wherein you have known such Perplexities and tyrannical Thralldoms, that have constrained you to look out for Liberty.

[1F 17:7] “Now then listen to my Counseling Word, you who agree as united Spirits to break this Yoke from off your Neck, resolving no longer to be under Tribute: Repair to your Prophet *Elisha*, and only make him privy to all your Necessities. Let the Prophet’s Widow in this case be the Pattern in your Eye, and in all Extremities fly to no other. Call upon this *Elisha*-Spirit; for he is to be raised from the dead, to work mighty Deeds: First in the hidden Man of the Heart, which prepares for the working through the outward part; every Vessel must be cleansed within, before the Golden Oil of the Almightyness will fill them. When this is perfect, and purely done, shut the Door upon you, and your two Sons, and let none come in to spy. For the Foundation-matter for Miracles to work upon will run from a most secret hidden Vein. The method hereof will be quite changed, as to what was in the days of *Elisha*. Though he acted parallel with your *Jesus*, in the days of his human state of Minority, not having reached the Coronation-Glory, could not till then set afoot this New Ministration, that opens from the Line of the Holy Ghost; who is that full-grown Vein of Life, which has been hid so long under Ground, because of which, no miraculous thing has of these last days been wrought. For none has cared to plunge so deep with my Spirit, and therefore it is to lie hid for a while, till they have found out the right Needle, which may pierce this third Vein, that proceeds from the Godhead; the Life-Blood of which, will be the running multiplying Oil, which is costly indeed; you need not crave a greater Portion.

[1F 17:8] “Be not afraid to sink down into the Spirit’s Pool, or Pot of Oil, that is within the House of your Heart. It was *Elisha*’s Spirit that entered in, or else the Oil had never run so free: So do likewise with your Spirits. Descend, where this spring of Blood runs so deeply, which will be of such rich Merchandize, as it will make all of this Creation-traffic to be of no validity. Observe with all heedfulness the track and way of the Spirit, in its own Eternal Ground. Follow hard. Venture to pass through every Region, whether in Darkness or in Light, loose not this your Leader out of sight: Who will certainly bring you to the Oily Flood, which meeting with the flaming Juniper-Wood, will send forth such sparkling Powers and miraculous Glories, as may plainly declare, the Spirit of that One *Elisha* is risen.”

**THE COMFORTER’S MESSAGE
FROM THE BRIDEGROOM**

October 12, 1676

[1F 17:9] §. This greatly beloved Spirit and Comforter sent from my dear Lord Jesus, coming now to be known by Name, Power, and Virtue, through a more free and intimate way of converse, had hereby fore-stalled all other, taking off all delight and pleasure, saving in himself alone; I knowing that with him were all the Secrets of the Bridegroom, and that no other besides him could give me to understand the high and deep Concerns relating to the Kingdom, which by my Jesus are now in agitation. Therefore, who is to be prized by us, like to this Visitant, that can give such a true account of how Matters and Things succeed there, during the time of our Exile? Who is so ready and officious as he, to find out for us the grand Mystery of the Knowledge of the Deity, which lies hidden in pure Nature’s Ground? And though it is so nigh to us, yet without this Unction-Light, we might have looked long enough, and never have understood or espied anything of this Glory. But now he is become our Friend and Counselor, and brings us glad--Tidings from the Heavenly Quire.

[1F 17:10] This Morning he proposed this Question to me, “Do you believe, I am the very, only, and true Discloser of the Father’s Will, who designs to bring you into the *New Jerusalem*, to see there the Lord Jesus, in all His Princely Dignity? If you are satisfied herein, then wholly rest upon me, as your sufficient Stay and Guide. Then press, I say, into me, Who am the All-flaming Stream, with whom mingling yourself, your Natural Property shall be so altered, as you will be able to pierce into the very Body of the Deity, which is my dwelling-place; where I am careful to fix together with myself, such who are given me in charge, by him who has great regard for you, and has Commissioned me to demand, and ask of you,

who have made such Love-acknowledgements, whether or not you can leave, and forget all whatever is so affecting to the sensitive Eye, and without much debate, to fly away with me to *Mount Zion*? For there the perfect in Spirit do rest from all Cares, Labors and Strife; for that is a free City. Oh now take leave of this embondaged state, and trust to me for what your Lot shall be in that lovely Land. Now venture into it, through all the cross Streams of Rationality, as valiant Worthies, resolved thoroughly to follow me, who cannot live in this Region, but only for your sake. I am sent from above, but with no intent to abide long here beneath; only to clothe you Essentially upon, as a Bride, to enter in with me; where you shall see no more Evil: and though in the World, yet so separated from it, as those who are no more of it. Read and see a full discharge brought down by me: if you can receive it, then it will be your everlasting Liberty.”

THE DAY OF THE SPIRIT

October 16, 1676

[1F 17:11] §. This Word also opened and cried in me, “Who shall see that one Day, that shall be lengthened out to Thousands of Years? It is the Spirit’s day, in which none can live, but such who are entered into the very Body of the Spirit, that can bear the Light of the Temple-Glory within the Holy City. The Light of this Day is of that excessive Burning, that it will scorch up every Covering which is not of the Spirit. Therefore, you who have prayed to see this New Creation-Day, consider what you must suffer first to come upon your vile corruptible Body, which must be fashioned in this pure Spirit’s property; which by its Golden Flood may wash and waste away the muddy part, with all that contemptible covering of Clay, which in this Day of Burning, can in no wise be able to stay. Now then, know the Time and Season of my Spirit’s Visitation, and be subject to every transforming Power; which works yet by degrees, till it has brought you unto a solid Body, as refining into that Clarity, that you may plainly see the sevenfold Sun, in its strength of Glory, without a Veil upon your Face. Do not say, How shall this be brought to pass, seeing I am a piece of brittle Mortality, subject to an universal Creaturely malady, nothing differing from what I see expire Daily? These are the thoughts which arise in you out of Fear and Spiritual Modesty. But your Humility must be the only Foundation for the Spirit of Faith to rise, and effect what may be done in order to the rising of this everlasting Day, of the Spirit’s clothing Body of Light; which, Oh *Shunamite*, shall make you all fair, and give you acceptance in my sight.”

A FRESH ATTACK AGAINST THE SPIRIT OF FAITH

October 18, 1676

[1F 17:12] §. O! the resistance that the Spirit of Reason raised, pleading Impossibility that ever-gross earthliness should be so covered over, and impregnated with a Ghostly Body, generated and consubstantiated from that one Eternal Element, as to hide the now appearing frail piece of Mortality. The Spirit of Prophecy in me, which opened and declared of these things which were to come to pass in us, said, If we could set our Seal of Belief to this, and give place to the Spirit of Truth, they could not fail of their accomplishment. But if Faith over Reason did not get Victory, the *Amen* testified, the Spirit would be too weak to bring forth such a miraculous Body for himself organically in every part, to the fulfilling of the great Mystery, which has been so often and largely predicted of.

The Covering of Wrought Gold Interwoven with Scarlet Silk

[1F 17:13] Here I had renewed subject matter for Prayer, that our Faith might not fail, earnestly invoking that the Holy Breath might fill up our Sails continually. Upon this I saw in Vision: A Covering let down upon me of all wrought Gold, interwoven with Scarlet-colored Silk, so as it looked wonderfully

rich to my Eye. I viewed it with great marvel, attending the Word of Signification, which thus opened in me, saying, "This is the Workmanship of the Spirit, who only has Wisdom and Skill to inlay the weighty Gold, and work it in with the Silk to make it thus lustrous, as you see. But herein lies a greater, deeper Mystery yet, as it both presents Deity and Humanity thus interwoven together, to show how your Human Will-Spirit must be wrought into this All-deified Spirit; which to the ground-form of Silk gives the shine and glory in the variety of Flowers embossed thereupon, according to the similitude which was let down to you; with the engraving of the Sacred Name, that is, that Princely Clothing; upon which is written Salvation, Strength and Honor, the unparalleled Workmanship of the Spirit of Glory. Now to you my elected Ones [this All-defied Spirit], is come to call in the assistance of your Wills, to work and join with Him in all Power and Might, till you come to be inlaid into His Deified Being, and thus curiously wrought without the least default. For not one wry Stitch must be found in this Covering, but all according to the perfect Rule seen in the Pattern.

[1F 17:14] "Know that, I Jesus, have sent my Spirit into you, to work in Secrecy this all-covering Tent. It will be Business enough to keep Pace, and to follow the Hands of these working Powers, that never will be idle, calling still to the Spirit of your Wills to comply, and to hold out with it steadily. For this is a Work which must be stuck to, it will admit of no Night slumbering; the Furnace is to be kept in a constant heat, for the Golden Thread which interweaves with the Silk, is still to be drawn out of the central Fire. Oh now you, who have pried after this rich Covering of the Spirit, you see whereunto you must give yourselves, that this all-glorious Covering of the Spirit may rise and shine upon you, that so you may enter my Everlasting Courts with Confidence and Joy; where your Bridegroom will greatly rejoice over you, when you are thus clothed upon with the bright Body of the holy Sparkling Sapphire; into which suffer my Spirit to work you, that I may with freedom, own, receive, and enjoy you, as my all-lustrous Bride." Even so, Oh Holy One, prosper your Work in us.

THE CATERPILLARS

October 21, 1676

[1F 17:15] §.In the Night I had this Representation of a Vine upon a Wall, which was very fruitful, but not come unto its full ripeness. There appeared several sorts of Fruits, besides Grapes, all springing from the Vine-Root. Which while viewing, there came a cluster of Caterpillars, with black Heads, fastening upon the young sprouted Fruit, to eat it off, in this its Minority. At which sight I was much concerned, how to prevent the marring of such choice Fruit. After I came to weigh and consider the thing in the Spirit's understanding, the Word of Revelation opened, and said that this Vision was for caution and warning, to us who were now incorporated into that Vine-Root, to bring forth Fruits according to what the Spirit has sowed and watered, so as they begin to consubstantiate into Fruit. Coming to this first primary putting forth, great danger attends this new crop of the Spirit, though they seem as harmless, inconsiderable Worms, yet they inconceivably destroy, and eat, and suck away the very Juice of the Grape, leaving only the empty Husk. "For this cause," says the Spirit, "I have given this warning, lest you should not be heedful enough of this my painful Husbandry, which I have brought forth in you. For these little Foxes and crawling Worms are as pernicious to my new planted Nursery, as those greater Beasts of Prey. Therefore ward and watch; keep all Invasions of this kind out, whenever they do set upon you, and would assault to snip away my first Fruits. Then take to you speedily the Bucket of Faith, and let down into me, who will open the Heavens to bring down Showers, that shall wash and scatter away these devouring Caterpillars out of you."

THE VINEYARD: OR, THE MAGICAL GROUND*October 21, 1676*

[1F 17:16] §.It was further shown me, as I was in Prayer, upon this occasion, how our Vineyard might be kept, each one from being preyed upon. This Word was shot in from the Lord upon me, “Keep your Eye upon this new springing Lily. Sit under the Shadow of it, and go not out from it. Its fruitfulness will befriend you, when this World with all its fruitfulness, shall be as a dry Tree. Therefore make it your only Shelter and Stay; for the Essential Power of the Deity flows forth, as the Spirit in you can draw it forth; that then you may fully scent this Flower of Life, and live upon it day by day. Then you need not wander from the Spirit’s Tent, who has sufficiency to keep you, if you could go forward, and work with him in this Magia Calling. This divine Skill and Art has been hid from the whole Creation, and a false Craft has stolen away the Heart universally; while this has been hid under the Seven Seals, and none found worthy to break open this deep Magia Ground, where that weighty Gold is, that will buy out thousands of such drossy Worlds, in which all ignorant and earthly Inhabitants do trade. But to you that separate, and are willing to be persuaded by me to find out that old ancient Vocation, where neither Curse, sorrow nor Pain do attend; which was, and is to be renewed again: to such as can get free from this Principle, and live in defiance to it, as not fearing, nor caring evermore to make friendship with it; there is a better Store upon the opening unto you. To whom I am as a forerunner upon this account, sent to assure you that there are such precious things given by the Father into my Hand, as you shall not need to sue to this World for its favor. For the time is nigh, wherein the now despised shall be described what they are.”

THE WEIGHTY DROP*October 25, 1676*

[1F 17:17] §.Through the abundant openings, out from the Light of that Day of the Lord, encompassing my Intellectual Part, filling me as a burning Lamp within, showing still some one new thing or another, upon which I cried and said, Ah my God, what will all this Knowledge and Light with me amount to? For to know deep and secret things is both sweet and pleasant, whether they be for present or future Existency. But this is not to be all my Dowry, though they are of great use and service. Yet here I cannot stay, neither dare I take up fullness of Joy; there is something else yet behind, which must fill this Heavenly Body of Light. Oh that one weighty Drop, that I do see ready to fall off, on that bright Sapphire Body, will be the Birth-Seed, that extends not only to Will, but to perform and do what it sees in the Light. When this shall drop, the Nature as it stands in the Line of the Fall, with the weight thereof, shall be broken and dissolved. For as it was declared to me, no patch of Clay upon this Gold, is evermore to be seen.

*The Life of Divine Sovereignty: or, Man
is Become as One of Us*

[1F 17:18] Upon this expostulation, [the Lord] further said, and brought this Word with a fresh application unto me, saying, “As the Father has Life in Himself, so has He given the Son to have Life in Himself also;” which words in *John 15:26* were thus opened to me: “Here is a Stock of Life to be given out, in an absolute way of propriety, but to whom is it, but to the Royal Birth, of such as are born into the Spirit. Whereof you, who are come here through strong travail, are to be fellow-sharers in this Life with God the Son. But you are yet but young, and do not understand what this Life will extend to. If preserved choicely, you shall find in it the root of that matter to work upon, which is sufficient to create and translate according to the will and skill of this Life-Operator; which derives a power out of its own free birth-center, which has no dependency out of its own being. Call to remembrance that saying, *Man is become like one of us*, and he would still have exercised the same authority as a God, had only the evil been known and eschewed; for which end Jesus has sent His redeeming Spirit, to clear off all your old accounts, as being

found in the debt-book of sin, and also to convince you that there is no necessity that you should run one mite more upon that score, you being born of a free estate of righteousness of your own, which now you are charged to expend upon. For in the time of ignorance, before you came to know what was sown in your ground, you might be more excused. But now I have revealed where lies the rich revenues of the all-sufficiency, you need neither seek, ask, or borrow, did you know how to stir up, and awaken your own *Magia*. Through which, all wherein you have been taught, must thoroughly be wrought, as the mighty Engineer to bring forth what has lain under the veil of faith and hope. Plunge, plunge yet deeper in, within the circle-birth of this pure thing.

THE GODS ASCENDING OUT OF THE EARTH

October 25, 1676

[1F 17:19] §.As I was considering of this discursive opening of the Spirit, it was immediately confirmed to me, by a presentation after this manner. The Word said, “Behold the Idea of another Paradisical Sphere.” I saw a Tree spring suddenly out of a great River, with three laden great Branches. Then sprang divers more young Plants, all sprouting from the Veins or Strings from this one Tree, each one with no more than three Branches, but of different growths: some new budded, others bearing Flowers in order to Fruits, others grown to palpable Fruit—all round about this one Tree. Upon which it was said to me, “These are as so many Gods, which are ascended out of the Earth, to replenish that which lay void and desolate. Here each one has, and is growing up in a Life of Subsistency, and Almighty Sovereignty, deriving all this Power and Might from the Tree of Life, which sheds its Kernel-Seed into this River. For such is the Nature of this Throne-River, that it no sooner falls in, but it springs immediately into this threefold Form of the Deity.

[1F 17:20] “O stagger not, neither be confounded at this. For except you had been born again of this Water and Tree of Life, that sheds the Golden Seed of the Spirit, you should never have known the existence of a Life-Sovereignty. Therefore to you is given not only the Light and Spring of Understanding, but the everlasting Life-Line from this Tree runs free, because you have turned in your Spirits and listened to my Inspirations. But remember your Life has many subtle, treacherous Friends, that pretend to it, that will say as *Peter* did, far be it to you to give up the loss of all the old Life, and only rest, subsist, and alone depend on this. But know, this is but the tempting Voice of the Serpent, as in the days of *Eve*, by whose Fall be you aware. And now while you are but Infants, suck and draw mightily from this Tree of Life, and you will soon grow to be strong, to have this Life trusted in your own management. To you, whose Ears are so open to hear me, I greatly delight to commune with you, that if by any means I might encourage you to hold out, and not slide back from my Precepts; which will assuredly entrust you in all Zion heights and Spirit depths of unfathomed Treasury. Now haste, haste to your covering Strength of Glory. Your *Nazarite* Hair, while abiding in this Paradisical Sphere, will soon grow upon you, that so therein may be your defense from all *Philistines* Powers. Now then, in *Jehovah* Magnanimity abide with me His Spirit, evermore to dwell and be.” So *Amen*, dear Lord I pray you.

Chapter 18

AHASUERUS: OR, THE KING AT THE BANQUET

October 26, 1676

[1F 18:1] §.Being met together to attend the manifestation of the Spirit, by which we might profit each other, in the afternoon as the Dr. was praying, this Word came to me, “Make use of the present opportunity, when you have the King at the Banquet; then is the time to prefer your request.” Upon which was brought to my remembrance the wise policy of *Esther* to King *Ahasuerus*. Which that night was more opened, enlarged, and applied for our present and further peace, joy and encouragement, to follow on to know the whole counsel of our God concerning us, who now reveals all secrets by the Spirit, who presented *Mordecai* in the Person of Himself, being left to Him as orphans. The whole trust, care, and charge being cast upon this faithful *Mordecai*, to bring us up to that degree of humility, meekness, courage, zeal of life, and to all sweet spiritual disposition of mind, that the King, the Father might greatly desire us; for herein consists our beauty and comeliness, which is so taking. *Vashti* was refused because of arrogancy and disobedience; but *Esther* finds favor, being mild and pliable, yielding to her Guardian’s commands, though to the peril of her life. So assuredly said this Comforter, “Be you but wise and obedient to me, who will put you upon nothing but what I foresee will arise for your great promotion and considerable advantage, as you shall obey my dictates; [and] make use of this history of the Scripture, that my mind may be more easily understood, you not being able to bear nor understand me in my own tongue, till further learned; for which I am come down to your understanding through the Screen of the Letter.”

Esther’s Preparatory Fast

October 27, 1676

[1F 18:2] Now this Morning it was set before me, according to the example of *Esther*, that for a certain time it was expedient that we should sanctify ourselves, by a true Fast in pure Abstinence from their Assembly-Feasts; Secondly, from tasting anything that is ministered from this gross Element, but to draw apart from all, keeping our Internal part from being defiled, shutting up from all, reminding only the overturn of *Haman’s* device: that great subtle Adversary, that had laid the Plot against the new introduced Life, to cut it off before the King had put Honor upon it, to bring it through the City-Royal, upon His own Eagle-Body of Power. Now seeing the malicious design of the Serpent, with all his Confederacy, was gone very far in this matter, there was no other way to reverse the Decree, but by famishing the Earthly Life, with all that pertains thereto, casting out the disobedient *Vashti*; that so such a Virgin might be sought out, as might please the King, and upon all occasions might have his Ear. Now *Esther* is only to speak what *Mordecai*, the Divine Life, puts into her mouth: words of Wisdom, to outdo all the Serpent’s subtlety. This prudent *Mordecai* foresees for *Esther* all dangers that are likely to accrue, gives present notice, that so Evils may be escaped, before they overtake.

Her Feast and Petition

[1F 18:3] Oh here through this Similitude, how freely and plainly did the most Holy Spirit reveal what lay hid in the Mystery, further advising us to prepare a Banquet, after the touch of the Golden Scepter, which gives the Token of Acceptance. *Mordecai* contrives with *Esther* jointly, what Provision to make, only knowing what the Royal Court fare is, bringing in those choice things which the King feeds upon. So

that this Banquet consists all of Fruits, but not raw, or gross ripened from this old Element, but such as are preserved with all sweet restorative Spices, fetched from the Land of *Havilah*, where the Golden Liquor flows, and the sweet Canes do grow; the Wine to this Feast, all answerable to this, refined from the Lees, served out of that one Golden Cup, that none ever drank out of, but the great Donor of the Feast, who will only receive it from the Hand of the Bride.

[1F 18:4] Then said the Spirit to this Bride, “All things are now ready; invite the King and your God unto this Supper. Your Banquet thus ordered, you need not doubt of the King’s company. And though the proud *Haman*-Spirit may intrude here, yet fear not, for his doom will be suddenly given. Oh *Esther*, who are in great favor with the King, put forward, and spare not to ask, that now your Life may be forthwith given unto you in a Princely Subsistency. All that is in your Heart, at such a time as this, may certainly be answered, and you go away with Joy of Heart; not that only your Accuser is cast out, but that you are come near to the Scepter of the Kingdom, to live without toil, or briarly Cares.” Thus the Spring-Uncion made it applicable to us, by reiterating all this over again, that so hereby we might be assured as to where this Golden Scepter, let down by the Hand of the King, would bring us, who draw near to it in an *Esther*-like Spirit of Humility and Faith. It was also further noted to me from the Spirit, that whenever we had these Tabernacle-Feasts, and the presence of Glory in it, we should not get only a Promise to alter the Hand-Writing that had gone out against us, but to press such Arguments, as thereby to overturn the whole state of our Captivity under the *Babylonish Haman-Spirit*, and to get Letters written and sealed in the King’s Name. Which will give the Authority and Credit in this our Enemies Land, to stand for our Lives, and to have defense, even the Omnipresence of Strength granted out of the King’s Armory, to do what we would in the Spirit of *Mordecai*, that goes in and out in the presence of the King. Who with *Esther* the Bride, has won the Day, which is Light, Gladness, Joy and Honor to the Lamb and Bride.

*Mordecai and Haman: or, the Princely Spirit of Faith,
and the Insulting Spirit of Reason*

October 28, 1676

[1F 18:5] The Spirit of Jesus made this further observation out of this history unto us from *Mordecai*’s great princeliness of Spirit, who knowing he was of the Blessed Seed, though at present under captivity, still maintained his integrity, trusting in the God of *Abraham*, and would bow down to no other, though *Haman* was great and potent, having power by permission from the King to save or destroy. The Living Word in me said, “According to this example, follow this my faithful *Mordecai* Spirit, from whom and into whom you are born, though suffered to be carried to dwell in *Babylon* for probation, where you have been tempted, because you have had no power or might to rule, or deliver yourselves, while *Haman*’s insulting Spirit of Reason was yet alive within you, who represents the strength and mighty fortitude of Reason, that can plead such inducing arguments as carry a mighty sway, complaining of the strange and different laws of my Spirit, after the manner of *Haman*. His spirit is alive at this day, to deceive with all subtlety. And now his wrath and rage is the more enkindled against you, because you have slighted and refused to bow, and own his lordliness. He exalts himself in Name and Nature, that so none must live in his land, but such as will worship him as God.

[1F 18:6] “But you in whom my Life *Mordecai* has stirred, maintain your heavenly stateliness in this matter. Stoop not, though your life is to be cut off, with all the comforts, privileges and attending honors. Fear none of these things; remember, *Mordecai*’s Reward shall assuredly be yours. The great King of Heaven, like *Ahasuerus*, has given this world’s preferments into the power of the great *Haman*’s Spirit of Reason, who as a prince reigns over all, that your God may see who will hold out in their integrity, in refusing to be under the laws, though there is none greater in this visible kingdom than he. Now this history I have taken up and applied to you, to observe in every tittle, that you, with me your Jesus, may come to

royal honor and dignity, by refusing the Beast, and the Dragon's allurings from this visible *Babylon*; and by adhering with *Esther* in all sweet humility, to the masculine spirit of my undaunted *Mordecai*. Thus you shall rise unto strength, glory, and immortality."

The King's Answer to Esther's Petition

October 29, 1676

[1F 18:7] This Morning, so soon as I awaked, this Word saluted me, saying, "Arise, and call upon your God, who gives you what to ask." From which I preferred my Requests, finding a pressure of an ascending Power, that carried my Spirit to view a Place that was paved with variety of Colors. And there I saw a Woman standing of so amiable a Countenance, the Complexion so unutterably pure for fineness and clearness of Skin, as no mortal Image must compare. While I was in admiration hereof, a Voice spoke, "Oh *Esther*, what is your Petition? Your Beauty has ravished my Eye: Your Place is to abide in my Royal Court."

The Flying Horse of Power

[1F 18:8] A little space after this I found myself mounted upon a Horse, to be carried where I knew not; but I was not concerned at all, for I was fully satisfied in my Guide. I heard a Cry after me to detain and prevent my going forward, but the Person that took me up, said, "Be still, and give no Ear. These are but the Screech-Owls of the Night, and Birds of prey;" which would stop and steal our Treasure from us. So I was carried on with great swiftness into a secret solitary way, from out of the sight and noise of all active Creaturely Inhabitants. For it was said, "Thus it must be, if you will see a New Creation, with the replenished Life-Plants, that grow there all-flourishing and clear, according to the pure Element that is there." At which offer, and upon the terms specified, I for myself, and for my traveling Friend, did perfectly agree to proceed on, as this our Dove-Mate should bear us upon her Wing of Power; not fearing to adventure through a Desert state, and to draw off from all Communions, which are of this visible Sphere. For another Voice cried in my Ear, "Depart, and come out, touch nothing, neither mingle your Offerings with *Korah*, or his Company: who though they may appear with Censers in their Hands, yet do not come near them. For the Earth closes upon them as their most visible dark covering; from whom Away, with me, your flying Horse of Power."

**THE MITRED CROWN: OR, THE NAZARITE COVERING.
THE BURNING WHEEL: OR, THE
SPIRIT'S WORKMANSHIP**

October 30, 1676

[1F 18:9] §.Being in my private ejaculations, this Word sounded in me, "All prayings, prophesyings, speakings, are of no validity but what proceeds from the Head-covering: which is the Mitre-Crown of Purity and Power, which the Unction alone for you must draw down from him, who holds in His hand the Seven Star Powers to encompass you round, that so no more nakedness may be found upon you. For what is more empty, naked, and void, than words that are not touched with the Altar-Coal, that gives impregnancy wherever it falls? Therefore watch, and go not forth in any of these ministering services, without wrapping up close about you this *Nazarite* covering of strength; for want of which your labors have been fruitless, and my Spirit has been under reproach and derision to you. I am come to take this shame off from you, to whom I give this caution, not to be too hasty to run out before you have put on your Garment of Strength. It is better to wait in secrecy, till your covering is all finished by Him, who in His own method moves and works all effectually; into whose mold being cast, you will certainly come forth a much more refined piece of glorious workmanship, for the illustration of the Spirit's Ministration. By the decree

of the Almighty this wheel has begun to move; Now see to it, and keep it still going side by side, with the Spirit that is the Life-motion of it, who will plunge you in, to know and see yet greater things, as you can keep strait course with it. Then may you dive into the Seven Star-Pool, which will draw out the last Trumpet-shout, of a God Omnipotent, for a covering throughout.” Who but you, oh you Spirit, can work in the burning Wheel: which for us effect quickly.

**WHAT IT IS TO BE A STANDARD-BEARER
OF THE SPIRIT**

October 31, 1676

[1F 18:10] §. Towards the First Day in the Morning, I saw the Dr. as in a public Theatre, bearing a high Testimony for the Spirit, in a Youthful figure, and Hair grown brown and bushy; who was acted forth that he bore down many, that seemed to doubt and question what he from the authority of the Spirit witnessed to. Upon which it was said to me, “This should be fulfilled in his season; upon whose rising Day, wait to the fulfilling Joy.” From this presentation it was given me to conclude, that the Dr. should assuredly be made an able Minister of the Spirit in some signal proof of it. Which I sought my God for, in reference to the Glory that would be manifested, through the lifting up the Standard of this mighty defensive Spirit, whom we do begin already to feel is so busy again in us, as gives good ground of hope, that somewhat is to be brought forth, that shall make a free and clear place for the Holy Ghost, to act forth his own Power in the Humanity.

**THE SERAPHIN COVERING THE
WHEELS OF NATURE**

November 1, 1676

[1F 18:11] §. This day upon Mr. *Bromley's* account, the Dr. was engaged to speak in public, whose sails were spread and filled with Breath from the Anointing Power. After which I found my spirit much called into an inward stillness, to find out the original Wheel, that turns the whole creation about. As seeing all things short; though they are brought forth in spiritual appearances; they pass away as yet too weak to bring forth the transfigured state. Upon which consideration, I went to my night's repose in some heaviness of spirit, mourning after the Life-working Power, to deliver me from this and every surviving hour of temptation; importuning for a naked access to the Throne of Majesty, where I might have freedom to open all in plainness of speech, and to hear without any other medium but the Spirit's Ear, what God would answer to me.

[1F 18:12] Upon which I had presented Four Moving Wheels of flame color. As they turned, they opened a deep in the ground, which still dissolved and melted away wherever they went. So they kept on their circling course, having at last no more ground to move upon, all being burnt up before them. A Seraphim with six wings all covered them, only through every wing an eye was seen; and then the wheels were lifted up, and ascended. Then a Voice came to me, saying, “Mark and see what you must be turned into, if you will see the bare and naked Majesty of Glory. Can you think to bear the presence of an immense light, that is of such a transparency, without a Cherub's covering upon all your working wheels? If you will come to the heights of *Zion-Glory*, come prepare to be undone in your own sensitive life. The very Pillars of the House of Nature will be shaken, the keepers thereof will tremble. Man must cease, when God descends into His Holy Place; these flaming coverts of the Spirit will let nothing of the flesh inherit with it. Therefore till you agree to this, there can be no possibility of coming into that Great Assembly, where the Most High reigns over all worlds, with His train of glorified spirits.”

[1F 18:13] When I had after this manner discoursed, the *result* of my importunity was thus given to me; I was convinced what such an access for continuation there would cost. For it was shown to me that there must be down right payment, words would not alone pass. All our earthly goodness and godliness was to be given away for this Cherub's Covering, and no longer to stay there in the Tents of *Babylon*, to live in the midst of a people of unclean lips. Now the great thing is, *How this shall be brought to pass? For who shall live when God does this?* Yet seeing the all-knowing Spirit has plainly hereof advertised, that it may not come as a surprise to us, when these burning Wheels shall wholly undermine and consume what it finds of that putrified earth in us, Oh then I do see the Six Winged Seraphim will be our covering, through which we shall behold the Lord the mighty King upon His Throne of Glory, according as has been fore-told. And there His mighty voice shall hear, which now sounds in our ears, from that Seraphic Sphere.

THE PROGRESS OF THE WHEEL-WORK

November 3, 1676

[1F 18:14] §.As I was introverted into myself this Morning, calling over those things revealed, upon the Representation of the Four Wheels that eat out the Earth, which it moved upon; this Word moreover cried in me, "Suffer these Wheels to turn in you, though it be painful, rejoicing that you are come to dwell under this Cherub-Covering; where abiding under, with all wariness, the Eagle-Bird may fly out from there in great Might, Strength and Glory." I took great Observation of these Words, for much is to be understood from them, as is to be believed in by us, whom it concerns.

THE CHERUB-TENT

[1F 18:15] §.This Day in the Evening at our own private Meeting, in which the Lord much appeared with us, it was given me to speak from the new covered Earth, which was once as a solitary parched Ground. But now it was shown me that it is now become all covered with the utmost variety of springing Flowers, all flourishing, which will still abide in us, so long as the Water-Courses keep their due springing Tides, with the Spiritual Constellations, opening from the Cherub-Bride; who dwells in that hot Beaming Body of the Sun, that renews Life to every growing Plant that is brought forth under the Cherub-Tent. Oh, here I saw in some few, a fruitful Field or Soil, and a full replenished Garden, which invited in him, who is our true Seeds-man, to view and see what might be more eminent and excellent in us, to engage his walking presence with us; in whose company we witness the out-breathed scent of what is planted by his own Hand.

THE WAY OF THE SPIRIT CLEANSED BY THE CHERUBIM-ORACLE

November 4, 1676

[1F 18:16] §.This Day going out, I suffered loss, meeting with some scatterings, which for that space stopped the Wheel-work. Being sensible of this, I had no quiet, till the holy Watcher came down, and moved it forward again, clearing all that clogged and made it move heavily. This Word with an Emphatical Power to me came, saying, "Oh wherewithal shall a Young Man cleanse his Way, but by taking heed unto my Word?" This was further confirmed a little space after, by another echoing Voice, "Regard this as a seasonable Warning." From this it was fully set home upon me, that every speaking Word from under the Cherubim Oracle, from where the holy Sound passes, the Light thereof is to be obeyed in all things. And it would be as the Burning Wheel, refining, and making pure; for no longer than our Minds and Hearts, as the High-way of the Spirit are cleansed, can I said the Holy One, walk there. For my delightful Pace is through the green and flourishing Path, where on either side Plants of Righteousness do stand, all in their Youthful Statures.

WISDOM'S ARMORY DISCLOSED

November 5, 1676

[1F 18:17] §. This Morning it was said to me that there was a secret reservatory, where the hiding of all the Armory Power was. Then was shown me something of a strong fenced Place, standing upon a Hill which was so high, that it would be very difficult to ascend; which caused great thoughtfulness in me. In the interim of time, the Dr. coming in to Pray, this Vision passed away, and I understood nothing more of it that day. But while the Dr. was in a very contrite frame, so expressed by Prayer, this Word concerning him was spoken, "The humble Person I will save, whose Cause I have heard, and will plead." Which gives a new Sealing Witness to all former Words, that the Love-Eye looks still, towards those that are lowly of Heart, taking heed to the inspeaking Word, watching daily thereto.

It is broken up by the Mighty Cyrus

November 6, 1676

[1F 18:18] §. This night the wheel-motion was very restless in me, to find out this Armory Power, of which I had a presentation. Greatly solicitous was the Spirit of Prayer, pleading to find an entrance into that secret place, where I was assured the hiding gifts of eternal powers were concealed; which being found, that would then, by a willing suffered-force, be fetched out to effect the great and high intent of that Mighty *Cyrus*, who will be raised as that Principal Shepherd, to go before us unto this strong fenced place. Who said to me, "Be still. Your Time is not yet fulfilled to enter this Tower of Strength. There is an Eagle-Bird under the Cherub Wing, which is a hatching, for which you must wait a while, till it is all fledged and [fit to fly]: that only can mount you up. It must be this Eagle-Eye that can fly so high, to face this secret place, upon which the sunbeams lie so hot, that no other can come near her. It is but fruitless labor to climb up with a ponderous body to the top of this mountain. Therefore keep close and warm under the Dove's Wing, and your spirit will answerably grow into the nature of a swift flight to reach to this place; which is called by the name of *Shammah*. The everlasting armory of wisdom and strength lies there to be drawn out by such as can assume the eagle-strength. Oh hereunto watch with all heed, and keep under the overshadowing Wing, that you may come hereunto at one flight, that you may be out of all further care and fear. This is so strong a fort, that commands all worlds that stand under it. They who attain the full growth of this swift-winged-might will indeed find the impregnable power. Then it will be in your own power to scatter and make fly, whatever opposes you from the Spirit of Enmity; all which shall be subdued from the armory of this strong tower, that shall be opened to you who are diligent seekers. Look and see, for the eagle-shell is assuredly upon the crackling."

Chapter 19

THE SIGN OF THE SON OF MAN

November 7, 1676

[1F 19:1] §.At this time it was much upon my spirit to seek and make after that which might evidence, not only to ourselves, but to the unbelieving world round about us, that the Life-acting Power was with us. For else whereby should we be able to make out our conjunction with the Spirit, but by stretching forth the full banners of it, as the great testimonial witness of the mighty presence taken in us? As I was deep upon this consideration, this Word from the Lord came to me, saying, “What more signal sign can you desire to demonstrate your true spiritual birth than by this; that you have not heard of, and seen the Sign of the Son of Man in the Heavens, as distinct from you. But behold this is given you, the very *same* to be; which in its time will show itself to be the Son of God, by and through the resurrection from the dead. Till which time, you must suffer under a veil, in conformity like to your Jesus; who was of no reputation in the world; as giving Him no credit, nor honor, till by death they saw the veil rent, and the earth shake. Then they began to be convinced that this must needs be the God-Man. Even so, on you must proceed, to give witness by your death mystically, as He did naturally give proof thereof, by rocks rending, and earth-tremblings, which will be at the yielding up of the Ghost.

[1F 19:2] “This happily has been somewhat reached, but yet there must be an open show thereof. Crucifixion is a lingering death; let the blood and water so freely out-run from you, that may bear record to all that your spirit is ascended into the Father’s bosom; from where may be expected your return, to bring down that Spirit which will raise that Body, through which that signal sign shall be manifested, that can assume authority to release what has been in captivity. And you shall go forth with the scepter-dominion. You have but this one thing to effect, to show out yourselves risen from the dead. Then you will find that every breath which proceeds from you is of such force, as to command the whole heavenly host.”

November 9, 1676

[1F 19:3] §.This Morning I was cast into some perplexity about the instability which I found myself incident unto, that I could not keep afloat upon the broad River, still to swim in the full Stream of the Spirit. But some intervenings would happen to stop my pace, and prevent if it might, the arrival to that most sweet and blessed Port, which has been designed for us. I called in the High Throne-Counsel, to know what shall be done for us, who are sensible of these petty sinkings. When the Lord has given the Word to come after Him, though it be upon a boisterous Sea, could we steer our Course upon Faith’s Boat, the floating tossing Sea would soon come to be Calm. But oh! my staggering Spirit is not come to such a steadiness, as with my Jesus all like a Spirit there to talk with him, who may yet now again be seen to walk in the deep Ocean.

THE BINDING OF THE FOUR WINDS

[1F 19:4] These things being the matter of my Meditation and Consultation with that Word, which was to me very nigh, it suddenly cried within me thus, “What stability can you come unto, till the Four Winds are withheld, which awaken the old condemned Life in all its Essences.” Then was presented a Hand from under a Wing, which knit up these blasting Winds, that they might not hurt the new replenished Field, out of which are expected the Seven Years Plenty. Then hereby I saw that it was only this strong Eagle-Hand, which could stay the rough East-Wind, that caused those swarming Flies to buzz and make a noise, suck-

ing away those Honey-Dews, so soon as they fall. It was, also further noted to me that these Winds were of that evil consequence, as to put to wreck the Sailing Ship of Faith, whereby all the out-ventured stock of Life is to be brought in. These Four Winds were also named to me: as *1st*, Wormwood. *2dly*, War. *3dly*, Anguish. *4thly*, Destruction. These being let loose, did blow up the Natural Senses, breathing fresh Life every moment into them, so maintaining the Spiritual War. For so long as the carnal low Sense lives, and is hereby revived, it will be active after many a deadly stroke, to nullify that super-sensual Life of Revelation, that cannot take its place, till these Life-breathing Winds be bound up.

The Olive-Tree: or, the Sealing of the Deity

[1F 19:5] Then was shown me an Engraving like a Seal, with the Emblem of an Olive-Tree with three branches, and it was said to me, “When you are Sealed with this living Print, you then shall know a fixed Life. These Winds can no more hurt, if once they may but stop, till you are feelingly impressed with this Olive-Tree. This is another manner of Life than what is subject unto Mutability. For what is greater than for the Life of the Holy Trinity to be appropriated penetratingly by way of Sealing? Now for this great preparation thereto, is required the one pure unleavened Lump, all passive without Life, to receive the Impression.” Which accordingly was performed by the overshadowing of the Dove, that gave the living Witness of being Baptized into the Name of the Father, Son, and Holy Ghost; by which the Contrary Winds were restrained, that they could not blow up the dark Mists and Fogs anymore. So from this, feeling in me a pure Serene Calmness, the Powers of the Eternal World let fall sweet pleasant Dews, from which the Fruitful *Sharon* did spring, to entertain the Trinity, within the circumference of this holy Ground, which is now so strongly enclosed and fortified, that nothing common or unclean can pass here. For the pure Winds from the Heavenly Element gave forth a new fresh Air, all clear and bright; so that in the Light thereof, liberty was given for Holy Walks, as in a Super-celestial Region, there to take up the Soul’s true Central Rest. Even so sweet Jesus, never let me venture out, lest those perilous Winds should overtake me; to unfix me out of the even Temperature, wherein all stability will most safely and securely Fix the Mind.

THE MYSTERY OF THE THREE HEAVENLY WITNESSES

November 12, 1676

[1F 19:6] §. Now upon this sealing was opened and enlarged the great mystery of the Three Heavenly Witnesses, which gives light to the understanding, and makes it capable of knowing and comprehending the soul’s true originality; as to what it was, what it is, and what it is to be: what it was in its first pure state, then how it fell, and lastly what it is to be, and after what manner to be restored. In these three particulars these witnesses unfold themselves, and bear record. But the chief and principal of these is the third, or the restoration; whereby God raises the fallen tabernacle, going forth in a new creation and formation, to produce a suitable habitation for Himself. Wherein the Father in the first place records His own Name; which is demonstrated in opening a flood-gate of Love; expressed in the Gift of His Son; not only to be born for us, but be born in us, bearing witness that we are hereby passed from the misery, death, curse, and the wrath of God, into the liberty and similitude of the Deity itself, wherein the righteous and immaculate nature of Jesus springs as the Lily in the Valley. For it is not a bare record or report of these witnesses, but it is an essential Body, All-Deiform, which is a record that can never be obliterated. For the Holy Ghost is the sure pledge hereof, which keeps this impression alive, by His continued motives and operations. So that what is invisible in the heavens is made visible to the Dove-Eye, through which your soul has its seeing; which it is marvelously enflamed and affected with those objects that are so beautiful, excellent, and enamoring, that wonderfully take the mind off from these low animal and natural things; the Super-celestial Life being raised, and employed altogether upon what is so ineffably joyous and glori-

ous. For thus the higher heavens are brought down by this Trinity of Witnesses, into the habitable part of man's earth.

The Ternary of Witnesses on the Earth

November 20, 1676

[1F 19:7] §.The Ternary of Witnesses upon the earth, answering to the impression from the Three Branches of the True Olive-Tree, were now heard to give in severally their testimony, agreeably with that which is given in the heavenly places, in order to the bringing about the greatest and highest of all ministrations, which is that of the Holy Ghost; and to the completing and defending of the Kingly Birth, from the Virgin Woman, which the Dragon ever watches against, to destroy it. And it was given me to understand the several offices and business belonging to each one of these, to make ready for the Birth-Day, and to protect this High-born One from the raging floods and the tempestuous winds of the adversary: The Spirit's work is to reprove, convince, exhort, counsel, caution and comfort, in order to the carrying on this great affair. The work of the Water is another witness, as you find it in you, as a bubbling Pool, cleansing every part within, that so not the least defect may be found in the Matrix, out of which the Birth must open. Then the Blood is a great Testimonial Witness and Evidence, as in a mystical manner conveyed, tasted and drunk down by them that carry the matter of this Birth. For it produces a vigorous Life, that will be known and felt, to refresh both Mother and Babe. So keeping all these in their several acting Properties, they will be the clear evidence unto you, that the Ghostly Birth is working out itself. Therefore with these three, let your Will-Spirit agree unto this, to throw out every misconceived thought. For now all things must be new again, through this new Birth wrought by the Father, Word, and Spirit; that you may come to a mighty Record among the New *Jerusalem* Stones, where all are waiting to see this rising day, because it will fix in you an unknown Liberty, both in Spirit and Body.

The Unity of these Three

November 21, 1676

[1F 19:8] It was also further expressly opened unto me, that we were at present brought thus far, as to witness these three, as Spirit, Water, and Blood, being Witnesses in our Earth, which did forerun the Ministration of the Holy Ghost. For they must go before, as the Ministration of Jesus, who came by Water, Blood and Spirit, that is Death, Life, and Resurrection, from which He passed, and so must we. As He did bear our Record in Heaven, which will be a different thing, though agreeing to one and the same end, as thus, the three first make way: as the Water-Baptism into the Death, the Blood into the Life, the Spirit quickens, and gives a Body of the Resurrection. So the Ministration of Jesus has its twofold use upon us, in order to the second thus, which are to bear Record, as the Father, Word, and Holy Ghost in our Heavens.

Adullam: or, the Pure Virgin-Tabernacle

[1F 19:9] So here is to be understood the rising Degree, or changing from Jesus in Spirit, to that degree of Unity, of Father, Word, and Holy Ghost; all which agree to enter into a Virgin Mind thus prepared, and in it conceive themselves, after a high mystical manner; so as to include them as one only Being; contracting the Virgin-Will and Spirit with itself, hereby becoming one inbred with it, as that Heir who was darkly prophesied of in *Micah's* day, who said, "The glory of Israel was to come unto the *Adullam*, the very pure Tabernacle of the Virgin Nature, born again of Water, Blood, and Spirit, so made indeed a meet reception, for this holy thing to be sealed up, as in an unknown Pavilion, or hiding Place of Strength: which must be till it has attained every measure and part, to the growing big, and filling up the Birth's place, with Breasts full of Milk, the Spring Word of the Spirit diffusing into them, the natural course of the

Bloody Issue of Sin also stopping; all which will be evident Signs unto you, that are still apt to be questioning whether this Ghostly Birth is forming in you. Therefore be still and wait for that great travailing hour that is to come upon you, before which you will sometimes be in pains and heaviness, because you may meet with many a throw of temptation, all which will work the Birth forward.

[1F 19:10] “Therefore be not dismayed, Oh Daughter of my *Zion*, so long as you walk steadily, not going out of *Zion’s* Court, where you are to wait at my council-board, to inquire what shall forerun, and be in that travailing hour, which will make great spoil of the mortal shell, which must break away at this great Birth-day. Therefore look and expect this will make a mighty alteration, for the heavens will rend, that the Throne-Spirits and Powers may descend, as helps and guardian defense, and witness-bearers to this *Zion*-Birth. Great provision is to be made beforehand, to answer to the greatness of the *Zion* state, all of the rich concealed Furniture, and Golden Cups, Pots, and Vessels, at such a time as this will be brought out, with all the rich Robes for those to wear, who do attend upon this Birth. Great and mighty Preparations you do see, are hereunto expedient for to be. Because this World is so blind, ignorant, and unbelieving, that it will be no less needful to rebuke, by all high and Spiritual Magnificency, in the very height of *Zion* Glory, and to outvie hereby, not only vain pompous Glory, but those Abominations, and false exalted Lights set up in Temple-Worships, as no better than false Births Coverings, which will not be removed, till this mighty Standard of this Holy Ghost come to be lifted up, and set upon the top of *Zion*-Hill in Visibility.”

THE GREAT DAY-STAR

November 22, 1676

[1F 19:11] §.I saw as a Prelude of this rising Birth of the Holy Ghost, a bright Firmament open, and all dignified with splendorous Stars, some much more blazing than others. And one Star increased so great as it became like the Body of the Sun. The Vision was thus opened unto me, after some days being called over in me, by a fresh vivification of Spirit: that showed me that the one Star, which I saw so suddenly increase to that largeness, as the very Body of the Sun, was the Virgin-Woman, that was to be all encompassed with the Birth Light of the Holy Ghost, which would arise out of that Orb, at which the rest of the Stars that encompassed it should shout for Joy, and be Witnesses thereof, at the opening of this greater Day-Star, which should enlighten the whole Earth. Oh this left great Amazement in me, provoking to some travailing Sorrows, to see this mighty Wonder brought forth, as in Vision, so existently in that Star, who is hereto elected by the Omnipotency.

The Ark floating upon the Waters of the Sanctuary

[1F 19:12] A further Confirmation was the Idea of an Ark, that was shut up, floating up and down—not upon muddy, troublesome Waters, which once covered all Mountains and Hills, when as the Deluge was upon the Old World. But these Waters were pure and healing, like the Waters under the Threshold of the Sanctuary, that wherever they came, quickened unto Life. And it was said to me, “Behold the Dove is in the Ark, and will be this place of broad Waters, that shall cover the Earth, no more to kill or destroy, but to save alive, according to the New Covenant, that *all shall know God from the least to the greatest*. When the Dove shall fly out of this Ark with the Everlasting Gospel, as the Olive-Branch which carries in it that oily Property; we will kindle a sweet Fire, that can mix with these pure Waters, and not be quenched, but still maintain fervent heat to declare and speak, as indeed from a Cloven Tongue, that may tinge wherever it scatters such high enkindled Breath abroad. Ah, Words of such an out-flowing Power will carry force, to purpose upon the Hearts of the prepared Hearers, to whom this last Trumpet by the Dove shall sound. Blessed is that Ark where fresh she will out fly, to pronounce Salvation, Peace and

Good-will from on high. Fear not, but believe such a Ministration may be nigh to those who most closely and obscurely lie in this new framed Ark, till the Birth-Doors shall come to be opened by the strong angel.

The Seven Sealed Doors

[1F 19:13] “Know that upon every Door, here is a several seal, to the number of Seven, to which belong the Seven Spirits. Watch there upon every Opening, and stand still, till Time’s Number is finished, for the going forth upon the broad Water-floats. The glorious Lord that has been hidden under this Ark, is now to appear and unfold what the Seven Thunders has foretold of Ages past. ‘For which,’ says the *Alpha* and *Omega*, ‘I do call you, whose Hearts are right and perfect to me, not only to know and see these things, but to be Eminent Instruments for me, by the bringing forth a new and more excelling Generation, than have yet existed.’”

THE TRANSMUTATION INTO BIRDS

November 23, 1676

[1F 19:14] §.In the Night season I saw myself, as if I had been transmuted into a Bird of great largeness, like to a Hawk; and found all my sensible Faculties and Understanding in that appearance, fluttering in an Airy Region, and I had this Commission Word, “Go forth, and take a Prey,” which attempting, I found a whole Flight of Birds, in some way of resistance, I being alone, they thought they should have encompassed me about, and so out-mastered me. Then I called for my Bird-Mate, who was immediately as in a large flying Body with me; and so we jointly commanded the whole Flight of the lesser Birds in that Region, and then they voluntarily came to shelter under our Wings. And it seemed to me a mighty Change, which I did not know how I came into, but all Care, Fear, and Sorrow were fled away. I felt during this time no low matters of an Earthly Sense at all to touch me. During this time I felt also another sort of Birds like Bats pursue us, which could not hold out their Flight, because of the excessiveness of this Light Region, but fell down again, and again would strive to rise, blindly, to trouble and hit against those who were winged for to obtain the Prize.

The Interpretation hereof

December 4, 1676

[Look back to *November 23, 1676* and there is the Vision,
and here is the Interpretation of it.]

[1F 19:15] §.There was much from this vision manifested to me. The first was: that this showed there must be a passing out of a gross, ponderous, heavy laden dark Image and Body; for in the pure Airy Region, only Ethereal Spirits, in winged bodies of power, could live and swiftly move. It became us to wait and look after such a translation, that it might be really accomplished, as the figure calls up to. For it was said this must be, till we come to see this Change, all to be in the very Body, by virtue of that Crystalline Stone, that must be formed within, who to its own clarity must sublime us throughout, before we can go forth, like eagles to mount and to take our prey. As to the resistance which I saw, it was thus to be understood: that at the first going forth, though thus empowered and spirited, yet it would not be understood by the very Elect, who were to be gathered to that region: for there would be something of reluctance, till further confirmed by another Witness, that also should wing up in Spirit and Powers, and should marvelously draw and gather in the Scattered, who to Wisdom’s Ministry do belong, which must prepare for the state of Mount *Paran*, and so for the New *Jerusalem*.

[1F 19:16] Then queried I further about the last Flight, *Who were so few in Number, yet very troublesome, blindly lifting up themselves against us?* It was shown me that there were dark sensitive Spirits, whose center was in the dark Holes of the Earth, that had some particular knowledge and relation to us while we appeared to walk with them after their Similitude. But being now changed, and something being formed in us that has given us a Winged Raise, and so made the Separation and Alienation, they would pursue to bring us down, that they might know us in their own Likeness; for in this Transformation they cannot, without they could come to be as we are. Which is impossible, till the Holy Lump in them be made, and they be separated for this state, from all low things to live, to which we are called and appointed to live in the Ghostly Body, where we shall meet the Lord our Bridegroom, in the Airy Region.

[1F 19:17] §. This Word much followed me, “The Birth in you is the Son of God, but it does not yet appear what it shall be: when as it shall work quite through, expect great alteration, even unto Transfiguration.” At which I rebounded with this answer, Ah Lord, how thick down do flow your Prophecies. But what makes the working Wheel so slack to effect this mighty thing? Then said the Spirit in me, “You are in haste, before the Earthly Mold be laid waste, not considering that you are but come unto the restoring Ministry, that is preparing for the Birth of the Dove, out to fly, that carries all Wonders in its sevenfold Eye, which is your Lamp within, that gets formation by degrees. Therefore it is not to be stirred before it comes to its full Age. All that you are to do is to drink in what is brought to Hand by its Virgin Mother, for daily succor, as the Word of Counsel, Caution, and Direction, which is at present; all which you are to expend upon, for stay and strength, till its Birth-Day shall in and through you break.”

The Accusers Opposition to it

December 5, 1676

[1F 19:18] §. In the Night in my Sleep, the Accuser and watchful Enemy assaulted me hard, upbraiding me with false and deceivable hopes, that I had in this Ghostly Birth; demanding, why we should more than others in the World seek for it, that were left in the same common Faith with others, ever since the Holy Ghost withdrew, which was not again to be born through any one in Flesh, according as we looked for. Then this Word was present with me to repel, Oh get you behind me, you Spirit of Perdition, that goes about to pervert Truth, and would make void the Love’s Election of God; knowing well you stand not in his Counsel anymore, but are afraid. It is your terror to see Faith risen so high in any one, as thereby to conceive such a mighty Birth as this, that will so rise as to overturn your Kingdom and Reign, that has so long been in the Earth: for hereby you will be cast out. Therefore we will not doubt, nor throw away our Confidence, because the Birth we trust to has the Foundation-Seal already upon it, being already named, which cannot be obliterated, without it be by yielding to your daily renewed subtleties. Which as in the day of *Eve*, so again you would be prevalent; storming high, so much as you see the Day grow nigh, of overturning the Babylonish Captivity.

The Victory Gained by the Spirit of Faith

[1F 19:19] Much contest I had of this kind, both sleeping and waking. One thing more I remember was his charge: that he would see some proof of the Father’s Almightyness, from his Birth in us. With that I roused up my Faith, and said that, You may, and will, unto your perpetual downfall: therefore away, depart from me with all your Wiles. For I will no more give Ear to the underminings of such a Serpentine Spirit, who would circumvent me, in the process of my New Birth after the manner of Jesus. After this I fell into Sleep again, towards the Morning, then I felt such bitter Agonies in my outward Man, as if my Life had been just parting asunder, and throws and pains, as if my Back had been cleaving in two, which

awaked me. And I was amazed, when I came unto myself, that I found all was so well with me: for I perceived the Evil One had beleaguered me in his dark Magic, but could neither hurt me in Mind or Body; the watchful Eye of my Jesus being vigilant to preserve me from his Fury.

ANOTHER DEFEAT OF HIS DARK MAGIC

December 6, 1676

The Basis of the First and Second Creation

[1F 19:20] §.After this conflict, I waited to understand the meaning of this terrible onset upon me, and it was thus spoken in me, “Satan has desired to winnow you, and watched his opportunity to surprise you while the Animal Life was reposed; and [had he been] permitted, he would certainly have undermined the Virgin Birth, by overthrowing your faith, which is the very life-pulse of this birth. For if that stops, the Life soon grows weak. Therefore still maintain, and keep up that faith, which is the material matter of this Birth, that the Evil One hunts to destroy. For could he make faith void, he well knows that is the very basis of the New Creation-building, and thereby would throw down all, whatever has been wrought. Consider, oh you upon whom this probation time is come, which will be the birth growing, that you carefully provide and gird on this defensive weapon, oiling it well, that no rust at any time be found. As it is given you to believe, so mind to stir up this gift in you, remembering what all precious faith has done in this world, through the very mortal case. Nay, as you read, the very visible creation was brought about by the Word of Faith, and can no otherwise be restored to its first primary purity, liberty and glory, but through the rising Life of Faith; of which the Serpent’s subtlety broke the Golden Chain, and cut that Silver Cord, which held up the Paradisical Creation; by introducing his temptation into *Adam*, who hereby broke his faith and covenant with his God.

[1F 19:21] “Now then, by one man’s disobedience to the faith, all became faithless, by which then it was impossible to retain the similitude of God; for hereby he lost the use of the most holy generating property, and brought forth strange births, as you at this day find the sad effects thereof. But now yet once again, an open birth-door is set, for Wisdom’s Life-Seed to enter in, which shall bring forth a new creation store, much excelling all the births that have gone before; to which good thing, so much prophesied of, give great heed. Marvel not that the accursed Serpent’s Seed is so enraged night and day, to let out his venom: it is because he suspects you are designed for some eminent use, through that principal birth, that may be a means to ransom many out of Turkish thrall. Therefore he did strike at this Animal Life by his wounding dart. But I your Jesus stood with faith, with the weapon balsam near, to heal you. I will not fail to guard you still against his wiles; keep but my faith, and from it do not shrink. And so give charge to such, as engage with you upon the same account, and you will certainly see the issue of that Birth, that shall most perfectly restore the fallen creation in yourselves and others, in such a way as yet there has been no late precedent since *Immanuel*’s birth descended.”

Chapter 20

THE BIRTH OF IMMANUEL GUARDED AGAINST THE DRAGON

December 7, 1676

[1F 20:1] §. In the night season, after some rising ejaculations had ascended, and I falling into a sleep, I was suddenly awakened, as if some person had been in the bed with me: which in some kind of fear I rose up to see; but saw nothing. So lying still a little while in the consideration, I felt sensibly a hand all over-spread upon me, with an influence of great heat, at which I marveled what it should signify. Then this Word spoke, saying, “Fear not. This hand is stretched out to encompass the birth; and by the heat to fix the life’s impregnancy, that it might be past the Dragon’s power to anymore slay. He cannot cease to watch it with an evil eye. For this cause I have overshadowed you with my Airy Body, which may bring forth accordingly, as faith shall operate in its own mystery, which is the great thing whereby the Paradisi-cal world shall spring again, without toil and care. For this cannot be, until such a birth be brought forth, that has all faith to go forth with all power, as without guilt of sin; for that quenches the Seal of Love, and birdlimes the Wings of Faith, which is also a twisting cord to bind down its Eagle-Body: but it is able to free itself from all that brought it under the bondage of evil.

The Coming of Elias

[1F 20:2] “Now, set your minds fully upon this renewing birth. For it will be the *Noah* that will comfort you, by restoring a new world, from which the curse will fly. I your Jesus must abide in my Heavenly Reservatory, till this birth in you grows ripe. For it is the *Elias*, that will come in another and more perfect ministration than ever yet has been, that must prepare for the coming of me your Lord from Heaven; who left this work to be accomplished by the birth of the Holy Ghost, which was to bring forth the most perfect restoration, so that you might come to know the *Elias*-track, through the burning chariot, for translation. It will certainly fall upon the lot of some one or other that are predestinated, to bring forth this mighty *Elias* in Spirit, as the first-born in Wisdom’s Day; to go before, and overturn and make ready for my absolute reign, yet to be in the earth, in order to the New *Jerusalem* descending glory. Therefore take heed, be circumspect, believing to see this birth. Wing up your faith, and pray, and travail mightily, that you may be those Worthy Ones to bear a Living Testimony for me. For a great and weighty government will be entrusted with you, when Wisdom’s Birth shall be fully ripened. For a much more glorious state than that of *Solomon*, shall be established upon the ghostly nativity. Instead of a terrestrial, there shall be a celestial greatness of dominion, from this Birth-Lily springing, that has like the Two Witnesses been long slain in the seed, and buried over with earth, so as forgotten in the world. But now expect the raising of them up in each of you, who shall stand as Olive-Trees before me, still naturally flowing out with your Golden Oil. It shall not be as formerly, by way of gifts now and then, but this fatness and olive-sweetness shall spring out of your own root, being hereinto fully changed. Then will you know the constant and fixed state, and no more be deprived⁴ of your Eternal Bride and Mate.”

⁴ Editor’s Note: The original reads, “and no more *want* your Eternal Bride and Mate.”

THE CONQUERING BOW: OR, NO CONQUEST, NO PORTION*December 9, 1676**The Sword of the Lord in Gideon's Hand*

[1F 20:3] §.A mighty saying was echoed to me, brought forth out of the Counsel-deep, pronouncing it should be our lot, to live by the Sword and Bow of Might, by which *Jacob* of old took great Spoil out of the Hand of the *Amorite*. It was thus opened unto me, that this Word came to me, to let me understand that our blessing and portion would come by mere conquest. For thus said the Holy and True, “Behold and see, here is the Gift that I give to you, as a Father’s Blessing, which is the Sword of my Spirit, and the Conquering Bow, whose Arrows are all of Gold. With these expect you must get your Living, and also bring into me, your God, your worthy Prey. Now therefore gird on this Sword, that is so richly oiled with the purest of Unction, and go forth all prosperously. It is not only a defensive Weapon, but it will cut down and destroy, and resist every *Balaam* Spirit which stands in your way. None ever was possessed of this Sword, but that strong Potent Will-Spirit, that knew the Way to the Golden Pool of Oil, there still to bath it, whenever occasion to burnish, and display. The sight hereof will cause all about you to stand in fear and awe, when they shall see you are so God-like, armed with strength of Power, which is so commandable, that all resistance will fly away against it. Oh this is that Spirit-Weapon, which makes riddance first within yourself: it will suffer no *Amorite* or *Canaanite* to dwell near its Borders; but *Gideon*-like will make havoc, hew, and cut down every grove, where false worships have been set up by blind zeal. But truly the Day is near, for the Sword of the Lord in Gideon’s Hand to appear, which will make a quick riddance in the Earth. The Lamp of my Spirit is now seated in your Earthen Pitchers, though the time has not yet been for them to shine out, by reason that the Olive-matter of the Holy Ghost is not yet come to that Perfection, to sound forth the Trumpet for the total Victory over all Centers and Worlds, which shall certainly be conquered by this out-going Birth.

[1F 20:4] “But while this is perfecting, here is conquering work, that you may not sit idle, but now to go on every day, somewhat to effect. Therefore another weapon is given into your management, which is my Covenant Rain-Bow, which will be to you of great consequence, if you have skill to use it rightly. The use of an Eagle Eye, that may this great Birth-mark espy. Here lies the grand deep-sighted Wisdom, to shoot forth such a Golden Shaft as may hit, and thereby make way for Wisdom’s firstborn to come forth, through sending out this mighty Arrow of all precious Faith. You will find nothing like this will be of travelling force, to help you out in your Birth’s Agonies, which will come upon you before you can embrace this Ghostly Body, embodied with a Soul and Spirit, that will spring all a new, from the creating Word embodied in a corporeal shape; which for a time shall remain a high degree of Wonder: For to see the Ghostly Power to send forth through contemptible Humanity, that high scented Breath of Air, which may be felt, tasted, and smelt with whom it is resident.”

[1F 20:5] Then this question in me arose, Ah my Lord, when shall these Powers be set a-work, so as the doubtful in Heart may somewhat hereof see, and we thereby be set free from all upbraidings? I was thus answered, “The Day is not to be put far; for now is the acceptable time for Salvation to be wrought. There is conquering work still to be done within. The Flaming Sword must cut down every Briery Root, and burn up every Thorny Thought, which spring near this Lily Birth, and vanquish all vaporous Clouds that thicken the Heavenly Air, with all the gross Animal Life of Sense, which is the greatest of Impediments. It is that Esau that holds Faith’s Birth by the Heel, that it might not break forth. Therefore strongly wrestle in the strength of Jacob’s Angel: for by his Sword and Bow you must make your way, and Conquest gain, that so you may command both the Heaven, and earthly store. For you will be Heirs of all Worlds: then gird up and go forth all armed; the munition of the Spirit is with you, so as nothing can harm you, who carry the precious and essential Root of Life in you. Even now, while it is but in its Younglings day, yet it

will be a defense of Glory, that now and then will sparkle through, by which it may be known that in you is entombed a Precious Stone, a White Stone, that has the Virgin's Name engraved on it, which must be for the Lamb a Spouse and Bride. Therefore the Cry of the Spirit is, Prepare, make ready, and Pray fervently, for your Everlasting Birth-Door to open, that the Heir of Glory may enter therethrough: Even so let it be."

THE FRUITS SPRINGING FROM THE ONE ETERNAL ELEMENT

December 10, 1676

The One Elementary Body

[1F 20:6] §.The sweet living Pool this Night was mightily opened, and stirred by the holy driving Spirit, that brought choice and super-eminent good things out of the high Kingdom's store, saying also to me, "Come, taste, and see, how you like the Heavenly Country-Fruit, that is ripened from that unmixed Element. Draw up unto my Table; for you shall sit with me, after the manner a Spirit, and eat such things as are set before you. For I, your Lord must take special care to feed and nourish those that are with Young, with the highest of Birth degrees." And indeed I did, according to this Salutation, find a sweet and pleasant taste to my Spiritual Appetite, and a satisfying fullness. Upon this followed an occasioned great enlargement of Soul-magnifying in Prayer, which at this time was more than usual, mingled with an oily Incense. Which feeling, I took all advantage to put forward, for the holy Birth-issue in each other, who were noted in the Life-Book, as was at this season asserted to me, with many other Words of signal Favor, that so we might have no cause to repent our Choice, in being professed Traders for Wisdom's Merchandize, which would turn to that account, that we should not be ashamed of, though now for it under dispute as not understood or known; but God will reveal us in His time. After I had prayed, I was encompassed with white waving Clouds for a good space together, with this Word, "So shall you meet your Lord in the Airy Body." Therefore we must be all pure and clarified, and constituted in and through the essential Birth of Life, for fruition and sight of the Flaming Body of Light.

THE GARDEN-PLANTATION

December 11, 1676

[1F 20:7] §.This day this Word came to me, "I your original Sower am come into my Garden, to see what is wanting, to make up the full beauty and glory of my husbandry, in your most refined and separated mould. I see you are careful to keep it, for a higher degree of Seed (as not being satisfied with what is sown and sprung up) though there be many young and fruitful Plants, all Plants of Righteousness. Yet here is one principal Tree that is wanting in the midst of these, to grow for the better feeding and establishing of these; all which are worthy of acceptance to me your Spiritual Sower. I am come now to that plantation which I can call my own, where the Virgin Lily of Faith, and the blushing Rose of Love, and Marigold of Hope, and that sweet-scented Violet of Meekness, and the Cordial Gillyflower of Patience, and the Honeysuckle of Abnegation to all whatever proceeds from this cursed Earth: all these are pleasant in my Eye:

The Olive-Berry

[1F 20:8] "You being found faithful and vigilant in these, behold I have yet one reserve more for you, who are beloved, as the most principal and weighty Seed, which is from the Olive-Tree: A Berry hereof I bring, to let fall into your selected Ground. This is that from which you may expect an Olive-Tree to spring, that will feed all the rest, from its oily property, which will flow not by constraint, but voluntarily,

and will reestablish and refresh all these Plants, as shall be felt in you, as Witness-bearers hereunto. This is that Olive-tree which empties itself forth upon these several Plants, being higher graduated and enriched, containing in it the all-fluent dispersive Life that ascends upward, and again flows downward with oily Dews. As a Mist, it Waters the whole inward Ground for a daily flowery Spring, that I your Lord, may walk in the midst of these fresh scented Flowers. For as much as they were weak in themselves, and apt to withdraw and die, therefore I have sown this pure Olive-Seed in the midst of them, which will arise to fulfill and perfect what the several Seeds Births have left behind, and short of bringing this to effect. For this Life-Tree acts all free, because it has in itself all-sufficiency, not by a forced Might, or constraint in Contest with a contrary Birth of Life. No, in this Olive-Tree there is no such dividing property; it is from the one pure and perfect Essence of the Deity, which never ceases till it has wrought out all Contrariety whereto it comes to be a fixed Root.

[1F 20:9] “Now then try yourselves hereby, for thus it will work, to give proof that this Seed is of the right Olive-kind. It is indeed come in you with great Love to restore; therefore as the thirsty Ground, open wide for this pure Oil-Olive to drink in, that so all Sin may be cleansed out of your Ground, for this Original Righteousness to take place, laying the old Foundations waste; out of which the false Births Seeds so plentifully did spring, to which a stop must surely be put. For though every Fruit of my Garden-Plantation in you have had its opposite, suffered to spring up by it, yet it must be so no more, after this Anointing has throughout searched and drenched every part that belongs to the new formation store.”

THE STRONG FORCE OF UNITED SPIRITS

December 12, 1676

[1F 20:10] §.Being still followed with fresh Manuductions to wait for the Manifestations of what is yet but in us as the Spring, I was opened in my Spirit to be very solicitous, that we might be of that account with our Lord Jesus, to go through this Birth in all its gradual Perfections, till the Holy Ghost should absolutely have a Throne in us. Upon which earnestness, this Word came to me, “Where two are agreed to prosecute, what has been predicted with the particular Love-design, it shall certainly be fulfilled in its Day, and in God’s most glorifying season. Therefore unite, and strengthen each other, from the Oily Might which shall upon you still increase, till that great Blessing you seek, out of each one successively has its proceeding Volatile, according to the Nature of a Spirit. Who out will fly: No curb or restraint shall lie upon this Birth Power, when found all of one sacred Matter and Mould, for the holy Breath-Spirit to move and raise up to its own Airy Sphere, all in a body of Light and Spirit pure and clear. This only may be called the true redeemed state, that delivers out of all Fears and Sin-obnoxious Cares, into the highest Liberty, where all free access into Mansions of Glory, may by the taking Wing from this everlasting Birth, spring, and so enter into the Holiest of Holies. This only is possible to such who bear the anointed Shield of Faith, that will not be daunted nor quieted, but ride on upon the mounting Horse of this Spirit of Faith, till you may cry over all Victory. For of all that has been said of this Birth, truly this Faith is the Sum and out-going Power, that will make the Passage, and reach God’s Omnipotency.”

A RESOLUTION OF SOME QUERIES RELATING TO THE WONDER-WOMAN

December 13, 1676

[1F 20:11] §.In the night I had a bright shine all about my bed, which was signified to me, that as without, so it should be all Light from the Seven Oily Lamps, that should be as a covering Flame to clothe the Virgin Woman, who should be impregnated with the Birth of the most holy Seed of God. Then I queried, *Who this Woman should be?* It was said that the name was known and written in one that was to be of a perfect Heart, meet for high and Heavenly Converse, and so thereby contract a Sun-shine body of Light,

Crystalline and clear, to wing up to the Heavenly Sphere, which is the Habitation for Spirits of Light. This Woman, that is certified of by *John* in the *Revelations*, has not had its fulfilling Prophecy to this day, and is therefore yet to come (as it was in Spirit said to me), and that the pure and perfect in Heart might come to be this Woman, as the Wonder of all Wonders which has been since Time's Creation. The Birth of Jesus was great and marvelous, but this shall far excel, because it will be of such high extracted Quality, as no Terrestrial can or shall see its God-like-form, but as its going forth may be felt and understood by Effects, to be indeed the Birth of the Holy Ghost.

[1F 20:12] Then I further started this question to my Lord and Spiritual Informer, Whether this Birth should distinctly be manifested from this Sun-like Creature, that is said to travail with it, to bring it forth? For this Objection arose in me: That the Virgin that brought forth Jesus in a Fleshly Figure, she remained still the same. No transmutation came upon her, no more than upon others, living only a holy Virgin Life. She wrought no matter of Wonders after Christ's Birth, as having shone forth by or through her; but all still [performed] by the Birth that proceeded from her, who in that Day gave proof by Miracles of the pure Deity working through Humanity. This great question was thus resolved through the Word of Life opening, which testified as follows: "True it is, that in the human Birth of your Jesus, there was a visible show of distinction, because of the Corporeity which then was needful to be born; but in this case it will be otherwise. For this is a Birth of mere Spirit, without any commixture of Humanity; only it will pass and act, sometime, through this Virgin Humanity, which it has chosen to be its Birth-Womb or Temple-Body, whereby it may act its Deeds of Wonder, answerable to its Birth-Deity. So that here the Mother of the Virgin-Birth will be more dignified and honored than the foregoing Ministration in the Birth of Jesus.

[1F 20:13] "Therefore an oriental bright flaming Garment is allotted her, with a Crown beset with Stars, plainly declaring that to her is given the Command and Power to bear sway within the Celestial Region; and by and through that near relation and conjunction with this mighty Birth, when born, to go forth to seal and save the Nations that shall bow to its Sovereignty. For this Birth consists of marvelous Power. None can sound or find out its mystical Being; for it operates in every Creature and thing after a Magical manner. And in this one pure Virgin, she will first unseal that everlasting Source of Treasure, and from there distribute, according to the degrees and measures of the Holy Ghost, who shall give His quickening Powers first in them, who for this successive Birth, have their Minds purified and refined. For there is a touch-flaming Stone, that will enkindle Life in each one, as it shall at its pleasure introduce itself most free. For by way of Birth it will grow, in all that hereof shall participate, and after like manner generate. But oh, here will be the great thing: *Who shall be counted worthy to be the first of this Ghostly Generation for Him to begin?*"

December 15, 1676

[1F 20:14] §. This Word came: "Behold yet and see, here is Birth-prize now laid within your most pure Womb-Hearts. There is no prohibition, but all Love-Emanations, and Incitations by Spirit-provocations, to put you upon believing the possibility thereof. And know for a truth, that this Birth will go forward, and grow mightily, if you but keep to these two Rules, and observe them nicely:

[1F 20:15] The *First* is to eschew drinking out of that Cup, wherein Red Wind is mingled very subtly, that is sugared with all sweet sensibility, that flows readily into this Wine, being from the strange and Wild Vine. Therefore it must be refused, in regard of the evil Consequences that attend it. For the Poison of every earthly Essence is mingled here, which when contributed, feeds up that old Life-Birth, by which this is warned to depart. For what feeds up the one starves the other; they cannot be Twins in this sanctified and holy Vehicle, which only is allotted for the *Nazarite*; for whom a choice and particular provision is appointed by the Father of it. Now a special charge is given: That you refuse to taste any of their deli-

cious Fruits, that spring from the nethermost part and lowest Region, for they are all crude and sour, for want of that kind way of ripening, from the everlasting warm heat of the one blessed Element. By giving proof of your Fear, Love and Care herein (lest thereby this Holy Thing should suffer) you must faithfully abstain from all her crude, earthly Fruits. Then you may firmly hope, and boldly claim Stores and Supplies out from the Treasury of a God all-sufficiency, that will most marvelously excel all of this earthly growth by millions of degrees, for Vigor, Strength, and Pleasantness. They shall be conveyed for the nutriment of this holy Birth-Stone, though unseen, yet tasted and felt by them that shall carry this Birth in them, till it comes to its full Number and Date.

[1F 20:16] The *Second* Rule that was given us strictly to observe was this, alluding to the Woman in the *Revelations* that was clothed with the Sun, before she brought forth, signifying to us that Clarity and Virgin-Purity was the signal mark of such as should personate her in the Heavenly state. Therefore what less will become us than Garments of Light, having no streaks of the Night of Darkness upon them, as it is written, all Light in the Lord; who is our fine Linen-Righteousness, to exercise the simplified Nature of the Virgin-Spirit, who is to bring forth this Birth in the World.

[1F 20:17] Then I also had this further Advertisement: That it would be very requisite for us, who carried this living Birth-Stone within us, to seek a Desert, solitary Place, void of all the commixed Solaces of this World, who would envy and hate, and chase such as should apply themselves hereunto, as Noted Ones, who wait for this great Birth refreshing. “Therefore be wise and wary,” said the holy Guide, “and make no mention yet of what the Lord is for and in you doing. Remembering that Word, Let not him that is but putting on his Armor, boast or glory as he that puts off, having given proof of Victory. So you are to consider that your Walks here in this dark Valley, and amongst the Dead, is very slippery and unsavory, and may well offend the holy pure, conceived thing within you.

[1F 20:18] “Now then fly to a solitary Wilderness, where you may preserve yourselves and Birth, from the Dragon’s Eye, that awakens and stirs up everywhere against it; for as much as he, with his piercing Eye, sees who are nearest the Birth-mark. Now then up and away, take flight with that Wing, which is a strong resolved Will, that carries swift as an Eagle, into that Path and Way which the Vulture’s Eye shall not espy, during the time of your most secret hiding in this Wilderness. To you it shall be as a *Lebanon*. For the Angel of my presence shall here walk with you, if herein you shall obey; then will I feed and nourish you with that which is choice and primary Food indeed; such as the gross and sensitive Life never understood. I only require the act of your flying Will, to abide where you will see nothing grow, that can feed your earthly sensitive Appetite. Here is no other Life to be known or exercised, but that of Faith, which must fetch in all Provision belonging hereunto. Therefore my Spirit allures you, who are justified and nourished by the out-flowing Acts of Faith, which through a constant exercise will be of that predominance, as to eat out and swallow up the mutinous Essences, which strive so hard to make void this Life of Faith.

[1F 20:19] “Now then, receive from my Hand this Crystalline Cup, wherein is the Water of Life from the Fountain-Rock. I do also place the Golden Pot of Manna by you, that so you may have no need to wander out, but hereof freely take; it will feed up unto the full grown Body of the Ghostly state. Now then be wise, and give no Ear to the crooked Serpent, who still will be casting in his Floods of Jealousies and Fears, saying, ‘What make you here in such a desert place, shut out from all the pleasant things which are lawful to be enjoyed, with, and amongst your fellow Brethren?’ But meddle not with his sugared Baits, whereby he would subtly supplant you of that good thing, which yet not being seen, carries with him, and his worldly adherents such little esteem. But be assured, there is that high extracted Matter sown within you, from which will rise the Star of the Wise, that shall win length of days, durable Riches and Honor by Strength and Dominion, and shall bring in another Kingdom. Therefore hold out your Wilderness-

Temptation, and let none out-bid you, or take away the Crown from you. Forget not My Words, for the Spirit speaks them.”

*The Wilderness-Temptation: or, Floods of Jealousy
Cast Out Against the Woman*

December 18, 1676

[1F 20:20] §. Upon this call into the Wilderness, it is shown that Temptations would meet us, though high Manifestations of Love and Care would be here also expressed; for we are appointed to give eminent proofs of Faith, as the forerunners of the Sealing Ministry of the Spirit, which still follows believing. But we must expect many an assault, as sometime upon one and the other, who are entered into this abstracted dedicated state. Therefore the Enemy makes his onset upon us much more vigilantly, as we daily experience. Having lately some occasion to take notice of the Pulse of Faith beating low in my Spiritual associate, whereby I was mutually touched, and thereupon moved to invoke, that our Faith might jointly be kept up, or else the Birth could not be perfected, as was shown to me, which made me wrestle mightily. Upon which this Word was given to me for him, that sometimes an *Elias* might despond, and make request that his Life might be taken away, saying, as *Elias* also, “This Evil is from the Lord: what should I wait any longer in expectation, what am I better than my Fathers?” All which over-casting Clouds will happen sometimes upon you; what Faith could act higher than *Elias*, yet now in a fainting Fit, what lower? Thus it was set before me concerning my friend the Dr.’s heaviness, and sadness, which sometimes seized him further. It was given to me for his Encouragement, that an *Elias* should yet be born through all hard onsets, to open the Heavens and bring down the Blessings of Fruitfulness upon the dry, languishing Earth within ourselves, and will have power to open and unloose the Seals of that Spring, that shall make our solitary Habitation as the *Eden* of the Lord. He will walk among the Stones of Fire, and commune with us, that so our Warfare may be all pleasant, till Time’s Number for the full Manifestation shall be accomplished for us.

Chapter 21

THE THREE GHOSTLY BODIES

December 20, 1676

[1F 21:1] §.Being driven in Spirit to withdraw, as into the Desert Mount, there apart from myself to be, as to the sensitive part, and to all things in the earthly Consideration; knowing that herefrom I must absent, if at any time I would be present with the Lord. For the joy and pleasure that flows therefrom, He might well invite us to wait in this blessed Wilderness; where, as dead and unknown to the World, we are attending to receive the high Throne Visitants, who will never appear but at such times and seasons, when we are able to clear ourselves of this lower Sphere. Such pulls in from the *Sodomites*, by *Lot's* good angel, we often do meet withal, who would have us dwell in the House and Tent with our *Immanuel*; who will make ready the Tabernacle of God himself to dwell in us, as we can walk in his narrow Track, and avoid the broad Way of the *Sodomites*.

[1F 21:2] As these teachings were ministered to me by the Spirit, I fell into some drowsiness, which I was willing to do, for the composing of my Head, that was disturbed with pain by reason of a flux of Rheum. While I thus reposed, I heard a Voice say, “Awake, for I have a great Secret to reveal;” which roused me out of my Sleep. Immediately I saw in the Spirit this to pass before me: Distinct Bodies, nothing of fleshly Matter, only like Corporeals in Figures, but the Substance was as if it had been transparent Glass, formed into the Idea of a Creature, so clear as if nothing but Crystalline Water had filled up every part of these Bodies. Then this Word proceeded out of them, “Behold and see, these are each generated from one, and have their several Regions to walk in their appointed time.”

THE THREE DISTINCT BIRTHS OF THE SPIRIT FURTHER UNFOLDED

December 21, 1676

[1F 21:3] §.This morning I was greatly solicitous to understand the meaning of this presentation, which very readily and emphatically opened its mystery as thus: There were *three distinct changes* which we were to pass into, before the highest degree could be attained, as from faith to faith (still higher), and from glory to glory. The Speaking Word said in me, “See here the several states which you must strive hard to get through. Here are *three births* of the Spirit, one still greater than the other. Observe Him who was your Pattern, who broke through all these *birth gates*, making way to give an assured hope, that you may enter in by the same *three-fold degree* with your Jesus into every several region, till lodged for eternity into the One fixed Element with the Blessed Trinity. From here there are no more removes to make; for there is your everlasting rest.

[1F 21:4] “But until then you must keep in your eye the process of your Jesus, and follow it exactly. Now consider yourselves with Him in the *first nativity* of the Spirit, wherein the Christ-like Spirit is under sufferings, lodged with iniquity, oppressed with infirmities, obnoxious to the ruling powers of the stars, subject to the cruelty of the evil rulers amongst men, who exercise subordinate power under their Head-Prince in this worldly region. Which your great high Apostle himself suffered under, paying the whole of whatever could be challenged from him. For you must know, there is a debt due from everyone, which must be paid, though it was answered by that public Representative in His own person: being therefore

offered up once for all, as a visible sacrifice and propitiation for Sin; as that which was only to show what was still successively to run from this line of the New Birth of Christ in the Spirit.

[1F 21:5] “Now then, there is no way to free yourselves from the tyranny of what Sin has brought you under, but by yielding to the death-mystical. Thereby will the debt be discharged, and you set free out of all that, which since the fall has exercised authority over you; and thereby you shall know the *first formation*, into the clear and pure *Airy Body*: which will carry you, though obscurely, as Christ your Lord did, that shall hereout appear in *another form*, as he did when risen from the Dead, who only to a few appeared, descending from His Paradisical Sphere. Even so, by the same quickening Spirit, pass over with your Jesus, till you arrive beyond *Paradise*, and come to assume that *Third Birth Degree*, which alone is appropriated to the all-Ghostly-Trinity: which as in one, shall swallow up every lower degree; that now must go forward in you, in order to this superior birth. Which can only be born out of these who are ascended to Mount *Zion*, as the proper region for the pure Virgin to travail with this birth in.

[1F 21:6] “Oh it is so high, great, and principal, that it cannot be manifested outside of this holy climate; therefore consider what holy separated and sequestered spirits, the hopes of this third degree of the Spirit’s Birth, do call you to give up yourselves unto? Faint not, but stick close to that, which as a munition of rocks, will be to you for strength, light, and counsel, till you shall be brought to this last degree of glory, and therein your Jesus will appear. Therefore do you set forward: be as those that are dead, and yet alive. Let the *Second Degree* of the Spirit’s Birth live in this very time of your attained process; having so far obtained the potent power of the free willing Spirit, as this to effect by the Birth-Spirit, which is already born in you, which will so far perfect the Death, as to bring forth that Body of the Resurrection. Which gradually proceeds from the Root of that Eternal Spirit which raised Christ from the Dead; this shall also be that generating Life-quickening Spirit in you, to bring forth the last and principal Birth-degree: which will be growing, till the complete Death and Resurrection are passed through. Then may you expect the breaking forth of this high and great Manifestation of God the Holy Ghost, who will Reign indeed Omnipotently, over all that has lain under the Fall. No song of full redemption can be sung, till this Kingdom of the Lamb and Bride mutually meet.

*A Prolongation of the Outward Life Promised
to Some that are to Open the First Seal*

[1F 21:7] To you, who have this pure Unction Matter in you, the counsel of the Spirit is that you give it all scope and liberty, for its further driving forth in you. For you may be as many who have gone forth in this generating Birth, but have stopped the Life-Vein, before it could come to breath in a risen Body all of pure Air. Therefore double your Watch, and be heedful, for it is no light or trivial work that you must herein set upon. For were you to begin your whole Life again, days few enough they would be, to clear and acquit all, to make room for this rising Birth to go forth. But to such as shall hereunto set themselves with a perfect Heart, *Hezekiah*-like, I will,” saith the Spirit, “add unto their days some degrees of the Sun of their outward Life, which shall not go down till you have finished that Faith, which will give the power to open the first Seal; where doth lie under the Sapphire Stone. Obey, and flee to your appointed Wilderness, that this forerunning Life of Faith may have all supremacy over your sensitive part; to work down, and bury in the Death-Grave, all which would oppose this Birth-Lily, with its Rose-Mate. These things the Spirit of Jesus mutually leaves in charge with you. The terms and conditions are faithfully revealed. You may either win or lose this great Prize, as to the Manifestation hereof in this Principle. But be wise.”

THE MESSENGERS OF THE ISAAC-BIRTH*December 23d. 1676**The Excellency of this Third Birth
above the Two Former*

[1F 21:8] §. This morning it was further manifested to me that those Three who so appeared unto me, were the same which appeared to *Abraham*, bringing the good news that the *Isaac*-Birth was near; only they were in human shapes. But these were all in a pure mist, and formed into airy bodies, only for Spirits to behold. But this was the secret that was opened to me, according as was cried in me, as the Word opened: “Oh you Intellectual Spirits, understand and know for what end these appeared to you. What less, but to advertise that the great and last *birth-day* of the Spirit is drawing near? The barren *Sarah* shall again bear from the Youthful Nature of the Virgin, which has its time to flower in Nature’s Ground, for the Trinity to consummate all, by this one passing act of transfused Spiritual Generation. This is that which must do the Cure upon the Mortal Sore, as this whole Birth-Trinity is born in each one.

[1F 21:9] “There have been births from the Father’s and Son’s property, as that of *Isaac*, and of Jesus in the Flesh, being figuratives, which have had their Mystery fulfilled. And here has been the stop, being baptized into the Father and the Son, but not knowing that last and Celestial Baptism of the Holy Ghost; who bears no other similitude, but what answers and is consonant to that eternal Element, from which this Ghostly Body is contracted; which is all Breath of Power, a Flame of Purity, clarified Earth; through which Golden Streams run through every Vein, to make up a transparent Body: which may well become the Holy Trinity for to dwell in. Here is the Birth that is not yet come into the World: there has wanted the Woman-Virgin clothed with the Sun, to bring it forth; who must be drawn aside from all, and kept up only for this mighty travailing Work; who has an appointed daily Portion from the high Father of this Birth, sent in for the nourishing of this which is so highly compacted of the threefold Seed of the Deity; so that there may be nothing of defect, shortness of power and disability, which have been complained of. But when this Trine agrees as one, to pass through the Virgin-Mind, then shall such walk as full Victors over the Sea of Glass, having Bodies suitably framed unto those Spirits, which you receive in the second Birth-Ministration; which for want of such a Ghostly Body, through a Christ-like Spirit, yet remains weak, till the whole Mystery of Father, Son and Spirit comes, and shall appear, to Move and open in the eternal Birth-center evermore.”

December 26, 1676

[1F 21:10] §. It was further noted unto me from that Vision of the Three Spiritual Bodies, that all discovery and revelation of the will and mind of the Deity, would now be from these three, bearing witnesses for themselves in our pure eternal part; who there will never cease to be a Speaking Oracle for Manifestation, if we stick closely to observe and obey what daily proceeds herefrom. For it was said to me, “Turn and dive in deep; for the Living Word is become a bubbling Spring, that shall work out all mixed things that would corrupt and make void the Law of my Spirit; which now to you is to be a standing Rule. For all other ways and means for Information and Discourse with the most Holy are now ceased. God used and took up outward Figures to reveal His Mind by in former Ages and Times: as by the Ministration of Angels; and then by his Son; who came to reveal what was meet to be known and understood in that day of His visible Appearance in the World. Who could hardly bear to hear what was reported by him: who would have had as little credit in the World, as any now, if there had not been the Sealing Power of the God-head; by which the World was convinced, for Obedience to the Faith, which then was required.

[1F 21:11] “*But this Ministration of Jesus shutting up, what must the Just now live by in these last times?* Your Jesus does not turn you over to a dead stock to live upon, as to what was done and written in His day; but transfers you over to a lively manifestation, and fresh openings from His Spirit’s birth in you. Whose leadings and drawings observed, it will further point you to what may still be generated from Spirit to Spirit, yet in a higher Birth-Degree. For that which is at first but a Spirit of Prophecy and Revelation, will turn itself into a fixed Body. All which proportionably is to ascend into the New *Jerusalem*, to bring it down in the transparent Ghostly Power. For when Spirit and Body mutually agree together, and knit after the manner of that secret formation, then it seeks its own region to dwell in. For if the Trinity will appear among these low inhabitants, then a body must be prepared for them. Oh then see what the Light and Life-quickening has yet in you to do; that is, a travailing Work still; that as Jesus has had his Birth-formation, so now the Holy Ghost may be fully formed; that so you may not need to have a Star-Leader, or depend upon this way of revelation that now you are waiting upon. For you shall know in the first Root of knowledge, as God himself knows. But in the present time, the Spirit measures out according as you are able to bear; which are but as Sprinklings, to what the broad Waters shall cover your Earth with. However you do well to attend hereunto, as unto the sure Word of Wisdom; that shall drop in the all-healing Gold, to make ready for what has been foretold.

[1F 21:12] “One thing more in order I do require: That seeing I have made choice of you, to bear my Name mystically upon your Breast or Table-Heart, where I answer all your inquiries; that you reserve for me that most Holy Place to commune with you there alone, suffering no polluted thing to enter in, to raise any fume or dark vapor upon the Breast-Plate Stones: which will eclipse the luster of them, so as they will give you no Light, for further proceeding. And if they should be clouded through cold earthly damps, your way would soon be dark, and you would find yourselves at a loss. Therefore beware of darkening your Foundation-Light. For without great heedfulness, you may cast a shadow upon it; then no certain discovery or resolve can be given, though you make never so strict an inquiry. This was the cause and ground of all apostatizing in former and present ages; having stifled the Speaking Oracle by crowding earthly stuff into that which should be the separated and consecrated place, for the Living Testimony to open for daily instruction and guidance. Which is of absolute expedience in such a dangerous state, where so many cross, false, and by-ways do offer themselves to the eye. But keep to your own Breast-Plate of light sparkling Stones, and they will give to you sound judgment, and *Zion-Laws*: and as there is need, will still renew you; till you shall be perfected in all things, for *Jehovah Shammah* to fill up your Temple-Body with Glory.”

THE YOUNG ELEPHANT

December 28, 1676

[1F 21:13] §.In the forepart of this Night, I was much pondering and considering the weightiness of the Ghostly Formation, how difficult a thing it was, and hard to be brought forth by any: though many have travailed hard for it, yet there wanted both Strength and Perfection of Righteousness, which I saw we also were deficient in; therefore not sufficient to carry through such a wonderful Restorative Birth of Life. But as I was complaining, and owning our impotencies, and unmeetness hereunto, this Word came: “My Grace can make strong, where there is sense of the greatest Weakness; therefore hope and believe down all Discouragements.” This Word much comforted and quieted me; and I fell asleep; In which I saw a young Elephant that was to be bred up, and it was presented to be my care and charge to feed it. When I awaked, it was said to me, that as this Elephant for strength, so we should grow to be; And no burthen or weight what ever cast upon us, should cause any shrinking, or bowing under it. For such a strong Elephant-Power should grow upon us by degrees, if we would be careful here to feed up this young Elephant, which was by this Figure presented to us; The Mystery hereof lying hid in us, for its appointed time.

Appendix

A LETTER OF RESOLUTION, IN ANSWER TO SOME OBJECTIONS

[1F A:1] A Letter of Resolution, in Answer to Some Objections, sent from a Learned Physician to the Publisher hereof, upon occasion of the English edition of the *Letter to Some Divines, Concerning the Question, Whether GOD since Christ's Ascension Does Anymore Reveal Himself to Mankind*;⁵ and may for the like reason refer to this present Work.

[1F A:2] §. *Dear Sir*, I do not at all wonder at the difficulties that are made by the excellent person your friend, to credit those more secret and extraordinary favors of God, which some are witnesses to in these latter days; and more might be, were they but qualified to receive them. For it was not but after much doubting and long examining, as I have said, that I came myself to be satisfied in this matter: and therefore I can with the less difficulty allow it in others. I'm indeed made truly sensible that unbelief is that *sin which does so easily beset us*. And having found it to be so in myself, I know how to pity it in anyone else, and can't but think the warning of the Author of the Epistle to the *Hebrews* against it, to be as highly seasonable, as it is little regarded. It's plain enough that no other than this can be there understood, as well from the context and whole design of the Apostle, as from the entire history of the Old and New Testament. For it is for this very reason that we are encompassed about with such a Cloud of Witnesses, who exercising the most heroic acts of faith, were admitted to a more immediate conversation with the *Divine Being* during their *pilgrimage* on the Earth, and to a more illustrious communication of His Light and Love, than the presumptuous and incredulous spirit of human reason can ever dive into; that we, seeking to tread in their steps, might come to be in like manner illuminated and inspirited as they were; and laying aside this that besets us in the way to the ultimate perfection of our nature, by the union of it with the supreme Good, may run with patience the Race of Faith that is set before us, which they have already run.

[1F A:3] And certainly this very Sin, which so much hinders us in running this blessed Race, and from obtaining the same glorious privileges which they here obtained, is also a sin that is easily to be *avoided* (as some you know would have it translated); if we can but reflect a little, according to the direction here given us, either upon *Enoch*, or *Noah*, or *Abraham*, or *Moses*, or *David*, or any of those worthies mentioned in the foregoing chapter. And still much more if we do (as the verse immediately following leads us to) but *look up to Jesus the Author and Finisher* of this Faith; who being the same yesterday, today, and forever, will not be wanting to work it in us, as He has wrought it in them; but conditionally that we do look unto Him with a constant and fixed eye. Upon which, give me leave to say for your encouragement, as well as for my own, that there is a certain Person well known to you and me, whose angel lately appeared in full day, in an upper room, where a few names were met together to wait for the Promise of the Father, in the latter effusion of the Spirit: and these very Words were spoken by an Internal Speaking, which are the second verse of this twelfth chapter;⁶ and which therefore I the more heartily press upon you.

[1F A:4] Now as to that little Book in particular, I *freely* confess there may be several things in it which may appear to be beneath the majesty of God, or against the truth of the Holy Scriptures, before they are

⁵ By Johann Wilhelm Petersen, published 1691 and translated into English in 1695 by Francis Lee.

⁶ Editor's Note: Hebrews 12:2.

rightly and truly understood, and so may be apt to offend all those that are possessed with contrary preventions. But if we have not care, our zeal will carry us much too far, and we shall soon effectually overthrow, as to us, that very foundation which we would establish. This excess of anti-enthusiasm is truly a most compendious method of moving the boundaries of that we acknowledge immoveable. For if we should be for throwing away our Bibles presently, when we are not able to answer all the objections that a skeptical wit is able to bring against them, as unbecoming the Divine Majesty, I am afraid but very few would be able to keep them long. Though indeed there be nothing in them, but what when apprehended through, and according to the Spirit, by which they were written, is most highly worthy of it: this yet matters not. And if I should stay to receive any single book, either of the Old or of the New Testament, till I were so well furnished as to reconcile every passage with all the rest, it might be perhaps very long before I must admit some books that are recognized to be divinely inspired.

[1F A:5] None can be more firmly persuaded than I am of the truth of Saint *Peter's* word, that the Heaven must receive Christ till the Times of Restitution. But then I am not able to see how this in any way contradicts His Internal Appearance and Speech, to such Virgin Souls that He has washed and sanctified in His blood. No, I do not comprehend why He may not manifest Himself in this manner to thousands of persons, in as many distant places at the same time, and never all the while come down from the throne of His glory in the heavens. I dare not limit the operations of His Spirit, which pierces everywhere: I had much rather adore them, and wait in a child-like disposition to be disciplined by Him. And indeed, when I consider the utter impossibility to explain anything of the soul's nature, without admitting his immediate causality and influence, I do not think it so very strange to conceive that He should, by opening the Inmost Center of that Principle or Life, which is His own Inbreathing, reveal Himself to it as present, and hold therewith a very familiar communication.

[1F A:6] And seeing it is undeniable that since His reception into Heaven, Christ has actually both appeared and spoken to some persons, by the sacred records themselves; it is no more difficult to suppose that He may do so again whenever He pleases: and it will be certain that this can never be the meaning of that text which this Gentleman seems to understand. He that has appeared to Saint *Paul* and to Saint *John*, since His glorification, and shown to them things which they knew not, and who has expressly declared, *Behold I am with you to the end*, I hardly think can be supposed to have bound up Himself forever, not to manifest Himself in the same or like manner, by vision, intellectual revelation, or ecstasy, to any others while they are in these mortal bodies, for the sake of some great and glorious good. Now what there is in all that Book, so far as it is said to come from Him, which does not directly tend to this end, and which is not highly becoming the Majesty of God, I must profess I am not able to find, after the most curious research it is possible to make.

[1F A:7] As for those special and tender endearments which are used by Christ to His Church, and more immediately addressed to this holy Virgin standing in the Figure of it: They are sufficiently warranted by Scripture: and were they not, very much might be said to vindicate them. Whatever particular objections he or you may have, I shall be ready to consider with all meekness and sobriety, whenever they are produced. But I tell you beforehand, that it will be very hard to bring any which were not brought against the ancient Prophets in their time: and which may not be as easily removed from one as from the other. As for those common imputations mentioned in yours, they have always been urged, and always been despised by persons under the leadings of the Holy Ghost. And I leave you to judge, as a physician, whether all that is related in that Book can be accounted for by fancy, vapors, or cerebrosity:⁷ more particularly what you read in these Sections, II, 27, 31, 33.

⁷ Cerebrosity: Brain-sickness, hair-brainedness (Thomas Blount, *Glossographia or a Dictionary*, 1656).

[1F A:8] §.For Mr. *Mede* I have indeed a very great deference, and too much ever to believe that he could intend to contradict himself, or do it in such a great point as this, and not know it. All the world who have but looked into him, or even but heard of his name, must necessarily know what was his sentiment, as to the glorious reign of Christ. And if that great and judicious man ranges the Milluaries amongst heretics and apostates of the latter times, it is easily to be gathered that he could mean no others, than such who by their gross and unworthy conceptions corrupted that very truth which he so strenuously asserted. For if this is not a truth, I know not anyone you can make out from Scripture. And I dare say that your learned friend must own that however much it may be exploited, it is yet a doctrine more clearly to be found in the most primitive antiquity, than the greater part of those which at this day so much divide the contending parties of *Christendom*.

[1F A:9] Now as for your friend, whom you dare to trust, he is indeed a Disciple of Wisdom, and a Son of the Prophets; but he is yet but in a low class, and very young in this heavenly life. But could he experimentally declare more than hitherto he can, it might not be very expedient upon many weighty reasons so to do, till the great effusion of the miraculous powers make the way clear for such a declaration: However he can say that he is not a stranger to the Baptism of the Holy Ghost, which is by fire. He has seen the fulfilling of some prophecies already, and so is the better encouraged to expect that of others. His trials, deliverances, and all the secret part of his life, both at home and abroad, has been strangely singular: and what God designs to do with him further, he knows not, but desires to stand entirely passive to His will.

[1F A:10] §.Now it remains that I should answer your last request, which concerns distinguishing the impetus of our own imaginations from divine inspirations; which contains in it two questions: First, *How the persons themselves that are under them can distinguish them?* And Secondly, *How others that have them not, are to judge concerning them?* But of all that relates to this you may expect a particular account by another way, in answer to some queries that were proposed to me. And in the meantime I recommend to you for your guidance, the very last revelation in the Book. I have this only to say to the *First*, at present: that the imagination ought to be perfectly mortified; the death and cross of Christ being the true path to illumination. And as to the *Second*, that care is to be taken, neither too hastily to approve, nor too hastily to reject; but to try all spirits, and to hold fast them that are good, suspending to pass judgment on those that are not understood. May the God and Father or your spirit, enlighten it in His own good time, to His glory, by the internal revelation of His Son Jesus Christ, through the operation of His blessed Spirit, that works in you: that so by your own experimental conviction, you may be able to convince others, and so by promoting that Divine Knowledge, whose increase is foretold by the Prophet Daniel, you may shine as a star in the firmament of wisdom. So committing you, with your dear companion, to His gracious protection, I take leave to subscribe myself

Your known Friend.

London, September 9, 1695

HOW SPIRITS ARE TO BE DISCERNED

[1F A:11] §.If this query refers to the persons themselves, who are or suppose themselves led by a good spirit, it is answered that the manner of discernment is by sensation, which is not to be described. This sensation, like the New Song, the New Name, and the White Stone, only they who experiment, and while they do experiment, are able to distinguish.

[1F A:12] §.But then it may be queried, *How shall they who suppose themselves to be led by a true spirit, and are not, be enabled to discern aright in this matter, since they are without this spiritual sensation, by which the others are assured concerning the truth of their visions and revelations?* Answer: They

are to seek for it of God, by a perfect mortification of their own wills, and especially as to these very supposed favors, and by most instant and violent prayer. Thus some, upon the commission of an evil thing, have been deprived of the Good Spirit of God which they enjoyed, and have been delivered up to a spirit of delusion for some time, Satan all this while exactly impersonating an angel of light, giving forth false oracles, and opening a false Paradise upon them. But having been again restored to their former enjoyments and divine sensation, the scenes of the false Paradise are made to drop into pieces, and the true one to open, and the evil spirit forced to stand before the angel whom he had impersonated.

[1F A:13] §.If it be further queried, *Whether, and how, do those that are truly led by the Holy Spirit, discern the spirits by which others are led?* The answer will be: that all are not able to do so, but only some that are arrived to a very high degree, and great experience in the supernatural life. As for the manner of discerning, it is the same with respect to others as to themselves: there being no mark so certain here as that of internal sensation. Thus spiritual things are spiritually discerned, felt, and received: and the spirits of the Prophets are subject to the Prophets.

[1F A:14] But if in the last place it be demanded, *How then shall those who are strangers to these leadings of the Spirit, and who desire alike neither to fall into any error, nor resist the truth, be able to govern themselves in this matter?* To this the answer is very easy: They are not to perplex themselves in this inquiry, so long as they remain either carnal, or rational, but to endeavor by all means, according to the clear path chalked out in the Scriptures, to become spiritual. When they are arrived to that state, they need not fear being able to judge for themselves. And if with respect to others they shall not be presently capable to judge, they can be under no apprehension of any danger, so they do but follow the pure dictates of the Spirit to themselves. Therefore they will desire this satisfaction no further than as it shall be given them from above. However even they who are not arrived beyond the Rational Life, need not be much mistaken while they continue so. For if that which is said to be revealed be of weighty concern, either to that particular soul, or to the public, and if it directly tend to purity of life, and to the exaltation of God, and the humiliation of man, then if it is not plainly disagreeable with what has before been certainly revealed, even they, according to their mere natural reason, ought not to slight it.

TWO TESTIMONIES FOR THE DISPENSATION OF THE SPIRIT REVIVED

*The Testimony of Dr. J.P., The
Author's Fellow Traveler*

[1F A:15] §.*Christian Friend:* No other foundation can be laid than what Christ has laid, for He has laid Himself in His Saints, to be established upon, which is the hidden mystery of God. But to know and to feel Christ in us in His Burning Flaming Heart of Love, by way of wedlock and marriage-union between the soul and its Bridegroom, is a deep mystery that few are counted worthy to comprehend. But all these Feelings, these foretastes of Divine Love, with ravishing joys, do but leave us to the warfaring state, against all our spiritual enemies, to conquer Hell, Sin, Eternal Death, Dragon, and all Hell-Devils, together with the Beast and the Earthly Life in ourselves: for to the conquerors the Glassy Sea and the New Jerusalem will be given as a reward; for it will open within the soul-center.

[1F A:16] §.Let us remember our calling: We were called to fight with our inward spiritual enemies, for the Garland of Paradise, and for the Garland of Flowers, which were customarily given to the conquerors. And we are to contend for the Crown of Pearl, which is Christ's perfect Deity in His eternal humanity in our souls. We are yet to strive with all earnestness, to obtain the Banner of Victory, over the Hell, Sin, Death, and Curse in our Souls; by reigning with the risen Lamb in dominion, over all Devils and wicked Babylon, from which we are called to Separate. Yet Good and Evil are wrestling within us Day and Night

in Strife; Life and Death, Light and Darkness, are in Contention, who should Reign, and which should have the Dominion. Therefore in the Unity and Harmony of the Love, we are to persevere, till we see Christ's Coronation-Day; till He in us, and we in Him, come to see Him Crowned, and all our Enemies under His Feet. This will be our Reigning-Day indeed, when Hell, and Sin, and Death, and Mortality in us shall be swallowed up of Immortal Life and Glory: When we shall know but one Heavenly Life, moving and acting through every form of the Soul.

[1F A:17] §.Seeing such a Ministration is left us by Christ, on this the Grave to be enjoyed, when the Seventh Angel shall sound his Trumpet, and it is so near us, and we near it; let us give all Diligence, all Watchfulness, all Labor for the Possession of it. Then Christ within us, and Christ without us will meet, in one Center of Glory; and both will make up but one Wonder. These Lines I hope will be no Block in your Christian Progress: If a Spark of Love-Fire inflame your Soul, to seek after the Center of Perfection in Christ, I shall rejoice. Christ in us can do it in a moment, by opening the Glassy Sea in the Soul's Property. This is the Mark we are pressing after, as fellow Travelers. Therefore we make ourselves Strangers and Pilgrims to this Earthly Principle. I commend you, dear Soul, into the Arms of our *Emmanuel*, who will bring His Constant and Faithful Seekers, to be with Him in His Kingdom of Glory. So I rest

Your fellow traveler in the patience under the cross,

J.P.

*Mr. T. B.'s Testimony of
this Dispensation*

[1F A:17] §.This Dispensation does not only keep us close to the Person and Offices of our Lord Jesus Christ, but with it, or in it, is conveyed the very essential Grace, or the Body, Spirit and Power of Christ, to abide in us as a constant Spring of Divine Teaching, and of Spiritual Sensation, and as the true and great Root of Regeneration, which is Christ in us the Hope of Glory: So that in this Dispensation, we do essentially and vitally enjoy, that which many other Christians do but discourse of, and breath after, as a thing mostly unknown; keeping close to it, it purifies us Soul and Body, and leads us most directly into *Mount Zion*, or the Heart of God. This is most essentially true, and a long considered experimental Testimony.

T.B.

F I N I S